

# TAJALLIYAT

(The Divine Manifestation)

**Khwaja Shamsuddin Azeemi**



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In honor of those scientists who, by witnessing the pinnacle of modern science — the destruction of the world in the Fifteenth Hijri century — will attain the Beatific Vision of Allah, the Merciful and Creator of the Universe.

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## The Holy Quran

The Holy Qur'an introduces us to moral and spiritual values that transcend the limitations of time and space. It presents a framework for living that is universally applicable, regardless of geographical or temporal context. If the moral and spiritual principles articulated in the Qur'an are capable of thriving in the frozen environments of Switzerland, they similarly provide guidance for the arid deserts of Africa. Just as there are social etiquettes and laws governing material existence that remain unchanged across different eras and places, similarly, there are certain laws governing spiritual life that are impervious to change.

It is a well-established understanding within human knowledge that fire causes combustion. From the time of Adam until the Day of Judgment, the burning nature of fire remains an incontrovertible fact. In every era and across all regions, the defining characteristic of fire as a destructive force is constant. Just as the violation of health principles adversely affects physical well-being in this world, similarly, there are established principles governing the health of the soul, which maintain its spiritual well-being. These are the very principles that have been promulgated by all the prophets, culminating in the teachings of Prophet Muhammad (P.B.U.H.). The principles for

maintaining spiritual health can be categorized into two main components: the rights of Allah and the rights of His people. The rights of Allah upon His people are such that they attain an understanding of Allah's essence and attributes, such that their hearts become permeated with love for Allah. Within them, there should arise a genuine inclination towards worship, accompanied by a deep curiosity for the knowledge of Allah's nature. The relationship between the people and Allah should be cultivated in a manner where the sense of servitude becomes intrinsic to their being. The people must be fully cognizant, with complete awareness, that their bond with Allah is unbreakable, uninterrupted, and eternal, unaffected by any moment, time, or circumstance. Furthermore, it is encompassed within the rights of Allah that the people acknowledge and affirm in their hearts the covenant made in the realm of spirits — that their Lord, the One who created them, shaped their form, nurtured them, and provided for them, is Allah. The people must confirm that they have pledged to live their lives — irrespective of its temporal form — wholly in submission and servitude to Allah.

The rights of others entail the conviction that all of humanity forms a single family under the sovereignty of Allah, and that each individual is a member of this collective. Just as a person establishes principles for their own welfare and comfort, it is equally obligatory for every individual to consider and safeguard the well-being and comfort of others. A careful examination of

the history of the Prophets and the pious reveals a consistent theme: all the Prophets and saints have dedicated themselves to the service of creation as their paramount purpose. A genuine, selfless commitment to serving Allah's creation cultivates within individuals values such as love, fraternity, equality, and compassion.

Prophet Musa (P.B.U.H.) spent forty nights in worship on Mount Sinai, with the purpose of imparting profound spiritual blessings to the Children of Israel. Similarly, when Prophet Muhammad (P.B.U.H.) emerged from the Cave of Hira, humanity was bestowed with unparalleled material and spiritual blessings. Through his meditative reflection in the solitude of the cave, the Prophet (P.B.U.H.) received a divine revelation, which He then shared, quenching the thirst of human souls. The Qur'an, by addressing both spiritual and moral values, instructs humanity on the fulfillment of both the rights of Allah and the rights of His creation. When Allah Almighty refers to His rights, He identifies Himself as the Sovereign, the Sacred, the Giver of Peace, the Guardian, the All-Conquering, the Majestic—attributes that signify His unparalleled greatness. He is the Creator of the cosmos, the Originator of all that exists, and the Shaper of every form in creation.

When people fulfill the rights of Allah, Allah Almighty accepts their acts of devotion. In Surah Al-An'am, the divine command is as follows:

*"Human eyes do not perceive Allah, yet Allah perceives the very essence of the eyes." This means that the powerless and visionless human, who cannot behold Allah with their eyes, finds that Allah, in His Majesty, manifests as the very source of perception, coming before them in ways beyond comprehension. (Al-An'am 103)*

In Surah Al-Baqarah, Allah Almighty declares:

*"I am indeed near to you, though you may feel despair; I respond to the call of every supplicant." (Al-Baqarah 86)*

Allah also says:

*"Wherever you may go, I am always with you." (Al-Hadid 4)*

To convey a deeper sense of intimacy, Allah continues:

*"We're closer to you than your jugular vein." (Qaf 16)*

Despite His transcendence and incomprehensibility, Allah consistently affirms His companionship and proximity to humanity.

## Darkness on Earth

The history of humankind tells us loud and clear that the nations blessed with wisdom and insight are those who reflect upon the signs that Allah has spread across the earth. The crown of worldly dominion rests upon those individuals who utilize the intellect and understanding granted by Allah, adorning themselves with reason, wisdom, knowledge, and forbearance. Have we ever paused to consider that if the springs flowing within the earth were to dry up, who possesses the power to restore them?

The vibrant expanse of the skies, the divine light that sustains life, the array of gases, the constellations of stars adorning the vast blue canvas of the heavens, the moon illuminating the darkness of night, the sun that invigorates the daylight, the gentle breeze, the fragrant, serenely flowing morning zephyrs, the harmonious songs of the trees, the chirping of birds, the melodious call of the nightingale, the sweet song of the cuckoo—who is the Creator of all these? Do we have any role in this intricate creation? If these elements did not remain in a state of perfect harmony under a coherent system, what resources do we possess to maintain such an order?

If we were to interpret these phenomena in terms of exaltation and magnificence, acknowledging our own limitations, we



would recognize numerous signs within our own bodies that demand our attention and reflection.

Consider, for instance...

How are the hairs on the body so intricately arranged? Why does a man's face bear a beard, while a woman's face remains smooth and hair-free? Does this not point to a purposeful design within this system, offering us profound signs for contemplation?

The presence of facial hair on a man is regarded as a symbol of masculinity, while the smooth, delicate, and refined face of a woman is perceived as a reflection of her beauty. The very hair that grows on a man's face does not appear on a woman's face due to a specific biological process, in which the density of blood is naturally regulated. In essence, hair is a manifestation of the thickness of blood. Consider, for a moment, how nature has transformed this density into hair, which adheres to the face, head, and body in a highly structured manner.

When we delve into the intricate mechanics of the eye, we find that thousands of muscles function as components within the divine system designed by Allah. Upon examining the brain's operations, we discover that it contains approximately twelve trillion cells, each of which plays a role in the sensory processes that enable human perception. These cells contribute to the activation of thought and reflection within the individual. The heart, with its complex and highly organized machinery,

operates according to a precise command, balance, and program. It serves as the engine that sustains human cells, with no intervention or control from human will.

Have you ever pondered these profound intricacies?

the process of your growth within the dark confines of your mother's womb, and how, through the transition from this realm of darkness, you eventually emerged as a radiant beacon of light? It could have just as easily been the case that, instead of a human being, a serpent or a monkey could have emerged from the womb of Eve. Undoubtedly, the universe operates in a highly organized and perpetual system, and the governing framework of this vast cosmos is the system of "Takwīn" (The Divine Administration system).

Contemplate for a moment: If Allah were to extend the night and merge it with the Day of Judgment, could any power, other than Allah, protect you from its interminable duration? And if, by His will, Allah were to prolong the night until the Day of Judgment, could any force, apart from Allah, grant you the repose of peaceful sleep and the tranquility that night bestows?

When rainfall nourishes the dry, arid, and desolate earth, it gives rise to grapevines and date palms, each distinct in color, fragrance, and flavor. This is a remarkable phenomenon: the same water, after passing through various processes, results in such diverse colors, forms, and tastes. Does this not compel us to reflect upon the inherent wisdom behind the fact that

mulberries do not grow on mango trees, peaches do not emerge from mango trees, and berries do not sprout from peach trees?

Despite the presence of thousands of suns within galaxies, why does darkness envelop the Earth during the night? Science has established that the Earth revolves around the Sun, and it is acknowledged that the Sun contains fiery flames. However, what remains unexplained is who governs the rotation of the galaxies. We seek to understand why even the most esteemed scientists ultimately succumb to death. Why does the heart of a scientist, who is capable of performing heart transplants, eventually cease to function?

*Do they not look at the sky above them, how We have made it and adorned it, and there are no cracks in it?"*

*(Qamar 6)*

Prophet Job (P.B.U.H.) in his book (Job, Chapters 28, 29) asks:

*"Who has determined the paths of the floods and the ways of lightning and thunder? Can you call upon the clouds to pour rain upon you? Can you summon the lightning to appear before you? Who has endowed the heart with understanding and wisdom? And who has granted the deer its freedom?"*

## Announcement in the Heavens

Faith is a profound essence, the sweetness and joy of which surpass all worldly possessions. However, this sweetness and joy are only experienced by the individual who holds Allah in greater affection than anything else in the world. A person who values anything more than Allah cannot be considered a true worshiper or ardent devotee of Allah. When we speak of love, it inherently demands certain responsibilities, the foremost being that love always entails sacrifice. It is widely acknowledged that love is an internal state, invisible to the external eye, but one's actions serve as testimony to whether this deep reservoir of love truly exists within them.

A person may verbally assert their love for their beloved, but when the moment for selflessness and sacrifice arises, if their actions do not align with their words, their love cannot be regarded as genuine. Those who love Allah are reciprocated with Allah's love, and when Allah loves a creature, He instills His love within their heart. As this fragrance of love ascends to the heavens, the celestial beings begin to manifest their love for that individual. Moreover, when this essence of love spreads across the Earth, it permeates all living beings—whether human, bird, mammal, or predator—who develop an inherent and profound affection for that creature.

The Prophet Muhammad (P.B.U.H.) said: "When Allah loves a person, He calls upon Angel Jibril (P.B.U.H.) and says, 'I love such and such a person, so you should also love him.'

Angel Jibril (P.B.U.H.) then loves him, and the inhabitants of the heavens announce, 'Allah loves such and such a person, so you too should love him.' The inhabitants of the heavens begin to love him as well. Then, Allah instills acceptance and affection for this person in the hearts of the people on earth."

When the name of Allah is invoked, one central truth becomes evident: Allah's profound love for His creation. It is this very love that compels Him to provide the means necessary for sustaining life. He has instructed the earth to generate a variety of nourishment for His creatures, and has ordained the sun to protect the atmosphere from contamination, safeguarding His creatures from illness. The moon is commanded to imbue fruits with sweetness through its cooling rays, so that His creation may continue to enjoy flavorful, visually appealing, and sweet sustenance. The wind is directed to flow gently, ensuring the continuous supply of oxygen, a vital element for life. Allah has fashioned the earth in such a way that it is neither too hard, causing discomfort to those who walk upon it, nor so soft that it causes them to sink. This balance and provision reflect the love Allah has for His creation, which He sustains in precise harmony, adhering to an exact order. Allah's love further manifests in the protective systems He has created, such as

safeguarding His creation from the destructive heat of fire, a system that has been conveyed through the guidance of 124,000 prophets. There is no greater demonstration of Allah's love than the sending of His beloved Prophet Muhammad (P.B.U.H.), the mercy to the worlds, who was sent as a guide and exemplar for humanity. Additionally, Allah's love is visible in the profound affection He has instilled in a mother's heart for her child, as she pours all of herself into the nurturing of the child, finding joy despite the sacrifice.

When Allah loves someone, He also desires that His creation reciprocates that love. The esteemed saying of the Prophet Muhammad (P.B.U.H.) is as follows:

*"When a person loves another for the sake of Allah, they have honored their Lord."(Sahih Muslim, Book 1, Hadith 345:)*

In the Noble Quran, Allah Almighty addresses His Beloved, the Seal of the Prophets, the Final Messenger, the Mercy to the Worlds, peace and blessings be upon Him, saying:

*"O my beloved Prophet (P.B.U.H.), say, 'If you love Allah, then follow me, and Allah will make you His beloved.'"( Al-Imran 31)*

The claim of loving Allah is only realized when, in the sight of Allah, this assertion is deemed valid, and such validation is contingent upon our adherence to the example set by the Messenger of Allah (P.B.U.H.).



## Our Image

A painter once conceived the idea of creating an image that epitomizes virtue. Consequently, he traversed cities and villages for years in search of an appropriate subject. Eventually, he encountered a remarkably beautiful child, whose fair complexion, large, modest eyes, well-proportioned and supple body, broad and luminous forehead, as well as delicate and graceful hands and feet, immediately captivated him. Overcome with elation, he exclaimed, "I have found it, the image of virtue!" He then proceeded to hang the child's portrait in his studio, with the inscription "The Image of Virtue" beneath it.

After some time, the artist thought it would be equally valuable to create an image of vice. Thus, he embarked on another journey, traversing the world. He observed millions of faces over a span of twenty years, some exceedingly depraved, but none fulfilled his quest. Finally, one day, he encountered an extraordinary countenance. Upon seeing it, his heart was immediately filled with feelings of profound disgust and contempt. He exulted, "I have found it, the image of vice!" Consequently, this portrait was also added to the collection in his studio. Art enthusiasts regularly visited his gallery. One day, a man entered, stood before the two images, and, after a moment

of astonishment, tears began to fall from his eyes. He then remarked to the artist, "These two images represent me."

The Qur'an affirms: "Every atom of virtue and vice is weighed."

Additionally, the Qur'an states: "Do you know what the 'Illiyyun' (the abode of the virtuous) is? And do you know what the 'Sijjin' (the abode of the vicious) is? It is a written book (a film)." Every action that a person performs, as well as every movement in life, is meticulously recorded. This implies that every individual's actions are simultaneously being captured as a type of cinematic record. Allah Almighty states:

*"We will not only recompense the virtuous in full for their deeds, but we will also bestow upon them more than they deserve. Their faces will be protected from disgrace and darkness, and they will be granted eternal residence in the gardens of Paradise. In contrast, we will punish the vicious according to their deeds, humiliating their faces, and no one will be able to rescue them from Our overwhelming grasp. Their faces will become so dark that it will appear as if a piece of the darkest night had been affixed to them. They will remain in Hell for eternity." (Yunus 26-27)*

Reflecting upon these verses, it becomes evident that the virtuous and vicious deeds of a person leave discernible marks upon their face. In essence, a person's actions create visible expressions upon their face, with virtuous deeds resulting in radiance, while vicious actions lead to darkness.

Psychologists recognize that every human being is composed of divine light, and these waves of light continuously emanate imperceptibly from a person's being. There are certain faces that, upon seeing, evoke feelings of joy, drawing us towards the individual behind that face. Conversely, some faces emanate waves that induce a sense of discomfort, compelling us to distance ourselves from them as quickly as possible.

Those whose hearts are illuminated with Allah's divine light, and whose minds are filled with sincerity, selflessness, love, purity, and a commitment to serving humanity, tend to have faces that are radiant, innocent, and pure. These faces possess an inherent magnetism, attracting others towards them. Conversely, individuals burdened by guilt and anxiety often display facial expressions characterized by harshness, dryness, dissonance, and unpleasantness, which prompt others to instinctively retreat.

Now, let us reflect on our own image.

After completing all tasks for the day and prior to retiring for the night, stand before the mirror. Close your eyes for a few moments and contemplate the entirety of your life's actions as a record within you, envisioning the unfolding of this internal "film" or record. Once you open your eyes, direct a thorough gaze upon the mirror. If your face is luminous, radiating divine light, innocence, and if the contours of your face convey an aura of serenity with the gentle traces of a smile, then you are, without

a doubt, the embodiment of virtue. Conversely, if your face appears sorrowful, devoid of vitality, marked by expressions of contempt, arrogance, and if you find your own reflection unappealing, then you are the representation of vice. Remember:

The law of nature dictates that every individual's actions continuously produce a film, and each person's face serves as the screen for this cinematic record. The film created by the angelic recorders plays perpetually on the human face. Have you not observed a distressed individual, whose face clearly mirrors the turmoil and suffering within? Surely, you have witnessed individuals whose presence brings joy, peace, and contentment to those around them.

Allah Almighty declares in Surah Aal-e-Imran:

*"A day will come when some faces will be radiant, while others will be darkened. Those whose faces are darkened will be told: 'Did you turn away from Allah after you had submitted? Now, taste the punishment.' As for those whose faces are radiant, they will remain in Allah's mercy forever." (Aal-e-Imran 106-107)*

## Ruling the Universe

When Allah (SWT) intended to create the universe, the system through which the universe would operate also came into focus, because the mechanism of the universe cannot function without a well-structured system, rules, and regulations. The Qur'an states:

*"His command is that when He decrees a thing, He says to it 'Be,' and it is." (Surah Yasin 36:82)*

This verse underscores the idea that the creation and regulation of the universe proceed according to a systematic divine command.

The Qur'an encourages humanity to reflect on this, highlighting the need for agents to carry out the system's operation.

We observe that the universe is a collection of physical, electrical, magnetic, and scientific laws of nature. It is also evident that these laws govern the phenomena of nature and the manifestations of the universe. Everything in the cosmos is interconnected and interdependent within a systematic framework. No unit of the universe can sever its relationship with any other unit, as all elements are inextricably linked.

The Qur'an refers to all the components of the universe—its elements and phenomena—as signs from Allah. It is made incumbent upon humanity to study these signs and reflect upon them with depth and wisdom. Allah wants His creatures to not live as mute and deaf individuals, but to engage with the world using the intellectual faculties that have been granted to them.

*"Say, 'Look at what is in the heavens and the earth.'" (Yunus 5)*

"Do you not observe?

Do you not think?

Do you not reflect?"

In the sight of the Almighty, the worst of creatures are those who live in a state of intellectual stagnation—those who do not engage in reasoning or contemplation. (Qur'an)

*"Indeed, in the heavens and the earth are signs for the believers, and in your creation, and in the animals He spreads about, are signs for those who are certain." (Al-Jathiya 3)*

*"O you who see, do you see any flaw in the creation of the Most Merciful? Look again, do you see any breaks? Then look again and again, your sight will return to you humbled and exhausted."*

*(Al-Mulk 3)*

*It is Allah, who has made the sun radiant and the moon luminous, determining its phases so that you may measure the passage of years and calculate time. All of this has been created by Allah with wisdom.*



*He articulates His signs in clear detail for those who are willing to reflect. (Yunus 5)*

From the Qur'anic verses related to the conquest of the universe, it is evidently clear that the Creator has commanded humanity to engage with the laws of creation in such a focused and thoughtful manner that the craftsmanship of every element becomes evident. A student who diligently contemplates these creative formulas, when reaching the apex of intellectual engagement, uncovers knowledge that begins in the realm of the infinite. For such a student, knowledge is not confined to the pages of books, nor does he simply count the bricks of a building made by past generations. Instead, by analyzing and observing through the lens of deep reflection, he comes to understand how the mixture of gases in the atmosphere sustains life on Earth. Observing rainfall, winds, carbon, and oxygen becomes second nature to him. He also realizes that the Earth's size is set in specific proportions. If the size were greater, gravity would increase, causing gases like carbon dioxide to cling to the Earth's surface, making it difficult for life to breathe. Conversely, if the Earth's size were smaller, gravity would be weaker, causing gases like oxygen to drift into space, leading to the extinction of all living beings.

It also becomes evident that the distance between the Earth, the Sun, and the Moon is precise. If the Earth were farther from the Sun, the entire planet would freeze, with nothing existing on

Earth except layers of ice. If this distance were shorter, the Sun's heat would scorch and burn everything on Earth, reducing it to ash. Similarly, if the distance between the Moon and the Earth were altered, the tides would rise to such extreme levels that the entire Earth would be submerged in turbulent ocean waves.

The one who contemplates the universe and engages in spiritual science, through observation and analysis, realizes that the arrangement, harmony, order, utility, and purpose of the elements in the universe are not products of human consciousness alone. There is a force, an entity, whose command governs the cosmic system from eternity to eternity. All elements, all phenomena, and all manifestations within this system exist in a state of harmonious interrelation, sustained by a higher divine will.

Blessed and exalted is the Being who created with precise measurements and provided guidance. (Surah Al-A'la 87:2)

When God wills to create the universe, a system of the universe was also discussed, the reason is the mechanism of the universe does not operate without any specific system, rules, and regulations. the Holy Quran says:

*Whenever He desires something, He simply commands it to "Be" and it manifests accordingly. (Yasin:82)*

The Holy Quran instils in people the belief that a system requires human intervention.

We see that the universe is a combination of physical, electrical, magnetic, and scientific laws of nature. We also know that the laws of nature and phenomena dominate the universe anyway. Each object in the universe interconnects and integrates into a single system. No unit in the universe can be separated from any other unit.

All these sceneries which are mechanism of the universe, the Holy Quran declares them to be the signs of Allah and makes it obligatory for human beings to study all phenomena and sceneries in the universe of Allah and to keenly meditate on these verses with insight and wisdom. Allah does not want His creation to live like deaf and dumb people. The Creator wishes that people utilize the contemplative abilities that Allah has bestowed upon them. They should be used.

"You (Muhammad, P.B.U.H.) say, Observe what is in heaven and earth."

Do you not ponder?

Do you not take notice?

Do you not think?

*The deaf and dumb are the worst creatures in the eyes of the Lord. They live like the deaf and dumb, and they do not act wisely.*

*(Al-Quran)*

*“In fact, there are signs for the believers in the heavens and the earth. And in your (own) creation, and in the animals which He scatters, there are signs for those who believe with certitude.”*

*(Al-Jathiyah 3-4)*

*O beholder, do you find any irregularities and disproportions in the system of creation of the Most Kind (Lord)? So, with a meditative and thoughtful gaze, have you observed any inconsistencies or disharmony in this creation, such as degeneration or disintegration? Look around time and again with an inquisitive vision (from different angles and with scientific methods). Every time, your sight will return to you fatigued and frustrated (in finding any shortcoming or imperfection). (Al-Mulk 3-4)*

*He is the One who created the sun, a source of light, and, with it, made the moon luminous and appointed for its stages, allowing you to calculate the number of years and the count of time. Allah has not created all this but with a zero-defect strategy. Through these cosmic realities, He expounds in detail the signs (of His creativity, unicity, and might) for those who possess knowledge. (Yunus 5)*

The Quranic discourse on the conquest of the cosmos unequivocally establishes that the Creator has commanded humanity to study the laws of creation with such dedication and contemplation that the intricate craftsmanship of everything becomes evident. A student engrossed in creative formulas, upon reaching the pinnacle of focus, uncovers boundless sciences.

Their knowledge is not confined to books, nor do they remain fixated on counting the bricks of structures established by predecessors.

Through observation and analysis, they realize that the mixture of gases in the vast expanse sustains life on Earth. The regulation of rainfall, winds, carbon, and oxygen becomes ordinary phenomena for them. They also understand that the Earth's mass is precisely calibrated. If the Earth were larger, the increased gravitational pull would cause gases like carbon dioxide to cling to the surface, making respiration difficult for living beings. Conversely, if the Earth's mass were smaller, gravity would be insufficient to retain oxygen, causing it to escape into space and leading to the extinction of all life.

Empirical observation reveals that the distances between the Earth, the Sun, and the Moon are meticulously calibrated. If the Earth were positioned further from the Sun, the entire planet would experience a state of perpetual freezing, with vast ice sheets dominating the surface, rendering life untenable. Conversely, if the Earth were closer to the Sun, the excessive heat would incinerate vegetation, reducing it to ashes. Furthermore, if the precise distance between the Earth and the Moon were altered, the tidal forces would become so extreme that the entire planet would be submerged under tumultuous oceanic waves.

A contemplative individual or a scholar of spiritual science, through careful observation and analysis, comes to understand that the order, harmony, regulation, functionality, and purposeful design within the universe are not the result of conscious awareness or human agency. Rather, these phenomena point to the existence of a transcendent power—an entity whose will sustains the life system and the cosmos from eternity to eternity. Within this cosmic order, all elements, phenomena, and manifestations are aligned in precise proportions, maintaining a dynamic interconnectedness and harmony.

*Glorify the name of your Lord, the Most High, Who created all things and perfected their proportion. (Al Aala: 1-3)*

## The Love of Wealth is Idolatry

Numerous civilizations have preceded, who disregarded the guidance of God and His Respected Person (P.B.U.H.). Consequently, We held them to strict account and inflicted upon them a grievous punishment.

They failed to avert the repercussions of their transgressions, and all their endeavors were rendered ineffective. A further grievous punishment awaits them.

*O those of understanding, reflect wisely. (Al-tahrim 10)*

A nation that disregards the commands of Allah and succumbs to the worship of wealth, rather than dedicating itself to the worship of Allah, is inevitably subjected to disgrace and degradation by Allah. This is not a mere narrative, but a verifiable reality, as substantiated by the remnants visible across the earth. Once powerful empires and their inhabitants, residing in opulent palaces, have disappeared, leaving behind only the ruins of their once-grand structures.

*"Before you many codes (of divine law) have passed (for the preceding nations). So travel in the earth and observe what was the end of those who belied!" (Al-momin 21)*

Minor transgressions are pardoned by Allah, and as long as they do not disrupt the established divine order, the law of nature tends to overlook such lapses. However, when the actions of individuals disturb the sanctity of Allah's dominion and result in unrest among the righteous, the divine corrective system is activated, and the nation becomes subject to grievous punishment. In such instances, Allah's law seizes power from these individuals or communities, reducing them to subjugation, as they had voluntarily chosen to enslave themselves to transient wealth, forsaking the eternal for the perishable.

Undoubtedly, our era is one dominated by idolatry. Who can claim that the veneration of wealth and idolatry are two distinct practices? Worship of stones and worship of gold are, at their core, indistinguishable practices. Idols are crafted from stones and clay—materials which are part of Allah's creation—while gold and silver represent transformed forms of these same earthly elements. The nation's fixation on gold, silver, and precious gems has so profoundly obscured its vision that wealth has become the measure of dignity and lineage. The insatiable desire for wealth has reached such extremes that it has systematically eroded all foundational human values. Virtues such as family honor, ancestral nobility, and national traditions have been reduced to mere relics. The principles of family ethics, ancestral dignity, and national traditions have now crumbled into a heap



of debris. The conviction in the afterlife has been forsaken. The entire nation has degenerated into the embodiment of the proverb. The whole nation reflects

” بابرہ عیش کوش کہ عالم دوبارہ نیست“

*Babur himself is working to create the universe again”.*

"Live for pleasure, for the world beyond is non-existent." Spiritual values are being sacrificed, giving birth to moral degradation. This represents a clear transgression of Allah's directive:

*"Hold fast to the rope of Allah and do not be divided." (Al-Imran: 103)*

When the devout followers of Allah raise their voices in opposition to His will, the nation retreats into a state of indifference, shutting their ears and muting their speech. The righteous among them mourn, while Satan, in his triumph, exults with derision.

*"So We seized (every one of ) them for his sin. And there was (a faction) of those against whom We sent a storm of pelting stones. And of them was (also a group) whom a roaring blast seized." (Al Ankaboot 40)*

In contemporary society, material wealth has become the defining objective of life, with the construction of extravagant

mansions and palatial structures serving as a symbol of prestige. However, we fail to reflect upon the fact that previous civilizations too once regarded such opulent dwellings as the pinnacle of achievement. There have been figures whose policies, marked by tyranny, worldly dominance, and arrogance, caused upheaval across the globe. Yet, when the divine grasp of retribution grew firm and the shield of mercy was withdrawn, these empires crumbled to dust. Ironically, we now walk upon the remnants of what once stood as symbols of power and pride.

*"How many a garden and spring they left behind. And green crops and magnificent buildings. And blessings (and comforts) in which they used to luxuriate!" (Ad-Dukhan 25-27)*

The repercussions of straying from Allah's divine law are innumerable and manifest in the world around us:

The surge of novel and debilitating diseases is overwhelming, and despite possessing material wealth, individuals remain ensnared in the grip of impoverishment. The incompetence of children is a prevailing concern, with parents similarly criticized for their perceived inadequacy. The nation, once blessed with clear vision and profound insight, now faces a growing detachment from both. Mental health conditions are more widespread than ever before, with death transforming into a

mere spectacle—a transient moment where a heartbeat signifies life, only to be followed by its sudden cessation. The prevailing climate of insecurity is so intense that even the smallest disturbance sends one's heart racing, as though it might escape the chest. Domestic strife between spouses has led the younger generation to view the institution of marriage as a burden, and despite the apparent abundance of resources, the scarcity of sustenance has become more pronounced.

*“And whoever turns away from My direction and guidance (i.e., remembrance and advice), his worldly sustenance will be narrowed, and We shall raise him blind on the Day of Resurrection (as well).”*  
(*Al Taha* 124)

## Is success entrusted to non-Muslims?

When Prophet Uzair (P.B.U.H.) passed by the forsaken and ruined town near Jerusalem, he pondered in his heart, "Can this desolate and devastated city be revived? Will the inhabitants, whose names and traces have vanished, once again bring life and prosperity to this place?" As he reflected on this, he reclined for a brief moment, eventually falling into a deep slumber. He remained asleep for a hundred years. Upon awakening after this century-long slumber, Allah addressed him, saying:

*"And (now) see your donkey (whose very bones are no more intact). And this is because We may make you a sign (of Our Might) for the people. And (now) see (these) bones how We stir (and raise) them and clothe them with flesh.' When this (phenomenon) fully dawned on him, he proclaimed: 'I have learnt (through the eye of certitude) that Allah is indeed All-Powerful to do everything.'"*(Al Baqrah 259)

When one attains knowledge of the cosmos, a realm of profound faith and conviction is awakened within the individual, and the heart becomes illumined with divine radiance. As Allah the Almighty declares:

*The true believers are those who, when Allah's name is mentioned, their hearts quake, and when His verses are recited to them their faith grows, and who put their trust in their Lord; (Al anfal:02)*

To transcend darkness, liberate oneself from a life dominated by grief and sorrow, attain authority among nations, and make the heart and intellect a dwelling for divine illumination, it becomes essential to contemplate the entirety of the Book of the Universe. Every element of this cosmic scripture is expounded upon in the Qur'an. The Qur'an, the celestial text, is a universal message of life, applicable to all eras and peoples. It serves not only as a compendium of the principles governing the mastery of the cosmos but also as a guide for human existence. Within this text are outlined paths that, when followed, lead to the transformation of disgrace into dignity, defeat into triumph, weakness into strength, hardship into prosperity, and discord into unity. Allah's law is all-encompassing and universal. Just as every individual can shape something by adhering to a specific formula, so too can one chart their path by meditating upon the Book of Guidance, thereby determining their ultimate destination.

Alas! the pattern of reflection and intellectual inquiry has been extinguished from the Muslim psyche, leading to its intellectual and spiritual decline. The foundational principles of the Muslim

mind have been misdirected, compelling it to follow a path where reason and strategy are suppressed. A specific elite class has deliberately steered the Muslim ummah onto a failed and futile trajectory, ensuring the preservation of its own dominion. The divine scripture urges humanity to exploit the abundant resources of the earth, seas, and mountains, commanding the unlocking of natural wealth. However, we have allowed our hearts to grow corroded, our ears to become deaf, and our eyes to be veiled in ignorance. Consequently, the nation, once entrusted with the mastery of cosmic principles, has become impoverished, both materially and spiritually.

When non-Muslim societies engaged deeply with the principles, structures, quantities, and formulas enshrined in the cosmic scripture, they attained prominence and distinction in knowledge and craftsmanship. In the present day, they command the skies, with their aircraft and vessels cleaving the oceans. It appears as though they possess dominion over the winds, while the seas and oceans fall under their influence. The resources of the earth are subjected to their will, and the ability to transmit voices across vast distances has become commonplace. This success stems from their commitment to studying the cosmic scripture and uncovering the mysteries behind the creation of every element in the universe. Having not

forsaken the knowledge of creation, they have rendered success their constant companion.

It is a profound irony that the locus of advancement resides with non-Muslim nations, and every downfall, degradation, and dishonor has come to symbolize the plight of the Muslim community. Why? Because the adherents of Islam and the intellectuals within the Muslim community have fortified the realms of consciousness, awareness, and intellectual inquiry with their own expedient concerns. Allah Almighty, in His Divine revelation, addresses His Messenger (P.B.U.H) with the following command:

*O Prophet (P.B.U.H.)! Command the believers to observe the various signs on the earth and seek the origins of creation. (Al-Ankabut 20)*

*“Do they not look at the camels, how they are created, and at the sky, how it is raised, and at the mountains, how they are set up, and at the earth, how it is spread out?” (Al-Ghashiyah 17-21)*

## The Funeral

One of our acquaintances, Haji Sahib, was walking briskly on the road, his heart heavy and his eyes moist with sorrow. I condoled and said **كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ**, with a sense of concern and unease, inquired about the cause of his hurried pace. He responded, "My friend, Haji Ramadan, has passed away." I offered my condolences and remarked, "Every soul must taste death; this is an inevitable stage for all. Both you and I are at an age where the flow of life inevitably begins to turn toward death. Today, Haji Ramadan has departed from his loved ones; tomorrow, the same will befall us. This is a continuous and inexorable process that has persisted since the Day of Creation and will continue until the Day of Judgment. In the midst of this chaotic and distressing situation, the circumstances have become such that the body of Haji Ramadan is gradually disintegrating, dissolving into water. The room is inundated with blocks of ice. On one side, the ice is melting and turning into liquid, while on the other, the fats within Haji Ramadan's body are decomposing, exuding a foul odor and turning into water. Haji Ramadan was my friend, and naturally, no friend can endure such profound dishonor towards another. I am deeply troubled, profoundly sorrowful. I am in such a state of despair that it seems as though reason and consciousness have abandoned me entirely.



As for what became of Haji Sahib, and when his body was finally taken from the house, I found myself lacking the strength to inquire.

*“And those who hoard silver and gold and do not spend it in the cause of Allah warn them of a grievous torment.”( At-Tawbah 34)*

When the meaning of this verse from the Holy Qur'an arose in my mind, a profound realization took root, and I became resolutely convinced that the accumulation of wealth inevitably results in dire consequences. Such individuals frequently sacrifice their health in pursuit of material gain. Their hearts weaken, their livers deteriorate, and they fall prey to conditions such as diabetes, hypertension, sexual disorders, kidney stones, pulmonary afflictions, gallstones, and gastrointestinal infections, among other maladies. These individuals lose the peace of mind necessary for restful sleep, and tranquility evades them. They become estranged from the affection of others, finding no respect either among friends, relatives, or the general public. When others express fondness, it is rarely a reflection of admiration for their character, but rather a form of respect for their transient wealth. It is often observed that their demise is marked by disgrace and regret. Among the survivors, the younger generation, intoxicated by the illusions of youth, abandons principles and education, discarding wisdom, and embarks on a path of unrestrained indulgence, disregarding the

value of intellectual and moral growth. It is not uncommon for parents to remain alive, yet their old age becomes entirely reliant upon the two primary avenues of support provided by their offspring—avenues from which flow innumerable streams of wrongdoing. The parents admonish, entreat, and shed tears of blood, enduring sleepless nights pacing in wait for their child, yet their pleas remain unheeded. Can anyone, in truth, assert that such offspring, and such wealth, bring true joy and contentment to life? No, certainly not!

Such wealth and such offspring undeniably constitute a form of affliction. Wealth manifests in two distinct forms. The first form is that wealth becomes a source of torment, transforming into a fiery inferno that reduces the individual to ashes. The second form of wealth, however, is one that fills the heart and mind with vibrancy, beauty, contentment, joy, and peace. In this manifestation, the affluent individual constructs sanctuaries for widows and orphans, becoming a source of deliverance for countless suffering and afflicted souls. This individual does not merely exist in a state of base animalism, but rather adorns the inner realm with luminous lights, thereby nurturing their spiritual world. Such an individual is neither intellectually foolish nor spiritually blind. They transcend animalistic tendencies, adopting the qualities of the Divine, reflecting the characteristics of Allah, the Sustainer of all worlds.

Huzoor Qalandar Baba Aulia (R.A.) expresses his astonishment at the Muslims, noting that while every individual desires wealth, no one seeks to emulate the example of Hazrat Uthman (P.B.U.H). For him, the warning in Surah At-Tawbah is unmistakable:

*“Let not their riches and their progeny make you wonder. Allah wants only to torment them in this world (too) by means of these things, and that their souls may depart whilst they are (still) disbelievers.” (At-Tobah 55).*

The noble life of the Prophet Muhammad (P.B.U.H) serves as a profound testament to the fact that he never accumulated wealth for himself. Despite the immense wealth of empires such as Iran and Rome being at his disposal, both the Prophet (P.B.U.H) and his companions (رضى الله عنه) led lives of simplicity, sustaining themselves through honest labor. Even while governing over an expansive territory of twenty-five million square miles, they earned their livelihood through work and gave whatever they saved in charity.

In the world, there is nothing more treacherous than wealth. Wealth has never shown lasting loyalty to anyone. It is an ever-changing, unreliable force. Wealth itself is a cowardly entity; those who revere it ultimately find it leading them to ruin, while those who regard it with disdain, treating it as inconsequential, find it following them. In the Qur'an, Allah (SWT) asserts that

He has created all things with a defined measure. These precise measures are what establish the identity and individuality of all creation. Despite the interconnection that may exist between two individuals through choice or intention, they remain distinct, even in the absence of any measurable space between them. This principle enshrines the concept that individuality and identity are maintained through defined boundaries, which no individual can transcend.

Just as humans possess perception and understanding, wealth too has its own inherent "perception." When an individual withdraws from the pursuit of wealth, according to the law of measures, wealth follows them in pursuit of balance. However, when an individual chases after wealth, it betrays them, becoming a burden that afflicts them, rather than providing fulfillment.

## The Ocean of Fire

God reigns as the Master of Hell, a realm where infernal oceans of fire boil unceasingly. This domain, a manifestation of unrelenting torment, is inhabited by serpents, colossal dragons, and venomous scorpions. In this searing, volcanic expanse, sustenance is reduced to the bitter and acrid thorny shrub, while the fluid that courses through veins and quenches parched entrails is nothing but festering putrescence.

O people! be conscious of God, for He shall decree a retribution of such overwhelming severity that its mere contemplation would dissolve flesh into liquid and reduce bones to ash. A monstrous serpent shall encircle and strike, compelling you to sink into the fiery abyss of Hell's searing depths. This serpent shall unearth you from the inferno's profound recesses, only to plunge you once more into its lowest strata. The water to quench your thirst shall be of such blistering intensity that it will cause your lips to swell and peel, a stark manifestation of the torment decreed.

Such expressions seep into the human consciousness like molten lead, embedding an overwhelming sense of trepidation. A vulnerable and frail individual, consumed by perpetual fear of an omnipotent and punitive deity, constructs a perception of God

as an austere and fearsome entity. This apprehensive conceptualization relegates the human psyche to a desolate expanse of existential dread, wherein the Divine is no longer envisioned as a source of solace but as an embodiment of formidable and awe-inspiring terror.

Why do our intellectuals and guides, standing upon the pulpits of mosques, not speak of Allah as the One who nourishes us in the womb, providing sustenance for nine months and ensuring our growth in every way? Why do they not tell us of the clouds that traverse thousands of miles to quench our parched earth, of the colorful and vibrant springs that adorn the land as a bride, and of the celestial lanterns that illuminate the heavens, bestowing radiance upon our eyes and serenity upon our minds?

Allah is the One who, through the earth's womb, brings forth flowers of myriad hues, instilling beauty and vibrancy within the human consciousness. Rows upon rows of trees, laden with fruit, stand in anticipation of serving humanity. The rustling leaves, swaying upon the shoulders of the wind, sing melodies to soothe the human soul; the breezes play their symphonies, the branches sway in dance, and nature itself enters a state of ecstasy. The monsoon rains, draped in veils of modesty and adorned with dew-kissed foreheads, shower delight and exhilaration. In the dark and light of monsoon nights, there is a luminous joy and a pervasive sense of intoxication. The sun, overcome by the shyness of the rain's delicate perspiration, closes its eyes. The

scorching heat, which typically scorches the earth, transforms into a soft and gentle warmth, cleansing the atmosphere. The trees don a fresh, verdant attire, embodying renewal and grace.

Allah, the Creator of life, has endowed humanity with resources so vast and intricate that their enumeration exceeds human comprehension. When fatigue overwhelms you, the night, as a tender caregiver, cradles you in its embrace, lulling you into a restful slumber. And as you drift into unconsciousness, the dawn, with its gentle strides, accompanied by harmonious sounds, beckons you to awaken with an understated invitation.

O our scholars, our intellectual guides!

Why is it that you fail to expound upon this Divine Being, who has implanted within us a self-sustaining mechanism, with each component functioning beyond our volition or conscious control? The heart, through its rhythmic beats, circulates blood to sustain the body's vitality; the brain, in continuous communication with the nervous system, ensures the flow of life's signal. The digestive system processes food, transforming it into the essential constituents of the body, while the eyes, as perceptive lenses, capture the visual tapestry of the world, akin to a moving film reel. These coordinated functions, working in unison, attest to the omnipotence and perfection of the Creator, a manifestation of His meticulous design.

O respected scholars, our guides! and dreadful entity, one that instills terror in the human spirit, making every part of the body tremble in constant anxiety? Who is unaware that fear, in its essence, is the very agent of estrangement and alienation? Who does not acknowledge that fear is suffocating, disconcerting, and a state of unrest, where terror erects barriers of separation between the hearts of individuals?

O my esteemed elders, claimants of the legacy of my forebears! Would you approach a father, whom you believe to be a dreadful force capable of annihilating your very being, with any sense of closeness or trust?

The principle of the world is clear: peaceful citizens, those who seek harmony, are protected and valued. A ruler does not simply regard these individuals with tolerance but extends affection toward them, managing their welfare, securing their needs, and providing for their well-being.

O scholars,

Why do you not enlighten your followers with the truth that adherence to divine law is an act of reverence, and that the sovereign, in his wisdom, shows affection to those who are loyal and obedient to his commands? Should you, with patience and gratitude, utilize the vast resources that Allah has bestowed upon you, know that He will be pleased. This is because all these resources were created for your benefit and advancement. If



mankind were to abandon the pursuit of refined and dignified attire, and instead adopt the coarse fabric of deprivation, entire industries would collapse, leading to the starvation of countless individuals. The cessation of comforts and conveniences would plunge Allah's creation into profound destitution. The essence of gratitude (shukr) is embodied in the responsible use of Allah's gifts, while patience (sabr) is the state of equanimity with the divine decree. When individuals forsake gratitude and fail to adorn themselves with patience, they allow the transient and ephemeral love for this world to take root in their hearts. However, Allah does not intend for this temporary and finite existence to become the ultimate end. Rather, He desires that human beings transcend worldly attachments, seeking the eternal and peaceful life that lies beyond, regarding the material realm merely as the dust upon their spiritual journey.

If you are fortunate, then refrain from evil, as Allah's mercy always envelops those who keep away from it. Uphold the rights of your kin, the destitute, and the wayfarers. Do not indulge in excessive spending, for those who lavish wealth without purpose are akin to Satan's followers, and Satan, as is well known, is the adversary of Allah. Should you find yourself destitute and unable to give, yet still hopeful of Allah's grace, turn away from those who request, with gentleness. Avoid both miserliness and reckless extravagance, so that you do not face regret in the future, nor suffer reproach from others.

Adhere to the fulfillment of promises, as you will be held accountable for the commitments you make. Measure and weigh with precision and fairness, for such practices lead to good and yield a beneficial outcome. Refrain from pursuing matters about which you possess no certain knowledge, for on the Day of Judgment, all sensory faculties—hearing, sight, and the heart—will be questioned. Do not walk with pride and arrogance upon the earth, for you are neither capable of cleaving the earth nor ascending to the heights of mountains. Such acts are detestable to Allah.

## The Vision of the Soul

The challenges of resource scarcity, conflict, oppression, brutality, societal turmoil, natural catastrophes, and the inevitable grasp of death—coupled with the existential dread of permanent deprivation from worldly affluence or the intensifying anxiety over escalating social, political, individual, and collective crises—necessitate an approach that transcends superficial strategies and futile endeavors. To address these predicaments effectively, one must identify their fundamental causes and origins, utilizing all spiritual faculties to pursue resolutions along principled and structured lines.

This trajectory is delineated in the Holy Qur'an as **Sirat al-Mustaqeem** (the Straight Path), which represents the definitive route to enduring success:

*(O Allah the Almighty!) Guide us to the Straight Path—the path of those whom You have favored with Your blessings, not the path of those who have incurred Your wrath, nor of those who have gone astray. (Al-Fatihah 6-7)*

The Divine response to the supplication of creation is articulated in the Quran as follows:

*"Whatever misfortune befalls you is a consequence of what your hands have earned, yet He pardons much." (Ash-Shura 30)*

*"And turn to Allah in repentance, all of you, O believers, so that you may attain success." (An-Nur 31)*

When a nation or an individual, ensnared in the perilous mire of their own misdeeds and the intricate entrapments of their self-created dilemmas, re-establishes a covenant of fidelity with their Creator, expresses remorse for their transgressions, acknowledges their own shortcomings, and beseeches their Lord with such sincerity that their tears metaphorically purify their entire spiritual essence of all impurities, it elicits Divine pleasure. In Qur'anic terminology, the act of turning towards Allah the Almighty is designated as **Tawajjuh** (Divine orientation). This conscious orientation towards Allah constitutes a profound return to the Divine presence. It serves as the ultimate and unequivocal solution to all existential and spiritual dilemmas, offering comprehensive protection from all forms of fear and sorrow.

Recognize the Divine Self of Allah the Almighty from the deepest depths of the heart. Consolidate the faculties of the heart, mind, emotions, thoughts, leadership, and all other abilities bestowed by Allah, directing them with singular focus and profound attentiveness towards Him. Transform your life into an enduring testament of love and loyalty, a tangible and articulate embodiment of devotion for others to behold. Such individuals, without a doubt, are elevated by Allah the Almighty

into the ranks of His elect devotees, a reality perceived by the eyes of the soul and witnessed by those with spiritual insight. These distinguished devotees form a continuous lineage, and upon joining this sacred chain, the heart, mind, and soul of the individual attain profound serenity. In His infinite grace and mercy, Allah the Almighty bestows upon such individuals His blessings, His bounties, and the divine radiance of His light and manifestations.

A person is most intimately connected with Allah the Almighty when he is in a state of prostration before his Lord, submitting his forehead in reverence to his true Creator and Sovereign.

By bowing his head before other nations, an individual not only debases himself but also compromises the honor and dignity of his own nation.

Let us identify the underlying causes that led to the enemies assuming dominion over you, reducing you to their subjects and captives. The Prophet (P.B.U.H) elucidated two principal reasons for this:

1. The attachment to worldly desires
2. The fear of death

A resolute and courageous individual (a Muslim), whose heart is imbued with the love of his Lord, remains steadfast in the face of adversity. The allure of worldly desires does not ensnare him,

and when confronted with the inevitability of death, he meets it with a smile. History is replete with countless individuals who embraced martyrdom with such joy and composure, as though drinking from a cup of honey.

Remember! Address these collective vulnerabilities. Do not succumb to cowardice or a sense of inferiority, resembling a defenseless bird ensnared in the traps laid by the enemies. The fear of adversaries arises from treachery. Famine is brought about by deceit and corruption in trade and measurement. Where unjust rulings prevail, discord, turmoil, and bloodshed are inevitable. A nation that violates its oaths and agreements will, in all circumstances, fall under the dominion of its enemies. Let us collectively engage in introspection, evaluating our current standing and condition. Together, let us turn to our Lord, and, in the words of the Prophet (P.B.U.H), offer this prayer:

*Translation: "Glory and perfection belong to Allah, the True Sovereign, free from all imperfections. O Lord of the angels and of Jibril, Your majesty and authority reign over the heavens and the earth. O Allah, O Allah! Safeguard our honor and dignity, and grant us peace, protecting us from fear and distress! (Al-Hashr 23)*

## Dry Bough

Whether it is the terror of oppression and barbarity or the fear of the destruction wrought by natural catastrophes, in all situations, seek to discern their underlying causes with discernment. Instead of squandering time on superficial measures, utilize all your abilities in accordance with the guidance of the Quran and Sunnah, and proceed with steadfastness upon the Straight Path.

Allah says in Surah Al-Shoora:

*"And whatever strikes you of disaster is due to what your own hands have earned; but He pardons much." (Ash-Shura 30)*

The Qur'an also provides the remedy:

*"And turn to Allah all of you, O believers, that you might succeed." (An-Nur 31)*

When a community, ensnared in the harrowing depths of sin, turns toward God in sincere repentance, acknowledging its transgressions with remorse, and through tears of contrition purifies itself, renewing its covenant with God, this state is denoted in the Quran as *Tawbah* (repentance). Repentance, in this context, serves as the definitive remedy for safeguarding oneself from the various afflictions, trials, and existential fears.

With mindful presence, invoke God, directing your heart, mind, emotions, and thoughts toward the Divine. Engage with full focus and intention, fostering a profound connection with Allah, and let every aspect of your life serve as a manifestation of this sacred relationship.

The Prophet (P.B.U.H) shook a dry twig with great force, causing all its leaves to fall. He then remarked, "The sins of those who establish prayer fall away in the same manner as the leaves of this dry twig have fallen." Following this, the Prophet (P.B.U.H) recited the following verse from the Quran:

*"And establish salah at the two ends of the day and during the hours of the night. Verily, good deeds expunge misdeeds. This is a reminder for those who take heed."(Hud, 114)*

When a profound connection with Allah the Almighty is established, the human heart attains a state of inner tranquility, and an enduring cascade of serenity envelops the individual. Within the domain of spirituality, *Qiyam al-Salah* is conceptualized as the act of forging and maintaining an unbroken bond with Allah in every circumstance and action. Through the practice of *Salah*, one seeks proximity to the Divine, for the devotee is at their closest to the Lord during the act of prostration.



## Affectionate Heart

When Allah the Almighty conferred the role of vicegerency upon Adam (A.S.), the angels expressed their concern, stating, "He will sow corruption on the earth." To illustrate that Adam (A.S.) was endowed not only with the capacity for mischief but also with an immense potential for virtue and righteousness, Allah commanded Adam (A.S.) to articulate the Divine creative attributes. When Adam (A.S.) elucidated these attributes and unveiled the formulas (Asmā') governing creation, the angels unequivocally acknowledged:

*Exalted and Sacred is Your Being; we know nothing except what You have taught us. Indeed, You are the All-Knowing, the All-Wise." (Al-Baqarah 32)*

Upon reflection, it becomes apparent that Allah has designed the cosmic program based on two patterns (good and evil), as the statement made by the angels was not refuted. The situation is such that until Adam receives the knowledge of Allah's attributes, he is entirely immersed in evil and disorder, but once the knowledge of creation is imparted to him, he becomes a complete embodiment of good.

Prior to the existence of Adam (P.B.U.H.), angels existed, embodying neither evil nor disorder. Consequently, a creation was brought into being that encompassed both the elements of

evil and good in their entirety, so that this creation might consciously disregard evil, advocate for goodness, remain steadfast on the righteous path (the Straight Path), and call upon others to do the same. This is the invitation that was disseminated through the dispatching of 124,000 Prophets, and it constitutes the core of the divine mission of preaching.

Allah says:

*O Prophet), call to the way of your Lord with wisdom and goodly exhortation, and reason with them in the best manner possible. Surely your Lord knows best who has strayed away from His path, and He also knows well those who are guided to the Right Way. (Al nahl 125)*

From these Quranic verses, three essential principles emerge:

1. The invitation to adopt virtue and refrain from evil should be extended with wisdom and insight.
2. Counsel should be imparted in a manner that does not cause offense; the demeanor should remain pleasant, with eyes reflecting compassion and unity, while the heart remains genuinely sincere.
3. When engaging in explanation or discourse, ensure that the tone remains measured and devoid of harshness. If critique becomes requisite, it must be constructive,

characterized by compassion and an embodiment of ethical principles. The method of conveying the message should be so engaging that it prevents the incitement of opposition, animosity, prejudice, or emotional reactions rooted in ignorance. Should the other party exhibit obstinacy or defiance, it is advisable to immediately cease the conversation, for this would be the most prudent and beneficial approach in that moment.

## Preaching

Recall the narrative of Ibrahim (P.B.U.H) in this scripture, for he was indeed a prophet of absolute veracity. When he addressed his father, saying, 'O my father, why do you worship that which neither listens nor perceives, nor can it benefit you in any way? O my father, knowledge has come to me that has not reached you. Therefore, follow me, and I shall guide you to the straight path. O my father, do not worship Satan. Indeed, Satan is a most rebellious being against the Merciful One. O my father, I fear that the punishment of the Most Merciful will befall you, and that you would become a companion to Satan.' To this, his father retorted, 'Do you renounce my gods, O Ibrahim? If you do not cease, I will certainly stone you, and you shall be banished from me forever.

Ibrahim (P.B.U.H) responded, *. I will pray to my Lord to forgive you; indeed, my Lord is most merciful to me. I dissociate myself from you and from those deities you invoke besides Allah. I will invoke none but my Lord, and I trust that I shall not be disappointed in invoking Him.*" (Maryam 41-48)

It is incumbent upon the believers to cultivate both resolve and courage, and to allocate their time and resources in the service of

Allah's message. Bearing hardship for the sake of Allah and disseminating His message, as well as that of His Messenger (P.B.U.H), constitutes a divine obligation for the Muslim community and a manifestation of gratitude for the blessings Allah, our Lord, has granted us. When a devotee, with the full use of his spiritual and physical faculties, calls humanity to the straight path, he is aided by the assistance of Allah's angels, who embrace his sincere commitment within their own guiding initiatives.

Nonetheless, the task of propagation is most fitting for one whose spiritual faculties are fully awakened, and who remains steadfast and resolute on the path of truth. Regarding such a true traveler on the path of righteousness, Allah Almighty affirms:

*And those who strive in Our cause — We will surely guide them to Our ways. (Al-Ankabut 69)*

## Guiding Light

*He has selected you and imposed no difficulty upon you in the matter of religion. Adhere to the faith of your father Ibrahim (Abraham), who had already designated you as Muslims, so that the Messenger may bear witness to your truthfulness, and you, in turn, may bear witness to the truth of this faith for all of humankind." (Al-Hajj 78)*

*"In this manner, We have made you a "Golden Mean" so that you may be witnesses to mankind, and that the Messenger may be a witness for you." (Al-Baqarah 143)*

*"O believers! Allah has established for you the same religion He prescribed for Noah, which We have revealed to you, and which We entrusted to Ibrahim (Abraham), Musa (Moses), and Isa (Jesus), commanding you to uphold this faith and not to divide into factions." (Ash-Shura 13)*

*"You are the most excellent of nations brought forth for the benefit of humanity. You enjoin what is right, forbid what is wrong, and have complete faith in Allah." (Aal-E-Imran 110)*

*"Whoever seeks a religion other than Islam, it will not be accepted from him, and in the Hereafter, he will be among the losers." (Aal-E-Imran 85)*

*"Indeed, the religion in the sight of Allah is Islam." (Aal-E-Imran 19)*

Attain a deep understanding of Islam to cultivate profound insight. Be certain that, in the divine perspective, Islam is a religion of peace and righteousness. Any system of worship other than Islam will hold no value in the presence of Allah. The religion deemed valid by the Lord of Majesty is precisely that which has been unequivocally articulated in the Quran and whose practical embodiment is exemplified in the noble life of the Prophet Muhammad (P.B.U.H.).

The Prophet (P.B.U.H.) was divinely commanded to proclaim: "With full awareness and insight, I have consciously embraced this path, and it is the path to which I call others with conviction and clarity.

*The Prophet (P.B.U.H.) was commanded to declare to the people, "Say, indeed, my path is that I and those who follow me invite to Allah with full clarity of insight, and Allah is free from all*

*imperfection, and I have no connection with those who associate others with Him." (Yusuf 108)*

Remain steadfast in the principles of Islam, bearing in mind its noble purpose and significance. This is the great mission for which Allah has continuously sent His prophets. This is the divine gift, the cornerstone of dignity and honor in both the worldly and eternal realms.



## Creative Formulas

The Quran is a scripture that leaves no room for doubt, serving as a guidance for those who are conscious of Allah (muttaqin). These muttaqin are characterized by their belief in the unseen (ghayb), and the pinnacle of such belief is when one's inner vision is unveiled, transforming the unseen into direct observation. Without this experiential observation, the true definition of belief remains incomplete. The Quran stands as a definitive document, encompassing societal laws alongside formulas that serve as the foundation for the mastery of the universe. These formulas explicitly elucidate how, by acquiring the knowledge of the Book, one can transcend the constraints of time and space. A person who comprehends and embodies the knowledge of the Quran can achieve extraordinary feats—such as traversing the void of space without conventional means and transferring objects across vast distances instantaneously. Such individuals are recipients of divine favor, with all things in the heavens and on earth rendered subservient to them.

If humanity on earth seeks guidance, it can only be attained through the divine scripture, the Quran.

Approach the Quran with steadfast resolve, profound enthusiasm, and unyielding courage, aspiring to transform your

life through its divine radiance. The Quran acts as a mirror, meticulously revealing every imperfection and flaw within the human self. It stands as an unparalleled compendium of knowledge, encompassing and elucidating matters of the minutest detail to the most expansive truths. The extent of one's benefit from the divine treasures and blessings embedded within its verses depends solely on the depth of one's reflection and the sincerity of one's engagement with its teachings.

Allah the Almighty proclaims:

*"This is a Book We have sent down to you, full of blessings, so that they may reflect on its verses and that those of understanding may be reminded." (Sad 29)*

## The Repentance

Repentance involves the open acknowledgment of one's transgressions before the Divine. It requires one to implore with earnestness, presenting their vulnerabilities and acknowledging their wrongdoings before the Sovereign, the Concealer of faults and the Pardoner of sins. Such humility and contrition form a priceless resource, available solely for submission at the Divine threshold. If this precious offering is placed before other weak and powerless human beings, it results in spiritual bankruptcy, leading to degradation and dishonor, where the dignity once possessed is submerged in the filth of abasement.

Tawbah is not merely an act of worship; it is an existential act of negation wherein the individual surrenders their self-importance and confesses before the Creator those truths they cannot bring themselves to express before any other. Indeed, Allah is our ultimate Protector and Sustainer. His mercy, akin to a ceaseless downpour, envelops us continually. Allah, the Supreme, affirms this in His words

*“And your Lord is Most Forgiving, Full of Mercy. If He had to take them to task for their wrongdoing, He would certainly send the torment upon them quickly. And in truth, the Hour of Promise is*

*appointed for them. (When that time comes, they will not find any place of shelter except with Him.” (al-Kahf 58)*

*“And He is the One Who accepts His devotees’ repentance and forgives sins and knows what you do.” (Al-Shura 25)*

The proper disposition of the believer is to recognize that no matter the gravity of their transgressions, their ultimate recourse lies in offering sincere repentance before Allah. Such an act entails not only verbal confession but also an offering of remorse and humility, for no avenue exists where the devotee can seek solace beyond Allah. His essence is unique and self-sufficient, and He alone possesses the capacity to fulfill every need of His devotee, regardless of the magnitude of their desires. Allah, in His boundless generosity, is perpetually engaged in the service of His creation, sustaining them according to His divine will. Our health, sustenance, and all the fluctuating circumstances of our lives are merely reflections of His omnipotent mercy.

The Divine declaration is as follows:

*“O believers! Turn towards Allah’s presence in perfect and most sincere repentance. Your Lord will certainly remove your sins from you and admit you to the Gardens with streams flowing under them. On the Day when Allah will not slight (His) Prophet (blessings and*

*peace be upon him) and those believers who are in his companionship.*  
(*At-Tahrim* 8)

A nation ensnared in the formidable pit of sin, when it turns to Allah in sincere remorse, shedding tears of regret for its transgressions, and purifies itself from the filth of its errors—both major and minor—through acts of contrition, thereby reaffirming its covenant with Allah, is what the Quran characterizes as *Tawbah*. This repentance (*Istighfar*) serves as the ultimate remedy for delivering one from the clutches of trials, corruption, fear, and a sense of insecurity. Conversely, when an individual disregards their sins and failings, this satanic influence hollowing out the individual leads to disgrace both in this world and in the Hereafter. As this neglect becomes ingrained in one's life, it results in the sealing of the heart, the deafness to divine truth, and the veiling of perception, creating a condition that is an inescapable torment. This punishment manifests as despair, degradation, and a constant state of anxiety and fear that becomes an enduring affliction upon the individual.

Allah says in Surah Ash-Shura:

*"And whatever misfortunes befall you as a result of that which your own hands have done, He forgives most of your (misdoings)." (Ash-Shura 30)*

The reference for the verse you provided is from **Surah An-Nur**

*"And turn to Allah in repentance, all of you, O believers, that you might succeed." (An-Nur 31)*

This verse underscores the importance of sincere repentance and turning back to Allah for achieving true success and healing from the consequences of sin.

## Source of Virtue

Any path chosen other than the divine decree of God is devoid of significance in the sight of Allah. The religion that is deemed acceptable in His exalted presence is the one clearly delineated in the Quran. The practical manifestation of this directive is provided by the Prophet Muhammad (P.B.U.H.), who was commanded to unequivocally state to the people that the path he follows is one of deliberate and comprehensive insight.

*"O Messenger! Say to them, 'My path is distinct; I and those who follow me invite to Allah with clear understanding and conviction. Allah is exalted above all imperfection, and I disassociate myself from those who ascribe partners to Him. "*

*"And whoever desires a religion other than Islam, it will never be accepted from him, and in the Hereafter, he will be among the losers."*  
(Aal-e-Imran 85)

*"And indeed, the only religion acceptable to Allah is Islam." (Aal-e-Imran 19)*

The Ummah, as recipients of Allah's divine law, has been blessed with the comprehensive guidance that ensures its supremacy in both this world and the next. This divine gift renders all worldly

acquisitions, no matter how esteemed, trivial and fleeting by comparison.

In addressing the People of the Book, the Quran proclaims: *"O People of the Scripture! You have no ground to stand on unless you uphold the Torah, the Gospel, and what has been revealed to you from your Lord."* (Al-Ma'idah 68)

Undoubtedly, the true comprehension of the divine wisdom embedded within the faith is the source of all prosperity and virtue. The individual who lacks this understanding remains deprived of the blessings and success that both this world and the Hereafter bestow. Such a person is eternally estranged from peace, serenity, and spiritual fulfillment.

It is a sacred obligation upon every member of the Muslim community to disseminate the divine message (religion). However, before undertaking this responsibility, it is imperative to first attain personal insight and self-awareness. This internal knowledge and self-realization are the cornerstones of spiritual achievement, transforming an individual into a genuine reflection of the values they propagate. The alignment of one's speech with action becomes the cornerstone of effective and truthful guidance. The Prophet Muhammad (P.B.U.H.), in his mission to spread the principles of faith—spiritual, ethical, and



religious—did not simply call others to adopt these values but demonstrated them through his own conduct and exemplary character. It is displeasing to Allah for a person to offer counsel without embodying the teachings in their own life. The Prophet (P.B.U.H.) sternly warned those who engage in such hypocritical preaching of the severe consequences and punishment awaiting them, emphasizing the significance of consistency between belief and action.

## The Supreme Beneficence

In the Qur'an, Allah repeatedly underscores the paramount significance of honoring and serving one's parents. A thorough reflection on the position and stature of parents reveals that the Creator has granted them an extraordinary blessing. Parents, through their unique roles, act as intermediaries in the divine act of creation, facilitating the entrance of a soul into the material world. This intermediary function establishes the foundation for the respect and reverence that parents are commanded to receive in Islamic teachings.

The mother, in particular, bears an unparalleled responsibility, nurturing a new life within her for months. During this period, the child's growth is intricately tied to her physical body, and she endows her own substance to support its development. This unbreakable bond between mother and child persists even after birth, as the mother continues to dedicate herself selflessly to the child's care and well-being. Despite enduring personal discomfort and hardship, she ensures that the child's physical and emotional needs are met, displaying an unwavering

commitment to their welfare. Any sign of distress or discomfort in her child causes deep unease, prompting her to act swiftly to alleviate their suffering.

On the other hand, the father, in his role, embarks on daily endeavors to provide for his family. His labor ensures the provision of sustenance, and he returns home each evening, having invested his physical and mental energy into ensuring that his children's material needs are fulfilled. It is through these acts of dedication, sacrifice, and resilience that parents earn their esteemed position in Islam. Allah places the obligation to honor and care for parents immediately following His own rights in the Qur'an, highlighting the immense value of their role and the critical importance of fulfilling these familial duties.

Divine Command:

*"And your Lord has decreed that you not worship except Him, and to parents, good treatment." (Al-Isra 23)*

In light of these principles, always maintain obedience, respect, and love towards your parents, ensuring that no word or action causes them discomfort or harm. Old age is a time when a person becomes increasingly sensitive to their physical frailty, and even

minor inconveniences can feel burdensome. Therefore, leave no effort spared in serving your parents and ensure that nothing in your behavior causes them distress.

Divine Command:

*"And if one or both of them reach old age with you, do not say to them, 'uff,' and do not repel them but speak to them a noble word."  
(Al-Isra 23)*

## Mindset

An individual's manner of speech reflects their inner character and personality. A melodious and pleasant voice often serves as a compelling force of attraction. In formal assemblies or private gatherings, it is essential to communicate with decorum and seriousness. One must remain cognizant of the fact that every utterance is meticulously recorded. Angels document every spoken word through metaphysical recording mechanisms, as part of the divine order.

Those who communicate with a gentle smile, softness, a harmonious tone, and a moderate volume are endearing to Allah's creation. Conversely, speaking in a loud or harsh manner generates neural tension, which may culminate in severe mental disorders. The recipient often perceives such a tone as an attempt to exert dominance, fostering feelings of aversion and emotional detachment. Over time, such communication erodes genuine feelings of love and sincerity.

An individual who speaks in an eloquent, sweet, and captivating manner not only derives personal delight but also spreads joy and satisfaction to others. Moreover, a melodious and enchanting

voice earns divine favor. Allah the Almighty explicitly states: *“Indeed, the most repugnant of sounds is the braying of a donkey.”* (Luqman 19)

Effective communication necessitates the completion of thoughts with clarity and precision. It is imperative to abstain from using profane or vulgar language, as it corrupts the purity of speech. Refrain from engaging in backbiting, a practice metaphorically described in the Quran as consuming the flesh of one's deceased brother. Imitating or ridiculing others not only degrades personal character but also generates mental impurity and spiritual obscurity. Complaints should be avoided, as they sever the bonds of affection, functioning as a metaphorical "scissors of love." Mockery is equally destructive, fostering an unwarranted sense of superiority, a trait synonymous with the downfall of Iblis. Self-aggrandizement alienates virtuous companions, drawing hypocritical sycophants instead, ultimately precipitating one's moral and social decline. Sarcasm and derision undermine the dignity of dialogue and should be avoided. Similarly, the habitual invocation of oaths trivializes one's character and diminishes credibility. Such practices erode moral integrity and result in the loss of respect and affection from others.

## Pilgrimage (Hajj)

Allah the Almighty declares:

*“And it is a duty owed to Allah by the people that whoever has the means to journey to His House must perform Hajj. And whoever disbelieves (in this obligation), then indeed Allah is free of need from all creation.” (Aal-e-Imran 97)*

*“Do not harass those who seek the bounty of their Lord and His pleasure as they journey to the Sacred House.” (Al-Baqarah, 198)*

*“And complete the Hajj and Umrah purely for Allah.” (Al-Baqarah, 196)*

*“And take provisions, but the best provision is piety. So be mindful of Me, O people of understanding.” (Al-Baqarah, 197)*

*“And there shall be no disputation during Hajj.” (Al-Baqarah, 197)*

*“When you have completed the rites of Hajj, remember Allah as you remember your forefathers or with greater intensity.” (Al-Baqarah 200)*

The pilgrimage is not merely a physical journey but a profound spiritual engagement, rendering the pilgrim as a special guest of

Allah the Almighty. Through this sacred act, the believer acquires the blessings of both this world and the Hereafter, achieving salvation and success. Hajj serves as a means to safeguard oneself from disobedience to Allah and to renew the primordial covenant made in the realm of souls, affirming servitude and the acknowledgment of Allah's sovereignty through the affirmation:

*“Qālu Balā” (“Yes, we affirm”) (Al-A'raf 172).*

This covenantal renewal is symbolized by touching the Black Stone (*Hajr al-Aswad*), signifying the reaffirmation of allegiance to Allah. Despite the hardships of the journey, the pilgrim is expected to exhibit patience, selflessness, and magnanimity, adhering strictly to Allah's injunction:

*“And there shall be no disputation during Hajj.” (Al-Baqarah 197)*

The rites of Hajj emphasize moral restraint and the purification of intentions. Pilgrims are instructed to avoid vain and idle speech, safeguard themselves from the temptations of the self and Shayṭān, and maintain propriety in their interactions. For those accompanied by spouses, not only must physical intimacy be avoided, but also any speech or actions that could provoke such inclinations. Allah the Almighty emphasizes:



*“Hajj is during well-known months. Whoever undertakes Hajj in those months must refrain from intimacy, sinful behavior, and disputation during Hajj.” (Al-Baqarah 197)*

Upon donning the Ihram, the pilgrim becomes wholly devoted to acts of remembrance and submission. The *Talbiyah*—a declaration of the believer's readiness to obey Allah's call—is recited after every prayer, at every ascent, descent, and transition:

*“Labbayk Allahumma Labbayk. Labbayk la sharika laka Labbayk. Inna al-hamda wa al-ni'mata laka wa al-mulk. La sharika lak.”*

*“Here I am, O Allah, here I am. Here I am; You have no partner, here I am. Surely, all praise, blessings, and sovereignty belong to You. You have no partner.”*

The performance of Hajj culminates in the purification of the soul, enabling the believer to return to a state of spiritual renewal and closer proximity to Allah, thereby fulfilling the higher objectives of the pilgrimage.

## Melodious Voice

When expending in the cause of Allah, one must do so without selfishness, seeking no return or recognition. The act of charity should be devoid of any expectation that those receiving the aid will express gratitude or appreciation. Spending in Allah's path is not an avenue for pride or boastfulness; rather, it is a manifestation of Allah's grace that allows one to be the provider. The person you assist is born from the same source, sharing in the fundamental human condition, with needs and emotions akin to your own. Just as he requires sustenance and clothing, so too do you. In reality, nothing is owned by the individual; all possessions are but a trust from Allah. To belittle the recipient of your charity or impose superiority upon them after giving is a reprehensible act. Allah, who has granted you the ability to assist others, admonishes:

*"O you who have believed, do not nullify your charity by reminders of your generosity or by injury, like those who spend their wealth to be seen by people but do not believe in Allah or the Last Day." (Quran, Al-Baqarah 264)*

One must spend in Allah's cause with sincerity and eagerness, as an expression of thankfulness for the ease, comfort, and worldly blessings Allah has bestowed upon them. Those who hoard wealth, clinging to it with reluctance, are not fit to attain true success. It is inconceivable that someone with a generous spirit, eager to give, would not be blessed by Allah.

As stated in the Quran:

*"You will never attain righteousness until you spend from what you love; and whatever you give, indeed, Allah is All-Knowing of it."*  
(Al-Imran 92)

The payment of Zakat is an obligation. It is imperative to calculate the full amount with precision and to carry out this duty yourself, without delegating it to others. Seek out the truly deserving individuals who are in need of your support.

## Two Wives

It is incumbent upon women to acquire knowledge of religious commandments and cultural refinement, while embodying Islamic moral principles. They must make every effort to fulfill their roles as devoted wives and mothers with excellence, performing their duties with grace and dedication as submissive devotees of Allah.

As Allah the Almighty commands:

*“O believers, protect yourselves and your families from the fire of Hell.” (At-Tahrim 6)*

The distinguished companion Umar ibn al-Khattab (RA) was known for his devotion to Allah, especially during the night hours. When dawn approached, he would wake his wife, encouraging her to rise and engage in prayer, reciting the verse: *“...and enjoin upon your family the prayer, and be consistent in it.” (Ta-Ha 132)*

For women, it is of utmost importance to prioritize cleanliness, organization, and adornment. The household should be

maintained in a manner that reflects order and dignity, with a focus on cleanliness and the proper arrangement of items. A home that is clean and orderly, with well-kept rooms, a pristine kitchen, and a wife who carries herself with grace and beauty, not only fosters an environment of love, compassion, and blessings, but also serves as a means of seeking divine pleasure.

On one occasion, Wife of ibn Maz'oon encountered Hazrat Aisha (RA) and observed that wife of Uthman was dressed in modest attire, devoid of any adornment or embellishment. Hazrat Aisha (RA), struck by this simplicity, inquired, “O lady, is Uthman away on a journey?”

This exchange between Hazrat Aisha (RA) reveals the cultural and spiritual significance of a wife adorning herself for her husband, a practice highly valued in Islam.

The virtues of patience, forbearance, and wisdom suggest that one should approach marital relations with compassion and tranquility, relying on trust in Allah while maintaining harmony with one's spouse. It is conceivable that Allah, in His infinite wisdom, may bestow upon a man blessings and opportunities through his wife that he could not have attained otherwise. A

devout woman, characterized by her faith, conduct, and ethical integrity, becomes a source of mercy for the entire family. Through her, a virtuous soul may emerge—one whose guidance could serve as a beacon for others, even for scholars.

An upright and noble wife plays a pivotal role in the moral and spiritual advancement of her husband, drawing him closer to the divine and, ultimately, to paradise. Allah, in His grace, may grant a man sustenance and well-being through the blessings of his wife, thereby ensuring prosperity in both his worldly and spiritual affairs.

Do not precipitously undermine a marital relationship based on the observation of a woman's external flaw. Rather, cultivate an approach characterized by wisdom, steadily transforming the domestic atmosphere into one of increasing tranquility and mutual affection.

The Prophet Muhammad (P.B.U.H) asserted: "If a man has two wives and does not treat them with equity and justice, he will appear on the Day of Judgment with his body half-formed."

The authentic arena for testing one's character and gentleness lies within domestic life. Constant interaction with one's family reveals the true disposition, as the unguarded nature of home life exposes every facet of one's temperament and behavior. Indeed,

it is established that a believer whose faith is complete is the one who consistently demonstrates good manners, a welcoming demeanor, and compassion toward his household. He seeks to uplift their spirits, engaging them with love and affection.

During the Hajj pilgrimage, a particular incident occurred where the camel of Umm al-Mu'minīn, Safiya (RA), knelt down, causing her to fall behind the group. Upon noticing her distress, the Prophet Muhammad (P.B.U.H) observed her weeping uncontrollably. Demonstrating deep compassion, he stopped his journey, took the edge of his cloak, and tenderly wiped away her tears with his blessed hand. Despite the Prophet's (P.B.U.H) gentle and considerate actions, Lady Safiya (RA) continued to weep, overwhelmed by her emotions.

## The Right Path

Allah the Almighty bestowed upon Hazrat Adam (P.B.U.H) the vicegerency, to which the angels responded, "He will cause corruption upon the Earth." To demonstrate that within Hazrat Adam (P.B.U.H) exists not only evil and corruption but also a boundless reservoir of goodness and righteousness, Allah commanded Hazrat Adam (P.B.U.H) to articulate the divine creative attributes. Upon Hazrat Adam's (P.B.U.H) narration of these attributes and the principles (names) governing creation, the angels resoundingly declared:

*"Glory be to You! We possess no knowledge except that which You have granted us. Indeed, You are the All-Knowing, the All-Wise." (Al-Baqrah 32)*

Upon reflection, it becomes evident that Allah fashioned the cosmic order upon two paradigms (good and evil), and thus the angels' assertion went unrefuted. The matter unfolded in such a way that until Hazrat Adam (P.B.U.H) was imbued with the knowledge of Allah's attributes, he was immersed entirely in evil and corruption. However, upon receiving the knowledge of creation, he became the embodiment of righteousness.



Prior to the creation of Hazrat Adam (P.B.U.H), angels existed, devoid of evil or corruption. A new creation was then formed, containing both evil and good, so that this creation would disregard evil, propagate goodness, remain steadfast upon the straight path, and extend the invitation to others. This is the woman, for whom one hundred and twenty-four thousand prophets were dispatched, and this constitutes the mission of propagation.

Allah the Almighty states:

*“Invite to the way of your Lord with wisdom and good instruction, and argue with them in a manner that is best.” (An-Nahl 16:125)*

This verse imparts three cardinal principles.

1. In order to shield from evil and embrace goodness, the call should be conveyed with profound wisdom.
2. Counsel should be delivered in a manner that avoids causing offense or discomfort. During the process of advising, the demeanor should remain composed and amiable, with the eyes conveying warmth and unity, and the heart imbued with genuine sincerity.

3. Should a discussion inadvertently lead to confrontation, one must ensure that the tone remains gentle and measured. When criticism is unavoidable, it should be constructive, reflecting empathy and integrity. The manner of communication must be so refined that it does not provoke antagonism, disdain, prejudice, or the volatile emotions of ignorance in the audience. Should the recipient exhibit stubbornness or resistance, one must immediately cease further discourse, as this approach serves their greater benefit at that moment.

There have consistently been two primary methods for propagating the faith. The first method involves engaging the intellect of the audience by addressing them in a manner that is cognizant of their mental faculties, drawing them toward the message through exemplary conduct, attending to their needs, and resolving their difficulties with the same empathy one would exhibit toward their own concerns. The second method is to communicate one's message through written and spoken discourse. In the contemporary era, writing and speech have become the predominant means of communication.

Geographical distances have been significantly reduced in the modern world. The vastness of the earth has been condensed into the form of a global network. From an acoustic perspective, the distance between America and Karachi is now less than that of a room's expanse. From Karachi, it has become a commonplace event to deliver a message to distant locations such as London or America. Likewise, the written word follows a similar trajectory. The publication and distribution of written content are boundless, and a piece of writing originating in America or any remote region is read in Karachi or Islamabad as though it had been written in Karachi itself.

The written word imprints an indelible impression upon the reader, one that cultivates seeds of contemplation and understanding, which ultimately mature into a profound intellectual structure. In both written and spoken communication, it is essential to adopt a balanced approach. The arrangement of words should foster an environment of hope and rapport, evoking a sense of connection in the reader or listener. It is critical to avoid emphasizing fear excessively, for an overemphasis on fear may lead the individual to despair of Allah's mercy, rendering self-improvement and salvation not only difficult but seemingly unattainable.

In your written discourse, ensure that the language is imbued with optimism. Convey the concept of love for Allah in such a manner that replaces fear with reverence, enabling the recipient to embrace Allah's mercy and forgiveness with full humility and respect.

Hazrat Ali (P.B.U.H) stated:

The most exemplary scholar is one who invites people to Allah in a manner that fosters hope and prevents despair in His mercy, and avoids presenting a perception of Allah that leads to complacency regarding disobedience. When it comes to the invitation to faith and the propagation of spiritual knowledge, engage in even minimal actions, but ensure their persistent and continuous execution. Encourage others to benefit from spiritual potentialities, while embracing the challenges, tribulations, and trials encountered on this path with an optimistic and resilient attitude.

The Noble Prophet (P.B.U.H) has said:

*"The best of deeds are those which are done consistently, even if they are small in quantity." (Sahih Muslim)*

## Parents

A man approached the Messenger of Allah (P.B.U.H.) with a complaint, stating that his father took whatever he desired from his wealth. The Prophet (P.B.U.H.) summoned the father, and an elderly, frail man arrived, supporting himself with a cane. Upon hearing the son's complaint, the Prophet (P.B.U.H.) conveyed it to the elderly father. The father responded:

"O Messenger of Allah (P.B.U.H.), there was a time when this son was weak and helpless, while I was strong. I was wealthy, and he had nothing. I never prevented him from taking anything that belonged to me. Now, I am weak, and he is strong. I am destitute, and he is wealthy. Yet, he now keeps his wealth away from me."

Upon hearing this, the Prophet (P.B.U.H.) wept, then turned to the son and said, "Both you and your wealth belong to your father."

Even if the parents are non-Muslims, they should still be treated with utmost kindness and respect, and one should continue to

serve them with dignity. However, if they command their child to commit shirk (associating others with Allah) or sin, the child must refuse to obey them.

*"And if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them. But accompany them in this world with appropriate kindness." (Luqman 15)*

Hazrat Asma (R.A.) narrated that during the time of the Prophet (P.B.U.H.), her mother, who was not a Muslim at that time, visited her. Asma (R.A.) asked the Prophet (P.B.U.H.), "My mother has come to me, and she opposes Islam. Should I continue to treat her kindly?" The Prophet (P.B.U.H.) responded, "Yes, you should continue to maintain kinship with your mother." (*Mumtahina* 8)

The sacrifices and favors of the mother are far greater than those of the father. Therefore, Allah has designated a higher right for the mother and has specially encouraged good treatment towards her.

The Quran states:

*"And We have enjoined upon man [care] for his parents. His mother carried him with hardship upon hardship, and his weaning is in two years." (Luqman 14)*

To acknowledge the sincere services of the parents and to remember their favors, one should earnestly pray to Allah for His mercy and compassion.

Allah says:

*"And pray, 'My Lord, have mercy upon them as they brought me up [when I was] small.'" (Al-Isra 24)*

*And We have enjoined upon man [care] for his parents. His mother carried him with hardship upon hardship, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the [final] destination. (Luqman 14)*

*And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small." (Al-Isra 24)*

## The Love

Establish friendships with those individuals who, from the perspective of humanity, are truly deserving of friendship. As it is crucial to select individuals of moral integrity for friendship, it is equally vital to continuously strive to nurture and uphold that friendship. A friend is characterized as an intimate companion, an affable associate, and a jovial partner. The essence of true friendship lies in the principle that one should not grow weary or indifferent towards a friend, and in turn, the friend should find comfort and solace in one's companionship.

Laughter and amusement shared with friends are also regarded as a high moral value within human ethics. However, a true friend not only engages in leisure but also upholds dignity, honor, and moderation. At times, it is essential to openly express one's affection for those whom one loves. The psychological effect of expressing love is such that it deepens the bond of friendship, leading to an exchange of emotions that cultivates extraordinary levels of sincerity and compassion. This exchange fosters a profound emotional attachment, which, in turn,



positively influences practical life. As a result, friends come to embody the concept of a unified soul inhabiting two bodies.

To further strengthen and enhance the quality of friendship, it is essential to serve one's friends. When contemplating the divine attributes of Allah, it becomes apparent that His supreme characteristic is the service He provides to His creation. Thus, if an individual adopts the service of humanity as their mission, regarding humanity as friends, the gates of divine mercy open for them, and ultimately, the entire universe submits to their influence. Historically, our predecessors made it their practice to elevate those younger or less privileged, and they aspired for their friends to have the same blessings that they wished for themselves.

Among common people, the one most beloved to Allah is the one who brings the most benefit to others. Furthermore, the individual who benefits humanity, regardless of gender, is regarded as a friend to all of mankind.

Let us invoke Allah with the following supplication: "O Allah, purify our hearts from hatred, arrogance, and the stains of hostility. Heal the broken hearts caused by division and reconcile

them with sincerity and love. Grant us the ability to establish an exemplary spiritual society rooted in unity and harmony."

Recite this supplication from the Quran: *Our Lord, forgive us and our brothers who preceded us in faith, and do not place any malice in our hearts towards those who have believed. Our Lord, indeed You are full of kindness and mercy. (Al-Hashr 10)*

## Self Esteem

Allah commands spending wealth in His path, recognizing that humans are most attached to their wealth. Spending for the sake of Allah, therefore, signifies a deeper connection to His creation and a reflection of the brotherhood of mankind, as exemplified by Adam and Eve. Allah does not require food, drink, or clothing, yet when a believer expends their wealth for the comfort of others, it becomes an act of altruism that is highly valued by Allah.

However, to boast about such acts of charity or to belittle the poor and needy after giving is akin to mocking their poverty and asserting one's superiority. It is an affront to their dignity and an act of arrogance. A true believer is free from such degrading sentiments.

The Quran states:

*O you who have believed, do not invalidate your charity with reminders or injury, like the one who spends his wealth to show off to people. You will never achieve righteousness until you give of that which you cherish most. (3:92, Al-Imran)*

## Vigilance

Refrain from staying awake late into the night and ensure that sleep is completed during the night hours. Allah, in His wisdom, has designated the night for rest and tranquility, while the day is meant for pursuing one's responsibilities and fulfilling worldly obligations. Individuals who delay their sleep into the late hours often find it difficult to rise early in the morning. Awakening before dawn is profoundly beneficial for both physical and mental health. It fosters a vibrant and alert disposition, enhancing one's efficiency in both work and livelihood. Prolonged and excessive sleep induces nervous exhaustion, and when the nervous system deteriorates, it results in the loss of peace, which subsequently manifests as doubt and anxiety. Such mental unrest can lead to fear, distancing the individual from divine closeness.

The Qur'an articulates:

*It is Allah who made the night for you as a covering and sleep for rest, and He made the day for rising to work. (Al-Furqan 47)*  
*And We made sleep for you as a source of rest, and the night as a covering, and the day for seeking livelihood. (An-Naba 10-11)*

*Have they not seen that We have made the night for them to rest and the day for seeking livelihood? Surely, in that are signs for those who believe. (An-Naml 86)*

Those who indulge in excessive sleep or remain awake throughout the night engaging in futile or distracting activities destroy their health and well-being, leading to the deterioration of both body and soul.

## The Drop of Water

*Allah, in His infinite mercy, sends the winds as heralds of His grace. From the heavens, He sends down purified water (rain) to revive lifeless lands. This water is the essential sustenance for all living beings. We alter the form of water in various ways for the benefit of humanity, yet the disbelievers fail to heed the signs.*

*(Al-Furqan 48-50)*

Water is a composite substance, while the soul is indivisible and singular. A single drop of water, no matter its journey, cannot cease to exist. It rises from the ocean, transforms into a cloud, and upon falling onto a barren desert, it evaporates back into the atmosphere. When it falls in a garden, it becomes dew, which nourishes fruit. It then enters our bodies, either becoming part of our physical constitution or being expelled through the kidneys and other excretory channels. Should it fall into the sea, it returns to its point of origin. Thus, a drop of water remains eternally present in some form.

If water, despite its composite nature, endures, then the soul, being of a simpler, more fundamental nature, must inherently

persist. Just as the sun's rays, in their search for water droplets in the parched desert, guide them back toward the celestial heights, similarly, the myriad drops of life that descend into the mortal bodies of human beings will, in due course, return to the boundless expanse of the infinite.

*Are these individuals questioning the coming of the Hour, and do they dispute the momentous reality of it? They will soon come to know with certainty. Indeed, did We not make the earth a cradle?*

*(Al-Insan 1-6)*

The earth, bathed in the radiance of the sun, nourishes us through the rain-bearing clouds, trees, and fruits. In due course, we depart this cradle, transitioning to another realm, much as a bird's true existence lies beyond the nest. Our ultimate life resides elsewhere; this world is but a transient sojourn, brief and fraught with sorrow, after which we depart.

"We leave this world to journey into the afterlife. Here, we are but transient guests, and eventually, we will journey beyond this world."

The Quran exhorts contemplation on the signs of the Divine scattered throughout creation, as expressed in the following verse:

*"And He is the one who has made for you stars, that you may navigate through the darkness of land and sea. We have indeed elaborated the signs for those who possess knowledge." (Al-An'am 97)*

*"The creation of the heavens and the earth, along with the differences in your languages and colors, are among His signs. In these are undoubtedly signs for those endowed with intellect."*

*(Ar-Rum 20-22)*

*"Have you not seen that Allah sends down rain from the sky, thereby bringing forth various fruits? And in the mountains, there are strata, some white, some red, differing in hue, while others are dark as night. Likewise, there are variations in the colors of humans, animals, and livestock." (Fatir 27-28)*

*"Indeed, in the cattle, there is ample reflection. From between their dung and blood, We extract milk, pure and palatable for those who drink. Similarly, from the date palms and vines, you derive wine and nourishment. Observe how your Lord has instructed the bee to build its hive in the mountains, trees, and the branches that man has raised. Then it extracts nectar from the flowers, following its Lord's path in full obedience. From it emerges a honey of various colors, in which there is healing for mankind. Surely, in this, there is a sign for those who reflect." (An-Nahl 66-69)*



## The Praise of Allah

*"O Prophet (P.B.U.H.), say: Allah is Unique, and He is free from all need. He is neither the son of anyone nor the father of anyone, and He has no family or kinship."* (Al-Ikhlās 1-4)

In this blessed Surah, Allah mentions five of His essential attributes:

1. He is One,
2. He is Self-Sufficient,
3. He is free from the relations of parentage or offspring,
4. He has no equal, family, or lineage.

In contrast to the divine attributes of the Creator, the characteristics of creation are fundamentally different:

1. Creation is characterized by multiplicity, as it inherently involves diversity.
2. The essence of creation lies in its constant state of dependence and need.

3. The existence of creation itself is contingent upon parentage; without a father, creation's very foundation would be called into question.
4. The process of creation is inherently bound to the roles of parents, who are essential in its formation.
5. The identity of any created being is intrinsically linked to its familial ties, as every species functions within a defined lineage or family structure.

As creation, we find that our existence is inherently connected to these attributes, which are in stark contrast to those of Allah. Allah remains One, while creation is bound by multiplicity. Allah does not have offspring, while creation is defined by its descendants. Creation is dependent on parents, whereas Allah transcends these social constructs entirely.

Among the five divine attributes outlined by Allah, there is one in particular that allows creation to transcend its worldly dependencies. This attribute is Self-Sufficiency (Al-Ghaniyy). When creation turns its mind and heart away from all material dependencies and attaches itself solely to the Self-Sufficiency of

Allah, it becomes manifest that its true Creator and Sustainer is Allah, and only Allah.

Individuals who live with this realization understand that their endeavors are not governed by their own will or capabilities but by the divine will of Allah, whose desire is that the universe remains in motion according to its destined course. In this understanding, creation—adorned in its form—continues to revolve on its axis, advancing toward its ultimate purpose, until it reaches its designated end and enters into the pre-eternal realm of "Kun" (Be).

*"Say, 'He is Allah, [Who is] One, Allah, the Eternal Refuge. He neither begets nor is born, nor is there to Him any equivalent.'"*  
(Ikhlas 1-4)

## The Dual Aspects of Human Life

Praise is due to the Lord of the Universe, the One who nourishes us through His exalted attribute of Lordship, providing sustenance, and who assists us in all our social, economic, and worldly endeavors. He has granted us the means of rest and comfort, offering us a place to dwell in peace and tranquility.

Human existence is characterized by two distinct states: one of wakefulness, and the other of sleep. In both states, the need for resources to ensure comfort and ease is inherent. Sleep itself is the natural consequence of the labor and exertion experienced during wakefulness. When an individual feels fatigued and enfeebled, the restorative power of sleep revives their energy. This process, rooted in nature, allows the soul to transcend wakefulness and journey to a realm it inhabited prior to birth. During sleep, the individual embarks on a spiritual journey in the unseen world, absorbing divine and luminous energies. Upon awakening, the individual experiences a renewal of vigor, enthusiasm, and life.

Our esteemed Prophet Muhammad (P.B.U.H.) advised: "Before lying down to rest, recite a portion of the Qur'an, so that divine light may begin to descend while you are still awake, prior to entering the unseen realm."

The Prophet (P.B.U.H.) further stated:

"Whoever recites a Surah of the Qur'an before lying on their bed, an angel is appointed to guard them from harm until they awaken."

It is recommended to sleep in a place where fresh air and adequate oxygen flow. Avoid sleeping in a closed room with insufficient ventilation, as this can negatively impact one's health. It is also advisable to leave the face uncovered while sleeping to allow the free circulation of air. Before sleep, the

following prayer should be recited:

*Allahumma bismika amootu wa ahyaa*

"O Allah, with Your name, I enter the embrace of death, and with Your name, I will rise again."

## Knowledge and Awareness

*Say, "O Allah. The key-holder of sovereignty. You confer the sovereignty on whom you want, and you snatch the sovereignty from whom you want. In your possession lies the good. Indeed, you are dominant over everything. You induct the night in the day and induct the day in the night. and provide whom you want with no limitation."(Al Imran 279)*

*"Those who take usury, those who give usury, and those who live by an economy of usury are the enemies of Allah, who are in a state of war with Him." (Al-Baqarah 4)*

Other concepts discussed about the rise and fall of civilizations align with the general themes of power, dominion, and the fate of nations as mentioned in the Qur'an, such as in:

*"It is Allah who created the heavens and the earth in six days; then He established Himself above the Throne. You have not besides Him any protector or intercessor; so will you not be reminded?" (Surah As-Sajda, 32:4)*

*"Do not think those who rejoice for what they have done and love to be praised for what they did is better than what they do. Think not*

*they are in a state of safety. They are in the punishment."*  
(*Surah Aal-Imran, 3:188*)

Water consists of two parts hydrogen and one part oxygen. If the proportions of these elements are altered even slightly, a poisonous substance will be created. Even if these elements are combined in equal parts, a deadly compound forms. Both oxygen and hydrogen are toxic and lethal gases, from which millions of compounds can be synthesized, each one potentially poisonous. However, when two parts hydrogen and one part oxygen are combined, these two poisons give rise to water, a source of life and death for all living beings.

The Almighty Allah says:

*"And We made from water every living thing." (Al-Anbiya 21:30)*

*"We have created everything in proportion." (Al-Qamar 54:49)*

*"The treasures of everything are with Us, and We send it down in due measure." (Al-Hijr 15:21)*

Glory be to Allah! How many signs has He provided for those who reflect and contemplate!

Lemons and black pepper are both composed of ten parts hydrogen and twenty parts carbon. However, due to the difference in their quantities and arrangement, their appearance, color, taste, volume, and effects vary. Similarly, coal and diamond are both made from carbon, yet due to their different configurations, one is black and brittle while the other is transparent and unyielding. One is inexpensive, and the other is rare. One provides life to humankind, while the other is used as ornamentation.

Allah, the Lord of the worlds, created humanity with such love and unity, and it is with that same love and unity that He desires for humans to become rulers in the universe and share in His sovereignty, thus fulfilling the right of Allah's vicegerency and succession.



## Broomsticks

The constitution of the cosmos elucidates that all that exists is grounded in a preordained state, and no entity is devoid of its relation to both past and present. When we reference the past, we are acknowledging the ancestral lineage and heritage of the subject in question. Were it possible to engage in discourse with an almond tree, it would recount its genealogy in a manner akin to that of a human who, by recounting their family history, seeks to establish their social standing and esteem. It is indisputable that even the lineage of a goat adheres to specific ratios and inherent tendencies, akin to the genealogical records of families, species, and all of creation. A parallel observation applies to the dichotomy of good and evil: goodness itself possesses a lineage, or can be conceptualized as a tree. Upon establishing its roots, this tree continues to generate countless branches, leaves, and blossoms. The proliferation of these branches, trunks, and leaves becomes so expansive that the tree serves as a refuge of mercy for its lineage, family, and progeny.

Occasionally, we may dismiss a vice as trivial or inconsequential. However, when such a seemingly insignificant vice germinates as a seed, it progressively grows and transforms into a formidable tree. The thorns, leaves, and unseemly flowers of this tree, withered, dark, and jagged, alongside its barren and lifeless branches, engender an atmosphere of desolation that envelops the entire species. This sense of despondency evolves into a profound moral affliction, spawning debilitating conditions from which the individual is unable to extricate themselves, regardless of their desires. To genuinely comprehend the nature of reality and to embrace reflection as our guiding principle, it is imperative to understand that both good and evil unfold through stages that resemble the members of a family—alive, evolving, and interconnected. The tree of goodness casts a shade of mercy and blessings, while the tree of evil envelops humanity in states of fear, apprehension, and sorrow.

It is universally acknowledged that when the members of a family coexist in harmony and unity, they collectively form a cohesive entity, imbued with a distinct voice and power. If the straws of a broom are disbanded and each one struck separately, no meaningful consequence will arise, regardless of their

quantity—be it one thousand or more. However, when these thousand straws are unified and struck as a collective, they produce a force capable of leaving bruises upon the body. Similarly, the Qur'an directs our attention to the unity of the Muslim ummah. Just as a family, a lineage, or a large tree flourishes in its cohesion, Muslims are called upon to hold steadfastly to the rope of Allah, united in purpose and strength, and to eschew fragmentation and disintegration of their collective unity.

The Qur'an imperatively calls for the dissolution of divisions among the followers of Islam, urging them to adhere to the divine guidance outlined within its verses, and to hold firmly to the rope of Allah. Regrettably, the prevailing tragedy lies in the profound disunity among Muslims regarding the Qur'an itself. The interpretation of each verse has led to a multitude of exegeses, many of which stand in direct contradiction to one another. A conscientious individual, upon studying these commentaries, finds it nearly impossible to follow a singular path, as the scholars offer no indisputable evidence to affirm the absolute truth of any one interpretation. This confusion has culminated in the flourishing of discord, with the once modest

tree of division now growing into a vast and towering entity. What was once a mere sapling beneath which only a few could find refuge has now become an imposing tree under which an entire nation remains lost in slumber.

Upon reflecting on the era of our forebears and examining their social milieu, one observes that their collective unity was intact, and their ability to grasp the subtle implications, esoteric meanings, and symbolic mysteries of the Qur'an was unimpeded. However, when the collective integrity of the Muslim ummah began to deteriorate, and the tree of discord supplanted the tree of virtue, the unity of the Muslim family was fractured. This erosion deprived the ummah of the divine wisdom and radiance inherent in the Qur'anic message.

Allah, in His supreme wisdom, commands:

*"And hold firmly to the rope of Allah together, and do not become divided among yourselves." (Qur'an 3:103)*

The entire universe, as well as humanity itself, is the creation of Allah. Just as a mother creates and nurtures her children, Allah has created mankind with a similar, encompassing care. A mother does not wish for her children to be in conflict; her

inherent desire is that they remain united, holding fast to the love and guidance she provides. In this symbolic regard, Allah is portrayed as the ultimate maternal figure. His divine nurturing, His infinite love for humanity, compels Him to desire that all of mankind live in harmony as one family, contentedly partaking in His blessings upon this Earth. Indeed, the felicity of His creation is directly linked to the joy of Allah, the Sustainer and Master of all that exists.

## Provisions

In the cosmic order, when we sow a seed in the earth, it undergoes a meticulous process of growth, sustained by the earth's nurturing forces. The seed, upon penetrating the earth's surface, divides into two delicate layers, bound to a nascent branch. This initial connection of the seed's two parts to the branch symbolizes a crucial phase in its life cycle. As the roots of the plant gain strength, the initial layers shed, and a new bud blossoms from the branch. The plant's development progresses so profoundly that a humble seed eventually transforms into a fully-grown tree, providing sustenance and sustenance to the creatures of Allah.

This process, when considered, reveals profound wisdom. In the maternal womb, there are neither fruit-bearing trees nor milk or grains. The developing fetus exists within a system governed by natural laws, an equilibrium that synchronizes with time's passage—moments, hours, days, and months. Upon birth, two streams of nourishment are provided, specifically designed for the infant's needs. However, as the child moves toward

nutritional independence, these fountains gradually cease to flow. The mother, whose innate desire is to nourish her child directly from her breast, finds herself now providing sustenance through alternative means. Furthermore, Allah, who loves the child more than seventy mothers combined, causes the earth to become a mother, offering every resource necessary for the sustenance of life.

This divine arrangement calls for reflection: why does nature engage in this lavish service? The answer lies in the wisdom that nature invites us to ponder its signs. Through this contemplation, we are meant to lead lives of righteousness, for righteousness is the most exquisite manifestation of the divine craftsmanship in creation. Allah's will is that His creation embodies beauty, harmony, and balance, devoid of any disorder or corruption.

The Quran in Surah Yunus affirms the reward for the righteous: "We will fully reward the righteous for their deeds, and even grant them more. We will shield their faces from the darkness of disgrace and misery, and in Paradise, they will find eternal peace." In contrast, those who follow a path of wickedness will receive a recompense in line with their deeds. Their faces will be

blackened with dishonor, and their final abode will be Hell, as stated in the divine text.

Righteousness is the profound realization of the Creator by the devotee. Those who fail to attain this understanding remain deprived of the essence of their existence. To achieve the knowledge of the Creator, self-awareness is the prerequisite. Self-awareness, in this regard, involves the contemplation of the divine light of Allah embedded within one's own being, acknowledging the presence of the sacred within the self as the means to access the higher truths of existence



## The Nation in Decline

*If you adhere to the commandments that I impart to you this day, your God will exalt you above the nations of the earth. All blessings will manifest upon you, both in the city and in the fields. You will be blessed in your entry and in your exit. Your enemies will be vanquished before you; if they come at you by one route, they shall flee in seven. The Lord will ensure an abundant harvest in your fields. He will unlock His treasures before you, and the heavens will bless your land with timely rain. You shall lend to others, yet you shall not borrow. However, if you do not heed the voice of the Lord, you will become accursed, both in the city and in the field. You will be cursed in your entry and exit. The Lord will impose curses, confusion, and rebuke upon your efforts, until you are utterly destroyed. Pestilence will pursue you. The Lord will strike you with fever, heat, swelling, bloody flux, boils, drought, and oppressive heat. Your heavens will become like brass, and your earth like iron. Instead of rain, the Lord will send dust and ash upon your land. You will attack your enemies from one direction, but they will scatter before you in seven. The Lord will strike you with madness, blindness, and dismay, so that you will*

*grope about at noon, as the blind do in darkness. Your children will be handed over to foreign nations, and you will watch in vain as your strength fails you. The fruits of your labor will be consumed by a foreign power. (Book of Moses, Deuteronomy 28:1-3)*

Throughout history, there has been no instance where a tyrant has escaped the repercussions of their oppression. It is an indisputable truth that an immoral and corrupt individual cannot attain inner peace or tranquility in life. This is the immutable law of retribution, which dictates that no one can sever their ties with the fleeting pleasures of this world without first paying the price for their actions. Can anyone credibly assert that dishonesty and deceit have contributed to their happiness or success? Is it possible for one to remain untouched by the ravages of illness, distress, and anxiety after consuming corrupt or tainted sustenance? Can a life led by vice ever result in genuine success—one that can be called true and lasting?

The answer to these questions is evident: negative actions inevitably lead to negative outcomes, while virtuous deeds produce beneficial consequences. This principle is fundamental and must be universally acknowledged—that the welfare of humankind resides in moral uprightness, while immorality culminates in destruction. This law is equally applicable to the

collective life of societies. When a society becomes entrenched in vice, it invites its own collective demise.

It is a widely recognized reality that the Muslim Ummah, as a whole, is currently living in a state of decline. Once, they were masters of vast empires and civilizations; today, they find themselves reliant on the patronage and mercy of those who were once under their care.

The heavenly scriptures, along with all of Allah's sent prophets, have consistently imparted a singular and profound message to humanity: righteousness, integrity, and a commitment to truth form the pinnacle of human existence. When a society embraces this virtue, it attains a state of inner peace. This inner tranquility is not merely a psychological state but a profound condition that triggers the activation of dormant cellular capacities within the human body. These latent potentials, when awakened, enable the individual and the collective to manifest extraordinary creative and intellectual capabilities.

What are these latent potentials? They represent the divine attributes of Allah, which are ingrained within human nature. These qualities carry a powerful message: humankind is endowed with dominion over the earth, the heavens, and the entire cosmos. Allah's law is immutable and just, and the nations that embody His divine attributes—those that harness their

intrinsic human capacities—become rulers of the earth. On the other hand, those who fail to tap into these divine qualities, whose actions lead them into ignorance and stagnation, are doomed to subjugation and servitude.

We find ourselves in an age where certain nations are entrenched in subjugation and enslavement, both externally and internally. According to divine law, a nation that is "alive"—one that remains vigilant and actively strives to utilize the resources Allah has bestowed upon the earth—is a sovereign nation. In contrast, a nation plagued by disunity, conflict, insecurity, and ingratitude toward the divine gifts it has received falls into a state of deprivation and decay.

In light of these truths, it is incumbent upon us to conduct a critical introspection of our own society and nation. We must ask ourselves whether we belong to the nations of sovereignty, flourishing under divine guidance, or whether we are ensnared in the grip of deprivation, unaware of the blessings and responsibilities entrusted to us by Allah.

## The Imprints of the Prophet's (P.B.U.H) Footsteps

Upon reflecting on the Qur'anic teachings, it becomes indisputably evident that the proper structuring of one's life is unattainable without the adherence to the Prophet Muhammad (P.B.U.H). A Muslim can only set his life upon the correct path when he comprehends the meanings and messages conveyed in the Qur'anic verses, and subsequently integrates the obedience to Allah alongside the obedience to His Messenger (P.B.U.H) into the entirety of his existence.

The Qur'an adopts two distinct approaches in addressing the obedience to the Messenger and to Allah. Allah has made the obedience to His Messenger (P.B.U.H) as essential as His own obedience, while in some instances, only the obedience and following of the Prophet Muhammad (P.B.U.H) is emphasized.

Let us now consider the verses that affirm the necessity of obeying both Allah and His Messenger (P.B.U.H):

*“Say, ‘Obey Allah and His Messenger; but if they turn away, then indeed Allah does not like the disbelievers.’” (Aali Imran 32)*

*“O you who have believed, obey Allah and His Messenger, and if you dispute over anything, refer it to Allah and His Messenger, if you believe in Allah and the Last Day. That is better and more beneficial in outcome.” (An-Nisa 59)*

*“O you who have believed, obey Allah and His Messenger and do not turn away from Him while you hear [the message].” (Al-Anfal 20)*

*“And obey Allah and His Messenger, and do not dispute among yourselves, or you will lose heart, and your resolve will depart. And be patient; indeed, Allah is with the patient.” (Al-Anfal 46)*

*“O you who have believed, obey Allah and His Messenger, and do not let your deeds be in vain.” (Muhammad 33)*

*“And obey Allah and His Messenger, and do not argue among yourselves, lest you lose courage and your strength depart. And be patient, for indeed Allah is with the patient.” (Al-Mujadila 13)*

*“And obey Allah and His Messenger, and if you turn away, then Our Messenger has only the duty of clear notification.” (At-Tabreem 2)*

These verses unequivocally affirm the necessity of following both Allah and His Messenger (P.B.U.H). They emphasize that just as obedience to Allah, the Creator, is mandatory, so too is the

obedience to His Messenger, Muhammad (P.B.U.H). The verses collectively reinforce the interdependence of following divine command and prophetic guidance for the fulfillment of faith.

*“Say, ‘Obey Allah and the Messenger. But if they turn away, then indeed, Allah does not like the disbelievers.’” (Aali Imran 32)*

*“O you who have believed, obey Allah and His Messenger and if you disagree over anything, refer it to Allah and the Messenger, if you believe in Allah and the Last Day. That is the best [way] and best in result.” (An-Nisa 59)*

*“O you who have believed, obey Allah and His Messenger and do not turn away from Him while you hear [His order].” (Al-Anfal 20)*

*“And obey Allah and His Messenger, and do not dispute among yourselves, lest you become weak and your strength depart.”*

*(Al-Anfal 46)*

*“O you who have believed, obey Allah and obey the Messenger and do not let your deeds be in vain.” (Muhammad 33)*

*“And obey Allah and His Messenger, and whatever you do, Allah is All-Aware of it.” (Al-Mujadila 13)*

*“And obey Allah and His Messenger. And if you turn away, then [know that] the Messenger's duty is only to deliver the message clearly.” (At-Tawbah 62)*

The underlying principles and meanings conveyed through these verses are:

- The obedience to both Allah and His Messenger (P.B.U.H) is imperative for a true follower of Islam; rejecting this is equivalent to rejecting Allah's guidance.
- When disputes arise, the resolution must always come from the rulings of Allah and His Messenger (P.B.U.H), reaffirming the supremacy of divine guidance.
- True faith is manifested in one's readiness to listen and obey the commands of Allah and His Messenger (P.B.U.H) without resistance.
- Divinely ordained unity and strength can only be preserved through unwavering adherence to the guidance of Allah and His Messenger (P.B.U.H).



- The acceptance of divine commands ensures that one's deeds remain valid and rewarded, while turning away from them results in the voiding of one's efforts.
- Obedience to Allah and His Messenger (P.B.U.H) is a reflection of the believer's faith and sincerity, leaving no room for deviation from the established teachings.
- The responsibility of the Messenger (P.B.U.H) is to convey the message clearly, and it is the duty of the believers to accept and submit to it in full.

## What is righteousness?

Allah, the Almighty, is the Sustainer of all worlds, the Provider for all needs, and the Guardian of all creation. Therefore, when we approach others with goodness and offer assistance, we earn the divine favor of Allah. The Qur'an has made it imperative for us to uphold both the rights of Allah and the rights of others, emphasizing their inseparable nature.

The fulfillment of these rights begins with one's immediate family, with parents being foremost in deserving our respect and care. Serving and obeying one's parents is a primary religious duty. Similarly, earning lawful sustenance for one's family, providing proper education, and ensuring the moral and intellectual upbringing of children also fall under the realm of the rights of others. After parents, other relatives and neighbors follow in precedence. Ultimately, all of humanity falls under the purview of the rights of others.

Rights of others encompass both material and moral dimensions. The Qur'an, in several verses, elaborates upon these rights,

framing them as an integral component of faith. As Allah, the Almighty, says:

*"Righteousness is not that you turn your faces towards the East or the West, but righteousness is in believing in Allah, the Last Day, the angels, the Scriptures, and the Prophets, and in giving charity—out of love for Allah—to relatives, orphans, the needy, travelers, those who ask, and to free those in bondage." (Al-Baqarah 177)*

When one is unable to assist financially, other avenues of service remain open. Allah has endowed humanity with diverse capabilities, which can be utilized for the benefit of others.

The core principle of religion is benevolence, so if one cannot contribute to the welfare of others, they must refrain from causing harm. Benevolence is not solely contingent on financial capacity. It encompasses engaging with others through good manners, initiating greetings, refraining from gossip, maintaining a favorable view of others, performing small acts of kindness, helping the elderly or the sick cross the street, visiting the ailing, or removing obstacles—such as stones or thorns—from the path. These, too, constitute the rights of others.

## Stubborn Individuals

The noble statement of Prophet Muhammad (P.B.U.H.), the Master of mankind, is as follows:

*"A moment of reflection upon the universe is superior to an entire year of worship."*

Nations that reflected upon the constituents of the universe, particularly the creation of beings within it, attained honor and distinction. On the other hand, those who severed their connection to cosmic contemplation were relegated to a state of lifelessness among the nations of the world. The profound importance of contemplating the creation of the universe is made apparent in the Qur'an, which repeatedly directs humanity's attention to this theme. Allah, the Exalted, did not create the heavens and the earth merely as ornamentation. Every particle of the universe is an expression of divine wisdom and purpose, an intricate part of God's eternal plan.

The Qur'an explicitly encourages the wise and discerning individuals among humankind to engage in reflection on the

universe no fewer than seven hundred and twenty-six (726) times. The tragedy, however, lies in the fact that we have primarily focused on the matters of Tawhid (monotheism), Sawm (fasting), Salah (prayer), Zakat (charity), and Hajj (pilgrimage), while neglecting other key commandments outlined in the "The Manifest Book" (al-Kitab al-Mubin). We fail to heed the profound message delivered by the Seal of Prophets, Muhammad (P.B.U.H.), who declared, "A moment of reflection upon the universe is superior to an entire year of worship."

In Surah Al-Baqarah, Allah (S.W.T.) states:

*"Indeed, in the creation of the heavens and the earth, the alternation of night and day, the ships that sail in the sea, and the clouds suspended between the heavens and the earth, are signs for those endowed with intellect and understanding." (Al-Baqarah 164)*

In Surah Aal-e-Imran, Allah (S.W.T.) affirms:

*"Indeed, in the creation of the heavens and the earth, and the alternation of night and day, are signs for those endowed with understanding, who remember Allah while standing, sitting, and lying down, and who reflect upon the creation of the heavens and the*

*earth, saying, 'Our Lord, You did not create this in vain; glory be to You; protect us from the punishment of the Fire.'"*

*(Aal-e-Imran 190-191)*

In Surah Ar-Rum, Allah (S.W.T.) mentions:

*"Indeed, in the creation of the heavens and the earth, in the alternation of the night and the day, and in the creation of the creatures, and in the differences in your languages and colors, are signs for those who possess knowledge." (Ar-Rum 22)*

In Surah Yusuf, Allah (S.W.T.) warns:

*"Do they not reflect upon the Qur'an, or are there locks upon their hearts?" (Yusuf 47)*

And to those who turn away, a warning is issued in Surah Saba:

*"Do they not reflect upon the phenomena of the heavens and the earth, both manifest and hidden, apparent and concealed, the signs and miraculous occurrences? If We willed, We could cause them to sink into the earth or bring the sky down upon them. Only those who are truly conscious of Allah benefit from this admonition." (Saba 34:51)*

In Surah Al-A'raf, the admonition becomes even more explicit:

"Have these individuals never pondered over the governance of the heavens and the earth, nor the creations of Allah? Have they not opened their eyes to behold the wonders, and have they not considered that perhaps the allotted time for their lives is nearing its end?" (*A'raf*185)

We proclaim incessantly that we are Muslims, and that Paradise is our inheritance. Allah's mercy and blessings shower upon us continuously, filling our stores with rewards, yet as a collective, we remain impoverished. We assert that our faith is in the Qur'an, but we seldom pause to reflect on what the Qur'an deems as the true measure of faith.

The Qur'an affirms...

In the heavens and the earth, the signs and profound insights are laid out for the believers. This signifies that the distinctive quality of the believers lies in their deep perception of the realities of the universe and the intricate patterns embedded within creation. Their perceptive faculties unravel the cosmic designs in an ongoing revelation.

The Qur'an repeatedly emphasizes that these signs are for those who possess true faith. The implication is clear: the signs are evident to all, but it is only the believers who engage in reflection upon Allah's signs, verses, and wisdom. Those enveloped in heedlessness and ignorance, who live in a manner akin to animals, and who embody the defiant spirit of "I refuse to

accept," remain indifferent to the presence or absence of divine signs. Just as a blind person cannot appreciate the vivid blooms and captivating colors of a garden, so too are those devoid of the light of insight and faith incapable of recognizing the manifestations of Allah's creation.

The Qur'an unmistakably declares:

*"They assert, 'We have embraced Islam,' yet faith has not penetrated their hearts." (Hujurat 14)*



## Blessed Souls

The effort to eliminate evils and encourage virtues is the essential action that guarantees the foundation of our existence. Any lapse in this endeavor results solely in devastation and ruin. Allah, the Almighty, states in the Qur'an:

*Translation: "You are the best nation raised for the benefit of mankind. You enjoin what is right, forbid what is wrong, and believe in Allah." (Aal-Imran 110)*

Simultaneously, it is necessary to reflect on whether, in our exhortations to others to avoid misguidance and warning them of its harmful consequences, we, either knowingly or unknowingly, might be treading the same misguided path. Allah, the Almighty, points out this inconsistency with the following:

*"Do you enjoin righteousness upon others while forgetting yourselves?" (Al-Baqarah 44)*

And:

*"Why do you speak that which you do not practice?" (As-Saff 2)*

The call to invite others to the path of Allah will only be effective when we ourselves exemplify this invitation, and our relationship with Allah mirrors the profound connection a true devotee holds with their Lord. Allah, the Almighty, has shown the way to establish this connection through the example of the Messenger, Prophet Muhammad (P.B.U.H):

*Translation: "O you who are wrapped in garments, stand [in prayer] during the night, except for a little – half of it, or a little less, or a little more, and recite the Qur'an with measured recitation. Indeed, We will cast upon you a weighty word." (Al-Muzzammil 1-5)*

The term *Qiyam* (standing in prayer) refers to the devotee's commitment to establishing a profound bond with their Lord, such that every action of their life becomes intrinsically linked to the Divine and they achieve true recognition of Allah.

Once the devotee establishes this genuine connection with the Divine, they transcend sorrow and fear, becoming an embodiment of serenity and peace. Thus, when they speak or call others towards goodness, those who possess conscience and blessed souls will respond to their call.

## Tawfiq (Divine Guidance)

On the Day of Judgment, Allah will inquire: "Where are those who loved each other for My sake? Today, I will grant them a place under My shade." On that momentous day, those who will possess exceptional honor and grandeur, Prophet Muhammad (P.B.U.H.) conveyed the following:

*"Among the devotees of Allah are those who are neither prophets nor martyrs, yet on the Day of Resurrection, Allah will elevate them to ranks so distinguished that even the prophets and martyrs will covet them."*

The companions inquired, "Who are these blessed individuals, O Messenger of Allah?"

The Prophet (P.B.U.H.) responded:

*"They are those who loved one another solely for the sake of Allah, without any familial ties or worldly transactions between them. By Allah! On the Day of Judgment, their faces will radiate with light, while the rest of humanity will be trembling in fear. They shall have*

*no fear, nor any sorrow. And the Prophet (P.B.U.H.) recited this Qur'anic verse:*

*"Indeed, for the allies of Allah, there is no fear, nor will they grieve."*  
(Yunus 10:62)

In selecting friends, one must carefully assess the ethical and spiritual state of those with whom they seek closeness. The nature of one's associations influences the inclinations and thoughts they adopt. Therefore, one should form bonds only with individuals whose character, thoughts, and aspirations align with the prophetic model of excellence.

Allah, the Almighty, affirms:

*"The believing men and believing women are allies of one another."*  
(At-Tawbah 71)

Place trust in your friends, never distress them. Maintain an atmosphere of cheerfulness in their company. The essence of friendship must be rooted in sincerity, love, and the pursuit of Allah's pleasure, rather than personal ambitions. Cultivate a demeanor that enables your friends to feel joy, vitality, and attraction in your presence.

## The Sunlight

Human beings have long asserted that the wealth they accumulate is solely the result of their personal abilities and the fruit of their labor. Consequently, they regard themselves as the absolute owners and masters of their wealth, spending it as they see fit, with no one holding the right to challenge them. The Qur'an presents Qarun as a representative figure of this capitalist and satanic worldview. As the leader of this group, Qarun articulates his perspective in these terms:

*"I have only been given it because of the knowledge I possess." (Al-Qasas 78)*

The underlying cause of this mentality, both at the individual and societal level, is the human fixation on wealth. Throughout history, humans have been insatiable in their pursuit of riches and comforts. The relentless drive to accumulate wealth becomes a pervasive obsession. Descendants of Adam have, in many cases, turned the pursuit of wealth into their life's purpose, using both lawful and unlawful means to secure it. From the moment of

consciousness to the brink of death, they engage in a frenzied race to amass material wealth, akin to an unbridled horse.

*"The desire to surpass one another in worldly things has distracted you until you visit the graves." (At-Takathur 1)*

At an individual level, the affliction of materialism clings to a person's ego and sense of self, corroding their intrinsic human qualities and tarnishing the faculties bestowed upon them by their Creator. A satanic force begins to grow within, gradually expanding until it dominates the individual's entire being. As a result, their finest creative potential is devoted solely to the preservation and enhancement of their wealth. When this materialistic mindset becomes prevalent in society, individuals are transformed into predators, akin to wolves in human form. They pounce upon opportunities to exploit others, establishing laws and customs that drain the resources of the lower classes.

The laws of nature, however, are opposed to such materialistic greed. They propel nations infected by this ideology into the depths of slavery, disgrace, and poverty. The Qur'an delivers a decisive blow to the initial claim of materialists that their wealth and earnings are the result of their personal expertise and labor.

It asserts that the belief that sustenance and wealth are acquired solely through one's own strength is a misguided illusion. The forces of nature and its abundant resources, of which humanity is but a small part, continuously work to provide sustenance. Water evaporates from the oceans and falls to the earth, reviving its dormant potential, enabling it to produce resources. The earth itself yields crops, sustaining humanity and providing the essential means of survival. Elements such as air, sunlight, and countless others cooperate to ensure the fertility of the earth and the fruits it bears, serving humanity selflessly. The human role in this process is merely the act of reaching out to accept what is already offered.

## The Divine Will

Human beings are constantly confronted with a spectrum of experiences in the course of their existence. At times, they endure moments of sorrow, grief, and adversity, and at other times, they are recipients of joy, success, and prosperity. Their journey through life is marked by periods of loss—whether in terms of health, wealth, or relationships—and conversely, times of gain. The oscillations between these contrasting states leave a profound imprint on an individual's emotional and cognitive state. In moments of hardship, it is common for a person to succumb to despair and anxiety, feeling overwhelmed by the weight of suffering. In such instances, a person may also begin to question the laws of nature, being unaware of the intricate balance and purpose inherent within them.

On the other hand, when fortune smiles and happiness prevails, the individual tends to attribute their success to their own efforts and capabilities, falling into the delusion of self-sufficiency. This may lead to an inflated sense of ego, indulgence, and excess.



However, this mindset often overlooks the inherent limitations and dependencies that govern human existence.

A believer, however, is called to transcend this cyclical pattern of emotional highs and lows. They maintain a balanced perspective, whether confronted with joy or hardship. In the face of challenges, the believer remains grounded, steadfast, and committed to gratitude. They recognize that both moments of bliss and trials are part of the natural order—a dynamic interplay in the divine plan. They understand that the ebb and flow of life are not arbitrary but are part of a cosmic order that aligns with the will of Allah. The believer does not succumb to despair during adversity; rather, they view trials as a means to deepen their faith, strengthen their resolve, and refine their character.

The lives of the Prophets exemplify this model of unwavering trust and gratitude toward the Creator. They remained resolute and unwavering in the face of both prosperity and calamity. They were embodiments of patience in adversity and gratitude in abundance. Their lives serve as paradigms of how to align one's personal will with the Divine will. For instance, Prophet Ayub (P.B.U.H) is presented as the epitome of patience and

perseverance during his severe trials, while Prophet Sulayman (P.B.U.H) is depicted as a model of humility and generosity in times of great wealth and success.

This balanced and steadfast approach is reflected in the Qur'anic guidance:

*"And We will surely test you with something of fear and hunger, and a loss of wealth, lives, and fruits. But give glad tidings to the patient. Who, when disaster strikes them, say, 'Indeed we belong to Allah, and indeed to Him is our return.' Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the rightly guided." (Al-Baqarah 155-157)*

Another significant verse underscores the existential principle of human agency and divine sovereignty:

*"Whatever strikes you of disaster – it is for what your own hands have earned; but He pardons much. And We did not send you, [O Muhammad], except as a mercy to the worlds." (Ash-Shura 30)*

These verses not only highlight the transient nature of both joy and hardship but also emphasize the divine mercy that envelops all events, both positive and negative, in the life of the believer.

## The World and Hereafter

In the Qur'an, Allah (SWT) delineates the attributes of His most devout devotees, emphasizing their unwavering commitment to spiritual devotion, particularly during the night. These individuals are characterized by their detachment from worldly comforts, spending their nights in worship and seeking closeness to their Creator. As mentioned in the Qur'an: *"They forsake their beds to invoke their Lord in fear and hope..."*

*(As-Sajdah 16)*

This devotion entails seeking Allah's guidance, supplicating for His mercy, and humbling themselves through acts of worship such as bowing (ruku) and prostration (sujood).

Allah (SWT) commands the Prophet Muhammad (P.B.U.H) to observe night worship, instructing:

*"O you who are enveloped [in a garment], stand [in prayer] at night, except for a little—half of it, or subtract from it a little, or add to it. And recite the Qur'an with measured recitation. Indeed, We will cast upon you a weighty word." (Al-Muzzammil 1-5)*

This divine directive reflects not only a ritual practice but also an inner discipline aimed at self-restraint and spiritual elevation. The Prophet's (P.B.U.H) practice further exemplifies the profundity of this instruction, as he adhered to a regular cycle of rest in the early part of the night and spiritual engagement during the latter hours.

In elaboration, Allah (SWT) reveals the spiritual efficacy of the night vigil:

*"Indeed, the night prayer is most effective for restraining the soul and most suitable for words of prayer." (Al-Muzzammil 6)*

The Qur'anic insight underscores the intrinsic value of night worship, asserting that it is not only an act of devotion but a means to purify the soul and strengthen one's connection with the Divine. The wisdom in this practice lies in its capacity to restrain the ego and align the individual's will with Allah's command.

This guidance is grounded in the natural order established by Allah (SWT). The Qur'an affirms:

*"And We made your sleep [a means of] rest, and made the night as a covering, and made the day for seeking livelihood." (An-Nisa 10)*

Here, Allah (SWT) highlights the equilibrium between the cycles of day and night, each serving a specific purpose: the night for rest and reflection, the day for engaging with the world. This structure is central to human well-being and spiritual balance.

Furthermore, the Qur'an encourages moderation in all matters, including sleep. Excessive sleep leads to mental lethargy, while insufficient sleep impedes cognitive and spiritual function. In this context, the Prophet Muhammad (P.B.U.H) exemplified the middle path, guiding his companions towards a balanced life of spiritual devotion, physical rest, and worldly engagement. A narration from *Sahih al-Bukhari* recounts that the Prophet (P.B.U.H) once asked Abdullah ibn Umar (R.A): *"Is it true that you fast every day and spend the night in prayer?"* When Abdullah ibn Umar (R.A) affirmed, the Prophet (P.B.U.H) replied:

*"No, do not do so. Fast sometimes and break your fast at other times. Sleep and engage in prayer. Verily, your body has a right over you, and so does your eye."*

This guidance reiterates the Islamic principle of balance in all aspects of life—encouraging both spiritual discipline and physical well-being. By upholding this equilibrium, one

cultivates a life that is spiritually enriching and harmoniously aligned with both the temporal and eternal aspects of existence.

In conclusion, the Qur'anic teachings on the balance between worldly activities and spiritual devotion serve as a framework for achieving both individual and collective flourishing. It is through this careful balance that believers can maintain a deep connection with their Creator, find peace in the hereafter, and fulfill their obligations in the world.

The Qur'an presents the night as a time for repose and the day for livelihood, both serving distinct yet complementary purposes for the human being. As expressed in *Sūrat an-Naml* (86), "Did they not see that We made the night for rest and the day for livelihood? Indeed, in this are signs for the believers who reflect." This verse underscores the inherent order and wisdom in the alternation of day and night, and their respective functions in the natural rhythm of life. The Prophet Muhammad (P.B.U.H), exemplifying the ideal balance between rest and worship, would maintain a ritualistic approach to his sleep, which aligned with the Qur'anic guidelines for reflection, self-control, and piety.

In his nightly routine, the Prophet (P.B.U.H) would perform ablution (wudu) before lying down, ensuring both physical and spiritual cleanliness. He would often recite portions of the

Qur'an before sleep, utilizing the quietude of the night to engage in reflection and supplication. The Prophet (P.B.U.H) made it a practice to recite specific supplications prior to rest, notably: *"O my Lord, in Your name I lay down my side, and in Your care I raise it again. If You take my soul during the night, then have mercy upon it, and if You leave it, then protect it as You protect Your righteous devotees."*

Another supplication that was commonly recited by the Prophet (P.B.U.H) prior to sleep was:

*"Praise and gratitude are for Allah alone, who has provided for us, sustained us, and guided us in our affairs. He has granted us a home, while many people have neither a protector nor a place of refuge."*

This supplication reflects the Prophet's (P.B.U.H) conscious acknowledgment of divine provision and guidance, recognizing the fleeting nature of worldly possessions and the eternal reliance upon Allah's mercy.

The Prophet's (P.B.U.H) bedding was intentionally simple. His mattress, crafted from leather filled with palm fibers, reflected his life of asceticism. According to the narration by Hafsa (R.A), the Prophet (P.B.U.H) used a mat that was doubled over for added support, illustrating his detachment from luxury. He refrained from using soft, expensive bedding, which was a norm

among the rulers of his time. In a poignant narration, when Abdullah ibn Mas'ud (R.A) observed the marks left on the Prophet's (P.B.U.H) body from the rough mat, he wept. The Prophet (P.B.U.H) reassured him, saying:

*"There is no need for tears. They have this world, but we have the Hereafter."*

This response epitomizes the Prophet's (P.B.U.H) understanding of the transient nature of worldly comforts and his unwavering focus on the Hereafter.

In addition to his simplicity in bedding, the Prophet (P.B.U.H) maintained a careful order in his household before rest. He would ensure that all food and drink were covered, and that any fire was extinguished. This practice of precaution, even in matters as mundane as preparing the home for sleep, underscores the Prophet's (P.B.U.H) mindfulness and his commitment to preserving the sanctity of all aspects of life. Furthermore, before resting, the Prophet (P.B.U.H) would engage in specific supplications and recite Surah al-Ikhlās, Surah al-Falaq, and Surah an-Nas. He would then rub his hands over his body after blowing on them, an act symbolizing spiritual purification and protection.



The Prophet's (P.B.U.H) choice of sleeping on his right side, placing his right cheek on his hand, is a practice rooted in both physiological benefit and spiritual significance. His practice of shaking out his bedding before lying down, coupled with his early awakening for prayer, highlights his devotion to maintaining an equilibrium between his physical and spiritual needs.

The Prophet (P.B.U.H) demonstrated the profound relationship between spiritual discipline and physical well-being, offering a paradigm that balances rest, work, and worship. His habits exemplify the Islamic principle of moderation (*wasatiyyah*), ensuring that neither sleep nor wakefulness was excessive, but rather both were conducive to a life of piety, productivity, and reflection. By adhering to such practices, the Prophet (P.B.U.H) provided an ideal example for his followers, illustrating how to navigate the temporal world while remaining spiritually grounded.

## The significance of the wife

One must adorn their family with Islamic ethics and strive with utmost dedication to provide them with proper guidance, ensuring that they serve as exemplary models for society. Sons should rise to be symbols of progress and success for the nation, while daughters should evolve into virtuous wives and blessed mothers, transforming into a cradle of mercy—an abode that guarantees the prosperity, equality, and bright future of humanity. The Qur'an unequivocally commands: *"And enjoin your family to prayer and remain steadfast therein."* (Taha 132)

It is obligatory for wives to sincerely and willingly obey their husbands. This act of obedience holds within it a profound message of joy and fulfillment, for it is the command of Allah, and the wife who adheres to this command secures the pleasure of her Lord. This is the divine guidance, and it serves as a formula for maintaining a harmonious and joyful marital life. Allah Almighty states:

*"Righteous women are devoutly obedient."* (An-Nisa 34)

Husbands are commanded not to exert any unlawful control over their wives. It is the responsibility of husbands to generously fulfill the needs of their wives and avoid causing them distress. The effort to fulfill this right with sincerity and kindness is an act of supreme virtue. By doing so, a blessed marital life is not only attained in this world but also ensures the acquisition of divine rewards and blessings in the Hereafter.

The importance and exalted status of the wife can be grasped from the fact that she is a reflection of a divine attribute of the Best of Creators, exemplifying the very essence of creation and the nurturing of humanity. Allah Almighty instructs in His holy book, the Qur'an:

*"And live with them in kindness." (An-Nisa 19)*

In another verse, He asserts:

*"Women are your garments, and you are their garments."*

*(Al-Baqarah 187)*

A person of discernment does not harm his garments; rather, he preserves them with care

## Self-Knowledge

*"He has chosen you and has not placed any hardship upon you in the religion. Follow the way of life of your forefather, Ibrahim. He has already named you Muslims so that the Messenger may be a witness over you, and you be witnesses over mankind." (Al-Hajj 78)*

As Muslims, we are entrusted with the role of representing Allah and His Messenger (P.B.U.H.), with the responsibility to emulate their actions. Just as the final Prophet (P.B.U.H) fulfilled his role of spreading and clarifying Allah's message through his words, actions, and daily life, we, as his followers, must similarly bear witness to the truth of Allah's religion for all humanity. This clarifies the ultimate purpose for humanity, which is the recognition of Allah, and the fulfillment of His divine will. Allah created both jinn and human beings for the very purpose of self-awareness, so that they may come to truly know and acknowledge Him.

For those who have attained self-awareness and walked the path of Allah, the onus now falls upon them to guide others toward the straight path—the path that leads to rewards and the unlocking of deeper spiritual knowledge. The invitation to

follow this path is based on well-established principles and guidelines, which must be diligently followed.

Thus, one must always remain conscious of their true nature, avoiding self-promotion and arrogance. Perseverance in righteous efforts, serving Allah's creation selflessly, living with purpose, and dedicating one's life to fulfilling this purpose are paramount principles. By following these, one becomes part of the *Khayr Ummam*—the best of nations.

Those who are filled with pure spirituality and love for others in the way of Allah become a means for bringing one closer to self-awareness. These are the individuals who love one another purely for the sake of Allah. Truly, this love constitutes the key to salvation in the Hereafter.

On the other hand, traits such as anger, hatred, division, enmity, and malice are marks of a misguided and rejected path in the sight of Allah. This path fosters arrogance, obstinacy, and self-pride—elements that create a spiritual separation from Allah. Such attitudes invite darkness, affliction, and trials, leading the individual into humiliation and self-degradation. Though external comforts may seem abundant, a profound spiritual malaise develops in the heart, severing the connection with divine light. When this detachment becomes chronic, the soul's

store of light diminishes, and, in accordance with the Divine decree, the heart, ears, and eyes are sealed, further deepening the person's deprivation. This spiritual blindness not only deprives them of peace and tranquility in this world but also removes them from eternal felicity and the knowledge of Allah's truth.

The Prophet Muhammad (P.B.U.H) spoke of a group of individuals who, on the Day of Resurrection, will rise from their graves with radiant faces, seated on thrones of pearls, envied by others, yet neither prophets nor martyrs. When asked about them, the Prophet (P.B.U.H) replied:

*"They are those who love each other for the sake of Allah."*

In another narration, the Prophet (P.B.U.H) had a vision of Allah, who invited him to ask for what he desired. The Prophet (P.B.U.H) then made the following supplication:

*"O Allah! I ask You for success in performing good deeds, strength to avoid sinful actions, love for the poor, Your forgiveness, Your mercy, and that when You intend to punish a people, You raise me in safety from such punishment. I ask You for Your love, the love of those who love You, and success in actions that draw me closer to You."*

## The Lurked Fear in the Mind

The propagation of Islamic values should ideally begin within the household. If both husband and wife are well-versed in religious and spiritual teachings, they are in the best position to provide a nurturing environment for their children. The initial education of a child begins in the mother's arms and the father's care. When both parents embody Islamic ethics, the home transforms into the primary institution for a child's intellectual and moral upbringing.

It is incumbent upon the husband to meet the material and emotional needs of his wife and children. In turn, the wife is tasked with maintaining harmony within the marital relationship. Both partners should make a concerted effort, through their words, actions, and attitudes, to cultivate mutual happiness. This dynamic represents the cornerstone of a flourishing marital life and is the means by which one earns the pleasure of Allah.

The responsibility of parents extends beyond fulfilling the immediate needs of their children; they must also safeguard the spiritual well-being of their offspring. Wasting the blessing of children is an unforgivable injustice. Whether before or after birth, neglecting a child or failing to provide the necessary care constitutes a grave moral failure with consequences both in this life and the hereafter. During childbirth, it is recommended to recite Ayat al-Kursi and verses 54-55 of Surah Al-A'raf near the mother, followed by the recitation of Surah Al-Falaq and Surah An-Nas as protection. After the birth, it is customary to recite the adhan (call to prayer) in the right ear and the iqama (second call) in the left ear of the newborn, reinforcing the child's connection to the divine.

Furthermore, after the adhan and iqama, it is suggested that a virtuous individual place a chewed date on the child's palate, symbolizing the nourishment of both body and soul. This act should be accompanied by prayers for the child's prosperity and blessings. Additionally, the practice of performing the aqiqah (sacrificial offering) on the seventh day further enhances the spiritual well-being of the child.



Importantly, parents should avoid fostering fear in their children, as early-life fears often persist into adulthood, limiting the individual's potential. A child raised in an atmosphere of fear may struggle to overcome challenges or achieve significant accomplishments. Regularly reprimanding or belittling a child impedes proper development and encourages a desensitization to criticism. Instead of focusing on shortcomings, parents should adopt a compassionate and measured approach, recognizing that children are prone to errors, just as they themselves once were. It is essential for parents to create an environment of understanding and empathy, reinforcing their role as trusted guides. By gently encouraging obedience and fostering a sense of security, parents can cultivate positive traits in their children, helping them develop into responsible and morally upright individuals.

## The Fasting

Fasting is a unique form of worship that transcends any comparable practice. The vast and profound benefits of fasting cannot be fully captured in words, as it serves a multitude of purposes, both physical and spiritual. In essence, fasting functions as a comprehensive remedy for bodily ailments, a catalyst for the enhancement of spiritual virtues, and an impenetrable safeguard against moral vices. The act of fasting is so potent that, on the Day of Judgment, it will intercede on behalf of the believer who has observed it with sincerity and respect.

Fasting purifies the body by eliminating material impurities, while simultaneously facilitating the flow of subtle divine light within the soul. This intensified flow of light accelerates the cognitive faculties, enabling the individual to attain a heightened state of awareness, where spiritual experiences such as encounters with angels and an ascension into the metaphysical realm become a reality.

Fasting, as a religious injunction, is not unique to the Muslim community but has been prescribed to the followers of all

previous Prophets (peace be upon them). Allah (The Almighty) explicitly states in the Quran:

*"O you who believe! Fasting is prescribed for you as it was prescribed for those before you, that you may attain piety." (Quran, 183)*

In the context of righteousness (taqwa), Allah (The Almighty) defines it as the condition of those who have an unwavering belief in the unseen. This belief, in a Sufi context, refers not merely to intellectual assent, but to a direct, experiential witnessing of the unseen, for true belief is not fulfilled without such perceptual realization. Thus, fasting serves as a gateway that propels the believer from mere belief in the unseen to direct experiential knowledge, where the unseen becomes a tangible reality for the soul.

## The Landscapes

Both materialism and spirituality are governed by the same supreme Being: Allah. In the material domain, we continuously observe the manifestation of Allah's immutable law, whereas in the spiritual realm, it is the intellect, reasoning, and reflection that guide one's comprehension of the divine order.

In spirituality, when intuition, intellect, and consciousness are the guiding forces, the true nature of the cosmos becomes evident. The initial mode of human perception is vision, through which we first encounter the universe. This observation incites contemplation, which ultimately redirects the trajectory of human thought, leading to deeper spiritual insights.

Indeed, the universe, as designed by the Creator, reflects an inherent perfection in its structure and laws. From the earth's soil to the heavens above, all creation testifies to the singular truth that, within the unity of Allah, there is but one law in operation: the law of servitude (ibadah).

The Earth itself presents a vast array of landscapes—towering mountains capped with snow, fertile lands adorned with fruit-bearing trees and vibrant flowers, and barren deserts of endless

sand. No artist or landscape architect has ever conceived a new vision beyond the natural vistas that Allah has set before us.

This reality serves as undeniable proof that Allah has adorned the world with these natural vistas to ensure that no human being is ever disheartened by their surroundings. These manifestations carry the fragrance of servitude (ibadah), a state that has been part of human nature since its inception.

Allah's omnipresence extends from the earth to the heavens, signifying that His being encompasses the entire cosmos. This implies that all beings, from humans to animals, plants, and inanimate objects, are engaged in His glorification. This concept is delineated in explicit terms in the Quran, in Surah Al-Anbiya, Surah Saba, and Surah Sad.

*Translation: "And We made the mountains and birds subservient to David, to praise Us, and it is within Our power to do so."*

*(Quran, Sad 18)*

Translation: (Surah Saba)

*"Indeed, We subjected the mountains to David, who glorified Us with them, and the birds also gathered around him in praise, all together exalting Allah." (Quran, Surah Saba 10)*

Upon a careful examination of these verses, it becomes clear that the glorification of the natural world—whether through the mountains or birds—is a form of non-verbal worship. Each aspect of creation, from the grandest to the smallest, bears testimony to the divine origin of its existence. This natural glorification is a reflection of the Creator's majesty.

Additionally, the Quran in Surah Al-Isra emphasizes: *"The heavens and the earth glorify Allah, and every creation within the universe does the same, though you do not understand their glorification."* (Quran 44)

Two key points emerge from this verse: First, all of creation, from the heavens to the earth, engages in the glorification of Allah. Second, humans and Jinn are incapable of fully comprehending or perceiving this glorification. Allah has appointed this act of glorification to every element of the universe, which includes animals, plants, and inanimate objects. Yet, the second clause of the verse underscores the fact that humans remain unaware of this divine worship, unable to perceive the true extent of Allah's praise through creation.

Thus, the universe, through its intricate design and function, proclaims Allah's purity and the rejection of all forms of

polytheism. It is only humankind, in its ignorance, that falls prey to idolatry, while the entire cosmos testifies to the oneness of Allah.

Indeed, Allah is the Most Forbearing and the Most Forgiving.

## The Supplication (Dua)

Dua, as an act of worship, stands unparalleled, with no equivalent to its profound significance. It embodies a process in which the individual metaphorically annihilates their own self, offering before their Lord what cannot be expressed even to the closest of loved ones. The divine prerogative over the fulfillment of needs and the execution of divine will is solely in the hands of Allah. Reflecting on the laws governing the cosmos, one comes to understand that no entity, save for Allah, possesses ultimate authority. Even when the discourse of power is considered, it is by the grace of Allah that human beings are allowed the privilege to exercise their limited agency. All creation, from human beings to every form of existence, is utterly dependent on their Creator. There exists no intercessor who can hear the pleas of creation and fulfill their supplications except Allah. The Quranic injunctions underscore this:

*"O mankind, you are the ones in need of Allah, and Allah is the Self-Sufficient, the Praiseworthy." (Surah Fatir 15)*

In Surah Al-A'raf, it is affirmed:

*"And turn to Him, devoting your religion exclusively to Him. Invoke Him, fearing Him and hoping for His mercy." (Surah Al-A'raf 29)*



The beloved Prophet (P.B.U.H.) is reported to have said: *"O My devotees! I have made oppression forbidden for Myself, so do not oppress one another."* *"O My devotees! All of you are misguided, except for those whom I guide. So seek guidance from Me, and I shall guide you."* *"O My devotees! All of you are hungry, except for those whom I feed. So seek sustenance from Me, and I shall provide for you."* *"O My devotees! All of you are naked, except for those whom I clothe. So seek clothing from Me, and I shall clothe you."* *"O My devotees! You sin by night and by day, and I forgive all sins."*

In the act of supplication, it is essential to petition for only that which is permissible (halal) and pure (tayyib). The heart must be imbued with humility and reverence during this sacred communication. True humility in supplication involves a deep recognition of the magnificence of Allah, where one's posture and demeanor reflect submission, with the head lowered, eyes moist with the tears of contrition, and an earnest plea that mirrors one's total reliance on the Divine. Supplication, in its most sincere form, must be uttered with quietude and reflection, ensuring that the supplicant's soul is fully immersed in the act of seeking Divine grace.

## The Mosques

In the divine perspective, the most exalted places on Earth are those upon which mosques are established. On the Day of Judgment, when the earth will be devoid of all shade, Allah will grant His refuge to those who have built mosques under His Throne. Consequently, it is imperative for the believers to preserve and maintain these sacred places, ensuring they are continuously upheld.

Allah, the Almighty, proclaims:

*“The mosques of Allah are maintained only by those who believe in Allah and the Last Day.” (At-Tawbah 18)*

The obligation of performing congregational prayers in mosques is emphasized, as the mosque serves as the spiritual nucleus of a Muslim's existence. It is a center around which the entirety of a believer's life is structured. Within the precincts of the mosque, tranquility should be observed, and any worldly conversations or distractions are to be avoided. To speak in loud voices, engage in disruptive behavior, indulge in frivolous matters, or discuss business affairs violates the sanctity of the mosque. A mosque is a sanctified space, dedicated exclusively to the worship of Allah.

The rights of the mosque are analogous to the rights that each individual has over others. The primary right of the mosque is reverence, and this is fulfilled through the performance of prayer, the remembrance of Allah (dhikr), and the seeking of spiritual peace. The mosque's right also includes the recitation of the Qur'an with precision and composure, adhering to the rules of Tajweed (proper articulation) and maintaining the decorum of reverence.

Women, similarly, should regard the mosque with the same respect as they would their own homes. They must actively seek to sustain their spiritual connection with the mosque, fostering a sense of reverence and commitment. It is recommended that children, particularly those who are conscientious, be encouraged to accompany their elders to the mosque. In doing so, they are imbued with a sense of devotion and a desire to serve the will of Allah, aligning with the guidance provided by the Prophet Muhammad (P.B.U.H.). This practice cultivates a deep-rooted love for Allah and instills a profound understanding of worship and obedience to Him.

## The All-Knowing and All-Aware Allah

*"Return, return, whatever you are, return.  
If you are an infidel, a polytheist, still return to Him.  
This door is not the door of despair;  
Even if you break your repentance a hundred times,  
return again."*

**Translation:** Turn back to Allah, turn back. Whatever you are, however you may be, turn back to Allah. If you are a disbeliever or an idolater, do not despair of His mercy. Allah's door is not a door of hopelessness. Even if you break your repentance a hundred times, there is no need to despair. Go forward and turn back to your Lord.

Repentance, or *tawbah*, in Islam is not merely an act of seeking forgiveness but a profound spiritual return to the divine. It involves genuine remorse for past sins, a firm intention to avoid them in the future, and a return to the mercy and grace of Allah. In this context, the essence of repentance is that Allah's mercy is boundless, and no matter how many times one may falter, His door remains open for those who return sincerely.

The story of a woman among the war prisoners serves as an example. She had lost her infant and was in such a state of despair that she would try to nurse any child she saw, thinking it was hers. Upon observing this, the Prophet Muhammad (P.B.U.H.) asked his companions if they could imagine that a mother would throw her own child into the fire. The companions responded that she would never do such a thing and would rather sacrifice herself than allow harm to come to her child. The Prophet (P.B.U.H.) then said, "Allah is more merciful to His devotees than this mother is to her child."

This narration highlights the boundless mercy of Allah and reminds us that, no matter the extent of our mistakes, Allah's compassion always surpasses our expectations. One should never despair when seeking His forgiveness; rather, the act of returning to Him is always welcomed, regardless of past transgressions.

The act of repentance and seeking forgiveness purifies the soul, cleanses the heart, and transforms the life of the individual. The process of turning towards Allah, expressing regret, and seeking forgiveness is not just a ritual; it is a spiritual recalibration that leads to inner peace and tranquility. One must strive to maintain

their covenant with Allah, which was made before creation, and continually return to Him in repentance when lapses occur.

Even the Prophet Muhammad (P.B.U.H.), despite being sinless, performed repentance over seventy times a day, demonstrating that no one, regardless of their status, is free from the need for constant spiritual renewal. His example serves as a guide for all believers in the practice of regular repentance.

The Prophet's supplication also encapsulates the essence of tawbah:

"O Allah, You are my Lord; there is no deity but You. You created me, and I am Your devotee. I have pledged to obey You to the best of my ability, and whenever I falter, I seek refuge in Your mercy. O Allah, I acknowledge the blessings You have bestowed upon me, and I confess my sins. Forgive me, for no one can forgive sins but You."

Allah's words in the Qur'an further emphasize this concept: *"Indeed, those who fear Allah—when an impulse from Satan touches them, they remember Him and at once see clearly."* (Surah Al-A'raf 201)

This verse underscores that the true believer is one who remains vigilant, constantly aware of Allah's presence, and when tempted

by evil or sin, turns back immediately in repentance. Repentance is thus not confined to moments of failure but is a continuous practice necessary for maintaining a close relationship with Allah.

In conclusion, the act of returning to Allah in repentance is a pivotal aspect of spiritual life in Islam. It fosters purity, brings inner peace, and ensures the believer's continual alignment with the divine will. This process, marked by humility, sincerity, and constant reflection, remains an essential practice for every believer throughout their life.

## Despair

It is crucial to always maintain hope in the boundless mercy of Allah, for His grace surpasses all transgressions, no matter how extensive. Even if one's sins are as numerous as the foam of the sea, when one approaches Allah with remorse, expressing genuine contrition, He listens attentively and envelops them in His mercy.

The emergence of guilt and regret over one's actions at any given moment should be perceived as a divine blessing, signaling the open gateway of repentance, which remains ever accessible.

Allah, the Almighty, instructs in the Qur'an:

*"O My devotees who have wronged yourselves, do not despair of Allah's mercy. Indeed, Allah forgives all sins. He is truly the Most Forgiving, the Most Merciful. And turn to your Lord in repentance, and submit to Him before a punishment comes upon you, and then you will not be helped." (Az-Zumar 53–54)*

Following repentance, one must strive to uphold their commitment to Allah with unwavering resolve, directing their thoughts and actions toward the fulfillment of their divine promises. However, should a lapse occur despite sincere efforts, despair must not take root. Instead, one should continuously



seek refuge in Allah's infinite mercy, endeavoring until they attain the state where human essence is fully realized.

It is essential to remember that to despair of Allah's mercy equates to a denial of His sovereignty and grace, as the Qur'an emphatically affirms:

*"Do not despair of Allah's mercy." (Az-Zumar 53)."*

## Hoarding

The act of hoarding, adulteration of goods, and exploiting the underprivileged for excessive profit undermines the moral and spiritual integrity of an individual. Such practices strip a person of inner tranquility, leaving their lives characterized by persistent anxiety and unease. Though they may project an outward appearance of contentment, their inner state remains fraught with sorrow and fear. A hoarder's heart becomes consumed by insecurity, devoid of genuine empathy or goodwill. They rejoice solely in the inflation of prices, yet despair when market values decline, revealing their attachment to material gain at the expense of ethical principles.

It is imperative to focus on a higher trade—one that transcends transient wealth and ensures deliverance from eternal punishment, yielding lasting success and spiritual fulfillment.

### Divine Guidance on Ethical Practices

Allah the Almighty declares:

*“O you who believe! Shall I guide you to a trade that will save you from a painful torment? Believe in Allah and His Messenger and*

*strive in His cause with your wealth and your lives. That will be better for you, if only you knew.” (As-Saff 10–11)*

Moreover, the Qur’an condemns fraudulent practices in commerce, highlighting their spiritual and social ramifications: *“Woe to those who give less [in measure and weight], those who, when they take a measure from people, take it in full, but when they give by measure or weight to others, cause loss. Do they not think that they will be resurrected for a tremendous Day? The Day when mankind will stand before the Lord of the worlds.” (Al-Mutaffifin 1–6)*

Adulteration, misrepresentation, and deceit in trade are explicit forms of dishonesty that violate the ethical principles mandated by Allah. Such actions not only harm societal trust but also invoke divine accountability. Those who engage in these practices risk severe consequences, both in this world and on the Day of Judgment, when all individuals will stand before the Sovereign of the universe. Ethical commerce rooted in fairness and integrity aligns with the divine will and serves as the foundation for sustainable social and spiritual prosperity.

## Brotherhood

The Qur'an delineates the essence of faith-based fraternity by affirming:

*“The believing men and believing women are allies of one another.”*  
(At-Tawbah 71)

This verse underscores the profound interconnectedness of believers, rooted in shared faith and mutual responsibility. Within an Islamic framework, love, unity, cooperation, and sincerity are not merely ethical ideals but foundational pillars of a Muslim society. The affection that believers cultivate for one another is intrinsically linked to their devotion to Allah the Almighty, as each believer constitutes a vital component of the divine collective. This fraternity manifests in acts of compassion, the sharing of both hardships and joys, and a collective striving for the welfare of all members. The Prophet (P.B.U.H) likened this bond to a single body, asserting that the pain or distress of one part is felt universally across the whole.

Further emphasizing the dynamics of this spiritual brotherhood, Allah the Almighty describes the relationship between the Prophet (P.B.U.H) and his Companions:

*"Muhammad is the Messenger of Allah, and those with him are firm against the disbelievers and merciful among themselves."*  
(*Al-Fath* 29)

This articulation highlights a dual framework: steadfastness in the face of opposition and profound mercy and solidarity within the community. Such a balance establishes a framework for social cohesion and spiritual integrity, making the bond of faith the cornerstone of an exemplary collective identity.

A believer's attribute is that he desires for his brother what he desires for himself. According to this teaching of the Qur'an, establish such heartfelt connections with your Muslim brothers as if you and they are like beads threaded on the same string. Be their companion and helper in every matter of pain and comfort. This unbreakable bond of friendship and love is expressed by Allah Almighty as:

*"And the believers are but brothers."*  
(*Al-Hujurat* 10)

## Allah's Book

The Qur'an is an unparalleled divine favor bestowed upon humanity through the Beloved Messenger (P.B.U.H.), free from doubt and offering salvation to those who seek guidance. It is an all-encompassing scripture, encapsulating principles of economic systems, societal norms, and the intricate laws governing the creation and mastery of the universe. No subject, whether minute or vast, falls outside its purview.

Allah the Almighty emphasizes the Qur'an's rightful purpose for humanity:

*"This is a blessed Book which We have revealed to you so that they may reflect upon its verses, and those of understanding may take heed."* (Surah Sad 29)

The Qur'an should not merely be approached as a source of reward or confined to ornamental roles on shelves. Instead, it demands profound contemplation, fulfilling its true purpose.

Allah, the Exalted, assures us of the accessibility of its comprehension:

*"And indeed, We have made the Qur'an easy to understand and remember; so is there anyone who will receive admonition?"* (Al-Qamar 17)

In light of this divine promise, it becomes an incumbent duty upon us to actively engage with this celestial scripture, making reflection and critical understanding our practice. By doing so, our souls are illuminated with divine guidance, and we cultivate attributes that render the heavens and the earth subservient to human excellence.

## Slumber

*"Do they not reflect upon the universe, the earth, and the other creatures? Perhaps their death is near." (Al-A'raf 185)*

In this vast expanse, there are innumerable suns, each many times larger than our own, racing through the cosmos with unparalleled speed. Our sun, in comparison to the innumerable stellar systems across the universe, is but a minuscule entity. Despite this, humanity has been bestowed with dominion over the entirety of creation.

*"We have made man the best of all creation." (Bani Israel 70)*

All beings within the realms of color and fragrance, in every form, constitute a single, unified community.

Whether they are celestial bodies or terrestrial creatures, whether they are the species inhabiting these celestial spheres or the individuals within those species, all are bound by the same essence. The process of their creation is governed by the same inherent laws. The seas, mountains, the sun, and the stars stand as brethren to mankind.



*"Allah is He who created us from a single soul." (Al-A'raf 189)*

No being possessing even a modicum of awareness can assert that this vast universe is the result of a mere accidental conglomeration of elements. Hence, randomness is non-existent within the cosmos. Is it conceivable that a river, which should naturally flow downward, might suddenly ascend? Has any observer ever witnessed a waterfall defying its nature, ascending rather than descending?

We partake of fruits daily, consume ground wheat. The cells within our minds responsible for perception are in constant activity. Every seed, in its essence, is a secure home for its familial and communal lineage. Within each seed lies the blueprint of the tree it will become, containing the specifications of its structure, its leaves, flowers, fruits, and branches. This minute seed, nourished by the earth, the air, and the sun, undergoes transformation into the full-grown tree. In the same manner that every seed encapsulates the entirety of its lineage and legacy, the past and future of the cosmos reside in the Divine cognition of Allah.

*"There is not a particle, nor an atom, nor anything more or less*

*significant within the heavens and the earth, which is not contained within the Manifest Book, which is to say, in the knowledge of Allah and His eternal cognition." (Saba, 34:3)*

Upon engaging in contemplation of the surrounding world, it becomes evident that there exists a supreme force whose power encompasses all that is living and in motion. Each entity is enveloped by a luminous aura that preserves its form. This aura may manifest in shades of green, red, or other colors, while beyond it exists a further aura that transcends color itself. Even though this metaphysical power eludes visual perception, its existence is irrefutable.

*"Allah, there is no deity except Him, the Living, the Sustainer of existence. Neither drowsiness nor sleep overtakes Him. To Him belongs all that is in the heavens and the earth. Who is it that can intercede with Him except by His permission? He is aware of what lies before them and what is after them. They cannot encompass His knowledge except as He wills. His Kursi extends over the heavens and the earth, and their preservation does not burden Him. He is the Most High, the Most Great." (Al-Baqarah 255)*

*"Do they not see that the heavens and the earth were once a closed entity, and then We opened them? We made from water every living thing. Will they then not believe? We placed firm mountains on the earth to prevent it from shaking, and We created pathways for them to be guided. We made the sky an impregnable canopy, yet they turn away from the signs of Allah. He is the One who created the night and the day, the sun and the moon, each traveling in its own orbit."*  
(Al-Anbiya 30-33)

## The Inherent Treasures Within Human

*"Allah, the Exalted, is the One who sends down rain from the heavens, causing a diverse range of plants to grow. From these plants, He produces verdant foliage, from which grains and ears sprout, along with clusters of dates and a variety of fruits within reach of humanity. Allah has fashioned gardens with varying types of grapes, olives, and pomegranates. Reflect upon the process of fruit-bearing and ripening; embedded within these plants are signs and lessons for the discerning believer." (Al-An'am 100)*

*"Allah is the One who directs the winds toward the seas, gathering water vapor, which we then use to irrigate arid, barren lands."*

*(Fatir 9)*

It is universally acknowledged that all life within the cosmos depends upon nourishment. Human beings satisfy their nutritional requirements through diverse consumables, such as meat, lentils, salt, and wheat. Some creatures derive sustenance from grass, while carnivorous animals feed on other creatures, birds subsist on seeds, and insects feed on the earth itself. Plants, on the other hand, receive their nourishment from

nitrogen, lime, potash, and hydrogen. The earth, in turn, derives its sustenance from the decomposition of fallen leaves, bones, manure, blood, and hair. To sustain and distribute energy across the extensive surface of the planet, Allah has established an intricate and profound system powered by the sun's rays. When these rays fall upon the seas, they cause the water to evaporate, which rises and eventually precipitates as rain, replenishing the earth and triggering the resurgence of creative potential within it.

*The phenomenon of lightning serves as a remarkable testament to Allah's creative power. By sending down rain from the heavens, the Creator bestows vitality upon desolate lands. In this process, there exist valuable lessons for those who contemplate with wisdom. (Ar-Rum 24)*

*"Do you not observe that Allah sends down water from the heights of the sky, which infiltrates the earth's crevices and emerges as springs, from which a variety of crops flourish?" (Az-Zumar 31)*

*"You witness the earth's transformation when it is parched, yet upon receiving the rain, it rejoices. The dormant forces within it are roused,*

*and it yields beautiful trees, grass, and diverse plants, all appearing in pairs." (Al-Hajj 5)*

Scholars of spiritual science assert that trees, like humans, engage in forms of communication. They partake in sustenance, respiration, growth, and reproduction. Furthermore, they too engage in struggles, utilizing wisdom and strategic intelligence akin to human warfare.

The earth is home to numerous herbs, with seeds that are often minuscule, some even twenty times smaller than poppy seeds. Allah, in His infinite wisdom, has crafted these seeds with intertwined leaves, a stem that anchors into the earth, and a knot which stores nutrients prior to the seed's rooting. Reflect upon the intricacies of life encapsulated within such a small seed. If Allah has concealed such an immense store of life within a mere seed, then consider the immeasurable treasures contained within humanity, the vicegerents of Allah.

## The Divine Craftsmanship

*Allah, the Creator, is the One who has brought forth every living entity from the oceans. Among them, some creatures move on their bellies, while others traverse the earth on four limbs. Allah creates whatever He wills, and His power encompasses every form of diversity and complexity. (An-Nur 45)*

On the surface of the earth, Allah has created an astonishing array of creatures. If one were to count them, the number of species would reach into the millions, each exhibiting unique characteristics, coloration, and behavior. The individuals within each species—whether numbering in the millions, billions, or beyond—possess distinct physical attributes that set them apart from individuals of other species.

This diversity extends beyond the animal kingdom, encompassing the plant and mineral realms as well. Consider the minute insects that hover over flowers or vegetation, so small that attempting to capture them would result in their disintegration. Despite their diminutive size, within these creatures lie complex biological systems: kidneys, bones, lungs, stomachs, intestines, brains, eyes, wings, legs—each part of the organism perfectly adapted to its function within the whole.

The movements and behaviors of animals are diverse and adapted to their environments. Some species are diurnal, sleeping during the day and remaining active at night, while others follow the opposite pattern. Some creatures are capable of surviving in extreme conditions, retreating into shelters or burrows for extended periods without food, air, or light, yet they remain alive.

Allah, in His wisdom, has made the wind responsible for delivering sustenance to trees, negating the need for them to move in search of food. Were trees to walk in search of nourishment, the ecological balance would be disrupted. Similarly, if trees were to take flight, as birds do, the order of nature would be irrevocably altered.

The oyster, floating gently on the sea, exemplifies the miraculous nature of creation. Scientific inquiry has revealed that the oyster possesses multiple mouths, each equipped with four lips. Among birds, some species are equipped only with the sense of touch, while others possess a range of sensory faculties. Some are endowed with three senses, lacking sight, while others possess all five senses. The precision of Allah's creation is evident in every organism, whether it possesses two, three, four, or five senses, for each is complete in its design and function.



In the animal kingdom, movement is manifested in various ways: some creatures crawl on their bellies, others slither, and some run. Birds take flight with two wings, while certain species of birds possess four wings. Likewise, animals may have two, four, or six legs, and even creatures with a thousand legs exist in this world.

*"Do they not contemplate how the camel was created, how the heavens were raised, how the mountains were firmly established, and how the earth was spread out? O Messenger (P.B.U.H.), recount to them the story of Allah's creation." (Al-Ghashiyah 17-21)*

The mountains yield streams of minerals that irrigate the fields, and on their heights, trees such as fir and cedar flourish. The mountains also harbor precious minerals—coal, chalk, lime, copper, gold, iron, and others—deposited over millions of years beneath the seas before emerging to provide the resources upon which civilization relies.

Allah, the Omnipotent Creator, the True Artisan, and the Necessary Existence, proclaims:

*"We have granted life to every living thing through water."*  
*(Al-Anbiya 30)*

Humankind is an extraordinary manifestation of Allah's creative power. Scientific research has disclosed that the creation of a

human being involves the interplay of trillions of cells. Initially, a single cell divides into two, then four, and continues to multiply, eventually forming the human body. Some cells contribute to the development of the nose, others to the ears, while still others form the eyes and various organs. The human mind wonders at this process: why do the cells of the nose not form the ears, or the cells of the ears not form the eyes? The answer lies in the singular, all-encompassing divine oversight that governs this process, ensuring that each cell fulfills its designated role according to Allah's eternal plan.

*"Indeed, all that is in the heavens and on the earth is subject to Allah's Divine Will." (Aal-e-Imran 83)*

## The Ingratitude

*The Divine Being, in His absolute wisdom, has caused water to descend from the heavens for the benefit of humanity. This water serves not only as a source of drink but also nurtures the growth of trees upon which livestock graze. It facilitates the cultivation of crops, olives, dates, grapes, and a multitude of fruits. Indeed, within this intricate process lies undeniable evidence for those who engage in deep reflection. (An-Nahl 10)*

After rainfall, the sky clears, and the wind sweeps away the clouds, illustrating the natural alternation of these phenomena. Continuous rainfall would lead to the deterioration of essential crops, greens, and grains, disrupting transportation routes and hindering the flow of daily life. Conversely, were rainfall to cease entirely, stagnation and pollution would set in, deteriorating the quality of life and increasing the spread of diseases. Water bodies would dry up, grazing grounds would perish, and the absence of blossoms would prevent bees from collecting nectar, halting the production of honey, which holds medicinal properties.

*"He sends down rain from the sky in measured amounts, and He is well-aware of His devotees and watches over them." (Ar-Rum 48)*

The life of every living being hinges on the wind. Were the wind to cease even for an instant, it would bring death to all creatures.

The significance of water, as previously discussed, is closely tied to the action of the wind. The heat of the sun causes water to vaporize and rise with the wind, where it condenses into clouds. The wind then transports the clouds across the sky, and upon further condensation, the clouds release rain, nourishing the earth.

Imam Ghazali remarks:

The eastern wind propels the clouds upwards, while the northern wind consolidates the dispersed fragments of clouds. The southern wind facilitates the clouds' ability to release water, and the western wind brings the clouds to a point where they release rain, saturating the earth below.

*"We send the winds that carry the clouds, filling them with rain, and then We send down the rain from the sky, which you drink, and you could not have stored it." (Al-Waqi'ah 68-69)*

The wind's role extends beyond the nourishment of the earth; it also transports clouds to various regions, enabling farmers to cultivate their fields. Were there no wind, the clouds would remain stagnant, and the earth would not benefit from the rain. Similarly, ships rely on the wind to travel between countries, bringing resources and goods from one nation to another. In the absence of the wind, each nation's resources would only benefit its own population.

Moreover, the wind contributes to the purification of the environment by dispersing filth and toxins. It sweeps dust and sand across gardens, providing trees with the energy and vitality necessary for growth. When the wind blows over the sea, it carries various substances to the shore, all under the vast wisdom of the Creator, whose plan sustains the entire cosmos.

*Allahu Akbar!*

It is a matter of profound reflection to consider how each element within creation contributes to the harmonious functioning of the world, with mankind—the apex of creation—relying on these natural processes for its very survival.

*O human!*

Ponder the myriad ways in which you have failed to show gratitude to Allah, for you have consistently benefited from His boundless mercy, yet remain unaware of the intricate design that sustains you.

## The Mirror

The noble Prophet (P.B.U.H.) articulated: "Three factors lead to one's ruin:

1. A desire to which one becomes subjugated.
2. A covetousness that one elevates as a guiding principle.
3. Arrogance, which is the most dangerous of these maladies."

Accountability constitutes an act that purges an individual from all impurities, instilling vitality and the very essence of life within a community. A true friend is one who delights in the process of mutual accountability and actively seeks to rectify their own shortcomings. It is equally important to engage in the practice of restraint; when one observes a flaw in a friend, it should not be articulated in a manner that leaves a mark upon their heart. The refined method of cleansing blemishes is the cornerstone of genuine friendship. While striving to aid the self-improvement of others, one must also grant their friends the opportunity to highlight any underlying flaws within themselves. When this

difficult task is undertaken, it should be met with magnanimity, kindness, and profound gratitude. The Prophet (P.B.U.H.) metaphorically compared such an exemplary bond to that of a mirror:

*"Each of you is a mirror to your brother. If you perceive a fault within him, aid him in removing it." (Sunan Abu Dawood)*

In accordance with spiritual principles, every individual is likened to a mirror. The mirror's unique quality is that when a person stands before it, it absorbs all imperfections and brings them to the forefront. Once the individual moves away from the mirror, it disregards the flaws it has reflected. Just as a mirror possesses the capacity for vast tolerance, so too must one approach the flaws of others with a similar breadth of heart, revealing them only when a person willingly presents themselves for criticism and creates an environment for constructive dialogue. One must consistently deliver counsel with gentleness, politeness, and empathy. If it is apparent that the individual is not yet receptive to criticism, it is advisable to defer the conversation to a more suitable moment. In their absence, no statement should be made that indirectly or directly points to

their shortcomings, for this would constitute backbiting—an act that fosters discord. One should confine their focus solely to those faults that naturally arise within the context of a friendship. Prying into concealed imperfections is both an egregious and morally corrosive behavior. The Prophet (P.B.U.H.), while seated upon the pulpit, issued a stern caution: "Do not pursue the hidden faults of your fellow Muslims. Whoever seeks to uncover the concealed flaws of their Muslim brother, Allah will expose their own hidden faults. And when Allah resolves to expose the faults of a person, He will disgrace them, even if they retreat into the sanctity of their own home."



## Spiritless

The Prophet Muhammad (P.B.U.H.) asserted, "A Muslim is akin to a structure for another Muslim, just as one brick supports another, each brick reinforcing the integrity of the whole." To illustrate this profound interconnectedness, the Prophet (P.B.U.H.) interlaced his fingers, symbolizing the mutual support and solidarity that should define the relationships among members of the Muslim community. Further, he expounded that the bond between Muslims should mirror the unity of the human body, where if one part suffers, the entire body shares in the pain and discomfort.

In accordance with the Prophet's guidance, it is crucial to cultivate a positive and supportive mindset. Engaging with others, particularly friends, should be marked by warmth, empathy, and a sincere desire to uplift. Indifference, detachment, or a dismissive manner should be consciously avoided, as these behaviors, often coupled with subtle hypocrisy, foster division and enmity. Conversely, one must approach interactions with humility, joy, and generosity, ensuring that one's demeanor contributes to a harmonious and compassionate atmosphere.

The Prophet (P.B.U.H.) also delineated the qualities of those for whom Hell is forbidden: "I will tell you of the person upon whom the fire of Hell is prohibited, and that person is one who embodies gentleness, forbearance, and a kind disposition." When engaging with others, the Prophet (P.B.U.H.) exemplified the highest standard of interpersonal conduct by offering his full attention, actively listening and engaging with the person before him in a manner that reflected empathy, respect, and understanding. This exemplification of attentiveness and kindness offers a model for how one should engage with others in both personal and communal settings.

## In the path of Allah

The Prophet Muhammad (P.B.U.H.) instructed that one should engage with the destitute and the needy with compassion and grace. Even in situations where one has no material offering, it is vital to express apologies with courteousness and empathy, ensuring that the recipient departs with blessings, despite receiving nothing. Genuine success and prosperity are attained by those who purify their hearts from avarice and stinginess. A believer, who possesses an intrinsic desire to contribute in the path of God, cannot tolerate the inclusion of unlawful wealth in his earnings.

In this divine pursuit, charitable acts should be undertaken both individually and collectively.

Such acts contribute to the stability and harmony of society.

Gratitude should be directed toward Allah for bestowing upon an individual the ability to give, recognizing that it is Allah's mercy that distinguishes one from those in need. Despite one's own vulnerability and humanity, the capacity to give is a divine favor.

The Prophet (P.B.U.H.) further elucidated:

*"On the Day of Judgment, when no shade will exist except the shade of Allah, He will grant protection under His Throne to the individual who spent in His cause with such secrecy that even their left hand was unaware of what their right hand had given."*

## Pride

The Noble Messenger of Allah, peace be upon him, stated:

"Whoever, despite possessing the means and power, chooses simplicity in clothing solely for the sake of humility and modesty, Allah will adorn him with garments of honor and dignity." The simplicity of attire is one of the markers of faith.

Many of Allah's devotees, whose external appearance is exceedingly humble, burdened with financial difficulties, and clothed in simple, dusty garments, hold such a high rank in the eyes of Allah that if they were to swear an oath, He would ensure its fulfillment.

"Whoever clothes a Muslim and provides them with proper attire, Allah will clothe them with the garments of Paradise on the Day of Judgment."

Your workers and servants are your brethren. You are obligated to provide them with the same sustenance and clothing you afford yourself. Do not overburden them with tasks beyond their capacity.

Anyone who carries even a speck of arrogance in their heart will not enter Paradise. A man once said, "Every individual desires that their garments and shoes be of fine quality." The Messenger of Allah, peace be upon him, responded, "Indeed, Allah is the Possessor of Beauty, and He loves beauty. Arrogance, however, manifests in turning away from the truth and considering others inferior and insignificant."

## Ramadan

On the concluding day of Ramadan, the noble Prophet Muhammad (P.B.U.H.) conveyed:

"O people, a month of immense honor and blessings is about to descend upon you. This is the month in which a single night is more virtuous than a thousand months."

In this sacred month, Allah has mandated fasting for His devotees. It is the month in which the Qur'an was revealed, alongside other heavenly scriptures. Prophet Ibrahim (A.S.) received the divine scrolls on the first or third of Ramadan, Prophet Dawud (A.S.) was granted the Zabur on the 12th or 18th, the Torah was bestowed upon Prophet Musa (A.S.) on the 16th, and Prophet Isa (A.S.) received the Injil on the 12th or 13th of the month. Thus, Ramadan is the exalted month that witnessed the revelation of the Qur'an, a period saturated with unparalleled spiritual eminence, divine favor, and profound wisdom, which purifies and refines the human soul.

The act of fasting, done purely for the sake of Allah, elevates the soul, allowing it to soar into the celestial expanses and to touch the heights of divine transcendence. This blessed month was the time when the angel Jibril would recite the Qur'an to the

Prophet (P.B.U.H.), and the Prophet (P.B.U.H.) would attentively listen to the divine message.

It is essential for the faithful to recite the Qur'an with deliberate contemplation and understanding. Such an approach fosters a deeper and more intimate relationship with the Divine.

Moreover, one must engage in acts of charity and compassion towards the poor, the widowed, the orphaned, and the needy with an open heart. The Messenger of Allah, peace be upon him, demonstrated exceptional generosity throughout this month, setting a powerful example for his followers.

It is our duty to follow in his footsteps and extend assistance to those in need, thus embodying the noble spirit of Ramadan. We must commit ourselves to this principle, ensuring that we actively participate in the welfare of our brothers and sisters in need, particularly during this blessed month.

Let us also commit to emulating the revered practice of the Messenger of Allah (P.B.U.H.) by offering comprehensive assistance to our impoverished brethren, in alignment with his noble example.



## Graveyards

The Noble Prophet of Allah, the Sovereign of both worlds, once sat by a grave and remarked, "The grave cries out daily in a voice of profound anguish, 'O children of Adam! Have you forgotten me? I am the abode of solitude, a place of estrangement and terror, the dwelling of worms, and a site of narrowness and affliction. Except for those fortunate individuals for whom Allah grants me expansion and relief, I am a source of torment for all of humankind.'" Furthermore, he declared, "The grave is either one of the pits of Hell or one of the gardens of Paradise."

On one occasion, Hazrat Ali (R.A.) visited a graveyard, accompanied by Hazrat Kumail (R.A.). As they arrived, he surveyed the graves and, addressing the deceased, spoke thus: "O dwellers of the graves! O those who inhabit ruins! O inhabitants of isolation and fear! What is your condition? As for us, our wealth has been divided, our children orphaned, and our wives remarried. Such is our state. Now, what can you tell us of your condition?" After a moment of silence, he turned to Hazrat Kumail (R.A.) and said, "Kumail, were the inhabitants of these

graves granted speech, they would undoubtedly declare, "The most valuable provision is piety."

At these words, Hazrat Ali (R.A.) wept profusely, and after a considerable time, he said, "Kamil, the grave is the repository of one's deeds, and death is the moment when the true value of these deeds becomes evident."

In contemporary times, it has become increasingly common for individuals to smoke in graveyards, engage in frivolous conversations, and indulge in worldly matters with utter disregard for the sanctity of the space. However, the grave stands as the threshold to the Hereafter. One must approach this threshold with reflection and awareness of the eternal life that follows, for it is a reminder to contemplate the ultimate reality beyond the transient world.

## Quran and Ruling Formula

The revered Prophet Muhammad (P.B.U.H.), the Leader of the Universe, exhibited a deep and unparalleled reverence for the Holy Qur'an. His relationship with the Qur'an was not confined to reciting its verses; it encompassed a profound engagement with its meanings and an appreciation for the sacred text's melodic articulation. The Prophet (P.B.U.H.) found joy in both reciting the Qur'an himself and listening to others recite it. During the blessed month of Ramadan, the angel Jibril (A.S.) would recite the Qur'an to him (P.B.U.H.) annually. In a state of devotion, even while standing, he (P.B.U.H.) would pronounce each letter and verse of the Qur'an with clarity and utmost attention, making each verse distinct and separate from the others. The Prophet (P.B.U.H.) is recorded to have said:

"Adorn the Qur'an with your voice and intonation."

Furthermore, the Prophet (P.B.U.H.) conveyed the promise of reward for those who recite the Qur'an with proper reflection and beauty, saying:

"On the Day of Judgment, it will be said to those who recite the Qur'an, 'Recite as you used to recite with calmness and sweetness in the world.' For each verse you recite, your status will rise. Your final station will be determined by the last verse you recite."

The Qur'an is a divine repository of wisdom, and the act of reciting it should not be hurried. It is advised to recite small portions of the Qur'an daily, taking time to reflect upon its meanings and its spiritual depth, rather than reciting long passages without comprehension. The Qur'an is not merely a book of recitation but a profound source of intellectual and spiritual nourishment. Within it lie hidden treasures, including formulas of subjugation to divine will and knowledge. The sincerity and concentration with which one seeks to unlock these meanings will determine how much is revealed to them.

Hazrat Abdullah Ibn Abbas (R.A.) is reported to have stated that he regarded it as more beneficial to reflect upon shorter surahs, such as "Al-Qari'ah" and "Al-Qadr," for their meanings and wisdom, rather than to recite larger surahs such as "Al-Baqarah" and "Aal-Imran" hastily without engaging in contemplation.

There is a notable example from the life of the Prophet Muhammad (P.B.U.H.), where he spent an entire night reciting a single verse:

*"O Allah! If You punish them, they are Your devotees; and if You forgive them, You are the Almighty, All-Wise."*

This behavior reflects the profound engagement with the Qur'an, emphasizing not only its recitation but also its meaning and application in one's life. The Prophet's (P.B.U.H.) example

teaches that true engagement with the Qur'an lies in understanding its message and allowing its meanings to inform one's actions and spiritual state. Thus, the Qur'an serves not only as a book of guidance but as a means of refining one's connection with the divine, unlocking the sacred formulas embedded within its verses.

## The Best Friend

The Respected Prophet (P.B.U.H) stated:

*“The example of a good friend is akin to that of a musk seller’s shop; even if no profit is gained, the fragrance will still emanate. On the other hand, a bad friend is like a furnace; even if no fire ignites, the clothes will inevitably darken from the smoke.”*

In selecting companions, it is imperative to consider the inclinations and thought patterns of the individual with whom one is forming a bond. Are their thoughts constructive and healthful? To what extent do they exhibit selflessness in matters concerning Allah and His Messenger (P.B.U.H)? The Respected Prophet (P.B.U.H) further proclaimed: *“A person is influenced by the religion of their companion; thus, every individual must contemplate with whom they form friendships.”*

Establish and maintain relationships, particularly with friends, and extend cooperation to others, solely for the sake of seeking Allah’s pleasure. One should not pursue any benefit or material interest from these associations. The Respected Prophet (P.B.U.H) conveyed:

*“On the Day of Judgment, Allah will proclaim: ‘Where are those who loved others solely for My sake? Today, I will grant them a place in My shade.’”*

It is essential to place the affairs of Allah and His Messenger (P.B.U.H) at the core of one's and one's friends' engagements. The Respected Prophet (P.B.U.H) emphasized:

*“Allah, the Almighty, has ordained that I love those who love one another for My sake, who gather to remember Me, who meet out of love for Me, and who treat one another kindly in their pursuit of My pleasure.”*

## Hatred for Death

For the believer to fulfill the tasks ordained for them in life and to shoulder the monumental responsibility of being the vicegerent (khalifah) of Allah on earth, it is essential that vitality persists within the body, firmness of resolve remains in the will, strength of character is maintained, and life is imbued with enthusiasm, ambition, and noble sentiments. It is from the presence of healthy and spirited individuals that vibrant and thriving nations are born, and it is such nations, through supreme sacrifice, that carve out their rightful place in history. When the purpose of a Muslim's existence is reduced to the pursuit of worldly matters, they become ensnared in sorrow, anger, grief, anxiety, envy, ill-will, narrow-mindedness, indifference, and mental disarray. These moral ailments and psychological conflicts severely impair the functioning of the digestive system, and the corruption of the stomach serves as a profound adversary to one's overall health. With deteriorating health, a person becomes subdued and overcome by fear.

The Respected Prophet (P.B.U.H) addressed his companions, saying:



" There will come a time when the nations will descend upon you as people at a banquet fall upon the food."

A companion inquired, "O Messenger of Allah (P.B.U.H), will our numbers be so diminished that the nations will unite to overpower us?"

The Prophet (P.B.U.H) responded,

"No, you will not be few in number, rather you will be numerous. However, you will resemble scattered debris in a flood. The fear of you will be removed from the hearts of your enemies, and weakness will settle in your own hearts."

A companion then asked,

"O Messenger of Allah (P.B.U.H), what is the cause of this weakness?"

The Prophet (P.B.U.H) explained, "It will be because you will have become enamored with the world and will harbor a disdain for death."

## The Erring Human

The greatest joy to Allah is derived from the repentance (tawbah) of His devotee. Repentance entails returning, turning back. When a devotee, lost in the misguidance of thoughts and emotions, becomes ensnared in the quagmire of sin, they distance themselves from Allah, becoming spiritually lost. Upon their return in remorse and turning towards Allah, it is as if Allah has found His lost devotee.

The Respected Prophet (P.B.U.H) stated:

"Allah extends His hand during the night so that those who have sinned during the day may turn back to Him at night. Likewise, He extends His hand during the day so that those who have sinned during the night may turn back to Him by day, seeking forgiveness, until the sun rises from the west."

The extension of the hand signifies Allah's invitation for His devotees to return to Him, desiring to cloak their sins with His mercy.

The Prophet (P.B.U.H) further stated:

"All mankind are sinners, and the best of sinners are those who repent."

To affirm the covenant of servitude and obedience with Allah, the Prophet (P.B.U.H) imparted the following supplication: "O Allah, You are my Lord. There is no god but You. You created me, and I am Your devotee. I am upon Your covenant and promise as best as I can. I seek refuge in You from the evil of what I have done. I acknowledge Your favor upon me, and I acknowledge my sin. Forgive me, for none forgives sins except You."

## The Charity of the Inhabitants of Hell

*"O Messenger (P.B.U.H.), instruct humanity to traverse the earth and reflect upon how Allah initiated the process of creation."*

*(Ankabut 20)*

*"Do they not contemplate the creation of the heavens and the earth? It appears that their end is near." (A'raf 185)*

*"Reflect on the layers of white, red, and black stones in the mountains, and observe the diverse colors among humans, animals, and livestock. And remember that it is only those endowed with knowledge among Allah's devotees who fear Him." (Fatir 28)*

These divine verses strongly encourage reflection upon Allah's supreme knowledge, the Qur'anic text, and the universe's creation. The Creator desires that His devotees integrate deep contemplation (tafakkur) into their lives so that the truth of His cosmic order becomes apparent:

*"We taught Adam the names of all things. Then We told the angels: Declare this knowledge if you are truthful." (Al-Baqarah 31)*

Nations that engage with Allah's signs through intellectual inquiry and contemplation of the cosmos are often granted

understanding of profound metaphysical realities. Those nations that dedicate themselves to uncovering such truths and fulfill their respective roles in harmony with universal laws are bestowed with honor and reverence. In contrast, a nation whose intellectual and spiritual faculties lie dormant, whose focus is directed towards superficiality, will suffer the consequences of disgrace and humiliation. Allah Almighty's command in the Qur'an is explicit:

*"All that is in the heavens and on the earth has been created for your benefit." (Al-Baqarah 29)*

*"On the Day of Judgment, every human will be questioned about their faculties—eyes, ears, and hearts." (Isra 36)*

In the modern age, we observe that the nations that thrive are those who utilize their intellect, senses, and reflection in accordance with Allah's divine will. Scientific advancement is rooted in the intelligent use of these faculties. Indeed, every major technological breakthrough—be it in the aerospace, automotive, or energy sectors—owes its existence to the conscientious application of thought and innovation, which are ultimately divine gifts.

*"We have created iron, which is a formidable and useful substance for mankind." (Al-Hadid 25)*

Can one think of a single scientific development that does not involve metal in some form or another? Airplanes, ships, railways, automobiles, colossal machinery, and even weapons—these are all manifestations of human intellect in action. The Qur'an is our guide, Allah is our Creator, and the verses of revelation are meant for our enlightenment. Yet, the fact remains that, despite possessing the ultimate source of guidance, we have failed to reflect upon its teachings. Other nations, however, have embraced reflection, and as a result, they have advanced while we remain stagnant. We are humiliated and impoverished, while others are exalted and prosperous. We, the so-called inhabitants of Paradise, rely on the charity of those we deem to be the denizens of Hell.

The absence of genuine reflection has led to a grave decline in the spiritual and intellectual stature of our nation. We now find ourselves with no significant position in the world, nor do we hold any distinction in the eyes of the heavens. The gravity of this intellectual stagnation is evident when we compare the number of Qur'anic verses pertaining to social and spiritual rituals—such as ablution (wudu), prayer (salat), fasting (sawm), charity (zakat), pilgrimage (hajj), divorce, and social conduct—totaling one hundred and fifty, to the seven hundred and fifty—

six verses which call for reflection on the cosmos and the divine signs present in nature.

*"In the creation of the heavens and the earth, and the alternation of night and day, there are signs for those who possess insight."*

*(Aal-Imran 190)*

*"Indeed, in the creation of the heavens and the earth, in the shifting of the night and day, in the ships that sail across the seas, carrying that which benefits mankind, and in the clouds suspended between the heavens and the earth, there are signs for a people who use their reason." (Al-Baqarah 164)*

The Qur'an, therefore, emphasizes the importance of intellectual engagement with the natural world as a means to achieve spiritual enlightenment, and it is through this intellectual and spiritual synergy that a nation attains its rightful place in the world, both in this life and the hereafter.

## Economics

In the realm of commerce, ethical conduct serves as a fundamental guarantee for the advancement of business. As a merchant, you bear several obligations:

1. You are required to provide the highest quality goods to your customers. Never offer products in which you lack personal confidence.
2. Through your conduct, you must establish that customers can place their trust in you, consider you as their well-wisher, and be assured that they will never be deceived in your business dealings.
3. When a customer seeks counsel, you must offer truthful and sound advice, even if it results in a personal loss to you.
4. Strict adherence to punctuality is essential. Open your establishment at the prescribed time and demonstrate patience and perseverance. Early rising, coupled with fulfilling your obligations, and pursuing sustenance thereafter, leads to divine blessings and prosperity.
5. Lead by example in diligence and ensure that your employees adopt a similar work ethic. It is your duty to



meet their rights with generosity and selflessness. Employees are integral to the flourishing of your enterprise, and therefore, should be treated with compassion and gentleness.

6. Exercise leniency with those who request loans. Should they encounter difficulty in repaying, refrain from exerting undue pressure. The Prophet (P.B.U.H) advised, "If someone desires that Allah saves him from the distress and hardships of the Day of Judgment, let him grant extension or forgive the debt of a financially struggling borrower."
7. It is imperative to uphold the integrity of measurement, ensuring complete honesty in both taking and giving, whether in terms of weight or volume. Allah, the Exalted, cautions:

*"Woe to those who give less in measurement, those who, when taking from others, demand full measure, but when giving, offer less. Do they not realize that they will be resurrected on a momentous day, when all of humanity will stand before Allah, the Lord of the Worlds?" (Al-Mutaffifin 1-6)*

A companion came to the service of the beloved Prophet (P.U.H.B.) and asked him a question. The Prophet (P.U.H.B.) asked, "Do you have anything at home?"

The companion replied, "O Messenger of Allah (P.U.H.B.), I have only two items: one is a mat of coarse cloth which we use for both covering and sleeping, and the other is a drinking cup." The Prophet (P.U.H.B.) said, "Bring these items to me." The companion brought both items, and the Prophet (P.U.H.B.) auctioned them for two dirhams. He handed over the two dirhams and said, "Go, with one dirham, buy some food and drink for your family, and with the other, buy an axe." Then, with his blessed hands, the Prophet (P.U.H.B.) attached a handle to the axe and said, "Go to the forest, cut wood, and sell it in the market. Come back in fifteen days and tell me what happened."

Fifteen days later, the companion returned, now with ten dirhams. The Prophet (P.U.H.B.) smiled and said, "This earnings from your hard work are far better than begging from people and appearing on the Day of Judgment with a mark of begging on your face."

Once, people asked the Prophet (P.U.H.B.),

"O Messenger of Allah (P.U.H.B.), which type of earning is the best?"

The Prophet (P.U.H.B.) replied,

"The best earning is that which comes from one's own hands, and every business that does not involve lying or deceit."

In accordance with this, we are obligated to conduct our business with honesty and integrity, remaining steadfast in our faith. We should avoid swearing false oaths to sell goods or deceive customers.

The Prophet (P.U.H.B.) has said,

"On the Day of Judgment, Allah will neither speak to nor look at the person who tries to promote their business by taking false oaths, and He will not purify them to enter Paradise."

The Prophet (P.U.H.B.) further stated,

"The truthful and trustworthy merchant will be with the prophets, the truthful ones, and the martyrs on the Day of Judgment."

## Etiquette of Gathering

The Messenger of Allah (P.U.H.B.) stated, "Any endeavor that is not commenced with the recitation of Bismillah remains incomplete and devoid of blessings." Just as with any other action, it is imperative to begin writing to a dear friend, relative, or business associate with the full phrase "Bismillah al-Rahman al-Rahim." It is observed that some individuals replace the full invocation with the abbreviation 786; this practice should be avoided, as each word prescribed by Allah is laden with blessings and profound wisdom.

It is crucial to include your complete address in correspondence, ensuring no negligence in its provision. The recipient may not recall your address, or they may have lost it if it was recorded in a diary. Moreover, it may become necessary for you to send a response, or you may have included a query requiring a reply. Providing your address alleviates the burden of awaiting a response. Always write your address legibly and clearly. The date should be placed beneath or to the left of the address. Following the date, address the recipient using appropriate honorifics and expressions of respect, ensuring these terms reflect sincerity and

intimacy. Avoid using titles that may seem artificial or contrived. Beneath the honorifics, write "Assalamu Alaikum."

The language employed in the letter should be eloquent yet simple, direct, and polite. Throughout the correspondence, due regard should be given to the recipient's status. Avoid engaging in frivolous or trivial matters. Letters should never be written in a state of anger, as this could result in undesirable consequences. Additionally, one must never read another person's letter without their explicit permission, as this constitutes a severe breach of ethical conduct.

It is essential to ensure that every gathering one attends includes discussions centered on Allah and the Hereafter. Should you find that the attendees show no interest in religious dialogue, it is advisable to steer the conversation, with wisdom, towards topics that emphasize the exemplary conduct (Uswa Hasana) of the Prophet (P.U.H.B.).

Furthermore, one should avoid sitting with a furrowed brow in a gathering, as this is a manifestation of arrogance. Instead, adopt a cheerful demeanor, sitting with a pleasant and joyful expression that exudes vitality and positivity.

## **Asalamo alaikum (Peace be upon You)**

If one seeks to make another an ally, it is imperative to approach them with closeness and understanding. Engaging in dialogue requires a recognition of their inclinations and intellectual capacities. If assistance is desired in personal matters, offering cooperation fosters goodwill. Acts of service and genuine affection often convert even reluctant individuals into companions. Propagation of one's faith must be undertaken with wisdom. Avoid direct criticism or commentary on the doctrine or beliefs they uphold. The initial effort should be directed towards earning their trust and regard as a benefactor and well-wisher. This necessitates assistance through financial means, resources, actions, and counsel. Once their confidence is secured, counsel them with utmost gentleness and sweetness in tone. Should they engage in debate for clarification, respond comprehensively to their inquiries within one's ability. While addressing them, their intellectual capacity must never be disregarded. The invaluable mission of propagation must not be jeopardized by haste, ignorance, or irritation. Communication

must be tailored to the intellectual scope, capacity, disposition, and social standing of each group, class, or individual. Establish mutual understanding and agreement as the foundation of the message, emphasizing shared truths that foster bonds of affection. Any critique should be constructive, reflecting sincerity and compassion. Steer clear of obstinacy, arrogance, hostility, and prejudice. If such tendencies emerge in the discourse, silence should be observed, and withdrawal from the gathering is advisable.

The Quran states:

*“Call to the way of your Lord with wisdom and good admonition, and argue with them in a manner that is best.” (An-Nahl, 125)*

Hazrat Anas (may Allah be pleased with him) narrates that the Prophet (P.U.H.B.) instructed:

*“Beloved son, when you enter your home, extend greetings of peace to your family. This will bring blessings and prosperity to your household.” (Sunan Tirmidhi, 2698)*

Hazrat Asma Ansariyah (may Allah be pleased with her) reports that while she was seated with her companions, the Prophet

(P.U.H.B.) passed by and extended greetings of peace to them.  
(*Sunan Abu Dawood*, 5204)

Hazrat Umm Hani (may Allah be pleased with her) recounts that she visited the Prophet (P.U.H.B.) and extended greetings of peace. He inquired, “Who is this?” She replied, “It is Umm Hani.” He responded, “Welcome!” (*Sunan Abu Dawood*, 5205)

The Beloved of Allah, our Master (P.U.H.B.), said:

“I shall inform you of a practice that, if adopted, will increase mutual friendship and affection: frequently exchange greetings of peace among yourselves.” (*Sahih Muslim*, 54) He (P.U.H.B.) further instructed, “Spread greetings of peace abundantly, and Allah shall grant you safety and well-being.” (*Musnad Ahmad*, 2:391)

Every Muslim holds the right over their fellow Muslim to be greeted with peace whenever they meet. The Messenger of Allah (P.U.H.B.) exemplified this practice so extensively that if his companions were temporarily concealed behind a tree and reappeared, he (P.U.H.B.) would greet them again. It is narrated:



“The one closest to Allah is the one who initiates the greeting of peace.” (*Abu Dawood*, 5197)

He (P.U.H.B.) further stated:

“It is not permissible for a Muslim to sever ties with their fellow Muslim for more than three days, such that when they encounter one another, one turns away and the other avoids. The superior individual is the one who initiates the greeting of peace.” (*Sahih Bukhari*, 6077; *Sahih Muslim*, 2560)

The greeting *As-Salaam Alaikum* must always be articulated audibly, ensuring that the recipient can hear it. However, if circumstances necessitate supplementing the verbal greeting with a gesture, such as a movement of the hand or head, it is permissible. For instance, if the individual being greeted is at a distance where your voice may not reach, or if they are unable to hear due to hearing impairment, it is appropriate to combine the verbal greeting with a corresponding gesture. (*Abu Dawood*, 5204)

## Singing and Playing Music

Happiness is an inherent and essential human need. Islam does not endorse artificial solemnity, unnatural gravity, emotional stagnation, or despondency that erodes the dynamism of a nation's character. Instead, Islam envisions its followers as individuals of elevated aspirations, renewed vigor, and perpetual vitality, enabling them to uphold their dignity and moral excellence.

On occasions such as a person attaining scholarly or virtuous distinction, the return of a beloved from distant travels, the arrival of an esteemed guest, celebrations of marriage or the birth of a child, the restoration of health through the grace of Allah the Almighty, or news of Islam's triumph—expressing joy becomes not only permissible but a religious imperative. Islam not only sanctions the celebration of happiness but elevates it to an act of faith and devotion.

Hazrat Aisha Siddiqah (may Allah be pleased with her) narrates that on the day of Eid, some servant girls were reciting poetic verses. During this time, Hazrat Abu Bakr (may Allah be pleased with him) entered and said,

“What is this singing in the house of the Prophet (P.U.H.B.)?”  
The Prophet (P.U.H.B.) replied, “O Abu Bakr, let them be.

Every nation has its day of festivity, and today is our Eid.” (*Sahih Bukhari* 949, *Sahih Muslim* 892)

On another occasion, Abyssinian performers were demonstrating their acrobatic skills during a festive day. The Prophet (P.U.H.B.) observed their performance and encouraged Hazrat Aisha (may Allah be pleased with her) to watch as well. He also commended the performers for their display. (*Sahih Bukhari* 5236)

To experience joy and to inspire happiness in others are considered integral aspects of the Muslim ethical framework. The identity of a Muslim is characterized by celebrating joyous moments with an Islamic and spiritual sensibility, coupled with the preservation of decorum and propriety. Gratitude to Allah the Almighty becomes a natural expression of a believer in moments of happiness.

In such instances, a believer refrains from actions or attitudes that deviate from the teachings of the Prophet (P.U.H.B.). They remain steadfast in the principles of moderation, ensuring that their joy does not translate into arrogance, pride, or indulgence, nor does it overshadow their humility and devotion.

## The Service to the People

The Prophet (P.U.H.B.) exemplified the highest degree of selfless service to humanity, as he articulated: *"My example is like that of a person who lights a fire, and as its light illuminates the surroundings, insects and moths begin to fall into it. Despite his efforts to prevent them, they continue to fall into the fire. In the same manner, I am holding you back from the fire, but you continue to fall into it."*

This analogy reflects the Prophet's profound commitment to guiding humanity away from harm, despite the resistance he faced. At the time, as the Prophet (P.U.H.B.) was confronted with persecution in Mecca, some suggested expelling or even killing him. Simultaneously, a devastating famine struck Mecca, leading the people of Quraysh to resort to eating leaves and tree bark. Children cried from hunger, and the adults were moved by the suffering they witnessed. Despite these challenges, the Prophet (P.U.H.B.), deeply compassionate towards his people, sent a message of mercy to his enemies—Abu Sufyan and Safwan—with five hundred dinars to alleviate the suffering of the famine-stricken poor.

In following the example of the Prophet (P.U.H.B.), one must serve others selflessly, with no expectation of reward from people, but solely for the pleasure of Allah. This approach aligns with the core principle of Islamic ethics, wherein all actions are intended to fulfill the divine will.

Allah, the eternal and self-sustaining Creator, is ever watchful over His creation, and no action, whether of virtue or vice, is hidden from His gaze. Unlike His servants, He neither slumbers nor dozes. The eternal reward for the devoted servant is preserved and never lost by Allah.

Upon deeper reflection, it is evident that Allah's service to His creation spans the entirety of existence—from the moment of birth, throughout life, and even beyond death. Allah, in His infinite mercy, provides sustenance and care to all creation, regardless of their righteousness or sin. He grants health to enable the utilization of His provisions, bestows intellect to benefit from the resources He has spread throughout the earth, offers protection, and, with boundless compassion, forgives the mistakes of His creation. Through these actions, Allah's unceasing service to creation manifests as an embodiment of His divine attributes and eternal care for all beings.

## Our Respected Prophet (P.B.U.H.)

The Prophet (P.U.H.B.) of Allah, the exalted friend of the Lord of the worlds, the Mercy to all creation, exemplified tireless devotion, unwavering effort, sincere focus, and a perfect union of faith and action. When he devoted himself to worship, he concentrated all his attention upon it, fully immersing himself in the sacred act. Likewise, when he undertook any task, he would not rest until its completion, demonstrating unparalleled dedication. In his interactions with others, he would direct his complete focus to the individual, maintaining the conversation until the other person had fully expressed themselves.

For the Prophet (P.U.H.B.), prayer was a source of deep comfort and serenity. It was the cooling balm for his eyes and the source of peace for his heart. Unlike some ascetics who withdrew from worldly affairs, he fulfilled the rights of others with great care and attention. Despite experiencing profound spiritual states, he did not renounce the world's duties; rather, he balanced his religious obligations with the essential affairs of life. His devotion to the worship of Allah was paired with his active engagement in the practical affairs of the world.

In fulfilling his responsibilities, the Prophet (P.U.H.B.) simultaneously cared for his family, supported the marginalized, and handled the vital matters of the ummah. He actively participated in political and governance-related tasks, sending emissaries to kings and inviting them to embrace Islam. His exemplary actions across all areas of life form a singular and unparalleled model in human history.

An incident occurred when three individuals came to the Prophet's household and inquired about his manner of worship. Upon learning about his practices, one of them declared, "I will devote myself to continuous nightly prayer." Another said, "I will fast perpetually without breaking it." The third vowed, "I will never marry." The Prophet (P.U.H.B.) then addressed them, saying, "Did you make such statements? Know this: by Allah, I possess more reverence for Allah than you, yet I fast and break my fast, I pray and sleep, and I marry. Whoever deviates from my way is not part of my community."

This represents the balanced and moderate approach to life that the Prophet (P.U.H.B.) has guided us to maintain. He was consistently mindful to ensure that his followers would not deviate from the path of moderation. Just as he excelled in executing worldly duties, displaying unmatched courage and

valor, he also exemplified unparalleled devotion in his worship and obedience to Allah.

Divine instruction is as follows:

"O you who are enveloped in garments, stand in prayer during the night, but not all of it—either half, or slightly less, or slightly more. And recite the Qur'an in a distinct and clear manner. Indeed, We are about to impose upon you a heavy word. Verily, the night's rising is more effective for the soul and more conducive to speech."

Abdullah bin Amr bin Al-As (R.A.) narrates that the Prophet (P.U.H.B.) said, "The prayer of Dawood (P.B.U.H.) was the most beloved to Allah, and his fasting was more esteemed than any other deed. He would sleep for half the night, stand in worship during the latter third, and sleep during the final third. He would fast one day and break his fast the following day."

The Prophet (P.U.H.B.) laid down the principles of balance and moderation, which became firmly rooted in the hearts of the Companions. They understood the mission at hand and adhered to these divine guidelines and principles throughout their lives.

Once, Hazrat Salman al-Farsi (R.A.) visited the home of Abu Darda (R.A.), with whom he had been bonded through the



brotherhood established by the Prophet (P.U.H.B.) in Medina. Upon arrival, Salman (R.A.) noticed that Abu Darda's wife was visibly distressed. After inquiring, he learned that Abu Darda had completely detached himself from worldly affairs. Shortly thereafter, Abu Darda arrived and set the table for Salman, saying, "Please eat, for I am fasting." Salman (R.A.) responded, "I shall not eat without you." Thus, Abu Darda joined him in the meal. Later, when night fell, Abu Darda intended to rest, but Salman insisted, "Sleep now." After a while, when Abu Darda attempted to rise again, Salman repeated, "Sleep now." As the night drew to its final portion, Salman (R.A.) said, "Your Lord has a right over you, your soul has a right over you, and your family has a right over you. You must fulfill each right in its due measure."

Subsequently, Salman (R.A.) presented the matter to the Prophet (P.U.H.B.), who, upon hearing the account, affirmed, "Salmān has spoken the truth."

## Patience and Perseverance

When the Prophet (P.B.U.H.) matured, both in physical and spiritual terms, he was bestowed with the divine office of Prophethood at the age of forty. This sacred responsibility was immediately met with intense opposition, not only from his tribe but from society at large. This hostility escalated to a degree that forced the Prophet (P.B.U.H.) to endure ten years of hardship. The source of this opposition lay in the Prophet's (P.B.U.H.) resolute mission to guide humanity away from idolatry and polytheism, towards the worship of the one true God. His message of divine unity was seen as a threat to the established norms, leading to immense persecution. After enduring these trials for a decade, his own people's rejection and hostility forced him to leave his homeland in search of a sanctuary for his mission.

However, the steadfastness and patience of the Prophet (P.B.U.H.) found favor in the sight of Allah, and the world's landscape gradually shifted. The words of the declaration of faith—"There is no god but Allah, Muhammad is the Messenger of Allah"—spread beyond the confines of Arabia,

reaching the courts of emperors such as Caesar and Khosrow. Despite the acquisition of both prophetic authority and political sovereignty, the Prophet (P.B.U.H.) maintained a life of simplicity and humility.

This simplicity was not born of poverty, asceticism, or renunciation of the world, but rather as a conscious choice to set an exemplary model for his followers. Despite his newfound status, he continued to live as he had in his youth—engaged in humble tasks such as milking goats, mending his clothes, and repairing his sandals. He did not seek to distinguish himself from those around him. His commitment to humility extended even to his participation in the construction of the Mosque in Madinah, where he was personally involved in laboring alongside others, carrying bricks in a manner similar to that of any ordinary worker.

The Prophet's (P.B.U.H.) clothing, which consisted of a simple tunic, cloak, loincloth, and turban, typically made from humble cotton fabric, served as a visual manifestation of his rejection of ostentation.

This simplicity was not a reflection of destitution or an escape from worldly affairs; rather, it was a deliberate choice to

demonstrate that true tranquility and contentment lie in modest living. The Prophet (P.B.U.H.) chose to exemplify a life that, despite encompassing all the trappings of earthly power, remained firmly rooted in the values of humility, simplicity, and devotion to Allah. This life remains an enduring model for his followers, emphasizing that spiritual fulfillment does not depend on material wealth or status, but on the cultivation of moral and ethical virtues aligned with divine guidance.

Abu Huraira (R.A) reported that individuals approached him, requesting, “Invoke a curse upon the polytheists.” The Prophet (P.B.U.H) responded, “I was not sent to invoke curses, but Allah has sent me as a mercy.” *“And We have not sent you, [O Muhammad], except as a mercy to the worlds.” (Al-Anbiya 107)*

The Prophet’s (P.B.U.H) character was exemplary; in Madinah, people would regularly bring water in the morning, desiring his (P.B.U.H) blessing by placing his (P.B.U.H) hand in it for barakah. Regardless of the severe cold, he (P.B.U.H) never denied their request, always placing his (P.B.U.H) hand in the water. If a servant girl had any need, she would take his (P.B.U.H) hand and lead him wherever she wished, and he (P.B.U.H) would comply without hesitation.

The Prophet (P.B.U.H) married Hazrat Khadijah (R.A) in his youthful years. Despite Hazrat Khadijah (R.A) being fifteen years older than him (P.B.U.H), their union of twenty-five years was a model of harmonious companionship. Throughout this period, not a single incident occurred that would lead to even a fleeting dispute. When the Prophet (P.B.U.H) performed sacrifices, he (P.B.U.H) would first send portions to the women who were closely connected with Hazrat Khadijah (R.A). Even after her (R.A) death, he (P.B.U.H) continued to speak of her with such heartfelt affection that Hazrat Aisha (R.A), his most beloved wife, would feel envious.

The Prophet (P.B.U.H) demonstrated profound affection for children. At a time when daughters were often regarded with disdain, he (P.B.U.H) would carry his granddaughter, the daughter of Hazrat Zaynab (R.A), either in his arms or on his shoulders while performing prayer. When entering the bowing position, he (P.B.U.H) would gently place her to the side, and when standing, he (P.B.U.H) would lift her back into his (P.B.U.H) arms.

Hazrat Anas (R.A) narrates that the Prophet (P.B.U.H) would engage with his younger brother, Abu Umayr, in playful interactions. Abu Umayr had a pet sparrow, to which he

(P.B.U.H) had a great attachment. The Prophet (P.B.U.H) would inquire, "O Umayr, how is your sparrow? What is its condition?"

Um Khalid bint Khalid recounts an incident where she, accompanied by her father, visited the Messenger of Allah (P.B.U.H). She was wearing a yellow garment, to which the Prophet (P.B.U.H) remarked, "It is very good, very good." She then moved behind him (P.B.U.H) and began playing with the seal of prophethood on his back. Her father reprimanded her, but the Prophet (P.B.U.H) instructed, "Let her play."

Upon the Prophet's (P.B.U.H) arrival in Makkah, the children of Abdul Muttalib rushed to welcome him (P.B.U.H). He (P.B.U.H) graciously allowed one child to sit in front of him and another behind him on his mount.

The entirety of the Prophet's (P.B.U.H) actions, words, and relationships served as an embodiment and confirmation of Allah's declaration:

*"And We have not sent you, [O Muhammad], except as a mercy to the worlds." (Al-Anbiya 107)*

## Hospitality

Upon the arrival of a guest, after the exchange of greetings, the foremost task is to inquire about their well-being. As stated in the Qur'an:

*"Has the story reached you of the honorable guests of Abraham? When they entered upon him and said, 'Peace.' He answered, 'Peace, you are a people unknown.'" (Adh-Dhariyat 24-25)*

Prophet Abraham (A.S) immediately attended to their needs, arranging food and offering them the roasted flesh of a fat calf. *"So quickly go to the house and bring a fat calf for them and serve it."* (Adh-Dhariyat 26)

Virtuous individuals take great delight in providing for their guests. They perceive a guest not as a burden, but as a source of divine mercy, goodness, and blessings. The presence of a guest in the home enhances the prestige and honor of the host.

It is an incumbent duty upon the host to maintain the dignity and respect of their guest. Should anyone attempt to undermine the honor of a guest, it must be regarded as an affront to one's own dignity.

When the people of Lut (A.S) sought to harm the guests in a malicious manner, he rose in defense and proclaimed:

*"These are my guests, do not dishonor me by wronging them. Their disgrace is my disgrace." (Hud 78)*

When Imam Shafi'i (R.A) stayed at the house of Imam Malik (R.A), the latter treated him with utmost reverence, providing him with a private chamber. At dawn, Imam Shafi'i (R.A) heard a gentle knock and a voice offering him the following: *"May the mercy of Allah be upon you, it is time for prayer."*

Imam Shafi'i (R.A) arose immediately, and upon seeing Imam Malik (R.A) standing with a water pitcher in hand, felt a sense of modesty. Imam Malik (R.A) graciously reassured him: *"Brother, there is no need for concern. Serving a guest is an honor for every host."*

The Noble Prophet (P.B.U.H) himself personally attended to the hospitality of his guests. Whenever a guest was seated at his table, he would repeatedly say, *"Eat, eat,"* until the guest had been fully satisfied and declined further. At that point, he would not insist.

It is imperative to present the finest food to the guest. The dining table should be prepared with an abundance of food, utensils, and provisions, ideally more than the number of guests, as it is possible that others may arrive during the meal, necessitating additional effort in serving them. If the provisions are prepared beforehand, the new arrivals will also experience honor and delight. The act of enduring personal discomfort in



order to ensure the guest's comfort is regarded as a praiseworthy aspect of good character.

On one occasion, a man approached the Prophet (P.B.U.H) and said, *"O Messenger of Allah, I am overwhelmed by hunger."* The Prophet (P.B.U.H) sent a message to one of the Mothers of the Believers (R.A), but the response came back stating that only water was available. He (P.B.U.H) then sent another person to another household, but received the same response. Turning to his companions, he inquired, *"Who will accept this guest tonight?"*

One Ansari companion volunteered to host the guest and took him home. The wife of the Ansari said, *"We have only enough food for the children."* The companion instructed, *"Calm the children and put them to sleep. When the meal is placed before the guest, extinguish the lamp and sit down to share the meal with him, so that he feels we are partaking in the meal alongside him."*

The following morning, when this Ansari companion came to the Prophet (P.B.U.H), the Prophet (P.B.U.H) immediately remarked, *"The way both of you treated your guest last night was greatly beloved to Allah."*

## The Smile

A person is the cure for another, and a person is a friend to another. To cultivate friendship, it is essential to show genuine interest in the matters of one's friends, assist them in their needs, and, if financial assistance is not possible, sacrifice one's time for their well-being. It is also a duty of friendship not to display coldness when meeting each other. Maintaining relationships with perseverance and upholding them until their natural conclusion is a commendable practice. When numerous vessels are in proximity, they may collide, and the resulting sound may be both soft and loud. If two vessels collide, they may shatter. In such circumstances, one should adopt the path of gentleness and moderation. One form of relationship is that each human being is a brother and friend to another, while another form is that individuals of the same religion or nation are companions and share common ideals.

To meet the demands of humanity, it is crucial to regard every individual as a brother. One should avoid any action that could harm the welfare of humankind. Always contemplate ways to increase the resources that contribute to the prosperity and well-being of the human race.

A simple means of achieving this is by sharing in the grief and sorrow of friends and relatives, considering their suffering as one's own, and endeavoring to alleviate their pain. Participate wholeheartedly in their happiness and, without seeking any form of repayment or recognition, strive to bring them joy. Every friend expects that their loved ones will stand by them in times of affliction and will not abandon them when faced with hardship.

The Messenger of Allah (P.B.U.H) stated, *"A Muslim is like a structure for another Muslim, providing support and strength, much like one brick of a building supports and fortifies another."* The Prophet (P.B.U.H) interlocked his fingers to illustrate the interconnectedness and solidarity among Muslims. He also mentioned, *"You will find the Muslims to be like one body; when one part suffers, the entire body shares in the fever and sleeplessness."*

Cheerfulness, kindness, sincerity, and a smiling demeanor serve to strengthen bonds. Conversely, interactions marked by harshness, negligence, indifference, despair, and apathy are ailments that diminish the spirit of camaraderie.

The Messenger of Allah (P.B.U.H) stated, *"A smile directed towards your brother is also an act of charity."*

## Black Marketing

When an individual embarks on a specific domain of life, their innate aspiration is to derive the maximum benefit from that domain and to navigate it in accordance with the best possible standards. They seek an exemplary model to follow, one that allows them to live life optimally. Furthermore, they desire to address the challenges they encounter by drawing upon the wisdom of their predecessors, utilizing those experiences as a beacon for enhancing their own lives.

Allah, the Almighty, our supreme protector, friend, and supporter, has devised laws that serve as a guide for the betterment of our lives. These divine laws were transmitted to us through His prophets, ensuring that humanity would have clear guidance. These laws, however, carry no personal benefit or need for Allah; they are entirely for the welfare of humankind. When one hundred and twenty-four thousand prophets conveyed the message of distinguishing between right and wrong, Allah, our benefactor, finalized and sealed this law through His last messenger, thereby safeguarding it from any alteration. Allah,

the Lord of all worlds, and His beloved messenger, the mercy to the worlds (P.B.U.H), established the comprehensive code of life for humanity.

Upon the arrival of the Prophet Muhammad (P.B.U.H) in this world, He looked at the laws set forth by His prophetic predecessors and the distortions introduced by their followers. In light of these observations, He formulated a codified system for humanity, which He implemented across all facets of His life, presenting an enduring example for all to follow. The life of the Prophet Muhammad (P.B.U.H) transcends any specific group, nation, or era, serving as a timeless model for humanity. Every individual, regardless of their position in life, is capable of improving their existence by embracing the guidance provided by the luminous example of the Prophet.

Within His life, one finds the embodiment of exemplary conduct, moral integrity, social and economic principles, benevolence, justice, and the fulfillment of promises. Every facet of life finds its perfect representation within the conduct of the Prophet, making His life a comprehensive blueprint for the betterment of mankind.

**Business and Trade:** The defining qualities of a successful businessman lie in his adherence to fair conduct, his commitment to fulfilling promises, and his capacity for resilience. A person who lacks these virtues cannot be considered a proficient entrepreneur. The foundation of any successful business relationship rests on trust, integrity, and the ability to honor agreements.

**Fulfilling Promises:** A narration from a companion highlights the Prophet's (P.B.U.H) commitment to upholding promises even before the advent of Prophethood. The companion recounts that he had engaged in a business transaction with the Prophet (P.B.U.H) prior to his mission. Although the deal had not been fully concluded, the companion promised to return soon. After a prolonged delay, the companion remembered his pledge and arrived to find the Prophet (P.B.U.H) waiting for him. In a manner devoid of reproach, the Prophet (P.B.U.H) gently remarked, "You have caused me considerable inconvenience. I have waited for you for a long time." This interaction serves as a profound example of the importance the

Prophet (P.B.U.H) placed on the fulfillment of promises, emphasizing patience and understanding in business dealings.

**Justice and Equity:** Following the conquest of Makkah, Ta'if remained the last unconquered city. Despite an extended siege, the city did not fall, and the Muslims were forced to lift the blockade. During this period, Sakhr, a leader of Ta'if, pressured the inhabitants into accepting a peace agreement. Once the city came under Islamic control, Mughira bin Shuba, a native of Ta'if, approached the Prophet (P.B.U.H) with a grievance. He sought justice, stating that Sakhr had unlawfully seized his aunt's property. Furthermore, Nabu Sulaim also presented a complaint regarding Sakhr's control over their water wells. The Prophet (P.B.U.H) responded, "Though Sakhr has rendered a service to us, justice must never be abandoned, even in the face of favor." Without hesitation, the Prophet (P.B.U.H) issued an order to return Mughira's aunt's property and to restore the wells to Nabu Sulaim. This event underscores the Islamic principles of justice, fairness, and the unwavering commitment to equity, even in situations where personal favors have been received.

**Friendship and Social Bonds:** A profound examination of friendship and relationships reveals that the pillars of these bonds are sincerity, empathy, and mutual support. The Prophet's (P.B.U.H) interactions with his companions and friends serve as a model for how these qualities should be expressed. In one instance, when the companions prepared to cook a meal during a journey, they divided the tasks amongst themselves. The Prophet (P.B.U.H) volunteered to collect firewood from the forest, despite his companions' insistence that he should not burden himself. The Prophet (P.B.U.H) responded, "Indeed, that is true; however, God does not favor those who seek to distinguish themselves by making others bear the burden." This exchange highlights the Prophet's (P.B.U.H) humility and the importance he placed on shared responsibility and mutual respect in friendships.

**Economic Ethics:** The Prophet (P.B.U.H) demonstrated a profound understanding of economic ethics, particularly in regard to the treatment of workers. He emphasized that workers should be compensated promptly and fairly, saying, "Pay the worker his wages before his sweat dries." This statement



encapsulates the Prophet's (P.B.U.H) commitment to fairness and equitable treatment within the economic sphere. His teachings countered exploitative economic practices, promoting a system where laborers were afforded dignity and timely remuneration. By opposing the inequities of a capitalist system, the Prophet (P.B.U.H) introduced an ethical framework that prioritized social welfare, justice, and moral conduct, thereby laying the foundation for a prosperous and just society.

Self-serving and egoistic capitalists have inflicted upon humanity the miseries of black marketing and hoarding, which constitute a severe affliction for the impoverished. The Prophet (P.B.U.H) has imposed a significant moral responsibility on those who hoard food and other commodities solely for the purpose of profit. He (P.B.U.H) remarked: "Those who hoard foodstuffs and other items in order to create an artificial scarcity in the market and inflate prices are guilty of great sin." *He (P.B.U.H) further stated: "Allah extends His mercy upon the one who practices gentleness in purchasing, selling, and demanding." (Al-Baqarah 275)*

## The Friend

A person passed in front of the Prophet (P.B.U.H) while a group of individuals were seated with him. One of them addressed the Prophet (P.B.U.H) and stated, "O Messenger of Allah! I have affection for this individual, and this attachment is purely for the sake of Allah." The Prophet (P.B.U.H) inquired, "Have you communicated this to him?" He (P.B.U.H) then instructed, "Go and inform him that you love him for Allah's sake." The individual subsequently approached the person and disclosed his sincere feelings. In response, the individual remarked, "May the One, for Whose sake you love me, love you."

To fortify friendships and establish enduring and productive relationships, it is essential to engage with the personal matters of your friends, perceive their concerns as your own, and actively contribute towards resolving them. True friendship necessitates extending closeness to the family of your friend, regarding them with the same regard as your own kin.

Moderation must always be exercised in friendships. One should not exhibit such detachment that it causes distress to the friend, nor should one, in the enthusiasm of affection, act in a manner that cannot be sustained. Balance, moderation, and foresight are indicative of success in life.

As Hazrat Ali (R.A) has articulated: "Be moderate and gentle in your friendship with your companion, for it may occur that he becomes your adversary at some point. Likewise, exercise moderation and gentleness in your enmity, for it may transpire that the individual becomes your friend."

One should never perceive their friend as inferior. True benevolence and encouragement demand that one continually strives to elevate their friend.

The Noble Prophet (P.B.U.H) stated: "Religion is entirely rooted in goodwill. Goodwill is to wish for your friend what you wish for yourself. It is well known that no one desires harm for themselves."

## Religion and the New Generation

When religion is discussed, Muslims emphasize that adherence to the Sunnah is the core of Islam, and that following the Sunnah is the most profound manifestation of love for the Prophet (P.B.U.H). This is because if every action of the beloved is not embraced, the authenticity of the love is questionable. The purpose of following the Sunnah is not merely to express affection, but to emulate each and every action of the Prophet (P.B.U.H). In accordance with the divine command, love for the Prophet (P.B.U.H) leads to becoming the beloved of Allah:

*"If you love Allah, then follow me, and Allah will love you and forgive your sins." (Al e Imran 31)*

It is imperative to engage in deep reflection when considering the practice of Sunnah. Following the Sunnah does not solely entail imitating a limited number of actions. One must seek the intrinsic meaning and essence of these practices, delving into the underlying realities beyond mere outward observances and beliefs. Rituals such as prayer, fasting, Hajj, and Zakat are external pillars. Without the inner purification of the soul and the purification of the self, these external practices remain

incomplete, leaving the heart unclean and the soul impure. The purification of the soul and the cleansing of the heart are the pathways to gaining divine knowledge and attaining closeness to the Lord; they represent the culmination of spiritual development and inner reform. Allah, the Exalted, states:

*"So whoever hopes to meet his Lord, let him do righteous work and not associate anyone in the worship of his Lord." (Al-Kahf, 110)*

Can anyone claim that the process of meeting the Lord can be achieved solely through outward acts of worship? Can any devotee of Allah reach Him through mere formal worship, physical austerities, or by simply imitating the Sunnah? To reach Allah through the Sunnah necessitates the tranquility of the heart, a state which can only be attained by embodying the perfect character of the Messenger of Allah (P.B.U.H). If we truly adhere to the religion, if we genuinely desire to follow the Sunnah of the Prophet (P.B.U.H), and if we sincerely aspire to meet the Beloved of Allah, the Mercy to the Worlds, we must immerse ourselves fully in the adherence to Sunnah.

Our predicament is that we seek to follow the Sunnah by focusing only on those actions of the Prophet (P.B.U.H) that are convenient for us. We aim to condense the entirety of the

Prophet's (P.B.U.H) Sunnah into a few simple and superficial acts, thereby misleading others into believing that these few practices encapsulate all the virtues of the Prophet (P.B.U.H).

Is the following of the Sunnah merely a matter of refraining from eating at a table, simply because the Prophet (P.B.U.H) never did so, while we disregard the fact that the Prophet's (P.B.U.H) meals were modest, without indulgence, and he never overfilled his stomach, all while demonstrating compassion for the poor and the hungry? The violation of keeping one's trousers slightly below the ankles is considered a grave sin, yet no objection arises when clothing becomes a means of pride, arrogance, and ostentation. What kind of Islam is this, where prayers are performed but sinfulness remains unchecked, where fasting is observed but is accompanied by greed, anger, and poor temperament rather than patience? The Prophet's (P.B.U.H) teachings affirm that even a single instance of backbiting renders one's fasting, prayer, and ablution null and void.

The discourse surrounding the adherence to the Sunnah is so pervasive that it appears as if one is wholly immersed in the love for the Prophet (P.B.U.H). Yet, when confronted with practical life, it becomes unclear which Sunnah one is truly following. In examining the Prophet's (P.B.U.H) domestic life, we learn that

his bed consisted merely of a mat, and his pillow was filled with palm fronds. Aisha (R.A) mentions that no more than seven or eight vessels were present in her household. When contrasted with our own homes, which are replete with foam mattresses, sofa sets, carpets, VCRs, television sets, and heaps of utensils, one must question: why are we not filled with shame when we speak of following the Sunnah?

We are blessed to have elders who consistently fast, never miss a prayer, and are meticulous in observing the Sunnah. However, very few of them can claim that no incident has ever arisen in their homes that contradicts the nature and disposition of the Prophet (P.B.U.H). Rare are those who do not become angered when circumstances do not align with their preferences, who never reprimand their servants, who never place themselves above others, and who do not feel a sense of superiority in their piety.

It is precisely these actions that have led the younger generation to become disillusioned with religion. Reformers of the community have focused on outward appearances and rituals, while failing to emphasize the cultivation of inner virtues. It is widely recognized that our ancestors were more concerned with outward displays, yet true spiritual integrity was often lacking;

now, even those few virtues seem to be slipping from our grasp. Despite what our elders may say, our actions fail to reflect their teachings. We urge our youth to refrain from watching television, listening to music, and to follow the Sunnah in their love for the Prophet (P.B.U.H), yet our external and internal lives stand in stark contradiction to these expectations. This explains why the younger generation is distancing itself from religion. It is incumbent upon us, as elders, to sacrifice our personal desires for the sake of our faith. If we fail to do so, this fragmented community of Muslims will inevitably diminish. Let us make a supplication: "O soul, awaken from the slumber of negligence, cast off the shackles of ignorance, and become one who recognizes the truth. Why do you forget that you will soon stand before a mighty sovereign, where the book within you will testify to all you have done in your life? This is the very book that Allah has referred to as the Book of Records, in which every action, thought, and moment of your life is meticulously recorded in *'Illiyun'* or *'Sijjin'*."

O soul, when you are presented before that Supreme Sovereign, your limbs will testify against you. In this world, you may attempt to conceal your moral corruption beneath the veils of apparent actions, but before that Sovereign, every concealed



intention and hidden act will be made manifest. The veil of hypocrisy and artifice will be torn away, and the actions themselves will speak. When this occurs, O soul, every action of yours, whether virtuous or sinful, will be met with precise recompense.

O Self-worshippers! My companions! Allah, the Most Merciful, the Most Benevolent, the Ever-Forgiving, yet deliberate transgressions remain unforgivable. To those who make grand declarations of following the Sunnah, it must be understood: mere claims yield no result. If the external observance of the Prophet's (P.B.U.H) ethics is performed with fervor but lacks authenticity and sincerity, or if one, by selecting only a few actions from the life of the Prophet (P.B.U.H), claims adherence to the Sunnah, such individuals will never be granted forgiveness by Allah.

## The Ascension ( Isra wa Mi'raj)

After the initial phase of Islam, there came a moment in history when Allah, the Almighty, granted His most exalted Prophet Muhammad (P.B.U.H.) the divine journey of Mi'raj. Allah commanded the celestial beings to prepare the pathways of the heavens for the Beloved. The keeper of Paradise, Rizwan, was instructed to beautify the Garden of Eternity in accordance with the grandeur of the Prophet's (P.B.U.H.) imminent arrival. Gabriel (A.S.) was entrusted with the mission to bring forth a steed swifter than lightning and more graceful than the beams of the sun. With such divine preparation, the Prophet (P.B.U.H.) embarked upon this momentous journey, and the world reverberated with the sound of divine revelation. Allah, the Exalted, alludes to this celestial event in the Qur'an as follows:

*Glory be to the One who took His devotee on a journey by night from the Sacred Mosque to the Farthest Mosque, whose surroundings We have blessed, so that We might show him some of Our signs.*  
(Surah Al-Isra 1)

**Peace be upon you, O Prophet**

This event was also narrated by the Prophet Muhammad (P.B.U.H.), whose statements are universally acknowledged as the epitome of truth and trust. Within the realm of science, we

encounter numerous instances of rapid movement, such as the velocity of sound, light, the motion of celestial bodies, and the speed at which human vision perceives the external world.

The event of Mi'raj serves as a guiding light for scholars, particularly those in the fields of physics and cosmology. Fourteen centuries ago, the notion of rockets or spacecraft reaching the speed required for interstellar travel was beyond human imagination. Yet, consider for a moment the swiftness of the human gaze, which, in an instant, encompasses the boundless vastness of the cosmos. The Mi'raj, therefore, stands not only as a profound spiritual journey but also as an intellectual catalyst, offering both a philosophical and scientific framework for the exploration of the cosmos. It serves as a paradigm for understanding the principles of motion, space, and time, influencing advancements in aviation, rocket science, and space exploration.

The core purpose of the Prophethood of Muhammad (P.B.U.H.) resides in the mission of dawah (invitation) and the dissemination of divine truth. He extended the invitation to all of humanity, proclaiming, unequivocally, that the cosmos — this vast and expansive realm, stretching far beyond human comprehension — is neither eternal in its essence nor will it persist for eternity. This profound truth remains an integral component of Islamic metaphysics, affirming the transient nature of creation and the ultimate reality of divine sovereignty.

However, Allah, the Almighty, is inherently self-sufficient and will remain so eternally. He is absolutely unique and singular in every regard. There is no associate with Him in His essence, attributes, rights, or authority. The act of invitation (da'wah) and propagation (tabligh) profoundly underscores that belief in the Hereafter constitutes a core tenet of the Islamic creed.

## Human Statistics

*"And the grazing livestock and the flying creatures are communities like yourselves..." (Surah Al-An'am 38)*

Birds, mammals, and insects are not afflicted with common ailments such as the common cold, influenza, or malaria. They are not susceptible to diseases like chronic coughs or tuberculosis. There is no record in scientific or medical history of any bird or animal contracting cancer. Nor has it been documented that wild mammals suffer from psychological disorders. There is also no evidence to suggest that any animal species have heart valve dysfunctions. The phenomena of aging are markedly less evident in the animal kingdom; their mouths do not become parched, and their eyes do not require corrective lenses. These creatures remain vigorous and sprightly throughout their natural lifespan. Have we ever considered why this is the case?

The answer lies in the fact that Allah's creation operates in accordance with a harmonious system far more refined than the human condition. The vast diversity of species—each with an innumerable number of individuals—thrives on a natural diet,

free from contamination or artificial additives. Exercise, in the form of physical activity, is intrinsic to their existence, and their way of life adheres strictly to a set of laws that govern their behavior. Furthermore, these animals exhibit an adaptability to changing environmental conditions, constantly adjusting their way of life to align with the demands of their surroundings.

*"Do you not see that everything in the heavens and on the earth is in submission to the Divine law, and that the birds, too, are following their system? Each of them is aware of its prayer and its prescribed conduct." (Surah An-Nur 41)*

However, those animals that live in proximity to humans, particularly within urban environments, are often subjected to the detrimental effects of human pollution and waste. The filth and contamination created by human activities expose these creatures to a range of diseases and illnesses.

Human beings, who assert themselves as the apex of creation, exhibit a level of uncleanliness and disregard for hygiene that is both conspicuous and deeply troubling. The constant spitting, accumulation of refuse, and general disregard for cleanliness contribute to the deterioration of the environment. In urban areas, the lack of sanitation within homes spills over into public

spaces, creating unpleasant odors and unsanitary conditions. When humans speak, the foul smell of their breath fills the air, and physical contact is often marked by the offensive odor of sweat. Dry skin, brittle hair, and the presence of lice in the hair are undeniable signs of neglect for personal hygiene and a disregard for purity, which stands in stark contrast to the natural cleanliness of Allah's creatures.

"O mankind, observe the wild creatures and the inherent cleanliness within their nests and habitats." The cat, for instance, instinctively digs a hole to bury its waste. This small yet significant act exemplifies nature's intrinsic adherence to purity, offering a lesson in cleanliness for humanity. Allah, the Exalted, commands:

*"O mankind, distance yourselves from filth and impurity."  
(Al-Muddathir 4)*

A thriving society is defined by its commitment to cleanliness, refinement, and purity as the central principles of its way of life. In contrast, those societies where purity is neglected become spiritually and physically degraded, losing their sense of sanctity. In such communities, the radiant feathers of birds, the aesthetic elegance of animals, and the captivating allure of their eyes

dissipate, rendering them akin to the coarse rhinoceros, the repellent vulture, and the disoriented owl. In this context, Allah directed His beloved Messenger, Prophet Muhammad (P.B.U.H.):

*"O you who cover yourself in garments, arise! Warn the people of the consequences of impurity, declare the magnificence of Allah, adorn yourself in pure clothing, and distance yourself from all forms of contamination." (Surah Al-Muddathir 1-5)*

Regrettably, the present condition of the Muslim Ummah reflects a superficial commitment to only the five obligatory acts of worship, while neglecting the countless other principles outlined in Islamic teachings. These additional commandments are regarded as secondary or merely commendable, leading to a departure from the comprehensive guidance that Islam offers for both spiritual and physical well-being.

O Muslims, consider the state of the Ummah today, where the effects of contamination—both literal and metaphorical—are evident in the widespread ill-health of our people. The faces of innocent children, once vibrant and full of life, now appear pallid and lackluster. The degradation of our homes and minds has diminished our collective dignity. From a position of cultural,



civilizational, and societal vitality, we have regressed, becoming tools in the hands of external powers, subject to subjugation and exploitation.

By forsaking the Quranic imperative of cleanliness, we have been reduced to a state of disgrace. The Prophet Muhammad (P.B.U.H.) was sent to guide us toward spiritual and physical purity, liberating us from impurity and defilement. In Surah Ibrahim, Allah commands:

*"O Messenger, We have granted you this sacred Scripture to lead humanity out of the darkness of impurity and corruption into the enlightening radiance of purity, refinement, and spiritual excellence."  
(Ibrahim 1)*

## The Share of a Daughter in Inheritance

On one occasion, Amir al-Mu'mineen, Umar ibn al-Khattab (RA), was observed lying down at home with children playfully climbing on his chest. This sight was distressing to his visitor, who remarked on the situation. Upon noticing the furrows of concern on the visitor's face, Umar (RA) asked,

"How do you conduct yourself with your children?"

The visitor replied,

"When I enter my home, my family is paralyzed with fear, and they stand in awe."

Umar (RA), deeply moved by the response, gently reproached him, saying, "Amir, as a member of the Ummah of Muhammad (P.B.U.H.), do you not understand that a Muslim must approach their family with tenderness and affection?"

The right of a mother over her child is fundamental. Islam emphasizes this right through the Quran, which stresses the importance of honoring and treating the mother with exceptional kindness. The child's development begins in the mother's womb, sustained by her blood for nine months, which means the thoughts, emotions, and mindset of the mother influence the child's formation. The mother's role, therefore, is

crucial in imparting the teachings of Allah and His Messenger (P.B.U.H.) through every drop of milk, cultivating a deep-seated love for the Prophet (P.B.U.H.) and Islam in the child's heart. This nurturing instills the love of Allah and His Messenger within the child, providing a foundation for spiritual fulfillment that only those mothers who raise their children in truth can truly understand.

It is important to avoid instilling fear in children, as such fears, especially in early life, can have lasting effects. These fears prevent children from achieving their full potential. Harsh words, constant reprimanding, and the use of fear as a tool of discipline inhibit their growth. In contrast, kindness, affection, and gentleness foster a sense of obedience and respect, helping children flourish into prosperous individuals.

Children are the pillars of their parents' support, the foundation of their old age, and the dignity of the family. They are an invaluable asset to humanity. The parents' presence in the child's life is like the protective shelter of the sky. When they request something, it is imperative to fulfill it with generosity. If they are distressed, it is the child's duty to alleviate their sorrow. Parents should never become burdensome to their children nor cause them to wish for separation or their demise. Rather, parents' closeness should be a source of comfort and mutual respect.

The manner in which children are treated by their parents significantly influences their psychological and emotional development. It is crucial to approach children with tenderness, affection, and respect for their individual needs and developmental stages. Harsh and authoritarian parenting initially instills fear in children, which may evolve into long-term resentment and emotional distancing. Conversely, a nurturing environment marked by love and empathy fosters positive self-regard and enhances the child's emotional resilience and self-confidence.

Parents must avoid perceiving their children as burdens or liabilities, particularly when faced with financial difficulties. The Quran explicitly addresses this concern, emphasizing that fear of poverty should never be a reason for neglecting or abandoning one's offspring. As stated in (*Al-Isra 31*), “*And do not kill your children for fear of poverty. We provide for them as well as for you.*” This divine injunction reinforces the concept that children are a blessing and a source of continuity for the family and society. Righteous offspring play a crucial role in perpetuating cultural values, religious teachings, and the overarching message of Tawhid (Oneness of Allah).

In nurturing children, parents must be mindful of their dignity and honor. Publicly criticizing or humiliating children can have detrimental effects on their self-esteem and lead to a sense of inferiority. It may also provoke rebellion, as children may

internalize feelings of inadequacy or resentment. As guardians of their children's emotional well-being, parents must protect their dignity, refraining from any action that would diminish their sense of self-worth.

Children's formative years are profoundly shaped by the narratives and values they encounter. Storytelling, particularly when it pertains to the lives of the Prophets, the righteous, and notable Islamic figures, plays an important role in cultivating moral and spiritual values. By consistently sharing these stories with love and affection, parents help instill a sense of purpose, identity, and belonging in their children. It is essential for parents to set aside time to engage with their children, despite the demands of daily life.

The Prophet Muhammad (P.B.U.H.) himself set an exemplary model for interacting with children. His deep affection for his grandchildren, particularly his tender interaction with Hassan (RA), serves as a testament to the importance of showing love and care. A notable incident occurred when a Bedouin, observing the Prophet's act of affection, expressed surprise, remarking, "O Messenger of Allah, you show affection to children. I have ten children, but I have never kissed any of them." In response, the Prophet (P.B.U.H.) expressed his disapproval, stating, "If Allah has removed mercy and affection from your heart, what can I do?" This interaction underscores the centrality of mercy and compassion in child-rearing.

While it is essential to exhibit love and affection, parents must also exercise caution against overindulgence. Excessive pampering can lead to the development of undesirable traits, such as stubbornness and self-centeredness. Instead, fostering patience, resilience, and discipline through measured responses to children's demands is crucial for their long-term development. By balancing affection with boundaries, parents can promote emotional maturity and self-regulation, essential components of a child's growth.

The concept of parental behavior, especially in its verbal and emotional expressions, plays a crucial role in shaping the child's psychological development and social conduct. Allah (SWT) has specifically disfavored the use of harsh tones, underscoring the importance of gentle speech and measured interaction, particularly in familial contexts. The Quranic injunctions against aggressive communication highlight the potential harm of verbal abrasiveness, which not only undermines emotional well-being but also fosters negative communication patterns. Children, being highly impressionable, may equate raised voices or shouting with authority and respect, an internalized concept that could lead to the normalization of aggressive communication styles in their own behavior.

In contrast, the model of gentle speech and compassionate interaction taught by the Prophet Muhammad (PBUH) provides a paradigm for effective and ethical communication

within families. Research in developmental psychology confirms that children raised in environments where positive reinforcement, soft-spoken encouragement, and empathetic listening are prioritized tend to develop stronger interpersonal skills, emotional regulation, and empathy. This type of upbringing contributes to the child's overall emotional intelligence, enabling them to navigate complex social situations with tact and kindness.

Furthermore, the promotion of self-reliance through active engagement in household responsibilities is a key factor in the development of resilience and autonomy. The Quran and Hadith both stress the importance of labor and self-sufficiency as foundational values in Islam. Excessive dependence on servants or external aides can breed passivity, hinder problem-solving abilities, and diminish one's sense of responsibility. Modern theories in educational psychology also affirm that when children are involved in daily chores, they develop a sense of ownership over their environment and the tasks they are expected to perform, which enhances their cognitive and practical skills. Additionally, such tasks provide valuable opportunities for children to practice time management, diligence, and organizational skills, which are crucial for their personal growth and future success.

Equally significant is the cultivation of altruism and social justice in children. The Islamic framework of charity and empathy—

embodied in the concept of Zakat and voluntary charity—emphasizes the importance of fostering a spirit of generosity and social responsibility from an early age. Involving children in acts of charity, such as distributing food or financial assistance to those in need, helps them understand the human obligation to aid the less fortunate. Sociological studies consistently show that children exposed to philanthropic behavior within the family are more likely to grow up with a strong commitment to social equity and collective well-being. Moreover, when children are encouraged to contribute to their community, whether by sharing meals or assisting siblings, they internalize the values of cooperation, solidarity, and mutual respect.

Lastly, the issue of inheritance in Islam underscores the ethical and divine importance of fairness and justice in financial matters. The Quranic verses detailing the distribution of inheritance, particularly the specific allocation of shares to both sons and daughters, demonstrate a comprehensive approach to equity and social balance. Any attempt to alter the prescribed inheritance shares—whether by withholding the rightful portion of a daughter or engaging in manipulative practices—constitutes a violation of divine law and an affront to social justice. Islamic jurisprudence on inheritance not only seeks to protect the rights of individuals but also aims to ensure the equitable redistribution of wealth, thereby preventing social disparity and promoting collective harmony. From a legal and ethical standpoint,



adhering to these principles safeguards the integrity of familial structures, fosters intergenerational equity, and upholds the moral responsibility of wealth distribution.

In conclusion, the ethical guidelines set forth in Islamic teachings regarding communication, self-reliance, charity, and inheritance offer profound insights into the development of moral character and societal harmony. By embracing these principles, parents not only shape their children's personal growth but also contribute to the broader social fabric, ensuring the continued flourishing of both familial and communal values. The intersection of religious teachings with contemporary psychological and sociological principles further affirms the timeless relevance of these ethical frameworks in fostering a just, compassionate, and balanced society.

Allah Almighty has disapproved of a harsh tone. Do not raise your voice or shout in the presence of children, for they start to perceive that yelling is an admirable act. When parents speak with gentleness, eloquence, and a soft tone, the children's speech naturally becomes gentler and more melodious.

Instill the practice in children to carry out tasks with their own hands. Dependence on servants renders children indolent, lethargic, and impotent. It diminishes their fortitude to confront the adversities and vicissitudes of life. Such children are not industrious nor persevering.

At times, encourage your children to provide food, money, clothing, etc., to the poor and the destitute, so that within them may develop a sense of compassion, generosity, and charity. Dine with them, offer them bites from your own hand, and instruct them to feed their siblings. This act fosters the cultivation of an awareness of human rights and the essential principles of justice, manifesting in the individual's character in its fullest form.

The share of a daughter in inheritance has been established by God with complete integrity and meticulousness in this world. No individual holds the authority to modify or diminish it according to personal discretion. Resorting to subterfuge to alter the daughter's rightful portion constitutes an act of betrayal and a violation of Allah's divine law.

## The Call to the divine path

Invitation to and propagation of the faith is the mission of Prophet Muhammad (P.B.U.H). It is crucial, therefore, to ensure that the approach towards this invitation is characterized by wisdom, propriety, and is fitting, timely, and dignified in every respect. One must communicate in accordance with the intellectual grasp and mental disposition of the audience. Cultivate sentiments of goodwill, benevolence, and sincerity, and work to eradicate stubbornness, bigotry, and hatred.

In both written and oral communication, it is essential not to overemphasize punishment and fear to the extent that people become despondent in the face of Allah's mercy. Rather, it is imperative to contrast the brief allusion to punishment and fear with the vast, unfathomable scope of Allah's mercy, a mercy in which the entire cosmos is enshrined, and upon which the very existence of all beings is contingent.

It is incumbent upon us that, in presenting any teaching or message to the world, our first recipients must be ourselves. The principles we wish to see manifested in the world must first be incorporated into our own lives. In matters of personal conduct, familial relationships, ethical affairs, and our connection to

Allah, we must serve as living exemplars of that which we advocate.

In recounting the events of the Mi'raj, the Prophet (P.B.U.H.) described the woeful state of certain individuals, saying: "I inquired from Jibreel regarding these people, and Jibreel replied: They are the preachers of your ummah who used to call others to righteousness and piety, but were themselves neglectful." (*Bukhari*)

The most potent means of attaining Allah's pleasure and guiding others towards His path is the unreserved, selfless service of His creation. Such service must be rooted in pure human values, sincerity, affection, and a genuine desire for the welfare of others, rather than in ulterior motives or base exchanges. By maintaining a relationship of love with Allah's creation and serving them as fellow beings created by the Divine, we pave the most effective path towards securing the pleasure and satisfaction of the Creator.

## The Angel Inquired

The Prophet (P.B.U.H.) vividly illustrated an enlightening encounter between two companions:

"One individual embarked on a journey to visit a friend residing in another town. In the course of his journey, an angel was stationed on his path. The angel inquired, 'Where are you headed?' He responded, 'I am going to visit my brother in that village.' The angel then asked, 'Do you have any specific entitlement or favor that you are seeking from him?' The man replied, 'No, I am merely visiting him because I love him for the sake of God.' The angel then said, 'Know that God has sent me to you with the glad tidings that He loves you as you love him for His sake.'"

Additionally, the Prophet (P.B.U.H.) stated that on the Day of Resurrection, when no shade will be available except the shade of the Divine Throne, seven categories of individuals will be sheltered under it. Among them will be two individuals who loved one another purely for the sake of God. Their bond was rooted in the love of God, and they remained united and parted in that same love. Their friendship was sustained solely for God's sake, and even in separation, their bond endured.

On one occasion, Allah (The Almighty) spoke to the Prophet (P.B.U.H.), saying, "Ask!" The Prophet (P.B.U.H.) then supplicated:

"O Lord, I seek from You the capacity to perform virtuous deeds, the strength to avoid sinful actions, a love for the poor, and that You forgive me and have mercy upon me. And when You intend to inflict punishment upon a people, grant me safety and protect me. I seek Your love, and the love of those who love You, and the ability to engage in actions that draw me closer to You."

## The Mountain of Gold

The Prophet (P.B.U.H.), the finest exemplar of virtuous attributes and the culmination of human excellence, consistently disapproved of the accumulation of wealth. He directed all resources towards the welfare of others, ensuring that no one in need ever left his presence empty-handed. In instances where he lacked personal wealth, he would pledge his own possessions in order to assist the destitute. Throughout his life, the Prophet (P.B.U.H.) undertook the guardianship of orphans, widows, and the impoverished as a fundamental principle of his existence.

Upon his marriage to Hazrat Khadijah (R.A.), when he became the beneficiary of her considerable wealth, he promptly distributed it entirely among the indigent. Upon receiving the first revelation, when human apprehension took hold, Hazrat Khadijah (R.A.) consoled him with the following words: "Do not worry, Allah shall not abandon you. You have always been a protector of orphans and a guardian of widows."

The Prophet (P.B.U.H.) exhibited such a commitment to refraining from wealth accumulation that no dirham would

remain in his possession from dawn to dusk. In his counsel to Hazrat Abu Zar Ghafari (R.A.), the Prophet (P.B.U.H.) declared: "O Abu Zar! I would not desire to possess a mountain of gold as large as Uhud, and allow even a single dirham to remain with me beyond three days, unless it is retained for the repayment of a debt. Rather, I would distribute it to the servants of Allah—giving to those to the right, to the left, and behind."

On one occasion, the Prophet (P.B.U.H.) recited the verse "*The pursuit of worldly increase distracts you.*" (*Al-Takathur* 1) and remarked: "The son of Adam declares: 'My wealth, my wealth.' Yet the reality of wealth is that it is what you donate in charity and send forward; what you consume is spent, and what you wear becomes worn."

The Prophet (P.B.U.H.) also articulated: "O son of Adam! Giving is superior for you, while withholding is detrimental to you."

Hazrat Abu Sa'id Khudri (R.A.) narrated that the Prophet (P.B.U.H.) instructed: "Whoever possesses excess camels should offer them to one who lacks them; whoever has surplus provisions should offer them to one who is in need." Hazrat Abu Sa'id (R.A.) remarked that the Prophet (P.B.U.H.) continued to



enumerate various forms of wealth until it became evident to them that no individual among them had any legitimate claim to excess wealth.

These prophetic teachings established the groundwork for a society wherein each member acted as a supporter and guardian of others, and in which individuals eagerly sought opportunities to channel their earnings in the service of Allah. They were perpetually vigilant in seeking avenues to ensure that their resources reached those who were deserving.

## In the Belly of the Fish

The state of the believer is truly remarkable. Regardless of the condition in which he finds himself, he derives benefit from it. If he encounters adversity, sickness, or deprivation, he endures with tranquility, and this trial ultimately becomes a source of good for him. Conversely, when he experiences happiness and prosperity, he expresses gratitude, and this prosperity serves as a means of further goodness for him.

Through challenging circumstances and trials, divine wisdom refines and cultivates the believer's thoughts, shaping them into something precious and enduring.

The believer's will and contentment are found in whatever is decreed by the Divine, and he perceives all affairs as originating from Allah. This is evident from the profound moment when the Prophet Muhammad (P.B.U.H.) witnessed the impending death of his son, Ibrahim, in his lap. Despite the natural human sorrow that arose, the Prophet (P.B.U.H.) remarked, "O Ibrahim, we are saddened by your departure, yet we will speak only that which aligns with the will of our Lord."

The degree to which divine satisfaction permeates the believer's life can be observed through the supplication that the Prophet

(P.B.U.H.) taught: "O Allah, preserve my life as long as it is better for me, and when death is more beneficial for me, grant me death."

The Prophet (P.B.U.H.) also recounted the prayer of Prophet Yunus (P.B.U.H.) when he was in the belly of the fish: *"La ilaha illa anta subhanaka inni kuntu minaz-zalimeen"*

(There is no deity but You, glory be to You, I have indeed been among the wrongdoers).

Whoever prays this in moments of distress will surely have their supplication accepted by Allah.

The contrast between the believer and the disbeliever becomes evident in their responses to tribulation. The disbeliever, overwhelmed by grief, may fall into despair, and in extreme cases, may resort to suicide due to the crushing weight of his sorrow. In stark contrast, the believer faces trials with patience and composure. Even in the most devastating circumstances, he does not relinquish his patience but stands firm, like a rock, embracing whatever occurs as part of Allah's will, extracting the underlying good in every situation.

## The Significance of Naming Children

The formation of an individual's identity occurs when he awakens to his spiritual awareness. Every child is created with a pristine consciousness, untainted by the worldly distractions and material confines of the lower realms. Upon entering this world, the child instinctively perceives the contrast between the eternal, radiant realm from which he originated and the transient, restricted life he now finds himself in. This realization manifests in deep inner agitation, leading the child to cry in distress. In essence, the newborn silently declares that this life, in its limited form, is undesirable and expresses sorrow for being confined to such a state.

In response to this distress, the Prophet Muhammad (P.B.U.H.) provided guidance for alleviating the child's anguish: *"After birth, cleanse the child and recite the Adhan in the right ear and the Iqamah in the left ear."*

The profound wisdom behind this practice lies in the fact that the first sounds the child hears should be those of divine greatness and sovereignty, signifying the child's first exposure to the message of faith. The Shahada, the conscious declaration of

Allah's oneness, is thus implicitly affirmed in the newborn's subconscious through this ritual.

Following this, the act of naming becomes crucial. A name is not merely a label; it functions as a symbolic document, carrying profound implications for the individual's identity. While the child's body, actions, and circumstances may evolve over time, the name remains immutable. This renders the name as the central marker of one's identity. When a name is chosen, it establishes a cognitive pattern in the child's mind, one that is imbued with meaning and purpose. This cognitive pattern serves as a foundational guide for the child's conscious development, influencing their behavior and actions throughout life. The Prophet Muhammad (P.B.U.H.) emphasized the importance of selecting names that are not only aesthetically pleasing but also imbued with meaningful significance, as these names shape the child's future and are instrumental in leading them towards success and fulfillment.

Furthermore, in choosing a name, it is advised to seek the wisdom and counsel of morally upright and spiritually grounded individuals. This is because the name, in addition to its literal meaning, carries with it the mental and spiritual disposition of the one who bestows it. As such, the act of naming transcends

the mere assignment of a title, becoming a means through which the individual is imbued with divine influence and blessings. The chosen name, therefore, plays a pivotal role in shaping the child's life, offering a framework for their ethical and spiritual growth.

## The Charity and Almsgiving

The attachment to wealth and material possessions is an inherent aspect of human nature, deeply embedded within the psyche. It is so profoundly ingrained that the Qur'an itself acknowledges this reality:

*"Indeed, mankind is, to his Lord, ungrateful; and indeed, he is, to his wealth, extremely loving." (An-Nām 6-8)*

This overwhelming affection for wealth leads individuals to mistakenly believe that accumulating material riches will fulfill their needs and desires. As a result, they tirelessly amass wealth, driven by the false belief that this will secure their well-being. This pursuit of wealth often becomes so consuming that individuals, until their final moments, strive to outdo one another in the accumulation of riches, regardless of the rights of others. In this relentless pursuit, they often neglect the higher purpose for which the blessings of God, including their energies and capabilities, were bestowed upon them, squandering these divine gifts in the pursuit of avarice.

The mentality that "what I earn is due to my own strength and abilities, and therefore, I am entitled to spend it as I wish"

pervades the human heart. This mindset fosters a sense of self-sufficiency and arrogance, creating a barrier between the individual and the recognition of divine sovereignty. As this attitude of defiance grows, it severs the individual's connection to Allah, causing them to mirror the arrogance of figures like Qarun, who were consumed by their wealth. Such individuals, in their obsession with wealth, forget that their prosperity is ultimately a gift from Allah, and that it carries with it the moral responsibility to serve the needs of His creation.

In contrast, the Qur'an repeatedly encourages believers to cultivate a sense of detachment from material wealth and to view it as a divine trust. It urges them to spend in the way of Allah, thereby expressing gratitude for His blessings and acknowledging that all provisions are granted by Him. This directive is evident in the Qur'anic verse:

*"You will never attain righteousness until you spend of what you love."*  
(Aal-e-Imran 92)

This command not only emphasizes the importance of charity but also highlights that true generosity entails giving from that which is most cherished, thus purifying one's attachment to worldly possessions.



The scope of charity is further expanded in the Qur'anic injunction:

*"O Prophet! They ask you what they should spend. Say: 'Whatever you can spare beyond your needs.'" (Al-Baqarah 219)*

This teaching underscore the principle that charity is not merely a token gesture but an ongoing obligation to serve the welfare of others, especially the most vulnerable members of society. The act of giving should begin with one's own family and relatives, extending outward to encompass the broader community. Through this process, the wealth that was once hoarded in self-interest becomes a means for social solidarity and collective well-being.

It is essential to remember that any act of charity or almsgiving should be performed purely for the sake of Allah, with no expectation of personal gain, recognition, or fame. The ultimate goal of such acts is to seek the pleasure of Allah alone, to purify one's wealth and soul, and to fulfill the divine mandate to care for His creation. Thus, charity becomes not only a social duty but also a spiritual act of worship that strengthens the individual's connection to the Divine.

Assisting those in need should be done in a discreet manner, so as not to foster arrogance or pride in the giver, nor to damage

the recipient's dignity. One must never boast or display an air of superiority when offering aid, nor seek public recognition for one's charitable actions. The Qur'an clearly directs: *"O believers! Do not invalidate your charity by reminders of your generosity or by injury (to the recipient)." (Al-Baqarah 264)* If anyone approaches you for assistance, refrain from scolding or rebuking them. If you are unable to provide, offer a polite and gentle refusal with respect. The Qur'an admonishes: *"And do not rebuke the one who asks of you."* (Ad-Duha 10)

The Prophet Muhammad (P.B.U.H.), the epitome of human perfection, excelled in generosity, charity, and support for the needy. His companions testify that they had never witnessed anyone more generous than him. The manner in which he led by example fostered a society where individuals were eager to spend their wealth in the path of Allah. The Prophet (P.B.U.H.) was renowned for ensuring that no one left his door empty-handed. On occasions when he had no means to provide, he would borrow from others to meet the needs of those who sought his assistance.

Even before his prophethood, the Prophet (P.B.U.H.) was known for caring for orphans, widows, and the poor. Upon the first revelation of divine guidance, when the Prophet (P.B.U.H.)

was troubled by the experience, it was his wife, Khadijah (R.A.), who reassured him with the words: *"Do not worry. Allah will not forsake you. You have been the guardian of orphans and the protector of widows."* History attests that when the Prophet (P.B.U.H.) married the wealthy Khadijah (R.A.), she donated all her wealth for the sake of Allah's cause.

The legacy of the Prophetic example was also reflected within his household, with his family members continuing this tradition of generosity. Allah commands them, as He does for all believers:

*"They give preference over themselves, even though they are in need."*  
(*Al-Hashr* 9)

The Prophet (P.B.U.H.) continuously emphasized the importance of using wealth in the way of Allah. He remarked: *"The son of Adam says: 'My wealth, my wealth!' But your wealth is only that which you have spent in charity, what you eat has perished, and what you wear has worn out."* On another occasion, he stated: *"O son of Adam! Giving is better for you, while keeping to yourself is worse for you."*

Thus, the Prophet (P.B.U.H.) taught that the true wealth of a

person lies not in accumulation, but in giving, as that which is given in charity remains eternal in the sight of Allah.

In the light of the teachings of the Prophet Muhammad (P.B.U.H.), the utilization of wealth is not solely for individual benefit but must be directed towards the well-being of the broader community. This responsibility is essential in fostering both personal spiritual growth and societal harmony. The Prophet (P.B.U.H.) unequivocally expressed his disapproval of the excessive accumulation of wealth and emphasized its proper use in aiding those in need. His actions and sayings establish that wealth must circulate within the society to alleviate the economic disparities and fulfill the needs of the underprivileged.

As narrated by Abu Sa'id al-Khudri (R.A.), the Prophet (P.B.U.H.) instructed his followers to redistribute surplus wealth:

*"Whoever has excess camels for transportation, let him give it to one who lacks them. Whoever possesses surplus provisions for the journey, let him give it to one who is in need."*

Abu Sa'id (R.A.) further reports that the Prophet (P.B.U.H.) expanded on this notion, including various forms of wealth, making it clear that no individual had a legitimate claim to hold

onto wealth in excess of their needs while others lacked basic necessities.

The significance of this teaching is profound: it not only calls for an ethical approach to wealth but also promotes a model of social responsibility and economic equity. The Prophet (P.B.U.H.) instructed that wealth should serve the collective good, and through its distribution, societal imbalance could be addressed. This directive lays a foundation for a just economic order where the wealthy are reminded of their duty to assist the less fortunate, and the well-being of the community is prioritized over individual accumulation.

Thus, the Sunnah of the Prophet (P.B.U.H.) underscores the moral imperative to manage wealth judiciously, ensuring it contributes to the flourishing of both the individual and the collective, while discouraging the hoarding of resources that could otherwise alleviate the suffering of the needy.

## Sweet Home

The real place to evaluate one's good behavior, courtesy, and commiseration is your home, where you love your family members and like your dominance prevails over them too for their proper guidance and discipline. The man reveals the hidden facets of his life in the comfort of his home, a setting far removed from formality. Indeed, a person who deals amicably with his family members, giving everyone their due position, is truly lenient and courteous.

Hazrat Ayeshah (R.A.) says:

*"During the lifetime of the Prophet (P.B.U.H.), I was playing with my friends." when the Prophet was to arrive. They all hide themselves. The prophet was tracing out each of them and was dispatching them to play with me."*

While the Prophet (P.B.U.H.) was actively involved in religious propagation outside his home, he also promptly performed his duties there. The Holy Quran addresses his modest wives:

*"Remember the Divine verses and wisdom recited in your homes."*

Allah has guided the believer through His Prophet (P.B.U.H.) as follows

*"And enjoin prayer on your family and be steadfast therein."*

The Prophet (P.B.U.H.) also said:

*"When a man awakens his wife in midnight and both of them offer two rakah prayers together, both of them are enlisted in those who remember Allah."*

## Witnessing the Unseen (Ghayb al-Shuhud)

In the spiritual realm, the night holds a distinguished role as a conduit for witnessing the unseen. Allah, the Almighty, has instructed His beloved Prophet Muhammad (P.B.U.H.):

"O my beloved, rise during the night to recite the Qur'an."

This command highlights the significance of nocturnal devotion in facilitating a deeper connection with the Divine.

*"Blessed is He who took His servant on a journey by night from the Masjid al-Haram to the Masjid al-Aqsa." (Al-Isra 1)*

This refers to the miraculous Isra and Mi'raj, underscoring the elevated spiritual status of the night in accessing profound revelations.

*"We appointed for Musa (Moses) thirty nights of fasting, and he completed it in forty nights." (Al-A'raf 142)*

This reference further emphasizes the sanctity of the night in the realm of divine testing and revelation.

*"We sent it down on the Night of Decree (Laylat al-Qadr), and the Night of Decree is better than a thousand months. In it, the angels*



*and the Spirit descend by the permission of their Lord for every matter." (Al Baqra 3)*

The Night of Decree, highlighted as being of unparalleled significance, is a time when the unseen realms manifest more directly through divine revelation and the descent of angels.

To forge a steadfast relationship with Allah, it is paramount to engage in worship during the final part of the night, dedicating oneself to spiritual reflection and devotion (muraqabah). This practice is one of the defining characteristics of Allah's chosen servants, who rise in the night to prostrate before their Creator, seeking forgiveness for their misdeeds.

The night awakens the heart with serenity, allowing one to receive divine inspirations and revelations. As the Prophet Muhammad (P.B.U.H.) stated, "There is nothing left of prophecy except glad tidings." When questioned, "What is meant by glad tidings, O Messenger of Allah?" He replied, "A true and good dream."

An instance of such spiritual devotion is illustrated by Hazrat Muhammad Ali Mongeri (R.A.), who once asked Hazrat Maulana Fazal-ur-Rahman Ganj Murad Abadi (R.A.) for a salawat (blessing) that would facilitate the vision of the Prophet

Muhammad (P.B.U.H.). After careful reflection, Hazrat Maulana suggested a salawat, stating that Hazrat Syed Hassan (R.A.) had been blessed with the vision of the Prophet through this supplication:

*(O Allah, send blessings upon Muhammad (P.B.U.H) and his family, as many as there are things known to You.)*

The Prophet Muhammad (P.B.U.H.), the true guide and mercy to the worlds, stated:

**"Whoever saw me in a dream, indeed, saw me, for Satan cannot take my form."**

This statement reaffirms the sacred and tangible nature of such dreams. Allah and His angels continually invoke blessings upon the noble Prophet. Believers are also urged to send blessings and peace upon the Prophet (P.B.U.H.) as a means of establishing a deeper connection with the Divine and the Prophet himself.

## Rights to the People

On the Day of Judgment, Allah the Almighty will address the children of Adam, saying: “O son of Adam! I was ill, but you did not visit Me.”

The devotee will respond, “O Lord of the Universe! You are the Sovereign of all creation, how could I visit You?” Allah will reply, “Such and such of My servant was ill, and you did not visit him. Had you visited him, you would have found Me.”

The Messenger of Allah (P.U.H.B.), the first light and the esteemed Prophet, stated:

A Muslim has six essential rights over another Muslim. The people inquired, “O Messenger of Allah, what are these rights?”

The Prophet (P.U.H.B.) replied: “When you meet your Muslim brother, greet him with peace. When he invites you, accept his invitation. When he seeks your counsel, offer him sincere and beneficial advice. When he sneezes and says 'Alhamdulillah',

respond by saying ‘Yarhamuk Allah’. When he falls ill, visit him. And when he passes away, accompany his funeral.”

Hazrat Aisha bint Sa'ad (may Allah be pleased with her) relates: “My father narrated that he fell severely ill in Makkah. The Noble Prophet (P.U.H.B.) visited him. He asked, ‘O Messenger of Allah, I possess considerable wealth and I have only one daughter. Should I bequeath two-thirds of my wealth and leave one-third for my daughter?’

The Prophet (P.U.H.B.) replied, ‘No.’

He then asked, ‘Should I bequeath half of my wealth and leave the other half for my daughter?’ The Prophet (P.U.H.B.) answered, ‘No.’

Finally, he asked, ‘O Messenger of Allah, should I bequeath one-third?’ The Prophet (P.U.H.B.) affirmed, ‘Yes, one-third is permissible, and even one-third is a substantial amount.’ Afterward, the Prophet (P.U.H.B.) placed his blessed hand upon my father’s forehead, then on his face and stomach, and supplicated, saying: ‘O Allah, grant Sa’d healing and complete his migration.’ From that moment, whenever I recall this, I still feel the coolness of the Prophet’s (P.U.H.B.) blessed hand on my heart.”

The Noble Prophet Muhammad (P.U.H.B.), as the ultimate guide and teacher of humanity, eloquently conveyed the significance of the rights of Allah's devotees, emphasizing the moral and spiritual obligations owed to one another within the Muslim community.

On the Day of Judgment, Allah the Almighty will declare:

“O son of Adam! I was ill, yet you did not visit Me.”

The devotee will respond: “O Lord of the worlds, how could I visit You, when You are the Sovereign of all creation?”

Allah will reply: “Were you unaware that such and such of My devotee was ill, yet you did not visit him? Had you visited him, you would have found Me.”

Allah will then say: “O son of Adam! I asked you for food, but you did not offer it to Me.”

The devotee will respond: “O Lord, how could I feed You, when You are the Sustainer of all that exists?”

Allah will reply: “Did you not know that such and such of My devotee asked you for food, but you did not provide it? Had you fed him, you would have found Me.”

Allah will further declare: “O son of Adam! I asked you for water, but you did not give Me water.”

The devotee will respond: “O Lord, how could I provide You with water, when You are the Lord of all the worlds?” Allah will reply: “Were you unaware that such and such of My devotee asked you for water, yet you did not give it to him? Had you given him water, you would have found Me.”

Concerning the rights of Allah’s devotees, any neglect in fulfilling these rights may be pardoned by Allah, as He is Self-Sufficient. However, violating the rights of others and causing them harm, whether by unjust actions or denial of their rightful entitlements, renders one unworthy of salvation. This principle is illustrated in the following Hadith, where the Prophet Muhammad (P.U.H.B.) addressed his companions:

“Do you know who the truly destitute person is?”

The companions responded: “O Messenger of Allah, the destitute among us is one who has neither wealth nor possessions.”

The Prophet (P.U.H.B.) clarified: “In My Ummah, the destitute on the Day of Judgment will be the one who arrives with prayers, fasting, and charity, yet he will have harmed others by slandering them, accusing them of immorality, wrongfully taking their property, shedding their blood, or striking them. His good deeds

will be distributed to those he wronged, and when his good deeds are depleted, the sins of those he transgressed against will be placed upon him. He will then be cast into Hell.”

This narration underscores the gravity of interpersonal obligations in Islam and the essential nature of upholding the rights of others, as neglecting them leads to severe spiritual consequences.

## The Darvesh Freind

There is the self, and there is our companion. This companion is the embodiment of sincerity, humility, and neediness. In their heart burns the flame of love, and it is through this flame that we feel its warmth. When we find ourselves in solitude, the thought of this companion introduces us to an array of sweet delights. In moments of illness, the care and comfort provided by this companion compels us to endure. When, by divine will, we fall into distress, it is the self-sacrifice of this companion that liberates us from our affliction. When someone speaks ill of this companion, we experience a pain so profound that it disrupts the very foundation of our being. In essence, while one may forgive and move on when harmed by another, the harm done to a sincere and selfless companion is intolerable to any soul that comprehends the depth of sincerity.

The hearts of the friends of Allah, the saints, are the luminous beacons of guidance, sincerity, selflessness, love, and devotion. These individuals are the beloved of Allah and His Messenger (P.U.H.B.), and Allah holds them dear. As the Prophet



(P.U.H.B.) stated, "The enemy of Allah's friends is the enemy of Allah and His Messenger." Furthermore, he declared, "Whoever harbors enmity against a friend of Allah has indeed declared war against Allah Himself."

It is acknowledged that Allah loves His chosen servants—those who are humble, unheralded, and hidden from the sight of others. They remain unnoticed and unspoken of, not called to the forefront, nor seated in positions of prominence. Yet, their hearts shine with the light of divine guidance.

The Prophet (P.U.H.B.) further elucidated this by saying: "Seek Me among My poor, for through them, you attain sustenance and victory." In other words, the poor are My friends, and I dwell among them. It is through their presence that you receive both sustenance and divine assistance.

On one occasion, a group of prominent figures among the Arab elite approached the Prophet (P.U.H.B.) and said: "We wish to visit you, but these destitute companions of yours, the inhabitants of Şuffa, are always in your company. If we could be granted some separation, we would seek your religious counsel in private." Allah, the All-Knowing and All-Wise, immediately

responded to their thoughts: "O Muhammad (P.U.H.B.), do not dismiss those who invoke their Lord in the morning and evening, desiring only His Face. You are not accountable for their actions, nor are they accountable for yours. If you turn them away, you would be among the unjust."

It is essential to understand that had these humble companions been removed, even briefly, the influential leaders of the Arabs might have accepted Islam. However, Allah's pride and dignity could not permit the degradation of His beloved servants for worldly gain.

## The Ineffectual Preacher

Whomsoever God bestows His grace upon, He bestows a deep understanding and profound insight into His religion. Indeed, the true comprehension of faith, with its concealed and manifest wisdom, serves as the wellspring of all virtue, knowledge, and success. A person deprived of this blessing finds a lack of equilibrium and consistency in their life. Such an individual falls prey to a state of imbalance in every sphere and every action.

Until one has firmly established oneself upon the straight path, one cannot exert influence over others. It is imperative to first fully immerse oneself in the teachings of Islam. Before presenting any notion to the world, one must first embody its most virtuous manifestation. Before imparting guidance and offering counsel to others, one must translate this message into practical manifestation. That which one seeks from others must first be demonstrated through one's own actions.

The perennial miracle of the true religion lies in the fact that it is an authentic manifestation of its own invitation. Whatever it proclaims is witnessed in its actions and character. The virtues it holds for humanity, those very virtues it ardently pursues.

Establish an environment through your speech, your writings, your personal life, familial relationships, marital conduct, social interactions, and spiritual experiences that serves as a beacon of light for others. Let those who have yet to find peace be drawn to the example of your life, entering in throngs to embrace this path. A society formed upon integrity of character, mental serenity, and spiritual values fosters a community superior in nature. A system structured around balanced values, underpinned by justice and fairness, births a civilization wherein its inhabitants, revered by angels, govern the cosmic dominions as vicegerents upon the earth.

It must be remembered that those who neglect their own spiritual refinement, while engaging in the discourse of guiding others, resemble the person who, unaware of the burning of their own home, frantically seeks to douse the flames of others' ablaze houses.

Reflect on this: such individuals will fail in both the temporal and eternal realms. It is grievous to God for those who call others to virtuous conduct while failing to practice that conduct themselves. It is a matter profoundly displeasing to the Almighty that those who preach be void of action, and that those who

invite others to a course of action neglect to embody it themselves.

The Prophet (P.U.H.B.) cautioned such ineffective preachers with the gravest of consequences, warning them of an impending and severe retribution.

## The Eid

*"Allāhu Akbar, Allāhu Akbar, Lā Ilāha Illā Allāh, wa Allāhu Akbar, Allāhu Akbar, wa Lillāh il-Ḥamd"*

Following the Hijrah, upon the arrival of the Messenger of Allah (P.U.H.B.) in Madinah, the inhabitants of Madinah observed two days of festivity. The Messenger of Allah (P.U.H.B.) inquired, "What are these two days?"

The people of Madinah responded, "O Messenger of Allah! In the time of ignorance, we used to engage in games and festivities on these days."

The Prophet (P.U.H.B.) remarked, "O people of Yathrib! Allah has granted you, in place of these two days, much more exalted days: Eid al-Fitr and Eid al-Adha." He further stated, "On the day of Eid, the angels await along the paths to the prayer grounds, proclaiming:

'O assembly of Muslims, proceed towards your Generous Lord, who bestows goodness and rewards. You were commanded to engage in worship throughout the night, and you complied. You

were commanded to fast, and you observed the fast. Now proceed and receive your reward."

Once the worshippers complete the Eid prayer, the angels announce:

"Be informed! Your Lord has granted you your reward, and you return home successful."

Eid al-Fitr is the day of celebrating the success of a noble and divine endeavor. Through the grace of Allah, and in the merit of His beloved Prophet (P.U.H.B.), He has granted us on the first of Shawwal, the unending and infinite joys and blessings of both this world and the hereafter, in contrast to previous nations that were destroyed in this very month for their disobedience.

It is narrated from Hazrat Ali (R.A.) that on the first of Shawwal, nations were destroyed. On this day, the people of Lot were punished, and it too was the first of Shawwal. Pharaoh and his army drowned in the sea on a Tuesday, which was also the first of Shawwal. The people of 'Āad were destroyed on a Wednesday, also the first of Shawwal. The people of Ṣāliḥ were punished on a Thursday, and this was also Shawwal.

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On Eid al-Fitr, early in the morning, the Muslims were preparing for their sacred occasion. A sense of joy and celebration pervaded Madinah. As the time for the Eid prayer drew near, the elderly and the young, clad in their finest attire, made their way towards the Eidgah (prayer grounds).

\*The children were playing in the field of the Eidgah near their elders, and the atmosphere was filled with the fragrance of fine clothes, scented handkerchiefs, and the delightful, uplifting sounds of children. As the Eid prayer concluded, the boys, full of joy, began running back to their homes. Meanwhile, the Prophet Muhammad (P.B.U.H.) intended to return and noticed a frail, impoverished boy in one corner of the field, dressed in tattered clothing and weeping. The Prophet (P.B.U.H.) approached the boy immediately, placed his hand affectionately on the boy's head, and asked, "My child, why are you crying?"

The boy, in anger, shrugged off the Prophet's hand and replied, "For the sake of God, leave me alone."

The Prophet (P.B.U.H.) gently ran his fingers through the boy's hair and said, "But, my child, tell me, what has happened to you?"



The boy, hiding his head between his knees and sobbing, said, "In one of the battles of the Messenger of Islam, my father was martyred, my mother remarried, and her new husband cast me out of the house. My property was taken from me. Today, all the children are playing joyously in their new clothes, but I have nothing to eat, no clothes to wear, and no shelter to protect me."

Upon hearing the boy's tragic story, tears welled up in the eyes of the Prophet (P.B.U.H.), but he smiled and said, "If I become your father, and Aisha (R.A.) becomes your mother, and Fatima (R.A.) your sister, would you be happy?"

The boy immediately nodded in affirmation. The Prophet (P.B.U.H.) then took the boy to his house, called for Aisha (R.A.), and said,

"Look, this is your son."

Aisha (R.A.) bathed the boy, clothed him in new garments, and fed him. Then she said, "My child, go out now and play with the other children, but return home shortly afterward."

## The Spirit of Compassion and Desire

The Qur'an categorically mandates intellectual engagement and research (curiosity and investigation) as an essential responsibility for every Muslim. It is incumbent upon every intellectually discerning individual to comprehend the laws governing the cosmos, as these constitute divine signs from Allah. Contemplating these signs leads the thoughtful believer to affirm the Oneness of Allah. The following prophetic sayings emphasize the importance of seeking knowledge:

1. "Seek wisdom wherever it may be found."
2. "Wisdom is the lost possession of the believer; wherever he finds it, he should take it."
3. "An hour of reflection is superior to sixty years of worship."
4. "The pursuit of knowledge is the most exalted form of worship."
5. "Knowledge is the lifeblood of Islam, and its very foundation."

6. "It is obligatory for every Muslim, male and female, to seek knowledge, even if it requires traveling to China. Those who seek the benefits of this world should acquire knowledge, and those seeking the rewards of the Hereafter should also acquire knowledge."

The guidance of Prophet Muhammad (P.B.U.H.) in promoting knowledge profoundly shaped his followers. They pursued knowledge with unwavering enthusiasm, commitment, and a sense of purpose, considering it integral to both their spiritual and worldly lives. The merit of acquiring knowledge rendered them leaders in various domains, marking their civilization as a beacon of intellectual advancement. Muslims did not base their scientific endeavors on mere conjecture or assumptions but grounded them in empirical observation, experimentation, and rational analysis, thus making significant contributions to diverse fields of inquiry. During this period, Muslims produced some of the most celebrated scholars and scientists in history, including Jabir ibn Hayyan, Al-Farabi, Ibn Sina (Avicenna), Al-Khwarizmi, Omar Khayyam, Nasir al-Din al-Tusi, Abu al-Hasan, Ibn Muhammad Qazwini, Al-Razi, Al-Biruni, Ibn Khaldun, and Imam Ghazali, among others. Their rigorous

work and groundbreaking research led to extraordinary advancements in scientific knowledge and intellectual thought. This intellectual flourishing occurred at a time when Europe was still largely entrenched in superstitions and ignorance. It was these Muslim scholars who pioneered numerous discoveries, including the compass, gunpowder, and paper. Furthermore, it was they who made the first attempts at human flight, and they were also the innovators who transformed glass from stone. The invention of the telescope and the windmill occurred. Additionally, raised characters for the blind, known as Braille, were developed. The development of algebra is also attributed to the Arabs, who made invaluable contributions to the Greek sciences of Geometry and Trigonometry. They meticulously compiled comprehensive star catalogs and constructed precise celestial maps. By measuring a single degree of the Earth's surface, they were able to calculate the total circumference of the Earth with remarkable accuracy. Additionally, they innovated various forms of water clocks and the pendulum, thereby establishing a method for precise timekeeping. The Arabs also pioneered the invention of the printing press and revolutionized the field of Medicine, leaving a lasting impact on scientific progress.

The teachings of the Prophet Muhammad (P.U.H.B.) fundamentally reshaped the intellectual landscape of the Arab world, deeply embedding the value of knowledge into the collective psyche. The Arab Muslim civilization, adhering closely to the Prophet's (P.U.H.B.) exhortations, regarded wisdom and scientific inquiry as integral to both their spiritual and socio-cultural identities. They approached knowledge as a means of refining their understanding of the world, viewing intellectual pursuit not merely as an academic exercise, but as an essential element of their devotion and service to Allah. In accordance with the prophetic guidance, Muslim scholars became avid seekers of knowledge, transcending geographical and cultural boundaries. They sought wisdom from all available sources, recognizing that learning, regardless of origin, was a form of divine revelation. This intellectual openness and pursuit of wisdom birthed numerous groundbreaking contributions across a wide spectrum of scientific fields. Remarkably, these contributions did not stand in opposition to Islamic principles, but were instead integrated into the broader framework of Islamic thought, maintaining harmony between faith and reason. The intellectual legacy of Muslim scholars has had a profound and enduring impact, influencing not only the Muslim

world but also reaching far beyond. The scientific discoveries and philosophical treatises of Muslim thinkers played a pivotal role in shaping the course of intellectual development in Europe. It was through the transmission of knowledge from the Islamic world that universities in Paris, Oxford, Italy, and broader Western Europe emerged as intellectual centers.

When an impartial scholar engages in deep contemplation regarding the genesis of the universe and its underlying mysteries, correlating this reflection with the insights provided by the Qur'an, a singular, indisputable conclusion emerges: science is an intrinsic faculty of humanity. Indeed, when the scholar establishes the true nature of science, it becomes apparent that science functions as an unequivocal conduit to unravel the essence of creation, mastery, life, death, and their respective mysteries. The Qur'an, in its sacred text, elucidates that Allah, the Almighty, entrusted Adam with vicegerency and endowed him with the knowledge of all names. The concept of vicegerency, as referenced in this context, pertains to the exercise of Allah's divine prerogatives. The discourse surrounding the utilization of such powers arises only when one is well-versed in the rules, regulations, and principles that govern their application. To equip Adam with this understanding, Allah

imparted to him the knowledge of the names, which signifies the teaching of the science of the subjugation of the cosmos, thereby enabling Adam to wield authority over it through this specific body of knowledge.

From a scholarly standpoint, the study of science is, fundamentally, the study of nature and the cosmos. The overarching aim of science is to decipher the creation, composition, and proportionalities of the elements that constitute the universe, all of which adhere to a predetermined order. This motion, governed by divine laws, is the very force that sustains existence. Scientifically, the mission of science is the conquest of the forces within the universe and the efficient utilization of the treasures that lie within the earth and the heavens. Allah, in the Qur'an, reveals that He has sent down iron, laden with innumerable benefits for mankind. Upon reflection of the properties of iron, it is evident that in contemporary scientific innovations, iron is an indispensable element, integral to the construction of rail tracks, airplanes, wireless communication systems, and various other technological advancements. As per the divine assertion, iron serves as a means of countless benefits for humanity.

Contemplating the course of human history, from the time of Adam to the present, it becomes increasingly clear that every aspect of human endeavor is, in essence, a manifestation of scientific processes. It is through this scientific process, encompassing research and development, that humanity's needs are met. Every profession, industry, craft, architectural feat, and machine emerges as a product of scientific innovation.

The study of the Qur'an reveals that practical science has reached humanity through key figures in history. For instance, agriculture was introduced through Prophet Adam, shipbuilding through Prophet Noah, metallurgy and craftsmanship through Prophet David, medicine through Prophet Jesus, and wireless communication through Prophet Solomon.

At one point, Europe was devoid of knowledge, engulfed in ignorance and darkness. However, the Muslims, adhering to the teachings of the final Prophet, peace be upon him, became a distinguished and intellectually advanced nation. As they distanced themselves from the guidance, reflection, and scientific research and development (R&D) that were central to the Prophet's teachings, they gradually descended into ignorance and darkness, both individually and collectively. In contrast,



those nations that made the pursuit of knowledge and scientific advancement a priority experienced elevation and prosperity. This is in accordance with the divine law: "Allah does not change the condition of a people unless they change what is within themselves."

It is crucial that we move beyond the ranks of ungrateful and misguided descendants to become virtuous and prosperous individuals, inheriting the intellectual and scientific legacy of our predecessors. Only then can we emerge from the metaphorical darkness into enlightenment. As the Prophet, peace be upon him, declared, "An hour of contemplation is superior to sixty years of worship," and "The pursuit of knowledge is obligatory upon every Muslim, male and female." Hence, we must seek knowledge, even if it requires traveling to the farthest corners of the earth.

## The Fear of Death

The manifestation of fear and submission to the enemies' machinations, coupled with the disintegration of national dignity and self-respect, epitomizes an inferiority complex and self-debasement. It is crucial to trace the underlying weakness that permitted adversaries to exploit the opportunity to inflict harm and diminish the collective identity of the nation. The Prophet Muhammad (P.B.U.H.) identified two principal factors contributing to this vulnerability:

1. The love for worldly possessions among Muslims.
2. An overwhelming fear of death.

A Muslim, in the truest sense, remains steadfast in his commitment to truth, regardless of the severity of circumstances. Even in the face of adversity, he does not falter in supporting the truth. Confronted by the prospect of death, the true believer faces it with serenity and welcomes martyrdom with enthusiasm and resolve.

This collective ailment, which breeds fear and anxiety within society, demands an ongoing struggle to eliminate the factors that render the nation helpless before foreign dominance.

Hazrat Abdullah ibn Abbas (R.A.) expounded that when treason becomes rampant within a nation, Allah instills fear into the hearts of its people. A society that embraces dishonesty, fraud, and corruption will inevitably face the consequences of famine. Similarly, communities that uphold unjust decisions will inevitably experience bloodshed. A nation that breaches its covenant and engages in betrayal will ultimately fall under the sway of its enemies.

When fear and terror become all-consuming, it is essential to engage in both self-reform and supplication for divine intervention. The Prophet Muhammad (P.B.U.H.) taught that, for those plagued by terror, the following prayer should be recited to achieve inner peace:

A companion once approached the Prophet (P.B.U.H.), stating, "O Messenger of Allah, I am overwhelmed by terror." The Prophet (P.B.U.H.) instructed him to recite the following supplication, and through its recitation, the fear was alleviated:

*"Subḥānal-Malikil-Quddūs, Rabbil-Malā'ikati wal-Rūḥ, Jallat as-Samāwāt wal-Ard bil-'Izzati wal-Jabarūt."*

Translation: "Glory be to Allah, the Sovereign, the Most Sacred, Lord of the Angels and the Spirit. Your dominion and majesty envelop the heavens and the earth."

In the event that a region finds itself ensnared by enemy forces, this prayer should be recited after each obligatory prayer:

*"Allāhumma ṣṭur ʿawārātina wa āmin rūʿātina."*

Translation: "O Allah! Shield our honor and dignity, and grant us safety from fear and terror."

## Group of Angels

In the divine act of creation, Allah, the Almighty and Transcendent, bestowed upon Hazrat Adam (A.S.) the honor of being the first human being. As part of this primordial event, Allah commanded Hazrat Adam (A.S.) to approach a congregation of angels and offer them a salutation of peace. Allah instructed Adam to greet them with the words: "As-salāmu ‘alaykum" (Peace be upon you), and to attentively listen to their response, for it contained a profound prayer that would serve both him and his progeny. Upon following Allah's command, Hazrat Adam (A.S.) approached the assembly of angels and greeted them with the prescribed salutation. The angels, in turn, responded with the expanded invocation: "As-salāmu ‘alaykum wa raḥmatullāhi wa barakātuh" (Peace be upon you, and the mercy and blessings of Allah). This expansion of the greeting is significant, as it denotes not only peace but also the divine mercy and blessings, which encapsulate the essential qualities of Allah's grace.

The importance of this salutation is underscored within the Quran, where the angels, upon receiving the soul of the

righteous believer at the time of death, echo this greeting: "Thus, Allah rewards the righteous. When the angels take their souls, they say, 'Peace be upon you. Enter Paradise as a reward for what you used to do.'" (An-Nahl 31-32). This verse reflects the spiritual state of purity and sanctity, wherein the righteous are greeted by celestial beings with divine peace as they transition into the afterlife.

Moreover, the Quran further elucidates the role of the angels in facilitating the entry of the righteous into Paradise. As these individuals approach the gates of Heaven, the gatekeepers, representatives of divine mercy, will greet them with the words: "And those who lived a life of purity and obedience will be directed in groups towards Paradise. When they arrive, its gates will be open, and its keepers will greet them with the words, *'Peace be upon you. You have led a good life. Enter to dwell therein forever.'*" (Az-Zumar 73).

This greeting is not merely a verbal exchange, but a reflection of the eternal peace, tranquility, and contentment that await those who have led lives of piety and steadfastness.

As the righteous ascend into Paradise, the angels will continue to offer their salutations at every threshold, imparting the words:

"Peace be upon you. This is the reward for your patience and steadfastness. What an excellent place to settle in!" This salutation, encompassing both peace and divine approval, highlights the intimate relationship between the righteous soul and the celestial realm. Furthermore, the mutual exchanges of peace among the inhabitants of Paradise further reinforce the divine order of harmony, mutual respect, and spiritual fulfillment. The Quran illustrates this with the words: "There, they will speak in unity, declaring 'Glory be to You, O Allah!' Their mutual greeting will be 'Salām' (Peace)."

In examining the broader implications of this salutation, one must recognize the universal brotherhood of humanity. Every human being, regardless of race, ethnicity, or nationality, is a brother or sister, as all are descendants of Hazrat Adam (A.S.) and Hawwa (A.S.). This shared ancestry carries with it a profound ethical obligation to extend the invitation of truth and mutual respect to all. The Quranic and prophetic teachings encourage Muslims to approach every individual, regardless of background, with the greeting of peace, as a reflection of divine compassion and solidarity with all of humankind.

The greeting of peace, "As-salāmu ‘alaykum," serves not only as a formal salutation but as a profound spiritual act that invokes

Allah's protection, mercy, and blessings upon the recipient. It is a declaration of goodwill and a prayer for the well-being of both the body and the soul. In this context, the greeting fosters an atmosphere of harmony and unity, cultivating peace both in the immediate interaction and in the broader social fabric. When one greets another with "As-salāmu 'alaykum," it is an expression of heartfelt affection, protection, and a prayer for divine guidance.

The Prophet Muhammad (P.B.U.H.) emphasized the ethical and social significance of the greeting of peace, teaching that its practice strengthens the bonds of love and mutual respect: "You will not enter Paradise until you believe, and you will not believe until you love one another. Spread peace amongst yourselves." This directive highlights that peace is both a spiritual act and a social one, essential for fostering unity and brotherhood within the Muslim community. The act of greeting with peace, therefore, is not merely a formal gesture but a practice rooted in the cultivation of love, kindness, and solidarity.

In the context of inter-human relations, the Prophet (P.B.U.H.) taught that when one greets another with "As-salāmu 'alaykum," it signifies a deep, personal prayer for the other's well-being. It is a declaration of sincerity, wherein the greeter prays for the



safety, protection, and prosperity of the recipient, both in this world and in the Hereafter. Such a greeting, imbued with divine intentions, fosters peace in the hearts of the individuals involved and contributes to the overall harmony of the society.

The Prophet (P.B.U.H.) further expounded on the profound significance of the salutation of peace by stating: "Peace is one of Allah's names, which He has revealed to the earth. Therefore, spread peace among yourselves." This statement encapsulates the sacredness of the greeting of peace, as it is not merely a social convention but an embodiment of one of the divine attributes of Allah. Thus, the act of spreading peace is a reflection of Allah's own attributes and is a means by which individuals may draw closer to the divine presence.

In conclusion, the greeting of peace, "As-salāmu 'alaykum," is not only a ritualistic or social practice but a profound spiritual act with far-reaching implications. It serves as a means of invoking divine mercy, fostering unity, and cultivating an environment of peace, love, and mutual respect among all people.

## The Moderation

Historically, two fundamental approaches have prevailed in the dissemination of religious teachings. The first involves engaging the intellectual capacity of the recipient by conversing with them in a manner that aligns with their cognitive abilities and emotional state, employing moral integrity to foster their alignment with the message. The communicator is required to empathize with their concerns, offering practical solutions to their difficulties, as though the challenges of the other were one's own. The second approach entails utilizing written and oral forms of communication to extend one's message. The contemporary era is characterized by the primacy of written and spoken expression; geographical distances have diminished, and the expansive earth has contracted into a single globe. The distance between America and Karachi, from an auditory perspective, is now less than the span of a single room. It has become routine to convey messages from Karachi to London or America with ease. Similarly, written content circulates globally in real time. A text published in the United States or any other

remote location is absorbed in Karachi or Islamabad as though it were composed locally. The power of written expression lies in its ability to leave a lasting impression on its audience, instilling seeds of reflection and comprehension that eventually grow into profound understanding.

In both written and oral communication, it is imperative to adopt the principle of moderation. The structure and tone of one's discourse should foster a sense of connection, evoking affection and consideration in the audience. Fear, when excessively emphasized, can lead to despair, causing individuals to perceive Allah's mercy as unattainable, rendering the pursuit of self-reformation and salvation as formidable, if not insurmountable. Therefore, the language employed should be imbued with hope, highlighting the love of God and fostering a sense of reverence, enabling individuals to accept divine mercy with respect and dignity. Hazrat Ali (R.A.) elucidated this approach by stating:

“The most accomplished scholar is one who invites others towards Allah in such a manner that they do not despair of His

mercy, while simultaneously preventing them from becoming complacent about their disobedience to Him.”

In the context of religious invitation and the dissemination of spiritual knowledge, one should engage in modest action but remain consistent in its practice. Encouraging individuals to tap into their spiritual faculties and face the inevitable challenges along this path with composure and grace is vital. As the Prophet Muhammad (P.B.U.H.) wisely stated:

“The most virtuous deed is that which is consistently performed, even if it is minimal in its scope.”

## Success in the Mission

This incident occurred during a time when the Prophet (P.B.U.H.) and his loyal companions were enduring immense persecution. Hazrat Khabbab (R.A.) recounts:

"The Prophet (P.B.U.H.) was resting under the shade of the Kaaba, with a cloth placed beneath His head. We approached Him, presenting our complaints: 'O Messenger of Allah, do you not pray to Allah for our assistance? Do you not ask for the end of this oppression?'"

In response, the Prophet (P.B.U.H.) stated:

"Before you, there were people who endured much greater hardships. Some were placed in pits, and saws were used to sever their bodies. Others were subjected to iron combs driven through their flesh, penetrating their bones and sinews. Despite this, they did not forsake their faith. By Allah, this religion will ultimately prevail, and a time will come when a rider will travel from Yemen's capital, Sana'a, to Hadramaut, fearing nothing but Allah. However, you are hasty in your demands."

In any undertaking, trials are an essential element for success. Without undergoing testing, the completion of a mission or goal remains unachievable. Whether the objective is broad in scope or deeply personal, trials are inherent in the journey. Every task

requires one to progress through various stages, each of which functions as a trial. Success in these trials yields positive results, while failure to meet them leads to negative outcomes. Let us, therefore, resolve to embrace every challenge with patience and fortitude, guided by the noble example of Allah's Messenger (P.B.U.H.) and His divine heirs, in a spirit of wisdom, integrity, and strategic thinking. It is through this approach that we can encourage others to recognize that to truly understand the knowledge of Allah and His Messenger (P.B.U.H.), one must first attain self-knowledge.

" Whoever knows himself knows his Lord."