

A
Reminder
for the
Worshippers

PodSeries - Vol 356



Achieve Noble Character

A Reminder for the Worshippers

ShaykhPod Books

Published by ShaykhPod Books, 2023

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First edition. April 30, 2023.

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Acknowledgements

All praises are for Allah, the Exalted, Lord of the worlds, who has given us the inspiration, opportunity and strength to complete this volume. Blessings and peace be upon the Holy Prophet Muhammad whose path has been chosen by Allah, the Exalted, for the salvation of mankind.

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

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

All praise to Allah, the Exalted, Lord of the worlds and endless blessings and peace be upon the Holy Prophet Muhammad, on his blessed Household and Companions, may Allah be pleased with them all.

Compiler's Notes

We have tried diligently to do justice in this volume however if there are any short falls found then the compiler is personally and solely responsible for them.

We accept the possibility of faults and shortcomings in an effort to complete such a difficult task. We might have unconsciously stumbled and committed errors for which we ask for indulgence and forgiveness of our readers and the drawing of our attention thereto will be appreciated. We earnestly invite constructive suggestions which can be made to ShaykhPod.Books@gmail.com.

Introduction

The following short book discusses a Reminder for the Worshippers. This discussion is based on Chapter 21 Al Anbiya, Verses 83-84 of the Holy Quran:

“And [mention] Job, when he called to his Lord, “Indeed, adversity has touched me, and You are the most merciful of the merciful.” So We responded to him and removed what afflicted him of adversity. And We gave him [back] his family and the like thereof with them as mercy from Us and a reminder for the worshippers [of Allah].”

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.

A Reminder for the Worshippers

Chapter 21 - Al Anbiya, Verses 83-84

﴿٨٣﴾ وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴿٨٣﴾

فَأَسْتَجِبْنَا لَهُ، فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ، وَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ

رَحْمَةً مِّنْ عِنْدِنَا وَذِكْرَىٰ لِلْعَابِدِينَ ﴿٨٤﴾

“And [mention] Job, when he called to his Lord, “Indeed, adversity has touched me, and You are the most merciful of the merciful.”

So We responded to him and removed what afflicted him of adversity. And We gave him [back] his family and the like thereof with them as mercy from Us and a reminder for the worshippers [of Allah].”

“And [mention] Job, when he called to his Lord, “Indeed, adversity has touched me, and You are the most merciful of the merciful.” So We responded to him and removed what afflicted him of adversity...”

The Holy Prophet Ayyub, peace be upon him, demonstrated his humility to Allah, the Exalted, without complaining about his difficulty. Behaving in this manner does not contradict patience. He remained steadfast on the sincere obedience of Allah, the Exalted, and He eventually saved him from his difficulty.

A Hadith found in Musnad Ahmad, number 2803, advises that being patient over the things one dislikes leads to a great reward. Chapter 39 Az Zumar, verse 10:

“...Indeed, the patient will be given their reward without account [i.e., limit].”

Patience is a key element required in order to fulfil the three aspects of faith: fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and facing destiny. But a higher and more rewarding level than patience is contentment. This is when a muslim deeply believes that Allah, the Exalted, only chooses the best for His servants and they therefore prefer His choice over their own. 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.”

A patient muslim understands that anything which effected them, such as a difficulty, could not have been avoided even if the entire creation aided them. Similarly, whatever missed them could not have affected them. The one who truly accepts this fact will not exult and grow proud over anything they obtain knowing Allah, the Exalted, allocated that thing to them. Nor will they grieve over anything which they fail to obtain knowing Allah, the Exalted, did not allocate that thing to them and nothing in existence can alter this fact. Chapter 57 Al Hadid, verses 22-23:

“No disaster strikes upon the earth or among yourselves except that it is in a register¹ before We bring it into being - indeed that, for Allah, is easy. In order that you not despair over what has eluded you and not exult [in pride] over what He has given you...”

In addition, the Holy Prophet Muhammad, peace and blessings be upon him, has advised in a Hadith found in Sunan Ibn Majah, number 79, that when something occurs a muslim should firmly believe it was decreed and nothing could have changed the outcome. And a muslim should not have regrets believing they could have prevented the outcome if they somehow behaved differently as this attitude only causes the Devil to encourage them towards impatience and complaining about destiny. A patient muslim truly understands that whatever Allah, the Exalted, has chosen is best for

them even if they do not observe the wisdom behind it. The one who is patient does desire a change in their situation and even supplicates for it but they do not complain about what has occurred. Being persistently patient can lead a muslim to a greater level namely, contentment.

The one who is content does not desire things to change as they know the choice of Allah, the Exalted, is better than their choice. This muslim firmly believes and acts on the Hadith found in Sahih Muslim, number 7500. It advises that every situation is best for the believer. If they encounter a problem they should show patience which leads to blessings. And if they experience times of ease they should show gratitude which also leads to blessings.

It is important to know that Allah, the Exalted, tests those He loves. If they show patience they will be rewarded but if they are angered it only proves their lack of love for Allah, the Exalted. This is confirmed in a Hadith found in Jami At Tirmidhi, number 2396.

A muslim should be patient or content with the choice and decree of Allah, the Exalted, in both times of ease and hardship. This will reduce one's distress and provide them with much blessings in both worlds. Whereas, impatience will only destroy the reward they could have received. Either way a muslim will go through the situation decreed by Allah, the Exalted, but it is their choice whether they desire reward or not.

A muslim will never reach full contentment until their behaviour is equal in times of difficulty and ease. How can a true servant go to the Master namely, Allah, the Exalted, for a judgment and then become unhappy if the choice does not match their desire. There is a real possibility that if a person gets what they desire it will destroy them. Chapter 2 Al Baqarah, verse 216:

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

A muslim should not worship Allah, the Exalted, on the edge. Meaning, when the divine decree matches their wishes they praise Allah, the Exalted. And when it does not they become annoyed acting as if they know better than Allah, the Exalted. Chapter 22 Al Hajj, verse 11:

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

A muslim should behave with the choice of Allah, the Exalted, as if they would behave with a skilled trustworthy doctor. The same way a muslim would not complain taking bitter medicine prescribed by the doctor knowing it is best for them they should accept the difficulties they face in the world

knowing it is best for them. In fact, a sensible person would thank the doctor for the bitter medicine and similarly an intelligent muslim would thank Allah, the Exalted, for any situation they encounter.

In addition, a muslim should review the many verses of the Holy Quran and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, which discuss the reward given to the patient and content muslim. Deep reflection on this will inspire a muslim to remain steadfast when facing difficulties. For example, Chapter 39 Az Zumar, verse 10:

"...Indeed, the patient will be given their reward without account [i.e., limit]."

Another example is mentioned in a Hadith found in Jami At Tirmidhi, number 2402. It advises that when those who patiently faced trials and difficulties in the world receive their reward on Judgment Day those who did not face such trials will wish they patiently faced difficulties such as their skin being cut off with scissors.

In order to gain patience and even contentment with what Allah, the Exalted, chooses for a person they should seek and act on the knowledge found within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, so that they reach the high level of excellence of faith. This has been discussed in a Hadith found in Sahih Muslim, number 99. Excellence in faith is when a muslim performs

deeds, such as the prayer, as if they can witness Allah, the Exalted. The one who reaches this level will not feel the pain of difficulties and trials as they will completely be immersed in the awareness and love of Allah, the Exalted. This is similar to the state of the women who did not feel pain when cutting their own hands when they observed the beauty of the Holy Prophet Yusuf, peace be upon him. Chapter 12 Yusuf, verse 31:

"...and gave each one of them a knife and said [to Joseph], "Come out before them." And when they saw him, they greatly admired him and cut their hands and said, "Perfect is Allah! This is not a man; this is none but a noble angel.""

If a muslim cannot reach this high level of faith they should at least try to reach the lower level mentioned in the Hadith quoted earlier. This is the level where one is constantly aware they are being observed by Allah, the Exalted. The same way a person would not complain in front of an authoritative figure they feared, such as an employer, a muslim who is constantly aware of the presence of Allah, the Exalted, will not complain about the choices He makes.

“And [mention] Job, when he called to his Lord, “Indeed, adversity has touched me, and You are the most merciful of the merciful.” So We responded to him and removed what afflicted him of adversity...”

The Holy Prophet Ayyub, peace be upon him, demonstrated his humility to Allah, the Exalted, without complaining about his difficulty. Behaving in this manner does not contradict patience. He remained steadfast on the sincere obedience of Allah, the Exalted, and He eventually saved him from his difficulty.

In a Hadith found in Sahih Bukhari, number 1302, the Holy Prophet Muhammad, peace and blessings be upon him, advised that real patience is shown at the onset of a difficulty.

It is important to understand that true patience is shown throughout a calamity meaning, from the very onset of the difficulty onwards. Accepting the reality of a difficulty, such as the death of a loved one, eventually, with the passing of time occurs with everyone. This is acceptance not true patience.

Muslims should therefore ensure they encounter difficulties while patient believing that everything which Allah, the Exalted, chooses is for the best even if they fail to observe the wisdoms behind the choices. Instead, they should reflect on the many times when they believed something was good

yet, it ended up being bad and vice versa. Understanding the extreme short sightedness and limited knowledge of humans and the infinite knowledge and wisdom of Allah, the Exalted, can aid a muslim to show patience from the onset of a difficulty. 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, it is important for muslims to continue showing patience till the end of their life. This is because a person can easily lose the reward of patience even if they were patient from the onset by demonstrating impatience further down the line. This is an extremely deadly trap of the Devil. He patiently waits for decades just to ruin the reward of a muslim. The Holy Quran makes it clear that a muslim will gain reward for what they bring to Judgment Day, meaning, take with them when they die it does not declare they will gain reward after simply doing a deed, such as showing patience at the onset of a difficulty. Chapter 6 Al An'am, verse 160:

“Whoever comes [on the Day of Judgment] with a good deed...”

“...and You are the most merciful of the merciful.”

Allah, the Exalted, is the Most Merciful according to His infinite status. This attribute means that Allah, the Exalted, bestows countless favours on the creation and is always extremely kind to them. This same characteristic has been attributed to others such as the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 9 At Tawbah, verse 128:

“There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you [i.e., your guidance] and to the believers is kind and merciful.”

When used in reference to the creation merciful means soft-hearted and compassionate. A muslim must adopt these qualities by looking at the creation through the eye of mercy and by treating them with mercy and compassion whether they are obedient or sinful. Many Hadiths such as the one found in Sahih Muslim, number 6030, indicate that the one who does not show mercy to others will not be shown mercy by Allah, the Exalted. So it is vital for muslims to show mercy to all through their actions such as financial and physical help and through their words such as supplicating for them. Islam in fact rewards a muslim who shows mercy to all living things such as animals. This has been confirmed in a Hadith found in Sunan Abu Dawud, number 2550. In addition, the mercy they show should not be selective or occasional instead they should strive to demonstrate mercy at all times with all of creation.

“So We responded to him and removed what afflicted him of adversity...”

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 a reminder for the worshippers.”

True worship involves being sincere to Him. 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.

“And [mention] Job, when he called to his Lord, "Indeed, adversity has touched me, and You are the most merciful of the merciful." So We responded to him and removed what afflicted him of adversity. And We gave him [back] his family and the like thereof with them as mercy from Us and a reminder for the worshippers [of Allāh].”

In life a muslim will always face either times of ease or times of difficulty. No one only experiences times of ease without experiencing some difficulties. But the thing to note is that even though difficulties by definition are hard to deal with they are in fact a means to obtain and demonstrate one's true greatness and servanthood to Allah, the Exalted. In addition, in the majority of cases people learn more important life lessons when they face difficulties than when they face times of ease. And people often change for the better after experiencing times of difficulty than times of ease. One only needs to reflect on this in order to understand this truth. In fact, if one studies the Holy Quran they will realise the majority of the events discussed involve difficulties. This indicates that true greatness does not lie in always experiencing times of ease. It in fact, lies in experiencing difficulties while remaining obedient to Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. This is proven by the fact that each of the great difficulties discussed in Islamic teachings end with ultimate success for those who obeyed Allah, the Exalted. So a muslim should not be bothered about facing difficulties as these are just moments for them to shine while acknowledging their true servanthood to Allah, the Exalted, through sincere obedience. This is the key to ultimate success in both worlds.

“And [mention] Job, when he called to his Lord, “Indeed, adversity has touched me, and You are the most merciful of the merciful.” So We responded to him and removed what afflicted him of adversity. And We gave him [back] his family and the like thereof with them as mercy from Us and a reminder for the worshippers [of Allāh].”

In a Hadith found in Musnad Ahmad, number 2803, the Holy Prophet Muhammad, peace and blessings be upon him, advised the importance of understanding that every difficulty a person faces will be followed by ease. This reality has also been mentioned in the Holy Quran for example, chapter 65 At Talaq, verse 7:

“...Allah will bring about, after hardship, ease [i.e., relief].”

It is important for muslims to understand this reality as it gives rise to patience and even contentment. Being uncertain over the changes in circumstances can lead one to impatience, ingratitude and even towards unlawful things, such as unlawful provision. But the one who firmly believes all difficulties will eventually be replaced with ease will patiently wait for this change fully trusting in the teachings of Islam. This patience is much loved by Allah, the Exalted, and greatly rewarded. Chapter 3 Alee Imran, verse 146:

“...And Allah loves the steadfast.”

This is the reason Allah, the Exalted, has mentioned numerous examples within the Holy Quran when difficult situations were followed by ease and blessings. For example, the following verse of the Holy Quran mentions the great difficulty the Holy Prophet Nuh, peace be upon him, faced from his people and how Allah, the Exalted, saved him from the great flood. Chapter 21 Al Anbiya, verse 76:

“And [mention] Noah, when he called [to Allah] before [that time], so We responded to him and saved him and his family from the great affliction [i.e., the flood].”

Another example is found in chapter 21 Al Anbiya, verse 69:

“We [i.e., Allah] said, “O fire, be coolness and safety upon Abraham.”

The Holy Prophet Ibrahim, peace be upon him, faced a great difficulty in the form of a great fire but Allah, the Exalted, made it cool and peaceful for him.

These examples and many more have been mentioned in the Holy Quran and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, so that muslims understand that a moment of difficulty will eventually be followed by ease for those who obey Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience.

Therefore, it is important for muslims to study these Islamic teachings in order to observe the countless cases where Allah, the Exalted, granted ease to His obedient servants after they faced difficulties. If Allah, the Exalted, has saved His obedient servants from great difficulties mentioned in the divine teachings then He can and will save the obedient muslims facing smaller difficulties also.

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