

# Hope, Trust & Provision

**PodSeries - Vol 414**



**Achieve Noble Character**

**Hope, Trust & Provision**

**ShaykhPod Books**

**Published by ShaykhPod Books, 2024**

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Hope, Trust & Provision

**Second edition. March 22, 2024.**

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# Table of Contents

[Table of Contents](#)

[Acknowledgements](#)

[Compiler's Notes](#)

[Introduction](#)

[Hope, Trust & Provision](#)

[Hope - 1](#)

[Hope - 2](#)

[Hope - 3](#)

[Hope - 4](#)

[Hope - 5](#)

[Trusting in Allah \(SWT\) - 1](#)

[Trusting in Allah \(SWT\) - 2](#)

[Trusting in Allah \(SWT\) - 3](#)

[Trusting in Allah \(SWT\) - 4](#)

[Trusting in Allah \(SWT\) - 5](#)

[Trusting in Allah \(SWT\) - 6](#)

[Trusting in Allah \(SWT\) - 7](#)

[Trusting in Allah \(SWT\) - 8](#)

[Trusting in Allah \(SWT\) - 9](#)

[Provision - 1](#)

[Provision - 2](#)

[Provision - 3](#)

[Provision - 4](#)

[Provision - 5](#)

[Over 400 Free eBooks on Good Character](#)

[Other ShaykhPod Media](#)

## **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](mailto:ShaykhPod.Books@gmail.com).

## Introduction

The following short book discusses Three Aspects of Noble Character: Hope, Trusting in Allah, the Exalted and Provision.

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 the 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.



## **Hope, Trust & Provision**

### **Hope - 1**

In a Hadith found in Jami At Tirmidhi, number 2459, the Holy Prophet Muhammad, peace and blessings be upon him, described the difference between true hope in the mercy of Allah, the Exalted, and wishful thinking. True hope is when one controls their soul by avoiding the disobedience of Allah, the Exalted, and actively struggles for preparing for the hereafter. Whereas, the foolish wishful thinker follows their desires and then expects Allah, the Exalted, to forgive them and fulfill their wishes.

It is important for muslims not to confuse these two attitudes so that they avoid living and dying as a wishful thinker, as this person is highly unlikely to succeed in this world or the next. Wishful thinking is like a farmer who fails to prepare the land for planting, fails to plant seeds, fails to water the land and then expects to harvest a huge crop. This is plain foolishness and this farmer is highly unlikely to succeed. Whereas, true hope is like a farmer who prepares the land, plants seeds, waters the land and then hopes Allah, the Exalted, will bless them with a huge harvest. The key difference is that the one who possesses true hope will actively strive to obey 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. And whenever they slip up they sincerely repent. Whereas, the wishful thinker will not actively strive in obeying Allah, the Exalted, and instead follow their

desires and still expect Allah, the Exalted, to forgive them and fulfill their wishes.

Muslims must therefore learn the key difference so that they can abandon wishful thinking and instead adopt true hope in Allah, the Exalted, which always leads to nothing except good and success in both worlds. This has been indicated in a Hadith found in Sahih Bukhari, number 7405.

A specific type of wishful thinking which affected the past nations and even the muslim nation is when a person believes that they can ignore the commands and prohibitions of Allah, the Exalted, and somehow someone on the Day of Judgement will intercede for them and save them from Hell. Even though the intercession of the Holy Prophet Muhammad, peace and blessings be upon him, is a fact and has been discussed in many Hadiths, such as the one found in Sunan Ibn Majah, number 4308, none the less even with his intercession some muslims, whose punishment will be reduced by it, will still enter Hell. Even a single moment in Hell is truly unbearable. So one should abandon wishful thinking and instead adopt true hope by practically striving in the obedience of Allah, the Exalted.

The Devil convinces those who do not believe in Judgement Day that even if it occurs, they will make peace with Allah, the Exalted, on that day by claiming that they were not so bad as they avoided major crimes such as murder. They have convinced themselves that their pleas will be accepted and they will be sent to Paradise even though they disbelieved in Allah, the Exalted, during their lives on Earth. This is incredibly foolish as Allah, the Exalted, will not treat the person who believed in Him and tried to obey Him

like the one who disbelieved in Him. A single verse has erased this type of wishful thinking. Chapter 3 Alee Imran, verse 85:

*“And whoever desires other than Islām as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers.”*

Finally, a Muslim should not adopt wishful thinking by believing that as they are a muslim, they will enter Paradise some day, even if they must enter Hell first, as a consequence of their sins. No one is guaranteed to leave this world with their faith. The one who abandons sincerely obeying Allah, the Exalted, is in great danger of leaving this world without their faith. It is important to understand that faith is like a plant which must be nourished and taken care of, through the sincere obedience of Allah, the Exalted. When the plant of faith is neglected it may well die, leaving one with nothing to ensure their success in both worlds.

## Hope - 2

In a long divine Hadith found in Sahih Bukhari, number 7405, Allah, the Exalted, advises that He acts and treats His servant according to their perception of Him. This means if a muslim has good thoughts and expects good from Allah, the Exalted, He in turn will not disappoint them. Similarly, if a person harbours negative thoughts about Allah, the Exalted, such as believing they will not be forgiven then Allah, the Exalted, may act according to their belief.

It is important to note, there is a vast difference between true hope in Allah, the Exalted, which this Hadith refers to, and wishful thinking. Wishful thinking is when one fails to strive in the obedience of 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, thereby misusing the blessings they have been granted and still expects Allah, the Exalted, to forgive them and grant them mercy in both worlds. This is not true hope, it is merely wishful thinking. This is like a farmer who fails to plant any seeds, fails to water their crop and still hopes to reap a large harvest. True hope is when one strives to obey Allah, the Exalted, and whenever they slip up, they sincerely repent and then hope for the mercy and forgiveness of Allah, the Exalted. This is like a farmer who plants seeds, waters their crop, dedicates effort to keeping the crop healthy and then hopes for a large harvest. The Holy Prophet Muhammad, peace and blessings be upon him, has summarised this explanation in a Hadith found in Jami At Tirmidhi, number 2459.

Generally speaking, a muslim should harbour more fear of Allah, the Exalted, during their life, as it prevents sins which is superior to hope which inspires one to perform righteous deeds especially, the voluntary type. But during periods of illness and difficulty and especially at the time of death, a muslim should have nothing but hope in the mercy of Allah, the Exalted, even if they have spent their life disobeying Him, as this has specifically been commanded by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sahih Muslim, number 2877.

## Hope - 3

I had a thought which I wanted to share. I was pondering over a common thing many people do namely, placing hope in people. The problem with this attitude is that as people are not Angels they are bound to make mistakes and fall short of people's expectations and hopes. In addition, as times change and each person progresses along their own path, which is separate from the path of all others, it will cause them to become preoccupied with their own things, such as their responsibilities. This change often causes them to let down the people who place hope in them even if they do not mean to do this. Hoping in people who are not perfect will generally lead to disappointment. A common example of this especially, in the Asian community, is when parents place hope in their children. They hope that their children will choose the path in life they advise them to and hope their children will make taking care of their parents their ultimate priority. Even though, children should definitely take care of their parents as this is their duty, parents should not place their hope in them as this can often result in disappointment. People should instead fulfil their duties to Allah, the Exalted, and towards people as Allah, the Exalted, has commanded, and then place hope in Allah, the Exalted. A Muslim should never forget that the source of all help is Allah, the Exalted, and the creation are only a means. The source can still help them even without the means they have in mind if He so chooses. But the means by themselves cannot help without the Source. If Muslims place their focus and hope on the means then they will be disappointed. But if they place it on the Source then nothing can prevent them from gaining the support of Allah, the Exalted.

So it is important for Muslims to place their hope in the correct place which must be supported by obedience to Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and by facing destiny with patience, then they will find the peace of mind and satisfaction they desire in both worlds.

## Hope - 4

I read a news article a while ago, which I wanted to briefly discuss. It reported on the funeral of a muslim who openly and persistently committed major sins. Even though there is no doubt that the mercy of Allah, the Exalted, is infinite and can overcome all sins and giving up hope in the infinite mercy of Allah, the Exalted, is defined as unbelief in chapter 12 Yusuf, verse 87:

*"...Indeed, no one despairs of relief from Allah except the disbelieving people."*

Yet, none the less it is extremely important for muslims to understand a fact. A muslim has not been guaranteed to leave this world with their faith meaning, a muslim is in danger of dying as a non-muslim. This is the greatest loss. If this happens it does not take a scholar to conclude where this person will reside in the hereafter. This can occur when a muslim persists on sins, especially major sins, such as drinking alcohol and failing to offer their obligatory prayers, and reaches their end without sincerely repenting from their sins. This is the reason why muslims must sincerely repent from all their sins and strive to fulfil all their obligatory duties, as this is a task they can undoubtedly fulfil. Chapter 2 Al Baqarah, verse 286:



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

They should not be fooled into believing they possess hope in the mercy of Allah, the Exalted. As true hope in the mercy of Allah, the Exalted, is supported by obedience to Allah, the Exalted, through actions. This involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Failing to do this and then expecting the mercy and forgiveness of Allah, the Exalted, is not hope in His mercy, it is merely wishful thinking, which has no weight or significance in Islam. This has been clearly warned by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Jami At Tirmidhi, number 2459.

## Hope - 5

I had a thought, which I wanted to share. In this world a person possesses many different hopes and many different fears. As a result, people use the resources they were granted in order to obtain their hopes and avoid their fears. But the strange thing is that on Judgement Day these fears and hopes will vanish and no one will give a second thought about them, except for the single fear of Hell and hope for Paradise. It is this reality that the Companions, may Allah be pleased with them, understood and was a major reason why they lived the way they did. They knew that all one's worldly fears and hopes will be reduced to just one fear and one hope on Judgement Day, so as a result they made their hopes and fears into one hope and one fear, while they were still living on Earth. This ensured they used the worldly blessings and resources they were granted in order to obtain their single hope of Paradise and to escape their single fear of Hell. This allowed them to obtain peace in this world and in the next. Chapter 16 An Nahl, verse 97:

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

This does not mean one should not fear or hope for anything other than Paradise and Hell. This discussion means, all the things they fear and hope for in this world must be rooted in the single fear of Hell and hope of

Paradise. In other words, all of one's fears and hopes must be directly connected to the single fear of Hell and single hope for Paradise. All other fears and hopes should be discarded, as they are unimportant in this world, even if this not obvious to a person, as they will be unimportant on Judgement Day. Behaving in this manner will increase one's comfort and peace in this world and ensure they are adequately prepared for escaping their single fear of Hell and obtaining their single hope for Paradise, in the hereafter.

## Trusting in Allah (SWT) - 1

In a Hadith found in Jami At Tirmidhi, number 2344, the Holy Prophet Muhammad, peace and blessings be upon him, advised that if people truly trusted Allah, the Exalted, He would provide for them just like He provides for birds. They leave their nests hungry in the morning and return in the evening satisfied.

Truly trusting in Allah, the Exalted, is something which is felt in the heart but is proven through the limbs meaning, when one sincerely obeys 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. Chapter 65 At Talaq, verse 3:

*“...And whoever relies upon Allah - then He is sufficient for him...”*

The aspect of trust which is internal involves firmly believing that only Allah, the Exalted, can provide one with beneficial things and protect them from harmful things both in worldly and religious matters. A muslim understands that the source of giving, withholding, harming or benefiting is none other than Allah, the Exalted. A Muslim truly believes that everything that occurs within their life, which Allah, the Exalted, alone decides, is best for everyone involved, even if this is not obvious to them and others. 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.”*

It is important to note, that truly trusting in Allah, the Exalted, does not mean one should abandon using the means which Allah, the Exalted, has provided, such as medicine. As the main Hadith under discussion clearly mentions that the birds leave their nests actively searching for provision. When one uses the strength and means provided by Allah, the Exalted, according to the teachings of Islam, they are undoubtedly obeying and relying on Him. This is in fact, the outward element of trusting in Allah, the Exalted. This has been made clear in many verses and Hadiths. Chapter 4 An Nisa, verse 71:

*“O you who have believed, take your precaution...”*

In reality, the outward activity is a tradition of the Holy Prophet Muhammad, peace and blessings be upon him, and trusting Allah, the Exalted, inwardly is the inward state of the Holy Prophet Muhammad, peace and blessings be upon him. One should not abandon the outward tradition even if they possess the inward state of trust.

Actions and using the means provided by Allah, the Exalted, is an aspect of trusting Him. In this respect, actions can be split into three categories. The first are those actions of obedience which Allah, the Exalted, commands Muslims to do so that they can obtain peace and

success in both worlds. Abandoning these actions while claiming trust that Allah, the Exalted, will grant one peace and success is simply wishful thinking and has no value in Islam.

The second type of actions are those means which Allah, the Exalted, has created in this world in order for people to live in it safely, such as eating when hungry, drinking when thirsty and wearing warm clothes in cold weather. A person who abandons these and causes harm to themselves is blameworthy. However, there are some people who have been provided special strength by Allah, the Exalted, so that they can avoid these means without harming themselves. For example, the Holy Prophet Muhammad, peace and blessings be upon him, used to fast for days on end uninterrupted but forbade others from doing the same, as Allah, the Exalted, provided for him directly without the need for food. This is confirmed in a Hadith found in Sahih Bukhari, number 1922. The Holy Prophet Muhammad, peace and blessings be upon him, prayed for the fourth rightly guided Caliph Ali Bin Abu Talib, may Allah be pleased with him, so that he would not feel excess cold or heat. This is confirmed in a Hadith found in Sunan Ibn Majah, number 117. Therefore, if a person turns away from these means but is provided with the strength to endure without failing in their duties to Allah, the Exalted, and people, then it is acceptable otherwise it is blameworthy.

The third type of actions in respect to trusting in Allah, the Exalted, are those things which have been set as a customary practice which Allah, the Exalted, sometimes breaks for certain people. An example of this are the people who become cured of illnesses without the need of medicine. This is quite common especially in poorer countries where medicine is difficult to obtain. This is linked to a Hadith found in Sunan Ibn Majah, number 2144, which advises that no person will die until they utilize every ounce of their provision which was allocated to them, which according to another Hadith found in Sahih Muslim, number 6748, was

over fifty thousand years before Allah, the Exalted, created the Heavens and the Earth. So the one who truly realises this Hadith, might not seek provision actively, knowing that what was allocated to them so long ago cannot miss them. So for this person the customary means of obtaining provision, such as obtaining it through a job, is broken by Allah, the Exalted. This is a high and rare rank. Only the one who can behave in such a manner without complaining or panicking nor expecting things from people is free of blame if they choose this path. It is important to note, that the Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Sunan Abu Dawud, number 1692, that it is a sin for a person to fail in providing for their dependents, even though they may be on this high rank.

Though it is important to note that using the means one has been granted, according to the teachings of Islam, is far better than abandoning them, as nothing is superior to the way of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 3 Alee Imran, verse 31:

*“Say, [Prophet Muhammad, peace and blessings be upon him], “If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins...””*

Having real trust in Allah, the Exalted, leads to being content with destiny. Meaning, whatever Allah, the Exalted, chooses for one, they accept without complaint and without desiring things to change, as they firmly trust that Allah, the Exalted, only chooses the best for His servants. 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.”*

To conclude, it is best to follow the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, by using the lawful means one has been granted according to the teachings of Islam, firmly believing they are from Allah, the Exalted, and trust internally that only what Allah, the Exalted, decides will occur, which is undoubtedly the best choice for each person involved, whether they observe and realise this or not.



## **Trusting in Allah (SWT) - 2**

In a Hadith found in Sahih Bukhari, number 5705, the Holy Prophet Muhammad, peace and blessings be upon him, advised that 70,000 muslims will enter Paradise without reckoning and described their characteristics.

The first characteristic is that they do not treat themselves with spiritual incantations. This is when one recites words connected to the Holy Quran or the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, and blows over themselves or others in order to treat a sickness or problem. This method is completely lawful according to many Hadiths, such as the one found in Sahih Bukhari, number 5741. The unlawful type is when one uses satanic words. Even though, lawful incantations are permissible unfortunately, some muslims become so engrossed and attached to them that they depend and trust more in them than they trust in Allah, the Exalted. Meaning, they almost behave they will only become cured if they do an incantation, as if the power to heal lies in it. This belief contradicts true trust in Allah, the Exalted, as in reality, the source of everything is Allah, the Exalted, alone. He only chooses to cure some people through means, such as conventional medicine or incantations. A muslim should never rely so much on incantations, believing without them a successful outcome is not possible. This is similar to the one who recites spiritual exercises believing if they fail to do so they will not be protected from illness and misfortune or they believe they can somehow change one's destiny, which is completely untrue. Allah, the Exalted, protects people and He can do so with or without spiritual exercises. Meaning, He is not dependent on anything to achieve something. One must instead sincerely obey Allah, the Exalted, by using the means He has provided them, such as medicine, according to Islamic teachings and rely on Allah, the Exalted, to choose the best outcome for them in every

situation. No other has any control in deciding what occurs and should therefore not be feared. Chapter 9 At Tawbah, verse 51:

*"Say, "Never will we be struck except by what Allāh has decreed for us; He is our protector." And upon Allāh let the believers rely."*

In addition, engrossing oneself in spiritual incantations often leads to a worse illness than they originally feared namely, paranoia. Paranoia causes one to think negatively about Allah, the Exalted, and people. This only leads to weakness of faith and damaging one's relationships with others.

In addition, the primary goal of Islamic teachings is the practical obedience of Allah, the Exalted, not performing incantations. A muslim can use lawful incantations but it is best to understand that the source of help is Allah, the Exalted, and nothing can prevent His help nor aid them if He decides something else for them.

Another issue with depending too much on spiritual exercises, such as incantations, is that when these people face difficulties instead of firstly observing themselves and their behaviour to see if they need to change it for the better and to remain steadfast on the obedience of Allah, the Exalted, patiently waiting for relief, they turn to uneducated and inexperienced people who claim to fix worldly things through spiritual exercises. As indicated earlier, these people only cause a muslim to adopt an illness which is far worse than their initial problem namely, paranoia. They convince muslims that their problems have either been

caused by supernatural creatures, such as jinns or by black magic which someone has used against them. Even though jinns do exist, it is very rare for them to affect people in their worldly matters. This causes muslims to become severely paranoid and superstitious over petty things and it even causes them to grow suspicious over their friends and relatives. This only leads to enmity and fractured relationships. It is important for muslims to strengthen their faith through gaining and acting on Islamic knowledge. This will prevent them from turning to such foolish people who cannot even fix their own problems, let alone fix the problems of others. Strong faith will prevent paranoia affecting them as they will rely fully on Allah, the Exalted. Strong faith makes a muslim understand that even if the entire creation desired to harm them they will not be able to do so unless Allah, the Exalted, allowed it. Similarly, the entire creation could not benefit them unless Allah, the Exalted, willed it. And every case and situation only occurs according to a set and unchangeable plan namely, destiny. This has been advised throughout Islamic teachings, such as the far reaching Hadith found in Jami At Tirmidhi, number 2516.

Finally, engrossing oneself in spiritual exercises not rooted in Islamic teachings also encourages one to treat the treasury of Allah, the Exalted, like a shop where one buys worldly things from Allah, the Exalted, in exchange for some spiritual exercises. This is a highly disrespectful and insincere attitude to adopt, as the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, are not credit cards which can be used to purchase worldly things, such as a child or a visa. One must instead know their place and behave as a sincere slave of Allah, the Exalted, and not act as a customer. They should sincerely obey Him by using the blessings He has granted them in ways pleasing to Him. One is allowed to ask for lawful worldly things from Allah, the Exalted, in a way endorsed by the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, but must avoid other ways, as it leads to misusing the two sources of guidance and adopting a customer type attitude towards Allah, the Exalted.

To conclude, a muslim should fulfill the primary goal of Islamic teachings by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and face destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and then rely on Allah, the Exalted, to aid them in all situations.

The next characteristic mentioned in the main Hadith under discussion is that these muslims do not believe or are influenced by omens.

A Hadith found in Imam Bukhari's, Adab Al Mufrad, number 909, warns against paying attention to bad omens, as behaving in this manner is like associating something to Allah, the Exalted, meaning, polytheism.

Paying attention to evil omens means that it affects one's behaviour and actions. Even though black magic and the evil eye are real, it is important to understand that nothing in the universe from the fluttering of a leaf to the Sun rising occurs without the choice and will of Allah, the Exalted. Therefore, a muslim should remain steadfast by not bothering with evil omens or fearing witches and wizards as they cannot cause something which Allah, the Exalted, has not willed from occurring. Instead, one should remain steadfast on the obedience of Allah, the Exalted, by using the blessings they have been granted in ways pleasing to Him, and continue with their lawful actions and choices and only seek protection from evil things according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, while fully trusting in the support and overpowering choice and decree of Allah, the Exalted.

## Trusting in Allah (SWT) - 3

I had a thought which I wanted to share. It is important for Muslims to firmly believe that they will not intensely miss anything they give up for the sake of Allah, the Exalted, whether the thing is unlawful or lawful but unnecessary. One should not fall for the whisperings of the Devil by believing otherwise as he has made it his mission to misguide people. For example, whenever a Muslim is inspired to donate charity the Devil quickly warns and frightens them with poverty which in many cases causes a Muslim to change their mind even though they fully believe they will not become poor donating some of their wealth. Chapter 2 Al Baqarah, verse 268:

*“Satan threatens you with poverty and orders you to immorality, while Allah promises you forgiveness from Him and bounty. And Allah is all-Encompassing and Knowing.”*

A Muslim should act on the other half of this verse and instead trust that Allah, the Exalted, will replace the thing they give up for His sake with something much better. Those who have experienced this know the truth of this statement but those who have not must review history and observe how those who gave things up for the sake of Allah, the Exalted, succeeded in both worlds. For example, the grandson of the Holy Prophet Muhammad, peace and blessings be upon him, namely, Imam Hasan Bin Ali, may Allah be pleased with him, gave up authority in order to save the lives of countless people for the sake of Allah, the Exalted. His action had in fact been prophesied in a Hadith found in Sahih Bukhari, number 3629. In exchange Allah, the Exalted, granted him blessings and reward far beyond any position of authority could give

him. For example, he has been declared the leader of the youth of Paradise in a Hadith found in Jami At Tirmidhi, number 3768. It is as if he gave up leadership in this world and was granted a greater authority in the next world.

As long as a Muslim is sincere in their action Allah, the Exalted, will replace what they give up for His sake with something much better. 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?...”*

## **Trusting in Allah (SWT) - 4**

I had a thought which I wanted to share. It is strange how some Muslims have adopted an attitude whereby they use reliance on Allah, the Exalted, as an excuse to be lazy on those matters which contradict their desires. For example, when these Muslims are told to gain and act on Islamic knowledge so that they correctly obey Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience, they boldly reply that Allah, the Exalted, is All Merciful and All Forgiving so they hope He will forgive them even if they do not strive in His obedience. Even though Allah, the Exalted, is All Merciful and All Forgiving He has set a system in this universe which requires one to act if they desire to achieve success.

In addition, if they are so certain on the divine attributes of mercy and forgiveness why do they fail to show the same level of reliance on His divine attribute of being the Provider? Meaning, the One who has allocated the provision to the entire creation over fifty thousand years before He created the Heavens and the Earth. This is confirmed in a Hadith found in Sahih Muslim, number 6748. Why do they not relax at home without claiming benefits or earning through a job in order to obtain their provision and simply rely on Allah, the Exalted, to provide for them the same way they rely on His forgiveness without striving for it? This cherry picking attitude proves their laziness and real incorrect intention. They do not rely on Allah, the Exalted, at all. This attitude must change before one's time comes so that they instead actively obey Allah, the Exalted, and rely internally on His forgiveness and mercy. Only then will a Muslim achieve true success in both worlds.

## **Trusting in Allah (SWT) - 5**

I had a thought which I wanted to share. I was pondering over a common problem found amongst Muslims. When some face difficulties instead of firstly observing themselves and their behaviour to assess whether they need to change for the better and remain steadfast on the obedience of Allah, the Exalted, patiently waiting for relief they instead turn to uneducated and inexperienced people who claim to fix worldly things through spiritual means. These people only cause a Muslim to adopt an illness which is far worse than their initial problem namely, paranoia. These people convince Muslims that their problems have either been caused by supernatural creatures, such as jinns, or by black magic which someone has used against them. Even though jinns do exist it is very rare for them to affect people in their worldly matters. This incorrect advice causes Muslims to become severely paranoid and superstitious over petty things and it even causes them to grow suspicious over their friends and relatives. This only leads to enmity and fractured relationships. This attitude will also damage one's faith in Allah, the Exalted, as they will be advised in many cases to do things which are not advised in the Holy Quran or the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

It is important for Muslims to strengthen their faith through gaining and acting on Islamic knowledge. This will prevent them turning to such foolish people who cannot even fix their own problems let alone fix the problems of others. Strong faith will prevent paranoia affecting them as they will fully rely on Allah, the Exalted, in all situations. Strong faith allows a Muslim to understand that even if the entire creation desired to harm them they will not be able to do so unless Allah, the Exalted, allowed it. Similarly, the entire creation cannot benefit them unless Allah, the Exalted, wills it. And every case and situation only occurs according



to a set and unchangeable plan namely, destiny. This has been advised throughout the Holy Quran and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, such as the far reaching Hadith found in Jami At Tirmidhi, number 2516.

To conclude, a Muslim when encountering a problem should firstly assess their own behaviour and rectify it if necessary and then remain obedient to Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience and avoid further problems in the form of paranoia by avoiding people who claim to fix worldly problems in spiritual ways.

## **Trusting in Allah (SWT) - 6**

I had a thought which I wanted to share. Muslims often question how they can build up and strengthen their trust in Allah, the Exalted, especially during difficulties. One of the main ways of doing this is through the sincere obedience of Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. This is because the one who is disobedient to Allah, the Exalted, will always believe Allah, the Exalted, will not help them which in turn weakens their trust in Him. Whereas, the obedient Muslim will firmly believe that as they have fulfilled their duties Allah, the Exalted, will definitely respond to them in their moment of need which in turn strengthens their trust in Allah, the Exalted.

In addition, a Hadith found in Sahih Bukhari, number 7405, advises that Allah, the Exalted, responds to a person according to their perception of Him. The disobedient person will always have negative thoughts about Allah, the Exalted, because of their disobedience. Whereas, an obedient Muslim will always have positive thoughts about Allah, the Exalted, because of their obedience. This thinking can weaken or strengthen a Muslim's trust in Allah, the Exalted. The obedient Muslim trusts that if they fulfilled their side of a business contract their business partner would do the same. Similarly, an obedient Muslim trusts that as they through the mercy of Allah, the Exalted, have fulfilled their duties Allah, the Exalted, will fulfil His promises by aiding them throughout their life especially, through difficulties. Whereas, the one who does not fulfil their side of a business contract would not trust or hope that their business partner will fulfil their side. Similarly, a disobedient person would not trust that Allah, the Exalted, would aid them as they failed to fulfil their duties.

To conclude, having and building trust in Allah, the Exalted, is directly linked to His obedience. The more one is obedient the more they will trust in Him. The less they are obedient they less they will trust in Him.

## Trusting in Allah (SWT) - 7

I read a news article a while ago, which I wanted to briefly discuss. It reported on the Corona Virus and how fast it is spreading across the world. It is important for muslims to understand that Islam teaches muslims to achieve true trust in Allah, the Exalted, by utilizing the means He has created in a balanced way and then trust that the outcome Allah, the Exalted, chooses is best for them. In the case of the Corona Virus, muslims should take reasonable precautions, such as good hygiene, without going overboard, such as wearing a hazmat suit in public. But they should trust and understand a fact namely, only the things which Allah, the Exalted, decrees can affect them. Meaning, if Allah, the Exalted, wills some benefit for someone, the entire creation put together cannot prevent them from gaining it. And if Allah, the Exalted, desires to afflict someone with something, such as an illness, the entire creation put together cannot save them from it. This has been made clear in Islamic teachings, such as the Hadith found in Jami At Tirmidhi, number 2516. Chapter 6 Al An'am, verse 17:

*“And if Allah should touch you with adversity, there is no remover of it except Him. And if He touches you with good - then He is over all things competent.”*

Islam teaches a balanced approach whereby one takes reasonable precautions which Allah, the Exalted, has created and provided them with but trusts that what Allah, the Exalted, has decreed is inevitable and best for them, even if they fail to observe the wisdoms behind it. This attitude and belief prevents paranoia and stress. 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.”*

In addition, the rapid spread of this virus should encourage muslims to sincerely repent to Allah, the Exalted, and strive in His obedience 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. And they should especially fulfil their duty of kindly commanding good and forbidding evil according to their knowledge. This is because the Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Sunan Ibn Majah, number 4019, that when immorality becomes widespread and public, people will be afflicted with new diseases which never occurred before them.

## **Trusting in Allah (SWT) - 8**

I read a news article a while ago, which I wanted to briefly discuss. It reported on the different aspects of the universe, such as the Sun, planets and other things. At one point in history Earth seemed to be the only significant thing in the universe. But with the passing of time and scientific advancements, it was discovered that Earth is in fact only a drop in a vast ocean namely, the universe. It is important for muslims to understand these scientific teachings as it inspires one to adopt good characteristics, such as trust in the infinite power of Allah, the Exalted. When a muslim faces difficulties and questions the help of Allah, the Exalted, they should ponder over the size of the universe and how many creatures exist in it. The Earth is a single planet in a solar system which is made up of many planets and a star. Many solar systems make up a galaxy. Many galaxies make up the universe. A muslim firmly believes that all these things were created and are sustained by Allah, the Exalted, without any partner or help. When a muslim reflects on this deeply, they should realise that if Allah, the Exalted, can sustain the entire universe without anything being deprived or falling out of sync, He can also take care of their issues and difficulties.

Provision is something people often stress about and in some cases, this stress even drives them to seek provision from unlawful sources. Whenever a muslim faces this stress, they should reflect on the universe and on the countless creations which Allah, the Exalted, provides continuous provision for. If He does this, why should one suspect He will not provide provision for a person who only needs a few things to sustain themselves? Taking a step back when facing difficulties and assessing these facts is an excellent way to remove stress and strengthen one's trust in Allah, the Exalted.

Teachings are found in the Holy Quran and in the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, such as the promise of Allah, the Exalted, to provide continuous provision to the creation. Chapter 29 Al Ankabut, verse 60:

*“And how many a creature carries not its [own] provision. Allah provides for it and for you...”*

But the truth of these teachings is also found in the creation, such as the universe. Chapter 3 Alee Imran, verse 190:

*“Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.”*

Therefore, it is important for muslims to firstly learn and act on the teachings of the divine scriptures and then reflect on the creation. This will lead to the strengthening of one's faith, which includes the strengthening of one's trust in Allah, the Exalted.

## Trusting in Allah (SWT) - 9

The Holy Prophet Muhammad, peace and blessings be upon him, indicated the infinite and absolute power and authority of Allah, the Exalted, in a Hadith found in Jami At Tirmidhi, number 2516. This Hadith advises that the entire creation cannot benefit a person if Allah, the Exalted, did not desire them to do so. Similarly, the entire creation together could not harm someone if Allah, the Exalted, did not desire them to. This means only what Allah, the Exalted, decides happens within the universe. It is important to note, that this advice does not indicate one should abandon using means, such as medicine, but it means that one can use the means as they have been created by none other than Allah, the Exalted, but they must understand that Allah, the Exalted, is the only One who decides the outcome of all things. For example, there are many sick people who take medicine and recover from their illness. But there are others who take medicine and do not recover. This indicates that another factor decides the end result namely, the will of Allah, the Exalted. Chapter 9 At Tawbah, verse 51:

*“Say, “Never will we be struck except by what Allah has decreed for us...”*

The one who understands this knows that anything that affected them could not have been avoided. And those things which missed them could never have been obtained.



It is important to note, that whatever the end result even if it is against a person's desire they should remain patient and truly believe Allah, the Exalted, has chosen the best for them even if they do not observe the wisdom behind the outcome. 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.”*

When one truly understands this truth they stop relying on the creation knowing they cannot innately harm or benefit them. Instead, they turn to Allah, the Exalted, seeking His support and protection through sincere obedience by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. This leads a muslim to trusting in Allah, the Exalted. It also encourages one to only fear Allah, the Exalted, as they know the creation cannot harm them without the will of Allah, the Exalted.

Recognising that all things which occur within one's life and the universe originate from Allah, the Exalted, is a part of understanding the Oneness of Allah, the Exalted. This is a topic which has no end and goes beyond only superficially believing that there is none worthy of worship except Allah, the Exalted. When this is fixed in one's heart then they only hope in Allah, the Exalted, knowing He is the only One who can help them. They will only submit and obey Allah, the Exalted, in all aspects of their life. In reality, a person only obeys another in order to receive protection from harm or gain some benefit. Only Allah, the Exalted, can grant this therefore only He

deserves to be obeyed and worshipped. If anyone chooses the obedience of another over the obedience of Allah, the Exalted, this shows they believe that this other can bring them some sort of benefit or protect them from harm. This is a sign of the weakness of their faith. The source of all things which occur is Allah, the Exalted, so muslims should only obey Him. Chapter 35 Fatir, verse 2:

*“Whatever Allah grants to people of mercy - none can withhold it; and whatever He withholds - none can release it thereafter...”*

It is important to note, that obeying a person which encourages the obedience of Allah, the Exalted, in reality is obeying Allah, the Exalted. For example, obeying the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 4 An Nisa, verse 80:

*“He who obeys the Messenger has obeyed Allah...”*

## **Provision - 1**

In a Hadith found in Sahih Muslim, number 6748, the Holy Prophet Muhammad, peace and blessings be upon him, advised that Allah, the Exalted, allocated all things, such as provision, to all creatures over fifty thousand years before He created the Heavens and the Earth.

It is important to understand that there are two aspects in respect to all situations, such as gaining one's provision. The first aspect is what Allah, the Exalted, has decided meaning, destiny; this will occur and nothing in creation can prevent this from occurring. As this is out of a person's hands, it makes no sense to stress over this aspect as they have no influence on destiny irrespective of what they or anybody else does. In addition, this provision includes the minimum a person needs to survive in this world. Meaning, as long as they are alive, a person will continue to receive their provision and nothing can stop them from receiving and utilising it, not even themselves.

The second aspect is one's own efforts. This aspect a person has full control over and they should therefore concentrate on this aspect by using the means they have been provided such as their physical strength to obey Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience, which they have no control over, according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This includes striving to gain lawful provision in order to fulfill their needs and the needs of their dependents while avoiding the unlawful, excess, waste and extravagance.

To conclude, a muslim should never waste time stressing over things they have no control or influence over. Instead, they should use the means they possess and act on those things which they have control over according to the teachings of Islam. A Muslim must avoid adopting an extreme mentality by either adopting laziness and relying on destiny to deliver their provision to them nor should they rely completely on their own efforts. The balance is to strive to earn lawful wealth according to the teachings of Islam and rely on the guarantee of Allah, the Exalted, as this reliance will prevent impatience and seeking wealth through unlawful means. This is what Allah, the Exalted, has commanded.

## **Provision - 2**

In a Hadith found in Sahih Bukhari, number 2072, the Holy Prophet Muhammad, peace and blessings be upon him, advised that no one has eaten anything better than from the earnings of their own hands.

It is important for muslims not to confuse laziness for trusting in Allah, the Exalted. Unfortunately, many muslims turn away from working a lawful occupation, go on social benefits and inhabit the Mosques claiming to trust in Allah, the Exalted, to provide for them. This is not trusting in Allah, the Exalted, at all. It is only laziness which contradicts the teachings of Islam. True trust in Allah, the Exalted, in respect to gaining wealth is to use the means Allah, the Exalted, provided a person, such as their physical strength, in order to obtain lawful wealth according to the teachings of Islam and then trust that Allah, the Exalted, will provide lawful wealth to them through these means. The aim of trusting in Allah, the Exalted, is not to cause one to give up using the means He has created, as this would make them useless, and Allah, the Exalted, does not create useless things. The purpose of trusting in Allah, the Exalted, is to prevent one from earning wealth through doubtful or unlawful means, as a muslim should firmly believe their provision, which includes wealth, was allocated to them over fifty thousand years before the creation of the Heavens and the Earth. This is confirmed in a Hadith found in Sahih Muslim, number 6748. This allocation cannot change under any circumstances. A muslim's duty is to strive in obtaining this through lawful means, which is the tradition of the Holy Prophets, peace be upon them. This has been indicated in a Hadith found in Sahih Bukhari, number 2072. Using the means provided by Allah, the Exalted, is an aspect of trusting in Allah, the Exalted, as He created them for this very purpose. A muslim should therefore not be lazy while claiming trust in Allah, the Exalted, by going on social benefits when they have the

means to earn lawful wealth through their own efforts and the means created and provided to them by Allah, the Exalted.

Finally, understanding and acting on the main Hadith also encourages one to become independent of relying on others to provide for them, such as the government or relatives. Instead, one should use the means provided to them by Allah, the Exalted, according to the teachings of Islam while fully believing their allocated lawful provision will reach them. This will ensure they trust in Allah, the Exalted, alone.

### **Provision - 3**

Allah, the Exalted, is the Creator and Allocator of provision to the entire creation which they need to preserve their physical and spiritual constitutions. In fact, according to a Hadith found in Sahih Muslim, number 6748, the provision of the entire creation was allocated over fifty thousand years before the creation of the Heavens and the Earth.

The one who understands this divine name will rely on Allah, the Exalted, to provide for them as He has planned for them before they were created. They will prove this reliance by striving to gain lawful provision as commanded by Allah, the Exalted, while refraining from anything which is unlawful and doubtful.

It is important to note that as people require physical provision in the form of food and drink. Similarly, the soul of a muslim requires provision also. This provision strengthens it and leads it to eternal bliss. This provision is in the form of sincere obedience to Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. The foundation of all this is gaining and acting on Islamic knowledge. Therefore, muslims should strive to gain this important provision of the soul as well as provision for their physical body. Two elements should be remembered in this respect. Do not exert unlawful and unnecessary efforts in gaining one's guaranteed provision. And do not misuse or waste the provision one gains.

A muslim, should act on this divine name by fulfilling their duty by providing for their dependents according to the teachings of Islam. This includes providing them with both physical and spiritual provision through education. A muslim should also do the same for the needy according to their capacity without fearing poverty for themselves. They should remember the Hadith found in Sunan Abu Dawud, number 4893, which advises that Allah, the Exalted, will fulfil the needs of the muslim who takes care of the needs of others.



## Provision - 4

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.”*

## **Provision - 5**

I had a thought, which I wanted to share. People often complain about getting mentally and physically exhausted when it comes to earning their lawful provision in order to fulfill their needs and responsibilities, such as providing for their dependents. It is important to understand that as long as a person lives in this world, their provision, meaning, the things they need to survive in this world has been guaranteed by Allah, the Exalted. In fact, He allocated the provision for the creation over 50,000 years before He created the Heavens and the Earth. This is confirmed in a Hadith found in Sahih Muslim, number 6748. Chapter 11 Hud, verse 6:

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

An aspect of this allotment includes the mental and physical energy needed to obtain one's provision. But the important thing to note is that the guaranteed provision is only the minimum required to survive in this world, there is no guarantee a person will get more than this minimum, even though most people do get more. This means, even though all people have been provided the mental and physical energy to obtain the minimum provision they need to survive in this world, they have not all been provided with more than that. Meaning, some people have been provided more than the minimal and therefore they have also been provided the mental and physical energy required to obtain it, whereas others have not. Therefore,

when people strive to obtain more than their minimal requirements, which they were not allocated, then it will only result in getting mentally and physically fed up, as they were not provided the extra mental and physical energy needed to obtain more provision. Whereas, the one who strives to obtain their necessities without waste, extravagance and excessiveness, will never get mentally or physically fed up, as this level of mental and physical energy has been guaranteed to them.

To conclude, if one wants to avoid mental and physical exhaustion in respect to obtaining their provision, they should strive to obtain and use according to their minimal requirements and teach their dependents to do the same.

All praise is due to Allah, Lord of the worlds and may peace and blessings be upon His final Messenger, Muhammad, his noble Family and Companions.

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