

# Great Events

on

## Noble Character

**PodEvent – Complete Series**



**Achieve Noble Character**

**Great Events on Noble Character**

**ShaykhPod Books**

**Published by ShaykhPod Books, 2024**

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Great Events on Noble Character

**Second edition. March 9, 2024.**

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## **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 book discusses some Great Events in history which highlight some good characteristics muslims must adopt and some bad characteristics they must avoid in order to Achieve Noble Character.

### Adopting Positive Characteristics Leads to Peace of Mind

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 the 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.

## Great Events on Noble Character

### The Purpose of Mankind

Allah, the Exalted, summarises the creation of the human being in chapter 40 Ghafir, verse 67:

*“It is He who created you from dust, then from a sperm-drop, then from a clinging clot; then He brings you out as a child; then [He develops you] that you reach your [time of] maturity, then [further] that you become elders. And among you is he who is taken in death before [that], so that you reach a specified term; and perhaps you will use reason.”*

The Holy Quran clearly declared the purpose of mankind in chapter 51 Adh Dhariyat, verse 56:

*“And I did not create the jinn and mankind except to worship Me.”*

Before one can worship Allah, the Exalted, they must first recognise Him, as it is not possible to obey someone without knowledge. In addition, people must first learn how to worship Allah, the Exalted, before they can fulfil this task. Therefore, worship is followed by

knowledge. This is why in a Hadith found in Sunan Ibn Majah, number 224, the Holy Prophet Muhammad, peace and blessings be upon him, declared seeking useful knowledge, a duty on all muslims. Without knowledge one will never be able to worship Allah, the Exalted, correctly. Few good deeds performed with knowledge are far superior to many good deeds performed incorrectly because of ignorance.

As Allah, the Exalted, is the One who created mankind, no one has the right to be served and worshipped except Him. If an employer easily dismisses their employee for abandoning the duty they have been hired for, how can it be correct to abandon serving and worshipping Allah, the Exalted, when He alone created and sustains the creation? All of mankind have been granted free will and the ability to obey and worship Allah, the Exalted. He does not command something beyond one's ability. Chapter 2 Al Baqarah, verse 286:

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

So each person must decide whether they desire to fulfil their purpose of creation, thereby obtaining peace of mind and body in both worlds. 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."*

Or they can reject it and face difficulties in both worlds. Chapter 20 Taha, verses 124-126:

*"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""*

The same way a device, such as a mobile phone, which does not fulfil its primary purpose is discarded, people will be discarded in this world and on the Day of Judgement into Hell for failing to fulfil their primary purpose of existence.

It is important to note, that worship refers to the obedience of Allah, the Exalted. This involves using the blessings one has been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This obedience therefore encompasses every part of one's life and body, such as their tongue. It includes a person's duty towards Allah, the Exalted, such as offering the prayer, and fulfilling the rights of the creation, such as treating others how one desires to be treated by people.

Those who obey Allah, the Exalted, will be given the best rewards while those who disobey Him will receive the worst punishment in this world and the next. In a divine Hadith found in Jami At Tirmidhi, number 2466, the Holy Prophet Muhammad, peace and blessings be upon him, narrates from Allah, the Exalted, who declares that if one busies themselves in worshipping Him, through sincere obedience, He will fill their heart with richness and remove their poverty. But if they turn away from His worship and obedience, Allah, the Exalted, will fill their life with problems and not remove their poverty.

It is important to note, that Allah, the Exalted, does not need the creation in any way whatsoever. As clearly mentioned in a Hadith found in Sahih Muslim, number 6572, people only benefit themselves with their good deeds, as it raises their ranks. And they only harm themselves with their sins, as they will be held accountable for them. The infinite status of Allah, the Exalted, does not change at all, irrespective of if the entire creation worshipped Him or not. Allah, the Exalted, is the sole Creator and sole Provider. It is people who are completely and utterly in need of Him. Whoever understands this and sincerely obeys Allah, the Exalted, will fulfil the purpose of their creation and will therefore be granted peace of mind and body in both worlds.

## **The Holy Prophet Adam (PBUH)**

The next great event which will be discussed is when the Angels were commanded to prostrate to the Holy Prophet Adam, peace be upon him. Chapter 2 Al Baqarah, verse 34:

*“And [mention] when We said to the angels, “Prostrate before Adam”; so they prostrated, except for Iblees. He refused and was arrogant and became of the disbelievers.”*

Many lessons can be learned from this great event. The first thing to understand is that there are two types of prostration. The Angels were ordered to prostrate out of respect to the Holy Prophet Adam, peace be upon him. This is no longer lawful and has been prohibited in Islam. This has been confirmed in a Hadith found in Sunan Ibn Majah, number 1853. The other type of prostration is for the sake of worship and is only for Allah, the Exalted.

In addition, the superiority of knowledge over worship is clearly shown by this event. The Holy Prophet Adam, peace be upon him, was newly created when this event occurred. He did not have much time to perform worship, whereas the Angels and the Devil had been worshipping Allah, the Exalted, for countless centuries. The Holy Quran clearly declares that the reason the Holy Prophet Adam, peace be upon him, was given superiority to the Angels was because of the knowledge Allah, the Exalted, had granted him. Chapter 2 Al Baqarah, verses 31-32:

*“And He taught Adam the names - all of them. Then He showed them to the angels and said, “Inform Me of the names of these, if you are truthful.” They said, “Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise.””*

From this it is clear that knowledge is superior to worship. This is quite evident, as correct worship and other good deeds cannot be performed correctly without knowledge. It is why gaining useful knowledge is a duty on all Muslims. This is confirmed in a Hadith found in Sunan Ibn Majah, number 224. But it is important to note, that true beneficial knowledge is knowledge which is correct and acted upon. Knowledge by itself has no real value in Islam.

It is important to note that the Devil is not an Angel but as he dwelled amongst them, the command to prostrate included him. Chapter 18, verse 50.

*“...except for Iblees. He was of the jinn”...*

The first ever sin was committed at this great event namely, envy. The Devil became envious that the newly created Holy Prophet Adam, peace be upon him, who was made from clay, was given superiority to him,

even though he was made from fire and performed countless years of worship.

The Devil was mistaken when he declared that fire was superior to clay. Fire rages up which is a sign of exaltedness but greatness only belongs to Allah, the Exalted. On the other hand, clay is an indication of humility which is a characteristic of the true servants of Allah, the Exalted.

All muslims should avoid envy at all costs, as it destroys one's good deeds just like fire destroys wood. This is confirmed in a Hadith found in Sunan Ibn Majah, number 4210. This is quite evident as the Devil's many centuries of worship and righteous deeds were destroyed because of this envy, which in turn led to pride. The reason envy is such a serious and major sin is because the envier's problem is not with another person, it is in fact with Allah, the Exalted, as He is the One who granted the blessing which is envied. So a person's envy only demonstrates their displeasure with the allocation of blessings made by Allah, the Exalted. They behave as if they know better than Allah, the Exalted.

Envy led to the second evil trait: pride. As the Devil performed countless years of worship he believed it made him special. He remained heedless to the fact that every act of worship he performed was only possible through the mercy of Allah, the Exalted. It is Allah, the Exalted, who provides the knowledge, inspiration, strength, opportunity and desire to perform a good deed. Therefore, being proud of a good deed is simply foolish. One should avoid this deadly characteristic as the person who possesses even an atom's worth of it will not enter Paradise. This is confirmed in a Hadith found in Sahih Muslim, number 265.



The Devil refused to prostrate as he believed he was superior to the Holy Prophet Adam, peace be upon him. It is important to note, that the Devil did not reject the Lordship of Allah, the Exalted. Instead, he rejected the command of Allah, the Exalted. He used his own subjective thinking instead of submitting to the order of Allah, the Exalted. This caused him to become a sinner and a disbeliever. This is a clear message to all of mankind that a true servant of Allah, the Exalted, does not apply their own thinking in matters of faith. The duty of a servant is to simply fulfil the commands of their Master, even if they do not observe the wisdom behind the commands. This is true servanthood. Those who question the commands of the Master only do so as they believe they themselves are masters. But this is not true, as there is no master except Allah, the Exalted. A muslim should not question the wisdom behind the commands of Islam, as this is the path of the Devil. Instead, they should submit humbly to them and follow the path of the cherished and blessed Angels. Chapter 66 At Tahrim, verse 6:

*"...over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded."*

Muslims know that this great event led to the Devil tempting the Holy Prophet Adam, peace be upon him, which caused his descent to Earth so that he could fulfil his purpose of creation namely, the Caliph of Allah, the Exalted, on Earth. Chapter 2 Al Baqarah, verse 30:

*"...Indeed, I will make upon the earth a successive authority..."*

The Holy Prophet Adam, peace be upon him, had his lapse forgiven as he demonstrated humility and turned to Allah, the Exalted, without losing hope in His infinite mercy. The Devil was left wondering in misguidance as he did not acknowledge his sin nor ask for forgiveness, as he lost hope in the mercy of Allah, the Exalted. It is important for Muslims to adhere to the traits of their forefather the Holy Prophet Adam, peace be upon him, as they are bound to commit sins. One should never give up hope, sincerely repent and strive in the obedience of Allah, the Exalted, at all times. Chapter 41 Fussilat, verse 6:

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

But it is important to note the difference between hope in Allah, the Exalted, and wishful thinking. Hope is always tied to the obedience of Allah, the Exalted, which includes sincere repentance. Sincere repentance involves feeling remorse, seeking the forgiveness of Allah, the Exalted, and those who have been wronged, as long as this does not lead to further problems, promising not to commit the same or similar sin again and making up for any rights which have been violated in respect to Allah, the Exalted, and people. Whereas, wishful thinking involves persistently disobeying Allah, the Exalted, and then expecting Him to grant them mercy and forgiveness. This has no value in Islam. This definition has been confirmed in a Hadith found in Jami At Tirmidhi, number 2459. Therefore, Muslims must correctly follow in the footsteps of their ancestor by adopting true hope in Allah, the Exalted, which involves sincerely obeying Allah, the Exalted, which involves using the blessings He has granted them in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and sincerely repent whenever they

commit a sin. This will ensure they obtain peace of mind and body in this world and unite with their ancestor in the hereafter. 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."*

And chapter 13 Ar Ra'd, verses 20-23:

*"Those who fulfill the covenant of Allāh and do not break the contract. And those who join that which Allāh has ordered to be joined<sup>1</sup> and fear their Lord and are afraid of the evil of [their] account. And those who are patient, seeking the face [i.e., acceptance] of their Lord, and establish prayer and spend from what We have provided for them secretly and publicly and prevent evil with good - those will have the good consequence of [this] home. Gardens of perpetual residence; they will enter them with whoever were righteous among their forefathers..."*

## The Pledge

The next great event which will be discussed is the incident which took place before humans were sent to Earth and is mentioned in chapter 7 Al A'raf, verses 172-173 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." Or [lest] you say, "It was only that our fathers associated [others in worship] with Allāh before, and we were but descendants after them. Then would You destroy us for what the falsifiers have done?""*

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, so that they find peace of mind and body in both worlds. 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."*

The main 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.

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...”*

The final part of the main verse warns mankind not to blindly imitate others. It is important for people to use the intelligence they have been granted and avoid behaving like cattle. Blindly following others is an unacceptable excuse in a worldly court, then how can it be accepted in the court of Allah, the Exalted? Blind imitation is something which has been criticised in Islam, as a Muslim has been commanded to use their common sense and intelligence in order to recognise the truthfulness

and importance of sincerely obeying Allah, the Exalted. Chapter 12 Yusuf, verse 108:

*"Say, "This is my way; I invite to Allāh with insight, I and those who follow me..."*

Therefore, one must learn and act on Islamic knowledge in order to appreciate its clear proofs so that they follow it with certainty. This will ensure they remain firmly on the sincere obedience of Allah, the Exalted, in all situations, such as patience in difficulties and grateful in times of ease, both of which involve using the blessings one has been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

## **The Descension of the Holy Prophet Adam (PBUH)**

The next great event which will be discussed is mentioned in chapter 2 Al Baqarah, verse 38:

*“We said, "Go down from it, all of you. And when guidance comes to you from Me, whoever follows My guidance - there will be no fear concerning them, nor will they grieve.””*

This discusses when the Holy Prophet Adam, peace be upon him, was sent to Earth from Paradise after he was tricked by the Devil. In life, a muslim will always face either times of ease or times of difficulty. No one experiences times of ease without experiencing some difficulties. But the thing to note is that even though difficulties are hard to deal with, they are in fact a means to obtain and demonstrate one's true greatness and servanthood to Allah, the Exalted. In addition, in the majority of cases people learn more important life lessons when they face difficulties than when they face times of ease. And people often change for the better after experiencing times of difficulty than times of ease. One only needs to reflect on this in order to understand this truth. In fact, if one studies the Holy Quran, they will realise the majority of the events discussed involve difficulties. This indicates that true greatness does not lie in always experiencing times of ease. It in fact lies in experiencing difficulties while remaining obedient to Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This is proven by the main verse under discussion and by the fact that each of the great difficulties discussed in Islamic teachings end with ultimate success for those who



obeyed Allah, the Exalted. So a muslim should not be bothered about facing difficulties, as these are just moments for them to shine while acknowledging their true servanthood to Allah, the Exalted, through sincere obedience. This is the key to ultimate success in both worlds.

The main verse also makes it clear that simply believing in Islam is not good enough, as success is promised only to those who follow the guidance of Allah, the Exalted, practically. This involves using the blessings one has been granted in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

Finally, this verse also confirms that Muslims will face difficulties in this world, but if they remain firm on the sincere obedience of Allah, the Exalted, they will not be overcome by them. Meaning, they will face situations which scare them but their fear will not overcome them. They will face stress and sadness but it will not push them to grief. They will therefore obtain a balanced state of mind and body, which is a vital ingredient for obtaining peace of mind and body.

## **The Two Sons of the Holy Prophet Adam (PBUH)**

The next great event which will be briefly discussed is the story of the two sons of the Holy Prophet Adam, peace be upon him, and how, out of jealousy, one killed the other. This event is discussed in chapter 5 Al Ma'idah, verses 27-31:

*“And recite to them the story of Adam's two sons, in truth, when they both made an offering [to Allāh], and it was accepted from one of them but was not accepted from the other. Said [the latter], "I will surely kill you." Said [the former], "Indeed, Allāh only accepts from the righteous [who fear Him]. If you should raise your hand toward me to kill me - I shall not raise my hand toward you to kill you. Indeed, I fear Allāh, Lord of the worlds. Indeed, I want you to obtain [thereby] my sin and your sin so you will be among the companions of the Fire. And that is the recompense of wrongdoers." And his soul permitted to him the murder of his brother, so he killed him and became among the losers. Then Allāh sent a crow searching [i.e., scratching] in the ground to show him how to hide the disgrace<sup>1</sup> of his brother. He said, "O woe to me! Have I failed to be like this crow and hide the disgrace [i.e., body] of my brother?" And he became of the regretful.”*

It is a very famous story, the details of which are very well known so there is no need to recount it in detail. Many lessons can be learned from this great event, one of which is the danger of envy. Muslims must understand that envy is a strange sin as it does not affect the one who is envied unless the envious person is driven to take action against them. Meaning, the envious person suffers alone while the one who is envied continues living their life unaware of any problem. The envious person

suffers in both worlds unless they sincerely repent and it does not aid them in getting the thing they desire in a good and lawful way. Envy is a major sin as it challenges the allocation choice of Allah, the Exalted. One must avoid this ignorant attitude and instead recognise that Allah, the Exalted, grants each person what is best for them. Chapter 42 Ash Shuraa, verse 27:

*"And if Allāh had extended [excessively] provision for His servants, they would have committed tyranny throughout the earth. But He sends [it] down in an amount which He wills. Indeed He is, of His servants, Aware and Seeing."*

Therefore, they must concentrate on using the blessings they have been granted in ways pleasing to Allah, the Exalted, instead of wasting their time observing others and the blessings they have been granted. This attitude will lead to peace of mind and body, even if they do not obtain all the things they desire. 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."*

The other thing to understand from this event is that the sacrifice of the brother who feared Allah, the Exalted, was accepted while the envious brother's sacrifice was not. This highlights the importance of intention. When one performs righteous deeds, they should do so for the sake of

Allah, the Exalted, not out of greed for the material world. It is clear from this that deeds only done for the sake of Allah, the Exalted, will be accepted by Him. All other righteous actions will be turned into dust on the Day of Judgement.

In addition, this event shows the importance of thinking before acting. Countless people have faced great regret, just like the son of the Holy Prophet Adam, peace be upon him, because they acted first and thought after. Whereas, the intelligent one always ponders first and if the action is beneficial, then they act. The murdered son of the Holy Prophet Adam, peace be upon him, reflected first and this reflection allowed him to understand that if he fought his brother, it could have led to a sin and ultimately Hell. It is a widely accepted characteristic to think first before acting, yet many fail to do this. Some speak such words without thinking that will cause them to fall into Hell greater than the distance between the east and west of this world. This is confirmed in a Hadith found in Sahih Muslim, number 7481. Countless people have destroyed relationships as they acted without thinking. The majority of crime in society occurs because of this reason. It is important to truly understand that actions cannot be taken back. This is why it is vital to always ponder before acting. Otherwise, one will end up facing a great regret in both worlds, just like the son of the Holy Prophet Adam, peace be upon him.

## The Great Flood

The next great event which will be discussed is the great flood which occurred during the time of the Holy Prophet Nuh, peace be upon him. This has been mentioned several times throughout the Holy Quran. The Holy Prophet Nuh, peace be upon him, dedicated approximately 950 years to spreading the word of faith to his people. Chapter 29 Al Ankabut, verse 14:

*“And We certainly sent Noah to his people, and he remained among them a thousand years minus fifty years, and the flood seized them while they were wrongdoers.”*

After such effort, only a handful of people accepted faith. Chapter 11 Hud, verse 40:

*“[So it was], until when Our command came and the oven overflowed, We said, “Load upon it [i.e., the ship] of each [creature] two mates and your family, except those about whom the word [i.e., decree] has preceded, and [include] whoever has believed.” But none had believed with him (Prophet Nuh, peace be upon him), except a few.”*

The lesson to learn from this is that one should never give up advising good and forbidding evil, even if people do not accept the advice. One

should be persistent like the Holy Prophet Nuh, peace be upon him, and not give up after trying a few times. A muslim's duty is to do good themselves and advise others to do the same and whether this advice is accepted is something which is out of their control. A person should always remember that as advised in a Hadith found in Sahih Bukhari, number 1, all actions are judged by their intention. So in this respect, the outcome does not really matter, meaning, whether people accept and act on a person's advice or not. Instead, it is their intention which is rewarded. So a person who has a good intention namely, to please Allah, the Exalted, will get much reward, even if no one accepts their advice. On the other hand, a muslim will get no reward and may even face punishment, even if millions of people accept and act on their advice, if their intention is bad, such as showing off. As long as one proves their intention through actions, according to their strength, they should hope for the pleasure of Allah, the Exalted, and a great reward.

In addition, when one performs good deeds they should not be bothered if people accept their advice or appreciate their efforts, as Allah, the Exalted, has made it clear that He appreciates the efforts of His servants. Chapter 35 Fatir, verse 30:

*"...Indeed, He is Forgiving and Appreciative."*

So if one obtains the appreciation of Allah, the Exalted, they should not care for anything else.

The other aspect of this great event is mentioned in chapter 11 Hud, verses 45-46:

*“And Noah called to his Lord and said, “My Lord, indeed my son is of my family; and indeed, Your promise is true; and You are the most just of judges!” He said, “O Noah, indeed he is not of your family; indeed, he is [one whose] work was other than righteous, so ask Me not for that about which you have no knowledge. Indeed, I advise you, lest you be among the ignorant.””*

These verses discuss when the non-believer son of the Holy Prophet Nuh, peace be upon him, drowned in the great flood. Even though, he was the biological son of the Holy Prophet Nuh, peace be upon him, yet Allah, the Exalted, declared that he was not a member of his family meaning, the family of faith. It is important to understand that one should not be proud and rely on their family ties to succeed in the hereafter. Each person will be judged according to their own intention, efforts and deeds. A person can benefit others through good deeds, such as giving charity on their behalf, which has been advised in a Hadith found in Sahih Bukhari, Number 2770, but a person cannot turn away from righteous deeds and the obedience of Allah, the Exalted, and then expect the deeds and status of their relatives to save them. This has been warned in a Hadith found in Sunan Ibn Majah, number 225. The one who acts in this way may well encounter the same end as the son of the Holy Prophet Nuh, peace be upon him.

Finally, this great event reminds Muslims that as long as they remain steadfast on the sincere obedience of Allah, the Exalted, which involves using the blessings they have been granted in ways pleasing to Him, as

outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, they will be granted a way out of all difficulties, even if it seems impossible at the time, just like the Holy Prophet Nuh, peace be upon him, and his followers were saved. Chapter 65 At Talaq, verses 2-3:

*"And whoever fears Allāh - He will make for him a way out. And will provide for him from where he does not expect. And whoever relies upon Allāh - then He is sufficient for him..."*



## **The Declaration of the Holy Prophet Ibrahim (PBUH)**

The next great event which will be discussed is found in chapter 6 Al An'am, verses 78-79:

*"And when he saw the sun rising, he said, "This is my lord; this is greater." But when it set he said, "O my people, indeed I am free from what you associate with Allah. Indeed, I have turned my face [i.e., self] toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with Allah.""*

The Holy Prophet Ibrahim, peace be upon him, rejected the false gods of his people and instead declared his complete submission to Allah, the Exalted. He specifically rejected their false gods by indicating their temporal nature, such as the setting of the Sun they worshipped, which directly challenged their misplaced devotion to them.

It is important for muslims not to follow in their footsteps by misplacing their devotion and dedication to the excess and unnecessary elements of this material world or to others, beyond the limits set by Islam. Just like the things pointed out by the Holy Prophet Ibrahim, peace be upon him, fade away and are temporary in nature, so is this material world. Chapter 18 Al Kahf, verse 8:

*“And indeed, We will make that which is upon it [into] a barren ground.”*

So unnecessarily dedicating one's efforts to the fading material world is pointless and making it one's main focus, the centre of their universe and the purpose of their existence, is simply foolish as it will eventually pass away with their efforts. Otherwise, they will only be left with dust, regrets and the consequences of their actions. This reality is quite obvious when one reflects on their own life and those moments, things and people which seemed to be great and enduring yet, they all faded away as if they never existed in the first place.

One should instead follow in the footsteps of the Holy Prophet Muhammad, peace and blessings be upon him, and the righteous predecessors by striving in this material world in order to fulfil their necessities and the necessities of their dependents without waste or extravagance. They should use the blessings they have been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, so that they obtain peace of body and mind in both worlds. 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 will ensure that when the material world passes away, they are left with blessings and righteous deeds which will aid them in their greatest moment of need.

This is how one turns their face to the One who created the Heavens and the Earth, just like the Holy Prophet Ibrahim, peace be upon him, did.

## **The Holy Prophet Ibrahim (PBUH) and the Great Fire**

The next great event which will be discussed is when a great fire was created to kill the Holy Prophet Ibrahim, peace be upon him. This is a very famous incident and widely known amongst muslims, so there is no need to go into its details. But to sum up, those who rejected faith ignited a large fire and threw the Holy Prophet Ibrahim, peace be upon him, into it with a catapult. Chapter 21 Al Anbiya, verse 68:

*“They said, "Burn him and support your gods - if you are to act.””*

Many lessons can be learned from this great event. The first of which is for muslims to adopt the steadfast attitude of the Holy Prophet Ibrahim, peace be upon him. Even though, a great force was against him, he still did not shift off the path of truth and remained steadfast without compromising in the slightest. It is important for muslims not to give into social pressure and compromise on their faith. Those who do may achieve some temporary worldly success but it will end up becoming a source of stress for them in both worlds and it will eventually fade away, leaving them empty handed. One only needs to observe the countless celebrities who compromised on their values in order to gain worldly success and how this very success led them to depression, substance abuse and in some cases, suicide. On the other hand, those who remained steadfast on the sincere obedience of Allah, the Exalted, which involves using the blessings one has been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, were granted peace of mind and body, even if they did not obtain

any obvious worldly success, such as wealth. 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."*

As their spiritual success contained the blessings of Allah, the Exalted, it aided them in their preparation for their journey towards the hereafter. Chapter 41 Fussilat, verse 30:

*"Indeed, those who have said, "Our Lord is Allah" and then remained on a right course - the angels will descend upon them, [saying], "Do not fear and do not grieve but receive good tidings of Paradise, which you were promised.""*

It is clear that the Holy Prophet Ibrahim, peace be upon him, was patient throughout this great event. In fact, he surpassed patience and reached the level of contentment. The difference between the two is that the one who is patient does not complain about a situation but desires and even supplicates for the situation to change. Whereas, the one who is content prefers the choice of Allah, the Exalted, over their own choice and therefore does not desire things to change. The Holy Prophet Ibrahim, peace be upon him, could have easily supplicated to Allah, the Exalted, to save him. But he did not desire to potentially contradict the will of Allah, the Exalted, as Allah, the Exalted, may have wanted him to

become a martyr. Even though a supplication would have been lawful yet, he desired to perfect servanthood to Allah, the Exalted, and therefore remained silent trusting in the choice of Allah, the Exalted. The lesson to learn is that even though some situations appear and feel distressing, like the fire in this event, in the long run, the things which occur are better for a muslim than what they desire, even if they do not immediately observe the wisdom behind them. Perhaps experiencing a difficulty may well be the reason a muslim is admitted into Paradise. Chapter 39 Az Zumar, verse 10:

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

Contentment does not involve refraining from asking for and desiring the things recommended by Islam, such as entering Paradise. But it does involve refraining from asking for worldly things which may not coincide with the choice of Allah, the Exalted, and it involves accepting and preferring the choice of Allah, the Exalted, when things do not work out as desired or planned.

It is important to at least be patient if one cannot be content with the decree of Allah, the Exalted. 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..."*

A muslim should also remember that the One who chose the situation for them is the only One who can take them safely out of it. This is only achieved through obedience to Him 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. Chapter 65 At Talaq, verse 2:

*“...And whoever fears Allah - He will make for him a way out.”*

## **The Holy Prophet Ibrahim (PBUH) and the Resurrection**

The next great event which will be discussed involves the Holy Prophet Ibrahim, peace be upon him, and is mentioned in chapter 2 Al Baqarah, verse 260 of the Holy Quran:

*“And [mention] when Abraham said, "My Lord, show me how You give life to the dead." [Allah] said, "Have you not believed?" He said, "Yes, but [I ask] only that my heart may be satisfied." [Allah] said, "Take four birds and commit them to yourself. Then [after slaughtering them] put on each hill a portion of them; then call them - they will come [flying] to you in haste...””*

First of all, it must be pointed out that the Holy Prophet Ibrahim, peace be upon him, did not question the process of resurrection because he had any doubts. To harbour such an evil thought about a Holy Prophet, peace be upon him, is foolish. He clearly answered in the affirmative when questioned about his belief in it. This is recorded in the Holy Quran and is therefore unchallengeable.

An important lesson to learn from this event is the importance of gaining certainty of faith. There are different grades of faith a muslim can adopt. The person of weak faith is like the one who has been told there is a snake in their bedroom by someone they do not trust, such as a stranger. Even though they might believe the person yet they will not be certain the information is true. The one who has stronger faith is like the



one who is told there is a snake in their bedroom by someone they trust, such as a relative. This level of faith is possessed by the majority of muslims who accepted Islam because they were told to by someone they trust, such as their parents. The next level of faith is based on knowledge, research and experience. For example, if a person observes signs of the snake in their bedroom, such as its shedded skin, bite marks and other signs. This level is achieved when a muslim gains and acts on the knowledge found within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This causes the signs of Allah, the Exalted, and the truthfulness of the Holy Prophet Muhammad, peace and blessings be upon him, to become manifest to them. The more they gain and act on knowledge, the more signs they will be shown, which in turn increases the strength of their faith. 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...”*

The highest level of faith is witnessing with one’s physical eyes, which will be granted to all of mankind after their death and on the Day of Judgment. This is like physically seeing the snake in the bedroom.

It is vital for all muslims to learn from this event by studying the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, so that they can strengthen their faith. Not only will the one who possesses strong faith perform righteous deeds and refrain from sins more than someone with weak faith but they will more easily overcome any difficulties they face in their life through patience and show gratitude in times of ease. They will respond to each situation

as advised by Islam and gain an uncountable reward. Meaning, when they face times of ease they will show gratitude to Allah, the Exalted, by using all the blessings they possess correctly. When they face difficulties they will remain patient and even be content with what Allah, the Exalted, chooses for them. This behaviour will ensure they continue to use all the blessings they have been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This will lead to peace of mind and body in both worlds. 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."*

## The Great Sacrifice

The next great event which will be discussed is the great sacrifice of the Holy Prophet Ismaeel by his father the Holy Prophet Ibrahim, peace be upon them. Chapter 37 As Saffat, verses 102-107:

*"And when he reached with him [the age of] exertion, he said, "O my son, indeed I have seen in a dream that I [must] sacrifice you, so see what you think." He said, "O my father, do as you are commanded. You will find me, if Allah wills, of the steadfast." And when they had both submitted and he put him down upon his forehead. We called to him, "O Abraham, You have fulfilled the vision." Indeed, We thus reward the doers of good. Indeed, this was the clear trial. And We ransomed him with a great sacrifice."*

The first lesson to understand is the importance of patience when facing tests and trials. A muslim should always remember that those more beloved than them to Allah, the Exalted, namely, the Holy Prophets, peace be upon them, were put through much more severe tests than them. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, confirmed in a Hadith found in Jami At Tirmidhi, number 2472, that no one has been tested more for the sake of Allah, the Exalted, than him. Patience involves avoiding complaining through one's actions and speech while maintaining one's sincere obedience to Allah, the Exalted. This involves using the blessings one has been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

Muslims should also bear in mind that no matter what situation they find themselves in, it is beneficial for them, even if this is not obvious to them. As advised by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sahih Muslim, number 7500, that if a muslim faces a difficulty and shows patience, they will be rewarded for it. And if they face times of ease and show gratitude, by using the blessing they have been granted correctly, they will be rewarded for it. So according to this Hadith, every situation a muslim encounters is beneficial, even if they do not observe the wisdom behind it. 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."*

Muslims should also understand that they will encounter a situation which has been decreed for them by Allah, the Exalted, irrespective of how they react to it. If they face it with patience they will find an uncountable reward in this world and in the next. Chapter 39 Az Zumar, verse 10:

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

But if they face it with impatience, then they will lose out on the reward and endure more stress because of their attitude. Either way they have

to face the difficulty that is destined for them, therefore they must choose the path which leads to reward and blessings in both worlds.

In addition, a muslim should not be naïve and realize that this world is not Paradise. It is a world created in order to test mankind, so it therefore can never be free of tests and trials. Chapter 67 Al Mulk, verse 2:

*"[He] who created death and life to test you [as to] which of you is better in deed..."*

When a muslim recognizes its innate nature, facing difficulties and tests does not surprise them, as they expect this while living in this world. The same way a person expects to get attacked if they find themselves with a wild animal, they should expect tests and trials in this world. Mentally preparing in this way will prevent a muslim being caught off guard, which is often a cause of impatience.

Another lesson to learn from this great event is that the same way a person cannot gain things in this material world, such as wealth, without sacrifice, neither can a muslim obtain the pleasure of Allah, the Exalted, without sacrifice. Chapter 29 Al Ankabut, verse 2:

*“Do the people think that they will be left to say, “We believe” and they will not be tried?”*

Muslims should be grateful that Allah, the Exalted, does not require them to make big sacrifices like the ones made by the Holy Prophet Ibrahim, and the other Holy Prophets, peace be upon them. Nor is Allah, the Exalted, demanding muslims to sacrifice in the way the Companions of the Holy Prophet Muhammad, peace and blessings be upon him, did. They sacrificed their wealth, homes, families and lives. Instead, Allah, the Exalted, has entrusted muslims with a few obligatory duties which require a little sacrifice of their time, energy and wealth. If one ponders over the greatness of Paradise, they will realise the sacrifices they have been encouraged to make are very small compared to the promised reward. Therefore, muslims should show gratitude for this by submitting obediently 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.

The sacrifice of the Holy Prophet Ismaeel, peace be upon him, is an indication that a muslim should always be ready to sacrifice their desires, love and wishes for the command of Allah, the Exalted. The ritual of sacrificing animals for the pleasure of Allah, the Exalted, muslims perform annually, represents this. It is not simply a sacrifice of an animal but much more. Chapter 22 Al Hajj, verse 37:

*“Their meat will not reach Allah, nor will their blood, but what reaches Him is piety from you. Thus have We subjected them to you that you may glorify Allah for that [to] which He has guided you;...”*

Muslims should adopt the piety mentioned in this verse all year round by placing the commands of Allah, the Exalted, before their desires. Only then will they be able to truly follow in the footsteps of the Holy Prophet Ibrahim, peace be upon him, correctly.

Another important lesson to learn from this great event is trusting in Allah, the Exalted. Even in situations which appear inescapable and disastrous, like this great event, a muslim should always trust in the choice of Allah, the Exalted. Muslims must understand that their knowledge is very limited and that they are extremely short sighted. Meaning, they cannot fully perceive the wisdoms behind the choices of Allah the Exalted. On the other hand, the knowledge and the divine perception of Allah, the Exalted, is unlimited. Therefore, a muslim should trust in the choices of Allah, the Exalted, just like a blind person trusts the guidance of their physical guide. No matter what the attitude of a muslim, the choice of Allah, the Exalted, will occur, so it is best to trust in His wisdom rather than showing impatience, which only leads to further trouble. The one who maintains their obedience to Allah, the Exalted, by using the blessings He has granted them in ways pleasing to Him, will always be moved from one blessed situation to the next, even if this is not obvious to them.

In addition, it is important to remember the countless examples within one's life when a person desired something, only to regret it after obtaining it. And when they disliked something from occurring, only to change their mind later on. 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.”*

As destiny is out of people's hands, it is important for muslims to concentrate on the thing which is in their control, if they desire to be rescued from difficulties, namely, the obedience of Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Allah, the Exalted, has already guaranteed that He will save a muslim from all difficulties in both worlds. All they have to do is remain obedient to Him. Chapter 65 At Talaq, verse 2:

*“...And whoever fears Allah - He will make for him a way out.”*

It is foolish to stress about the thing which is not in one's control meaning, destiny, and remain heedless to the thing which is in one's control namely, obeying Allah, the Exalted.



## The Kaaba

The next great event which will be discussed is when the Holy Prophet Ibrahim and his son the Holy Prophet Ismaeel, peace be upon them, fulfilled the command of Allah, the Exalted, by building His house: the Kaaba. Chapter 2 Al Baqarah, verse 127:

*“And [mention] when Abraham was raising the foundations of the House and [with him] Ishmael, [saying], "Our Lord, accept [this] from us. Indeed, You are the Hearing, the Knowing.””*

Many lessons can be learned from this great event. Muslims should follow in the footsteps of all the Holy Prophets, peace be upon them, by regularly dedicating some of their time and energy in acts which please Allah, the Exalted, beyond the obligatory duties. No one is ordering muslims to dedicate all their efforts, like the Holy Prophets, peace be upon them, did, but they should regularly dedicate some. This incident is a clear proof that those who dedicate their effort and time for the sake of Allah, the Exalted, will not only gain reward but they efforts will also be remembered for all to see in both worlds. Even though the house of Allah, the Exalted, the Kaaba, might not seem like an architectural marvel yet, as it was built for the sake of Allah, the Exalted, it is still established and greatly honoured to this day, even though nearly 4500 years have passed since its construction by the Holy Prophet Ibrahim and his son, peace be upon them. Countless people have built great castles, palaces and empires over the centuries yet the majority of them faded away and are barely remembered by society. Even those who built them have become footnotes in history.

Not only does the work done for the sake, of Allah, the Exalted, itself endure but even those that did the work are remembered, just like the Holy Prophet Ibrahim and his son, peace be upon them. In fact, Allah, the Exalted, honoured his efforts so much that one cannot even complete the visitation, known as Umra, and the Holy Pilgrimage, known as Hajj, without praying behind the stone the Holy Prophet Ibrahim, peace be upon him, stood on while building the house of Allah, the Exalted. Chapter 2 Al Baqarah, verse 125:

*"...And take, [O believers], from the standing place of Abraham a place of prayer..."*

All worldly efforts will eventually fade away. They may benefit people temporarily in this world but it will not help them in the next world. In fact, even though they will leave those efforts behind yet, on Judgment Day they will be held accountable for them. Whereas, efforts dedicated to pleasing Allah, the Exalted, will benefit a muslim in both worlds. Chapter 16 An Nahl, verse 96:

*"Whatever you have will end, but what Allāh has is lasting..."*

These efforts do not have to be huge like building an entire Mosque. A muslim only needs to act according to their strength, such as contributing towards the building of a Mosque. If they act with sincerity their reward will be beyond imagination. This has been indicated in many

Hadiths, such as the one found in Sahih Muslim, number 2342. This Hadith advises that a small effort such as donating a single date fruit for the sake of Allah, the Exalted, will be rewarded with blessings greater in size than a mountain.

This great event also indicates the importance of sincerity. It is clear from the verse quoted at the beginning that the Holy Prophet Ibrahim, and his son, peace be upon them, intended only to please Allah, the Exalted, as they immediately supplicated to Him to accept their efforts thereby making it clear that their pious intention was not hidden from Allah, the Exalted.

This is a clear lesson for all muslims to ensure that their intention is correct whenever they perform good deeds. The one who performs deeds to please someone other than Allah, the Exalted, will be told to gain their reward from them on Judgement Day, which will not be possible. This is warned in a Hadith found in Jami At Tirmidhi, number 3154.

In addition, this great event also teaches the important lesson of being humble to Allah, the Exalted. One should never be proud of anything they possess or any righteous deed they perform, as they are only possible through the mercy of Allah, the Exalted. The knowledge, inspiration, strength and opportunity to complete a good deed are all granted by Allah, the Exalted. Having pride over a deed not only ensures its destruction but the person who dies while possessing even an atom's worth of pride will enter Hell. This is confirmed in a Hadith found in Sahih Muslim, number 266. A muslim must always remember that Allah, the Exalted, could have easily inspired someone else to perform the good

deed. Therefore, they should show humility and gratitude that they were chosen.

Finally, this great event indicates the importance of not only performing a good deed but the importance of it being accepted by Allah, the Exalted, so that they gain reward in the hereafter as well as in this world. This will only occur if a muslim safely takes the righteous deed into the next world with them. This has been indicated in chapter 6 Al An'am, verse 160:

*“Whoever comes [on the Day of Judgment] with a good deed...”*

This verse clearly declares that whoever brings a good deed meaning, to Judgment Day, will be rewarded. It does not declare that whoever performs a deed will be rewarded. A muslim must therefore safeguard their deeds by protecting them from the evil traits which can destroy them, such as pride. This requires a muslim to gain and act on Islamic knowledge in order to remove the bad characteristics they possess which can lead to the destruction of their good deeds, such as envy. This has been warned in a Hadith found in Sunan Ibn Majah, number 4210.

Finally, a Muslim should always remember that the house of Allah, the Exalted, the Kaaba, is not only the direction they face five times a day during the prayers but it represents how a Muslim must constantly turn their spiritual heart towards Allah, the Exalted, throughout the day and in every situation. This is only possible when one uses the blessings they have been granted in ways pleasing to Allah, the Exalted, as outlined in

the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This is what the Kaaba truly stands for and is the legacy of the Holy Prophet Ibrahim, peace be upon him. Chapter 6 Al An'am, verse 79:

*"Indeed, I have turned my face [i.e., self] toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with Allāh."*

## **he Holy Pilgrimage**

The next great event which will be discussed is mentioned in chapter 3 Alee Imran, verse 97:

*“...And [due] to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way...”*

The Holy Pilgrimage each muslim, who meets the criteria, must undertake at least once in their lifetime.

It is important to understand that the real purpose of the Holy Pilgrimage is to prepare muslims for their final journey to the Hereafter. The same way a muslim leaves behind their home, business, wealth, family, friends and social status in order to perform the Holy Pilgrimage, this will occur at the time of their death, when they take their final journey to the hereafter. In fact, a Hadith found in Jami At Tirmidhi, number 2379, advises that a person's family and wealth abandons them at their grave and only their deeds, good and bad, accompany them into their grave.

When a muslim bears this in mind during their Holy Pilgrimage they will fulfil all the aspects of this duty correctly. This muslim will return back home a changed person, as they will prioritise preparing for their final journey to the hereafter over amassing the excess aspects of this

material world. They will achieve this by using the blessings they have been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This includes taking from this world in order to fulfill their needs and the needs of their dependents without waste, excessiveness or extravagance.

Muslims should not treat the Holy Pilgrimage as a holiday and a place to shop, as this defeats the purpose of it. It must remind Muslims of their final journey to the hereafter. A journey which has no return and no second chances. Only this will inspire one to fulfill the Holy Pilgrimage correctly and prepare adequately for the hereafter.

## **Plotting Against the Holy Prophet Yusuf (PBUH)**

The next great event which will be discussed is the great story of the Holy Prophet Yusuf, peace be upon him. His story is extensively discussed throughout the Holy Quran and is very well known to muslims.

The first lesson to learn is that one should never let their envy or dislike for someone drive them to plot against or harm them in anyway. The envy the brothers of the Holy Prophet Yusuf, peace be upon him, had for him, encouraged them to harm him. Chapter 12 Yusuf, verse 10:

*"Said a speaker among them, "Do not kill Joseph but throw him into the bottom of the well; some travelers will pick him up - if you would do [something]."*

This mentality only drives one to many other sins, some of which have been mentioned in this great event. For example, it inspired them to physically harm the Holy Prophet Yusuf, peace be upon him, lie to their father and fracture their ties of kinship with their family. A muslim who feels dislike for others should always withhold from manifesting it outwardly and resist this negative feeling inwardly. They should instead strive to fulfill the rights of that person in order to please Allah, the Exalted, and seek reward from none but Him. It is hoped whoever behaves in such a manner will not be penalised for disliking someone else, as they did not act on their feelings.



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

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

The more one plots evil, the more Allah, the Exalted, will put them further from their goal. Even if they outwardly achieve their desire Allah, the Exalted, will cause the very thing they desired to become a curse for them in both worlds unless they sincerely repent. For example, the wealth acquired through illegal means will only become a source of stress and anxiety for them in both worlds. A person should not forget the purpose of any plan, good or evil, is actually to achieve some sort of peace of mind. Even if the plan takes many different forms, the ultimate goal is still the same. A drug lord builds an empire to obtain wealth and power as they believe these things will lead to peace of mind for them. But this ultimate goal will never be obtained through the disobedience of Allah, the Exalted, even if they obtain the means, such as wealth and power. Chapter 20 Taha, verses 124-126:

*"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the*

*Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten."*

And chapter 35 Fatir, verse 43:

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

## **Patience of the Holy Prophet Yaqaob (PBUH)**

The next great event which will be discussed is the steadfast attitude of the Holy Prophet Yaqaob, peace be upon him. Chapter 12 Yusuf, verse 18:

*“And they brought upon his shirt false blood. [Jacob] said, “Rather, your souls have enticed you to something, so patience is most fitting. And Allah is the one sought for help against that which you describe.””*

The first thing to note is that it is clear from this verse that the Holy Prophet Yaqaob, peace be upon him, knew that his sons had harmed their brother the Holy Prophet Yusuf, peace be upon him, yet, he did not clearly expose their behavior and instead chose to conceal it, hoping they would eventually sincerely repent. From this, a muslim should understand the importance of concealing the faults of others. A Hadith found in Sunan Ibn Majah, number 225, advises that Allah, the Exalted, will conceal the faults of a person in this world and in the hereafter when they conceal the faults of others. Another Hadith found in Sunan Ibn Majah, number 2546, warns that whoever exposes the faults of others will have their faults exposed.

In addition, concealing the faults of others, especially when the sinner is aware their fault has been concealed, increases the chances they will sincerely repent from their sin. On the other hand, publically shaming a sinner, in most cases, will only cause one to move further away from

sincere repentance. In fact, anger may well drive them to take revenge on the one who exposed their fault, which only leads to further sins.

In addition, as the Holy Prophet Yaqoob, peace be upon him, did not have any clear proof against them, he was forced to accept the outcome.

The importance of remaining patient is also highlighted in this great event. It is important to note, that true patience is not when one eventually, with the passing of time, accepts that something they dislike has occurred, such as the death of a beloved. This is not true patience, it is only acceptance, which occurs to even the most impatient of people. True patience is shown by this verse and indicated in a Hadith of the Holy Prophet Muhammad, peace and blessings be upon him, found in Sahih Bukhari, number 1302. It advises that true patience is shown at the very beginning of a difficulty. This shows that the one who shows impatience at the beginning of a difficulty and then eventually accepts it is not truly patient. Patience involves avoiding complaining through one's actions or speech and to continue maintaining one's sincere obedience to Allah, the Exalted. This involves using the blessings one has been granted in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

This great event indicates the importance of understanding that no good, such as being patient, can occur without the mercy of Allah, the Exalted. As the knowledge, inspiration, strength and opportunity to do a good deed, such as showing patience, comes from Allah, the Exalted.

Remembering this prevents one from adopting the deadly evil trait of pride.

Finally, this event also indicates that one will only be rightly guided through their difficulty, so that they obtain peace of mind and an uncountable reward in both worlds, through the obedience of Allah, the Exalted. By extension, one will only gain peace of mind and blessings in both worlds during times of ease, when they show gratitude to Allah, the Exalted. This involves using the blessing they have been granted in ways pleasing to Allah, the Exalted. The one who maintains their obedience to Allah, the Exalted, will be provided with support through every situation so that they obtain peace of mind and success in both worlds. Chapter 65 At Talaq, verses 2-3:

*"And whoever fears Allāh - He will make for him a way out. And will provide for him from where he does not expect. And whoever relies upon Allāh - then He is sufficient for him..."*

And 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."*

## **The Steadfast Holy Prophet Yusuf (PBUH)**

The next great event which will be discussed is mentioned in chapter 12 Yusuf, verse 24:

*“And she certainly determined [to seduce] him, and he would have inclined to her had he not seen the proof [i.e., sign] of his Lord. And thus [it was] that We should avert from him evil and immorality. Indeed, he was of Our sincere servants.”*

This verse reminds muslims that whenever they are tempted by the Devil or people to commit sins, they should follow in the footsteps of the Holy Prophet Yusuf, peace be upon him, by immediately remembering Allah, the Exalted. Remembering the all-encompassing gaze of Allah, the Exalted, can encourage one to turn away from committing a sin, by reminding them that even if no one else observes them, Allah, the Exalted, surely does. In addition, Allah, the Exalted, not only observes them but will hold them accountable on a Day which is unavoidable. This attitude has been advised in the Holy Quran. Chapter 7 Al A'raf, verse 201:

*“Indeed, those who fear Allah - when an impulse touches them from Satan, they remember [Him] and at once they have insight.”*

This great event also advises muslims that they should avoid the places and people which invite them towards sins. They should behave as the Holy Prophet Yusuf, peace be upon him, did when he fled from the woman who invited him towards sin and from the place where the sin was meant to take place. The environment and companions one has will always have a huge impact on one's behavior. It is why the Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Sunan Abu Dawud, number 4833, that a person is on their friend's religion. Meaning, they will adopt the characteristics of their companions. Muslims should therefore strive to avoid the places and people who invite them towards sins and instead seek the companionship of those who invite them towards the obedience of Allah, the Exalted, and working hard towards succeeding in this world in a lawful way.

This great event also teaches muslims that if they sincerely strive in the obedience of Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, Allah, the Exalted, will protect them from both religious and worldly harm. People are not perfect, they will make mistakes. Therefore, this protection includes the guidance of Allah, the Exalted, towards sincere repentance. Sincere repentance involves feeling remorse, seeking the forgiveness of Allah, the Exalted, and those who have been wronged, as long as this does not lead to further problems, promising not to commit the same or similar sin again and making up for any rights which have been violated in respect to Allah, the Exalted, and people. Returning to Allah, the Exalted, in this way is a characteristic of one of the best types of people according to a Hadith found in Sunan Ibn Majah, number 4251.

## **No Compromising on Faith**

The next great event which will be discussed highlights the important characteristic of remaining steadfast on one's faith instead of compromising on it. Chapter 12 Yusuf, verse 33:

*"He said, "My Lord, prison is more to my liking than that to which they invite me. And if You do not avert from me their plan, I might incline toward them and [thus] be of the ignorant.""*

The Holy Prophet Yusuf, peace be upon him, chose to go to prison instead of committing a sin. Muslims are not expected to make huge sacrifices like those made by the Holy Prophets, peace be upon them, and the Companions, may Allah be pleased with them, but they should not compromise on their faith for the sake of people or to gain worldly things. It is important to understand that no matter what worldly success a person gains through compromising on their faith eventually this success will become a curse and great burden for them in both worlds. It is quite evident when one observes the media that those who compromised on their moral values and faith ended up sad and depressed irrespective of how much worldly success they obtained. Chapter 20 Taha, verse 124:

*"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind."*



Therefore, a muslim should instead remain steadfast on the teachings of Islam and firmly believe, sooner or later, they will be blessed with worldly success beyond their expectations, let alone the blessings which await them in the next world. This obedience involves using the blessings one has been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. 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."*

And chapter 41 Fussilat, verse 30:

*"Indeed, those who have said, "Our Lord is Allah" and then remained on a right course - the angels will descend upon them, [saying], "Do not fear and do not grieve but receive good tidings of Paradise, which you were promised."*

In addition, this great event reminds muslims to avoid pride by believing that the ability to remain steadfast is achieved through their own strength. This is not possible without the guidance and mercy of Allah, the Exalted. In fact, performing a righteous deed or refraining from sins

is not possible without the mercy of Allah, the Exalted, in the form of inspiration, strength, knowledge and opportunity. This should inspire one to remain grateful to Allah, the Exalted, whenever they achieve worldly or religious success. This gratitude involves using the success they have been granted in ways pleasing to Allah, the Exalted. This leads to further blessings in both worlds. Chapter 14 Ibrahim, verse 7:

*“And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]...”*

Finally, this great event also indicates the importance of not helping others in bad things, irrespective of who they are. Muslims should instead help others in good and beneficial things and not care who is in charge of them or who else is taking part in them. Good should be supported even if a stranger is doing it and evil things should be avoided and advised against, even if a beloved is doing them. Chapter 5 Al Ma'idah, verse 2:

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

## **Persistent on Good**

The next great event which will be discussed is mentioned in chapter 12 Yusuf, verse 53:

*“And I do not acquit myself. Indeed, the soul is a persistent enjoiner of evil, except those upon which my Lord has mercy. Indeed, my Lord is Forgiving and Merciful.”*

The first thing to note is that a muslim should not attribute purity and piety to themselves, as this can indicate and lead to pride. It is closer to servanthood and humility to admit the truth: that anything good is only obtained through the mercy and guidance of Allah, the Exalted. Chapter 53 An Najm, verse 32:

*“...So do not claim yourselves to be pure; He is most knowing of who fears Him.”*

In addition, this great event highlights the importance of understanding that the outer and inner Devils will always persist in misguiding a person. Therefore, a muslim must persist in combating both these enemies 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. It is why a muslim cannot simply accept Islam with the tongue and fail to strive actively in obeying Allah, the Exalted. The one who behaves in such a manner will be easily defeated by these enemies. Persistence in obedience is required in order to overcome these enemies. It is one of the reasons why the five daily obligatory prayers are spread out throughout a day instead of being grouped together in a few hours or on a single day in the week. This attitude contradicts persistence in obedience to Allah, the Exalted.

In addition, this event also indicates that a muslim must persist throughout the day, just like their enemies persist throughout the day against them. This is achieved by not only fulfilling one's obligatory duties, such as the five daily prayers, but by acting on the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, throughout the day. This will ensure one uses the blessings they have been granted in ways pleasing to Allah, the Exalted. This constant obedience will protect a Muslim from these enemies and lead to peace of mind and body in both worlds. 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."*

It is for this reason Allah, the Exalted, has stressed that every aspect of the life of the Holy Prophet Muhammad, peace and blessings be upon him, is a role model for all muslims to follow. Chapter 33 Al Ahzab, verse 21:

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

Only through following his example in everyday life can a muslim through the mercy of Allah, the Exalted, overcome these two enemies. Chapter 3 Alee Imran, verse 31:

*“Say, “If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful.””*

## The Holy Prophet Yusuf (PBUH) Forgives

The next great event which will be discussed is mentioned in chapter 12 Yusuf, verse 92:

*“He said, “No blame will there be upon you today. May Allah forgive you; and He is the most merciful of the merciful.””*

This verse mentions an incredibly important characteristic to adopt: to be forbearing when one encounters difficulties, especially difficulties from people. One should never reply evil with evil, as this contradicts the behaviour of a successful muslim. Chapter 41 Fussilat, verse 34:

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

Replying good with good is nothing special, as even animals show kindness in return for kindness. What is special is showing good in reply to evil, especially when a person is in a position to take revenge, just like the Holy Prophet Yusuf, peace be upon him, was. In reality, behaving in this positive manner benefits oneself, as the one who learns to let things go and forgives others will be forgiven by Allah, the Exalted. Chapter 24 An Nur, verse 22:

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

In fact, as proven by this great event, according to a Hadith found in Jami At Tirmidhi, number 2029, the one who forgives others for the sake of Allah, the Exalted, will be raised in honour by Allah, the Exalted.

But it important to note that forgiving others does not mean one must ignore the past, as this may lead to history repeating itself. This is why the Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Sahih Bukhari, number 6133, that a believer does not get stung from the same hole twice. Instead, one should forgive others in order to please Allah, the Exalted, and be careful in dealing with the person again, so that they avoid putting themselves into a vulnerable position, while continuing to fulfill their rights, according to the teachings of Islam.

In addition, this great event indicates that a person should not believe they are superior to the people they have forgiven. As in reality the superior one is the person who is forgiven by Allah, the Exalted. The one who adopts this type of pride and reaches the hereafter with it, will enter Hell, according to a Hadith found in Sunan Ibn Majah, number 4174.

Finally, this great event indicates that a person should never lose hope in the mercy of Allah, the Exalted. As long as a muslim sincerely repents and strives to be better, they should hope for forgiveness. Sincere repentance involves feeling remorse, seeking the forgiveness of Allah, the Exalted, and those who have been wronged, as long as this does not lead to further problems, promising not to commit the same or similar sin again and making up for any rights which have been violated in respect to Allah, the Exalted, and people. But a muslim should not continue sinning without trying to change and still expect Allah, the Exalted, to forgive them, as this is not hope, it is merely wishful thinking, which has no value in Islam. This has been explained in a Hadith found in Jami At Tirmidhi, number 2459.



## **The Mother of the Holy Prophet Musa (PBUH)**

The next great event which will be discussed is the story of the Holy Prophet Musa, peace be upon him. His story is widely known and discussed in detail throughout the Holy Quran. For example, chapter 28 Al Qasas, verse 7, mentions how the mother of the Holy Prophet Musa, peace be upon him, was inspired to save him during his infancy from the soldiers of Pharaoh.

*“And We inspired to the mother of Moses, “Suckle him; but when you fear for him, cast him into the river and do not fear and do not grieve. Indeed, We will return him to you and will make him [one] of the messengers.””*

This verse indicates the importance of trusting in Allah, the Exalted. True trust in Allah, the Exalted, is composed of two elements. The first is using the lawful means one has been provided by Allah, the Exalted, according to the teachings of Islam. The second element is to trust that the outcome which Allah, the Exalted, chooses will be the best one for everyone involved, even if a person does not immediately observe the wisdom behind it. The mother of the Holy Prophet Musa, peace be upon him, fulfilled both aspects. She did not remain in her home without taking action, trusting Allah, the Exalted, would save her son. She physically struggled according to the lawful means she possessed and then trusted in the plan of Allah, the Exalted. Muslims should never be extreme and adopt one aspect without the other. Using the means is an aspect of trusting in Allah, the Exalted, as the means were created and provided by none other than Allah, the Exalted. It is why the Holy Prophet Muhammad, peace and blessings be upon him, advised someone in a

Hadith found in Jami At Tirmidhi, number 2517, to use the means they possessed by tying up their camel but to also trust that Allah, the Exalted, would safeguard the camel.

Going on social benefits and claiming trust in Allah, the Exalted, is not according to the teachings of Islam. Those who behave in such a manner do not trust Allah, the Exalted, only the government. This behaviour is only acceptable if a person is rightfully entitled to social benefits. A muslim must use their means, such as their physical strength, and then trust Allah, the Exalted, will provide and choose the best thing for them in all cases. Chapter 2 Al Baqarah, verse 216:

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

## **The Environment of the Holy Prophet Musa (PBUH)**

The next great event which will be discussed is mentioned in chapter 28 Al Qasas, verse 9:

*“And the wife of Pharaoh said, “[He will be] a comfort of the eye [i.e., pleasure] for me and for you. Do not kill him; perhaps he may benefit us, or we may adopt him as a son.” And they perceived not.”*

This great event indicates the importance of remaining steadfast in the obedience of Allah, the Exalted, by using the blessings one has been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, even when one is exposed to a non-Islamic environment. In the case of the Holy Prophet Musa, peace be upon him, it is widely known that he was raised in the palace of Pharaoh. One can imagine the evil practices which took place there yet, the Holy Prophet Musa, peace be upon him, was unaffected by them and still adhered to noble character throughout his life. Even though, he was divinely protected from being negatively influenced, muslims must follow in his footsteps. In this day and age, muslims have spread across the world and have integrated with different societies and cultures. Even though, Islam teaches muslims to respect the cultures and opinions of other communities yet, they must adhere to the teachings of Islam instead of adopting customs which contradict its teachings. Unfortunately, as many muslims did not remain steadfast on the teachings of Islam when they integrated with other societies, they adopted their customs and fused them with the teachings of Islam to such a degree that many of these muslims do not know the difference between Islamic practices and non-

Islamic practices. One only needs to observe most of the modern day muslim weddings to understand this fact. The same way the Holy Prophet Musa, peace be upon him, did not adopt the practices of the family of Pharaoh while being raised in his palace, muslims must adhere to the teachings of Islam irrespective of where they live. This was the attitude of the Companions, may Allah be pleased with them, who journeyed to strange lands yet, always adhered to the teachings of Islam.

It is important to note, as proven by history, the more a muslim adopts non-Islamic practices the less they will act on the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This attitude only leads to misguidance, as Allah, the Exalted, will only accept the deeds which are rooted in these two sources of guidance. This has been confirmed in a Hadith found in Sunan Abu Dawud, number 4606. Chapter 3 Alee Imran, verse 85:

*"If anyone seeks a religion other than [islam] complete devotion to God, it will not be accepted from him: he will be one of the losers in the Hereafter."*

## **The Sincerity of the Holy Prophet Musa (PBUH)**

The next great event which will be discussed is mentioned in chapter 28 Al Qasas, verse 24 of the Holy Quran:

*“So he watered [their flocks] for them; then he went back to the shade...”*

This great event indicates some important characteristics which muslims should adopt. The first is that a muslim should always take every opportunity to help others for the sake of Allah, the Exalted. They should not belittle righteous deeds by believing Allah, the Exalted, only desires muslims to perform big righteous deeds. This negative attitude is a trick of the Devil which muslims must avoid. Every righteous deed is significant according to the teachings of Islam. For example, a Hadith found in Sahih Muslim, number 2342, advises that Allah, the Exalted, will give a reward the size of a mountain to the one who donates even a single date fruit for His pleasure. There are many other Hadiths indicating the significance of small deeds. Even the Holy Quran has made it clear that every atom's worth of good will be recorded and rewarded. Chapter 99 Az Zalzalah, verse 7:

*“So whoever does an atom's weight of good will see it.”*

Muslims should follow in the footsteps of the Holy Prophet Musa, peace be upon him, and help others according to their means. At the time he possessed nothing else to offer the women except his physical strength, so he used it in order to help them instead of disregarding the deed believing it was a small and insignificant deed.

In addition, this great event proves the significance of small good deeds, as this deed led to him meeting and living with the Holy Prophet Shoaib, peace be upon him.

The other good characteristic indicated in this great event is sincerity. The Holy Prophet Musa, peace be upon him, was in a desperate condition yet, did not desire or request payment from the women, as he acted for the pleasure of Allah, the Exalted. Muslims should never desire or request payback for the favours they do to others, as this proves their insincerity meaning, they did not act for the sake of Allah, the Exalted. Insincerity only wastes the reward one could have gained from Allah, the Exalted. This is confirmed in a Hadith found in Jami At Tirmidhi, number 3154.

## Supplication of the Holy Prophet Musa (PBUH)

The next great event which will be discussed is mentioned in chapter 28 Al Qasas, verse 24:

*“So he watered [their flocks] for them; then he went back to the shade and said, “My Lord, indeed I am, for whatever good You would send down to me, in need.””*

This supplication of the Holy Prophet Musa, peace be upon him, teaches muslims the importance of humility. This pious characteristic allows a muslim to acknowledge with their heart and through their actions that every blessing they possess has been granted to them by none other than Allah, the Exalted. The Holy Prophet Musa, peace be upon him, confirmed in this supplication that all good in this world and the next is granted by Allah, the Exalted. But more importantly, even though it is a fact that nothing in creation occurs without the will and choice of Allah, the Exalted, which includes difficulties and hardships, it is a sign of true servanthood not to attribute these things to Allah, the Exalted. Meaning, the Holy Prophet Musa, peace be upon him, mentioned the good things Allah, the Exalted, chose for him but did not mention the great difficulty he was in, which occurred through the will and choice of Allah, the Exalted, as this behaviour can be seen as a type of complaint. The Holy Prophet Ibrahim, peace be upon him, did the same thing when he attributed good things to Allah, the Exalted, yet attributed illness to himself, even though illnesses only occur through the choice and will of Allah, the Exalted. Chapter 26 Ash Shu'ara, verse 80:

*“And when I am ill, it is He who cures me.”*

This attitude is important to adopt, as it makes one’s mentality positive rather than negative. The one who adopts a negative mentality will only ever observe and mention their problems instead of observing the countless blessings they still possess, which leads to impatience and further difficulties. Whereas, the one who possesses a positive mind-set will only ever observe and mention the countless blessings they possess in all situations which leads to patience and gratitude. This is shown by the Holy Prophet Molusa, peace be upon him, in this great event. It is important to firmly believe that the glass is half full, not half empty.

Finally, this supplication also teaches Muslims to avoid asking for specific worldly things, as one may be asking for trouble without realising it. One must accept their extreme short sightedness and lack of knowledge, especially in respect to the future. Chapter 42 Ash Shuraa, verse 27:

*"And if Allāh had extended [excessively] provision for His servants, they would have committed tyranny throughout the earth. But He sends [it] down in an amount which He wills. Indeed He is, of His servants, Aware and Seeing."*

One should instead adopt the attitude of the Holy Prophet Musa, peace be upon him, and ask for goodness in a general way and fully trust Allah,



the Exalted, knows best of all what is best to give to each person on each occasion. This correct attitude has also been indicated in chapter 2 Al Baqarah, verses 200-201:

*"...And among the people is he who says, "Our Lord, give us in this world," and he will have in the Hereafter no share. But among them is he who says, "Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire.""*

## **The Emotions of the Holy Prophet Musa (PBUH)**

The next great event which will be discussed is mentioned in chapter 28 Al Qasas, verse 31 and involves the Holy Prophet Musa, peace be upon him:

*“And [he was told], “Throw down your staff.” But when he saw it writhing as if it was a snake, he turned in flight and did not return. [Allah said], “O Moses, approach and fear not. Indeed, you are of the secure.””*

This great event indicates that being emotional within limits is acceptable when facing different situations such as being sad during a difficult time. The Holy Prophet Musa, peace be upon him, reacted in a normal way by fleeing from the snake and was not criticised by Allah, the Exalted, as showing emotion is a part of being human. As long as the emotion is within the limits of Islam it is completely acceptable to show it. No one expects a muslim to act like a robot in difficult situations. In each situation, a muslim should maintain a balance whereby they release their tension through their emotions without crossing the limits of Islam. This has been indicated in chapter 57 Al Hadid, verse 23:

*“In order that you not despair over what has eluded you and not exult [in pride] over what He has given you. And Allah does not like everyone self-deluded and boastful.”*

This verse does not prohibit a person from being sad or happy. But it advises one not to be extreme in these two emotions namely, grief and being exultant, both of which can lead to sins.

A muslim should always remember that as long as they remain within these limits they will successfully overcome all difficulties, earn reward and blessings in both worlds. This has been indicated at the end of this great event where Allah, the Exalted, granted safety to the one who obeyed Him. This safety may not be obvious to a muslim in the short term but it will eventually be revealed to them in this world or in the next. The key is to maintain one's sincere obedience to Allah, the Exalted, in all situations, which involves using the blessings one has been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

## Supplicating Against Pharaoh

The next great event which will be discussed is mentioned in chapter 10 Yunus, verses 88-89:

*"...Our Lord, obliterate their wealth and harden their hearts so that they will not believe until they see the painful punishment. [Allah] said, "Your supplication has been answered. So remain on a right course and follow not the way of those who do not know.""*

This great event reminds muslims that even though wealth and authority are not prohibited in Islam, as long as they are obtained and used in ways pleasing to Allah, the Exalted, but when they are not, they always misguide their possessor and others. It is why the Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Jami At Tirmidhi, number 2376, that the desire of obtaining wealth and authority is more destructive to a person's faith than the destruction caused by two hungry wolves which have been set free on a herd of sheep. The minimum limits of seeking wealth and authority is that they should never prevent one from fulfilling their obligatory duties towards Allah, the Exalted, or the creation and they should not encourage them to commit sins, such as oppression. As acquiring these two things beyond one's necessities is extremely difficult to achieve within these limits, it is therefore safer for a muslim to only seek what fulfils their needs and the needs of their dependents. The one who indulges in these two things and crosses the limits should be aware of losing these blessings and spoiling their spiritual heart so that it becomes hardened. This has been warned in this great event. This spiritual heart will not be safe on the Day of Resurrection as it has

become blinded from true guidance by the darkness which has encompassed it. This has been warned in a Hadith found in Sunan Ibn Majah, number 4244.

In addition, the answer of this supplication from Allah, the Exalted, teaches muslims that they must adhere to the obedience of Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. One should not merely supplicate without this obedience, as this contradicts the etiquettes and conditions of a successful supplication.

Finally, the response from Allah, the Exalted, warns muslims not to supplicate and then expect an immediate response, as Allah, the Exalted, responds when it is best for His servant. The one who gives up supplicating because of this attitude will not have their supplication fulfilled. This has been warned in a Hadith found in Jami At Tirmidhi, number 3387.

## **The Holy Prophet Musa (PBUH) and the Sea**

The next great event which will be discussed is mentioned in Chapter 26 Ash Shu'ara, verses 62-63:

*"[Moses] said, "No! Indeed, with me is my Lord; He will guide me." Then We inspired to Moses, "Strike with your staff the sea," and it parted, and each portion was like a great towering mountain."*

The miracle of the Holy Prophet Musa, peace be upon him, parting the red sea is very well known. This great event teaches muslims that whenever they encounter a difficult situation they should remain firm on the obedience of Allah, the Exalted, trusting that He will provide them a way out of it, even if this seems impossible at the time, just like He done for the Holy Prophet Musa, peace be upon him, and his nation. Chapter 65 At Talaq, verse 2:

*"...And whoever fears Allah - He will make for him a way out."*

A muslim should understand that Allah, the Exalted, chooses the best for His servants, even if the wisdoms behind His decrees are not obvious. It is a person's reaction which either leads to blessings or the anger of Allah, the Exalted. One only needs to reflect on the countless examples

in their own life where they believed something was bad only to change their mind later on and vice versa. 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.”*

This is just like when a person takes a bitter medicine prescribed to them by a doctor. Even though the medicine is bitter, they still take it believing it will benefit them. It is strange how a muslim can trust a doctor whose knowledge is limited and who is not absolutely certain the bitter medicine will benefit them and fail to trust Allah, the Exalted, whose knowledge is infinite and when He only decrees the best for His servants.

A muslim should understand the difference between wishful thinking and trust in Allah, the Exalted. The person who does not obey Allah, the Exalted, and then expects Him to help them in difficulties is a wishful thinker. The one who will gain the help of Allah, the Exalted, which is indicated in this great event, is the one who sincerely strives in the obedience of Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and then trusts His judgment without complaining or questioning His choice.

## The Holy Prophet Musa (PBUH) and Gratitude

The next great event which will be discussed is mentioned in Chapter 2 Al Baqarah, verse 61:

*“And [recall] when you said, “O Moses, we can never endure one [kind of] food. So call upon your Lord to bring forth for us from the earth its green herbs and its cucumbers and its garlic and its lentils and its onions.” [Moses] said, “Would you exchange what is better for what is less? Go into [any] settlement and indeed, you will have what you have asked.” And they were covered with humiliation and poverty and returned with anger from Allah [upon them]...”*

A muslim should never fail to show appreciation and gratitude for what they have been given by Allah, the Exalted. Just like the people of the Holy Prophet Musa, peace be upon him, many muslims today believe what they possess is inferior to what they desire to possess. As they were clearly wrong for desiring something else, so are the muslims today. It is the tradition of Allah, the Exalted, to always choose the best for His servants and it is up to them to either increase their blessings through true gratitude or invite the punishment of Allah, the Exalted, by showing ingratitude. Muslims should remember they are extremely short sighted and do not understand the consequences of their desires whereas Allah, the Exalted, knows the details of all things, including what is the best outcome for each decision. A muslim should remember the many times they believed something was good when it was actually bad and vice versa. Chapter 2 Al Baqarah, verse 216:



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

Therefore, muslims should be patient with any choice Allah, the Exalted, makes. A muslim should also adopt the advice of the Holy Prophet Muhammad, peace and blessings be upon him, found in Jami At Tirmidhi, number 2513, by observing those who possess less blessings than them, instead of observing those who possess more. This will prevent one from becoming ungrateful.

True gratitude is shown through one's heart when one acknowledges that the blessing comes from Allah, the Exalted, and includes acting only to please Allah, the Exalted. It is shown through the tongue by speaking good or remaining silence and through actions by using the blessings correctly, according to the teachings of Islam. This will lead to an increase in blessings. Chapter 14 Ibrahim, verse 7:

*“And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]...”*

## **Making Life Difficult**

The next great event which will be discussed is mentioned in Chapter 2 Al Baqarah, verses 68-71:

*"They said, "Call upon your Lord to make clear to us what it is.... "Now you have come with the truth." So they slaughtered her, but they could hardly do it."*

The nation of the Holy Prophet Musa, peace be upon him, asked too many unnecessary questions, which only led to more difficulties for them. Muslims should not adopt this mentality as people who have a habit of asking too many questions often fail to fulfil their duties and fail to acquire beneficial knowledge, as they are too busy asking and researching about less important and sometimes irrelevant information. This mentality can inspire one to argue and debate over these types of issues also. Unfortunately, this attitude is quite widespread amongst muslims today, as they often argue about non obligatory and less important issues instead of concentrating on fulfilling their obligatory duties and the established traditions of the Holy Prophet Muhammad, peace and blessings be upon him, correctly, meaning, fulfilling them with their full etiquettes and conditions.

A muslim should instead research and query about topics which are relevant and important to understand for both worldly and religious matters otherwise they will follow in the footsteps of the people

mentioned in this great event and only make their own lives more difficult. In respect to one's faith, the only relevant knowledge is the knowledge which is linked to what Allah, the Exalted, will ask about on Judgement Day. This has been clearly outlined and discussed in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. All other knowledge will not be questioned about on Judgement Day and must therefore be ignored.

## **The Holy Prophet Musa (PBUH) Seeks Knowledge**

The next great event which will be discussed is mentioned in Chapter 18 Al Kahf, verse 60:

*“And [mention] when Moses said to his boy [i.e., servant], “I will not cease [traveling] until I reach the junction of the two seas or continue for a long period.””*

A muslim should never believe they possess too much knowledge so therefore they do not need to seek or gain more. In addition, they should never be too shy in gaining useful knowledge from anyone, irrespective of their age, social status or anything else. The Holy Prophet Musa, peace be upon him, is one of the highest ranking Holy Prophets, peace be upon them, yet he still journeyed to learn from someone who possessed a lower rank than his own. A person who rejects the truth when it is presented to them because they believe they are superior to the one who is imparting the knowledge has clearly adopted pride. This is confirmed in a Hadith found in Sahih Muslim, number 265. In fact, this same Hadith warns that an atom’s worth of pride is enough to take someone to Hell.

Unfortunately, this attitude is commonly observed in this day and age, as muslims often ignore the advice and knowledge given to them by those who are younger than them. This is often seen in parents who reject what their children advise, claiming parents always know best. As

proven by this great event, a person should never be embarrassed or ashamed to accept the truth from anyone, whether this truth is connected to worldly or religious matters.

Put simply, the muslim who believes they do not need to gain knowledge from others is a truly ignorant person, even if they possess much knowledge. Whereas, the person who possesses little knowledge which they act upon and are always open to gaining more beneficial knowledge from anyone, is a truly knowledgeable person.

Finally, one must always remember that knowledge without action is not beneficial at all. One will only gain benefit in both worlds when they gain useful knowledge and then act on it.

## Where Greatness Lies

The next great event which will be discussed is mentioned in chapter 2 Al Baqarah, verse 247:

*“And their prophet said to them, “Indeed, Allah has sent to you Saul as a king.” They said, “How can he have kingship over us while we are more worthy of kingship than him and he has not been given any measure of wealth?” He said, “Indeed, Allah has chosen him over you and has increased him abundantly in knowledge and stature...””*

This great event reminds muslims that greatness and true success is not connected to worldly things, such as wealth or fame. A person may obtain some worldly success through these things but it is quite obvious, if one turns the pages of history, that this type of success is very temporary and it eventually becomes a burden and regret for a person. A muslim should never believe that superiority lies in these things thereby dedicating themselves to obtaining them while neglecting their duties to Allah, the Exalted, and the creation. Nor should they look down at others who do not possess these worldly things, believing they have no value or significance, as this attitude contradicts the teachings of Islam. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has advised in a Hadith found in Sahih Bukhari, number 6071, that the people of Paradise are those who are considered insignificant by society and concluded that if they took an oath on something Allah, the Exalted, would fulfil it for them.

True honour, success and greatness in this world and the next only lies in piety. So the more one sincerely strives to fulfil the commands of Allah, the Exalted, refrain from His prohibitions and faces destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, the greater they are, even if they appear insignificant to society. Chapter 49 Al Hujurat verse 13:

*"...Indeed, the most noble of you in the sight of Allah is the most righteous of you..."*

A sign of true success in this world, which is only obtained through piety, is peace of mind and body. This is true success as every person, irrespective of what they possess, strives to obtain it. 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."*

But if one strives to obtain peace of mind in the wrong place, such as seeking it through wealth and fame, they will only go further from it. Chapter 20 Taha, verse 124:

*"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind."*

A muslim should therefore search for true success in this and not waste their time and efforts in searching for it in worldly things, otherwise they may well reach the hereafter a great loser. Chapter 18 Al Kahf, verses 103-104:

*"Say, "Shall we [believers] inform you of the greatest losers as to [their] deeds? [They are] those whose effort is lost in worldly life, while they think that they are doing well in work."*



## Supplication of the Holy Prophet Suleiman (PBUH)

The next great event which will be discussed is mentioned in chapter 27 An Naml, verse 19:

*"So [Solomon] smiled, amused at her speech, and said, "My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to do righteousness of which You approve. And admit me by Your mercy into [the ranks of] Your righteous servants.""*

This great event mentions the supplication of the Holy Prophet Suleiman, peace be upon him. He requests Allah, the Exalted, to provide him with the strength to be a truly grateful servant. This is one of the highest levels a person can reach and it is a very rare station according to the Holy Quran. Chapter 34 Saba, verse 13:

*"...And few of My servants are grateful."*

Being a grateful servant of Allah, the Exalted, is the reason why the Holy Prophet Muhammad, peace and blessings be upon him, strived so hard in worshipping Allah, the Exalted, that his feet became swollen. This is confirmed in a Hadith found in Sahih Bukhari, number 6471.

The next part of this supplication teaches muslims how to be truly grateful. It is to use each blessing one possesses, such as one's tongue, in a way which is pleasing to Allah, the Exalted, meaning, in a way prescribed by the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This proves that merely uttering words of praise is not true gratitude.

Whenever a person encounters a difficulty and loses blessings, they should remember the countless blessings they still possess in order to remain patient and grateful.

The righteousness which Allah, the Exalted, approves of, which is mentioned in this supplication, refers to acting according to the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Anything which is not rooted in these two sources of guidance is something Allah, the Exalted, will not approve of. This has been confirmed in a Hadith found in Sunan Abu Dawud, number 4606. Chapter 3 Alee Imran, verse 31:

*"Say, "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful.""*

Finally, the importance of companionship is mentioned at the end of this supplication. It is important to note that if one desires the company of the

righteous in the next world, they must accompany them and follow in their footsteps in this world. This is the proof of one's love for the righteous and it is this proof which the Holy Prophet Muhammad, peace and blessings be upon him, indicated in a Hadith found in Sahih Bukhari, number 3688, when he declared that people will be with those they love in the next world. If one merely claims love without this proof, they will not end up with the righteous in the next world. This is obvious as the other nations also claim to love their Holy Prophets, peace be upon them, but they will not end up with them in the next world, as they failed to follow in their footsteps. A muslim should not fool themself believing otherwise.

## True Blessings

The next great event which will be discussed is found in chapter 27 An Naml, verse 36:

*"So when they came to Solomon, he said, "Do you provide me with wealth? But what Allah has given me is better than what He has given you. Rather, it is you who rejoice in your gift.""*

This is when a queen, who was invited to accept faith by the Holy Prophet Suleiman, peace be upon him, sent him worldly gifts in order to test his character. Muslims should understand the importance of not compromising on their faith for the sake of worldly blessings. Whatever they gain from doing so will eventually become a burden and a curse for them in both worlds. Chapter 20 Taha, verse 124:

*"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind."*

Instead, they should follow in the footsteps of the Holy Prophet Suleiman, peace be upon him, by remaining firm on their faith and values. If they do this, they will be granted the same eternal success the

Holy Prophet Suleiman, peace be upon him, was granted. 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."*

In addition, a muslim should understand that striving in the obedience of Allah, the Exalted, and the blessings associated with it will always be greater than any worldly blessing. In fact, this is what the Holy Prophet Suleiman, peace be upon him, was referring to when he rejected the queen's gifts. Religious blessings are always flawless and lasting whereas worldly blessings will always have some sort of difficulty attached to it and they are also temporary in nature. Chapter 16 An Nahl, verse 96:

*"Whatever you have will end, but what Allāh has is lasting..."*

When one strives in fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and faces destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, it will ensure they use the blessings they have been granted in ways pleasing to Allah, the Exalted. In turn, Allah, the Exalted, then grants them something which the entire mankind, irrespective of their faith, strives night and day for namely, contentment and peace of mind. This is the ultimate goal of all people, even if they

have smaller aims and goals, such as travelling the world. It is why the Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Jami At Tirmidhi, number 2373, that true richness does not lie with wealth but being content with life. It is why worldly rich people do not find true peace of mind and why a poorer muslim who strives in the obedience of Allah, the Exalted, does. Chapter 13 Ar Ra'd, verse 28:

*“...Unquestionably, by the remembrance of Allah do hearts find peace.”*

There is nothing wrong with seeking lawful wealth while avoiding excessiveness but muslims should understand that Allah, the Exalted, did not place true peace of mind with wealth or other worldly things.

## **The Holy Prophet Yunus (PBUH) and the Whale**

The next great event which will be discussed is discussed in chapter 37 Saffat, verse 142:

*“Then the fish swallowed him...”*

This event discusses the Holy Prophet Yunus, peace be upon him, when he was swallowed by a whale after leaving his community without prior permission from Allah, the Exalted. In reality, many Muslims are in a similar situation to the Holy Prophet Yunus, peace be upon him, as they have been swallowed and entrapped by their desires and love of this material world, which has distracted them from preparing for the hereafter and only leads to many mental disorders, such as depression. The only way to escape from them is by placing everything in its rightful place. One does not need to abandon the material world but instead prioritise the things according to the priority order set by Allah, the Exalted, through His Holy Prophet Muhammad, peace and blessings be upon him. Muslims only get trapped and distracted by worldly things because they rearrange this priority order. For example, some parents go overboard in respect to raising their children by fulfilling all their desires, even if it means they utilize the unlawful. When one acts in this way this relationship will entrap them and prevent them from obtaining the mercy of Allah, the Exalted. This will still occur even if they offer their obligatory prayers, as Islam and the obedience of Allah, the Exalted, extends to all aspects of one's life not just an hour or two during the day. It involves using the blessings one has been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. One can

only avoid this type of extreme behaviour when they learn and act on the Holy Quran and traditions of the Holy Prophet Muhammad, peace and blessings be upon him, as the very aim of these divine teachings is to guide muslims to organise and prioritise their worldly and religious lives correctly so that they obtain maximum benefit from both, while being content and pleased. The one who turns away from this will find that they end up being trapped within one belly of desires after another until they leave this world while being unsatisfied and unhappy with their life. Chapter 20 Taha, verses 124-126:

*"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""*



## Supplication of the Holy Prophet Zakariya (PBUH)

The next great event which will be discussed is mentioned in chapter 19 Maryam, verses 4-6:

*"He said, "My Lord, indeed my bones have weakened, and my head has filled with white, and never have I been in my supplication to You, my Lord, unhappy [i.e., disappointed]. And indeed, I fear the successors after me, and my wife has been barren, so give me from Yourself an heir. Who will inherit me and inherit from the family of Jacob. And make him, my Lord, pleasing [to You].""*

This supplication of the Holy Prophet Zakariya, peace be upon him, teaches muslims some etiquettes of supplicating to Allah, the Exalted. A muslim should recognise their innate weakness and demonstrate this through actions and words, just like the Holy Prophet Zakariya, peace be upon him, did. This is an aspect of humility which increases the chances of a supplication being accepted.

In addition, one should fulfil an important aspect of gratitude which is to mention the blessings of Allah, the Exalted, during their supplication, which leads to an increase in blessings when it is supported by gratitude shown in one's actions. Showing gratitude in actions involves using the blessings one has been granted in ways pleasing to Allah, the Exalted. Chapter 14 Ibrahim, verse 7:

*“And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]...”*

Even though, there is nothing wrong with asking for lawful worldly things, a muslim should not be fooled into believing this is what the Holy Prophet Zakariya, peace be upon him, done. He did not supplicate for a child for worldly reasons, which the vast majority of muslims do. He instead requested for a Holy Prophet, peace be upon him, who would continue his mission in spreading the word of Allah, the Exalted. Therefore, he did not request for a worldly thing but a religious blessing from Allah, the Exalted. The inheritance mentioned in this supplication refers to this religious mission and not to worldly things, as the Holy Prophets, peace be upon them, do not leave wealth as inheritance, instead they only leave behind knowledge. This has been confirmed in a Hadith found in Sunan Ibn Majah, number 223.

This great event also teaches muslims to correct their intention meaning, the things they desire should be connected to the hereafter and not only to the material world. For example, a married couple should desire a child for the purpose of increasing the number of the obedient servants of Allah, the Exalted, on Earth and not for worldly reasons. This is only achieved when one raises their children according to the teachings of Islam. But this is only possible for a parent to do when they learn and act on Islamic knowledge themselves. A muslim who desires religious things only does so in order to please Allah, the Exalted. And if Allah, the Exalted, chooses not to grant that thing to them, they should accept His choice with patience, as this is what pleases Allah, the Exalted.

## Qualities of the Holy Prophet Yahyah (PBUH)

The next great event which will be discussed is mentioned in chapter 19 Maryam, verses 12-14:

*"[Allah said], "O John, take the Scripture [i.e., adhere to it] with determination." And We gave him judgment [while yet] a boy. And affection from Us and purity, and he was fearing of Allah. And dutiful to his parents, and he was not a disobedient tyrant."*

Some of the qualities of the Holy Prophet Yahyah, peace be upon him, are discussed, which muslims must strive to adopt. It is important for muslims to gain and act on useful knowledge, as this is true wisdom and fine judgment. A wise person uses their knowledge so that it benefits them and others in both worlds. Knowledge by itself does not achieve this result. This is why there are plenty of people who possess much worldly and religious knowledge yet are lost in misguidance, as they do not apply their knowledge in the correct way. The best way to achieve this is to gain knowledge and apply it according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, as no one has been granted such wisdom as him. Chapter 62 Al Jumu'ah, verse 2:

*"It is He who has sent among the unlettered [Arabs] a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book [i.e., the Quran] and wisdom [i.e., the Sunnah] - although they were before in clear error."*

Muslims should strive to purify their spiritual hearts, as this will lead to the purification of their bodies. This has been confirmed in a Hadith found in Sahih Muslim, number 4094. The best way to achieve this is by learning and acting on the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This will ensure they replace their negative traits with good ones. This leads to the purification of the heart and body.

The one who fears Allah, the Exalted, will strive to fulfill His commands, refrain from His prohibitions and face destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

It is important to be respectful and dutiful to one's parents. As long as their wishes do not contradict the teachings of Islam, a muslim should strive to fulfill them and be merciful to them, just like how they were merciful to their child during their childhood. A child is allowed to disagree with their parents but respect must be maintained at all times. Simply put, if the Holy Prophet Muhammad, peace and blessings be upon him, commanded muslims to be respectful to one's parent even if they are not muslim, can one imagine how much respect muslim parents deserve? This has been advised in a Hadith found in Sahih Bukhari, number 5979.

One should not behave like a tyrant towards Allah, the Exalted, through disobedience to Him. Nor to others by wronging them or to themselves by

using the blessings they possess in the incorrect way. If they fail to sincerely repent, tyranny will only lead to a severe punishment on a Great Day. Chapter 20 Taha, verse 111:

*"...And he will have failed who carries injustice."*

## **Divine Revelation**

The next great event which will be discussed is the divine revelation revealed to the Holy Prophet Muhammad, peace and blessings be upon him, namely, the Holy Quran. Chapter 25 Al Furqan, verse 32:

*“And those who disbelieve say, “Why was the Quran not revealed to him all at once?” Thus [it is] that We may strengthen thereby your heart. And We have spaced it distinctly.”*

As indicated by this verse, the Holy Quran was revealed in stages. This indicates that Muslims must increase their obedience to Allah, the Exalted, step by step and regularly, over time. This involves using the blessings they have been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. They are not expected to become saints overnight. This will allow them to comfortably gain and act on Islamic knowledge and fulfil all their others duties throughout the day.

In addition, muslims must fulfil all three aspects of the Holy Quran if they desire to be rightly guided by it. The first is to recite it correctly and regularly in order to please Allah, the Exalted. The next aspect is to understand its meaning by studying it from a reliable source and the final stage is to act on the teachings of the Holy Quran according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon

him. Unfortunately, many muslims are content to remain on the lowest level and only recite it. This defies the real purpose of the Holy Quran, as it is a book of guidance not a book of recitation. One can only increase their obedience to Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience by studying and acting on it. Merely reciting it will not achieve this important goal, especially when most muslims do not understand the Arabic language.

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.

## The Heavenly Journey

The next great event which will be discussed is the Heavenly Journey of the Holy Prophet Muhammad, peace and the blessings be upon him, which is mentioned in chapter 17 Al Isra, verse 1:

*“Exalted is He who took His Servant [i.e., Prophet Muhammad, peace and blessings be upon him] by night from al-Masjid al-Haram to al-Masjid al-Aqşa, whose surroundings We have blessed, to show him of Our signs...”*

This has been extensively discussed within the teachings of Islam and many lessons can be learned from it. The first thing to note is that muslims should never doubt the power of Allah, the Exalted, in respect to solving their problems and granting them a way out of difficulties. This Heavenly Journey sounds impossible, yet it occurred as nothing is beyond the infinite power of Allah, the Exalted. The condition for being granted a way out of all difficulties is sincere obedience to Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 65 At Talaq, verse 2:

*“...And whoever fears Allah - He will make for him a way out”*



The next important thing to note is that this great event and the verse quoted at the beginning indicate the highest rank a person can reach namely, a sincere servant of Allah, the Exalted. If there was a greater rank than this, Allah, the Exalted, would have referred to the Holy Prophet Muhammad, peace and blessings be upon him, with it. This has been indicated in many Hadiths, such as the one found in Sahih Muslim, number 851, where the Holy Prophet Muhammad, peace and blessings be upon him, referred to himself as the servant of Allah, the Exalted, before declaring his Messengership. This is a clear lesson to all muslims that if they desire ultimate success and the highest ranks in both worlds, they must become true servants of Allah, the Exalted. This is only achieved by following in the footsteps of the greatest servant of Allah, the Exalted, namely, the Holy Prophet Muhammad, peace and blessings be upon him. Servanthood is not possible to achieve any other way. Chapter 3 Alee Imran, verse 31:

*"Say, "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful.""*

A Hadith found in Jami At Tirmidhi, number 213, discusses a specific part of the Heavenly Journey. This is when the Holy Prophet Muhammad, peace and blessings be upon him, was gifted the five daily obligatory prayers. The fact that this was the only obligatory duty which was given in this way while the rest were revealed to the Holy Prophet Muhammad, peace and blessings be upon him, while he was on Earth, shows the importance of establishing the obligatory prayers. This specific Hadith advises that initially fifty obligatory prayers were commanded and bit by bit they were reduced until five remained. If a muslim had to perform fifty obligatory prayers every day it would prevent them from doing anything else. This shows the importance of the obligatory prayers. It teaches muslims that the obligatory prayers must

be the centre of their life. One should mould their life around their obligatory prayers and not mould their duties around their life.

In addition, the obligatory prayers are an indication of how one should attach to Allah, the Exalted, while detaching from the material world. A muslim praying is not allowed to talk, eat or do other normal lawful things during the prayer. This indicates the importance of one connecting to Allah, the Exalted, through His sincere obedience. Being initially commanded to fulfil fifty daily obligatory prayers reminds muslims that this obedience and connection to Allah, the Exalted, should be their top priority and all other things should be placed in their rightful place according to the teachings of Islam. This is the true purpose of mankind. Their purpose is not to strive to for the unnecessary and vain things of this material world. This material world is a bridge which connects one to the hereafter. It is not a permanent home. The obligatory prayers and this great event remind muslims of this fact. Therefore, they should strive in crossing this bridge according to the teachings of Islam so that they can reach the hereafter safely. This involves using the blessings one has been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings ne upon him. This will ensure one has a peaceful journey in this world and a peaceful permanent home in the next. 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."*

## The Migration

The next great event which will be discussed is the migration of the Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them, to the city of Medina from the city of Mecca. Chapter 9 At Tawbah, verse 40:

*“If you do not aid him [i.e., the Prophet (peace and blessings be upon him)] - Allah has already aided him when those who disbelieved had driven him out [of Mecca] as one of two, when they were in the cave and he [i.e., Muhammad (peace and blessings be upon him)] said to his companion, "Do not grieve; indeed Allah is with us." And Allah sent down His tranquility upon him and supported him with soldiers [i.e., angels] you did not see...”*

It is important for muslims to understand that Allah, the Exalted, does not demand muslims to overcome the difficulties which the Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them, endured. For example, this verse mentions the migration from Mecca to Medina whereby they left behind their families, homes, businesses and migrated to a strange land all for the sake of Allah, the Exalted.

In comparison, the difficulties muslims face now are not as difficult as those the righteous predecessors faced. Muslims should therefore be grateful that they are only required to make a few small sacrifices, such

as sacrificing some sleep to offer the obligatory dawn prayer and some wealth to donate the obligatory charity. Allah, the Exalted, is not commanding them to leave their homes and families for His sake. This gratitude must be shown practically by using the blessings one possesses in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

In addition, when a muslim faces difficulties they should remember the difficulties the righteous predecessors faced and how they overcame them through steadfast obedience to Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This reminder can provide a muslim the strength to overcome their difficulties, as they know the righteous predecessors were more beloved to Allah, the Exalted, yet they endured more severe difficulties with patience. In fact, a Hadith found in Sunan Ibn Majah, number 4023, advises that the Holy Prophets, peace be upon them, endured the most difficult of tests and they are undoubtedly the most beloved to Allah, the Exalted.

If a muslim follows the steadfast attitude of the righteous predecessors it is hoped they will end up with them in the hereafter. Chapter 4 An Nisa, verse 69:

*"And whoever obeys Allāh and the Messenger - those will be with the ones upon whom Allāh has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions."*

## The Trench

The next great event which will be discussed is the Battle of the Trench. This is a famous battle which occurred when the non-muslims surrounded the blessed city of Medina in order to extinguish the light of Islam. Chapter 33 Al Ahzab, verse 22:

*“And when the believers saw the companies, they said, “This is what Allah and His Messenger had promised us, and Allah and His Messenger spoke the truth.” And it increased them only in faith and acceptance.”*

An important lesson to learn is that just like the Companions, may Allah be pleased with them, were guaranteed to encounter difficulties, so will the muslims after them. These difficulties divide the true servants of Allah, the Exalted, from those who do not strive in His obedience, which involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. So facing difficulties in this world should never surprise a muslim, as this is the norm of this world. It in fact is the very purpose of this world. Chapter 67 Al Mulk, verse 2:

*“[He] who created death and life to test you [as to] which of you is best in deed...”*

The duty of a muslim is not to stress over these guaranteed difficulties but to instead behave in the same way the Companions, may Allah be pleased with them, did, namely, to remain steadfast on the obedience of Allah, the Exalted, full well knowing that the same way difficulties have been guaranteed, so has ultimate victory. The only condition of this victory is remaining steadfast on the obedience of Allah, the Exalted. Chapter 65 At Talaq, verse 2:

*“...And whoever fears Allah - He will make for him a way out.”*

In fact, a muslim should remember that the same way ultimate victory has been guaranteed to the steadfast, so has receiving blessings during every situation good or bad. Specifically, remaining patient throughout times of difficulties and remaining grateful during times of ease, by using the blessings one possesses in ways pleasing to Allah, the Exalted. This has been confirmed in a Hadith found in Sahih Muslim, number 7500.

Remembering these guarantees not only helps one to anticipate and mentally prepare for difficulties but it keeps them firm on the obedience of Allah, the Exalted, knowing success in both worldly and religious matters lies only in this.

## **The Life of the Holy Prophet Muhammad (PBUH)**

The next great event which will be discussed is the passing away of the Holy Prophet Muhammad, peace and blessings be upon him, indicated in chapter 3 Alee, verse 144:

*“Muhammad is not but a messenger. [Other] messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels [to unbelief]? And he who turns back on his heels will never harm Allah at all...”*

The Holy Prophet Muhammad, peace and blessings be upon him, dedicated his life to guiding mankind towards the pleasure of Allah, the Exalted. It is important for muslims to follow in the footsteps of his Companions, may Allah be pleased with them, who remained steadfast on his teachings after his passing. All muslims desire his company in the hereafter but they will only receive it if they practically follow his path. A person will not up with their friend who journeyed along a specific path if they do not journey on the same path. Similarly, muslims will not end up with the Holy Prophet Muhammad, peace and blessings be upon him, if they walk a path other than his. This is only achieved by learning and acting on the Holy Quran and his traditions.

In addition, generally speaking, people become pleased when they inherit worldly things, such as wealth from others. But the Holy Prophet Muhammad, peace and blessings be upon him, did not leave behind

wealth for people to inherit. He, like the other Holy Prophets, peace be upon them, left behind knowledge. This is confirmed in a Hadith found in Sunan Ibn Majah, number 223. Therefore, muslims must take a share of this inheritance if they desire to be his true heirs.

Finally, the life of the Holy Prophet Muhammad, peace and blessings be upon him, is the perfect example of how a muslim must fulfil their duties to Allah, the Exalted, and to the creation. This involves using the blessings one has been granted in ways pleasing to Allah, the Exalted, as outlined in the Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 3 Alee Imran, verse 31:

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

Therefore, muslims must study his life and act on his teachings in order to fulfil their duties correctly. Success is not possible without this. Chapter 33 Al Ahzab, verse 21:

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



## **Electing Abu Bakr Siddique (RA)**

The next great event which will be discussed is mentioned in the Hadiths found in Sahih Bukhari, numbers 3667 and 3668. This is when the Companions, may Allah be pleased with them, decided to elect Abu Bakr Siddique, may Allah be pleased with him, as the first Caliph of Islam.

An important lesson to learn from this great event is the importance of supporting others in matters of good. It is clear from this and other Hadiths that Abu Bakr Siddique, may Allah be pleased with him, advised the people to choose someone else as their Caliph. In fact, he even named Umar Bin Khataab, may Allah be pleased with him. This was the perfect opportunity for Umar Bin Khataab, may Allah be pleased with him, to take the important role as the first representative of the Holy Prophet Muhammad, peace and blessings be upon him, without any arguments or problems. But he chose to do the right thing and help the muslim nation by appointing the best person for the role. He did not worry that if he supported someone else, his rank and social status would be reduced or he would be forgotten. In fact, his honour and social status only grew after this right choice.

Unfortunately, many muslims and even Islamic institutions do not behave in this manner. They often only support those they have a relationship with, instead of helping anyone who does something good. They behave as if their social status will be reduced if they support others in good things. Some have fallen even lower and support their friends and relatives in bad things and fail to support strangers who are doing good. This is a major reason why the Islamic community has

weakened over time. The Companions, may Allah be pleased with them, were small in number but always fulfilled their duty by supporting each other in matters of good without worrying about anything else. Muslims must change their attitude and follow in their footsteps if they desire strength and respect in both worlds. One must observe what others are doing instead of who is doing it. If they are doing good, they should aid them according to their means but if they are doing something bad, they should warn them against it and refuse to join in. There is no loyalty or obedience to people if it means disobedience to Allah, the Exalted. In fact, one's loyalty to others must only be rooted in the obedience of Allah, the Exalted, irrespective of who they are dealing with. Chapter 5 Al Ma'idah, verse 2:

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

## **The Steadfast Caliph – Abu Bakr Siddique (RA)**

The next great event which will be discussed is mentioned in the Hadiths found in Sahih Bukhari, numbers 7284 and 7285. This is when the first rightly guided Caliph of Islam Abu Bakr Siddique, may Allah be pleased with him, remained firm on the teachings of Islam even though many muslims reverted to disbelief by following false Prophets and others refused to donate the obligatory charity, which is a pillar of faith according to the Hadith found in Sahih Muslim, number 111,

This steadfast attitude is an important aspect of Islam muslims must adopt. Muslims should not compromise on any duty for worldly things as these things will eventually become a source of stress and burden for them let alone the punishment which awaits them in the next world if they do not sincerely repent. Chapter 20 Taha, verse 124:

*"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind."*

A muslim should not be fooled into believing that if they fail to fulfil their obligatory duties they will somehow find a way out of the judgment and punishment of Allah, the Exalted. Simply ignoring one's disobedience and the reality of Judgment Day will not make it go away. When one accepted Islam as their faith and became a muslim, this included accepting the responsibility of fulfilling the duties which accompany

Islam. A person who accepts a job, by definition accepts the duties which come with it. If they simply refuse to fulfil their duties they will undoubtedly be sacked. Similarly, the one who refuses to fulfil their obligatory duties after accepting Islam as their religion may well find themselves surrounded by punishment and difficulties in both worlds.

In reality, the obligatory duties are not many and do not require that much time or effort. In fact, Allah, the Exalted, has made it clear in the Holy Quran that He does not burden someone with more than they can handle. Chapter 2 Al Baqarah, verse 286:

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

So any duty which is obligatory on a person can be carried out by them. It is only their extreme laziness and poor judgment which prevents them from doing it. Muslims must therefore change their attitude and fulfil their duties according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, before they encounter a severe torment on a Great Day.

## **Sacrifice of the Caliph - Usman Bin Affan (RA)**

The next great event which will be discussed is the patience and sacrifice of the third rightly guided Caliph of Islam Uthman Bin Affan, may Allah be pleased with him.

This great event is widely known amongst muslims. But to sum up Uthman Bin Affan, may Allah be pleased with him, remained patient and avoided shedding the blood of those who wrongfully challenged his position. He could have easily crushed their resistance but chose to remain patient as he did not desire to harm them and further spread the fire of seditions within the Muslim nation. This patience and self-sacrifice led to his martyrdom. This event is mentioned in many Hadiths, such as the one found in Jami At Tirmidhi, number 3803.

Islam does not demand muslims to make such a sacrifice but it does advise them to make small ones, such as donating voluntary charity after one has donated their obligatory charity or sacrificing some sleep in order to offer the voluntary night prayer. It is important to understand that when one makes these sacrifices it benefits them in this world and in the next. Even if it appears that they are losing out and others are benefiting, such as giving charity. Allah, the Exalted, will always bless a muslim who sacrifices for His sake with things which are much greater than what they sacrificed. This has been proven by many verses, Hadiths and events, such as this one. The muslim who refuses to make these sacrifices will never obtain these special blessings nor will they reach a high rank. If one does not obtain temporary worldly things without sacrifice, how can they expect to obtain eternal religious blessings without sacrifice? A muslim should always bear in mind that they will

only obtain further greater blessings by sacrificing for the sake of Allah, the Exalted, and remember the righteous predecessors who did the same so that they too follow in their footsteps. Simply put, the more one sacrifices, the more they will obtain and the less they sacrifice, the less they will obtain. So it is up to each muslim whether they desire more blessings or less. 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."*

## **The Rebels**

The next great event which will be discussed has been mentioned in many Hadiths, such as the one found in Sahih Bukhari, number 6934. It is when the rebels challenged the leadership of the fourth rightly guided Caliph of Islam, Ali Ibn Abu Talib, may Allah be pleased with him. This Hadith, like many others, indicates that the rebels, in most cases, were devoted worshippers of Allah, the Exalted, but the thing which caused them to deviate from the true teachings of Islam was their ignorance. They foolishly gave worship more value than gaining and acting on Islamic knowledge. Their ignorance caused them to misinterpret the teachings of Islam which led to their heinous sins. If they possessed true knowledge, this would not have happened.

It is important for Muslims to understand how knowledge can prevent sins, especially towards others, such as domestic abuse. One only refrains from wronging others when they fear the consequences of their actions meaning, being held accountable and punished by Allah, the Exalted, in both worlds. But the foundation and root of fear of the consequences of one's actions is knowledge. Without knowledge one will never fear the consequences of their actions. This will allow their ignorance to encourage them towards committing sins and wronging others.

If society desires to reduce the cases of domestic abuse and other crimes against people, they must give priority to gaining and acting on knowledge, as worship alone will not cause this to happen, just like it did not prevent the rebels from deviating from Islam and causing great distress to innocent people. Chapter 35 Fatir, verse 28:

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



## **Rightly Guided Caliph**

The next great event which will be discussed is the attitude of the rightly guided Caliph, Umar Bin Abdul Aziz, may Allah have mercy on him. He was the great grandson of the great Companion and second rightly guided Caliph, Umar Bin Khataab, may Allah be pleased with him. It is important to note, that Umar Bin Abdul Aziz, may Allah have mercy on him, was not a Companion of the Holy Prophet Muhammad, peace and blessings be upon him. He was in fact a follower of the Companions, may Allah be pleased with them, meaning, he met some of the Companions, may Allah be pleased with them. His Caliphate occurred during a time of widespread corruption, which was partially due to the Caliphs before him who were not rightly guided. Even though, he was more or less alone in striving to rectify the poor state of the muslim nation, he never gave up and remained steadfast on the obedience of Allah, the Exalted. He did not abuse his authority and influence like some of the Caliphs before him did. Instead, he followed in the footsteps of the rightly guided Caliphs and used his power in order to rejuvenate Islam.

Muslims should always remember that no matter how lonely they may feel in a society which has become corrupt, they should not use this as an excuse to deviate from Islamic teachings. Instead, they should follow in the footsteps of the righteous predecessors by obeying Allah, the Exalted, by using the blessings they have been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The fact that Umar Bin Abdul Aziz, may Allah have mercy on him, was not a Companion and was surrounded by corruption yet, remained firm on the obedience of Allah, the Exalted, proves that this is possible to achieve for muslims that find themselves in a similar position. Joining others in the disobedience of Allah, the Exalted, when it has become widespread

is not an acceptable excuse and it will certainly not be accepted by Allah, the Exalted, on Judgment Day. If muslims remain steadfast on the obedience of Allah, the Exalted, and use whatever blessings and influence they possess correctly, they too will be granted success like Umar Bin Abdul Aziz, may Allah have mercy on him. In fact, Allah, the Exalted, blessed him so much that his name has been placed in history next to the great Companions and the rightly guided Caliphs of Islam, even though he was not a Companion of the Holy Prophet Muhammad, peace and blessings be upon him. The muslims who practically follow in their footsteps will undoubtedly end up with them in the next world. Chapter 4 An Nisa, verse 69:

*"And whoever obeys Allāh and the Messenger - those will be with the ones upon whom Allāh has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions."*

## **Influence of Muslims**

The next great event which will be discussed is mentioned in a Hadith found in Sunan Abu Dawud, number 4297. The Holy Prophet Muhammad, peace and blessings be upon him, warned that a day would soon come when other nations would attack the muslim nation and even though they would be great in number they would be deemed insignificant by the world. Allah, the Exalted, would remove the fear of muslims from the hearts' of the other nations. This would occur because of the muslim nations love for the material world and their hatred for death.

The Companions, may Allah be pleased with them, were small in number yet, they overcame entire nations, whereas the muslims today are greater in number yet have no social or political influence in the world. This is because the Companions, may Allah be pleased with them, lived their lives according to the teachings of Islam thereby using the blessings they were granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Whereas, most of the muslims today, have adopted the opposite mind-set. It is important to understand that the root of all sins is the love of the material world. This is because any sin which is committed is done out of love and desire for it. The material world can be split into four aspects: fame, fortune, authority and one's social life, such as their relatives and friends. It is in the excess pursuit of these things which lead to sins, such as earning unlawful wealth out of love for fortune. It is why a Hadith found in Jami At Tirmidhi, number 2376, warns that love for wealth and authority is more destructive to one's faith than the destruction two hungry wolves would cause if they were let loose on a herd of sheep. Whenever people seek the excess of these aspects of the material world, it always leads to misusing the blessings one has been granted and the disobedience of

Allah, the Exalted. When this occurs the mercy of Allah, the Exalted, is removed which leads to nothing but trouble in both worlds. Chapter 20 Taha, verse 124:

*"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind."*

Even though, some muslims believe pursuing the unnecessary yet lawful things of the material world is harmless, it is something the Holy Prophet Muhammad, peace and blessings be upon him, warned against in many Hadiths such as the one found in Sahih Bukhari, number 3158. He warned that he did not fear poverty for muslims. What he feared was that muslims would pursue the luxuries of this material world, such as excess wealth, and this would cause them to compete with each other over it and this would lead to their destruction. As warned in this Hadith, this was the attitude of the past nations.

As the material world is limited, it is obvious that people would have to compete over it if they desired more than their necessities. This competition would cause them to adopt the characteristics which contradict the character of a true muslim, such as envy and enmity for others. They would stop caring for each other, as they are too busy competing in gathering and hoarding the material world. And they would contradict the advice given in a Hadith found in Sahih Bukhari, number 6011, which advises that muslims should act like one body. When any part of the body suffers from an illness, the rest of the body shares in the pain. This competition would drive a muslim to stop loving for others what they love for themselves, which is a characteristic of a true believer

according to a Hadith found in Jami At Tirmidhi, number 2515, as they desire to outdo their fellow muslims in worldly things. Persisting on this competition will cause a muslim to love, hate, give and withhold all for the sake of the material world instead of for the sake of Allah, the Exalted, which is an aspect of perfecting one's faith according to a Hadith found in Sunan Abu Dawud, number 4681. This competition is the difference between the Companions, may Allah be pleased with them, and many of the muslims today.

If muslims desire to regain the strength and influence Islam once had, they must concentrate on using the blessings they have been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This must occur from an individual level until it affects the whole nation and it will eventually lead to peace of mind and body in both worlds. 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."*

## Dealing With Trials

The next great event which will be discussed is mentioned in many Hadiths, such as the one found in Sahih Muslim, number 7375.

The trial of the Anti-Christ has been described by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sunan Ibn Majah, number 4077, as the greatest trial muslims will face during their lives on Earth. Therefore, muslims should learn some important lessons from this future event. The first is the importance of possessing strong faith. Only those who possess weak faith will be misguided by him. Strong faith is extremely important as it is a weapon against every trial or difficulty one faces during their life. The one who possesses strong faith will always, through the mercy of Allah, the Exalted, overcome every difficulty with reward and the pleasure of Allah, the Exalted, as they understand the behaviour they must demonstrate in each situation. Whereas, those who possess weak faith are easily misguided and put off from the obedience of Allah, the Exalted, by the tests and trials they face during their life, just like the people of weak faith will be misguided by the Anti-Christ. Chapter 22 Al Hajj, verse 11:

*“And of the people is he who worships Allah on an edge. If he is touched by good, he is reassured by it; but if he is struck by trial, he turns on his face. He has lost [this] world and the Hereafter. That is what is the manifest loss.”*

The best way to achieve strong faith is through gaining and acting on Islamic knowledge. This will allow a muslim to understand the reasons and wisdoms of tests and trials. This in turn will allow them to overcome them successfully by remaining patient. Patience involves refraining from complaining through one's speech or actions and maintaining one's sincere obedience to Allah, the Exalted. This involves using the blessings one has been granted in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

The other thing to learn from this great event is the importance of avoiding doubtful things. Just like a person who journeys close to a border is more likely to cross it similarly, a muslim who is surrounded by temptations will more likely be led astray. The one who avoids places and things which tempt them towards sins will protect their faith and honour. This advice has been given in a Hadith found in Jami At Tirmidhi, number 1205. Muslims should therefore guard their faith by avoiding the things, places and people who invite or tempt them towards the disobedience of Allah, the Exalted, and ensure their dependents, such as their children do the same.

## **Blind Imitation**

The next great event which will be discussed is mentioned in a Hadith found in Sahih Muslim, number 375. The Holy Prophet Muhammad, peace and blessings be upon him, warned that the final hour will not come until they are muslims left on Earth who call upon Allah, the Exalted.

This great event indicates the importance of not merely accepting Islam with the tongue without supporting it through actions: the sincere obedience of Allah, the Exalted. This involves fulfilling His commands, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Those who are only muslims by name do not call upon nor rely upon Allah, the Exalted, in the same way as those who obey Him. Another Hadith concerning the end of time found in Sunan Ibn Majah, number 4049, even indicates the importance of not blindly imitating others in accepting Islam, such as one's family, without gaining and acting on Islamic knowledge so that one surpasses blind imitation and obeys Allah, the Exalted, while truly recognising his Lordship and their own servanthood. This is in fact the purpose of mankind. Chapter 51 Adh Dhariyat, verse 56:

*“And I did not create the jinn and mankind except to worship Me.”*



How can one truly worship someone they do not even recognize? Blind imitation is acceptable for children but adults must follow in the footsteps of the righteous predecessors by truly understanding the purpose of their creation through knowledge. Ignorance is the very reason why the muslims who fulfil their obligatory duties still feel disconnected from Allah, the Exalted. This recognition aids a muslim to behave as a true servant of Allah, the Exalted, throughout the day, not just during the five daily obligatory prayers. This involves using the blessings one has been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This leads to peace of mind and body in both worlds. 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."*

Only through this will muslims fulfil true servanthood to Allah, the Exalted. And this is the weapon which overcomes all difficulties a muslim faces during their life. If they do not possess this, they will face difficulties without gaining reward. In fact, it will only lead to more difficulties in both worlds. Performing the obligatory duties through blind imitation may fulfil the obligation but it will not safely guide one through every difficulty in order to reach the proximity of Allah, the Exalted, in both worlds. In fact, in most cases, blind imitation will lead to one eventually abandoning their obligatory duties. This muslim will only fulfil their duties in times of difficulty and turn away from them in times of ease or vice versa.

To conclude, one must understand that blind imitation is unacceptable in Islam, as each Muslim must recognise the truthfulness of Islam through clear proofs and know their purpose of creation, so that they can fulfil it during every moment and breath. Blind imitation may cause one to remain a Muslim but it will not keep one firm on the sincere obedience of Allah, the Exalted, during every situation, and as a result they will not find peace of mind and body in this world. Chapter 20 Taha, verse 124:

*"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life..."*

And Chapter 12 Yusuf, verse 108:

*"Say, "This is my way; I invite to Allāh with insight, I and those who follow me..."*

## Old Age

The next great event which will be discussed is old age. Chapter 30 Ar Rum, verse 54:

*“Allah is the one who created you from weakness, then made after weakness strength, then made after strength weakness and white hair...”*

This is an event which every person who lives long enough will experience. It cannot be avoided. This verse and other teachings indicate the importance of making use of one's physical and mental strength and the time they have been granted by Allah, the Exalted. Unfortunately, many muslims only appreciate these things after they lose them. This has been warned in a Hadith found in Sahih Bukhari, number 6412. For example, muslims who reach old age often decide to inhabit the Mosques even though they do not possess the strength to make full use of the Mosque, such as learning and acting on the teachings of Islam. They often claim they are too old to learn and change for the better. And the major problem with this behaviour is that as they dedicated decades of their life engrossed in the material world, even if they inhabit the Mosques during old age, their minds and hearts are still wandering in the material world, as this is all they have ever known. This is quite evident to those who visit the Mosques regularly.

In addition, there is no guarantee that one will reach old age, so a person should not assume they will reach their life expectancy. Instead, they should use every moment they have been granted in a way pleasing to Allah, the Exalted, so that they obtain both good worldly and spiritual success in both worlds. Otherwise, they will not obtain peace in this world, as they failed to use the blessings they were granted correctly, and they will be left with nothing but regrets on Judgement Day, as their worldly success passed away with this world.

Islam does not teach one to abandon the material world during their youth but it advises muslims to prioritize the obedience of Allah, the Exalted, over all else, as this alone leads to peace of mind and body in both worlds. 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."*

One should therefore, use their youth in the correct way before they reach a time when they lose the blessings which accompany youth. The one who uses their youth correctly will be granted the same reward when they reach elderly age, even if they can no longer perform the same good deeds they used to do. This has been indicated in a Hadith found in Imam Bukhari's, Adab Al Mufrad, number 500. But the one who wastes their youth on pointless things will be left with only regrets if and when they reach elderly age.

Parents must put aside the typical attitude of pushing their children towards success in the world and delaying encouraging them to seek spiritual success. The child who becomes used to dedicating the majority of their efforts to the world will not magically change their attitude when they get older. This only leads to a great burden for the parents and children in both worlds. Unfortunately, many parents fail to understand this point.

## Death

The next great event which will be discussed is something which every single creation will experience namely, death. Chapter 3 Alee Imran, verse 185:

*“Every soul will taste death, and you will only be given your [full] compensation on the Day of Resurrection. So he who is drawn away from the Fire and admitted to Paradise has attained [his desire]. And what is the life of this world except the enjoyment of delusion.”*

Death is something which is certain to occur but the time is unknown, so it therefore makes sense that a muslim who believes in the hereafter prioritizes preparing for it over preparing for things which might not occur, such as marriage, children or their retirement. It is strange how many muslims have adopted the opposite mentality even though they testify that the world is temporary and uncertain whereas the hereafter is permanent and they are certain to reach it. No matter how one behaves they will be judged regarding their deeds. A muslim should not be fooled into believing that they can and will prepare for the hereafter in the future as this attitude only causes them to delay further until their death occurs and they leave this world with regrets that will not aid them.

So the important thing is not that people will die, as this is unavoidable, but the key is acting in such a way that one is fully prepared for it. The only way to prepare for it correctly is by acting on the teachings of Islam

namely, fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This will ensure they use the blessings they have been granted in ways pleasing to Allah, the Exalted. This is only possible when one prioritises preparing for the hereafter over preparing for things which might not occur.

A Muslim must not be fooled by the reality that one often receives second chances in this world and apply this attitude to death. There are no second chances or delays when death arrives. In addition, one must always remember that if they live heedless to death and the hereafter, then that is the state they will die in. If they die in a state of heedlessness, they will be resurrected in the same state. This person is unlikely to find the success they desire on Judgement Day. This has been indicated in a Hadith found in Sahih Muslim, number 7232.

## The Grave

The next great event which will be discussed is when a person enters their grave. Chapter 20 Taha, verse 55:

*“From it [i.e., the earth] We created you, and into it We will return you, and from it We will extract you another time.”*

Many verses and Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, discuss this stage which all people will face in some form or fashion. As it is inevitable, muslims must prepare for it, as the light or darkness of the grave does not come from the grave itself. It is one's deeds which either darkens or illuminates their grave. Similarly, it is one's deeds which will determine if they face punishment or mercy in their grave. The only way to prepare for it is through obeying Allah, the Exalted, which consists of fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This will ensure one uses the blessings they have been granted in ways pleasing to Allah, the Exalted.

Muslims often journey to cemeteries in order to bury their relatives and friends. But very few truly realize that one day, sooner or later, their turn will come. Even though, the majority of muslims dedicate the majority of their efforts to pleasing their family and earning wealth over pleasing



Allah, the Exalted, through righteous deeds, a Hadith found in Jami At Tirmidhi, number 2379, warns that these two things which muslims give priority to will abandon them at their grave and only their deeds will remain with them. Therefore, it makes sense for a muslim to give priority to obtaining righteous deeds to pleasing their family and obtaining excess wealth. This does not mean one should abandon their family and wealth. But it means they should fulfil their duty to their family according to the teachings of Islam without going overboard by neglecting their duties to Allah, the Exalted, and only obtain the worldly things, such as wealth, they require to achieve this. When this is done correctly, it becomes a righteous deed as well. This is confirmed in a Hadith found in Sahih Bukhari, number 4006. One should never abandon their duties to Allah, the Exalted, for the sake of worldly things, such as their family or wealth, as this will only cause them to misuse the blessings they have been granted. This in turn will lead to an isolated, lonely and dark grave.

## The Trumpet

The next great event which will be discussed is the trumpet blast which will occur before Judgment Day. 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. This will ensure they use the blessings they have been granted in ways pleasing to Allah, the Exalted. 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, by misusing the blessings they have been granted, 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 responds 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.

## Relatives on Judgement Day

The next great event which will be discussed is mentioned in chapter 80 Abasa, verses 34-37:

*“On the Day a man will flee from his brother. And his mother and his father. And his wife and his children. For every man, that Day, will be a matter adequate for him.”*

This is when each person will flee from their relatives on Judgment Day out of concern for their own wellbeing. It is important for muslims to understand that Islam does not advise them to abandon their relatives, as upholding the ties of kinship is an extremely important aspect of Islam. But it encourages them to put everyone in their rightful place within their life. This means that they should fulfil the rights of others without going overboard meaning, without compromising on the duties set by Allah, the Exalted, and following the established traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Unfortunately, some go too far and abandon these more important duties out of misplaced love and loyalty to their relatives. This causes them to misuse the blessings they have been granted. Some even strive to obtain unlawful provision and commit sins for the sake of pleasing their relatives. This great event clearly shows the downside of doing this. A muslim should always support others, especially their relatives, in what is good but never support them in bad things, irrespective of how close their bond with them maybe, as there is no obedience to the creation if it leads to the disobedience of Allah, the Exalted. Chapter 5 Al Ma'idah, verse 2:

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

In addition, this great event will occur between the people who, in most cases, share a deeper connection than a person does with their friends. So if this is the outcome of relatives on Judgment Day, can one imagine the outcome of friends? Chapter 25 Al Furqan, verse 28:

*“Oh, woe to me! I wish I had not taken that one as a friend.”*

The only way people can truly benefit each other in this world or in the next is when they prioritise the obedience of Allah, the Exalted, which involves using the blessings they have been granted in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, over all else and aid each other in this ultimate goal. Chapter 43 Az Zukhruf, verse 67:

*“Close friends, that Day, will be enemies to each other, except for the righteous”*

## **The Shade**

The next great event which will be discussed is when the Sun will be brought within two miles of the creation on the Day of Judgment. This has been confirmed in a Hadith found in Sahih Muslim, number 2864.

This will cause people to sweat according to the deeds they performed during their lives on Earth. Some people's sweat will reach up to their ankles, some their knees and for others, it will reach their mouths.

One only needs to ponder over the times they were subjected to intense summer weather and how the heat affected their attitude and behaviour to appreciate the heat of Judgement Day.

This event shows that those who strive hard and exert sincere efforts in the obedience of Allah, the Exalted, by using the blessings they have been granted in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, will find relaxation on Judgment Day. But those who used the blessings they were granted in vain and sinful ways will be subjected to great stress on Judgment Day. Simply put, the one who strives in the obedience of Allah, the Exalted, here will relax there but the one who relaxes here will strive there in difficulty. Chapter 56 Al Waqi'ah, verses 88-89:

*"And if he [the deceased] was of those brought near [to Allāh]. Then [for him is] rest..."*

The same way people strive hard in this material world so that they obtain a comfortable life and even a comfortable retirement, even though reaching this retirement age is not guaranteed, muslims should strive even harder in this world by obeying Allah, the Exalted, in all aspects of their life, so that they obtain peace and comfort in this world and on a Day that is guaranteed to occur. 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."*

It is a sign of great ignorance to strive for a day one may never reach namely, the day of retirement, and not strive for a Day they are guaranteed to reach and experience namely, Judgment Day.

## **The Intercession**

The next great event which will be discussed is the intercession of Holy Prophet Muhammad, peace and blessings be upon him, on the Day of Judgment. In a Hadith found in Sunan Ibn Majah, number 4308, the Holy Prophet Muhammad, peace and blessings be upon him, advised that he is the first person to intercede and the first person whose intercession will be accepted by Allah, the Exalted, on Judgment Day.

A muslim should therefore strive to make themselves worthy of the intercession of the Holy Prophet Muhammad, peace and blessings be upon him, by performing the actions which result in this, such as supplicating for it after hearing the call to prayer. This has been advised in a Hadith found in Sunan An Nasai, number 679. But this would require one to regularly attend the obligatory prayers at a Mosque, instead of offering them at home. The greatest action which will result in the intercession is learning and acting on the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. A muslim should not live in heedlessness by rejecting this duty and then expect intercession on Judgment Day, as this is closer to wishful thinking, which is blame worthy and of no real value, compared to true hope in the mercy of Allah, the Exalted.

Unfortunately, some muslims who have adopted this wishful thinking expect to obtain Paradise through this intercession even though they do not obey Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These muslims must realise that even though the intercession is a



fact, some muslims who will have their punishment reduced through intercession, will still enter Hell. Even a single moment in Hell is truly unbearable. So one should abandon wishful thinking and instead adopt true hope by practically striving in the obedience of Allah, the Exalted, by using the blessings they have been granted in ways pleasing to Him.

In addition, the muslim who persists on the disobedience of Allah, the Exalted, and assumes they will be saved by this intercession must accept the reality that, due to their disobedience and mocking attitude, they may not even leave this world with their faith. Therefore, this Muslim must be more concerned with dying as a Muslim than receiving this intercession on Judgement Day, which is only reserved for Muslims.

## The Scales

The next great event which will be discussed is when a person's deeds; good and bad, will be placed in the Scales of Judgment Day for their final judgment. This great event has been discussed throughout the Holy Quran and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him. For example, chapter 101 Al Qari'ah, verses 6 to 9:

*“Then as for one whose scales are heavy [with good deeds]. He will be in a pleasant life. But as for one whose scales are light. His refuge will be an abyss.”*

It is important for muslims to regularly assess their own deeds, as no one except Allah, the Exalted, is better aware of them than themselves. When one honestly judges their own deeds it will inspire them to sincerely repent from their sins and encourage them towards performing righteous deeds, which involves using the blessings they have been granted in ways pleasing to Allah, the Exalted. But the one who fails to regularly assess their deeds, will lead a life of heedlessness whereby they misuse the blessings they have been granted. This person will find the weighing of their deeds on the Day of Judgment extremely difficult. In fact, it may well cause them to be hurled into Hell.

A clever business owner will always regularly assess their accounts. This will ensure their business heads in the right direction and ensures

they complete all the necessary paperwork correctly, such as a tax return. But the foolish business owner will not regularly take accounts of their business. This will lead to a loss in profits and a failure in correctly preparing for their accounts. Those who fail to file their accounts correctly with the government face penalties which only makes their lives more difficult. But the key thing to note is that the penalty of failing to correctly assess and prepare one's deeds for the Scales of Judgment Day does not involve a monetary fine. Its penalty is more severe and truly unbearable. Chapter 99 Az Zalzalah, verses 7-8:

*“So whoever does an atom's weight of good will see it. And whoever does an atom's weight of evil will see it.”*

Finally, a Muslim must not only avoid committing sins but they should also strive to avoid using the blessings they have been granted in vain ways. Vain things may not be sinful but as they are not righteous deeds, they will lead to regrets on Judgement Day, especially when one realises that the vain things they did could have been placed on the good side of the Scales of Judgement Day if they used the blessings correctly. In some cases, a slight difference between the two sides of the Scales may well be the difference between salvation and damnation.

## Excuses

The next great event which will be discussed is mentioned in chapter 14 Ibrahim, verse 22:

*“And Satan will say when the matter has been concluded, “Indeed, Allah had promised you the promise of truth. And I promised you, but I betrayed you. But I had no authority over you except that I invited you, and you responded to me. So do not blame me; but blame yourselves...””*

This is when people on Judgment Day will try to blame the Devil for their sins in order to shift their burden of punishment to him. But this verse makes it clear that this is a futile and foolish excuse, as the Devil only inspires people to commit sins, he cannot physically force someone to disobey Allah, the Exalted. Each person makes a choice to obey or disobey Allah, the Exalted, by using the blessings they have been granted correctly or incorrectly, and will therefore face the consequences of their choice. Unfortunately, some do not understand this important point. They often commit sins and either blame others by declaring they were convinced to act in this way or they declare that as others are committing sins openly it somehow gives them a license to act in the same way. The same way a judge in a worldly court would never accept these excuses neither will Allah, the Exalted, on Judgment Day. It is important for muslims not to make culture or fashion the standards for their behaviour, as this will misguide them and they will be left with no valid excuses on Judgment Day. Instead, they should adhere to the teachings of Islam which simply outlines how a person must behave in all situations. It is time muslims abandon childish excuses and sincerely

obey Allah, the Exalted, by using the blessings they have been granted in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, before they reach a day when their excuses will not be accepted by Allah, the Exalted. If Allah, the Exalted, will reject the excuses of those who blame the Devil when he is their open enemy and promised to misguide them, how will Allah, the Exalted, accept any other excuse for disobeying Him?

## **The Celestial Pool**

The next great event which will be discussed is when muslims reach and drink from the celestial pool granted to the Holy Prophet Muhammad, peace and blessings be upon him, by Allah, the Exalted, on Judgment Day. There are many Hadiths which discuss the celestial pool, such as the one found in Sahih Bukhari, number 6579. It advises that it takes a month to cross its entire length, its smell is nicer than perfume, its water is whiter than milk and the one who drinks from it once, will never feel thirsty again. The last point is extremely important, as on Judgment Day people will experience an extreme and unimaginable thirst. For example, the Sun will be brought within two miles of the creation which will cause people to sweat excessively. This is confirmed in a Hadith found in Jami At Tirmidhi, number 2421.

There is no doubt that every muslim desires to drink from this pool, irrespective of the strength of their faith. But it is important to note, that a muslim should strive to make themselves worthy of drinking from it, instead of simply hoping to achieve this. This is achieved 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.

In addition, muslims must avoid the disobedience to Allah, the Exalted, especially those actions which prevent one from reaching the celestial pool. For example, a Hadith found in Sahih Muslim, number 5996, warns that some muslims who innovated evil things in Islam will be detained and prevented from reaching the celestial pool. Another Hadith found in Sunan An Nasai, number 4212, warns that those who support and

believe the lies and wrong actions of the unjust rulers will not reach the celestial pool. So it is important for muslims who desire to reach and drink from the celestial pool to avoid disobedience to Allah, the Exalted, and strive in His sincere obedience.

## **The Bridge**

The next great event which will be discussed is when people will be commanded to cross the Bridge which will be placed over Hell on the Day of Judgment. This has been discussed extensively in Islamic teachings, such as the Hadith found in Sahih Bukhari, number 6573. It warns that extremely large hooks will be on the Bridge which will affect people according to their deeds. Some will be flung into Hell by them, some will be subjected to great torture before they cross the Bridge, others will only face minimal injury from them and finally the righteous will not be harmed by them. Another Hadith found in Sahih Muslim, number 455, warns that the Bridge is narrower than a strand of hair and sharper than a sword.

The important thing to learn from this is that each person will cross the Bridge according to their deeds. So it is important for Muslims not to neglect any duties if they desire to cross the Bridge safely. They must sincerely obey Allah, the Exalted, by using the blessings they have been granted in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. One should not neglect this and simply hope they will magically cross the Bridge unaffected.

In addition, the ease at which a person will cross this Bridge will be a mirror of how much they remained steadfast on the straight path of Islam in this world. This straight path is the path of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 3 Alee Imran, verse 31:



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

Anyone who abandons this path will not successfully cross this Bridge. Simply put, the more one remains steadfast on the straight path in this world, by learning and acting on the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, the easier they will cross the Bridge over Hell on Judgment Day. The straight path has been made clear in this world, so people are left with no excuses.

## **Hell**

The next great event which will be discussed is when people who failed on Judgment Day will be sent to Hell. Many verses of the Holy Quran and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, discuss the widely known aspects of Hell so they will not be discussed here. But the thing to remember is that every person who will end up in Hell, takes the fire, which they will encounter in Hell, with them from this world in the form of their sins. When a muslim engraves this reality into their mind, they will observe each sin, major or minor, as a piece of unbearable fire. The same way a person avoids fire in this world, they should avoid sins as it is hidden fire which will be shown to them in the hereafter.

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

The same way one would not enter a battle without armor and a shield, a muslim should not enter Judgment Day without the armor and shield of obeying Allah, the Exalted. Otherwise, the same way the soldier who has no protection will most likely be harmed, so will a muslim who reaches Judgment Day without the protection provided by the obedience of Allah, the Exalted. A muslim should remember that the luxuries and pleasures of the material world they enjoyed will not make them feel better if they end up in Hell. In fact, it will only make them feel worse.

## Paradise

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

In addition, a muslim must understand that this mercy of Allah, the Exalted, in the form of righteous deeds, is in reality a light which one must gather in this world if they desire to obtain a guiding light in the hereafter. If a muslim lives in heedlessness and refrains from gathering this light in the world by using the blessings they have been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, then how can they expect to receive this guiding light in the hereafter?

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

Prophet Muhammad, peace and blessings be upon him, the closer they will be to him in the hereafter. If one chooses a path other than his in this world, then how can they possibly end up with him in the next world?

In addition, Islamic teachings make it clear that Paradise will be granted to those who supported their verbal declaration of belief with actions. So one must never be fooled into believing otherwise. The one who fails to practically support their verbal declaration of faith should be more concerned with leaving this world without their faith, as faith is like a plant which must be nourished with actions, otherwise it may well die. Chapter 16 An Nahl, verse 32:

*"The ones whom the angels take in death, [being] good and pure; [the angels] will say, "Peace be upon you. Enter Paradise for what you used to do."*

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

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