

Great Supplication

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Achieve Noble Character

Great Supplication

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

All praise to Allah, the Exalted, Lord of the worlds and endless blessings and peace by 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

A Hadith of the Holy Prophet Muhammad, peace and blessings be upon him, found in Jami At Tirmidhi, number 3235, contains a comprehensive and all-encompassing supplication of the Holy Prophet Muhammad, peace and blessings be upon him. If acted upon it 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.

Great Supplication

Two Halves of Islam

The first part of the supplication is a request to Allah, the Exalted, to provide one with the ability to perform all good deeds and abandon all sins. This is an all-encompassing statement as these two can be considered two halves of Islam. Whoever is granted this will succeed in this world and the next through the mercy of Allah, the Exalted.

The first thing to note, is that the Holy Prophet Muhammad, peace and blessings be upon him, is teaching muslims the importance of understanding that the inspiration, knowledge, strength and opportunity to perform righteous deeds and refrain from sins all come from Allah, the Exalted. Understanding this will keep a muslim far from pride as an atom's worth of which is enough to take one to Hell. This is confirmed in a Hadith found in Sahih Muslim, number 266.

The good deeds mentioned in this supplication include all those actions which please Allah, the Exalted, and which brings one closer to the mercy of Allah, the Exalted. It includes the actions which are obligatory, such as the obligatory prayer, the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and other recommended actions.

Refraining from sins include all the actions which Allah, the Exalted, dislikes and takes one far from His mercy. This includes both major sins, which are forgiven through sincere repentance, and minor sins, which can be erased by performing righteous deeds. Chapter 4 An Nisa, verse 31:

“If you avoid the major sins which you are forbidden, We will remove from you your lesser sins and admit you to a noble entrance [into Paradise].”

It can be understood that this supplication includes a sincere intention to please Allah, the Exalted, through one's actions whether it is performing righteous deeds or refraining from sins as deeds only hold value when done with a good intention. This is confirmed in a Hadith found in Sahih Bukhari, number 1.

Sincerely Loving the Poor

The next thing mentioned in this great supplication is the ability to love the poor for the sake of Allah, the Exalted. Loving the poor is an excellent indication of one's sincerity. This is because a person does not expect a poor person to give them anything in return for their help, as they are poor. So those that help the poor through whatever means available to them are closer to sincerity meaning, acting for the sake of Allah, the Exalted, than those who do not aid the poor.

In fact, love is a very difficult emotion to control. So whoever controls it and loves those things which Allah, the Exalted, loves, such as the poor, has achieved strong faith. In fact, loving for the sake of Allah, the Exalted, is an aspect of perfecting one's faith according to a Hadith found in Sunan Abu Dawud, number 4681.

In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has advised in a Hadith found in Jami At Tirmidhi, number 2352, that loving and being close to the poor will cause one to be drawn close to Allah, the Exalted, on Judgement Day. Their high status with Allah, the Exalted, is indicated in another Hadith found in Sahih Bukhari, number 5196. It advises that the majority of the inhabitants of Paradise are the poor. And they will enter Paradise five hundred years before the rich according to a Hadith found in Sunan Ibn Majah, number 4122.

The Hadith quoted earlier also mentions the request of the Holy Prophet Muhammad, peace and blessings be upon him, to live, pass away and be resurrected amongst the poor. So whoever truly loves the poor is following in the footsteps of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 76 Al Insan, verses 8-9:

“And they give food in spite of love for it¹ to the needy, the orphan, and the captive. [Saying], “We feed you only for the face [i.e., approval] of Allah. We wish not from you reward or gratitude.”

In fact, the Holy Prophet Muhammad, always accompanied the poor and strived to fulfil their needs. This is confirmed in a Hadith found in Sunan An Nasai, number 1415.

It is important to note, that this love must be shown through actions not just words. A muslim should aid them in any way they can, such as financial and emotional support.

Loving the poor can also remove arrogance as arrogant people dislike to associate with the poor. This was the attitude of some of the non-muslims of Mecca who disliked the poor. Chapter 43 Az Zukhruf, verse 31:

“And they said, “Why was this Quran not sent down upon a great man from [one of] the two cities?”

Associating with the poor and needy inspires people to adopt gratitude for what they possess. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Jami At Tirmidhi, number 2513, that a person should observe people who possess less worldly things than them. Observing those who possess more can encourage one to become ungrateful over what they possess. This can lead to other evil traits such as, jealousy and the excess love for the material world which makes one heedless to preparing for the hereafter. Chapter 20 Taha, verse 131:

“And do not extend your eyes toward that by which We have given enjoyment to [some] categories of them, [its being but] the splendor of worldly life by which We test them. And the provision of your Lord is better and more enduring.”

This is why the Holy Prophet Muhammad, peace and blessings be upon him, advised his wife, the mother of the believers, Aisha, may Allah be pleased with her, in a Hadith found in Jami At Tirmidhi, number 1780, to only take the minimal provisions from this world in order to fulfil her necessities and responsibilities and to avoid the gatherings of the rich.

It is important to note, that the real poor person is the one who is in a state of poverty and neediness towards Allah, the Exalted, as a result of being humbled by the love and fear of Allah, the Exalted. They only need

Allah, the Exalted, which makes them needy. And are carefree when it comes to the world so in this respect, they are rich even though they might be financially poor.

The Forgiveness and Mercy of Allah, the Exalted

The next aspect of this great supplication is for the forgiveness and mercy of Allah, the Exalted. These two elements contain all of which is good in both worlds. In fact, one cannot have their sins erased without forgiveness. And one cannot perform righteous deeds without the mercy of Allah, the Exalted, in the form of inspiration, knowledge, strength and the opportunity needed for doing a righteous deed. In the next world one cannot escape Hell without the forgiveness of Allah, the Exalted, nor can they enter Paradise without His mercy. This is confirmed in a Hadith found in Sahih Bukhari, number 5673.

Trials and Tribulations

The next aspect mentioned in this great supplication is seeking refuge in Allah, the Exalted, from trials and tribulations. A muslim should desire protection from trials especially those which can affect one's faith even if this means desiring death. Departing from this world before being tested in one's faith is a great blessing and the Hadiths seeking refuge from trials mainly indicate these types of trials. For example, a Hadith found in Jami At Tirmidhi, number 3604, advises muslims to seek refuge with Allah, the Exalted, from the trials of life and death.

The trials of life indicate mainly those things which can affect one's faith such as disbelief, evil innovations and persisting on sins. All of which can occur when one pursues the excess of this material world. In fact, a Hadith found in Jami At Tirmidhi, number 2376, warns that the love for fame and wealth is more destructive to one's faith than the destruction caused by two hungry wolves that are let free amongst a herd of sheep.

The trials of death include losing one's faith at the time of death and the trials of the grave. In fact, the trial of the grave will be as difficult as the trial of the Antichrist according to a Hadith found in Sunan An Nasai, number 2064. It is important to note, that according to the Hadith found in Sunan Ibn Majah, number 4077, there is no trial a person will face in this world greater than the trial of the Antichrist.

The Holy Quran and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, have made it clear that a huge trial which can destroy one's faith is the pursuit of the luxuries of the material world. For example, in a Hadith found in Sahih Bukhari, number 3158, the Holy Prophet Muhammad, peace and blessings be upon him, warned that he feared that muslims would compete for worldly luxuries to the extent that it would destroy them. He added that this was the main cause of destruction of the past nations. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, clearly warned in a Hadith found in Jami At Tirmidhi, number 2336, that every nation faced a main trial and the main test and trial of this nation is wealth.

In reality, the Holy Quran indicates that each person is a test for another person. Chapter 25 Al Furqan, verse 20:

“...And We have made some of you [people] as trial for others - will you have patience?...”

For example, the rich are a test for the poor and the non-muslim is a test for a muslim. Another verse indicates how all things people consider good or bad are trials and tests for them. Chapter 21 Al Anbiya, verse 35:

“...And We test you with evil and with good as trial; and to Us you will be returned.”

This means facing good times and difficulties are a test for a muslim. Good times are a test which requires gratitude and difficulties are a test which requires patience. According to a Hadith found in Jami At Tirmidhi, number 2464, being patient in difficulty is easier than being grateful in ease.

It is important to note, that this does not mean a muslim should completely abandon the things which can be a test for them, such as wealth. It means that a muslim should instead take what they need from this world in order to fulfil their necessities and responsibilities according to the teachings of Islam. In respect to people, one should fulfil their duties towards them according to the teachings of Islam and prioritise pleasing Allah, the Exalted, over pleasing people. People will not protect a muslim if the muslim acts to please people while disobeying Allah, the Exalted. But Allah, the Exalted, will protect a muslim from the negative effects of people as long as the muslim obeys Allah, the Exalted, even if this protection is not obvious to them.

Love

The next things mentioned in this great supplication are the love of Allah, the Exalted, loving those who sincerely love Allah, the Exalted, and to love the good deeds which brings one closer to the love of Allah, the Exalted. This aspect of the supplication includes all things which are good and useful in both worlds. Only when the sincere love of Allah, the Exalted, is established in one's heart will it lead them to perform the righteous actions which are beloved to Allah, the Exalted. The one who loves Allah, the Exalted, will love the things which Allah, the Exalted, loves in respect to words and actions. This love will inspire one to avoid sins as displeasing Allah, the Exalted, contradicts having sincere love for Him.

The love of Allah, the Exalted, can be split into two aspects. The first type is obligatory for all muslims. This includes loving and proving this love through actions by fulfilling the obligatory duties which are loved by Allah, the Exalted. It includes disliking and refraining from all the actions which Allah, the Exalted, hates namely, sins. Therefore, whenever one fails to adhere to this it shows that their love for Allah, the Exalted, is deficient. Correcting this love requires one to make sincere repentance and to strive to fulfil these two important aspects so that they can perfect their love for Allah, the Exalted.

The second aspect of the love of Allah, the Exalted, is to strive to perform voluntary righteous deeds for the pleasure of Allah, the Exalted. Fulfilling the obligatory duties, abstaining from sins and performing voluntary righteous deeds lead to obtaining the love of Allah, the

Exalted. This is confirmed in a Hadith found in Sahih Bukhari, number 6502.

Loving Allah, the Exalted, includes being content with the decree of Allah, the Exalted, as one knows that it has been chosen by their beloved namely, Allah, the Exalted.

In addition, the great supplication mentions loving those who love Allah, the Exalted. The perfection of love is to love those who love Allah, the Exalted, and dislike those who dislike Allah, the Exalted.

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