

# Divine Support

**PodSeries - Vol 3**



**Achieve Noble Character**

**Divine Support**

**ShaykhPod Books**

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## **Acknowledgements**

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## **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

In this day and age many muslims struggle to find emotional support in their daily lives. Islam teaches muslims to seek aid and support from Allah, the Exalted, through His sincere obedience. This is the only way to Achieve Noble Character and obtain true and lasting support in both this world and the next. Therefore, this book will discuss this concept and others connected to it.

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 Support

The Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Jami At Tirmidhi, number 2516, that if a muslim safeguards Allah, the Exalted, He in turn will protect them.

This means that if one safeguards the limits and commands of Allah, the Exalted, they will be protected by Him. One can simply achieve this by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience. Chapter 9 At Tawbah, verse 112:

*“...and those who observe the limits [set by] Allah. And give good tidings to the believers.”*

There are many aspects of safeguarding one’s duty to Allah, the Exalted. One of the greatest duties to safeguard is the pacts and promises made with Allah, the Exalted, and people. The greatest pact the entire mankind took with Allah, the Exalted, was accepting Him as their Lord. Chapter 7 Al A’raf, verse 172:

*“And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves,*



*[saying to them], "Am I not your Lord?" They said, "Yes, we have testified."..."*

This means one must obey Allah, the Exalted, and those which lead to His obedience. But if one obeys someone which results in the disobedience of Allah, the Exalted, then they have broken their promise and taken another as their Lord. Chapter 45 Al Jathiyah, verse 23:

*"Have you seen he who has taken as his god his [own] desire..."*

Another example is safeguarding the obligatory prayer. This has been mentioned repeatedly throughout the Holy Quran and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him. This duty is so significant that a Hadith found in Sunan Abu Dawud, number 425, advises that whoever fulfils this duty correctly has been promised forgiveness. But the one who fails to safeguard their obligatory prayers has no guarantee of forgiveness.

Safeguarding the obligatory prayers has been indicated in another Hadith found in Sunan Ibn Majah, number 277. The Holy Prophet Muhammad, peace and blessings be upon him, has advised that only a true believer safeguards their ablution, which is the key to the prayer.

An aspect of safeguarding the limits of Allah, the Exalted, is discussed in another Hadith found in Jami At Tirmidhi, number 2458. The Holy Prophet Muhammad, peace and blessings be upon him, has advised muslims to safeguard their head and stomachs. This includes using one's eyes, ears, tongue and thoughts in the obedience of Allah, the Exalted. Protecting the stomach involves refraining from obtaining and utilising unlawful wealth and food. Safeguarding the tongue and one's passionate desire has been commanded in many different places. For example, one Hadith found in Sahih Bukhari, number 6474, advises that whoever safeguards these two things is guaranteed paradise.

A fundamental Islamic principle teaches muslims that how they act is how they shall be treated by Allah, the Exalted. For example, the Holy Quran advises muslims that whoever supports Islam will be supported by Allah, the Exalted. Chapter 47 Muhammad, verse 7:

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

Another example is found in chapter 2 Al Baqarah, verse 152. The Holy Quran declares that whoever remembers Allah, the Exalted, will be remembered by Him.

*“So remember Me; I will remember you...”*

Allah, the Exalted, will even safeguard the family of the one who safeguards His limits. The Holy Quran explains how Allah, the Exalted, safeguarded the buried treasure of two orphans as their father was righteous. As their father safeguarded the limits of Allah, the Exalted, He in turn safeguarded his orphan children. Chapter 18 Al Kahf, verse 82:

*“And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure for them, and their father had been righteous...”*

In fact, whoever safeguards the limits of Allah, the Exalted, will find that Allah, the Exalted, gives them a way out of every difficulty in both this world and the next. Chapter 65 At Talaq, verse 2:

*“...whoever fears Allah - He will make for him a way out.”*

In some cases Allah, the Exalted, averts things from His righteous servant which outwardly seem to be good, such as getting a new job, yet there is a hidden evil or difficulty which Allah, the Exalted, desires to protect His servant from. 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.”*

The greatest thing Allah, the Exalted, protects is a muslim's faith. Allah, the Exalted, saves His servant from doubts, evil innovations, sins and anything else which could corrupt their faith. This ensures they leave the world with their faith intact.

The overall teaching of the first advice given in the main Hadith quoted at the beginning is to safeguard all the limits of Islam by utilising the blessings one possesses in ways which are pleasing to Allah, the Exalted. Whoever safeguards the limits of Allah, the Exalted, will be safeguarded by Allah, the Exalted. They will find that all difficulties and tests become bearable and they will be guided to travel through them safely while obtaining blessings in both worlds.

The next thing advised in the main Hadith under discussion is that whoever is mindful of Allah, the Exalted, by observing His limits will be blessed with His proximity. Chapter 16 An Nahl, verse 128:

*“Indeed, Allah is with those who fear Him and those who are doers of good.”*

It is important to note, that this closeness is not the same type mentioned in Chapter 50 Qaf, verse 16:

*“...We are closer to him than [his] jugular vein.”*

This is a general closeness which the entire creation shares in. Those who safeguard the limits of Allah, the Exalted, are blessed with a special type of closeness which involves His special aid and mercy. For example, the Holy Prophet Muhammad, peace and blessings be upon him, has advised in a divine Hadith found in Sahih Muslim, number 6805, that Allah, the Exalted, moves closer to the person who increases in their obedience to Him. This refers to the special aid and mercy of Allah, the Exalted.

When a muslim continues to sincerely obey Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience they eventually reach a level where Allah, the Exalted, empowers their body to only act in further obedience to Him. This muslim will very rarely commit sins. This has been advised in a Hadith found in Sahih Bukhari, number 6502.

The one who is mindful of Allah, the Exalted, through sincere obedience will even be protected from mental issues such as depression. How can one who feels the close presence of the Lord of the worlds feel sad or depressed? This is another aspect of the protection of Allah, the Exalted, for those who safeguard His limits and commands.

In a similar Hadith to the main one which has been discussed so far in this book which is found in Musnad Ahmad, number 2803, advises that the one who remembers Allah, the Exalted, through sincere obedience

in times of ease will receive His support and aid in times of difficulty. This response is indicated in the divine Hadith discussed earlier which is found in Sahih Bukhari, Number 6502. It advises that when one continues to obey Allah, the Exalted, He in turn empowers their body to only obey Him. A part of this empowerment is being provided with patience and support when one faces hardship.

Acting on this advice encourages a muslim to adopt trust in Allah, the Exalted. They will trust Allah, the Exalted, will give them support, relief from all difficulties and even respond to their supplications. This trust helps one to rely on the decree of Allah, the Exalted, instead of their efforts and planning. They will truly believe Allah, the Exalted, only decrees the best for them and will grant them a way out from all difficulties. Chapter 65 At Talaq, verse 2:

*“...And whoever fears Allah - He will make for him a way out”*

To obtain this response from Allah, the Exalted, one must remember Him through sincere obedience in times of ease by fulfilling His commands and refraining from His prohibitions. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has advised in a Hadith found in Jami At Tirmidhi, number 3382, that if one desires the aid of Allah, the Exalted, in their time of difficulty and grief they should consistently supplicate to Allah, the Exalted, in times of ease. The Holy Quran indicates this truth in chapter 37 As Saffat, verses 143 and 144:

*“And had he not been of those who exalt Allah. He would have remained inside its belly until the Day they are resurrected.”*

This is when Allah, the Exalted, rescued the Holy Prophet Yunus, peace be upon him, after he was swallowed by a whale. His prior obedience led to Allah, the Exalted, granting him safety and a way out of his difficulty.

Conversely, remaining heedless to the remembrance and obedience of Allah, the Exalted, during times of ease and only remembering Him in times of difficulty has little or no positive effect. For example, Pharaoh submitting to Allah, the Exalted, while he was in the throes of death after leading a rebellious life did not benefit him. Chapter 10 Yunus, verse 91:

*“Now? And you had disobeyed [Him] before and were of the corrupters?”*

The greatest difficulty one will face in this world is death. So it is hoped that the one who remembers and sincerely obeys Allah, the Exalted, in times of ease will be saved by Him at the time of their death so that they leave this world with their faith. Chapter 14 Ibrahim, verse 27:

*“Allah keeps firm those who believe, with the firm word, in worldly life and in the Hereafter...”*

A muslim should therefore follow the footsteps of the Holy Prophets, peace be upon them, by remembering and sincerely obeying Allah, the Exalted, in times of ease so that He rescues them in times of difficulty.

The next thing mentioned in the main Hadith under discussion is asking from Allah, the Exalted. It is important to supplicate to Allah, the Exalted, as He loves being asked. This has been advised in a Hadith found in Jami At Tirmidhi, number 3571. Unfortunately, most people have adopted the habit of asking other people for unnecessary things even though, generally speaking, people dislike being asked. There are no barriers between a person and Allah, the Exalted, so they can and should ask from Him. Whereas, one easily observes how quickly people erect barriers and make excuses when they are asked for something.

It is important to ask from Allah, the Exalted, as the Heavens and the Earth are solely under His control. Every blessing found within the universe was created and given by none other than Him. In fact, whatever one receives through others is in reality from Him. His treasury is full and never reduces even an atom's worth even though He has been sustaining the Heavens and the Earth and what is between them for countless centuries. This is indicated in a Hadith found in Sahih Muslim, number 6572.

In reality, people cannot benefit themselves as they cannot ward off any trouble or gain any benefit without the permission of Allah, the Exalted. If one cannot do this for themselves without the help of Allah, the Exalted, how can they do it for someone else? It is astonishing how a person can



turn away from the One who has power over all things and instead ask and rely on one who has no independent power.

Asking from others leads to the sacrifice of one's honour which should only be done for the pleasure of Allah, the Exalted. This is why it has been warned in a Hadith found in Sahih Bukhari, number 1474, that the one who unnecessarily begs from others will come on the Day of Judgment with no flesh on their face.

Allah, the Exalted, is so merciful that He not only loves to be asked but calls out every night to the inhabitants of the Earth inviting them to present their needs to Him so that He can fulfil them. This is confirmed in a Hadith found in Sahih Bukhari, number 1145. In fact, Allah, the Exalted, has made it clear in the Holy Quran that He answers those who call upon Him. Chapter 2 Al Baqarah, verse 186:

*“...I respond to the invocation of the supplicant when he calls upon Me...”*

It is important to know all good supplications are answered in three ways according to the Hadith found in Jami At Tirmidhi, number 3604. The request is either fulfilled in the world, a reward is stored up for the supplicant in the Hereafter which is better than what they desired or an equivalent amount of sins are forgiven.

The next thing mentioned in the main Hadith under discussion indicates the infinite and absolute power and authority of Allah, the Exalted. The 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...”*

A similar Hadith to the main Hadith under discussion, which is 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 register<sup>1</sup> 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.

The main Hadith under discussion indicates that contentment is an excellent virtue but not obligatory on a muslim whereas, patience is something all muslims must adopt. A muslim should simply remember facing a difficulty with patience may well be the reason they enter Paradise. In fact, when facing a worldly difficulty a muslim should be grateful it was not a worse difficulty. They should be grateful for being given the ability to show patience and more importantly, grateful for the difficulty not being linked to their faith, which could lead to eternal damnation.

In a similar Hadith to the main Hadith under discussion which is 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.

To conclude, whoever desires the divine aid of Allah, the Exalted, should learn and act on what has been discussed in this book. Acting on these teachings will encourage one to truly trust in Allah, the Exalted. They will use the means created and provided by Allah, the Exalted, such as medicine, but leave the outcome of the situation to Allah, the Exalted, knowing He only chooses the best for His servants. Chapter 65 At Talaq, verse 3:

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

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.”*

The duty of a muslim is not to control and decide destiny as this is only in the control of Allah, the Exalted. Muslims must only concern

themselves with what is in their control namely, their behaviour and actions during each situation they face. If they demonstrate the correct behaviour they will, through the aid and mercy of Allah, the Exalted, overcome all obstacles. Meaning, they will be granted further blessings during times of ease if they demonstrate true gratitude by using the blessings they possess correctly. And they will be granted blessings during times of difficulty if they demonstrate patience. This is confirmed in a Hadith found in Sahih Muslim, number 7500. So the result of each situation is divine help, blessings and reward as long as one behaves in the correct way. This is what each muslim must concentrate on instead of stressing over things which they have no control or influence over. This is the key to divine support and ultimate success in both worlds.

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