

Purpose of Prophethood



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

Purpose of Prophethood

ShaykhPod Books

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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.

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

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

Compiler's Notes

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

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

Introduction

The following short book discusses some aspects of the Purpose of Prophethood. This discussion is based on Chapter 2 Al Baqarah, Verses 151-152 of the Holy Quran:

“Just as We have sent among you a messenger from yourselves reciting to you Our verses and purifying you and teaching you the Book and wisdom and teaching you that which you did not know. So remember Me; I will remember you. And be grateful to Me and do not deny Me.”

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

Purpose of Prophethood

Chapter 2 – Al Baqarah, Verses 151-152

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُوا عَلَيْكُمْ ءَايَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ
الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٥١﴾

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ ﴿١٥٢﴾

“Just as We have sent among you a messenger from yourselves reciting to you Our verses and purifying you and teaching you the Book and wisdom and teaching you that which you did not know.

So remember Me; I will remember you. And be grateful to Me and do not deny Me.”

“Just as We have sent among you a messenger from yourselves reciting to you Our verses and purifying you and teaching you the Book and wisdom and teaching you that which you did not know. So remember Me; I will remember you. And be grateful to Me and do not deny Me.”

Allah, the Exalted, reminds the non-muslims of Mecca of the important fact that the Holy Prophet Muhammad, peace and blessings be upon him, spent 40 years amongst them prior to the announcement of Prophethood and was therefore not a stranger to them. Chapter 2 Al Baqarah, verse 151:

“Just as We have sent among you a messenger from yourselves...”

The fact they referred to him as the trustworthy and honest one within their society and always praised his unparalleled character was enough of a reason for them to accept his message. In fact, during his childhood the Holy Prophet Muhammad, peace and blessings be upon him, was always under the protection of Allah, the Exalted. Allah, the Exalted, saved him from the evils that were widespread during the age of ignorance: the time before Islam. When the Holy Prophet Muhammad, peace and blessings be upon him, reached maturity, he was the finest person among his people, the best of them in character and repute, the best of neighbours, the most prudent, the most honest in speech and most trustworthy. He was completely removed from all evil characteristics. Because of this, he became known among the people of Mecca as the trustworthy and the truthful one. This has been discussed in Imam Ibn Kathir's, The Life of the Prophet, Volume 1, Page 180. Chapter 10 Yunus, verse 16:

“...for I had remained among you a lifetime before it. Then will you not reason?”

Yet, many of the non-muslims of Mecca rejected the truthfulness of the Holy Prophet Muhammad, peace and blessings be upon him, which they clearly recognized, out of fear of losing their social position within their society and out of fear of being prevented from misusing the blessings they had been granted. Chapter 43 Az Zukhruf, verse 78:

“We had certainly brought you the truth, but most of you, to the truth, were averse.”

Chapter 2 Al Baqarah, verse 151:

“Just as We have sent among you a messenger from yourselves...”

This could also be referring to the fact that the people of the book recognized the Holy Prophet Muhammad, peace and blessings be upon him, and the Holy Quran as they had both been discussed in their divine scriptures. Chapter 6 Al An'am, verse 20:

“Those to whom We have given the Scripture recognize it [the Holy Quran] as they recognize their [own] sons...”

And chapter 2 Al Baqarah, verse 146:

“Those to whom We gave the Scripture know him [Prophet Muhammad, peace be upon him] as they know their own sons...”

This should have been enough of a reason for them to accept Islam yet many of them rejected it out of fear of losing their social position within society and out of fear of being prevented from misusing the blessings they had been granted by Allah, the Exalted.

Allah, the Exalted, then indicates the purpose behind sending a Holy Prophet, peace be upon them. Chapter 2 Al Baqarah, verse 151:

“Just as We have sent among you a messenger from yourselves reciting to you Our verses and purifying you...”

The process of purifying one's intention, so that they only act in order to please Allah, the Exalted, purifying one's speech, so that they only speak what is good or remain silent and purifying one's actions, so that they use the blessings they have been granted in ways pleasing to Allah, the Exalted, as outlined in Islamic teachings, is only possible when one learns and acts on Islamic teachings. Simply listening to the recitation of the Holy Quran in a language one does not understand will not lead to this purification. Only when one purifies their mind and body in this way will they achieve 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."

Chapter 2 Al Baqarah, verse 151:

"...reciting to you Our verses and purifying you and teaching you the Book..."

The book could be referring to the law and code of conduct which every member of society needs to act upon in order to cause peace of mind and justice to spread throughout society. The issue with man-made laws and codes of conduct is that they will always be biased by favoring one group of people over another. For example, the rich are favored over the poor members of society. An aspect of correctly implementing the divine

code of conduct is referred to as wisdom in verse 151. Chapter 2 Al Baqarah, verse 151:

“...reciting to you Our verses and purifying you and teaching you the Book and wisdom...”

Wisdom teaches a person how to use the knowledge they possess correctly so that they benefit themselves and others in both worlds. Wisdom is vital as any knowledge or code of conduct can be manipulated for evil purposes. For example, science can be used correctly in order to benefit others, such as producing medicines, or it can be misused to harm people, such as producing weapons. This wisdom can take the shape of good morals and characteristics, such as generosity, patience and gratitude, so that one is urged by them to apply the code of conduct they have been granted correctly within their lives.

In addition, as indicated by verse 151, as people's knowledge is extremely limited when it comes to the mental and physical state of humans as well as dealing with issues within society, the only one who can provide a complete code of conduct which is perfectly designed for the nature of humans and corrects all types of issues within society in order to achieve the best results, is the One who knows all things, namely, Allah, the Exalted. One only needs to turn the pages of history to observe how justice and peace spread within the societies that correctly implemented the code of conduct granted to them by Allah, the Exalted. Chapter 2 Al Baqarah, verse 151:

“...and teaching you that which you did not know.”

When one adopts the correct attitude discussed, which can be summarized to involve their intention, speech and actions so that they 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, then they would have fulfilled the conditions of remembering Allah, the Exalted, and showing gratitude to Him in a way which leads to peace of mind and success in both worlds. Chapter 2 Al Baqarah, verse 152:

“So remember Me; I will remember you. And be grateful to Me...”

And chapter 13 Ar Ra’d, verse 28:

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

Chapter 14 Ibrahim, verse 7:

“...If you are grateful, I will surely increase you [in favor]...”

Whereas, the one who fails to remember and show gratitude to Allah, the Exalted, in this way, will find that the very worldly things they possess will become a source of stress and trouble for them in both worlds, even if they experience moments of fun and entertainment. 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.""

Chapter 2 Al Baqarah, verse 152:

"So remember Me; I will remember you. And be grateful to Me and do not deny Me."

It is important to note that belief has been paired up with gratitude and disbelief has been paired up with ingratitude. This often occurs within Islamic teachings. This indicates the importance of understanding that a person cannot be a true believer until they adopt gratitude to Allah, the Exalted. Meaning, gratitude is the first step towards real belief in Allah, the Exalted. This further highlights the importance of supporting one's verbal declaration of belief with actions, as gratitude cannot be shown without actions, which would mean, belief cannot be obtained without good actions. To summarise, gratitude in one's intention involves only acting in order to please Allah, the Exalted. Gratitude in one's speech involves speaking what is good or remaining silent. And gratitude in one's actions 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 2 Al Baqarah, verse 152:

"...And be grateful to Me and do not deny Me."

In addition, it is important to note that showing gratitude to people is a part of showing gratitude to Allah, the Exalted, as Allah, the Exalted, often uses people to deliver certain blessings to other people, such as one's parents. One must therefore show gratitude to people by repaying them for their favour, even if it is just with a supplication of wellbeing on their behalf, as the Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Jami At Tirmidhi, number 1954, that the one who does not show gratitude to people cannot show gratitude to Allah, the Exalted.

To conclude, just like a wise patient accepts and acts on the advice of their medical doctor knowing it is best for their mental and physical wellbeing, despite the fact they are prescribed bitter medicines and a strict diet plan, a muslim must strive to remember Allah, the Exalted, and show gratitude to Him so that they obtain a healthy mental and physical state in both worlds even if this behaviour may, at times, contradict their worldly desires.

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