

**The  
Standard for  
Men &  
Women**

**PodSeries - Vol 166**



**Achieve Noble Character**

**The Standard for Men & Women**

**ShaykhPod Books**

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The Standard for Men & Women

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## **Acknowledgements**

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

All praise to Allah, the Exalted, Lord of the worlds and endless blessings and peace 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](mailto:ShaykhPod.Books@gmail.com).

## Introduction

The following short book discusses the Standard for Men & Women. This discussion is based on Chapter 4 An Nisa, Verse 32 of the Holy Quran:

*“And do not wish for that by which Allah has made some of you exceed others. For men is a share of what they have earned, and for women is a share of what they have earned. And ask Allah of His bounty. Indeed Allah is ever, of all things, Knowing.”*

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 Standard for Men & Women

### Chapter 4 – An Nisa, Verse 32

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِّلرِّجَالِ نَصِيبٌ مِّمَّا كَسَبُوا  
وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَسَبْنَ وَسَأَلُوا اللَّهَ مِن فَضْلِهِ ۗ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ

عَلِيمًا ﴿٣٢﴾

*“And do not wish for that by which Allah has made some of you exceed others. For men is a share of what they have earned, and for women is a share of what they have earned. And ask Allah of His bounty. Indeed Allah is ever, of all things, Knowing.”*



***“And do not wish for that by which Allah has made some of you exceed others...”***

In a Hadith found in Sunan Ibn Majah, number 4142, the Holy Prophet Muhammad, peace and blessings be upon him, advised Muslims to observe those who possess less worldly things than them instead of those who possess more as this will prevent them from becoming ungrateful.

Unfortunately, some incorrectly observe the lives of others which appear to be better than their own life. For example, normal people often observe celebrities and mistakenly believe their life is better. In most cases, this concept is not true. As people who appear to be in a better situation may well be facing difficulties which would make others not wish to trade places with them. An outsider will only observe things from one point of view. But if they could see the whole story they would realise everyone faces problems and no one has the perfect life irrespective of what their own or how famous they are. Often this misconception is caused by the media. But people fail to remember that the aim of the media is to paint a certain picture of the lives of celebrities which look appealing to read about. In most cases, if they only reported facts without sugar coating them the majority of their customers would turn away from them.

Muslims must avoid this false belief as it is a tool of the Devil who uses it to inspire people to become ungrateful over what they possess. The correct mind-set which has been advised in this Hadith will prevent one becoming ungrateful to Allah, the Exalted. Whenever a Muslim feels

ungrateful they should shift their focus to the countless people who are living in severe poverty and facing much greater hardships than them.

The grass is not greener on the other side of the fence it is in fact green enough on one's own side. 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.”*

***“And do not wish for that by which Allah has made some of you exceed others...”***

The one who understands the purpose of worldly blessings will avoid worrying about what they possess. They will instead concentrate on how to use the blessings they possess in the correct way. The truth is that on Judgement Day Allah, the Exalted, will not ask a person what they did or did not obtain in the world, He will instead ask how they used the blessings they had obtained. Therefore, a Muslim must concentrate more on how to use the blessings they possess correctly instead of stressing about what they do and do not possess.

Every worldly blessing a Muslim possesses is only a means which should aid them in reaching the hereafter safely. It is not an end in itself. For example, wealth is a means one should use in order to obey Allah, the Exalted, by fulfilling the commands of Allah, the Exalted, fulfilling their necessities and the necessities of their dependents. It is not an end or an ultimate goal in itself.

This not only aids a Muslim in maintaining their focus on the hereafter but it also aids them whenever they lose worldly blessings. When a Muslim treats each worldly blessing, such as a child, as a means to please Allah, the Exalted, and reach the hereafter safely then losing it will not have such a detrimental impact on them. They may become sad, which is an acceptable emotion, but they will not become grieved which leads to impatience and other mental problems, such as depression. This is because they firmly believe the worldly blessing they possessed was only a means so losing it does not cause a loss in the ultimate goal namely, Paradise, the loss of which is disastrous. Therefore, still

possessing and concentrating on the ultimate goal will prevent them from becoming grieved.

In addition, they will understand that just like the thing they lost was only a means they firmly believe they will be provided with another means to reach and fulfil their ultimate goal by Allah, the Exalted. This will also prevent them from grieving. Whereas, the one who believes their worldly blessing is the end instead of a means will experience severe grief when losing it as their whole purpose and objective has been lost. This grief will lead to depression and other mental issues.

To conclude, Muslims should treat each blessing they possess as a means to reach the hereafter safely not as an end in itself. This is how one can possess things without being possessed by them. This is how they can keep worldly things in their hands and not in their hearts.

***“And do not wish for that by which Allah has made some of you exceed others...”***

The one who understands the purpose of worldly blessings will avoid worrying about what they possess. They will instead concentrate on how to use the blessings they possess in the correct way. The truth is that on Judgement Day Allah, the Exalted, will not ask a person what they did or did not obtain in the world, He will instead ask how they used the blessings they had obtained. Therefore, a Muslim must concentrate more on how to use the blessings they possess correctly instead of stressing about what they do and do not possess.

It is important for Muslims to understand that they should not define a situation as good or bad according to worldly definitions. For example, according to a worldly definition being wealthy is good whereas being poor is bad. Instead, Muslims should ascribe good and bad to events and things according to the teachings of Islam. Meaning, anything which takes one closer to the obedience of Allah, the Exalted, in the form of fulfilling His commands, refraining from His prohibitions and by facing destiny with patience, is good even if it is seen as bad from a worldly point of view. And anything which takes one away from the obedience of Allah, the Exalted, is bad even if it appears good.

There are many examples throughout the teachings of Islam which demonstrate this. For example, Qarun was an extremely wealthy person who lived in the time of the Holy Prophet Musa, peace be upon him. Many people then and now may consider his wealth to be a good thing but as it led him to pride it became a means of his destruction. So in his

case being wealthy was a bad thing. Chapter 28 Al Qasas, verses 79-81.

*“So he came out before his people in his adornment. Those who desired the worldly life said, “Oh, would that we had like what was given to Qārūn. Indeed, he is one of great fortune. But those who had been given knowledge said, “Woe to you! The reward of Allah is better for he who believes and does righteousness. And none are granted it except the patient.” And We caused the earth to swallow him and his home. And there was for him no company to aid him other than Allah, nor was he of those who [could] defend themselves.”*

On the other hand, the third rightly guided Caliph of Islam, Usman Bin Affan, may Allah be pleased with him, was also wealthy yet he used his wealth in the correct way. In fact, once after donating a large amount of wealth he was told by the Holy Prophet Muhammad, peace and blessings be upon him, that nothing could harm his faith after that day. This has been indicated in a Hadith found in Jami At Tirmidhi, number 3701. So in his case wealth was a good thing.

To conclude, a Muslim should remember that every difficulty they face has wisdoms behind it even if they do not observe them. So they should not believe something is good or bad from a worldly point of view. Meaning, if the thing encourages them towards the obedience of Allah, the Exalted, then it is good even if it looks bad. 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.”*

***“And do not wish for that by which Allah has made some of you exceed others...”***

It is important for Muslims to understand a simple thing which can aid them with patiently facing destiny and the difficulties it brings. A person happily takes a bitter medicine which their doctor prescribes fully trusting in their knowledge, experience and choice all the while believing that their doctor knows what is best for them. This is true even though they are only human and prone to errors. Yet, many Muslims fail to place this same level of trust in Allah, the Exalted, even though His knowledge is infinite and His choices always the wisest. Muslims should try to accept destiny and the troubles it brings just like they take the bitter medicine without complaining knowing it is best for them. They should understand that the troubles and difficulties they face are best for them even if they do not understand or observe the wisdoms in them just like they do not understand the science behind the bitter medicine they happily take. Even though in most cases, they will never understand the science behind the bitter medicine they take a time will certainly come, whether in this world or in the hereafter, when the wisdom behind the bitter difficulties they faced will be revealed to them. So a Muslim should anticipate this time patiently knowing all will be revealed shortly. Pondering deeply over this can increase one's patience when dealing with difficulties. 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.”*



***“And do not wish for that by which Allah has made some of you exceed others...”***

Whenever a Muslim finds themselves on a lawful path they should firstly show true gratitude to Allah, the Exalted, by using the blessings He alone granted them in the way prescribed by Islam. The other important thing is that a Muslim should never look down on others believing that their path is somehow superior to the path of others especially those who are on a lawful path also. This only leads to pride which will lead one to Hell. This is confirmed in a Hadith found in Sahih Muslim, number 266. Instead, they should firstly understand that they are unaware of the final outcome of their life or the lives of others. Someone on an unlawful path can easily sincerely repent and be saved before death.

Secondly, in the case of others on a lawful path a Muslim should understand that each person has been granted the best path for them which differs from the best possible path of others. For example, one Muslim may spend most of their time in a Mosque and another Muslim may spend most of their time on lawful worldly things, such as an occupation. The first Muslim is not better than the second as each person is on the best path for them. If they swapped places it would most likely lead them to destruction. For example, if they swapped the one who now spends time in a Mosque could adopt pride and thus be destroyed. So it is better for them to be involved in lawful worldly things. On the other hand, the other Muslim who now dedicates most of their time to the material world could get lost in it and head towards the unlawful. So it would be better for this Muslim to spend most of their time in a Mosque.

Therefore, Muslims should never be jealous nor look down upon each other as each person is on the best possible path for them, as long as this path is lawful. This attitude will always lead to humility and mutual love for each other and according to a Hadith found in Jami At Tirmidhi, number 2510, sincerely loving each other for the sake of Allah, the Exalted, is a characteristic which leads one to Paradise. It is important to note, this discussion does not mean one should not try to improve themselves by acting on the teachings of Islam. It means they should be happy for others who are journeying down a lawful path.

***“And do not wish for that by which Allah has made some of you exceed others...”***

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.

***“And do not wish for that by which Allāh has made some of you exceed others. For men is a share of what they have earned, and for women is a share of what they have earned...”***

This discussion is connected to chapter 49 Al Hujurat, verse 13 of the Holy Quran:

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

Piety is achieved when one strives to fulfil the commands of Allah, the Exalted, refrain from His prohibitions and faces destiny with patience. Unfortunately, the Devil has tricked many women into debating the status of women compared to men. Even though, Islam has granted women such honour as no other institution or faith ever has such as placing Paradise, which is the ultimate bliss, beneath the feet of a woman namely, one's mother. This is confirmed in a Hadith found in Sunan An Nasai, number 3106. In a Hadith found in Jami At Tirmidhi, number 3895, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the best man is the one who treats his wife the best. There are countless other examples. But the point to note is that women should not be bothered about comparing themselves to men as this is not what Allah, the Exalted, desires. Instead, women should strive to adopt piety and if they achieve it than they will become superior to every man or woman who possesses less piety than them. This is the benchmark which separates who is superior to whom. And it is clear from this verse that it is not based on one's gender. If one turns the pages of history they will observe great female Muslims who concentrated on this important task instead of arguing and debating

about the differences between men and women and as a result they became better than the vast majority of men and women. In reality, if Muslim women were granted all the rights they dreamed of even then it would not make them superior to others until they adopted piety. This is quite evident when one observes the media and those who behave as they please. And this fact will be made crystal clear in the next world. Therefore, if a Muslim desires to be superior to others they should seek it in piety not in arguing and debates.

***“And do not wish for that by which Allāh has made some of you exceed others. For men is a share of what they have earned, and for women is a share of what they have earned...”***

Unfortunately, some Muslims have adopted a weak characteristic which only hinders them from improving for the better. Namely, they compare their situation and circumstances to others who are facing easier circumstances and use this as an excuse not to increase their obedience to Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. For example, a person who works full time excuses their lack of striving in the obedience of Allah, the Exalted, by comparing themselves to someone who works part time and simply claims it is easier for them to increase their obedience to Allah, the Exalted, as they have more free time. Or a poorer Muslim turns away from giving any form of charity by observing those who possess more wealth and claims that the wealthy person can more easily give charity than them. They fail to understand that these excuses may make their souls feel better but it does not aid them in this world or in the next. Allah, the Exalted, does not desire people to act according to the means of others. He only desires people to act in His obedience according to their own means. For example, a person who works full time can dedicate whatever free time they possess in the obedience of Allah, the Exalted, even if that is less than someone who works part time. In this respect what the part timer does has no effect on the one who works full time so using them as an excuse not to strive harder is simply a lame excuse. The poor Muslim should simply donate according to their means even if that is much less than the wealthy person as Allah, the Exalted, will judge them on what they do and He will not judge them according to what other Muslims do.

Muslims should give up these useless excuses and simply obey Allah, the Exalted, according to their own means.



***“...For men is a share of what they have earned, and for women is a share of what they have earned...”***

It is important for Muslims to regularly assess their own deeds as no one except Allah, the Exalted, is better aware of them than themselves. When one honestly judges their own deeds it will inspire them to sincerely repent from their sins and encourage them towards righteous deeds. But the one who fails to regularly assess their deeds will lead a life of heedlessness whereby they commit sins without sincerely repenting. This person will find the weighing of their deeds on the Day of Judgment extremely difficult. In fact, it may well cause them to be hurled into Hell.

A clever business owner will always regularly assess their accounts. This will ensure their business heads in the right direction and ensures they complete all the necessary accounts such as a tax return correctly. But the foolish business owner will not regularly take accounts of their business. This will lead to a loss in profits and a failure in correctly preparing for their accounts. Those who fail to file their accounts correctly with the government face penalties which only makes their lives more difficult. But the key thing to note is that the penalty of failing to correctly assess and prepare one's deeds for the Scales of Judgment Day does not involve a monetary fine. Its penalty is more severe and truly unbearable. Chapter 99 Az Zalzalah, verses 7-8:

*“So whoever does an atom's weight of good will see it. And whoever does an atom's weight of evil will see it.”*

***“...For men is a share of what they have earned, and for women is a share of what they have earned...”***

This verse is connected to chapter 11 Hud, verse 115:

*“...Allah does not allow to be lost the reward of those who do good.”*

This verse provides hope that as long as one strives to do something lawful and beneficial their efforts will not be wasted. If Allah, the Exalted, does not waste the efforts of people who do not even believe in Him why would He not support the Muslims who believe in His Oneness and Lordship? If Allah, the Exalted, does not waste the efforts of people when they strive for the material world how can He then waste the efforts of those who strive to achieve good in the hereafter?

People should therefore, never give up striving to achieve good in both this world and in the next. Unfortunately, some Muslims have given up struggling to earn a lawful income after facing some hardship. They instead opt to receive social benefits and become a burden on society. Those who are rightly entitled to receive benefits should continue to utilise them as it is their right. But those who have the ability to earn for themselves should do so.

This verse also encourages Muslims to continue doing good to others even if they do not appreciate their efforts. If one acts with sincerity meaning, for the sake of Allah, the Exalted, they should be confident their efforts have been recorded and will be rewarded in both worlds.

To conclude, whatever lawful action a Muslim performs whether its worldly, such as a business opportunity, or whether they perform a religious deed they should put full effort into it knowing that Allah, the Exalted, will support them and grant them success, sooner or later.

***“...And ask Allāh of His bounty...”***

In a Hadith found in Jami At Tirmidhi, number 3371, the Holy Prophet Muhammad, peace and blessings be upon him, advised that supplication is the essence of worship.

This is because it is a practical demonstration of humility and one's servant hood to Allah, the Exalted, as it is befitting for the servant to ask from the Master.

It is important to know that according to a Hadith found in Jami At Tirmidhi, number 3604, every good supplication is accepted in three ways. It is either fulfilled, the equivalent reward is given in the hereafter or an equivalent evil is removed from one's life.

In chapter 40 Ghafir, verse 60, Allah, the Exalted, guarantees a response to all those who perform supplication. Therefore, one should always bear this in mind and persist in supplications.

*“And your Lord says, "Call upon Me; I will respond to you...”*

Even before supplicating one should ensure their earnings are lawful and what they consume is lawful. The Holy Prophet Muhammad, peace and blessings be upon him, has clearly warned in a Hadith found in Jami At Tirmidhi, number 2989, that the supplication of a person who earns and consumes the unlawful will never be accepted.

The first etiquette of supplication is that one should try to face the Qibla when supplicating. This was the tradition of the Holy Prophet Muhammad, peace and blessings be upon him. An example of this action is found in Sunan An Nasai, number 2899.

One should raise their hands begging Allah, the Exalted, to fulfill their desire as this was the practice of the Holy Prophet Muhammad, peace and blessings be upon him. This is confirmed in a Hadith found in Sahih Bukhari, number 1030.

In a Hadith found in Jami At Tirmidhi, number 3556, the Holy Prophet Muhammad, peace and blessings be upon him, advised that Allah, the Exalted, is too shy and generous to turn away a beggar empty handed who raises their hands to Him.

One should begin and conclude their supplication by first praising Allah, the Exalted, and then sending blessings upon the Holy Prophet Muhammad, peace and blessings be upon him. This has been advised in a Hadith found in Sunan Abu Dawud, number 1481.

In fact, as mentioned in a Hadith found in Jami At Tirmidhi, number 486, a person's supplication remains suspended between the Heavens and the Earth until they send blessings upon the Holy Prophet Muhammad, peace and blessings be upon him.

One should praise Allah, the Exalted, with phrases mentioned in the Holy Quran or the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him. The beautiful names of Allah, the Exalted, are found extensively throughout these divine teachings and should be utilised. For example, chapter 59 Al Hashr, verse 24:

*"He is Allah, the Creator, the Producer, the Fashioner; to Him belong the best names..."*

The best supplications are found in the Holy Quran and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, and therefore should be used. For example, chapter 14 Ibrahim, verse 41:

*"Our Lord, forgive me and my parents and the believers the Day the account is established."*

But it is absolutely acceptable to supplicate for specific things as long as they are lawful.

As advised in the Holy Quran one should supplicate to Allah, the Exalted, with humility hoping for His mercy and in fear of His greatness. Chapter 7 Al A'raf, verse 56:

*“...And invoke Him in fear and aspiration...”*

It is vital to supplicate with enthusiasm full well believing Allah, the Exalted, will fulfil one's needs. In addition, as advised in a Hadith found in Jami At Tirmidhi, number 3479, Allah, the Exalted, does not respond to someone who supplicates while heedless or distracted.

The Holy Prophet Muhammad, peace and blessings be upon him, has advised in a Hadith found in Jami At Tirmidhi, number 3505, that when the following verse of the Holy Quran is recited the supplication is always accepted. Chapter 21 Al Anbiya, verse 87:

*“...There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers.”*

One should seal their supplication with the word, Ameen, as this ensures its acceptance. This has been advised in a Hadith found in Sunan Abu Dawud, number 938.

After the supplication is concluded it is a practice of the Holy Prophet Muhammad, peace and blessings be upon him, to wipe one's hands over their face. This is confirmed in a Hadith found in Sunan Abu Dawud, number 1492.

Finally, one should be persistent in supplicating as giving up is a hasty action which can lead to the supplication being unfulfilled. This warning is given in a Hadith found in Jami At Tirmidhi, number 3387.

One should make it a habit to remember Allah, the Exalted, in times of ease so that Allah, the Exalted, will help them in times of difficulty. This is advised in a Hadith found in Musnad Ahmad, number 2803. As advised in a Hadith found in Jami At Tirmidhi, number 3499, Allah, the Exalted, readily accepts the supplication made after the obligatory prayers and in the last part of the night. A Hadith found in Sahih Bukhari, number 6321, advises that in the last part of the night the divine descent occurs at which point Allah, the Exalted, calls out and responds to supplications. There is a Hadith found in Sunan Abu Dawud, number 521, which advises that the supplication between the two call to prayers is never rejected. The Holy Prophet Muhammad, peace and blessings be upon him, has declared that a Muslim is closest to Allah, the Exalted, while they are prostrating and they should therefore supplicate to Him at this time. This is confirmed in a Hadith found in Sunan An Nasai, number 1138. As mentioned in a Hadith found in Sunan Abu Dawud, number 1046, there is an hour during every Friday where Allah, the Exalted,



readily accepts supplications. When a fasting person breaks their fast their supplication is also accepted. This has been advised in a Hadith found in Sunan Ibn Majah, number 1753. One should ask the sick to supplicate for them as it has been advised in a Hadith found in Sunan Ibn Majah, number 1441, that their supplications are like the supplications of the Angels. The supplication made when drinking Zamzam water is always accepted. This has been advised in a Hadith found in Sunan Ibn Majah, number 3062. A Hadith found in Sunan Abu Dawud, number 2540, advises that the supplication at the time when it rains is accepted. A Hadith found in Sunan Abu Dawud, number 1534, encourages people to supplicate for others in their absence as they are readily accepted. If one is facing any form of oppression they should supplicate to Allah, the Exalted, as they will be accepted. This has been advised in a Hadith found in Jami At Tirmidhi, number 1905. This same Hadith advises that the supplication of the traveller is never rejected. Finally, one should encourage their parents to supplicate for them as they are readily accepted. This is supported by a Hadith found in Sunan Ibn Majah, number 3862.

Some do not regularly supplicate to Allah, the Exalted, as they claim that He is All Aware and requires no one to inform Him of their desires. Even though, this is a fact it is better to supplicate as this is the tradition of all the Holy Prophets, peace be upon them all, and has been advised in the Holy Quran. Chapter 40 Ghafir, verse 60:

*“And your Lord says, “Call upon Me; I will respond to you.” Indeed, those who disdain My worship will enter Hell [rendered] contemptible.”*

Supplicating is an excellent way to demonstrate one's humility and servanthood to Allah, the Exalted. In fact, as mentioned in a Hadith found in Jami At Tirmidhi, number 3370, nothing is more honourable to Allah, the Exalted, than supplication. Finally, Allah, the Exalted, becomes angry when a person does not supplicate to Him as it may indicate they believe they are independent of Allah, the Exalted, which is not true. This is confirmed in a Hadith found in Jami At Tirmidhi, number 3373.

***“...And ask Allāh of His bounty...”***

This verse is connected to chapter 47 Muhammad, verse 7:

*“O you who have believed, if you support Allah, He will support you and plant firmly your feet.”*

This verse means that if one aids Islam then Allah, the Exalted, will help them in both worlds. It is strange how countless people desire the help of Allah, the Exalted, yet do not fulfil the first part of this verse through the sincere obedience of Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. The excuse most people give is that they do not have time to perform righteous deeds. They desire the help of Allah, the Exalted, yet will not make time to do the things which please Him. Does this make sense? Those who do not fulfil the obligatory duties and then expect the aid of Allah, the Exalted, in their moment of need are quite foolish. And those who do fulfil the obligatory duties yet refuse to go beyond them will find that the aid they receive is limited. How one behaves is how they are treated. The more time and energy dedicated to Allah, the Exalted, the more support they will receive. It really is that simple.

A Muslim needs to understand that the majority of the obligatory duties, such as the five daily prayers, only takes a small amount of time in one's day. A Muslim cannot expect to barely dedicate an hour a day to offering the obligatory prayers and then neglect Allah, the Exalted, for the rest of the day and still expect His continuous support through all difficulties. A

person would dislike a friend who treated them in such a manner. How then can one treat Allah, the Exalted, the Lord of the worlds, like this then?

Some only dedicate extra time to pleasing Allah, the Exalted, when they encounter a worldly problem then demand Him to fix it as if they done Allah, the Exalted, a favour by performing voluntary good deeds. This foolish mentality clearly contradicts servanthood to Allah, the Exalted. It is amazing how this type of person finds time to do all their other leisurely activities, such as spending time with family and friends, watching TV and attending social functions yet finds no time to dedicate to pleasing Allah, the Exalted. They cannot seem to find time to recite and adopt the teachings of the Holy Quran. They do not seem to find time to study and act on the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These people somehow find wealth to spend on their unnecessary luxuries yet seem to find no wealth to donate in voluntary charity.

It is important to understand that a Muslim will be treated according to how they behave. Meaning, if a Muslim dedicates extra time to please Allah, the Exalted, then they will find the support they need to journey through all difficulties safely. But if they fail to fulfil the obligatory duties or only fulfil them without dedicating any other time to pleasing Allah, the Exalted, then they will find a similar response from Allah, the Exalted. Put simply, the more one gives the more they shall receive. If one does not give much they should not expect much in return.

***“...And ask Allāh of His bounty...”***

This verse also indicates that a Muslim should not ask for specific worldly things as they do not know if it is good for them or not. Instead, they should ask for good on a general level and trust that whatever Allah, the Exalted, grants them is best for them even if they fail to see the wisdom behind what they experience.

Allah, the Exalted, is the One who is infinitely bountiful and bestows favours and blessings without recompense or external cause. He gives generously without being asked.

The Muslim who understands this divine name will always seek bounty and blessings from Allah, the Exalted, as they know the Bestower loves to be asked. This is confirmed in a Hadith found in Jami At Tirmidhi, number 3571. But it is important to note, the one who seeks bounty from the Bestower should know it is not gained through His disobedience. Any worldly blessings obtained through the disobedience of Allah, the Exalted, will only become a burden for its possessor in both worlds. A Muslim should instead strive to obtain beneficial blessings from the Bestower by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. When a Muslim truly understands that all blessings have been given by the Bestower they will show true gratitude to Him. This is when one uses all the blessings they possess according to the pleasure of Allah, the Exalted. This leads to an increase in blessings. Chapter 14 Ibrahim, verse 7:

*“And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]...”*

A Muslim should act on this divine name by bestowing the blessings they have been given to others for the pleasure of Allah, the Exalted. The one who gives to others will be given more than they could have ever imagined. Chapter 2 Al Baqarah, verse 245:

*“Who is it that would loan Allah a goodly loan so He may multiply it for him many times over? And it is Allah who withholds and grants abundance, and to Him you will be returned.”*

***“...And ask Allāh of His bounty...”***

It is important for Muslims to recognize why their worship Allah, the Exalted, as this reason can be a cause for an increase in obedience to Allah, the Exalted, or in some cases it can lead to disobedience. When one worships Allah, the Exalted, in order to gain lawful worldly things from Him they run the risk of becoming disobedient to Him. This type of person has been mentioned in the Holy Quran. Chapter 22 Al Hajj, verse 11:

*“And of the people is he who worships Allah on an edge. If he is touched by good, he is reassured by it; but if he is struck by trial, he turns on his face [to disobedience]. He has lost [this] world and the Hereafter. That is what is the manifest loss.”*

As they obey Allah, the Exalted, in order to receive worldly blessings the moment they fail to receive them or encounter a difficulty they often become angered which turns them away from the obedience of Allah, the Exalted. These people often obey and disobey Allah, the Exalted, according to the situation they are facing which in reality contradicts true servanthood to Allah, the Exalted.

Even though, desiring lawful worldly things from Allah, the Exalted, is acceptable in Islam yet, if one persists with this attitude they may become like those mentioned in this verse. It is far better to worship Allah, the Exalted, in order to be saved in the hereafter and obtain Paradise. This person is unlikely to alter their behaviour when

encountering difficulties. But the highest and best reason is to obey Allah, the Exalted, simply because He is their Lord and the Lord of the universe. This Muslim, if sincere, will remain steadfast in all situations and through this obedience they will be granted both worldly and religious blessings which outstrip the worldly blessings the first type of person would ever receive.

To conclude, it is important for Muslims to reflect on their intention and if necessary correct it so that it encourages them to remain firm on the obedience of Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience, in all situations.



***“...Indeed Allāh is ever, of all things, Knowing.”***

Allah, the Exalted, is All Knowing as nothing escapes His knowledge whether in the Heavens or the Earth whether visible or not. The knowledge of Allah, the Exalted, has no limit, it has no beginning and no end and it is innate meaning, no one gave it to Him. Every creation which possesses knowledge has been granted it by none other than Allah, the Exalted. The knowledge of the creation is limited and has a beginning. Allah, the Exalted, is fully aware of one's outer and inner beings at all time.

The Muslim who understands this divine name will refrain from sins both outward and inward rightfully believing Allah, the Exalted, knows all this and will hold them accountable for their actions. In addition, they will not stress about worldly issues understanding that Allah, the Exalted, is fully aware of them and will respond to them at the right time.

A Muslim should act on this divine name by striving to gain and act on useful knowledge both worldly and religious which is the path of piety. This is the true inheritor of the Holy Prophets, peace be upon them, which has been indicated in a Hadith found in Sunan Ibn Majah, number 223.

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