

Peace, Unity & Strength



**Adopting Positive Characteristics
Leads to Peace of Mind**

Peace, Unity & Strength

ShaykhPod Books

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

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

Compiler's Notes

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

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

Introduction

The following short book discusses some aspects of creating Peace, Unity and Strength within society. This discussion is based on Chapter 3 Alea Imran, Verses 102-109 of the Holy Quran:

“O you who have believed, fear Allah as He should be feared and do not die except as Muslims [in submission to Him]. And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allah make clear to you His verses that you may be guided. And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful. And do not be like the ones who became divided and differed after the clear proofs had come to them. And those will have a great punishment. On the Day [some] faces will turn white and [some] faces will turn black. As for those whose faces turn black, [to them it will be said], "Did you disbelieve after your belief? Then taste the punishment for what you used to reject." But as for those whose faces turn white, [they will be] within the mercy of Allah. They will abide therein eternally. These are the verses of Allah. We recite them to you with purpose; and Allah wants no injustice to the worlds. To Allah belongs whatever is in the heavens and whatever is on the earth. And to Allah will [all] matters be returned.”

Implementing the lessons discussed will aid one to Adopt Positive Characteristics. Adopting Positive Characteristics Leads to Peace of Mind and Body.

Peace, Unity & Strength

Chapter 3 – Alee Imran, Verses 102-109

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ ۖ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴿١٠٢﴾

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۚ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُم مِّنْهَا ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ ۚ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾

وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِن بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٥﴾

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ أُسْوِدَتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١٠٦﴾

وَأَمَّا الَّذِينَ أَبْيَضَتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ ﴿١٠٧﴾

تِلْكَ ءَايَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعَالَمِينَ ﴿١٠٨﴾

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿١٠٩﴾

"O you who have believed, fear Allah as He should be feared and do not die except as Muslims [in submission to Him].

And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allah make clear to you His verses that you may be guided.

And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful.

And do not be like the ones who became divided and differed after the clear proofs had come to them. And those will have a great punishment.

On the Day [some] faces will turn white and [some] faces will turn black. As for those whose faces turn black, [to them it will be said], "Did you disbelieve after your belief? Then taste the punishment for what you used to reject."

But as for those whose faces turn white, [they will be] within the mercy of Allah. They will abide therein eternally.

These are the verses of Allah. We recite them to you with purpose; and Allah wants no injustice to the worlds.

To Allah belongs whatever is in the heavens and whatever is on the earth. And to Allah will [all] matters be returned."

When Allah, the Exalted, calls upon the believers within the Holy Quran, His call is often connected to actualizing their verbal claim of faith. This is because a verbal claim of faith without actions has very little value in Islam. Actions are the proof and evidence one is required to obtain so that they obtain reward and mercy in both worlds. Just like a fruit bearing tree is only useful when it produces fruit, similarly, faith is only useful when it produces good actions. In this case, Allah, the Exalted, encourages muslims to actualise their faith by adopting piety. Chapter 3 Alee Imran, verse 102:

“O you who have believed, fear Allāh as He should be feared...”

Piety involves using the blessings one has been granted correctly as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, so that they achieve peace of mind in both worlds. Piety therefore ensures one obtains a balanced mental and physical state and correctly places everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. The one who behaves in this manner will adopt piety according to their ability, as this is the meaning of fearing Allah, the Exalted, the way He deserves to be feared. Anything above this is beyond the ability of people, which would never be expected from them. Chapter 64 At Taghabun, verse 16:

“So fear Allāh as much as you are able...”

Therefore, this verse encourages muslims to strive hard in order to obey Allah, the Exalted, and avoid adopting a lazy attitude whereby they only fulfil the obligatory duties while remaining heedless of using all the blessings they have been granted correctly. Behaving in this manner is one of the main reasons why muslims who fulfil the basic and minimal obligatory duties fail to obtain peace of mind, as they continue to misuse the blessings they have been granted. This prevents them from obtaining a balanced mental and physical state and causes them to misplace everything and everyone within their life. Chapter 3 Alee Imran, verse 102:

“O you who have believed, fear Allāh as He should be feared...”

Some scholars believe this verse was abrogated as some of the Companions, may Allah be pleased with them, rightfully believed that no one was strong enough to fear Allah, the Exalted, the way He deserved to be feared. Thereafter chapter 64 At Taghabun, verse 16, was revealed:

“So fear Allāh as much as you are able...”

But the two verses can be reconciled without abrogation. The second verse only clarified the main verse under discussion, it did not abrogate it. Meaning, both verses mean the same thing, fear Allah, the Exalted, according to one's full potential. This has been discussed in Tafsir Al Qurtubi, Volume 4, Page 33. This is further supported by the fact that Allah,

the Exalted, does not give a duty to a person they cannot fulfil, and fearing Him the way He deserves to be feared cannot be done by anyone. Chapter 2 Al Baqarah, verse 286:

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

In addition, an aspect of piety is to avoid some lawful things out of fear it will take one to the unlawful. Chapter 2 Al Baqarah, verse 187:

“...These are the limits [set by] Allah, so do not approach them...”

Allah, the Exalted, never said not to cross His limits, instead He made it clear people must not even approach His limits. This advice has been echoed throughout the Holy Quran. For example, Allah, the Exalted, commanded the Holy Prophet Adam, peace be upon him, not to eat from the tree in Paradise but advised him not to even approach the tree, even though approaching it was lawful. Chapter 7 Al A'raf, verse 19:

“And "O Adam, dwell, you and your wife, in Paradise and eat from wherever you will but do not approach this tree, lest you be among the wrongdoers.””

There are countless examples which indicate that just because something is lawful it does not mean someone should do it, as approaching the limits of Allah, the Exalted, is not unlawful, only crossing them is unlawful. Certain lawful things, such as vain things, must be avoided as it often leads to the unlawful. For example, vain speech, which is not considered a sin, often leads to sins such as backbiting and lying. Vain spending of wealth often leads to wasteful spending, which is a sin. Chapter 17 Al Isra, verse 27:

“Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful.”

The vast majority of people who have become misguided, became so through a step by step process. For example, they approached unlawful things without taking part in them and eventually, over time, were encouraged and tempted to take part in those unlawful things. For example, someone who accompanies people who drink alcohol, is more likely to eventually drink it than the person who does not accompany people who drink alcohol. This attitude of avoiding some lawful things, especially, vain things, is something the Holy Prophet Muhammad, peace and blessings be upon him, has advised in a Hadith found in Jami At Tirmidhi, number 2451. In fact, he advised that a person cannot become pious, meaning, they cannot become steadfast on using the blessings they have been granted correctly as outlined in Islamic teachings, until they abandon some lawful things out of fear it will lead them to the unlawful. Therefore, one must pay extra attention to not only avoiding unlawful things but to avoid some lawful things, especially, vain things, out of fear it will

eventually take them to the unlawful. This will ensure they remain firm on the sincere obedience of Allah, the Exalted, which involves using the blessings one has been granted correctly, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, which is the essence of righteousness and leads to peace of mind in both worlds. Chapter 2 Al Baqarah, verse 187:

"...Thus does Allah make clear His verses [i.e., ordinances] to the people that they may become righteous."

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."

Whereas, the one who fails to understand the importance of not approaching the limits of Allah, the Exalted, will overindulge in lawful things, especially vain things, which will only increase the chances of them committing unlawful things and cause them to misuse the blessings they have been granted, which in turn leads to stress, difficulties and trouble in both worlds, even if they experience moments of entertainment, as they cannot escape the control and power of Allah, the Exalted. This is quite

evident if one observes the life of those who behave in this manner, such as the rich. Chapter 9 At Tawbah, verse 82:

"So let them laugh a little and [then] weep much as recompense for what they used to earn."

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.""

As indicated by the main verses under discussion, the one who adopts piety correctly will ensure they die as a muslim. Chapter 3 Alee Imran, verse 102:

"...fear Allāh as He should be feared and do not die except as Muslims [in submission to Him]."

This verse makes it clear that being muslim today does not guarantee one will die a muslim tomorrow. This is because faith is like a plant which must be nourished with acts of obedience. Just like a plant will die if it fails to obtain nourishment, such as water, so may well the faith of a muslim die if they fail to nourish it with acts of obedience. Therefore, one must strive to adopt piety to ensure that they live and die as a muslim. This is further supported by a Hadith found in Sahih Muslim, number 7232. The Holy Prophet Muhammad, peace and blessings be upon him, advised that a person will be resurrected in the same state they died in. So if they died as a pious muslim, then they will be raised as a pious muslim. And the state of one's death is determined by the way they lived. If one lives as pious muslim, who actualizes their faith by using the blessings they have been granted correctly as outlined in Islamic teachings, then they will die as a pious muslim and in turn be raised as a pious muslim on Judgement Day. But the one who fails to actualize their faith and only verbally claims belief in Islam, may well die as a non-muslim and therefore be raised as a non-muslim on Judgement Day. It does not take a scholar to determine what will happen to this person on Judgement Day. This outcome has been warned in the main verses under discussion. Chapter 3 Alee Imran, verse 106:

"On the Day [some] faces will turn white and [some] faces will turn black. As for those whose faces turn black, [to them it will be said], "Did you disbelieve after your belief? Then taste the punishment for what you used to reject.""

Allah, the Exalted, then explains that in order for one to live and die as a pious muslim they must strictly adhere to the teachings of the two sources of guidance: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 3 Alee Imran, verse 103:

“And hold firmly to the rope of Allah...”

One must therefore avoid all other types of religious knowledge, even if it leads to good deeds, as they are not part of the rope of Allah, the Exalted. The more one acts on other sources of religious knowledge, even if they lead to good deeds, the less they will act on the two sources of guidance, which in turn leads to misguidance. This is why the Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Sunan Abu Dawud, number 4606, that any matter which is not rooted in the two sources of guidance will be rejected by Allah, the Exalted. In addition, the more one acts on other sources of religious knowledge the more they will begin to act on things which contradict the teachings of Islam. This is how the Devil leads people astray, step by step. For example, a person facing difficulties will be advised to perform certain spiritual exercises which contradict and challenge the teachings of Islam. As this person is ignorant and has a habit of acting on other sources of religious knowledge, they will easily fall into this trap and begin to perform spiritual exercises that directly challenge the teachings of Islam. They will even begin to believe things about Allah, the Exalted, and the universe which contradict the teachings of Islam also, such as believing people or supernatural creatures can control their destiny, as their knowledge is taken from other than the two sources of guidance. Some of these

misguided practices and beliefs are clear disbelief, such as practicing black magic. Chapter 2 Al Baqarah, verse 102:

“...It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But they [i.e., the two angels] do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]."...”

So a muslim can lose their faith without even realizing it, as they have the habit of acting on other sources of religious knowledge. This is why acting on religious innovations which are not rooted in the two sources of guidance is following in the footsteps of the Devil. Chapter 2 Al Baqarah, verse 208:

“O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.”

In addition, acting on other sources of religious knowledge is a major cause of disunity amongst the muslims as it prevents muslims from uniting under the banner of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 3 Alee Imran, verse 103:

“And hold firmly to the rope of Allāh all together and do not become divided...”

By acting on other sources of religious knowledge, muslims have fallen into different sects where each sect has its own set of beliefs, customs and behaviour. This only causes the different sects to argue amongst one another believing they are the rightly guided one while all the other sects are misguided. Chapter 30 Ar Rum, verse 32:

“[Or] of those who have divided their religion and become sects, every faction rejoicing in what it has.”

This attitude therefore prevents muslims from behaving like one family and fulfilling the rights of each other. Whereas, when muslims adhere to a single code of conduct, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, it will ensure they remain united.

As discussed earlier, the more one persists on acting on other sources of religious knowledge the more misguided they will become. This has been warned against in the main verses under discussion. Chapter 3 Alee Imran, verse 103:

“And hold firmly to the rope of Allāh all together and do not become divided. And remember the favor of Allāh upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allāh make clear to you His verses that you may be guided.”

Allah, the Exalted, has made it clear that unity, right guidance, peace of mind and success in both worlds only lie in learning and acting on the two sources of guidance: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This will ensure one uses the blessings they have been granted correctly. This leads to a balanced mental and physical state and causes one to correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. This behaviour therefore leads to peace of mind in both worlds. Therefore, a person must accept and act on Islamic teachings for their own sake, even if it contradicts their desires. They must behave as a wise patient who accepts and acts on the medical advice of their doctor knowing it is best for them, even though they are prescribed bitter medicines and a strict diet plan. The same way this wise patient will achieve good mental and physical health, so will the person who accepts and acts on Islamic teachings. This is because the only One who has the knowledge required to ensure a person achieves a balanced mental and physical state and correctly places everything and everyone within their life is Allah, the Exalted. The knowledge of the mental and physical states of humans possessed by society will never be enough to achieve this outcome, despite all the research that has been undertaken, as they cannot solve every issue a person can face within their life, their advice cannot cause one to avoid all types of mental and physical stress nor can their advice cause one to correctly place everything and everyone with in their

life, due to limited knowledge, experience, foresight and due to biases. Allah, the Exalted, alone has this knowledge and He has granted it to mankind in the form of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This truth is obvious when one observes those who use the blessings they have been granted according to Islamic teachings and those who do not. Even though, in most cases, patients do not understand the science behind the medicines they are prescribed and therefore blindly trust their doctor, Allah, the Exalted, invites people to reflect on the teachings of Islam so that they can appreciate its positive effects on their lives. He does not expect people to blindly trust the teachings of Islam and instead He wants them to recognize its truthfulness from its clear proofs. But this requires a person to adopt an unbiased and open mind when approaching the teachings of Islam. Chapter 12 Yusuf, verse 108:

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

In addition, as Allah, the Exalted, alone controls the spiritual hearts of people, the abode of peace of mind, He alone decides who obtains it and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

And it is clear that Allah, the Exalted, will only give peace of mind to those who use the blessings He has granted them correctly.

Chapter 3 Alee Imran, verse 103:

“And hold firmly to the rope of Allāh all together and do not become divided. And remember the favor of Allāh upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allāh make clear to you His verses that you may be guided.”

This verse also indicates the importance of prioritizing the bond of faith over all other bonds, such as ties of blood. Even though a muslim must fulfil the rights of their relationships with others, such as their relatives, none the less, the bond of faith must take priority over all other bonds. When muslims behave in this manner, it will ensure they support each other in good things and warn each other against bad things. Chapter 5 Al Ma'idah, verse 2:

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

On the other hand, when one prioritizes worldly relationships over the bond of faith, they will inevitably support others, such as their relatives, out of blindly loyalty in things which are bad. This leads to the spread of corruption and disunity amongst muslims.

In addition, as indicated by verse 103, when one muslims hold onto the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, it will eliminate another major source of disunity: the worldly barriers which separate people, such as castes, tribalism and brotherhoods. When a society is drowned in these worldly barriers it will always lead to disunity amongst people. Whereas, acting on Islamic teachings creates unity and equality, as a person is only superior to another based on how much they sincerely obey Allah, the Exalted. This involves using the blessings they have been granted correctly as outlined in Islamic teachings. Chapter 49 Al Hujurat, verse 13:

“...Indeed, the most noble of you in the sight of Allah is the most righteous of you...”

Therefore, all other standards of judging the status of people have no value, such as gender, ethnicity and social class, and must be ignored by muslims otherwise it gives rise to racism and disunity amongst the muslim nation. It is important to note that as one's intention is hidden from other people, they cannot judge others to be better than other people based on outward actions and must therefore refrain from making claims about the status of other people or themselves, as Allah, the Exalted, alone knows

the intention, speech and actions of all people. Chapter 53 An Najm, verse 32:

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

It is important to note, that all differences between Muslims are not blameworthy. A blameworthy difference is one in which individual Muslims or groups of Muslims are encouraged to avoid sincerely acting on the clear and fundamental injunctions of the Holy Quran in light of the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The disagreements amongst the rightly-guided scholars are always on secondary issues and not the fundamental injunctions of Islam. So these are not blameworthy as even the Companions, may Allah be pleased with them, occasionally disagreed with each other in this manner. These secondary issues when discussed correctly never lead to disunity between Muslims as they do not become a source of enmity between Muslims. In reality, this type of disagreement is a source of mercy for the nation as it allows the rulings of Islam to be eased for the wider community. If all the rightly-guided scholars agreed on every secondary issue within Islam then practicing Islam for the wider community would have become harder as the guidelines of Islam would have become extremely narrow.

When muslims adhere to the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, they will be able to fulfil their role as the representatives of Allah, the Exalted. Chapter 3 Alee Imran, verse 104:

“And let there be [arising] from you a nation inviting to [all that is] good...”

The good mentioned could be referring to the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, when acted upon leads to peace of mind in both worlds. In order to appreciate the positive effects of the Islamic code of conduct on the life of an individual as well as the wider society, one must study Islamic teachings with an open mind, as these teachings cannot be fully appreciated with studying them. In fact, they can easily be misinterpreted to appear barbaric and deviant. Chapter 34 Saba, verse 46:

“Say, “I only advise you of one [thing] - that you stand for Allāh, [seeking truth] in pairs and individually, and then give thought.” There is not in your companion any madness. He is only a warner to you before a severe punishment.”

And chapter 12 Yusuf, verse 108:

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

Whereas, the right and wrong mentioned in the main verses under discussion are those things which are easily recognisable as right or wrong by anyone who possesses common sense and basic decency, such as the importance of avoiding lying and treating others with respect. Chapter 3 Alee Imran, verse 104:

“And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong...”

It is important to note that one must fulfil this role with Islamic knowledge and with the correct behaviour, as incorrect knowledge and bad behaviour only pushes people away from Islam. Muslims must therefore fulfil their duty as the representatives of Allah, the Exalted, by learning and acting on the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, so that the outside world can appreciate the true teachings of Islam by observing their Islamic character and behaviour. Chapter 3 Alee Imran, verse 104:

“...and those will be the successful.”

But if muslims fail to adopt the Islamic character, they will misrepresent Islam to the outside world and as a result they will discourage non-muslims and other muslims from Islam and its widespread benefits. As representing

Islam to the outside world is a duty on all muslims, they will be held accountable for failing to fulfil this duty in both worlds.

Chapter 3 Alee Imran, verse 104:

“And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong...”

It is important for muslims to persist on commanding good and forbidding evil according to Islamic knowledge, in a gentle way. One should avoid the false belief that as long as they obey Allah, the Exalted, they will not be affected by the behaviour of misguided people. A good apple will be affected when it is surrounded by rotten apples. Similarly, the muslim who fails their duty to command good and forbid evil will be affected by the bad behaviour of others, whether this is obvious to them or not. Even if the majority of society persists on evil, one must still persist on advising their dependents, such as their children, as this is a separate duty on all muslims. This has been indicated in a Hadith found in Sunan Abu Dawud, number 2928. Even if one's advice is ineffective, they must persist on this duty in a gentle manner and according to Islamic knowledge. Commanding good and forbidding evil in the wrong way will discourage the outside world from right guidance, which in turn will affect the whole community in a negative way.

Only when one fulfils their duty of commanding good and forbidding evil correctly, will they be protected from the negative effects of society in both worlds. Chapter 7 Al A'raf, verse 164:

"And when a community among them said, "Why do you advise [or warn] a people whom Allāh is [about] to destroy or to punish with a severe punishment?" they [the advisors] said, "To be absolved before your Lord and perhaps they may fear Him.""

And chapter 5 Al Ma'idah, verse 105:

"O you who have believed, upon you is [responsibility for] yourselves. Those who have gone astray will not harm you when you have been guided. To Allāh is your return all together; then He will inform you of what you used to do."

But the one who ignores this duty will face the consequences of their failure and they may well become misguided by the bad behaviour of others.

Chapter 3 Alee Imran, verse 104:

“And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong...”

It is important to note, that the Arabic words used for right and wrong actually mean what the general Muslim community accepts as right and wrong without any difference of interpretation. The Holy Quran did not use obligations to represent good or sins to represent wrong. As the rules deduced by independent reasoning offered by the rightly-guided scholars are open for different interpretations they should not be made the focus of enjoining good and forbidding wrong. When this principle is neglected Muslims end up fighting each other on secondary issues which are open to different interpretations and are not such a big deal while the wrong the general Muslim community consider evil are overlooked and allowed to continue unchecked.

Allah, the Exalted, then warns muslims against splitting into factions, like the people of the book before them, which is a direct result of acting on other than the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 3 Alee Imran, verse 105:

“And do not be like the ones who became divided and differed after the clear proofs had come to them...”

This disunity occurs when people desire worldly things, such as leadership. When a group is united it can only have one leader. But when people desire leadership within religion, they intentionally misinterpret divine teachings and encourage people to act on other sources of religious knowledge in order to create their own faction, which they can lead. One must avoid behaving in this manner as it only leads to trouble in both worlds. The worldly things one obtains through this behaviour, such as leadership, will only become a source of stress for them and what awaits them in the hereafter will be far worse. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has warned this person of Hell in a Hadith found in Sunan Ibn Majah, number 253. This punishment will only increase in both worlds depending on how many people a person misguides by intentionally misinterpreting divine teachings. This has been warned in a Hadith found in Jami At Tirmidhi, number 2674. Chapter 3 Alee Imran, verse 105:

“...And those will have a great punishment.”

In addition, a muslim must avoid being misguided by others by learning and acting on the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. They must avoid blindly following others, as this leads to misguidance and disunity. Whereas, the one who possesses Islamic knowledge will not be misguided by others and as a result they will unite with other muslims in things which are good and avoid the things which cause disunity amongst them.

Allah, the Exalted, then outlines the end of those who adhere to the two sources of guidance: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and those who do not. Chapter 3 Alee Imran, verse 106:

“On the Day [some] faces will turn white and [some] faces will turn black. As for those whose faces turn black, [to them it will be said], “Did you disbelieve after your belief? Then taste the punishment for what you used to reject.””

The white and black faces represent the peace of mind and body or lack of it which is a direct result of using the blessings one has been granted correctly as outlined in Islamic teachings or failing to do so. As discussed earlier, those who fail to actualize their faith in Islam by practically obeying Allah, the Exalted, are in great danger of losing their faith. This is because faith is like a plant which must be nourished with acts of obedience in order to survive. Just like a plant which fails to obtain nourishment, such as sunlight, will fail to flourish and may even die, the faith of a person who fails to nourish it with acts of obedience will not flourish and is in serious danger of dying. This is the greatest loss. Chapter 3 Alee Imran, verse 106:

“...As for those whose faces turn black, [to them it will be said], “Did you disbelieve after your belief? Then taste the punishment for what you used to reject.””

One must avoid this outcome by actualizing their faith in Islam. This involves using the blessings they have been granted correctly as outlined in Islamic teachings. As explained earlier, this in turn leads to peace of mind in both worlds. Chapter 3 Alea Imran, verse 107:

“But as for those whose faces turn white, [they will be] within the mercy of Allāh. They will abide therein eternally.”

Through divine revelation, Allah, the Exalted, makes clear the two paths in this world. The first is the correct path which involves using the blessings one has been granted correctly as outlined in Islamic teachings, which leads to peace of mind in both worlds. The second path involves misusing the blessings one has been granted, which prevents a person from obtaining a balanced mental and physical state, it causes them to misplace everything and everyone within their life and prevents them from adequately preparing for their accountability on Judgement Day. Chapter 3 Alea Imran, verse 108:

“These are the verses of Allāh. We recite them to you with purpose...”

As Allah, the Exalted, alone knows all things, He alone can grant mankind the correct code of conduct which leads to peace of mind in both worlds. He alone can teach them how to obtain a balanced mental and physical state and correctly place everything within their life while adequately

preparing for their accountability on the Day of Judgement. Chapter 3 Alee Imran, verse 108:

“...and Allāh wants no injustice to the worlds.”

All man-made codes of conduct will never lead to this outcome due to a lack of knowledge, foresight and experience and due to biases. Therefore, one must accept and act on the Islamic code of conduct for their own sake even if it contradicts their desires. They must behave as a wise patient who accepts and acts on the medical advice of their doctor knowing it is best for them, even though they are prescribed bitter medicines and a strict diet plan. The same way this wise patient will achieve good mental and physical health, so will the person who accepts and acts on Islamic teachings. But just like the unwise patient who rejects the advice of their doctor will be left with poor physical health, the person who rejects the Islamic code of conduct will obtain poor mental health, even if they possess worldly luxuries, as they cannot escape the power and control of Allah, the Exalted. Chapter 3 Alee Imran, verse 109:

“To Allāh belongs whatever is in the heavens and whatever is on the earth...”

Nor will anyone escape being held accountable in both this world and in the next. In this world, facing the consequences of one's bad choices is often

subtle, such as obtaining poor mental health, even if one possesses worldly luxuries. But the consequences one faces in the hereafter will be obvious and clear. Chapter 3 Alee Imran, verse 109:

“To Allāh belongs whatever is in the heavens and whatever is on the earth. And to Allāh will [all] matters be returned.”

Ultimately, as the entire creation belongs to and is under the complete control and jurisdiction of Allah, the Exalted, a person has no choice but to comply with His rules. Just like a person will face trouble if they fail to comply with the rules set by the government in charge of a particular country, so will they face trouble in both worlds if they fail to comply with the rules of the Owner of the universe. A person may be able to leave a country if they are not pleased with its rules but they will not be able to escape to a place where the rules and jurisdiction of Allah, the Exalted, do not apply. A person may be able to change the rules of their society but they will never be able to change the rules of Allah, the Exalted. In addition, just like a person who owns a house decides the rules of the house, even if other people object to these rules, similarly, the universe belongs to Allah, the Exalted, and therefore, He alone decides the rules of this universe, whether people like these rules or not. Therefore, one must comply with these rules, for their own sake. The one who understands this fact will comply with the rules of Allah, the Exalted, and strive to obey Him 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. A person can either strive to learn the wisdoms behind the commands and prohibitions of Allah, the Exalted, so that they understand how they benefit them and the wider society and how they lead to peace of mind and body in both worlds or they can worship their desires

and reject the teachings of Islam. But the one who fails to comply with Islamic rules should prepare themselves to face the consequences of their choice in both worlds and no objections, protests or complaints will save them. Chapter 18 Al Kahf, verse 29:

“And say, “The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve.” Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place.”

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