

The Two Sons of the Prophet Adam

(PBUH)

PodSeries - Vol 333



Achieve Noble Character

The Two Sons of the Prophet Adam (PBUH)

ShaykhPod Books

Published by ShaykhPod Books, 2023

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First edition. April 20, 2023.

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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.

We would like to express our deepest appreciation to the entire ShaykhPod family, especially our little star, Yusuf, whose continued support and advice has inspired the development of ShaykhPod Books.

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 the story of the Two Sons of the Holy Prophet Adam, peace be upon him. This discussion is based on Chapter 5 Al Ma'idah, Verses 27-32 of the Holy Quran:

“And recite to them the story of Adam's two sons, in truth, when they both made an offering [to Allah], and it was accepted from one of them but was not accepted from the other. Said [the latter], "I will surely kill you." Said [the former], "Indeed, Allah only accepts from the righteous [who fear Him]. If you should raise your hand toward me to kill me - I shall not raise my hand toward you to kill you. Indeed, I fear Allah, Lord of the worlds. Indeed, I want you to obtain [thereby] my sin and your sin so you will be among the companions of the Fire. And that is the recompense of wrongdoers. And his soul permitted to him the murder of his brother, so he killed him and became among the losers. Then Allah sent a crow searching [i.e., scratching] in the ground to show him how to hide the disgrace of his brother. He said, "O woe to me! Have I failed to be like this crow and hide the disgrace [i.e., body] of my brother?" And he became of the regretful. Because of that, We decreed upon the Children of Israel that whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely. And whoever saves one - it is as if he had saved mankind entirely. And Our messengers had certainly come to them with clear proofs. Then indeed many of them, [even] after that, throughout the land, were transgressors.”

Implementing the lessons discussed will aid a Muslim to Achieve Noble Character. According to the Hadith found in Jami At Tirmidhi, number 2003, the Holy Prophet Muhammad, peace and blessings be upon him,

has advised that the heaviest thing in the Scales of Judgment Day will be Noble Character. It is one of qualities of the Holy Prophet Muhammad, peace and blessings be upon him, which Allah, the Exalted, complimented in Chapter 68 Al Qalam, Verse 4 of the Holy Quran:

“And indeed, you are of a great moral character.”

Therefore, it is a duty on all Muslims to gain and act on the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, in order to Achieve Noble Character.

The Two Sons of the Prophet Adam (PBUH)

Chapter 5 – Al Ma'idah, Verses 27-32

﴿ وَأَتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ

الْآخَرَ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ﴿٢٧﴾

لَئِن بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لِأَقْتُلَنَّكَ إِنِّي أَخَافُ

اللَّهِ رَبَّ الْعَالَمِينَ ﴿٢٨﴾

إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ وَذَلِكَ جَزَاءُ

الظَّالِمِينَ ﴿٢٩﴾

فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ، فَاصْبَحَ مِنَ الْخَاسِرِينَ ﴿٣٠﴾

فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ، كَيْفَ يُورِي سَوْءَةَ أَخِيهِ قَالَ

يُورِيَتِي أَعْجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُورِي سَوْءَةَ أَخِي

فَاصْبَحَ مِنَ النَّادِمِينَ ﴿٣١﴾

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ
أَوْ فْسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا
فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ
إِنَّ كَثِيرًا مِّنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ ﴿٣٢﴾

“And recite to them the story of Adam's two sons, in truth, when they both made an offering [to Allah], and it was accepted from one of them but was not accepted from the other. Said [the latter], "I will surely kill you." Said [the former], "Indeed, Allah only accepts from the righteous [who fear Him].

If you should raise your hand toward me to kill me - I shall not raise my hand toward you to kill you. Indeed, I fear Allah, Lord of the worlds.

Indeed, I want you to obtain [thereby] my sin and your sin so you will be among the companions of the Fire. And that is the recompense of wrongdoers.

And his soul permitted to him the murder of his brother, so he killed him and became among the losers.

Then Allah sent a crow searching [i.e., scratching] in the ground to show him how to hide the disgrace of his brother. He said, "O woe to me! Have I failed to be like this crow and hide the disgrace [i.e., body] of my brother?" And he became of the regretful.

Because of that, We decreed upon the Children of Israel that whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely. And whoever saves one - it is as if he had saved mankind entirely. And Our messengers had certainly come to them with clear proofs. Then indeed many of them, [even] after that, throughout the land, were transgressors.”

“And recite to them the story of Adam's two sons, in truth...”

In order for the population to grow marriage between siblings was permitted for some time. Hawa, may Allah be pleased with her, the wife of the Holy Prophet Adam, peace be upon him, would give birth to twins, a daughter and a son. They were not permitted to marry one another but they would marry from amongst the other twins born to Hawa, may Allah be pleased with her. One of the son's of the Holy Prophet Adam, peace be upon him, Qabil, desired to marry his twin who was meant to marry Habil, the other son of the Holy Prophet Adam, peace be upon him. The Holy Prophet Adam, peace be upon him, ruled in favor of Habil but after Qabil rejected his judgement they were told to offer sacrifices to Allah, the Exalted, and He would directly decide the case. Allah, the Exalted, judged in favor of Habil which led to Qabil becoming jealous of Habil and this eventually caused him to kill Habil. This has been discussed in Tafsir Ibn Kathir, Volume 3, Page 151.

“And recite to them the story of Adam's two sons, in truth...”

In truth can also mean with purpose meaning, the incidences mentioned in the Holy Quran are given so that a person reflects over them and learns lessons from them in order to increase their sincere obedience to Allah, the Exalted. This leads to certainty of faith.

All Muslims have faith in Islam but the strength of their faith varies from person to person. For example, the one who follows the teachings of Islam because their family told them to is not the same as the one who believes in it through evidence. A person who has heard about something will not believe in it in the same way as the one who has witnessed the thing with their own eyes.

As confirmed in a Hadith found in Sunan Ibn Majah, number 224, gaining useful knowledge is a duty on all Muslims. One of the reasons for this is that it is the best way a Muslim can strengthen their faith in Islam. This is important to pursue as the stronger one's certainty of faith the greater the chance they will remain steadfast on the correct path, especially when facing difficulties. In addition, having certainty of faith has been described as one of the best things one can possess in a Hadith found in Sunan Ibn Majah, number 3849. This knowledge should be obtained by studying the Holy Quran and the Hadith of the Holy Prophet Muhammad, peace and blessings be upon him, through a reliable source.

Allah, the Exalted, did not only declare a truth in the Holy Quran but He also provided evidence for it through examples. Not only examples which are to be found in the past nations but examples which have been placed in one's very own life. For example, in the Holy Quran Allah, the Exalted, advises that sometimes a person loves a thing even though it will cause them trouble if they obtained it. Similarly, they might hate a thing while there is much hidden good in it for them. Chapter 2 Al Baqarah, verse 216:

“...But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

There are many examples of this truth in history such as the Pact of Hudaiba. Some Muslims believed this pact, which was made with the non-Muslims of Mecca, would completely favour the latter group. Yet, history clearly shows that it favoured Islam and the Muslims. This event is discussed in the Hadiths found in Sahih Bukhari, numbers 2731 and 2732.

If one reflects on their own life they will find many examples when they believed something was good when it was actually bad for them and vice versa. These examples prove the authenticity of this verse and help one's faith strengthen.

Another example is found in chapter 79 An Naziat, verse 46:

“It will be, on the Day they see it (Judgement Day) as though they had not remained [in the world] except for an afternoon or a morning thereof.”

If one turns the pages of history they will clearly observe how great empires came and went. But when they left they passed away in such a way as if they were only on Earth for a moment. All but a few of their signs have faded away as if they were never present on Earth in the first place. Similarly, when one reflects on their own life they will realise that no matter how old they are and no matter how slow certain days might have felt overall their life so far has passed in a flash. Understanding the truthfulness of this verse strengthens one's certainty of faith and this inspires them to prepare for the hereafter before their time runs out.

The Holy Quran and the Hadith of the Holy Prophet Muhammad, peace and blessings be upon him, are full of such examples. Therefore, one should strive to learn and act on these divine teachings so that they adopt certainty of faith. The one who achieves this will not be shaken by any difficulty they face and will remain steadfast on the path which leads to the gates of Paradise. Chapter 41 Fussilat, verse 53:

“We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth...”

“And recite to them the story of Adam's two sons, in truth...”

In truth can also mean with purpose meaning, the incidences mentioned in the Holy Quran are given so that a person reflects over them and learns lessons from them in order to increase their sincere obedience to Allah, the Exalted.

It is important for a Muslim to be observant in their daily life and avoid being too self-absorbed in their own worldly matters so that they become heedless over the things which are occurring around them and the things which have already occurred. This is an important quality to possess as it is an excellent way to strengthen one's faith which in turn helps one to remain obedient to Allah, the Exalted, at all times. For example, when a Muslim observes a sick person they should not only aid them by whatever means they possess, even if it is only a supplication, but they should reflect on their own health and understand that they too will eventually lose their good health either by an illness, ageing or even death. This should inspire them to be grateful for their good health and show this through their actions by taking advantage of their good health in both worldly and religious matters which are pleasing to Allah, the Exalted.

When they observe the death of a rich person they should not only feel sad for the deceased and their family but realise that one day which is unknown to them they will die also. They should understand that just like the rich person was abandoned by their wealth, fame and family at their grave so will they too be left only with their deeds in their grave. This will encourage them to prepare for their grave and the hereafter.

This attitude can and should be applied to all things one observes. A Muslim should learn a lesson from everything around them which has been advised in the Holy Quran. Chapter 3 Alee Imran, verse 191:

“...and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire.””

Those who behave in this manner will strengthen their faith on a daily basis whereas those who are too self-absorbed in their worldly life will remain heedless which may lead them to their destruction.

“And recite to them the story of Adam's two sons, in truth...”

In truth also suggests that whenever one recounts any knowledge, especially, Islamic knowledge it must be accurate, authentic and supported by evidence, such as references.

Unfortunately, some have adopted a strange attitude. When they are questioned about things they are unaware of instead of admitting the truth they give a reply which has little or no foundation in the truth. This can become a serious issue especially in matters connected to Islam. A Muslim may get punished for giving incorrect information which others act on. This has been indicated in a Hadith found in Sahih Muslim, number 2351. This is because they ignorantly attributed things to Allah, the Exalted, or the Holy Prophet Muhammad, peace and blessings be upon him. Because of these people strange beliefs and customs have become attached to Islam which is a great deviation from the truth brought by the Holy Prophet Muhammad, peace and blessings be upon him. In fact, many of the cultural customs Muslims have adopted believing them to be a part of Islam occurred because of this ignorant mentality.

These people believe that if they simply admit they do not know something they will appear foolish to others. This mentality in itself is extremely foolish as the righteous predecessors would stress the importance of admitting one's ignorance so that others do not become misguided. In fact, the righteous predecessors would only count the person who behaved in this manner as an intelligent person and counted the one who answered every question posed to them a fool.

This attitude is often observed in elders who often advise their children on issues relating to the world and religion instead of admitting their ignorance and directing them to someone who knows the truth. When elders act in this way they fail their duty in rightly guiding their dependents which has been indicated in a Hadith found in Sunan Abu Dawud, number 2928.

Muslims should therefore, gain correct knowledge, whether worldly or religious, before advising others and in cases they are unaware of something they should admit it as this will not reduce their rank in anyway. If anything Allah, the Exalted, and people will appreciate their honesty.

“And recite to them the story of Adam's two sons, in truth, when they both made an offering [to Allāh], and it was accepted from one of them but was not accepted from the other...Said [the former], “Indeed, Allāh only accepts from the righteous [who fear Him].”

Allah, the Exalted, accepted the sacrifice of the brother who was seeking His pleasure. This has been indicated at the end of the main verse under discussion. The other brother’s sacrifice was rejected as he did not desire the pleasure of Allah, the Exalted.

In a Hadith found in Jami At Tirmidhi, number 3154, the Holy Prophet Muhammad, peace and blessings be upon him, warned that those who perform deeds for the sake of people, such as showing off, instead of doing them for the pleasure of Allah, the Exalted, will be told to gain their reward on Judgment Day from the people they acted for which in reality is not possible to do.

It is important to understand that the foundation of all deeds and even Islam itself is one’s intention. It is the very thing which Allah, the Exalted, judges people on according to a Hadith found in Sahih Bukhari, number 1. A Muslim should ensure they perform all religious and useful worldly actions for the sake of Allah, the Exalted, so that they gain reward from Him in both worlds. A sign of this correct mentality is that this person neither expects nor desires people to appreciate or show gratitude to them for the deeds they perform. If one desires this then it indicates their incorrect intention.

In addition, acting with the correct intention prevents sadness and bitterness as the one who acts for the sake of people will eventually encounter ungrateful people who will make them annoyed and bitter as they feel they wasted their effort and time. Unfortunately, this is seen in parents and relatives as they often fulfill their duties towards their children and relatives for their sake instead of for the pleasure of Allah, the Exalted. But the one who acts for the sake of Allah, the exalted, will fulfill all their duties towards others such as their children and never become bitter or enraged when they fail to show gratitude towards them. This attitude leads to peace of mind and general happiness as they know Allah, the Exalted, is fully aware of their righteous deed and will reward them for it. This is the way all Muslims must act otherwise they may well be left empty handed on the Day of Judgment.

“And recite to them the story of Adam's two sons, in truth, when they both made an offering [to Allāh], and it was accepted from one of them but was not accepted from the other. Said [the latter], "I will surely kill you."...”

Qabil only threatened his brother as jealousy had taken control of him.

In a Hadith found in Sunan Ibn Majah, number 4210, the Holy Prophet Muhammad, peace and blessings be upon him, warned that envy destroys good deeds just like fire consumes wood.

Envy is a serious and major sin because the envier's problem is not with another person in reality it is with Allah, the Exalted, as He is the One who granted the blessing which is envied. So a person's envy only demonstrates their displeasure with the allocation and choice of Allah, the Exalted. They believe Allah, the Exalted, made a mistake when He allocated a particular blessing to another person instead of them.

Some exert efforts through their speech and actions in order to confiscate the blessing from the other person which is undoubtedly a sin. The worse kind is when the envier strives to remove the blessing from the owner even if the envier does not obtain the blessing. Envy is only lawful when a person does not act on their feelings, dislikes their feelings and strives to obtain a similar blessing without the owner losing the blessing. Even though this type is not a sin it is considered disliked if the envy is over a worldly blessing and praiseworthy if it is over a religious blessing. For example, the Holy Prophet Muhammad, peace

and blessings be upon him, mentioned two examples of the praiseworthy type in a Hadith found in Sahih Muslim, number 1896. The first person who can be lawfully envied is the one who acquires and spends lawful wealth in ways pleasing to Allah, the Exalted. The second person who can be lawfully envied is the one who uses their knowledge in the correct way and teaches it to others.

An envious Muslim should strive to remove this feeling from their heart by showing good character and kindness towards the person envied such as praising their good qualities and supplicating for them until their envy becomes love for them.

“...Said [the former], "Indeed, Allāh only accepts from the righteous [who fear Him]...””

Righteousness cannot be achieved without gaining and acting on Islamic knowledge so that one can fulfill the commands of Allah, the Exalted, refrain from His prohibitions and face destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 35 Fatir, verse 28:

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

In a Hadith found in Jami At Tirmidhi, number 2451, the Holy Prophet Muhammad, peace and blessings be upon, advised that a Muslim cannot become righteous until they avoid something which is not harmful to their religion out of caution that it will lead to something which is harmful. Therefore, an aspect of righteousness is to avoid things which are doubtful not just unlawful. This is because doubtful things takes a Muslim one step closer to the unlawful and the closer one is to the unlawful the easier it is to fall into it. It is why a Hadith found in Jami At Tirmidhi, number 1205, advises that the one who avoids unlawful and doubtful things will protect their religion and honor. If one observes those who have become misguided in society, in most cases, this occurred gradually not in one sudden step. Meaning, the person first indulged in doubtful things before falling into the unlawful. This is the reason why Islam stresses the need to avoid unnecessary and vain things in one's life as they can lead them to the unlawful. For example, vain and useless speech which is not classified sinful by Islam often leads to evil speech, such as backbiting, lying and slander. If a person avoids the first step by

not indulging in vain speech they will undoubtedly avoid evil speech. This process can be applied to all things which are vain, unnecessary and especially, doubtful.

“...Said [the latter], "I will surely kill you." Said [the former], "Indeed, Allāh only accepts from the righteous [who fear Him]. If you should raise your hand toward me to kill me - I shall not raise my hand toward you to kill you...”

A Hadith found in Sahih Bukhari, number 6853, advises that the Holy Prophet Muhammad, peace and blessings be upon him, never took revenge for himself but instead pardoned and overlooked.

Muslims have been given permission to defend themselves in a proportionate and reasonable way when they are left with no other options. But they should never step over the line as this is a sin. Chapter 2 Al Baqarah, verse 190:

“Fight in the way of Allah those who fight against you but do not transgress. Indeed, Allah does not like transgressors.”

As stepping over the mark is difficult to avoid a Muslim should therefore adhere to patience, overlook and forgive others as it is not only the tradition of the Holy Prophet Muhammad, peace and blessings be upon him, but also leads to Allah, the Exalted, forgiving their sins. Chapter 24 An Nur, verse 22:

“...and let them pardon and overlook. Would you not like that Allah should forgive you?...”

Forgiving others is also more effective in changing the character of others in a positive way which is the purpose of Islam and a duty on Muslims as taking revenge only leads to further enmity and anger between the people involved.

Finally, those who have the bad habit of not forgiving others and always hold onto grudges, even over minor issues, may well find that Allah, the Exalted, does not overlook their faults and instead scrutinizes each of their small sins. A Muslim should learn to let things go as this leads to forgiveness and peace of mind in both worlds.

“...Said [the latter], "I will surely kill you." Said [the former], "Indeed, Allāh only accepts from the righteous [who fear Him]. If you should raise your hand toward me to kill me - I shall not raise my hand toward you to kill you...”

These verses highlight the characteristics of a true Muslim and believer.

In a Hadith found in Sunan An Nasai, number 4998, the Holy Prophet Muhammad, peace and blessings be upon him, advised the signs of a true Muslim and a true believer. A true Muslim is the one who keeps their verbal and physical harm away from others. This in fact, includes all people irrespective of their faith. It includes all types of verbal and physical sins which can cause harm or distress to another. This can include failing to give the best advice to others as this contradicts sincerity towards others which has been commanded in a Hadith found in Sunan An Nasai, number 4204. It includes advising others to disobey Allah, the Exalted, thereby, inviting them towards sins. A Muslim should avoid this behavior as they will be taken account for every person who acts on their bad advice. This has been warned in a Hadith found in Sahih Muslim, number 2351.

Physical harm includes causing problems for other people's livelihood, committing fraud, conning others and physical abuse. All of these characteristics contradict Islamic teachings and must be avoided.

A true believer, according to the main Hadith under discussion, is the one who keeps their harm away from the lives and property of others.

Again, this applies to all people irrespective of their faith. This includes stealing, misusing or damaging the property and belongings of others. Whenever one is entrusted with someone else's property they must ensure they only use it with the owner's permission and in a way which is pleasing and agreeable to the owner. The Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Sunan An Nasai, number 5421, that whoever illegally takes someone else's property, through a false oath, even if it is as small as a twig of a tree will go to Hell.

To conclude a Muslim must support their verbal declaration of belief with actions as they are the physical proof of one's belief which will be needed in order to obtain success on the Day of Judgment. In addition, a Muslim should fulfill the characteristics of true belief in respect to Allah, the Exalted, and people. An excellent way of achieving this in respect to people is to simply treat others how they wish to be treated by people, which is with respect and peace.

“If you should raise your hand toward me to kill me - I shall not raise my hand toward you to kill you. Indeed, I fear Allāh, Lord of the worlds.”

Unfortunately, they are some who claim that faith is not required in this world and others who are Muslims claim it is enough to profess Islam without supporting it with sincere obedience to Allah, the Exalted. But the increase in crimes within society proves the importance of faith and strengthening it through knowledge and action. This is because crimes and sins only occur as a person feels they will either face no consequences for their actions, such as prison, or they will somehow escape them for example, by fleeing the country. But the person who believes that no matter what action they perform, whether open or secret, big or small, and no matter what tricks they attempt a day will undoubtedly come where they will be held accountable for all their deeds will always think twice before committing a crime or a sin. If this belief is strengthened through gaining and acting on Islamic knowledge it will deter one from committing crimes and sins. If people acted in this way peace and justice would spread across society. The crime rate would decrease and the times would closely match the times of the Holy Prophet Muhammad, peace and blessings be upon him, and his rightly guided Caliphs, may Allah be pleased with them. This fact alone indicates the importance of faith and strengthening it through gaining and acting on knowledge within society. Chapter 16 An Nahl, verse 90:

“Indeed, Allah orders justice and good conduct and giving [help] to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.”

“...Allāh, Lord of the worlds.”

Allah, the Exalted, is the Lord of the Worlds as He is the Creator and Sustainer of the entire universe. He has full control over every single entity from the smallest atom to the largest creation such as the divine throne. Except for a few members of the creation every atom in existence recognises and acknowledges this great fact and thus continuously praises Allah, the Exalted. Chapter 17 Al Isra, verse 44:

"The seven heavens and the earth and whatever is in them exalt Him. And there is not a thing except that it exalts [Allah] by His praise, but you do not understand their [way of] exalting..."

No creature has the power to free themselves of His Lordship whether they believe in Him or not. His Lordship has no equivalent as it includes all of creation. It has no beginning, no end and no decline in authority or control. Allah, the Exalted, in His infinite knowledge knew the weakness of the creation in praising Him, according to His infinite status, so out of mercy He declared how to praise Him in this verse. Otherwise, how can a finite creature praise the Creator, according to His infinite status, without aid from Allah, the Exalted? This has been confirmed in a Hadith found in Sunan Abu Dawud, number 879.

As Allah, the Exalted, is the Lord of the universe He must be obeyed and never disobeyed. A Muslim must only be obedient to others when it involves the obedience of Allah, the Exalted. Acknowledging the Lordship of Allah, the Exalted, includes acknowledging one's

servanthood to Him. This in itself is a clear declaration that a Muslim must not chart their own course in life but they must simply adhere to the commands of their Lord, Allah, the Exalted. Therefore, a Muslim should never declare their servanthood to Allah, the Exalted, by declaring His Lordship through their words and then contradict their declaration through their actions. Chapter 26 Ash Shu'ara, verses 23-24:

"Pharaoh said: "And who is this Lord of the Universe? Moses answered: "The Lord of the heavens and the earth and of all that is between them, if you were only to believe.""

“...Allah, Lord of the worlds.”

As Allah, the Exalted, is the Lord of the worlds it means that He owns the entire creation. When a Muslim understands that they are owned by Allah, the Exalted, and every blessing whether internal such as their five senses or external such as wealth are also owned by Allah, the Exalted, it becomes easier to use the blessings they possess in ways pleasing to Allah, the Exalted. The major reason why people misuse their blessings is because they have falsely believed that they own the blessings so they therefore can use them according to their own desires. This verse reminds Muslims that all blessings belong to Allah, the Exalted, and therefore they must be used in accordance to His commands. The one who understands this will use their blessings correctly whereas the one who fails to understand this will not.

In reality, in most cases nothing in this material world in itself is good or bad, such as wealth. What makes a thing good or bad is the way it is used. It is important to understand that the very purpose of everything which was created by Allah, the Exalted, was for it to be used correctly according to the teachings of Islam. When something is not used correctly it in reality becomes useless. For example, wealth is useful in both worlds when it is used correctly such as being spent on the necessities of a person and their dependents. But it can become useless and even a curse for its bearer if it is not used correctly, such as being hoarded or spent on sinful things. Simply hoarding wealth causes wealth to lose value. How can paper and metal coins one tucks away be useful? In this respect, there is no difference between a blank piece of paper and a note of money. It is only useful when it is used correctly.

So if a Muslim desires all their worldly possessions to become a blessing for them in both worlds all they have to do is use them correctly according to the teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. But if they use them incorrectly then the same blessing will become a burden and curse for them in both worlds. It is as simple as that.

“If you should raise your hand toward me to kill me - I shall not raise my hand toward you to kill you...Indeed, I want you to obtain [thereby] my sin and your sin so you will be among the companions of the Fire. And that is the recompense of wrongdoers.”

The wrongdoer will take the sins of their victim on Judgement Day in order to establish justice.

In a Hadith found in Sahih Muslim, number 6579, the Holy Prophet Muhammad, peace and blessings be upon him, warned that the bankrupt Muslim is the one who accumulates many righteous deeds, such as fasting and prayer, but as they mistreated people their good deeds will be given to their victims and if necessary their victim's sins will be given to them on Judgement Day. This will lead to them being hurled into Hell.

It is important to understand that a Muslim must fulfil two aspects of faith in order to achieve success. The first are the duties in respect to Allah, the Exalted, such as the obligatory prayer. The second aspect is in respect to people which includes treating them kindly. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has declared in a Hadith found in Sunan An Nasai, number 4998, that a person cannot be a true believer until they keep their physical and verbal harm away from the life and possessions of others.

It is important to understand that Allah, the Exalted, is infinitely forgiving meaning, He will forgive those who sincerely repent to Him. But He will not forgive the sins which involve other people until the victim forgives first. As people are not so forgiving a Muslim should be fearful that those who they have wronged will exact revenge on them by taking away their precious good deeds on Judgment Day. Even if a Muslim fulfils the rights of Allah, the Exalted, they may still end up in Hell simply because they have wronged others. It is therefore important for Muslims to strive to fulfil both aspects of their duties in order to obtain success in both worlds.

“Indeed, I want you to obtain [thereby] my sin and your sin so you will be among the companions of the Fire. And that is the recompense of wrongdoers.”

The thing to remember is that in reality each person who will end up in Hell takes the fire, which they will encounter in Hell, with them from this world in the form of their sins. When a Muslim engraves this reality into their mind they will observe each sin, major or minor, as a piece of unbearable fire. The same way a person avoids fire in this world they should avoid sins as in reality sins are like hidden fire which will be shown to them in the hereafter.

In addition, a Muslim should not live in heedlessness and believe they can simply claim love for Allah, the Exalted, the Holy Prophet Muhammad, peace and blessings be upon him, and the Companions, may Allah be pleased with them, without supporting this verbal declaration with actions. If this was true then the Companions, may Allah be pleased with them, would not have strived so hard in the obedience of Allah, the Exalted, and they undoubtedly understood Islam and Judgment Day better than the people after them. Simply put, a declaration of love without actions will not save one from Hell. In fact, it has been made clear that some Muslims will enter Hell on Judgment Day. The Muslim who abandons acting on Islamic teachings should understand that their attitude may cause them to lose their faith before their death so that they enter Judgment Day as a non-Muslim, which is the greatest loss.

The same way one would not enter a battle without armour and a shield a Muslim should not enter Judgment Day without the armour and shield

of righteous deeds. Otherwise, the same way the soldier who has no protection will most likely be harmed so will a Muslim who reaches Judgment Day without the protection provided by the obedience of Allah, the Exalted, which involves fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and facing destiny with patience. A Muslim should remember that the luxuries and pleasures of the material world they enjoyed will not make them feel better if they end up in Hell. In fact, it will only make them feel worse.

“And his soul permitted to him the murder of his brother...”

Qabil obeyed his desires which encouraged him to kill his brother. This verse therefore highlights the importance of keeping one's desires in check.

A Hadith found in Sahih Bukhari, number 3294, advises that whichever path the second rightly guided Caliph of Islam, Umar Bin Khataab, may Allah be pleased with him, took the Devil would take a different path, meaning, out of fear of him. One of the reasons why the Devil acted in this way was because he had little influence over Umar Bin Khataab, may Allah be pleased with him. The Devil cannot physically force someone to commit sins. He instead encourages them to do so through whisperings. But in order for them to be effective he requires a person to possess some sort of worldly desire. Then through his whisperings he encourages the growth of this worldly desire until it drives the person to act on it thereby committing a sin. The reason the Devil had little effect on Umar Bin Khataab, may Allah be pleased with him, was because he had removed worldly desires from his heart. His only desires were connected to pleasing Allah, the Exalted. Therefore, if Muslims desire to minimise the effect the Devil has on them they should remove unnecessary desires from their heart. This only occurs when one refrains from indulging in the excess and unnecessary aspects of this material world. The more they do this the more these worldly desires will leave their heart until they reach a point where they only desire to please Allah, the Exalted, in all their actions. The Devil will flee from this person as he knows he will have little effect on them. But the more one indulges in the unnecessary aspects of this material world the more worldly desires they will possess and therefore, the more influence the Devil will have over them.

“And his soul permitted to him the murder of his brother...”

Qabil obeyed his desires which encouraged him to kill his brother. This verse therefore highlights the importance of keeping one’s desires in check.

This verse is connected to chapter 29 Al Ankabut, verse 38:

“...And Satan had made pleasing to them their deeds and averted them from the path...”

As mentioned in this verse the Devil fools people into committing sins and making wrong decisions by beautifying the incorrect choice for them. This occurs in situations when a person must make a choice between two or more options. It also occurs when the choice is between the lawful and unlawful and even between two lawful options. If the Devil cannot guide someone to a sin then he attempts to guide them to the inferior option, even if it is lawful, hoping it will lead to some sort of a sin, such as a person complaining about life and destiny. The Devil beautifies a choice by causing one to focus on its apparent benefit to such a degree that they lose focus on the bigger picture and the consequences of the choice. An adult then behaves like a child who makes choices without reflecting over the consequences of their actions. This is one of the main reasons why people commit sins. In reality, if one truly reflected on the punishment of sins they would never commit them.

Something which helps in situations like this is to mentally take a step back and assess the options by comparing their long-term benefits and harms. Only when the lawful benefits of something outweighs the harm should a person proceed. The other thing which helps is to deeply reflect on the consequences of the potential options. Some choices might be lawful but if one goes ahead with them it may make their life difficult in the long run. For example, sometimes people rush into marriage with someone they apparently love. They base their decision solely on their feelings instead of reflecting on other more important aspects, for example, if their potential future spouse will make a good life partner or a good parent and if they will help them in their obedience to Allah, the Exalted. Many marriages have ended in divorce because the couple did not reflect on the long term implications of a potential marriage. Many people often claim their spouse was very different before they got married but in most cases they have not changed at all. The truth is that before marriage they did not spend so much time with them so they did not observe certain characteristics which became obvious after marriage.

Some often rush into action and later have regrets as their choice caused them more trouble and in many cases the issue was not a big deal in the first place. This type of action can only be avoided when one reflects on the situation and observes the bigger picture meaning, the wider and long-term implications and consequences of taking a step forward.

One should not only assess if something is lawful or unlawful before making a decision. Even though, this is the most important thing to consider yet, it is not the only thing. As many lawful incorrect choices, which are beautified by the Devil, can lead to trouble further on in life.

To sum up, before making any choice a person must take a step back and reflect deeply over its lawfulness and its potential long-term benefits and harms under the guidance of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Whoever acts like this will rarely make a wrong choice they later regret.

“And his soul permitted to him the murder of his brother, so he killed him and became among the losers...Because of that, We decreed upon the Children of Israel that whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely. And whoever saves one - it is as if he had saved mankind entirely...”

The true servants of Allah, the Exalted, respect all forms of life. They obey the teachings of Islam which clearly prescribes that mercy should be shown to all of creation. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Sahih Muslim, number 6028, that whoever does not show mercy to others will not be shown mercy by Allah, the Exalted. Islam not only advises the kind treatment of people but also prescribes it for animals. This is confirmed in a Hadith found in Sunan Abu Dawud, number 2550. No other religion places such value on human life. These verses compare the killing of one innocent person to the killing of the whole of mankind.

This is enough to deter those people who claim to be killing innocent people in the name of Islam. This verse proves that their real evil intention is to gain wealth and power which has nothing to do with Islam.

Not harming others is so important that the Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Sunan An Nasai, number 4998, that a person cannot be a true Muslim until other people irrespective of their faith are safe from their tongue and actions. If this is the case for only harming others how can Islam permit the killing of innocent people? In fact, this is answered in this same Hadith. The Holy Prophet Muhammad, peace and blessings be

upon him, warns that a person cannot be a true believer until the lives and belongings of others are not safe from their actions.

Those who claim to follow the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, should know that he never harmed another person unless it was in self-defence against a male soldier. He never harmed a woman, the elderly or a child. In fact, he never took revenge for himself and only applied the punishment ordained by Allah, the Exalted, as the head of state to those who crossed the limits. This is confirmed in a Hadith found in Sahih Muslim, number 6050. This is how Muslims must behave under all circumstances if they claim to be the followers of the Holy Prophet Muhammad, peace and blessings be upon him.

A Muslim has been given permission to defend themselves, their families and belongings. But all of this has limits. In no way does a Muslim have permission to strike first and take the life of an innocent person. Muslims should therefore treat others how they wish to be treated meaning, with respect and mercy.

“And his soul permitted to him the murder of his brother, so he killed him and became among the losers...Because of that, We decreed upon the Children of Israel that whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely. And whoever saves one - it is as if he had saved mankind entirely...”

In a Hadith found in Sahih Bukhari, number 67, the Holy Prophet Muhammad, peace and blessings be upon him, declared that the blood, property and honor of a Muslim are sacred in Islam.

This Hadith, like many others, teaches Muslims that success can only be obtained when one fulfills the rights of Allah, the Exalted, such as the obligatory prayers, and the rights of people. One without the other is not good enough.

A true believer and Muslim is the one who keeps their verbal and physical harm away from the self and possessions of others. This is confirmed in a Hadith found in Sunan An Nasai, number 4998. Therefore, it is vital for Muslims not to harm others through their actions or words.

A Muslim must respect the possessions of others and not try to wrongfully acquire them for example, in a legal case. A Hadith found in Sahih Muslim, number 353, warns that someone who does this will go to Hell even if the thing they acquired was as insignificant as a twig of a

tree. Muslims should only use the possessions of others according to their wishes and return them in a way pleasing to its owner.

The honor of a Muslim should not be violated through actions or speech, such as backbiting or slander. A Muslim should instead defend the honor of others whether in their presence or absence as this will lead to their protection from the fire of Hell. This has been advised in a Hadith found in Jami At Tirmidhi, number 1931.

To conclude, one should avoid wronging the self, possessions or honor of others by treating others exactly how they desire others to treat them. Just like one loves this for themselves they should love it for others and prove this through their actions and speech. This is the sign of a true believer according to a Hadith found in Jami At Tirmidhi, number 2515.

“And his soul permitted to him the murder of his brother, so he killed him and became among the losers. Then Allāh sent a crow searching [i.e., scratching] in the ground to show him how to hide the disgrace of his brother. He said, "O woe to me! Have I failed to be like this crow and hide the disgrace [i.e., body] of my brother?" And he became of the regretful.”

If the murderer thought carefully before acting he would have avoided this regret and burden.

In a Hadith found in Jami At Tirmidhi, number 2012, the Holy Prophet Muhammad, peace and blessings be upon him, advised that thinking things through is from Allah, the Exalted, while being hasty is from the Devil.

This is an extremely important teaching to understand and act on as Muslims who perform much righteous deeds often destroy them through hastiness. For example, they may utter some evil words in a fit of rage which may cause them to plunge into Hell on Judgment Day. This has been warned in a Hadith found in Jami At Tirmidhi, number 2314.

The vast majority of sins and difficulties, such as arguments, occur because people fail to think things through and instead act in a hasty way. The sign of intelligence is when one thinks before speaking or acting and only precedes when they know their speech or action is good and beneficial in worldly or religious matters.

Even though, a Muslim should not delay in performing righteous deeds yet, they should still think things through before performing them. This is because a righteous deed may receive no reward simply because its conditions and etiquettes have not been fulfilled because of one's hastiness. In this respect, one should only move forward in any matter after they have thought things through.

The one who behaves in this manner will not only minimize their sins and increase their obedience to Allah, the Exalted, but they will minimize the difficulties they encounter, such as arguments and disagreements, in all aspects of their life.

“...And he became of the regretful.”

Generally speaking, Muslims should understand that regrets can be classified into two categories. The first are the regrets over worldly things such as not getting married or having children. The second category are the regrets one will have in their grave and on Judgment Day, such as not making better use of their time in order to please Allah, the Exalted. The worldly regrets, irrespective of what they are, will never be permanent as they will either end when one fulfils their desire, changes their mind or dies. They are temporary in nature as the maximum time one can have this type of regret is until their death. And they are not so significant as these regrets may lead to sadness but not severe punishment or torment. In addition, these regrets will end if a person reaches Paradise through the mercy of Allah, the Exalted.

On the other hand, the regrets of the hereafter are long lasting as the time in the grave and on Judgment Day will be much longer than one's life on this Earth. They will not end until one enters Paradise which may not happen or it may occur after an extremely long time as a single day in the hereafter is equivalent to a thousand years on Earth. Chapter 22 Al Hajj, verse 47:

“...And indeed, a day with your Lord is like a thousand years of those which you count.”

Finally, these regrets are very significant as they may well lead to a severe punishment and torment in the hereafter.

Therefore, a Muslim should ponder over this and be kind to themselves by striving to remove the potential regrets they will have in the grave and on Judgment Day before they try to remove the regrets of this world. Chapter 89 Al Fajr, verse 24:

"He will say, "Oh, I wish I had sent ahead [some good] for my life.""

“And his soul permitted to him the murder of his brother, so he killed him and became among the losers. Because of that, We decreed upon the Children of Israel that whoever kills a soul unless for a soul...”

This refers to legal retribution. Chapter 2 Al Baqarah, verses 178-179:

“O you who have believed, prescribed for you is legal retribution for those murdered...And there is for you in legal retribution [saving of] life, O you [people] of understanding...”

In legal retribution there is life as many killers are not deterred from killing further by any punishment less than execution. There have been countless examples where a killer has only served some years only to commit murder again after being released from prison. So the execution of one person leads to saving the lives of others.

In addition, this legal retribution can also aid the mental state of the victim's relatives as knowing the killer has paid for this crime with their life is a way of helping the victim's relatives move on with their lives. But when the killer is only put in prison and in many cases is eventually released the distress of remembering the murder can prevent the victim's relatives from moving on and living in peace. Preventing this mental torture is giving life to them. Similarly, When the government makes a decision regarding an offender the victim's relatives often feel that justice was not served. This is the reason in cases of intentional murder the victim's relatives are given the choice to either execute the

killer or pardon them with/without financial compensation. When the decision is placed with the victim's relatives it will reduce the chance of mental stress which would be caused if the government decided the outcome. This again allows the victim's relatives to move on with their lives instead of living a life full of resentment, which in reality is not living at all.

Legal retribution by execution also saves lives by preventing revenge killings which can span generations. So executing one killer prevents many killings.

Legal retribution by execution also acts as a strong deterrent for the general public, which is indicated by the final part of this verse. When they witness murderers being executed it will prevent those who desire to kill someone to withhold their hand out of fear of losing their own life thereby giving life to themselves and others. This can apply to all types of crimes. If the punishment for crimes, such as rape, was more serious then it would deter many potential offenders from committing crimes. Having soft laws is one of the main reasons why crime rates do not decrease in most countries.

An aspect of legal retribution is forgiving the killer. This act of kindness can encourage the killer to sincerely repent from their life of crime. In addition, it can encourage other potential victims and their relatives to forgive their oppressors also, which spreads peace and mercy in society.

It is important to note, that these are all true when Islamic law in legal cases are followed and applied correctly. Convicting someone for murder requires genuine and strong evidence, which must be beyond all reasonable doubt. In addition, this is easier to obtain in this day and age where CCTV footage, DNA testing and other scientific procedures have been produced which can correctly convict offenders to a high degree of certainty. All this minimizes the chance of convicting an innocent person. Even if non-Islamic countries enforced legal retribution correctly in only these certain cases it would reduce crime significantly. In these cases the excuse of avoiding execution out of fear of executing an innocent person does not apply as there is no doubt the correct person has been executed.

But as indicated by the main verse under discussion only those who apply their thinking correctly will understand this. For example, the one who lacks understanding will refuse to amputate a body part in order to save their life as they only concentrate on one aspect of this statement, meaning, amputating a body part. They do not reflect on the bigger picture meaning, saving their life, and as a result they refuse to amputate a body part. Whereas, the one who thinks clearly will agree that amputating a body part is very serious but leaving it will lead to something worse namely, death. So they reflect on the bigger picture and decide in favor of amputating a body part. This can be applied to the verse under discussion also. Executing a member of society for murder sounds harsh but if it leads to many benefits for the rest of society including the victim's relatives then it makes sense as a government must consider the bigger picture meaning, the well being of the entire society over the life of a convicted murderer or in very rare cases the single life of a wrongly convicted person.

“...And Our messengers had certainly come to them with clear proofs. Then indeed many of them, [even] after that, throughout the land, were transgressors.”

Muslims must avoid becoming transgressors by sincerely obeying and following the two greatest proofs and sources of guidance.

In a Hadith found in Sahih Muslim number 196, the Holy Prophet Muhammad, peace and blessings be upon him, advised that Islam is sincerity towards the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him.

Sincerity towards the Holy Quran includes having deep respect and love for the words of Allah, the Exalted. This sincerity is proven when one fulfils the three aspects of the Holy Quran. The first is to recite it correctly and regularly. The second is to understand its teachings through a reliable source and teacher. The final aspect is to act on the teachings of the Holy Quran with the aim of pleasing Allah, the Exalted. The sincere Muslim gives priority to acting on its teachings over acting on their desires which contradict the Holy Quran. Modelling one's character on the Holy Quran is the sign of true sincerity towards the book of Allah, the Exalted. This is the tradition of the Holy Prophet Muhammad, peace and blessings be upon him, which is confirmed in a Hadith found in Sunan Abu Dawud, number 1342.

The next thing mentioned in the main Hadith under discussion is sincerity towards the Holy Prophet Muhammad, peace and blessings be

upon him. This includes striving to acquire knowledge in order to act on his traditions. These traditions include the ones related to Allah, the Exalted, in the form of worship, and his blessed noble character towards the creation. Chapter 68 Al Qalam, verse 4:

"And indeed, you are of a great moral character."

It includes to accept his commands and prohibitions at all times. This has been made a duty by Allah, the Exalted. Chapter 59 Al Hashr, verse 7:

"...And whatever the Messenger has given you - take; and what he has forbidden you - refrain from..."

Sincerity includes to give priority to his traditions over the actions of anyone else as all paths to Allah, the Exalted, are closed except the path of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 3 Alee Imran, verse 31:

"Say, [O Muḥammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins..."

One must love all those who supported him during his life and after his passing, whether they are from his Family or his Companions, may Allah be pleased with them all. Supporting those who walk on his path and teach his traditions is a duty on those who desire to be sincere to him. Sincerity also includes loving those who love him and disliking those who criticise him irrespective, of one's relationship with these people. This is all summarised in a single Hadith found in Sahih Bukhari, number 16. It advises that a person cannot have true faith until they love Allah, the Exalted, and the Holy Prophet Muhammad, peace and blessings be upon him, more than the entire creation. This love must be shown through actions not just words.

“...And Our messengers had certainly come to them with clear proofs. Then indeed many of them, [even] after that, throughout the land, were transgressors.”

In order to avoid corruption in the land Muslims must sincerely obey and follow the two greatest proofs and sources of guidance namely, the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him.

Corruption is when a person abuses the blessings they possess, especially their social influence, in order to gain worldly things, such as power and wealth. It affects a Muslim's duties towards Allah, the Exalted, and leads to much sins against people, such as oppression.

A Hadith found in Sunan Ibn Majah, number 4019, warns that when the general public cheats each other financially Allah, the Exalted, punishes them by appointing oppressive leaders over them. One aspect of this oppression is corruption which causes the general public great distress. The same Hadith warns that when the general public break their covenant of sincere obedience to Allah, the Exalted, then they will be overpowered by their enemies who will illegally confiscate their wealth and property from them. Again, this is an aspect of corruption where people of influence, such as government officials, freely take the belongings of others without any fear of the consequences. When the general public becomes corrupt then their leaders and other people in influential social positions are inspired to act in the same way believing this behaviour is accepted by the general public. This leads to corruption on a national level. But if the general public obeyed Allah, the Exalted, and avoided mistreating others through corruption then their leaders and

those in an influential social position would not dare act in a corrupt way full well knowing the general public would not stand for it. And according to the Hadith quoted earlier, if the general public remain obedient to Allah, the Exalted, He would protect them from corrupt officials by appointing people into influential positions who are just in their affairs.

Instead of taking the immature path of blaming others for the widespread corruption observed in the world Muslims should truly reflect on their own behaviour and if necessary adjust their attitude. Otherwise, corruption in society will only increase with the passing of time. No one should believe that as they are not in an influential social position they have no effect on the corruption which occurs in society. As proven by this discussion corruption occurs because of the negative behaviour of the general public and it therefore can only be removed by the good behaviour of the general public. Chapter 13 Ar Ra'd, verse 11:

“...Indeed, Allah will not change the condition of a people until they change what is in themselves...”

“And recite to them the story of Adam's two sons, in truth, when they both made an offering [to Allāh], and it was accepted from one of them but was not accepted from the other. Said [the latter], "I will surely kill you." Said [the former], "Indeed, Allāh only accepts from the righteous [who fear Him]...And his soul permitted to him the murder of his brother, so he killed him and became among the losers...And Our messengers had certainly come to them with clear proofs. Then indeed many of them, [even] after that, throughout the land, were transgressors.”

These verses were also a warning to the people of the book living in Medina who were behaving in the same manner as the murderer, Qabil. Instead of accepting the clear truth of the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, and correcting their evil behaviour, out of jealousy, they instead persistently plotted against Islam.

For example, in the fourth year after the Holy Prophet Muhammad, peace and blessings be upon him, migrated to Medina the Holy Prophet Muhammad, peace and blessings be upon him, visited a non-Muslim tribe who he had previously made a pledge of support and peace with in order to ask for financial assistance. They replied that they would help him while secretly planning to assassinate him. The Holy Prophet Muhammad, peace and blessings be upon him, received divine revelation informing them of their treachery and he left and returned to Medina before they had a chance to act out their evil plan. This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 3, Pages 100-101.

One should never plot to do an evil thing as it will always, one way or another, backfire on them. Even if these consequences are delayed to the next world they will face them eventually. For example, the brothers of the Holy Prophet Yusuf, peace be upon him, desired to harm him as they desired the love, respect and affection of their father the Holy Prophet Yaqoob, peace be upon him. But it is clear that their scheming only put them further away from their desire. Chapter 12 Yusuf, verse 18:

“And they brought upon his shirt false blood. [Jacob] said, “Rather, your souls have enticed you to something, so patience is most fitting...”

The more one plots evil the more Allah, the Exalted, will put them further from their goal. Even if they outwardly achieve their desire Allah, the Exalted, will cause the very thing they desired to become a curse for them in both worlds unless they sincerely repent. Chapter 35 Fatir, verse 43:

“...but the evil plot does not encompass except its own people. Then do they await except the way [i.e., fate] of the former peoples?...”

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