

Divine Response to Supplication

PodSeries - Vol 93



Achieve Noble Character

Divine Response to Supplication

ShaykhPod Books

Published by ShaykhPod Books, 2023

While every precaution has been taken in the preparation of this book, the publisher assumes no responsibility for errors or omissions, or for damages resulting from the use of the information contained herein.

Divine Response to Supplication

First edition. April 02, 2023.

Copyright © 2023 ShaykhPod Books.

Written by ShaykhPod Books.

Table of Contents

[Acknowledgements](#)

[Compiler's Notes](#)

[Introduction](#)

[Divine Response to Supplication](#)

[Over 130 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.

Introduction

The following short book discusses the Divine Response to Supplication. This discussion is based on Chapter 40 Ghafir, Verse 60 of the Holy Quran:

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

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.

Divine Response to Supplication

Chapter 40 – Ghafir, Verse 60

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ
عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾

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

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

Allah, the Exalted, is the One who answers all supplications by either fulfilling one's requests, removing an equivalent sin from their book of deeds or by saving reward for them in the hereafter as long as the etiquettes and conditions of a supplication are fulfilled. This is confirmed in a Hadith found in Jami At Tirmidhi, number 3604. Allah, the Exalted, is in fact far too generous and shy to turn away a beggar from His door empty handed. This is confirmed in a Hadith found in Jami At Tirmidhi, number 3556.

The muslim who understands this divine name will persist on supplicating to Allah, the Exalted, and never give up hope of an answer. They will strive to fulfil all the conditions and etiquettes of a supplication in order to guarantee its acceptance.

A muslim must act on this divine name by fulfilling the good requests of people. In fact, a Hadith found in Shama'il At Tirmidhi, number 335, advises that the Holy Prophet Muhammad, peace and blessings be upon him, never turned someone down when asked for something good.

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

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

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...”

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

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 servanthood 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.

“...Indeed, those who disdain My worship will enter Hell [rendered] contemptible.”

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

Sincerity towards Allah, the Exalted, includes fulfilling all the duties given by Him in the form of commands and prohibitions, solely for His pleasure. As confirmed in a Hadith found in Sahih Bukhari, number 1, all will be judged by their intention. So if one is not sincere towards Allah, the Exalted, when performing good deeds they will gain no reward in this world or in the next. In fact, according to a Hadith found in Jami At Tirmidhi, number 3154, those who performed insincere deeds will be told on Judgement Day to seek their reward from those who they acted for, which will not be possible. Chapter 98 Al Bayyinah, verse 5.

"And they were not commanded except to worship Allah, [being] sincere to Him in religion....."

If one is lax in fulfilling their duties towards Allah, the Exalted, it proves a lack of sincerity. Therefore, they should sincerely repent and struggle to fulfil them all. It is important to bear in mind Allah, the Exalted, never

burdens one with duties they cannot perform or handle. Chapter 2 Al Baqarah, verse 286.

"Allah does not charge a soul except [with that within] its capacity...."

Being sincere towards Allah, the Exalted, means that one should always choose His pleasure over the pleasure of themselves and others. A Muslim should always give priority to those actions which are for the sake of Allah, the Exalted, over all else. One should love others and dislike their sins for the sake of Allah, the Exalted, and not for the sake of their own desires. When they help others or refuse to take part in sins it should be for the sake of Allah, the Exalted. The one who adopts this mentality has perfected their faith. This is confirmed in a Hadith found in Sunan Abu Dawud, number 4681.

“...Indeed, those who disdain My worship will enter Hell [rendered] contemptible.”

In a Hadith found in Sahih Muslim, number 265, the Holy Prophet Muhammad, peace and blessings be upon him, warned that a person who possesses even an atom's worth of pride in their heart will not enter Paradise. He clarified that pride is when a person rejects the truth and looks down on others.

No amount of good deeds will benefit someone who possesses pride. This is quite obvious when one observes the Devil and how his countless years of worship did not benefit him when he became proud. In fact, the following verse clearly connects pride with disbelief so a muslim must avoid this evil characteristic at all costs. Chapter 2 Al Baqarah, verse 34:

“And [mention] when We said to the angels, "Prostrate before Adam"; so they prostrated, except for Iblees. He refused and was arrogant and became of the disbelievers.”

The proud is the one who rejects the truth when it is presented to them simply because it did not come from them and as it challenges their desires and mentality. The proud person also believes they are superior to others even though they are unaware of their own ultimate end and the ultimate end of others. This is plain ignorance. In reality, it is foolish to be proud of

anything seeing as Allah, the Exalted, created and granted everything a person owns. Even the righteous deeds one performs are only due to the inspiration, knowledge and strength granted by Allah, the Exalted. Therefore, being proud of something which does not innately belong to them is plain foolishness. This is just like a person who becomes proud over a mansion they do not even own or live in.

This is the reason why pride belongs to Allah, the Exalted, as He alone is the Creator and innate Owner of all things. The one who challenges Allah, the Exalted, in pride will be thrown into Hell. This has been confirmed in a Hadith found in Sunan Abu Dawud, number 4090.

A muslim should instead follow in the footsteps of the Holy Prophet Muhammad, peace and blessings be upon him, and adopt humility. The humble truly recognise that all the good they possess and all the evil they are protected from comes from no one except Allah, the Exalted. Therefore, humility is more fitting for a person than pride. A person should not be fooled into believing humility leads to disgrace as no one has been more honoured than the humble servants of Allah, the Exalted. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has guaranteed an increase in status for the one who adopts humility for the sake of Allah, the Exalted, in a Hadith found in Jami At Tirmidhi, number 2029.

“...Indeed, those who disdain My worship will enter Hell [rendered] contemptible.”

First of all, it is important to understand, that the major thing which separates a human from an animal is the fact that people live by a higher moral code. If people abandoned this and simply acted on their desires then there would be no difference between them and animals. In fact, people would be worse as they possess the higher level of thinking yet, still choose to live like animals.

Secondly, whether people want to admit it or not in reality, every person is a servant of something or someone. Some are servants of others, such as Hollywood executives and do whatever they command them to do even if it challenges modesty and shame. Others are servants of their relatives and friends and do whatever it takes to please them. Others are the worse by being servants of their own desires as this is the attitude of animals who generally act to please themselves. The best and highest form of servanthood is being a servant of Allah, the Exalted. This is quite evident if one turns the pages of history which clearly shows that those who were the servants of Allah, the Exalted, such as the Holy Prophets, peace be upon them, were granted the highest honour and respect in this world and will be granted this in the next. Centuries and millennia have passed yet their names are remembered as the pillars and beacons of history. Whereas those who became servants of others especially, their own desires were eventually disgraced in this world even if they achieved some worldly status and they became mere footnotes in history. The media barely remembers those who pass away for more than a few days before moving onto the next person to report on. During their lives these people eventually become sad, lonely, depressed and even suicidal as selling their souls and decency to their

worldly masters did not grant them the contentment they were looking for. One does not need to be a scholar to understand this obvious truth. So if people must be servants they should be the servants of Allah, the Exalted, as lasting honour, greatness and true success lies only in this.

“...Indeed, those who disdain My worship will enter Hell [rendered] contemptible.”

Those who disbelieve or avoid acting on their faith in Islam do so out of love for the material world and the things within it. They believe that believing or acting on their faith will prevent them from enjoying worldly blessings meaning, for them faith is something that restricts their desires and therefore they turn away from it either literally or practically. Instead they turn towards the material world and strive to fulfill their desires without restrictions believing that true peace lies in this. They look down at those who accept and actualize their faith by controlling their actions and using their worldly blessings in ways pleasing to Allah, the Exalted. They believe that these pious Muslims are lowly slaves who been restricted from enjoying themselves whereas they, the disbelievers and the misguided, are free. But in actual fact this could not be further from the truth as the real slaves are those who fail to accept and submit to Allah, the Exalted, and the superior ones are those who have done this as they become free of slavery to the world. This can be understood by an example. A good parent will restrict the type of food their child eats meaning, they will only let them eat junk and unhealthy food once in a while and instead force them to follow a healthy diet. This child therefore believes that their parent has placed undesirable restrictions on them and that they have become slaves to their parent and their healthy diet. On the other hand another child has been given permission from their parent to eat whatever they desire, whenever they desire and how much they desire. So this child believes that they are completely free of all restrictions. When these children come together the child who has been given complete freedom criticizes and looks down on the child who has been restricted by their parent. The latter child will also feel sorry for themselves when they observe the other child has been given free reign to behave however they wish. Outwardly it appears the child who has been granted freed has obtained happiness whereas the other child is too tied up with restrictions to enjoy life. But years down the

line the truth will become manifest. The child who had no restrictions grows up to become extremely unhealthy e.g. obesity, diabetes, high blood pressure, etc. As a result of this they even become mentally unhealthy as they lose confidence in their body and the way they look. Because of this they become a slave of medications, diseases, mental and social problems. All these things restrict their happiness and life. Whereas, the child who was restricted by their parent grows up healthy in mind and body. As a result they become confident in their body and ability, which aids them to succeed in life. They become free of any slavery to medications, diseases, mental and social problems as they grew up with the correct balance and guidance. So the child who had no restrictions grew up becoming a slave to many things, whereas the child who had restrictions grew up independent of all restrictions.

To conclude, the real slave is the one who becomes a slave to all other things except Allah, the Exalted, such as social media, society, fashion and culture, and this leads to mental, physical and social problems, whereas the real free person is the one who submits only to Allah, the Exalted, thereby achieving peace of mind and body.

“...Indeed, those who disdain My worship will enter Hell [rendered] contemptible.”

The Holy Quran clearly declared the purpose of mankind in chapter 51 Adh Dhariyat, verse 56:

“And I did not create the jinn and mankind except to worship Me.”

Before one can worship Allah, the Exalted, they must first recognise Him as it is not possible to obey someone without knowledge. In addition, people must first learn how to worship Allah, the Exalted, before they can fulfil this task. Therefore, worship is followed by knowledge. This is why in a Hadith found in Sunan Ibn Majah, number 224, the Holy Prophet Muhammad, peace and blessings be upon him, declared seeking useful knowledge a duty on all muslims. Without knowledge one will never be able to worship Allah, the Exalted, correctly. Few good deeds performed with knowledge are far superior to many good deeds performed incorrectly because of ignorance.

As Allah, the Exalted, is the One who created mankind no one has the right to be served and worshipped except Him. If an employer easily dismisses their employee for abandoning the duty they have been hired for, how can it be correct to abandon serving and worshipping Allah, the Exalted, when He alone created and sustains the creation? All of mankind have been

granted free will and the ability to obey and worship Allah, the Exalted. So each person must decide whether they desire to fulfil their purpose of creation thereby receiving eternal reward or reject it and face punishment in both worlds. The same way a device, such as a mobile phone, which does not fulfil its primary purpose is discarded people may well be discarded on the Day of Judgement into Hell for failing to fulfil their primary purpose of existence.

It is important to note, that worship refers to the obedience of Allah, the Exalted. 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. This obedience must encompass every part of one's life and body, such as their tongue. It includes a person's duty towards Allah, the Exalted, such as offering the prayer and treating the creation with kindness.

Those who obey Allah, the Exalted, will be given the best rewards while those who disobey Him will receive the worst punishment in this world and the next. In a divine Hadith found in Jami At Tirmidhi, number 2466, the Holy Prophet Muhammad, peace and blessings be upon him, narrates from Allah, the Exalted, who declares that if one busies themselves in worshipping Him, through sincere obedience, He will fill their heart with richness and remove their poverty. But if they turn away from His worship and obedience Allah, the Exalted, will fill their life with problems and not remove their poverty.

It is important to note, that Allah, the Exalted, does not need the creation in anyway whatsoever. As clearly mentioned in a Hadith found in Sahih Muslim, number 6572, people only benefit themselves with their good deeds as it raises their ranks. And they only harm themselves with their sins as they will be held accountable for them. The infinite status of Allah, the Exalted, does not change at all irrespective of if the entire creation worshipped Him or not. Allah, the Exalted, is the sole Creator and sole Provider. It is people who are completely and utterly in need of Him. Whoever understands this and sincerely obeys Allah, the Exalted, will fulfil the purpose of their creation and will therefore be given an eternal reward.

“...Indeed, those who disdain My worship will enter Hell [rendered] contemptible.”

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

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

The same way one would not enter a battle without armour and a shield a muslim should not enter Judgment Day without the armour and shield of righteous deeds. Otherwise, the same way the soldier who has no

protection will most likely be harmed so will a muslim who reaches Judgment Day without the protection provided by the obedience of Allah, the Exalted, which involves fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and facing destiny with patience. A muslim should remember that the luxuries and pleasures of the material world they enjoyed will not make them feel better if they end up in Hell. In fact, it will only make them feel worse.

Over 130 Free eBooks on Good Character

<https://ShaykhPod.com/Books>

Other ShaykhPod Media

Daily Blogs: www.ShaykhPod.com/Blogs

Pics: <https://shaykhpod.com/category/pics>

General Podcasts: <https://shaykhpod.com/general-podcasts>

PodWoman: <https://shaykhpod.com/podwoman>

PodKid: <https://shaykhpod.com/podkid>

Urdu Podcasts: <https://shaykhpod.com/urdu-podcasts>

Live Podcasts: <https://shaykhpod.com/live>

Subscribe to Receive Daily Blogs & Updates Via Email:

<http://shaykhpod.com/subscribe>