

Insight vs Blindness



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

Insight vs Blindness

ShaykhPod Books

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Acknowledgements

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

All praise to Allah, the Exalted, Lord of the worlds and endless blessings and peace 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 differences between Insight and Blindness in this world. This discussion is based on Chapter 2 Al Baqarah, Verses 168-171 of the Holy Quran:

"O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy. He only orders you to evil and immorality and to say about Allah what you do not know. And when it is said to them, "Follow what Allah has revealed," they say, "Rather, we will follow that which we found our fathers doing." Even though their fathers understood nothing, nor were they guided? The example of those who disbelieve is like that of one who shouts at what hears nothing but calls and cries [i.e., cattle or sheep] - deaf, dumb and blind, so they do not understand."

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

Insight vs Blindness

Chapter 2 – Al Baqarah, Verses 168-171

يَتَأْتِيهَا النَّاسُ كُلُّوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطَوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٦٨﴾

إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا نَعْلَمُونَ ﴿١٦٩﴾
وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ
آبَاءُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٧٠﴾

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً صُمُّ بُكُمْ عُمْى فَهُمْ
لَا يَعْقِلُونَ ﴿١٧١﴾

“O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.

He only orders you to evil and immorality and to say about Allah what you do not know.

And when it is said to them, "Follow what Allah has revealed," they say, "Rather, we will follow that which we found our fathers doing." Even though their fathers understood nothing, nor were they guided?

The example of those who disbelieve is like that of one who shouts at what hears nothing but calls and cries [i.e., cattle or sheep] - deaf, dumb and blind, so they do not understand."

“O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy. He only orders you to evil and immorality and to say about Allah what you do not know. And when it is said to them, “Follow what Allah has revealed,” they say, “Rather, we will follow that which we found our fathers doing.” Even though their fathers understood nothing, nor were they guided? The example of those who disbelieve is like that of one who shouts at what hears nothing but calls and cries [i.e., cattle or sheep] - deaf, dumb and blind, so they do not understand.”

Unlike many other religions and ways of life, Islam invites all people equally towards peace of mind and success in both worlds without any favoritism. Chapter 2 Al Baqarah, verse 168:

“O mankind...”

Islam makes it clear that the only thing which makes one superior to others is how much they sincerely obey Allah, the Exalted, which 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. Chapter 49 Al Hujurat, verse 13:

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

It is important to note that as a person's intention is hidden, no one can claim they or others are superior to other people. Instead, one must concentrate on sincerely obeying Allah, the Exalted, and advising others to do same.

Just like the inward foundation of Islam is adopting a good intention, similarly, the outward foundation of Islam is earning and consuming what is lawful. Chapter 2 Al Baqarah, verse 168:

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

The one who earns and consumes the unlawful will destroy all their actions, as they have corrupted their outward foundation of Islam. This must be avoided at all costs, as the one who earns and consumes the unlawful will never find peace of mind and real success in either this world or the next, as Allah, the Exalted, controls their affairs and their spiritual heart, the abode of peace of mind. The very things they obtain in an unlawful way will only become a source of stress, anxiety 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 168:

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

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. This misery in both worlds is what the Devil desires for mankind and he therefore encourages them towards the unlawful and an unhealthy lifestyle. Chapter 2 Al Baqarah, verse 168:

“...eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.”

Learning and acting on Islamic knowledge is required to avoid this trap of the Devil. For example, one must always remember that as their lawful provision has been allocated to them, over fifty thousand years before Allah, the Exalted, created the Heavens and the Earth, it will inevitably reach them and no other can withhold it from them nor increase it for them. This has been discussed in a Hadith found in Sahih Muslim, number 6748. The duty of every person is to use the energy and ability they have been granted in order to obtain their lawful provision. As long as one fulfils their side, Allah, the Exalted, will ensure they obtain the lawful provision He allocated to them so long ago, even if He has to move the Heavens and the Earth in order to achieve this. Chapter 11 Hud, verse 6:

“And there is no creature on earth but that upon Allāh is its provision, and He knows its place of dwelling and place of storage. All is in a clear register.”

In addition, no matter how much the Devil tries to beautify unlawful provision, a person must remember they can never escape the control and power of Allah, the Exalted, and facing the consequences of their actions in both worlds.

Chapter 2 Al Baqarah, verse 168:

"...and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy."

This involves adopting a way of life and a code of conduct other than the way of life and code of conduct prescribed by Islam. In reality, they are only two paths in this world. The first path involves sincerely obeying Allah, the Exalted, which includes 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 success in both worlds, as Allah, the Exalted, controls the affairs and outcomes of all things. 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 path will encourage one to fulfil the rights of Allah, the Exalted, and people, which in turn ensures justice and peace spreads within society. In addition, this path involves adhering strictly to the two sources of guidance, the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, in all situations. Therefore, acting on other sources of religious knowledge must be avoided, even if they lead to good deeds. The fact is that the more one acts on other sources of religious knowledge, the less they will act on the two sources of guidance, which in turn leads to misguidance. 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.

The other path, the path of the Devil, involves misusing the blessings one has been granted. Chapter 2 Al Baqarah, verses 168-169:

“...and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy. He only orders you to evil and immorality and to say about Allāh what you do not know.”

This can only lead to misery, difficulties and trouble in both worlds, even if one experiences moments of fun and entertainment. This is quite evident when one observes the rich and famous and despite their wealth and fame they lead depressed and miserable lives, even if they experience moments of fun and entertainment. In addition, this path only causes the spread of evil and immorality within society, as the people are encouraged to behave like cattle who are only interested in fulfilling

their desires and therefore ignore anything which contradicts their way of life thereby behaving as if they are deaf, dumb and blind. This will prevent them from fulfilling the rights of Allah, the Exalted, or other people and will therefore prevent the spread of justice and peace within society. Chapter 2 Al Baqarah, verse 171:

"The example of those who disbelieve is like that of one who shouts at what hears nothing but calls and cries [i.e., cattle or sheep] - deaf, dumb and blind, so they do not understand."

A society which behaves in such a manner will prevent the spread of justice and peace within it. 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.""

One must therefore choose the correct path in life even if it contradicts their desires, as this is best for them. 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 if they are prescribed bitter medicines and a strict diet plan.

Chapter 2 Al Baqarah, verse 169:

“...and to say about Allah what you do not know.”

One of the biggest traps of the Devil is to encourage people to remain ignorant of Allah, the Exalted, and His divine attributes which have been explained in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. If a person behaves in this manner they will adopt false beliefs about Allah, the Exalted, which are highly disrespectful and these false beliefs will only encourage them to disobey Him. For example, the ignorant one will take the fact that Allah, the Exalted, is All Forgiving out of context and therefore they will persist on sins and His disobedience while assuming they will be forgiven by Allah, the Exalted, as He is All Forgiving. This false belief would mean Allah, the Exalted, is unjust and unfair and would treat the doer of evil equally to the doer of good. To believe such a false thing is highly disrespectful towards Allah, the Exalted. In addition, this false attitude will only encourage one to persist on their disobedience which can only lead to punishment in both worlds. Therefore, muslims must learn and act on Islamic teachings in order to adopt the correct

understanding in respect to Allah, the Exalted, the Holy Quran, the Holy Prophet Muhammad, peace and blessings be upon him, and Judgement Day, so that they remain firm on the sincere obedience of Allah, the Exalted, at all times. This involves using the blessings one has been granted in ways pleasing to Him, as outlined in Islamic teachings.

As discussed earlier, one of the major reasons why people reject the truthfulness of Islam and acting according to its teachings is because it challenges their desires. Allah, the Exalted, then mentions another major reason why people reject the truth. Chapter 2 Al Baqarah, verse 170:

“And when it is said to them, “Follow what Allah has revealed,” they say, “Rather, we will follow that which we found our fathers doing.” Even though their fathers understood nothing, nor were they guided?”

Blind imitation of others has always been a major source of misguidance. People must avoid acting like cattle and instead use the common sense and intellect they have been granted in order to analyze information and evidence in order to choose a suitable option in different situations of life. This applies to both worldly and religious matters. Unlike, most religions, Islam condemns blind imitation and invites mankind to use the intellect they have been granted in order to deduce the truthfulness of Islam for themselves. Chapter 12 Yusuf, verse 108:

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

And 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.”

A muslim must therefore take the path of seeking and acting on knowledge in order to recognise the truth in every aspect of their life, instead of blindly following others. This attitude may be acceptable in children but not in adults. When one avoids gaining and acting on Islamic knowledge, they will inevitably fall for the traps of the Devil by adopting a code of conduct and way of life which encourages them to misuse the blessings they have been granted. This can only ever lead to trouble in both worlds, even if a muslim fulfils the basic obligatory duties, which usually take less than an hour of a day. Chapter 2 Al Baqarah, verses 168-169:

“...and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy. He only orders you to evil and immorality and to say about Allah what you do not know.”

Even blindly following others in what is good is not recommended in Islam, despite the fact one is doing good. This is because Islam teaches

one to be self-aware of the truth and therefore act on it with conviction that it is the truth and not act on it because someone else told them to. Even though blind imitation of others in what is good leads to peace of mind in both worlds but this type of person will easily become impatient and ungrateful in times of difficulties as they do not possess certainty of faith which comes with Islamic knowledge in order to remain patient and grateful at all times. This person will waver between obedience and disobedience not understanding their purpose nor aiming for a higher goal in life beyond this material world. The difference between this person, even if they obtain salvation in the hereafter, and the one who gains and acts on Islamic knowledge and lives their life with certainty of faith, is vastly different.

In a similar mentality, the people of the book blindly imitated their elders and took them as Lords by obeying them without question and taking their opinions to be the words and commands of Allah, the Exalted. Chapter 9 At Tawbah, verse 31:

“They [the people of the book] have taken their scholars and monks as lords besides Allah...”

Sadly, some Muslims also blindly follow their scholars and leaders without using the common sense and intellect Allah, the Exalted, granted them. Even though following a rightly guided scholar is important yet a Muslim still needs to use the intelligence granted to them by studying Islamic teachings in order to strengthen their faith. But some hold onto ignorance and blindly follow their scholars as if they are perfect and immune to errors. Therefore, a Muslim who follows a particular scholar who advocates a specific belief should not act like a fanatic and believe

their scholar is always right thereby hating those who oppose their scholar's opinion. This behaviour is not disliking something/someone for the sake of Allah, the Exalted. As long as there is a legitimate difference of opinion amongst the scholars a Muslim following a particular scholar should respect this and not dislike others who differ from what the scholar they follow believes.

If a person persists on blind imitation, then their life becomes nothing more than the life of cattle, who blindly follow others. In most cases, this will only lead to trouble, stress and misery in both worlds as the person will not have the strength to remain firm on the obedience of Allah, the Exalted, in every occasion, even if they blindly follow good people. And it is inevitable for the blind imitator to follow bad people and their opinions which contradict the teachings of Islam, even if they appear as righteous people. The sad thing is that this blind imitator will assume they are acting correctly when in fact they have no idea how far from the straight path they truly are. The one who knows they are lost can perhaps adjust their course, but the one who believes they are on the correct path is unlikely to adjust their course. Chapter 2 Al Baqarah, verse 171:

“The example of those who disbelieve is like that of one who shouts at what hears nothing but calls and cries [i.e., cattle or sheep] - deaf, dumb and blind, so they do not understand.”

The blind imitator is unlikely to take heed to any good advice they are told whenever it contradicts the way of those who they blindly imitate. In this case, talking to them and talking to cattle is one in the same. A muslim must therefore avoid blindly imitating others and instead strive to learn and act on Islamic knowledge so that they obtain certainty of faith

and understand and fulfil the purpose of their creation with insight. This has been indicated in verse 170, as Allah, the Exalted, commands people to practically follow the Holy Quran and traditions of the Holy Prophet Muhammad, peace and blessings be upon him, instead of only verbally claiming belief in them. Chapter 2 Al Baqarah, verse 170:

“And when it is said to them, “Follow what Allāh has revealed,”...”

The one who behaves in this manner will use the blessings they have been granted in ways pleasing to Allah, the Exalted, as outlined in Islamic teachings, even if it contradicts the way and belief of others. This in turn 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.”

Chapter 2 Al Baqarah, verse 170:

“And when it is said to them, “Follow what Allah has revealed,” they say, “Rather, we will follow that which we found our fathers doing.” Even though their fathers understood nothing, nor were they guided?”

This verse also indicates the importance of consulting those who possess knowledge and act on it in both religious and worldly matters. A person must therefore choose carefully who they consult in their affairs and limit these people to those who possess knowledge on the issue they have. For example, the one who has a medical problem should seek the one who possesses medical knowledge, such as a medical doctor. And the one who seeks religious advice must seek the one who possesses religious knowledge, such as a scholar. It is sad to observe that in worldly matters, muslims often consult specialists but in religious matters they often follow the advice of any ignorant person. In addition, one must only consult those who fear Allah, the Exalted, as they are the only ones who possess true knowledge and as they will never advise others to disobey Allah, the Exalted, in any situation. Chapter 35 Fatir, verse 28:

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

One must therefore only consult those who possess the correct knowledge and who also fear Allah, the Exalted. Otherwise they will blindly follow those who will misguide them, even if this is not their intention.

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