

Wisdoms of Prohibitions



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

Wisdoms of Prohibitions

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 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 Wisdoms of the Prohibitions of Islam. This discussion is based on Chapter 2 Al Baqarah, Verses 172-173 of the Holy Quran:

“O you who have believed, eat from the good [i.e., lawful] things which We have provided for you and be grateful to Allah if it is [indeed] Him that you worship. He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], there is no sin upon him. Indeed, Allah is Forgiving and Merciful.”

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

Wisdoms of Prohibitions

Chapter 2 – Al Baqarah, Verses 172-173

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ

تَعْبُدُونَ ﴿١٧٢﴾

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ فَمَن اضْطُرَّ غَيْرَ

بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٧٣﴾

“O you who have believed, eat from the good [i.e., lawful] things which We have provided for you and be grateful to Allah if it is [indeed] Him that you worship.

He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], there is no sin upon him. Indeed, Allah is Forgiving and Merciful.”

“O you who have believed, eat from the good [i.e., lawful] things which We have provided for you and be grateful to Allah if it is [indeed] Him that you worship. He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], there is no sin upon him. Indeed, Allah is Forgiving and Merciful.”

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. Chapter 2 Al Baqarah, verse 172:

“O you who have believed, eat from the good [i.e., lawful] things which We have provided for you and be grateful to Allah...”

In the previous section of verses, Allah, the Exalted, invites all of mankind towards His obedience in the form of obtaining and using what is lawful and pure. Chapter 2 Al Baqarah, verse 168:

“O mankind, eat from whatever is on earth [that is] lawful and good...”

The main verses under discussion make it clear that out of mankind only those who truly believe in Allah, the Exalted, will remain firm on obtaining and using what is lawful and good. One can therefore assess whether they are considered a believer in the eyes of Islam by observing whether they fulfil this command or not. In addition, in the case of the believers, Allah, the Exalted, does not mention lawful and instead only mentions good things. This indicates that only a true believer will avoid obtaining and using the unlawful, as this specific command has been omitted in the case of the believers. So if a person who claims to be a muslim obtains and uses the unlawful, it is a clear sign they are not considered a true believer in the sight of Islam. This is because the outward foundation of Islam is obtaining and using what is lawful. If this outward foundation is corrupt, then all the things a person does will be corrupted. Omitting the word lawful and keeping the word good also indicates that the only real good and pure things in this world are what Allah, the Exalted, has decreed as lawful for people. Chapter 7 Al A'raf, verse 157:

“...and makes lawful for them what is good and forbids them from what is evil...”

As Allah, the Exalted, alone created the universe and all the things within them, He alone is the One who knows best what is good for a person and what is bad for them, even if this is not obvious to them. For example, many of the negative effects of alcohol on the human body and mind has been recently discovered through scientific research, even though Allah, the Exalted, prohibited it over 1400 years ago.

Chapter 2 Al Baqarah, verse 172:

“O you who have believed, eat from the good [i.e., lawful] things...”

A muslim must also strive to earn and consume what is pure and healthy. This is why the Holy Prophet Muhammad, peace and blessings be upon him, has advised in a Hadith found in Jami At Tirmidhi, number 2380, that a person should allocate a third of their stomach to food, a third of it to drink and the remaining third to air. This is best achieved when one stops eating and drinking before they reach their full and if they are invited to another meal, they can partake in it without alerting others that they have already ate before. As overeating and unhealthy eating leads to countless mental and physical problems, the one who obtains a balanced and healthy diet, as prescribed by Islam, will take large steps towards achieving a balanced state of mind and body, which in turn leads to peace of mind. Whereas, the one who fails to eat in a balanced and healthy way, and even obtains and consumes what is unlawful, will obtain an unbalanced mental and physical state, which leads to countless mental and physical illnesses.

Chapter 2 Al Baqarah, verse 172:

“O you who have believed, eat from the good [i.e., lawful] things...”

Generally speaking, this also reminds muslims to adhere strictly to the teachings of Islam instead of following other things, such as their own

opinions, cultural practices or sources of religious knowledge other than the two sources of guidance, the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The more one acts on other sources of knowledge, the less they will act on the two sources of guidance, which in turn leads to misguidance and an unhealthy and unbalanced mental and physical state. This is one of the reasons 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.

Allah, the Exalted, then reminds all muslims that every worldly thing they possess was created and granted to them by none other than Allah, the Exalted. Chapter 2 Al Baqarah, verse 172:

“O you who have believed, eat from the good [i.e., lawful] things which We have provided for you...”

It is vital to remember that in this world everything a person has been granted is only a loan, it is not a gift. Just like all loans, the loan granted by Allah, the Exalted, in the form of worldly blessings must be returned to Him. This is achieved when one uses the worldly blessings they have been loaned 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 one who correctly repays their loan will be granted peace of mind and success 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."

Whereas, the one who fails to repay their loan back to Allah, the Exalted, will face a penalty, just like people who fail to repay their worldly loans face a penalty. The very blessings they possess will become a source of stress, misery and trouble for them in both worlds, even if they experience moments of fun and entertainment, as they cannot escape the control of Allah, the Exalted. And the penalty of the hereafter is even more bitter. 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.""

On the other hand, the blessings granted to muslims in Paradise are a gift. Chapter 7 Al A'raf, verse 43:

"...And they will be called, "This is Paradise, which you have been made to inherit for what you used to do.""

This is why a person in Paradise will be free to use the blessings they have been gifted as they see fit.

It is therefore vital to understand the difference between the loan one is granted in this world and the gift in Paradise so that they behave correctly in this world by repaying the loan back to Allah, the Exalted, by using the blessings they have been loaned 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 one who acts in this way has shown gratitude to Allah, the Exalted. Chapter 2 Al Baqarah, verse 172:

"O you who have believed, eat from the good [i.e., lawful] things which We have provided for you and be grateful to Allah..."

In addition, gratitude involves correcting one's intention so that they only act in order to please Allah, the Exalted. A sign of this is that a person

does not desire nor hope for any compensation or gratitude from the people they help. Gratitude with the tongue is speaking what is good or remaining silent. And as discussed earlier, gratitude with one's actions is using the blessings one has been loaned 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 one who behaves in this manner has been guaranteed an increase in blessings, mercy and forgiveness in both worlds. Chapter 14 Ibrahim, verse 7:

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

In addition, behaving in this manner is the practical proof a muslim needs in order to obtain peace of mind and success in both worlds. Chapter 2 Al Baqarah, verse 172:

“O you who have believed, eat from the good [i.e., lawful] things which We have provided for you and be grateful to Allāh if it is [indeed] Him that you worship.”

This further indicates the importance of understanding that the worship of Allah, the Exalted, is in fact His obedience in every situation and when interacting and using every blessing one has been granted. This is further supported by the fact that Allah, the Exalted, mentioned obtaining and using what is good and lawful and connected that to His worship. He did not discuss acts of worship. Therefore, the worship of Allah, the Exalted, extends far beyond the five daily obligatory prayers, which take less than an hour of a day to perform.

Allah, the Exalted, then explains a general concept through a specific one in order to encourage people to sincerely obey Him, as it is in their best interest to do so. Chapter 2 Al Baqarah, verse 173:

“He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah...”

Generally speaking, the only few things which have been made unlawful in Islam are things where the harm outweighs the perceived benefits. For example, before the prohibition of alcohol and gambling, Allah, the Exalted, indicated this rule by stating that their harm outweighs any perceived benefits one could obtain through them. This is obvious to anyone who possesses common sense. Chapter 2 Al Baqarah 219:

“They ask you about wine and gambling. Say, “In them is great sin and [yet, some] benefit for people...””

But none the less, the rules of Islam are only in place to benefit people. Allah, the Exalted, gains no benefit or harm from the obedience or disobedience of people. Chapter 60 Al Mumtahanah, verse 6:

“...And whoever turns away - then indeed, Allāh is the Free of need, the Praiseworthy.”

Therefore, one must, for their own sake and benefit, accept and act on the teachings of Islam, which involves using the blessings they have been granted in ways pleasing to Allah, the Exalted, as outlined in Islamic teachings, as this alone leads to peace of mind and success 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."

Otherwise, the very worldly things they possess will become a source of misery, stress and trouble for them in both worlds, as they pursued the things which only harmed them both physically and mentally. 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.""

They must behave like the wise patient who accepts and acts on the advice of their medical doctor, knowing it is best for them, even though they are prescribed bitter medicines and a strict diet plan.

Chapter 2 Al Baqarah, verse 173:

"He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah..."

Modern day science has already proven the unhealthy nature of eating from rotting corpses, blood and the meat of pigs. Slaughtering and eating animals which are dedicated to other than Allah, the Exalted, leads to a spiritual illness which can corrupt a person's faith. The one who behaves in such a manner will begin to assume that the others they dedicate their food to can cause them benefit in both worlds. This is one of the attitudes which led to polytheism in history and can even encourage a muslim to do the same, even if their polytheism is subtle and not so obvious. Chapter 39 Az Zumar, verse 3:

“Unquestionably, for Allāh is the pure religion. And those who take protectors besides Him [say], “We only worship them that they may bring us nearer to Allāh in position.” ...”

Dedicating things to others can encourage one to rely on others to intercede and save them in both worlds, which in turn only encourages one to adopt a lazy and misguided attitude whereby they persist on the disobedience of Allah, the Exalted, believing some other person will save them in both worlds. This only leads to trouble and stress in both worlds. Therefore, one of the root causes of this attitude has been cut off in the main verses under discussion, whereby muslims have been commanded to adopt complete sincerity to Allah, the Exalted, by acting in order to please Him and not others. Chapter 2 Al Baqarah, verse 173:

“He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allāh...”

As per usual, Allah, the Exalted, then indicates the easy going nature of Islam. Chapter 2 Al Baqarah, verse 173:

“...But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], there is no sin upon him. Indeed, Allāh is Forgiving and Merciful.”

The one who is forced to do something unlawful due to extreme circumstances will be excused by Allah, the Exalted, as He does not burden a person beyond their capacity. Chapter 2 Al Baqarah, verse 286:

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

The Holy Prophet Muhammad, peace and blessings be upon him, has confirmed in a Hadith found in Sunan Ibn Majah, number 2043, that anyone who commits a sin out of forgetfulness or through coercion will be forgiven by Allah, the Exalted.

This also makes it clear that everyone has the ability to adhere to the commands and prohibitions within Islam in normal circumstances. Therefore, a muslim must never fool themselves into committing sins while claiming they cannot control themselves, as this excuse will never be accepted by Allah, the Exalted, and therefore leads to destruction in both worlds. A muslim must strive to adhere to the sincere obedience of Allah, the Exalted, by using the blessings they have been granted in ways pleasing to Allah, the Exalted, as outlined in Islamic teachings and know that this is within their ability to achieve. This is the person who will obtain the forgiveness and mercy of Allah, the Exalted, in both worlds, even if they happen to commit sins along the way in moments of heedlessness as they will adhere to sincere repentance. Sincere repentance involves feeling guilty, seeking the forgiveness of Allah, the Exalted, and anyone who has been wronged, as long as this will not lead

to further trouble, one must sincerely promise to avoid committing the same or similar sin again and make up for any rights which have been violated in respect to Allah, the Exalted, and people. Chapter 2 Al Baqarah, verse 173:

“...Indeed, Allah is Forgiving and Merciful.”

Whereas, the one who adopts wishful thinking, whereby they persist on sins while making excuses in order to make themselves feel better, may well be deprived of the mercy and forgiveness of Allah, the Exalted, in both worlds. This will only ever lead to stress, misery and trouble in both worlds.

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