

Faith: Words and Actions



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

Faith: Words and Actions

ShaykhPod Books

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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 the importance of supporting one's claim to faith with actions. This discussion is based on Chapter 2 Al Baqarah, Verses 130-134 of the Holy Quran:

"And who would be averse to the religion of Abraham except one who makes a fool of himself. And We had chosen him in this world, and indeed he, in the Hereafter, will be among the righteous. When his Lord said to him, "Submit," he said, "I have submitted [in Islam] to the Lord of the worlds." And Abraham instructed his sons and [so did] Jacob, [saying], "O my sons, indeed Allah has chosen for you this religion, so do not die except while you are Muslims." Or were you witnesses when death approached Jacob, when he said to his sons, "What will you worship after me?" They said, "We will worship your God and the God of your fathers, Abraham and Ishmael and Eesaac - one God. And we are Muslims [in submission] to Him." That was a nation which has passed on. It will have [the consequence of] what it earned, and you will have what you have earned. And you will not be asked about what they used to do."

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

Faith: Words and Actions

Chapter 2 – Al Baqarah, Verses 130-134

وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ وَلَقَدْ
أَصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٣٠﴾

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ﴿١٣١﴾

وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَبْنِي إِنَّ اللَّهَ اصْطَفَى لَكُمْ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ
مُسْلِمُونَ ﴿١٣٢﴾

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا
نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًُا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٣﴾

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٣٤﴾

“And who would be averse to the religion of Abraham except one who makes a fool of himself. And We had chosen him in this world, and indeed he, in the Hereafter, will be among the righteous.

When his Lord said to him, "Submit," he said, "I have submitted [in Islam] to the Lord of the worlds.”

And Abraham instructed his sons and [so did] Jacob, [saying], "O my sons, indeed Allah has chosen for you this religion, so do not die except while you are Muslims."

Or were you witnesses when death approached Jacob, when he said to his sons, "What will you worship after me?" They said, "We will worship your God and the God of your fathers, Abraham and Ishmael and Eesaac - one God. And we are Muslims [in submission] to Him.”

That was a nation which has passed on. It will have [the consequence of] what it earned, and you will have what you have earned. And you will not be asked about what they used to do.”

“And who would be averse to the religion of Abraham except one who makes a fool of himself. And We had chosen him in this world, and indeed he, in the Hereafter, will be among the righteous. When his Lord said to him, "Submit," he said, "I have submitted [in Islam] to the Lord of the worlds.” And Abraham instructed his sons and [so did] Jacob, [saying], "O my sons, indeed Allah has chosen for you this religion, so do not die except while you are Muslims." Or were you witnesses when death approached Jacob, when he said to his sons, "What will you worship after me?" They said, "We will worship your God and the God of your fathers, Abraham and Ishmael and Eesaac - one God. And we are Muslims [in submission] to Him.” That was a nation which has passed on. It will have [the consequence of] what it earned, and you will have what you have earned. And you will not be asked about what they used to do.”

Allah, the Exalted, criticizes the attitude of the non-muslims of Mecca and the people of the book, who both claimed to be the flag bearers of the legacy of the Holy Prophet Ibrahim, peace be upon him, even though they both contradicted his way, thereby making fools out of themselves. Chapter 2 Al Baqarah, verse 130:

“And who would be averse to the religion of Abraham except one who makes a fool of himself...”

They contradicted his way as his way involved sincerely obeying Allah, the Exalted, by using the blessings he had been granted in ways pleasing to Him. The people of the book and the non-muslims of Mecca contradicted his way as it challenged their worldly desires, as they

desired to use the blessings they had been granted in ways pleasing to themselves.

Chapter 2 Al Baqarah, verse 130:

“And who would be averse to the religion of Abraham except one who makes a fool of himself...”

Generally speaking, a muslim can fool themselves by adopting an attitude which contradicts the way of the Holy Prophet Ibrahim, peace be upon him, while believing they will obtain success in both worlds. For example, one can persist on the disobedience of Allah, the Exalted, while believing someone else will save them on the Day of Judgement. Even though the intercession of the Holy Prophet Muhammad, peace and blessings be upon him, is a fact and is discussed in many Islamic teachings, such as the Hadith found in Sunan Ibn Majah, number 4308, none the less some muslims will still go to Hell. As a moment in Hell is unbearable, one must avoid this attitude, as they are only mocking the intercession of the Holy Prophet Muhammad, peace and blessings be upon him. A muslim can fool themselves by persisting on the disobedience of Allah, the Exalted, while believing they possess hope in the mercy of Allah, the Exalted. Real hope in the mercy of Allah, the Exalted, as demonstrated by the Holy Prophet Ibrahim, peace be upon him, involves persisting on the sincere obedience of Allah, the Exalted, and then hoping they will be forgiven by Allah, the Exalted. Disobedience is always connected to wishful thinking and has no value in Islam. This difference between wishful thinking and hope in Allah, the Exalted, has been discussed in a Hadith found in Jami At Tirmidhi, number 2459. Many fool themselves into believing peace of mind and success in this

world lies in pursuing worldly desires. As Allah, the Exalted, alone controls the spiritual hearts of people, the abode of peace of mind, He alone decides who obtains peace of mind. He has made it clear that only the one who sincerely obeys Him, by using the blessings they have been granted in ways pleasing to Him as outlined in divine teachings, will obtain it. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Whereas, the one who misuses the blessings they have been granted will obtain nothing except stress, misery and difficulties, even if they possess the whole world and have 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.""

Others fool themselves by believing they will make peace with Allah, the Exalted, on Judgement Day. Allah, the Exalted, has made it clear that obeying Him will only benefit someone when it is done in this world. Chapter 30 Ar Rum, verse 57:

"So that Day, their excuse will not benefit those who wronged, nor will they be asked to appease [Allāh]."

Some fool themselves into assuming Allah, the Exalted, will be pleased with them even though they ignore the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and instead act on other sources of religious knowledge. One must therefore avoid other sources of religious knowledge, even if it leads to good deeds as the more one acts on other sources of knowledge, the less they will act on the two sources of guidance: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This is one of the reasons why the Holy Prophet Muhammad, peace and blessings be upon him, 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.

One must therefore avoid all types of misguided attitudes and twisted beliefs which only causes them to fool themselves. Instead, they must follow the way of the Holy Prophet Ibrahim, peace be upon him, by sincerely striving to obey Allah, the Exalted, at all times. This involves using the blessings one has been granted in ways pleasing to Him as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

Allah, the Exalted, makes it clear that a person will only receive His special mercy, which leads to peace of mind and success in both worlds, when they adhere to the legacy of the Holy Prophet Ibrahim, peace be upon him, and follow his way, which is the legacy of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 2 Al Baqarah, verse 130:

“...And We had chosen him in this world, and indeed he, in the Hereafter, will be among the righteous.”

This statement is enough to make it clear that the only thing which gives a person superiority over others is their sincere obedience to Allah, the Exalted. This involves using the blessings one has been granted in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. All other standards, such as gender, race, lineage and social status, has no bearing in the sight of Allah, the Exalted, when determining one's rank. Chapter 49 Al Hujurat, verse 13:

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

This was another criticism at both the people of the book and the non-muslims of Mecca who believed their lineage was enough to guarantee them salvation.

Chapter 2 Al Baqarah, verse 130:

“...And We had chosen him in this world, and indeed he, in the Hereafter, will be among the righteous.”

Allah, the Exalted, makes it clear that if one desires to join the Holy Prophet Ibrahim, peace be upon him, in the hereafter, then they must follow his way, which is the way of righteousness. This involves using the blessings one has been granted in ways pleasing to Allah, the Exalted, as outlined in Islamic teachings. It also includes accompanying the righteous in this world, as this leads to adopting their positive characteristics, which in turn aids one in adopting righteousness. The one who adopts the actions of a group of people is considered from them. This has been advised in a Hadith found in Sunan Abu Dawud, number 4031. But the one who adopts evil companions will undoubtedly adopt their characteristics and will therefore be considered from them. Chapter 43 Az Zukhruf, verse 67:

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

A muslim must not be fooled by the fact that the Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Sahih Bukhari, number 3688, that a person will be in the hereafter with those they love. It is obvious that real love is expressed through actions not words, which involves practically following the pious predecessors. Otherwise if a verbal declaration of love was enough it would mean that the other nations who believe in and claim love for their Holy Prophets, peace be upon them, will end up with them in the hereafter. This is obviously not the case, as they failed to follow in the footsteps of their Holy Prophets, peace be upon them, despite the fact they verbally claim to love them.

Allah, the Exalted, then makes it clear that He chose the Holy Prophet Ibrahim, peace be upon him, due to his complete submission and obedience to Allah, the Exalted. Chapter 2 Al Baqarah, verse 131:

“When his Lord said to him, “Submit,” he said, “I have submitted [in Islam] to the Lord of the worlds.””

This further criticizes the people of the book and the non-muslims of Mecca, and by extension, warns the muslims, that Allah, the Exalted, does not grant His mercy to people based on worldly factors, such as lineage. His mercy is only obtained when one practically submits to His obedience. This involves using the blessings one has been granted in

ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. A muslim must understand that when they prioritize following and obeying social media, society, fashion, culture or their own desires, over obeying Allah, the Exalted, then they have submitted to these things practically even if they verbally declare submission to Allah, the Exalted. This is how the people of the book and the non-muslims of Mecca behaved, and they clearly contradicted the legacy of the Holy Prophet Ibrahim, peace be upon him. It is vital to understand that humans have been created in such a way that they must submit to something or someone. Whether this submission is to their own desires, other people, social media, fashion, culture or a God. Therefore, if one fails to submit to Allah, the Exalted, through their intention, speech and actions, they will inevitably submit to something else. This is why the Holy Prophet Ibrahim, peace be upon him, emphatically stated that he had submitted to Allah, the Exalted, Lord of the worlds.

It is important to note that submission to Allah, the Exalted, does not involve perfection. It involves sincerely striving to obey Him by 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, and sincerely repenting by correcting one's behaviour and conduct towards Allah, the Exalted, and people whenever they happen to commit a sin. 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 131:

"When his Lord said to him, "Submit," he said, "I have submitted [in Islam] to the Lord of the worlds.""

The Lord of the worlds was mentioned perhaps to highlight the fact that if one submits to Allah, the Exalted, then He will ensure they obtain peace of mind and success in both worlds as He alone controls the entire universe. 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 submits to other than Allah, the Exalted, which will cause them to misuse the blessings they have been granted, will find nothing except stress, anxiety and trouble in both worlds, even if they possess the entire world, as the Lord of the worlds, controls the entire the universe including their spiritual heart, the abode of peace of mind. 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."

Allah, the Exalted, then highlights the fact that submitting to Allah, the Exalted, was the legacy the Holy Prophet Ibrahim, peace be upon him, handed down to his children and in turn, his descendants, including his grandson, the Holy Prophet Yaqoob, peace be upon him, did the same. Chapter 2 Al Baqarah, verses 131-132:

"When his Lord said to him, "Submit," he said, "I have submitted [in Islām] to the Lord of the worlds." And Abraham instructed his sons [to do the same] and [so did] Jacob, [saying], "O my sons, indeed Allāh has chosen for you this religion, so do not die except while you are Muslims."

The Holy Prophet Yaqoob, peace be upon him, was specifically mentioned as he was the ancestor of the people of the book who were also known as the children of Israel, meaning, the children of the Holy Prophet Yaqoob, peace be upon him. This was another criticism to both the people of the book and the non-muslims of Mecca of how they were blatantly opposing the legacy of their ancestors: the legacy of sincerely obeying Allah, the Exalted. This opposition reached its peak when they both rejected the Holy Prophet Muhammad, peace and blessings be upon him, despite the fact both groups recognised the truthfulness of Islam.

The non-muslims of Mecca spent 40 years with the Holy Prophet Muhammad, peace and blessings be upon him, prior to his announcement of Prophethood and therefore knew he was no liar. Chapter 10 Yunus, verse 16:

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

And as they were masters of the Arabic language, they clearly recognised the Holy Quran was not the words of a created being. But as Islam contradicted their desires, many of the non-muslims of Mecca rejected Islam and therefore opposed the legacy of their ancestor, the Holy Prophet Ibrahim, peace be upon him, of sincerely obeying Allah, the Exalted.

As for the people of the book, they recognised the Holy Quran as they were familiar with its Author, Allah, the Exalted, and they recognised both the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, 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...”

But as Islam contradicted their desires, most of the people of the book rejected Islam and therefore opposed the legacy of their ancestor, the Holy Prophet Ibrahim, peace be upon him, of sincerely obeying Allah, the Exalted.

Chapter 2 Al Baqarah, verse 132:

“And Abraham instructed his sons [to do the same] and [so did] Jacob, [saying], “O my sons, indeed Allāh has chosen for you this religion, so do not die except while you are Muslims.””

Muslims must encourage the next generation to sincerely obey Allah, the Exalted, by leading by example, just like the Holy Prophet Ibrahim, peace be upon him, did. Leading by example involves learning and acting on the teachings of Islam so that others recognize its truthfulness through their actions and speech. Then muslims must dedicate time to teaching the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, to the next generation so that they understand the truthfulness of Islam through evidence,

instead of through blind imitation. This will ensure they remain firm on the teachings of Islam throughout their lives. It is sad to observe how most muslim parents are extremely eager in teaching the next generation worldly knowledge which leads to worldly success yet they neglect their religious education and instead hand their religious education over to others, even though it is their duty to teach their children the foundations of Islam directly. Even though encouraging the next generation to gain worldly knowledge is praiseworthy, none the less, parents must not neglect the teaching of religious knowledge. Sending children to Mosques to learn how to recite the Holy Quran without understanding is simply not good enough. A teenager needs to accept Islam based on evidence, not blind imitation, otherwise they will only drift away from Islam with the passing of time as they will observe Islam as a part of culture which can be discarded over time. When one accepts Islam based on evidence they will understand that Islam is a way of life, which must be applied in every situation and applied when one uses every blessing they have been granted.

Chapter 2 Al Baqarah, verse 132:

“And Abraham instructed his sons [to do the same] and [so did] Jacob, [saying], “O my sons, indeed Allāh has chosen for you this religion...””

Allah, the Exalted, has chosen Islam as the religion for mankind as it best suits their nature and as it leads to peace of mind and success in both worlds. As Allah, the Exalted, created mankind, He alone knows what code of conduct suits their nature and abilities. When one abandons this divine code of conduct and instead follows a man made code of conduct it will only ever lead to an imbalanced mental and

physical state, as it is not perfectly designed for the nature of humans. No matter how much advancements people make, in respect to knowledge about the mental and physical states of humans, they will never be able to discover every thing possible in order to create the perfect code of conduct which leads to a balanced mental and physical state. It is an undeniable fact that the one whose mental and physical state are imbalanced will never obtain peace of mind. One must therefore accept and act on the teachings of Islam for their own sake 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.

Chapter 2 Al Baqarah, verse 132:

"And Abraham instructed his sons [to do the same] and [so did] Jacob, [saying], "O my sons, indeed Allāh has chosen for you this religion, so do not die except while you are Muslims.""

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 if they fail to nourish it with acts of obedience. Therefore, one must ensure they strengthen their faith by learning and acting on Islamic teachings so that they 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

firm muslim, then they will be raised as a firm muslim. And the state of one's death is determined by the way they lived.

Chapter 2 Al Baqarah, verse 132:

"And Abraham instructed his sons [to do the same] and [so did] Jacob, [saying], "O my sons, indeed Allāh has chosen for you this religion, so do not die except while you are Muslims.""

This also highlights the fact that each person must sincerely obey Allah, the Exalted, as one's lineage or connection to a pious person will not save them if they fail to obey Allah, the Exalted, themselves.

Allah, the Exalted, further highlights the importance of sincerely obeying Him and how the past Holy Prophets, peace be upon them, such as the ancestor of the people of the book, the Holy Prophet Ya'qoob, peace be upon him, persisted on this attitude and always encouraged the next generation to do the same. Sincerely obeying Allah, the Exalted, which involves using the blessings one has been granted in ways pleasing to Him, as outlined in Islamic teachings, was so important to them that even in their final moments on this Earth they discussed it. Chapter 2 Al Baqarah, verse 133:

“Or were you witnesses when death approached Jacob, when he said to his sons, “What will you worship after me?”...”

The Holy Prophet Muhammad, peace and blessings be upon him, also emphasized the obedience of Allah, the Exalted, in his final moments when he urged people to adhere to the obligatory prayers, as they are the central pillar of a person’s faith. This has been discussed in a Hadith found in Sunan Ibn Majah, number 2698.

This was another criticism of the people of the book who claimed to be following in the footsteps of their ancestor, the Holy Prophet Yaqoob, peace be upon him, yet failed to follow his attitude of sincerely obeying Allah, the Exalted, and urging others to do the same till his final breath. Chapter 2 Al Baqarah, verse 133:

“Or were you witnesses when death approached Jacob, when he said to his sons, “What will you worship after me?”...”

The Holy Prophet Yaqoob, peace be upon him, did not ask who his children would worship after him but asked what they would worship after him. He was reminding his children that one can easily worship lifeless things, such as social media, fashion, culture and one’s desires, just like they can worship a living entity. Chapter 25 Al Furqan, verse 43:

“Have you seen the one who takes as his god his own desire?...”

One must therefore ensure they prioritise the worship and obedience of Allah, the Exalted, over all else. This will ensure they use 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. 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."

Whereas, the one who prioritises obeying and following other things will misuse the blessings they have been granted. This in turn will lead to stress, difficulties and misery 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.”

And 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.""

Allah, the Exalted, then highlights the sincerity of the children of the Holy Prophet Yaqoob, peace be upon him, which completely opposed the insincerity possessed by their descendants, the people of the book. Chapter 2 Al Baqarah, verse 133:

"Or were you witnesses when death approached Jacob, when he said to his sons, "What will you worship after me?" They said, "We will worship your God and the God of your fathers, Abraham and Ishmael and Eesaac - one God. And we are Muslims [in submission] to Him.""

The fact they mentioned their great uncle, the Holy Prophet Ismaeel, before they mentioned their grandfather, the Holy Prophet Ishaaq, peace be upon them, indicates that unlike the people of the book, the children of the Holy Prophet Yaqoob, peace be upon him, did not possess any jealousy for the Holy Prophet Ismaeel, peace be upon him, or his lineage, which included the Holy Prophet Muhammad, peace and blessings be upon him. Instead, they were one united family who had completely submitted to Allah, the Exalted, in every aspect of their lives.

Due to changes in their divine scriptures which had been introduced by misguided people, the people of the book based their whole faith on their lineage. They claimed that it was their lineage which gave them superiority over the rest of mankind and was therefore one of the reasons why they rejected the Holy Prophet Muhammad, peace and blessings be upon him, as he belonged to a different lineage. Accepting and following him would destroy the foundation on which their faith was based on and it would directly contradict their claim of superiority. This is something they could not accept. Their whole attitude therefore completely contradicted the way of their ancestors, the Holy Prophet Ibrahim and his family, peace be upon them.

Chapter 2 Al Baqarah, verse 133:

"Or were you witnesses when death approached Jacob, when he said to his sons, "What will you worship after me?" They said, "We will worship your God and the God of your fathers, Abraham and Ishmael and Eesaac - one God. And we are Muslims [in submission] to Him.""

Generally speaking, this incident also indicates the importance of muslims being more concerned with the religious education and faith of their children over worldly things. Sadly, the opposite is true amongst most muslims today who are more concerned with their children's future in worldly matters. Even though being concerned with worldly matters is acceptable in Islam yet it should not be prioritized over religious matters in respect to oneself or their dependents. Worldly matters are only a means to serving one's religious matters so that they obtain peace of mind and success in both worlds. This is achieved when they utilize their worldly resources 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.

Allah, the Exalted, then makes it clear that one's lineage will not aid them at all in this world or the next, if they themselves fail to sincerely obey Allah, the Exalted. Chapter 2 Al Baqarah, verse 134:

“That was a nation which has passed on. It will have [the consequence of] what it earned, and you will have what you have earned. And you will not be asked about what they used to do.”

This destroyed the false belief adopted by the people of the book, the non-muslims of Mecca, and even by some muslims today, who believe their lineage and connection to pious people, such as the Holy Prophets, peace be upon them, is enough to guarantee them salvation in both worlds. Believing this is highly disrespectful towards Allah, the Exalted, as it would suggest He behaves in a biased and even racist way when He does not. The Holy Prophet Muhammad, peace and blessings be upon him, has repeatedly warned against this attitude also. For example, in a Hadith found in Sahih Muslim, number 6853, he clearly warned that a person's lineage will not advance them on Judgement Day if they lack good deeds. Chapter 53 An Najm, verse 39:

“And that there is not for man except that [good] for which he strives.”

And chapter 31 Luqman, verse 33:

“O mankind, fear your Lord and fear a Day when no father will avail his son, nor will a son avail his father at all...”

A muslim must therefore practically follow in the footsteps of their pious ancestors so that they join them in the hereafter. This involves using the blessings they have been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. But if they follow the footsteps of the disobedient, then they may well be gathered with them on Judgement Day. This has been warned in a Hadith found in Sunan Abu Dawud, number 4031. Chapter 2 Al Baqarah, verse 134:

“That was a nation which has passed on. It will have [the consequence of] what it earned, and you will have what you have earned. And you will not be asked about what they used to do.”

This verse also reminds people that they should avoid the mentality of comparing their own actions to the actions of others in order to justify their own laziness or their own bad conduct. This often occurs when one constantly compares their own conduct with the conduct of others who appear worse than them. For example, a muslim who does not pray will compare themselves to a murderer thereby justifying their own lack of obedience to Allah, the Exalted. As indicated by the end of verse 134, this attitude may well make a foolish person feel better in this world but it will not aid them in the hereafter, as a person will not be asked about the

conduct of others nor will they be compared to the conduct of others. The single benchmark which every person will be compared to is the sincere obedience of Allah, the Exalted. In this age, this refers to how much one learns and acts on the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

Similarly, a person must not make excuses for their lack of obedience to Allah, the Exalted, by claiming others are in a better position to obey Allah, the Exalted. For example, the one who works full time should not make themselves feel better by claiming that it is easy for someone else to dedicate their energy and time to studying Islamic knowledge as they only work part time. One must avoid this attitude as it will only fuel laziness. Instead, one must concentrate on using the blessings they have been granted in ways pleasing to Allah, the Exalted, even if this means they perform less good deeds than others, as Allah, the Exalted, observes quality not quantity.

Chapter 2 Al Baqarah, verse 134:

“That was a nation which has passed on. It will have [the consequence of] what it earned, and you will have what you have earned. And you will not be asked about what they used to do.”

This verse also reminds Muslims to concentrate on their own conduct in respect to Allah, the Exalted, and people, as this is what they will be questioned about on Judgement Day. All the things one will not be questioned about, such as the conduct of the former generations, must

be avoided as delving in these issues only wastes one's precious time. This is one of the reasons why the Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Jami At Tirmidhi, number 2317, that a muslim will not make their faith excellent until they avoid the things which do not concern them. Minding one's business must therefore be applied in every aspect of one's life.

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