

The Great Treasure of Salvation
(One Topic - One Page)

Salvation

(Summary of Religion)

(Free from Prejudice and Sectarianism)



Abu Abdullah

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Our Commitment
>(The Search of Truth)<
Email: khidmat777@gmail.com
www.khidmat-islam.com

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Important Note

- 1) In the writings we have honestly tried to clarify the truth as much as possible. But human effort is not free from errors. Therefore, if there is any error, it is not intentional, but it is unintentional. Therefore, if there is any deficiency, please inform us, we will be very grateful to you.
- 2) Love and respect for the Creator and the best of His creations, the Prophets (peace be upon them) is the basic condition of faith. Moreover, the honor and respect of the pious and righteous people is also obligatory on us. Therefore, in the selection of words, we have tried to observe all possible ethics and respect. But the content on social media can be easily changed. Therefore, if any objectionable words based on profanity are seen in our content, then it must have been distorted by someone in our writing. So in this situation. You must confirm from us.

- NOTE: Since this draft has not yet been fully proofread, some words/grammatical mistakes may be observed rarely

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List of Acronyms

S/N	Word	Meaning
1	SWT	Sunhanhoo –Wa-Ta’ala Title to glorify the Creator
2	Hadith	Saying of Prophet (PBUH)
3	Sunnah	The way of Prophet (PBUH)
4	Prophets	Messengers (chosen people) sent by Creator for the guidance of humanity
5	Hazrat	Title used to honor great persons
6	Ameen	"O Allah accept my call" and it is said after a dua (prayer)
7	PBUH	Peace be Upon Him
8	AS	Peace be Upon Him
9	RA	Allah be please on him



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(In the name of Allah, the Most Gracious and the Most Merciful)

NOT A BOOK, BUT A COLLECTION OF BOOKS

Alhamdu-Lillah, as a result of the tireless effort of searching for guidance **without prejudice (through colorless transparent glasses) for a long time**, God, with His immense grace, opened the paths of true guidance and granted the ability to compile this guidance in a **systematic written form**. For the convenience of people, this written material **consists of:**

- (1). Detailed books, (2). Booklets with less detail, (3). Short pamphlets consisting of five to ten pages, (4). "One-page brochures" in the form of summaries for communication through mobile phones, etc., and (5). Golden sayings based on a few lines.

In this **era of materialism**, the majority have **no time to read heavy texts**. Therefore, as per requirement of the present era, the **essence of all our writings (whole religion)** has been compiled in the form of a brief **summary**. In this book in your hands, **"all brochures based on one page" have been collected in one place**. Thus, the **"Summary of all Topics of Religion"** in a very short form **"only one page"** that will take **three to four minutes to read**, is now available in the form of a **Precious Treasure for SALVATION**. Take full advantage of this valuable **Salvation Treasure** and become a source of **conveying this light to others**. **May Allah make us prosperous in both lives. (Ameen)**

The Obstacle of a Degree

One of the **numerous obstacles** to the path of guidance is a misunderstanding that it is necessary to be **certified** from any institution to talk about religion. Let us understand a few important **facts about this**: There is no denying the usefulness of regular courses for acquiring knowledge. The more time is given to acquiring knowledge, the more knowledge will increase. **But the goal is knowledge, not a degree**. For knowledge of religion, a degree is **not a prerequisite for learning**. Knowledge can be learned from various sources **(Quran and Sunnah, teachers, speeches and writings, etc.) even without a degree**. If Islam is **preferred over sectarianism**, then the degrees of institutions will prove to be useful. But what good can be expected from the degree of **negation of others** except for one's **own sect** from institutions? **Whose** degree will we accept and whose not? **Everyone considers** the degree of their sect to be the true truth, while the degrees of all others as wrong, and even mislead others except themselves. Although everyone graduates by learning the Quran, Hadith, Fiqh, Logic, etc., including the intricacies of grammar.

Remember! True knowledge will be granted only to the sincere people. Whose goal will not be sect, wealth, honor or fame, but rather the pleasure of Allah and Islam, which is a very difficult task.



(1). Faith and Hadyet (True Guidance)

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(1)-What is Faith?

The most **precious** possession of a human being is “**Faith**”, but for those who are **aware** of it and **realizes** its worth. The **first** requirement for realizing the worth of faith is to **understand** the faith and to **worry** about its protection.

Faith (Iman) Means: To find peace and give peace, and to believe in someone i.e. to **confirm** him, to believe in him, to accept his **sayings**. There are **three conditions** for believing:

(1) To confess with the tongue, (2). To confirm with the heart, that is, to acknowledge with the heart instead of just confessing with the tongue, and (3). To perform actions with the body organs.

Components of Faith: The **six** components of faith are:

- 1) **Belief in Allah:** To be steadfast in the oneness of Allah without any partner, which is the first requirement of religion.
- 2) **Belief in Angels:** Creatures that serve as messengers for Allah, communicate his will to humans, and perform other duties
- 3) **Belief in the heavenly books:** The heavenly message revealed to other Prophets (PBUH) and especially to our beloved last Prophet (PBUH) in the form of the Holy Quran until the Day of Judgment.
- 4) **Belief in the Messengers:** Believing in the last Prophet, Hazrat Muhammad (PBUH), including other Prophets and messengers, and understanding and abiding by the rights imposed on us.
- 5) **Belief in the Here after:** Considering this temporary worldly life of a few days as a test and believing in the eternal life after death and being certain of it.
- 6) **Belief in destiny:** Believing in destiny, which is the Creator’s prior knowledge of the actions of the creation and its outcome.

To gain the necessary **understanding** of all these facts, to acknowledge these facts with the **tongue**, to confirm them with the **heart**, and to live by **adhering** to the requirements that arise from them is to have real faith. But to **simply** acknowledge these facts with the **tongue** without knowing them and **not fulfilling** their requirements and to be deluded by the idea of salvation is nothing but **deception**. For **details**, see our article:

(Faith just by Tongue & success)

(2)-The Formation of Faith (Part-I)

How is faith **formed**? This reality is understood from a great **example** given by the **Creator in Holy Quran**, as:

“As if it were a field that sprouted its sprout, then strengthened it, then its trunk became thick, then it (the tree) stood upright on its trunk and began to please the cultivator, so that the disbelievers might be burn to see it. Allah has promised those who believe and do righteous deeds forgiveness and a great reward.” (Al-Ftha:48:29)

Exactly the same is the Faith. First of all, a **firm decision** to **change** must be made. The **conscious** confession of submission to Allah and His Messenger (PBUH) must be made (i.e. the seed has been sown). Along with the tongue, the confession must be **confirmed with the heart** (the process of growth has begun). Now, by trying to do **good deeds** in the presence of **good intention**, the tree will start to grow.

At the **beginning** of the journey, passion, desire and attraction will be created to take one further. When a person gets on the **track**, now the **series of trials** will begin. Everyone will be tested in **different ways** according to his **capacity**, determination, and effort. If the intention is **pure** with **effort**, then **success** will also be achieved in different stages of the trials. Thus, every test of trial will become a **source of progress** along with the **strengthening of faith**. Ultimately, a person will become a **steel force** that remains steadfast in righteousness. **Protection of Faith:** Distance from righteous deeds, disobedience to Allah, and pollution of sins are the causes of rust and hardness of the heart and destroy faith. Therefore, the most important thing to protect faith by adhering to righteous deeds and staying **away from sins is environment and company**. **Unless** one **stays away** from bad company and finds a good company, it will not be possible to remain steadfast in faith. Therefore, **to protect faith**, choose as many good company as possible, such as: (1). **Good people:** Those who are the people of monotheism, the people of the Prophethood and the people of the Hereafter, (2). **Good books:** Especially read the Holy Quran with understanding, (3). **Good places:** Mosques, places of solitude, graveyards & hospitals for lessons, hospitals, etc. For more guidance, see: Our writing: **(The Way to God)**

(2)-The Peak of Enviaible Faith (Part-2)

The Lord has explained the **peak of the superior faith**, that is, the enviaible faith, with the following very **beautiful example**, saying:

“Allah is the light of the heavens and the earth. The example of the light of faith (in the heart) is like a niche in which there is a lamp, and the lamp is in a glass lampshade, and the lampshade is like a shining pearl, which is illuminated by the oil of a blessed olive tree, which is neither eastern nor western. Its oil is so transparent that it will ignite without being touched by fire. Light upon light. Allah guides with His light whom He wills. And Allah sets forth parables for guidance to mankind. And Allah is Knowing of all things.” (An-Noor:24:35)

The **first example** of this enviaible faith are the **Prophets (peace be upon them)** and **their companions**, and then the other ranks are fortunate. **Under this verse**, the **heart is illuminated** by the light of faith bestowed by Allah. Such people **come under the protection** of Allah's support. The **strong winds**, i.e. the fluctuations of circumstances (tribulations and pains, good and bad situations) **cannot shake them** from the path of truth. They do not waver, but **remain content** in all kinds of situations.

This tree of faith is neither Eastern nor Western, but rather the **center of the garden**, which is the source of **abundant growth** and fruitfulness. The lamp is **so transparent** that it is like a **shining pearl**. That is, thanks to **true faith**, with it, the **inner nature of man** is pure and transparent from **all kinds of impurities** and is like a **mirror**. **Moreover**, this light, emanating from the transparent lamp, is also the cause of **irrigating others everywhere**.

Light of faith is so strong that man is automatically inclined towards God. It is ignited by the slightest friction of the call to faith. **On the contrary**, those are the unfortunate ones whose dark inner self and hardness of heart do not allow them to be attracted towards Allah and they continue to wander in the world of darkness. These great parables ignite the believers and are a great source of guidance for them.

How? How can this lamp of faith be lit in the heart with the support of Allah? The following are the goals for this:

- (1). Sincerity, (2). Firm decision, (3). Commitment to understanding the Quran, (4). Sacrifice of life, wealth and time, (5). Avoiding disobedience to Allah and adhering to the limits of Allah and (6). Praying for steadfastness and maintaining good company.

(3)-Types of Faith

- 1) **Conscious Faith:** This is the faith in which the believer is not content with simply being born into a Muslim family, but, He acknowledges the reality of the life and its requirements in the light of the teachings of the “Quran and Sunnah” and accepts them. This is the true faith that makes him a true Muslim.
- 2) **Unconscious Faith:** This is the faith that is given by birth from the home. The family in which he was born became his religion and sect. Such a person born in a Muslim home will be considered a Muslim by law, but he will benefit from the fruits of the faith only when he consciously knows the reality of the believe and fulfills its requirements.
- 3) **Unreal/defective Faith:** This is the form of faith that is not based on solid knowledge. i.e., this faith was not built in the light of the teachings of revelation. Here, devil will also get ample opportunity to intervene. The devil will attack with full force and take over. He will contaminate religious practices with corrupt practices, false ideas: polytheism, superstitions etc. To be saved, sincerity is required, the use of sense and the Holy Quran must be made a guide.

Results and Fruits: If **milk** is stirred in the presence of the **appropriate** temperature, the **process** of **turning into curd** begins. **Similarly**, faith is not the name of an **idea** or just a term, but faith is a **live** reality. It is a very great **power** that leads to great **results**. That is, a person comes to **piety** as he deserves, in the transparent light of the message (i.e. the Quran and Sunnah) he is blessed with **firm faith** with **monotheism** and **avoids polytheism, innovations, lexicalism, negligence, sin and disobedience, unnecessary worldly pursuits, controls the desires and invites along with the inclination towards righteousness deeds**. One also gets Allah's support and help in **worldly matters**, well-being, ease and heart satisfaction. For **details**, see our article:

(The way to God)

(4)-What is Real Guidance?

The attainment of **true guidance** is the **greatest wealth** of man. Deprivation of it is a great misfortune. It will be granted to those **sincere** and fortunate person who has a **strong thirst** and yearning to know and attain the **truth**. Who will have been freed from the strong **chains** of sectarianism.

Big Misunderstanding: Different groups consider **himslef** the model, standard and **measure of true guidance** while other groups consider themselves as misguided. Whereas the measure, standard and model of guidance is **not us or our sects** and school of thoughts, but: **“The Quran and Sunnah, the path of the Messenger of Allah and his Companions.”** We all need to measure ourselves against this real standard to see to what extent we are on this **standard** of guidance. The center of axis and **first source** of guidance is the Book of Allah, i.e. the **Quran**, as the Lord said:

“(O Prophet) say: Indeed, the guidance of Allah is the real guidance.” (Al-Anaam:6:71)

The **first source** of guidance is the **Quran**, then its **practical model** is the noble personality of the **Holy Prophet (PBUH)**, i.e. his **Sunnah**.

“To understand the commands of the Holy Quran, the priorities of the Quran and the Sunnah honestly and to accept it without any interpretation or distortion, keeping one’s mind, sect, and ideology above all else, is real guidance. To submit one’s thoughts, one’s preferred sect, ideology, great men, scholars, Imams, and priests to the Quran and Sunnah is true guidance, which is an extremely difficult task.”

Basic Goals of True Guidance: The following are the basic goals of guidance:

- (1).** The Oneness of Allah, **(2).** The Prophethood, **(3).** Concern of Hereafter life, **(4).** Worship, **(5).** Ethical values & Human Rights, **(7).** Preaching: To impart true guidance to others.

For detail see our article: **(The Guidance)**

(5)-Who will get True Guidance?

Man has to make the effort, but guidance is from Allah. Allah Almighty decides whether to untie the knot of guidance for a person or not based on certain conditions, rules and principles. In this regard, there are two basic conditions and two secondary conditions:

Basic conditions: (1).Sincerity and truthfulness,(2). Thurst & struggle

Secondary conditions: (1). Holding fast to the Quran, and (2). Using sense and true knowledge.

If the above **two basic** conditions are **fulfilled**, then Allah Almighty Himself will **direct him** to the **next** conditions. **Unless** these **four** conditions are fulfilled, there can be **no way** of getting true guidance.

(1). Sincerity and truthfulness: Devil has claimed to kidnap and uproot the entire humanity of mankind, except for the **sincere people**. Sincerity **means** that the aim is: (i). To attain the pleasure of Allah or (ii). To attain the ultimate success, i.e. to avoid the fire of hell and to attain Paradise. And the **lack of sincerity means** that the aim is: (i) Targeting wealth and other worldly interests, and (ii) Being concerned with cultivating one's own group, sect instead of thinking about Islam, and being concerned with following one's own favorite personalities instead of Messengers (peace be upon them).

(2) Thrust & Struggle: Guidance will be given **only** to those who have a **strong thirst** and yearning to know the **truth**. Not to those who are **blinded** by sectarianism.

As soon as these **two basic** conditions are **fulfilled**, Allah Almighty **will grant** man the ability to act on the **next** conditions. That is, the Lord will bring man to the **original** source of guidance, i.e. the 'Quran', without which it is **not possible** to come out of darkness and find light. Then the Lord will **bring him** to the light of **insight of reason and knowledge instead of:** stagnation, prejudice, ignorance, blind following without thinking and rigid imitation. Thus, upon the **fulfillment** of these **four conditions**, the fortunate man will be saved from the abyss of misguidance and will walk on the **path** of true guidance and happiness.

(6)-Three main Causes of Misdirection

The **three main reasons** due to which the doors of guidance are **closed**, while the doors of **misguidance** are **opened** to man, have been described by the **Creator** as follows:

“I will turn away from My signs those who act unjustly with arrogance in the land. And even if they were to see every sign, they still would not believe in them. If they see the Right Path, they will not adopt it. But if they see a crooked path, they will follow it. It is because they denied Our verses and were heedless of them.”

(Al-A'raf:7:146)

This verse describes **three** causes of destruction:

- (1). Arrogance, (2). Denying the Quranic instructions,**
- (3). Neglecting and being careless about the Quran**

1) **What is arrogance?** The **Prophet (PBUH)** said:

“Arrogance means rejecting the truth and disgracing the people” (Muslim: 265)

That is, not accepting the **truth** when it comes to us, while **disgracing** the people is the second level of arrogance. In this era, under the guise of **sectarianism**, turning away from the truth that goes against one's own preferred sect and mind has become the **path** of Muslims.

2) **Denying the Quran:** Clearly denying the **Quranic instructions** that go **against** one's mind, which is the way of the **disbelievers**.

3) **Careless attitude:** Instead of being **worried** to know the **truth**, i.e. the **Quran**, follow the path of **carelessness** while adhering to **self-made** ideas. This has also become the **way** of Muslims.

May Allah grant us the ability to **immediately repent** from the wrong path and accept the **reality**. (Ameen)

(7) -Knowledge versus Sincerity

True guidance is the **most** valuable assets. This great wealth is not found **on the way**, but this precious treasure is bestowed upon those who are in **great need** of it, **yearning, and thirsting** for it. Generally, **knowledge** is considered the **first foundation** of guidance. Undoubtedly, knowledge is also a **key part** of reaching guidance. But to **reach** true guidance of Islam, **sincerity** is needed **before** knowledge. If a person **does not** have sincerity, truth, and honesty, then **knowledge becomes** a cause of **harm instead of benefit**. If a person **does not want** to **believe** in the truth, then **what benefit** will knowledge be able to **give him.....?**

Sectarianism, bigotry, prejudice, rigidity, and hypocrisy become a very **strong barrier** between accepting the truth. Thus, great degrees of knowledge, experience, libraries, and piles of books... are of **no use**. Rather, in this situation, the **more is the knowledge**, the greater the **misguidance** will be caused by **misinterpretation and distortion of the Quran and Sunnah**. While due to **sincerity**, even a **little knowledge** becomes a source of salvation. Regarding the **fortunate ones** who have attained true guidance, **God said:**

"As for those who struggle in Our cause, We will surely guide them along Our Way. And Allah is certainly with the good-doers." (Aankbut:29:69)

That is, whoever **strives for guidance**, will strive with all their might, thirsting and striving, and his effort will be **only for Allah**, that is, the **purpose** of the effort will **not be:** worldly gain, sectarianism, honor and fame but to find Allah, then the **paths of guidance** will **start opening** for him. On whom Allah gave **good news** (لَنَهْدِيَنَّهُمْ سُبُلَنَا) We will **definitely open** the paths of Our guidance for him. But if there is no sincerity, it will be very difficult to avoid misguidance. For more information in this regard, see our article:

(The Guidance, and The way to God).

(8)- A Great Example of Hard Work to Reach to God

There are two basic conditions for reaching the truth: (1). Sincerity and truthfulness and (2). Hard work. For the sake of feeling the flame of faith, see the example of great hard work of "Sayyiduna Sulaman Farsi (RA)".

(1). Hazrat Sulaman Farsi (RA) was a resident of Isfahan, a region of Persia. His father was a 'fire worshipper' and a farmer. He was the only son of his father. The father loved his son so much that he did not let him to leave the house. The care of the fire pit was also the responsibility of the son.

(2). Since the religious passion of (Hazrat) Sulaman was at the highest level, he used to take care of the fire day and night, he used to be busy in worshipping it, and never let the fire go out.

(3). Adopting Christianity: One day his father sent him to the fields. On the way, there was a church where worship was going on. The Christian way of worship seemed much better than fire worship, so he inspired by in it... When his father found out, he put on shackles. However, he broke the shackles and reached the Christian community in Syria in search of finding the God.....and accepted Christianity.

(4). This priest was dishonest. After his death, the next priest was very honest and pious. He benefited greatly from his company. When the time of his death approached, he asked him, whose company should I be in now? He said, I think I do not see any true follower in Christianity now. My advice is that there is a devotee in Mosul, you should go to him.

(5). In search of truth, he reached Mosul and found that person to be very pious.... But after a few days, when the time of his death came, he asked where should I go now? He gave the address of a person among the Naseebin.

(6). After receiving the benefits of faith and deeds from that person in the Nusaybin and after his death, he went to a man named "Asqaf" in Amuriyah. When his last hour came, he asked him about the future. He said, "I think there are no true guides anymore. However, now the time for the appearance of the last Prophet (peace be upon him) is near who will rise from the Arabian desert and revive the Abrahamic religion. If you can meet Him, then definitely meet him.

(7). So, he set off with a caravan towards Arabia. The caravan members betrayed him and sold him as a slave to a Jew. He reached Medina as a slave. The Jew was very cruel and did not allow him to move around... Finally, that great day came when the caravan of last Prophet (PBUH) migrated from Mecca to Medina. On receiving the news, somehow or other, he reached the caravan of the Holy Prophet (PBUH)... and finally he benefited from the greatest wealth of Islam. The Holy Prophet (PBUH) freed him from the slavery of the Jew in exchange for three hundred date palm trees and forty oqya of gold. Thus, this great passion and sincere desire took him from ground to sky. He became the governor of the government of Madayan.... Holy Prophet (PBUH) said: Paradise awaits the feet of Sulaman .(Bukhari: 3948)

(9). Sectarianism and Islam

True faith requires getting rid of sectarian group prejudices and accepting the guidance revealed by Allah, which is a very difficult task. Undoubtedly, now a days the Muslim Ummah has been divided into fragments. Sects have taken the place of Islam. Muslims have forgotten their position and have become the cause of tearing Islamic unity apart. Although the Creator has strongly ordered to refrain from sectarianism, as He said:

“Hold fast to the rope of Allah all together and do not become divided among yourselves.” (Ala-Imran: 103)

If we think then this one verse is enough to avoid the evil of sectarianism.

The end of sectarianism is fire: To protect ourselves from this evil, a very severe warning was given as follows:

“Do not be like those who became sectarian and create differences, even though clear proofs had come to them. For such people is a great punishment.” (Ala-Imran: 105)

If we want to believe, the matter has been made clear from every aspect.

What is sectarianism? ‘Firqah’ comes from ‘Farqah’ which means to be different or separate or to distinguish, the opposite of ‘Firqah’ is ‘Jama’ah’. Being a Muslim requires that all those who call themselves Islam be one and not disparate. If we consider Ala-Imran: 103 to 105, it becomes very clear that: not holding firmly to the teachings of revelation, not making them guides even in the presence of clear teachings revealed by Allah, and blindly making other people standard instead of the Messengers (PBUH) is sectarianism. In general, deviation from the Quran and Sunnah is included in sectarianism, but especially committing polytheism or not giving central importance to the Oneness of Allah is forming a separate sect, see: (Al-Baqarah: 135), (Yunus: 105)

What is meant by Islam?: Islam consists of: “Allah the Almighty, His beloved Messenger ﷺ, the Quran, the Sunnah and the consensus of the Companions of Prophet (PBUH). The name of making every action as per these five is Islam, which is a very difficult task.

The fruits of salvation from sectarianism: (1). Following the truth, (2). Unity and solidarity, (3). The ability to accept all the teachings of religion instead of following the selected one, (4) . To be saved from the curse of misinterpretation and distortion of the Quran and Sunnah, (5) . To attain peace and faith, inner peace and salvation in the hereafter.

Salvation? To be saved from sectarianism, it is important: (1). To avoid being a victim of narrow-mindedness and stagnation, (2) . To listen to others besides one's sect, (3). To use reason and knowledge and follow evidence, (4). To try to understand religion yourself instead of leaving it entirely to scholars.

(10). A Major Misconception about Faith

The test of the presence of faith is good intentions, good deeds, that is, “piety”, while instead of piety, people consider only a few **outward appearances** (beauty, brilliance, color, and elegance, etc.) as the measure of being a God’s friend despite how many inner evils exist in a person. The effects of good intentions and good deeds also appear on the face, which can be manifested in the form of innocence and good looks, instead of brightness and color, and the appearance of terror and disgust can be removed. However, these things are **not the ultimate criteria**.

Now let us take guidance from the **Quran and Sunnah** in this regard. Regarding the **hypocrites**, it has been said:

“(O Prophet!) When you see them, you are amazed at their bodies (their looking). When they speak, you listen to their words, as if they were hollow logs propped up against a wall.” (Al-Munafiqun:63: 4)

Here, the **outward and inward** aspects of the hypocrites have been depicted. Their bodies, which were well-fed and well-proportioned, their **external beauty**, and their faces, which were radiant, were such that even the Messenger of Allah (ﷺ) was amazed. And when they spoke, they captivated the hearts of their listeners and drew people’s attention to their speech. **But their inward** aspects are as if they were hollow logs propped up against a wall, meaning that the hearts inside their vibrant bodies are dead.

Unfortunately, **even today**, instead of the inner self and piety, the measure of being a God’s friend has become such appearances.

Measure and criterion: There is no denying the importance of external appearance, but the Prophet (PBUH) has made the real measure of goodness the beauty of the inner self and deeds. He said:

“Allah does not look at your bodies and your faces, but (first) He looks at your hearts and deeds.” (Muslim: 6543)

As far as the matter is merely about **external beauty** and splendor and vitality, it is **related to: (1)**. It is with the beauty and vitality bestowed by the God, which is not only specific for the people of Islam, but also non-Muslims were blessed with beauty and vitality without distinction. Countless examples of Non-Muslim religious leaders with beauty can be seen on TV and the Internet even today, **(2)**. The second major reason for vitality is a good lifestyle and good food. If those with bright faces have to work in the heat and sun for a few days, or if they get sick, all their shine will disappear within few days.

May Allah grant us the ability to understand the truth. (Ameen). For detail see our article “**The Powerful Deceptions of Devil, Ch: 13**”

(11). Protection of Faith from Hypocrisy (True and Firm Faith)

The **fortunate ones** who have been blessed with the wealth of “faith”, now the big test for them is to protect their faith from “hypocrisy”.

Faith and worldliness: There is no prohibition on the pursuit of the lawful world under the distinction between the lawful and the unlawful. While the worst form of selfishness and worldliness is: putting this life above and the hereafter below, not distinguishing between the lawful and the unlawful, and deliberately remaining in violation of the commandments. Walking on the sidelines and turning our backs on those requirements of religion whose fulfillment affects our worldly life.... This is the worst practical hypocrisy in which the majority have fallen into. See what will be the result of this:

“Among the people are some who worship Allah on the sidelines. If good comes to them (while adopting religion), they are content, and if misfortune befalls them, they turn their faces away (from religion). They have incurred loss in both this world and the Hereafter. This is a clear loss.”

(Al-Hajj:22:11)

Forms of Testing: Jihad, spending, controlling desires, avoiding sin, adhering to the commands and prohibitions, preaching, prosperity, illness, hardship and pain... These are all the tests through which Allah is testing us to see who puts the requirements of faith ahead and the world down and who is the opposite? The Creator has commanded that instead of fearing the satanic whispers of worldly harm, the believers should fear only Me:

“So do not fear (the satanic whispers) and fear Me, if you are true believers.” (Al-Baqarah:2: 175)

True Believers: The Lord has described the firm faith of true believers as follows:

“Those who say, ‘Our Lord is Allah,’ then remain steadfast (in the storms of affliction), on them shall be no fear, nor shall they grieve. These are the people of Paradise, they will abide therein forever. "Always" (Al-Ahqaf:46:14-13)

So! Make a firm decision to change, be patient during these few days of mortality, and become immortal by recognizing this truth of faith.

(12)- An Envable Reward of Great Faith

On the Day of Judgment, people will be **divided into three groups**, as Allah has announced:

“And you will be divided into three groups: So (first) those on the Right Hand; what a class the Right Hand will be. ? And those on the left hander, how much worse will be the fate of those on the left hand? And (third) the Excellent; (they) are the Foremost. It is they who are the ones brought near (to Allah).” (Al-Waqiah:56:11-7)

So! Based on this great good news, if someone has the desire to move forward, to go further than their responsibilities and to take the lead, then after **“observing the obligations and duties”**, what are the things that can take us to this point? Their **list** is as follows:

(1) Fulfilling the obligations and duties/commands and prohibitions: with priority, care, passion and devotion, (2). Having the desire for jihad. In this regard, it should be noted that jihad does not mean that everyone rises against each other, but it is a very serious responsibility that is subject to conditions. For details in this regard, see our writing: (Islamic Law of Jihad), (3). Preaching religion even beyond your circle, (4) Charity beyond Zakat, (5) To add Tahajjud into life, (6) Fasting other than Ramadan, (7) Controlling desires, (8) Being patient in the face of hardships, (9) Avoiding all sins, both minor and major, (10) Controlling anger, behaving with good manners, adopting the path of forgiveness instead of revenge, (11) Human compassion: Being useful to people in difficult situations, bearing the pain and suffering of creatures, helping people.

According to our long life studies, these are the **essential things** that, if brought into life, pave the way for the happiness of an enviable world and a great reward in the hereafter.

May Allah grant us the desire and passion to attain this great happiness. (Ameen)

(13). Result of True Faith: Obedience and Humbleness

The **believers are not arrogant**. True faith is between “fear and hope”. That is, the fear of Allah’s displeasure and punishment and the hope of Allah’s mercy and forgiveness are both present. **Incomplete faith** and away from practicing religion **results: hardness of heart, arrogance, and carelessness**, while in a person, **true faith and piety cause: worry, softness of heart, humility and fear of hereafter life**.

For forgiveness of sins, relief from hardships and difficulties, and increase in sustenance, ‘Istighfar’ is a very effective remedy, but the case of the believers is very different. True **believers remain humble** even after doing good deeds, they **continue to pray** to Allah for its acceptance and ask for forgiveness. See some evidence to understand the truth:

1. In this regard, God described the behavior of the prophets (peace be upon them) as follows: Indeed, they (all) used to hasten in (doing) pious deeds and used to call on Us (feeling) eager, fond, fearful and frightened, and used to humble before Our presence in tearful submissions.” (Al-Anbiya: 90)
2. The Holy Prophet (PBUH) would also glorify Allah during worship (prayer) and as soon as He finished praying and would ask for forgiveness: (Allahu Akbar). “Allah is the greatest.” After saying the Takbir once in a loud voice, He would say (Istaghfar) three times. (Bukhari: 842) i.e., immediately after fulfilling this obligatory duty of prayer, He taught the lesson of greatness of Allah and sought forgiveness as a remedy for its acceptance and deficiency.
3. The special servants of Allah, sacrificing their sleep and getting up at dawn and praising Allah, humbly seek forgiveness along with performing Tahajjud: “They used to sleep little at night and seek forgiveness at dawn.” (Zariyat:51:18)
4. The Prophet (PBUH) was the highest of all creatures... despite His true worship and obedience to Allah, He used to seek forgiveness in His presence frequently. (Bukhari & Muslim)
5. The humbleness of Prophet Ibrahim (PBUH) during the construction of the Kaaba, He said: “Abraham and Ishmael were raising the foundations and walls of the Kaaba, saying, ‘Our Lord, accept this from us. Indeed, You are the All-Hearing, All-Knowing.’”

(Al-Baqarah:2: 127)

There are countless examples of this same practice. So! To act contrary to this means to be far from true faith, may Allah grant us the fruits of true faith. (Ameen)

(2). Benefiting from the Holy Quran

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(1)- The First Source of Religion

For the correct use of the **complex machines** built in the world, a **guiding manual** is issued with them, without which it is not possible to use the machine correctly. The **human machine** is the **most complex** machine in the universe, which has been given a **“complete code of life”** in the form of the **“Holy Quran”** for the survival of this and the hereafter. **Without observing this code of life truly, there is no survival of man.**

The **Quran is our soul**, the source of our true strength. As long as a person remains **connected** to this book, he will have true faith. Its **magical verses** give life to the believers, create a **spirit** of faith in them, and **distance** from the teachings of this book is **inner death** for the believers. The result of this distance has become apparent today in the form of the **disgrace** of the Muslim Ummah among the nations of the world.

The **Holy Prophet (PBUH)** used the Quran as His **tool of preaching**, i.e. He reformed, purified and warned **through it**:

“So advise by means of this Quran to whoever fears (My) punishment.” (Qaaf:50:45)

- **“(O Prophet) do not follow the disbelievers and do Jihad (strive hard) against them by means of this (Quran).” (Al-Furqan:25:52)**
- **Furthermore, He (PBUH) also purified his companions through this book, for details see: (Ala-Imran:3:164)**

That is, a **great preacher** like the Holy Prophet (PBUH) and great followers like His Companions, **but the Quran was needed** for reform and **purification!** On the other hand, we are the ones who, except for few of us, **do not base our invitation** on the Quran. We have set **countless self-made standards** of purification by leaving the Quran behind. **Devil** has led us away from this true source of guidance by misleading us with **false beliefs and many deceptions**. Therefore, it is time to think and save our religion by accepting the truth, basing our beliefs and actions on the Holy Quran. For more facts in this regard, please see the **next article**.

(2)- Importance of Understanding Quran

God has not leave any effort in explaining the **seriousness** of our destruction if we adopt religion **without** making the **Holy Quran the code of life**. There was no shortage. But despite this, we have become **satisfied** with mere **formal recitation** without understanding. Although we are **all aware of the following facts stated in the Quran**:

- 1) The Quran is a book of guidance. That is, the Quran has been revealed so that we can determine all aspects of religion (beliefs, worship, ethics and economics) in the light of Quranic commands/principles. (Al-Baqarah: 2:185)
- 2) It has been revealed so that: We can learn from its verses by pondering (deep thinking) over them. (Suad:38:29)
- 3) On the Day of Judgment, our reckoning will be in the context of Quranic verses: (Zukhruf:43: 43-44)
- 4) The dire foreshadowing of the consequences of remaining ignorant of the Quranic guidance, which will lead to misguidance in this world and misery in the Hereafter, is given: (Taha:20:123)
- 5) Those who are ignorant of the Quranic guidance will be raised blind on the Day of Judgment. (Bani Israel: 72, Taha: 124-126)
- 6) Those who are unfamiliar with the path of the Messenger (PBUH) (i.e. the path of the Quran) will chew their own hands on the Day of Judgment and will regret that they had followed the path of the Messenger: (Al-Furqan:25:27)
- 7) The Holy Prophet (PBUH) will complain to Allah about His nation on the Day of Judgment for living without the guidance of the Quran (Furqan:25:30)

But alas, despite all this, we are not that, the **majority** of us continue to recite the Quran day and night **without understanding** it.

Reasons: Following are the main reasons for remaining ignorant of the Quranic injunctions and continuing to recite the Quran over and over without understanding it throughout the life:

- (1). Misunderstanding the meaning of recitation,
- (2). Misunderstanding the promises of reward upon recitation in the Ahadiths,
- (3). Fear of going away from true path,
- (4). The Quran is very difficult,
- (5). It is the responsibility of scholars only.

For detail see our article:

(Reasons of reading Quran without understanding!)

(3)-How to Benefit from the Holy Quran?

If we have understood that we all have to be held accountable to the Quran and that **salvation is not possible without understanding** it and making it a **code of life**, then now the most important question for us is **how to benefit** from the Quran? For this, keep **the following points** in mind:

- **Despite its vastness and depth, the Holy Quran is very simple in terms of basic and essential guidance, as it has been said: "Indeed, We have made this Quran easy for guidance, so is there any who will take advice?" (Al-Qamar:54:40)**
- **Fear of going astray: God said: "He misleads many by the example of this Quran and guides many, and He does not mislead thereby except the transgressors." (Al-Baqarah: 2:26)**

So! Only those who are misguided by it are those who are disobedient, that is, those who do not want to follow it. Those who are evil, who insist on evil, who instead of believing what is said, put a bite in the mouth of the Quran. So there is **no need to be afraid**, but take the **following steps** to achieve the goal:

1. The first thing is to make a firm decision, make its understanding the most important target of your life. Pray for this with much perseverance because devil will not allow you to do this under any circumstances.
2. Instead of learning the worldly knowledge, learn at least basic Arabic grammar and frequently used phrases, which are very easy.
3. Start thinking about it in the morning or evening, taking some easy translation. For every day, spend one to half hour. Before leaving this life, aim to read the entire Quran in translation at least three times. The basic and necessary guidance based on muhkam verses is very easy, which has been repeated in the Holy Quran with various examples and different words (**see: Al-A'raf: 52**), which is easy to understand. If you do not understand something, discuss it with sincere scholars or look at it from different descriptions, but think carefully and not blindly.
4. Take advantage of sincere people who preach the Quran just for the sake of Allah.
5. To learn it, take help from social media, computer CDs, etc.

Remember! Without following the Quran, one **cannot find peace** in this world, nor in the **Hereafter**, and **nothing** can be achieved without seeking and striving. Therefore, start working hard **today** for this great happiness.

(4)-Which Tafseer Should be Read?

In this context, keep in mind the **following points** based on necessary guidance:

1. Read yourself, as far as the matter of going astray from self lurning of Quran is concerned, in the previous article (**Al-Baqarah:26**), we have made this fact clear that: **Only those astray who are wicked**, have **evil intentions**, want to persist in evil, and want to impose their own mind and religion on the Quran **instead of accepting the Quran** from its source and from its source, and not sincere people.
2. As far as the matter of the teacher is concerned, there is no denying the guidance from the teacher. Guidance based on goodness should definitely be sought from wherever it is available. But the first basic condition for this is **"sincerity"**. i.e. the teacher should be free from **fame and glory, worldly interests and sectarianism**, otherwise, by interpreting and **distorting the Quran**, man will embark on the path of **destruction by putting a morsel in the mouth of the Quran!**
3. As for the matter of guidance through 'Tafseer' is concerned, the Lord says:

"And We have brought to them a Book which We have explained in detail with perfect knowledge, a guidance and a mercy for those who believe (i.e., those who believe in the word of Allah). (**Al-A'raf:7:52**)

Therefore, the **Quran interprets itself** and the **critical matters** based on the verses have been explained by the Almighty Allah in **different ways** at different places, which become clearer during the translation. The **fundamental** and **ideological** guidance is directly clarified from the Holy Quran, while the **practical example** of the Quranic commands is the **Sunnah of Holy Prophet (PBUH)**, that is, how to follow the commands (prayer, fasting, Hajj...). For further clarification, guidance from authentic **Ahadiths** is also required. Despite this, if one feels the need to read the Tafseer, it is important to note that even the **greatest scholars** are **not free from mistakes**, therefore, the opinion of the scholars should not be considered **final**, but rather stay close to the **meaning and connotation of the verses**.

(3)- Tauheed (Monotheism)

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(1)-The most Vital Requirement!

The **most vital** requirement of religion is: **“La Ilaha Illallah”**, Which means: **(1)**. Not to elevate anyone to the status of **“Ilaha”** except Allah, and **(2)**. Avoiding worshipping anyone except Allah. This was the **first foundation** of the preaching of all the **Prophets** (PBUH). Whoever **failed** to attain this **reality**, he **lost** the game. Even after **gaining** everything, he **lost** everything. **In this regard**, God gave humanity a **severe warning**:

- **“O man! Do not take any other Ilah with Allah, or you will be thrown into Hell in Condemned state.”**

(Bani-Israel:17: 39)

- **“(O Prophet) Say: I have only been commanded to worship Allah and I have been forbidden to associate anyone with Him. To Him I invite, and to Him is my final destination.”** **(Al-Ra’ad:13: 38)**

- **“(O Prophet) Say: It has been revealed to me that your Ilah is only One Ilah, so will you accept this fact”?**

(Al-Anbiya: 108)

That is why the Holy Prophet (PBUH) used to advise his companions to **base their faith** on said reality, as when He sent **Hazrat Mua’az (RA)** as a governor, He advised:

“The first thing you should invite them to is the Oneness of Allah.” **(Bukhari: 7372)**

However, the Quran is a witness that previous nations were willing to accept everything the Prophets said, but they were **not willing** to accept **oneness of God**. Rather, they would have misbehaved with Prophets (PBUH) and even **killed** them on this **demand**. Thankfully, we have acknowledged this word (**La Ilaha I-Ilallah**) with our **tongue**, but the majority is oblivious to the **understanding** of this word. Above all, **not worrying** about understanding this word and not giving it the **utmost importance** is the **deception** of the **cunning devil**. Therefore, if you want to be saved, immediately make a **firm determination** to **understand** this great reality. For **detail**, read the **next page** and our **article:(Comprehensive Concept of Monotheism)**.

(2)-The Basis of the Straight Path (Sirat-e-Mustaqeem)

All the teachings of Islam are under these headings: (1). Beliefs and Ideologies, (2). Worship, (3). Ethics/human relations, and (4). Da'wet (Preaching)

Under all these headings, avoiding the evil of sectarianism, submitting to and acting upon the Book of Allah and the Sunnah of the beloved Prophet (PBUH) with sincerity, truth and honesty is in fact the "Straight Path" which is a very difficult task. But among all these headings, "Tawheed" has been given the basic characteristic and central importance of the Straight Path. Therefore, the term "Sirat-e-Mustaqeem" has been applied in the Holy Quran to the following matters:

1. In general, the teachings of the Holy Quran have been declared the most straight path:

"Indeed, this Quran shows the path that is completely straight..." (Bani Israel :9)

2. Then, the way of Hazrat Ibrahim (AS) (whose basic characteristic was aversion to polytheism) has been called the Sirat-e-Mustaqeem:

"O Messenger! Say, "My Lord has shown me the straight path, the path of Abraham, who was one sided (towards Allah alone), and He was not of the polytheists." (Al-Anaam:6:161)

3. In Surah Al-Anaam (152-154), the first step in avoiding polytheism and basic moral teachings is the straight path. The Prophet (PBUH) was made to declare:

"And indeed, this is My straight path, so follow it and do not follow other (self-made) paths, for they will eject you from the path of Allah. This is what I advise you to do, so that you may become righteous." (Al-Anaam:6:153)

4. The meaning of the straight path has been clearly explained in the following places:

- "Indeed, Allah is my Lord and your Lord, so worship Him. This is the straight path." (Ala-Imran:3: 51)
- "And indeed, Allah is my Lord and your Lord, so worship Him. This is the straight path." (Maryam:19:36)
- "And worship Me (Allah). This is the straight path." (Yasin:36:61)

So! It has been understood that: The basic characteristic of the straight path is to establish a relationship with one's Creator, the first requirement of which is to focus on the "oneness of Allah" and to protect oneself from every form of impurity of association. This was the basis of the invitation of all the Prophets (peace be upon them). But the Quran is a witness that the majority will not like this path. May Allah grant us timely understanding. (Ameen)

(3)-Prime Requirement & Tricks of Devil

As we have become aware of the fact in **previous article-1** that the **most important** requirement of religion is **(La-Ilaha Ilallah)**, which is very important to **understand** immediately. But despite this, the **majority** is oblivious to the understanding of this word. The **main reason** for which is the **cunning devil**, who has **decided** to uproot and **kidnap all of humanity**, except for a **few sincere people**, as God made clear:

“He (devil) said: Look, this is the one whom You have preferred over me. If You give me respite until the Day of Resurrection, I will cut off the roots of (all) the children of (Adam), except for a few.”

(Bani Israel:17: 62)

To kept **away** humanity from the aforementioned **reality** of monotheism, **devil uses** the following very **powerful tricks**:

(1). Ignorance: That is, taking the most severe Quranic warnings lightly, **(2).** Making the terms of monotheism and polytheism bad in the eyes of people so that they avoid to understand it, **(3).** Making them sleepy: The muslim cannot commit polytheism, so there is no need to worry, **(4).** Putting the Creator aside and indulging him in the creation, **(5).** Indulging in complacency, neglecting the core requirements and taking serious unnecessary things, **(6).** Creating unfounded hopes of divine forgiveness and mercy, and **(7).** Kept away from understanding of the Quran. Making them content with merely formal recitation without understanding.

For a **detailed awareness** of these devil **tricks**, see our writing: **(Comprehensive Concept of Monotheism)**

(4)-Meaning of “Ilah”

As we have already known, the **first foundation** of faith is **(La-Ilaha Illallah)**. That is, **avoiding** elevating anyone other than Allah to the **level of “Ilah”**. This was the **first** foundation of the preaching of **all the Prophets (PBUH)**. Whoever **failed** to realize this reality, he **lost the game**. He lost **everything** even after **gaining** everything.

The adjective **“Ilah”** is related to **authority**, that is;

“An entity who is super-power, who is omnipotent. Whose complete knowledge, control, authority, power, possession and power encompass everything in the universe. Who is dominant over all. Whom no one can overcome. Whose decisions no one can avert, who no obstacle can stand in his way. Who is the true remover of difficulties, the provider of needs, the protector and the helper. Whom creatures consider as their protector, their refuge and ultimate support and by adhering his commands, subjecting life to his laws, and worshipping him.....they become free from every fear and worry of this world and the Hereafter and become enviable. For a being with the aforementioned abilities, it is indispensable to have perfect knowledge of every thing and perfect authority.”

The man acknowledges **this fact** with the words **(La-Ilaha Illallah)** that he will not consider **anyone** other than Allah to be the **possessor** of **said attributes**. Therefore, he will not **bow down** to anyone **else** God, he will **not worship** anyone else Him. Thus, Allah **decides** for His servant what He thinks is **best**. If He thinks it is best, He saves him from **enemies** or accepts the **sacrifice** and soon grants him **eternal comfort**. The result of **both** is good. Therefore, **avoid devil**, move forward and make a **firm determination** to **understand** this most important **title, “Ilah”**, at the **earliest**. For **more information**, read the next page and for **more details**, read our article:

(Comprehensive Concept of Monotheism)

(5)-The Meaning of Worship

The word **(La-Ilaha Illallah)** has **two basic** requirements:

(1). There is no Ilah but Allah, **(2).** Worship of none but Allah. Worship is the **purpose** of the creation of **jinn and humans**, as the **Creator said**:

“And I created the jinn and humans only to worship Me.”

(Al-Dhariyat:51: 56)

Worship consists of **two things**: one is its appearance, i.e. **“body”** and the other is its essence, i.e., its **“soul”**. The **body** of worship is the **ritual of worship**, i.e. **Prostration, standing, bowing etc. i.e. bowing down with all one’s body, obedience, and servitude.** That which makes this obedience worship is its true **reality, spirit, and intention, i.e.**

“To be filled with the emotion of fear and love, with the belief that: Allah has complete power and authority over me, my benefit and harm are in His hands. He is omnipotent, no one can overcome Him. Therefore, to become obedient and submissive to Allah is the utmost humility for Him. And to take refuge in Him, to trust Him completely, to make Him our protector... is worship.”

This behavior is **exclusive** to **Allah alone**. In **prayer**, we acknowledge the **fact** that **all kinds of verbal, physical and financial worship are for Allah alone**. That is, our **tongue (saying), our actions (body) and wealth and means, Allah's commands, will not be used outside His limits.** The following are the **forms of physical worship**:

(1). Prayer, **(2).** Fasting, **(3).** Zakat, **(4).** Hajj, Tawaf, **(5).** Sacrifice, **(6).** Charity, **(7).** Prayer (Dua) i.e. calling Him, requesting Him (beyond physical resources) in times of trouble and suffering, **(8).** Avoiding self-love, worldliness: i.e. following one's desires without distinguishing between what is lawful and what is unlawful is worship of the self.

While **adhering** to the religion, happening unlawful act **occasionally in ignorance** is called a **sin**, while **deliberately** committing any disobedience continuously with **boldness** is **worshipping the self and devil.**

(6)-Real Eternal Friend (Part-I)

This world is a **testing ground**. To live here, the Creator has created many **temporary supports** such as: **parents (a great blessing), siblings, wives and children, relatives and friends.....**who support each other in life. Rather, as time **passes** in life, these supports **weaken**. In **childhood**, the greatest affection is with **parents** and siblings, **but** after adolescence, **most people** are concerned only with their **own personal interests**.

Then, under the natural requirement, **after marriage**, the demand for the support of the **next generation arises**. Now, the **center** of a person's attention becomes **his wife and children**. In the whirlwind of time, a person is so exhausted that, the relationship **except** his wife and children become **formal**, and many people even **stop talking** to their relatives. **Similarly**, when this **worldly person's** own children grow up, they also **turn their eyes away from** their parents, siblings, etc., considering them a **burden**. Moreover, these mutual supports are **not always available**. The demands of life: the worry of bread and sustenance makes a person homeless. However, these temporary supports continue to be useful to a person to some extent **until life ends**, but there is no trust in life. **Death** does not see a **child, young nor an old, nor a sick, nor a healthy person....** When the time limit is **end**, death completes the work without a **moment's delay** and **presents** it before the **Creator**.

Then, as soon as the life span ends, people **quickly** hand over the body to the **grave, unload the burden**, and return to **normal life** after a **few days**. After a few months or years, the dead person becomes a **legend**, and gradually people **forget his name**. With the passage of time, the **grave marker** also **disappears**, then the **next generations** bury **new dead** people in the **same place**. This is the **whole story** of a man who lived for this life and died for this! **But** this story **did not end** with death, rather man has to **appear before the Creator** for the **reckoning** of worldly life. (Continued)

(7)-Real Eternal Friend (Part-II)

It is not the one pitiful who does not have an abundance of means, but the one who is **truly pitiful** and unfortunate is the one who: **could not know the purpose of life, could not recognize his permanent friend (Allah) and could not form a relationship and friendship with Him, could not escape from polytheism and come to monotheism, could not make Allah his protector, his provider & his ultimate support!**

The hereafter will come **later**, such people cannot find peace even in **this world**. They **cannot tolerate worldly means**, the lack of worldly supports. Fears and dangers, worries, deprivations... do not allow them to find peace.

We can't deny life requirements, but the fortunate one who has found the **true purpose of life** from the Quran, has attained the **knowledge** of his **Creator**, has **stood firm** on God's monotheism, has adopted His servitude, has made Him his **protector**, his refuge and his ultimate support... that lucky one has found well-being, peace, warmth, tranquility and security.

Let us as soon as possible **rely** on this **eternal Friend**, take refuge in His mercy, and become **enviable** by **getting rid of** the sorrows of this world and the Hereafter.

If you really want to attain this **great happiness**, then as soon as possible, make use of the following writing to become aware of the reality of **"God and the Protector"**

(Comprehensive Concept of Monotheism)

(8)-The Fruits of Monotheism (Part -I)

By **avoiding** the impurity of **polytheism** and being blessed with the great wealth of the light of **monotheism**, one attains a **true relationship** with Allah. The following are the **three foundations** of this relationship:

(1) Love and attachment, (2) Trust (Tawakkul) & delegation, and (3) Guardian/Protector (Karsaaz)

This **true relationship** with the Lord is the **real source** of **salvation** from back-breaking traumas and **troubles**. If you want to be **saved**, then become enviable by **recognizing** said greatness.

As these **three great** foundations take hold in the mind, their **fruits** bring a **revolution** in life and make a person **enviable**. So **understand** them immediately:

1) Love & Attachment: True faith leads to a **strong connection**, heartfelt attachment and **intense love** with the Creator, as it is stated:

“And those who believe have a greatest love for Allah.”

(Al-Baqarah:2:165)

Freedom from polytheism, **strict adherence to the commands** of Allah and care of **limits** of Islam are the **only causes** of intense love and **attachment** to Allah, as the **Lord said**:

- **“So establish prayer and give zakah (charity) and hold fast to Allah. He is your Lord, what an excellent friend and what a best helper.”(Al-Hajj:22:78)**
- **“And whoever submits his face to Allah and is a doer of good, and then he has grasped the most trustworthy handhold.” (Luqman:31:22)**

For more guidance, see the **next page** and for more **details**, read our article: **(A Comprehensive Concept of Monotheism).**

(9)-The Fruits of Monotheism (Part -II)

As we have learned, there are **three foundations** of relationship with Allah Almighty:

(1) Love and attachment, (2) Trust (Tawakkul) & delegation, and (3) Guardian/Protector (Karsaaz)

In the **previous article**, we have understood **Love and Attachment**, **today** we will understand **Trust and Delegation**:

2) Trust (Tawakkul): Keeping an eye on the **Creator** in using **legitimate means** and not caring about the **fears and concerns** about the **result** while **following** the right path is called **Tawakkul**, as **Lord said**:

- **“And put your trust in the Living One, Who never dies.”**
(Furqan:25: 58)
- **“And put your trust in Allah, if you are believers.”**
(Myda:5:23)
- **“And whoever puts his trust in Allah, then He is sufficient for him.”**(Talaq:65:2-3)

That is, **Allah** is **sufficient** for him in **both** this and in the Hereafter. In this world, Allah saves **as long as He deems necessary**, and when a sacrifice is required, He leads to **eternal comforts**.

Delegation (Tafweez) means to **entrust** the matter to Allah after a **legitimate effort** and to be **free from** all kinds of fear, danger and worries. **As Allah said**:

“And I entrust my matter to Allah. Indeed, Allah is All-Seeing of His servants.” (Al-Mo'min:40:44)

The **saying** of the people of faith (Prophets) is: **“Allah is sufficient for us, and He is the best Disposer of affairs.”** How was the trust of the **beloved Prophet (ﷺ)** in Allah? See:

“O Allah, I have entrusted myself to You. I have believed in You. I have relied on You. I have turned to You and for You, I have fight the enemies (of the religion). O Allah, there is no god but You. I seek refuge in Your power, that You lead me astray from the straight path. You are the Living, who will never die, while all jinn and mankind will die.” (Bukhari:7383)

These are **not just words**, but this is a **great reflection** of **belief and action**. The **question** is, where do **we stand**?

(10)-The Fruits of Monotheism (Part -III)

As we have learned, there are **three foundations** of relationship with Allah Almighty:

(1) Love and attachment, (2) Trust (Tawakkul) & delegation, and (3) Guardian/Protector (Karsaaz)

We have understood **love, trust and delegation** in the **previous articles**, **today** we will understand **Guardian/Protector**

3) Guardian(Karsaaz): Karsaaz means A Guardian, a caretaker, a protector, who can be completely trusted. The Lord said:

“That you should never take anyone as a Karsaaz besides Me.” (Bani Israel:17: 2)

Summary of the points regarding guardian in the **light of** the other verses of the **Holy Quran** is as under:

- 1) Allah is final alone, there is no one above Him. If He wants to benefit or harm someone, no one can stand in His way.**
- 2) Avoiding practicing the religion and neglecting God’s commands due to worldly fears will be considered to be making the self and the devil the protector.**
- 3) Considering Allah as the real protector, limiting oneself to only legitimate ways. But going towards illegitimate ways for the sake of benefit or harm will be considered to be making the self and the devil the protector.**
- 4) Furthermore, becoming very greedy while benefiting through legitimate ways, requesting people again & again, begging, and falling behind people are against the trust on Allah.**
- 5) Under the law and rule, it is correct to regard people while maintaining dignity, honor, and respect them, but adopting extreme humiliation and abasement, humility, bowing, and prostrating will be considered to be making them the protector.**
- 6) Prayer (Dua) i.e. calling Him, requesting Him....(beyond physical resources) in times of trouble and suffering is also specific to Allah.**

So, by making Allah the real protector and entrusting the results to Him, become enviable. For details, see our writing:

(A Comprehensive Concept of Monotheism)

(11)- The Way to God

After coming to the **monotheism and the Messenger ship**, there are the following **five goals** of relationship with the Lord, which are the means of **sure results**:

(1). Good intentions/sincerity: The first basic condition for reaching Allah is to have “one hundred percent purity of intention”. There should be no kind of impurity in the intention (being concerned with honor and fame, or wealth and other worldly interests, and worrying about cultivating one’s own sect instead of worrying about Islam), deception, cheating and adulteration. First of all, one should check oneself thoroughly to see if the idols of the above-mentioned desires are not hidden inside under the guise of seeking Allah?

(2). Thirst/firm decision: After sincerity, the next step to achieve any goal is to make a firm decision. The time for decision comes when a person has thirst and yearning. Without a decision, the journey towards the destination cannot begin.

(3). Effort and sacrifice: There will be no empty claims, but need to do work. The third condition of this great path is effort, sacrifice and struggle. For the sake of being close to Allah, by making Allah the first priority in life one will have to take the path of excellence. If someone has decided to do an MBBS degree, then he will not sleep under the blanket! For that, one will have to work hard. One will have to sacrifice life, money, and time.

(4). Remain steadfast in the exam: One should never ask Allah for difficulties, always pray for well-being and ease and try for the same. But Allah's law is that trial is must. Only after success in the exam does one attain the destination. Therefore, one should not leave the grip of patience in adversity.

(5). Hold on to the grip of Dua (prayer): Since the door of every good thing is ultimately opened by the Creator, one should keep praying and supplicating to Allah along with one's efforts, so that the goal becomes easy.

These five points are the means of a sure result, however, the renowned scholar “**Abu Yahya**” has described the following goals to find God, which are in fact the details and results of the above five basic points:

(1). Faith and certainty: submitting oneself with full consciousness, (2). Qunoot: continuous obedience, being ready at all times to carry out the command of the Lord, (3). Obedience with a spirit of loyalty and worship with a degree of excellence, (4). Expressing gratitude to the One Who has given us everything, (5). Dua & Zikar: Begging from Him, living in His remembrance, (6). Taqwa: Fearing disobedience to the Lord, (7). Repentance: Immediately turning away from sin when committed due to human weakness, (8). Patience and Repentance: When adversity strikes, being content with His pleasure, (9). Tawakkul and Tafveez: Trusting in the Lord for future concerns, entrusting affairs to Him, (10). Rija: That is, not giving up hope in Allah.

(12)-The only Refuge

In an isolation, If a person ever sits and **thinks** if he has to live his life **alone**, where there is **no relative, no neighbor, no friend...**, then what will **become** of him? of course, **fear** will be terrifying, and just this **thought** is enough to shatter him.

So Remember: This time is **coming** when you **die**. For the few days of this **worldly trial**, the Creator had given **temporary** supports (relatives, friends), which are only for **this life**, but these supports **weaken** with time and ultimately **leave** you.

Everyone left: As soon as **death** comes, the relatives who **love** you immensely **worry** about the **burial** and within **24 hours**, these temporary supports will leave by handing over the body to the **soil**. Now only your **deeds** have to go with you. Then when people are **raised** from their **graves**, **no will see any one**: brother from brother, mother from son, son from mother... everyone will **run away**, all ties of kinship will be **broken**, see:(Al-Mu'minun:23: 101)

Now, man has **completely** surrendered to **Almighty Allah**, on the Day of Resurrection there will be **no refuge except Allah**:

“On that Day man will say, ‘Where do I flee today?’ No, (now) he will have to stay with his Lord. On that Day, man will be told what he did before and after. Rather, man himself will be his own witness, no matter how many excuses he may made.” (Al-Qiyamah: 75:14-10)

They will be Forgotten: Those who were **heedless** of Allah’s **commands**, considered the fulfillment of their **desires as life** and **continued** to live on it, will **lose** their the **only available** support of Allah on the Day of Judgment, it will be said:

“So today We will forget them just as they forgot the meeting of this Day of theirs and for having rejected Our verses.”(Al-A'raf: 7:51)

So **immediately** become **attached** to Allah, without whom there is **no choice**, as the Lord has commanded:

- **“So establish prayer and pay zakat and hold fast to Allah. He is your Master (Protector). How excellent is the Protector and how excellent is the Helper.”(Al-Hajj:22: 78)**
- **“So whoever submits his face to Allah and does good, then he has held fast to the strongest handhold, and with Allah is the end of all affairs.” (Luqman:31:22)**

So, **quickly** realize the **truth** stated in **these** verses and **save** your this and the Hereafter life!

(13)-Time Reversing

The swift current of time is **cutting down the tree of our life** like an **axe**. We are rapidly deteriorating. Just in **front** of our eyes: **childhood to boyhood, boyhood to youth, youth to old age and old to slender age....and finally death ends the story of life.** Childhood and youth are loved by everyone, **but** everyone seeks refuge from the humiliation of **old age**. In **old age**, youth is **deeply missed**.

Will **time** ever be able to **run backwards**? We wish our:

- **Old age and poverty would turn into strength and energy and beautiful youth again!**
- **Our gray hair would regain its blackness and shine!**
- **Our beauty, color, elegance, would return to shine again!**
- **Our dead skin would regain its freshness!**
- **Our death, would turn into life again and give us new life!**
- **Our relatives, separated by death, will meet us again?**

Will all this be **possible**? Have we ever think, **who** is the one who will turn time upside down and make the impossible possible and **revive** us again?

Yes, of course, it will happen. The **only one Who** has to do all this is the **Creator**, the Lord of the universe. **No one** can turn these impossibilities into possibilities **except** Him. If you **wish** for all this, then **why** are you **heedless** of your **great Lord**? As He said:

- **“How can you disbelieve in Allah, when you were lifeless, then He gave you life, then He will cause you to die, then He will give you life, then to Him you will be returned. It is He Who created for you all that is on the earth, then turned to the heaven, making it seven heavens, and He is the Knower of all things. (Al-Baqarah: 2: 28-29)**
- **“O mankind, what has deceived you from your Lord? He who created you, then organized you, then made you straight, then shaped you as He willed.” (Al-Infatar: 82: 8-6)**

Think on these versus, read them **again and again**, learn them, and **protect** yourself from the **deception** of: **devil, the self (Nafas), and the worldly life**, by establishing a **strong relationship** with your Creator, **free** from **polytheism**!

(14)-No Worries!

The dark clouds of fear and sorrow do not allow a person to live peacefully. Everyone is trying to get rid of them according to their understanding under material means.

Remember! There is no other way to escape humiliation except by taking refuge in your Creator (a strong connection with Him). The Lord said:

“Know that the friends of Allah have no fear, nor will they grieve.” (Yunus:10: 62)

Fear means future dangers: fear of being robbed of life and property..., and grief: concerns about the past life... All of them will be settled. There are only **two conditions** for reaching this position: **true faith and piety**:

“These (the friends of Allah) are those who believe and are righteous.” (Yunus:10: 63)

So! If Allah is with you, there is no worry. No matter what the situation is: hardship or prosperity... there is no life without coming under His grace. If Allah is with you, **even if there is nothing, everything is with you. Even if you lose everything, you find everything... and if Allah is not with you, even if you find everything, but nothing is with you.** That is why the **primary goal** of the efforts of all the **Prophets (peace be upon them)** who came into the world was to **connect people with the Creator**. This was the requirement of the invitation of the **Holy Prophet (PBUH)**:

- **“Indeed, this Quran is an advice, so whoever of you wills, let him take the path to his Lord.” (Al-Muzamill:73:19)**
- **“I do not ask you for any reward for this (effort and invitation), but whoever of you wills, let him take the path to his Lord.” (Al-Furqan: 25:57)**

In this regard, the **essence of dozens of verses of the Quran** has been **described** in the following great **Hadith**:

“O son of Adam, be free to worship Me, I will fill the emptiness of your heart with contentment (satisfaction) and end your poverty. But if you do not do so, I will keep you busy with work and will not end your poverty.” (Ibn Majah: 4107)

Being free for worship means making the requirements of **Allah the first priority in life**. So! to avoid humiliation, live with honor and have an enviable life, establish a strong connection with your Creator **free from polytheism and adhere to faith and piety**. The **second important thing** to be free from fear and sadness is to **fully value the time and live your life as one day**. Life will **only begin** on the day when you come on the **current time** and live your life on **one day**. So, you have to make a **decision now!**

(15)-Dua & its Various Forms of Acceptance

“Prayer” is a request and a knock to the Almighty Allah to seek His support and help. It is fortunate that the Creator has given us the honor of talking to Him through Dua. The Creator has asked His servants to ask Him repeatedly:

“And your Lord has said, “Call upon Me, and I will answer your requests.”

(Al-Mu'min:40:60)

“(O Prophet) when My servants ask about Me, then (tell them that) I am indeed near. I answer the supplicant when he calls upon Me. So let them also obey Me (i.e. obey Allah for the acceptance of their prayers) and maintain faith in Me so that they may be successful.” (Al-Baqarah:2: 186)

But generally, prayers are **not immediately accepted**, so what is the matter? The prayers of the believer are accepted in all circumstances. The **summary of the facts in the light of the Quran and Sunnah is:**

(1). Man is hasty and wants immediate results, whereas with Allah, it usually takes time to achieve results under wisdom and will. There are many examples of this in the lives of the Prophets, such as: If the prayer of Prophet Yousaf (PBUH) to come out of the well had been accepted immediately, His brothers would have killed Him. If the accusations made by the wife of the king of Egypt had been cleared up immediately, He would not have gone to jail but would have remained a slave forever. If He had been released from prison immediately, He would not have had the opportunity to meet the king.... There is much wisdom in all of this that ultimately led to His eventual rise to the rule of Egypt. (2) What is asked for it is given immediately if it is best for the servant. Or instead of being immediate, it is delayed as per wisdom, (3) Sometimes a substitute is given instead of the thing which is better in terms of result, (4) Or great calamities in the future are averted due to dua, (5) Sometimes, for the sake of further reformation, a person is made to feel satisfied in his heart in the same difficult situation. Thus, the problem is resolved, even though the difficulty is there. (6) If nothing is given in this life, his prayers are saved for the reward in the hereafter, seeing which the person will be happy and will be grateful that his prayer has become a cause of eternal benefit.

For the acceptance of supplication: It is necessary to: (1). Obedience to Allah should be adopted, (2). Prayer should be made with a sense of connection with the Lord, (3). Avoidance of unlawful sustenance, and (4). Remain steadfast in faith.

(4). Prophet-Hood

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(1)-Prophet-Hood & Messangership

The Creator chose His **special representatives** to convey the **detailed commands** of religion for our guidance, and their **"status"** is called **"Prophet-Hood"**, and He **ended** this chain by sending the **last message** to our beloved Prophet, **Hazrat Muhammad Mustafa** (peace be upon him) in the form of the **"Holy Quran"**. The Creator considered **obedience to the Messenger as His obedience**, as He said:

"Whoever obeys the Messenger has indeed obeyed Allah." (Al-Nisa:4: 80)

It is **not possible** to follow religion and Sharia without believing in the Prophets (PBUH) and taking them as **guides**. Therefore, the **first part** of the call of **every Prophet**, which was the basis for entering faith from disbelief, is Tawheed (**La Ilaha Illallah**), while the **second part** was based on the confession of the **Prophet-Hood**.

Prophet-hood is like such light pillar that provides **pure and transparent light** for the **entire religion**, including monotheism and the Hereafter. This is the **Perfect Model** that provides **true guidance** towards the straight path. It is not possible to walk on the straight path without making Prophet as a **role model**. Like monotheism, confessing prophet-Hood with the **tongue** is also **very easy**, but accepting it in the **real sense is extremely difficult**, especially, in the context of **sectarianism**. Devil has **kidnapped** the majority on the wrong concept of Prophet-Hood in such a way that the majority is **not willing to listen** to the reality.

How **important is "Prophet-hood"**, just consider the following verse:

"(O Prophet), say: If you love with God, then follow me (means Propht). He will love you and forgive your sins. And Allah is of forgiving, Most Merciful. Say: Obey Him and the Prophet but if you turn away, then He does not like the disbelievers." (Al-e-Imran:3: 31-32)

For a **detailed** understanding of Prophet-Hood, see our article:

(The Real Concept of Prophet-hood)

(2)-The Comprehensive Meaning of Sunnah (Part-I)

It is **extremely** important to know the **correct meaning** of the **Sunnah** because this is what, that **to be followed**. The **opposite of Prophet-Hood is paternalism** (blindly following sects, and religious leaders), while the **opposite of the Sunnah is "Bid'et."** i.e. Sunnah alteration/self made things.

The term meaning of Sunnah: In Sharia terminology, the **way of the Prophet (PBUH)** is called Sunnah, which he issued as a **religion**. 'Sunnah' refers to the **way, path, pattern, character and blessed behavior of the Prophet (PBUH)** regarding **Sharia matters**. It is as if Sunnah is actually the name of the **entire religion**.

Sunnah in the eyes of the Public: In the eyes of public (especially in the **subcontinent**), the Sunnah means:

"The Sunnahs of ablution and prayer, the Sunnahs of eating and drinking, sleeping and waking up, leaving and entering the mosque or house, meeting, traveling, wearing clothes, and turban.....etc.

Undoubtedly, these are **also the Sunnahs** of the beloved Prophet (PBUH). A large part of them actually consist of **safety measures** of the life but this is not the **entire meaning** of Sunnah, rather a part of it.

Source of Sunnah: The source of the Sunnah i.e. the way of the Prophet (PBUH) is the **Quran, the collection of Ahadith, and consensus of Muslims** (i.e. the things on which the entire Muslim community agrees). Therefore, for a correct understanding of the Sunnah, it is **necessary** to keep in mind these **three foundations** (the Holy Quran, the authentic Ahadiths, and unanimously agreed path of Muslims).

Fiqh terminology: In order to **distinguish** between **obligatory and mandatory** acts, in the Fiqh terminology, the terms of **Sunnah, Nafl and Mustahab**...have been used, but in reality, obligatory and mandatory acts all are Sunnah (i.e. the way of Prophet-PBUH).

Some Important Terms in the Context of Sunnah

(1). Ijma: The agreement of all the scholars of the time on a certain religious matter is called Ijma. The agreement of all the companions (RA) of Prophet (PBUH) on any new issue is called 'Ijma' of the companions', and the of entire community is called 'Ijma' of the community'.

(2). Tawatar: To say or do something continuously, in such a large frequency at all times that it is impossible to unite on a lie.

(3). Ijtihad: The struggle of scholars (mujtahids) to resolve those issues for which there are no **clear instructions** in the **Quran and Sunnah** is called Ijtihad. **Such as:** donating blood, eyes, kidneys, etc.

(4). Qiyas: To make **analytical analogies** to solve new issues in the light of the Quran and Sunnah, **such as:** Alcohol is forbidden because its cause is intoxication. Based on this cause, to find out the ruling on other intoxicants etc.

(3)-Comprehensive Meaning of Sunnah (Part-II)

As we have learned in the **previous article**, the orders of religion have been divided into **two parts** (the Quran and the Sunnah) to differentiate between the Quran and the Hadith. But in the **real sense**, 'Sunnah' refers to the **way of life** of the Prophet (ﷺ), which consists of the **Quran, Hadith, Ijma' and Tawatar**. As the conduct, blessed example and character of Prophet (PBUH) are in fact 'Sunnah', as Hadith said:

"The conduct of Prophet was the Quran" (Muslim, Abu Dawud)

That is, the **way of life of Prophet** (ﷺ) is in accordance with the Quran. For more information, consider the following narration:

Summary: The **three people** who made **three decisions** in the love of Allah: "One said, 'I will always pray all night,' the other said, 'I will always fast,' and the third decided not to marry. When the Prophet (ﷺ) came to know about it, the Prophet (ﷺ) became very angry and said, 'I fast and I break it, I pray and I sleep (at night), and I have also married women, so all these things are my Sunnah) and Whoever turns away from my Sunnah is not from me.'" **(Bukhari: 5063)**

Here, the Prophet (ﷺ) declared the **entire religion** as his Sunnah, **including** prayer, fasting, and marriage, which made the **comprehensive meaning** of Sunnah. So it is clear that Sunnah refers to the **entire lifestyle** of the Prophet (ﷺ).

So, the **religion** is called 'Sunnah of the Prophet (ﷺ)'. 'Sunnah' refers to the way, conduct and example of the Prophet (ﷺ) regarding religious matters, which includes the following:

(1). Faraz and Wajib (the obligatory part of religion), (2). Sunnah Muqaddah (means acts that Prophet do continuously but are not made obligatory), (3). Nawafil and Mustahab (these are not necessary, if someone does an action, he will be rewarded, if he does not, he will not be accountable), (4). Physical matters: guidance regarding food, drink, health and fitness, (5). Worldly matters: guidance on the best and most excellent ways of living. Whoever follows them will receive reward and benefit. Doing more than duty brings closer to Allah.

For **detailed guidance** in this regard, see our article:

(The Real Concept of Prophet-hood)

(4)-Foundations of Relationship with the Holy Prophet (PBUH)

After faith, the **correct foundations** of relationship are five: (1). Love, (2). Respect and honor, (3). Obedience and following, (4). Avoidance of exceeding limits, (5). Dua for Blessings (Drud-o-Slam)

Unless these foundations are brought to the **original standard**, our relationship with Prophet (PBUH) is **not acceptable**.

(1). Love: Love is a **condition** of faith. Loving Him (ﷺ) with all one's **heart and soul**, above of **all creatures**, even more than **self**.

Types of love: (1). **Reflexive love:** **Natural love** that occurs **automatically**, such as **with:** parents, children.... wealth and wealth, fruits, desires..... etc.

(2). **Adopted love:** Which has to be **adopted** under some **requirement**. Generally, it is adopted based on a **command** even though it goes **against** one's nature, **such as:** following the requirements of religion is generally against our nature. Leaving bed and sleep for Fajr prayer, performing ablution with cold water, fasting, spending, worshipping, avoiding the forbidden, controlling desires, waging jihad... and the most difficult thing is to accept the teachings of Allah and the Messenger (ﷺ) against one's mind and religion. Therefore, the love that has been demanded here is **dominated** by the aspect of **adopted love**. On the **contrary**, such **emotional devotion** and love in which the **adopted aspect**, i.e. religious requirements, is not taken into account is just a **deception**. Most of the **situation** in the **subcontinent** is something like this.

The **desired** love was defined as follows:

“The Prophet is dearer to the believers than their own lives, and the wives of the Prophet are their mothers.” (Al-Ahzab:33:6)

The Prophet (ﷺ) said:

“None of you can be a (true) believer until I am dearer to him than his father, his children and all of mankind.” (Bukhari, Kitab-ul-Iman)

Love for the Creator: In this context, Creator said:

“And those who believe are the most intense in their love for Allah.” (Al-Baqarah:2:165)

That is, love for Allah should be greater than all creation, and furthermore, love for all other creations, including the Holy Prophet (ﷺ) should be for the sake of Allah. For details, see our article:

(The Real Concept of Prophet-hood)

(5)-The Second Basis (Respect and Honor)

After the narration of the **first of the five bases** of relationship with the Prophet (ﷺ), the **next requirement**, namely awareness of **“respect and honor”** is presented:

To honor, to respect the Prophet (ﷺ) with all your **heart and soul** according to the **standards** of the Quran and Sunnah is very important. In this regard, while some people have **exceeded** the limit in honoring and glorifying while some have also been **in careless** even going in disrespect **in context** with the narration of Tauheed (oneness of God). Both are path of **loss** rather than a benefit. While **avoiding exaggeration**, everything should be kept **in its place** within the **scope** of the **Quran and Sunnah**.

Regarding honor, Allah Almighty is very **appreciative**, He **values** His special people very much, as He said:

- **“And honor is only for Allah, His Messenger, and the believers, but the hypocrites do not know it.”(Al-Munafiqun:63:8)**
- **“... believe in Allah and His Prophet, and honor and respect Him, and glorify the name of Allah morning and evening.”**

(Al-Ftah: 8-9)

Two incidents from the Holy Quran

- 1) The Companions of Prophet (ﷺ) used to address the Prophet with the word **“Ra’ina”** (consider us). The Jews, due to their hate, slightly distorted this word and called it **“Ra’eena”** (our shepherds), due to which Allah changed this word in Quran and said:

“O you who believe! Do not call him (the Prophet) “Ra’ina”, but say “unzurna” (tend to us) and listen carefully, and for the disbelievers there is a painful punishment.” (Al-Baqarah:2:104)

Thus, the chance of disrespect was eliminated by replacing word.

- 2) The companions were sitting in the presence of the Prophet (ﷺ) when their voices raised above the voice of Prophet (ﷺ) while they were discussing a matter, Allah warned them:

“O you who have believed, do not raise your voices above the voice of the Prophet, nor speak to him in loud voices as you do to one another, lest your deeds be rendered worthless while you are unaware.” (Al-Hujurat:49: 2)

So, be careful in dis-honoring & dis-obeying the beloved Prophet (ﷺ) and honor & respect Him with all your **heart and soul** according to the **standards** of the Quran and Sunnah.

(6)-The Third Basis (To Follow the Preachings)

After explaining **two of the five** bases of relationship, the next requirement, namely “to follow the preachings”, is presented:

This is the **greatest requirement** among all the other requirements. The **basic goal** of all the other requirements of the Messengership: faith, love, respect and honor... is to **follow** the Prophet (ﷺ) in the true sense (i.e., obedience and following).

In this regard, the **requirement** is that one's own mind and one's own desires, groups, sects, personalities, scholars, Imams... should all **be under the direction** of Prophet (ﷺ) which are **not** (except of few people). If there is no **real passion** for obedience and following, then everything is a lie. That is why, after believing in the Prophet (ﷺ), the **most emphasized** thing in the **Quran** is obedience and following him, as God said:

“(O Prophet) tell people: If you love Allah, then follow me, (then) Allah will also love you and forgive your sins.”

(Al-e-Imran:3:31)

Here the **verbal claims** of love is conditioned on **following** the Prophet (ﷺ), that is, **if there** is love, it will be **confirmed** by following Him, if there is **no following**, then there is **no love** either.

Turning away from obedience to Allah and His Prophet (ﷺ) is not a characteristic of Muslims, but of the disbelievers. Turning away from obedience to Him is a **danger** of losing faith (see **Al-e-Imran:3:32**). As a lesson, consider the following verse:

“By your Lord, people will not believe until they accept You (the Prophet) as their judge in their disputes, and then feel no resentment in their hearts for your decisions, but submit to it with all their heart.” (Al-Nisa:4: 65)

The **true believers** are those **who willingly submit** all their beliefs and actions to the **teachings** of the Prophet (ﷺ) means the Quran & Sunnah and are **ready to reform** them at any moment. When the Prophet (ﷺ) demands it, they **immediately accept** it without hesitation. For **detailed** information, see our article:

(The Real Concept of Prophet-hood)

(7)-The Fourth Basis (Avoiding Exaggeration)

After explaining **three of the five bases** of relationship with the Prophet (ﷺ) next requirement, “Avoiding Exaggeration (Exceeding Limits)” is presented now:

Devil is an **open enemy** of Allah, the Prophets (PBUH) and all of humanity. In this regard, he uses two weapons to destroy man: **(1).** Inciting on dis-respect (as explained under respect and honor) and **(2).** Exaggeration, i.e., pushing people into the mire of polytheism by **exceeding the limits** of honor etc. instead of remaining within the scope of the law. Previous nations were also destroyed and ruined by exaggeration. By making the Prophets and Messengers exceed the limits of honor and greatness, they **gradually** elevated them to the level of **divinity** and push people into eternal curses. That is why God gave a very **strict warning**:

“(O Prophet!) Say: O People of the Book! Do not exaggerate in your religion without right and do not follow the desires of those who have gone astray before. And many have been led astray and have strayed from the straight path.” (Al-Maidah:5:77)

Since our beloved Prophet (ﷺ) is the **most high rank** of all, it is **easier** for devil to exaggerate about Him. That is why the Messenger of Allah (PBUH) **strongly advised** his followers to avoid devil, saying:

- **“Do not exaggerate in your praise of me, as the Christians exaggerated in their praise of the Jesus (PBUH): I am a servant of Allah, so call me His servant and His Messenger.”(Bukhari:3445)**
- **“Hazrat Anas (RA) narrated that a man said to the Prophet (ﷺ) : O our chief and the son of our chief, and O the best and most excellent among us and the son of the best of us! So the Prophet (ﷺ) said: O people! You may say such words, but do not let the devil mislead you. I am Muhammad (ﷺ), the son of Abdullah and the Messenger of Allah. By God, I do not like you to elevate me above the rank and status that Allah has given me.”(Musnad Ahmad: 241/3)**

So! The **only way** to salvation is to take the Quran and Sunnah as your **guide**. Those things that are proven by evidence in terms of their dignity and greatness should not be diminished in the slightest, nor should they be increased by your own will and exaggerated, as the devil is a very cunning enemy.

(8)-The Fifth Basis (Prays for Blessings)

The **next** requirement, namely Durood-o-Salam (Prays for Blessings) is presented:

Drud-o-Salam: Durood is supplication for Allah's mercy and blessings upon Prophet (ﷺ), while **Salam** is a supplication for peace.

Remembering the hardships and sacrifices that the Holy Prophet (ﷺ) endured for the sake of the Ummah, and remembering Him with love and prayers and peace is both a right upon us and a means of drawing us closer to him. The Lord has made this request in a very beautiful way:

“Indeed, Allah and His angels send blessings upon the Prophet. O you who believe, send blessings upon him and give him peace.” (Al-Aahzab:33:56)

This is an expression of the **great honor** of the Prophet (ﷺ) that the **Creator** of the universe and His angels send blessings upon Him in the form of blessings and peace, and the believers have also been commanded to do the same. How important it is to send blessings and peace upon the Prophet (ﷺ)? Let us consider the meaning of a few narrations in which the Prophet (ﷺ) said:

- “The nose of a person in whose presence I am mentioned and he does not send blessings upon me is covered with dust.”
 - (Tirmidhi, Kitab al-Dawaat)
- “Whoever sends blessings upon me once, Allah will grant him ten good deeds, forgive ten sins, raise him ten ranks, and send down ten mercies upon him (Subhan Allah).” (Sunan an-Nasa'i: No. 1283)

It is known that whenever the Prophet Muhammad (peace be upon him) is mentioned by name, Sending blessings upon the Holy Prophet (PBUH) is extremely necessary. At other times, it is equally beneficial for him to recite as much as one can.

So! It is the **right** on the believers to remember the Holy Prophet (PBUH) with love through blessings and peace and to keep their relationship with him **fresh**. Remember, the Holy Prophet (PBUH) **does not need** our Durood, it is for our **own benefit**.

(9)-Obstacles in the Path of Prophet-Hood (Personalityism)

Things are recognized by their **opposites**, the concept of day, with night, light with darkness. Happiness with sadness..... Similarly, awareness of the opposites of Prophet-Hood **will help** in understanding **true concept** of Prophet-Hood. The Holy Quran has used various terms in this regard. Basically, the term **“personalism”** has been used against the opposition to the Prophet-Hood, as it says:

“When it is said to them, Come to what Allah has revealed to His Messenger, they say; enough for us is what we found our forefathers practicing. Did their forefathers have no knowledge or guidance? **(Al-Maidah:5:104)**

That is, **conditional** following of the forefathers based on **insight, solid knowledge** is correct, but their **blind** and unconditional following in religion is a **rejection of the way of Prophets**, peace be upon them, which the majority adhere to, except for Masha Allah.

That is why the Holy Prophet (ﷺ). The same is also taught by the Prophet (ﷺ) in comparison to polytheism and misguidance:

“Leave what your forefathers used to say and do.”

(Bukhari: 7, Muslim: 1773)

Furthermore, in Holy Quarn, following terms are used opposite to Prophet-Hood in blind following:

- In Surah (Ahzab:33:66): The leaders, and elders....
- In Surah (Furqan:25:27-30), the friends and relatives...
- In Surah (Tawbah:9:31), religious leaders: scholars, teachers etc.

It seems that the comprehensive term for the opposition to Prophet-Hood is **“personalityism”** which encompasses the following things:

(1). Leaders, bosses, officials, friends, **(2).** Religious leaders: scholars and Imams.. **(3).** Parents, family, tribe, **(4).** Innate sect, group, sect, parties, **(5).** Blindly following one’s own desires.

There is **no enmity** towards religious leaders, but rather, one should value them, respect them, love them... **But** following them unconditionally and **blindly** would be an opposition to the Prophet-Hood, which one should avoid.

(10)-Obstacles to Prophet-Hood (Alteration of Sunnah)

As we have known, **opposition** to Prophet-Hood is **personalityism**. Similarly, opposition to the Sunnah is "**Bidet**" means altering the Sunnah of the Prophet (ﷺ) on which Prophet (ﷺ) has revealed very strict warnings. As an example, see a few:

Warning in every speech: At the beginning of every speech, the Prophet (PBUH) would warn people with these words:

"The best of talks is the Book of Allah, and the best of guidance is the guidance of Muhammad (ﷺ), and the worst of deeds are those that are newly added (in religion). Every new deed is an Bidet, and every Bidet is misdirection." (Ibn-e-Majah: 45, Muslim), and He further added: "And every misdirection leads to Hell." (Nasaie)

Curse of all: Prophet (ﷺ) said:

"Whoever here (in Medina) introduces Bidet, the curse of Allah, the angels and all mankind is upon him." (Bukhari, Muslim)

Honoring: "Whoever honors a person who add Bidet has helped to overthrow Islam." (Bukhari: 9464)

The sin of all people: "Whoever introduces Bidet and people act upon it, then the one who introduces it will be guilty of the sin of all those who act upon it." (Tirmidhi: 2677)

Moreover, The people of Bidet will be deprived of the water of the Pool of Kauthar on the day of judgment: (see Bukhari: 6583)

Worth Noting: The companions of Prophet (PBUH) were sitting when a man sneezed and after sneezing he recited: (the sneezing dua & added Durood). Upon this, Hazarat Ibn Umar (RA) immediately interrupted him and said: "The Messenger of Allah (PBUH) did not teach us this way, but he said: When someone sneezes, he should say (only Dua & not add Durood) . And Prophet never commanded that he should recite Durood along with it. (Tirmidhi: 2738)

The true standard of love is that instead of doing as you wish, you should prefer the way of the Prophet (ﷺ), and that do what He has taught, not as He wish.

Determining what is good and what is bad is the **job of Allah and His Messenger (PBUH)**, so need to avoid altering it. **Furthermore**, alteration is more dangerous than sins, it is committed by considering it a **good deed**, for which there is **no possibility** of repentance, as the Prophet (PBUH) said:

"Indeed, Allah deprives the innovator (changer of Sunnah) of repentance." (Tabaraani: 4/281)

For detailed information on this matter, see our writing:

(The Real Concept of Prophet-hood, Ch: 6)

(11)-Obstacles to Prophet-Hood (Un-authentic Ahadith)

The next most important thing to understand regarding Prophet-Hood is that **instead of the Holy Quran and authentic established Ahadith** (sayings of Prophet-PBUH), following un-authentic weak Ahadith should be **avoided**. The **wrong people** have fabricated countless Ahadith and introduced them into Islam. Therefore, **Imam Muslim** has stated the **main reason** for compiling his book “**Sahih Muslim**” as the presence of **numerous weak** and negated Ahadith. The one who **deliberately** narrates baseless narrations is declared a **liar** and is directly **threatened to Hell**. In fact, the one who narrates what he heard **without investigating** it is also declared a liar. As a lesson, see some **warnings** of the Holy Prophet (PBUH):

- **“Be careful while narrating my saying and only narrate what you know to be my talk. So whoever deliberately fabricates a lie against me, let him take his abode in Hell.” (Tirmidhi:295)**
- **“It is enough for a person to be a liar that he narrates what he has heard (without its clarification)” (Muslim: 8)**

Furthermore, the Prophet (ﷺ) has given the terrible news that after me, the temptation of false ahadiths will become widespread in the Ummah. Therefore, to avoid such dangerous people, He advised:

“In the last era, there will be deceitful liars who will bring to you Ahadith that you have not heard, nor have your forefathers heard, so keep yourselves away from them and keep them away from you, lest they lead you astray and cause you to fall into misguidance and temptation.” (Muslim:16)

When there are many **authentic Ahadith** on every matter, including the **Holy Quran**, then **why** is there a need to follow said baseless path?

Current situation: The above **prophecy** of the Prophet (PBUH) has been **fulfilled 100 percent**. Very **few people** show responsibility in this regard. **Despite** all these warnings, the situation is that in order to cultivate their **own self-made**, preferred sects, **baseless** Ahadith are being spread indiscriminately. Rather, beyond this, there is no regard for the **Quran**, **nor for authentic Ahadith**. **Moreover**, the market for speeches and writings based on the sayings and poems of non-prophetic greats is hot and there is no way to escape. Therefore, have mercy on yourself and worry about your hereafter life.

For detailed information in this regard, see our writing:

(The Real Concept of the Prophetood, Chapter: 6)

(5)-Ibadat (Worship)

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(1)-The Purpose of Prayer

The **starting point** of religion is 'faith' which creates feelings of 'gratitude and love' in the heart, and **prayer is the first manifestation** of this gratitude and the source of religion. The **most important worship is 'prayer'** by the **repetition** of which: **the servant attains the remembrance of his Lord, renews his relationship, nourishes his soul and purifies his inner self and ultimately attains the state of Miraj (closeness of God).** The one whose life is **out of prayer**, his inner self has become **dead**. Why was prayer made **obligatory**? The following are its **five basic goals** that need to be **kept in mind in every prayer**:

(1). Attendance on call: The purpose is to see who, upon being called, puts aside his activities and immediately appears in the court of God, and who remains indulged in life activities.

(2). Making the body parts obedient and submissive: The second major objective is to make the body obedient and submissive through the correct performance of the rituals of prayer (standing, prostration). Standing, getting up, sitting, bowing, prostration....all these are the words and agreements of the servant with his Lord in the language of the acts that he has surrendered himself to his Creator and Master. These acts require that just as the servant has become submissive to the command of his Lord during prayer, the twenty-four-hour life outside the mosque and prayer will also be submissive to the command of Allah.

(3). Adherence to dua and religious requirements: The next major goal is to be familiar with the meaning and significance of the content in prayer and adhere to the basic requirements of religion and faith, which is the real purpose of prayer, which is not possible without understanding and reciting the prayer. Therefore, immediately make a firm commitment to understanding prayer,

(4). Warming the hearts with the remembrance of Allah: Prayer is a great source of refreshing faith, peace, and comfort, and of charging our spiritual batteries. Especially in the state of prostration, the believing servant feels very close to Allah, and finds inner peace, as the Lord said: "Prostrate and draw near (to your Lord)." (Al-Alaq: 19)

(5). Unity and solidarity: The next major goal of prayer is the periodic contact of the believers with each other through congregational prayer, so that, including awareness of each other's issues for mutual guidance and cooperation in worldly difficulties, ups and downs, illness and troubles..., the promotion of feelings of unity and harmony, and the establishment of a healthy and active society.

(2)-Praying in Congregation

For the sake of unity, solidarity, brotherhood, mutual consultation and fear of the infidels, congregational prayer has been required. There is no room in Islam for leaving the congregation without an excuse. See some facts:

The Creator has ordered to pray in congregation:

“Establish prayer and pay zakat and bow with those who bow (i.e. with the congregation).” (Al-Baqarah:2: 43)

Congregational prayer in a state of fear: In Surah An-Nisa: 102, Allah Almighty has revealed the order of congregational prayer instead of individual prayer, even in a situation of war (in a specific way). So how can there be a lonely prayer without an excuse in normal circumstances?

Joining the congregation by crawling: The Prophet (PBUH) said: “If people knew what is in the ‘Isha and Fajr’ prayers, they would come to them on their hands and knees or on their backs.” (Bukhari, Kitab-ul-Azaan)

No acceptance without an excuse: The Prophet (PBUH) said: “Whoever hears the call to prayer and does not attend, then he has no prayer alone except with an excuse.” (Abu-dawood: 547)

Sealing hearts for leaving the congregation: The Prophet (PBUH) warned the Ummah:

“People should stop leaving the congregational prayers, otherwise Allah will seal their hearts, and they will surely be among the heedless.” (Ibn-e-Majah: 778)

Intention to burn houses: The Prophet (PBUH) said: “I have decided to order my young men to Let them gather a bundle of wood, then I will come to those who pray in their homes, and burn (their homes) thoroughly for them.” (Abu-Dawud, Kitab al-Salaat, Bukhari: 644)

Reward “Prayer in congregation is twenty-seven times better than prayer alone.” (Bukhari Kitab-ul-Azaan)

So! There is no room in Islam for leaving congregation without an excuse. In view of these warnings, the “Imams” of the religion have also made congregation obligatory. But unfortunately, we have not paid attention to it.

Women: Since the scope of women includes home life, congregational prayer in the mosque has not been made obligatory on them. However, it is also necessary for them to perform every prayer “at the first time” with priority.

(3)-Obstacles to the Height of Prayer

In paryer **devil attacks** with all his might and tries to defeat the goal by making the prayer **incomplete and dead**. His infiltration is **as follows**:

Before Prayer

1. Distracting from prayer, **preventing** prayer from being offered. Therefore, the majority becomes his prey here.
2. Making prayer a **burden** for those who intend to pray, making it a **mountain**.
3. **Inciting** those who cannot stop to delay in every possible way instead of offering it in **congregation** on time.

But these tricks and obstacles **do not work on the firm believers** who have attained **humbleness** see: (Al-Baqarah:2: 45)

Inside the Prayer

During the prayer, devil tries to make every possible effort to make prayer dead/incomplete and fruitless in the following ways:

- (1). To rush, not to allow one to perform it with calm. To incite one to finish the prayer as soon as possible and run away. To bring forward the demands of countless tasks. If the thought of performing it with composure comes to mind, then instead of the current prayer, show the green garden of better performance in the future life.
- (2). To create laziness, heaviness, and restlessness so that one can get rid of the prayer immediately.
- (3). To distract attention from the meaning and concept of the words, to create countless thoughts... so that humility and submission disappear.

Solution?

- (1). First, one should be free from bowl etc, and other needs. Then, before the prayer, make the intention that Instead of finishing it, spend some time in it, so that a connection with God is established and something is gained from prayer.
- (2). Explain to the mind that at this time I am doing the most important task of life. The work due to which devil is inciting me to rush is less important than prayer. Therefore, only after doing this be calmly, the rest of the work is the turn. In this way, devil's power will be broken immediately.
- (3). Perform every prayer with the idea that this may be the last prayer of life and I may not get this opportunity after that. As soon as a person come to this idea, his heart will start to be drawn to prayer.
- (4). Remember the meanings of the words of prayer well and pay attention to them.

When **true faith** is attained, then, prayer will become a **source of comfort** for the eyes: **"And indeed, prayer is a burden, except for those who are humble, who are certain that they will meet their Lord and that they will return to Him."** (Al-Baqarah:2: 45-46)

(4)- Humbleness in Prayer

Most people pray in a **hurry**, whereas the requirement is to **establish prayer**. That is, to observe prayer with **full preparation and humbleness** as required by God:

“Successful indeed are the believers. Those who become most humble and submissive in their Prayers.” (Al-Muminoon:23:2-1)

Submission and humbleness: This means becoming humble in front of the greatness of Allah due to feelings of love and fear. In prayer, the heart becomes soft, the heart melts for its God, the eyes become moist with the fear of Allah's greatness and His reckoning, and the feeling of gratitude for His blessings. Going deep into the meanings and understandings of words and becoming obedient and submissive to Allah. By saying "Allahu Akbar", truly recognizing Him as the greatest and being freed from the fear of others... This is humbleness and submissiveness, which is the real spirit of prayer.

External and internal: This submission is necessary in both the external and internal parts of the prayer. Along with internal submission, it is also necessary to perform the external parts of the prayer with perfection, such as standing, bowing, and prostration, according to the Sunnah. See how important it is to perform the external parts of the prayer with perfection, such as standing, bowing, and prostration, according to the Sunnah.

- The Prophet (ﷺ) ordered a companion (RA) to offer the prayer three times and each time said, “Go and pray. You did not pray.” And on the fourth time, He explained to him his mistake, that is, standing, bowing, rising from bowing and standing with due separation, prostrating with perfection, and taking a suitable break between the two prostrations. (Bukhari: 793)
- Hazrat Hudhayfah bin Yaman (RA) said to a man who did not perform the bowing and prostration completely: “You did not pray. If you die (while such praying), your death will not be in the way in which Allah created (Hazrat) Muhammad (ﷺ).” (Bukhari: 791)
- The Messenger of Allah said: The worst thief is the thief of prayer. The people asked, O Messenger of Allah, how is prayer stolen? He said: The thief of prayer is the one who does not complete the bowing and prostration. (Musnad Ahmad, Mishkat: 885)
- The three time reciting in bowing and prostration are burden for us, whereas: during the prayer of Holy Prophet (PBUH): the bowing, prostration, the pause between prostrations, and standing up from bowing were all equal, and according to some narrations, He used to recite up to 25 times in his individual prayer. (Bukhari: 792)

So instead of rushing to abandon prayer, improve both the outward and inward aspects of prayer, establish a real relationship with your Lord, and attain the height of prayer.

(5)- Zakat: The 2nd Fundamental Pillar of Islam

Zakat is the **second fundamental pillar** of Islam. It is of great importance to the Creator. Wherever prayer is mentioned in the Holy Quran, Zakat is also required so that it may not be neglected.

Why was this emphasis given? In this life of means, it is indispensable to have wealth and means for religion as well. Zakat has been required to support those who have fallen down in the life. Faith is built through sacrifice. If true faith is achieved, a person cannot live without spending.

Meaning of Zakat: It means purity and increase, that is, increase: in wealth and reward.

Importance: Paying Zakat is a condition for entering Islam, God said:

- “So if they return, establish prayer, and pay Zakat, then leave their path.” (At-Tawbah:9: 5)
- “Disaster to the polytheists is, for those who do not pay Zakat are indeed the disbelievers in the Hereafter.” (Hameem-Sajdah:41: 7-6)
- “Hazrat Abu Bakar (RA) fought during his caliphate those who did not pay Zakat and those who did not collect it in the treasury and said: By God, I will certainly fight those who distinguish between Prayer and Zakat.” (Bukhari: Ch-Zakat)
- “Whoever owns gold and silver and does not pay its due (i.e. Zakat), on the Day of Resurrection, plates of gold and silver will be made from it, then they will be heated in the fire of Hell, then their sides, foreheads, and backs will be burned...” (Muslim: Ch-Zakat)

To whom will it be given? To: (1). The poor, (2). The needy, (3). The workers who are responsible for collecting Zakat, (4). The heart-makers: For the new Muslims or the infidels who are inclined towards Islam, (5). The freedom of slaves, (6). For the distressed, for the debtors, (7). In the way of God (propagation of religion, jihad, etc.), (8). For travelers in need.

(At-Tawbah:9:60)

To whom it cannot be given: The Holy Prophet (PBUH), His family, the wealthy and healthy people, parents, children and non-Muslims.

Some important issues: (1). Zakat is obligatory on every free, adult, and capable person, (2). While making the Nisab, all the wealth (cash, gold, silver...) will be collected and its value will be seen. The rate is at least 2.5 percent, (3). Pay Once in a year, (4). It can be given once in a year or in installments, (5). Business assets: Zakat will be on property purchased for business. It can be given annually and can be paid in installments when the property is sold, (6). Zakat will be on the rent of a house given on rent and not on the value of the house, (7). When the loan is returned back, Zakat will have to be paid on it, (8). Taxes will not be included in the deduction of Zakat, (9). Mosque expenses will not be covered from Zakat, (10). There is no Zakat on used items except gold and silver, (11). Zakat should be given with joy for the love of Allah. For details, see our article: “Rules and Issues of Zakat”.

(6)-Fasting is a Great Blessing

Main purpose: By successfully passing the test taken through fasting in the month of Ramadan, the believer receives a great reward. Its main purpose is to achieve salvation in the hereafter, **God said:**

“O you who believe, fasting is prescribed for you as it was prescribed for those before you, that you may become pious.” (Al-Baqarah:2: 183)

Pious? It means to fear or avoid sin. To live a life with the fear of God, completely avoiding disobedience to the Lord. i.e. to spend twenty-four hours of life in accordance with the law of Allah.

At the beginning of this holy month, the devils are imprisoned, making it easy for man to achieve his real goal. That is why, as soon as this Holy Month begins, people rush to the mosques, the spirit of goodness comes.

Other objectives: (1). **Training:** This holy month has come as a training to achieve piety and purification. This is a month of training so that after a month of practice, a person can move towards the purpose of life. (2). **Increase in bank balance:** In Ramadan, this opportunity is given to increase one's bank balance by earning abundant good deeds. Moreover, the reward for good deeds also increases a lot in Ramadan, (3). **Chance of forgiveness:** Thus, God has given His servants a chance to bring their lives back on track and save eternal life through the forgiveness of God. If this great opportunity is also spent in negligence and sin, then what other opportunity will come for forgiveness?

Goals to Benefit from the Blessings of Ramadan

The believers should set the following goals with full determination:

(1). Change in activities, (2). Fasting, (3). Protecting the fasting from sins and evils. If sins are also committed along with fasting, then staying hungry and thirsty will not be of any use, (4). Commitment to the Holy Quran: The basic reason for the greatness of Ramadan is the revelation of the Quran in this holy month and the Quran has been revealed for guidance and guidance lies in understanding it and acting upon it. Therefore, considering Ramadan as a blessing, one should make a firm resolve to understand it along with reciting the Quran. At least aim to complete the last four chapters (27 to 30) based on short Surahs, Insha Allah, there will be a revolution in life, (5). Offer prayer with congregation, (6) Standing at night, (7) Seeking forgiveness frequently, (8) Striving for the correctness of prayer, (9) Increasing the memorization of Quran, and (10) aim to get rid of one or another of your weaknesses: anger, backbiting, lying, indecency...etc.

(7) - Hajj is a Unique Act of Worship

The Lord said: “And (the pilgrimage to His house) is the right of Allah upon those who are able to reach it. And whoever turns away, then Allah is Free from all need of the worlds.” (Ala-Imran:3: 97)

Hajj is an obligation that is obligatory only **once in a lifetime**. It is a very unique act of worship in which **many forms** of obedience are found: **migration, spending, prayer, Tawaf, sacrifice, patience...** That is why it becomes a substitute for “jihad” and becomes a special reward and a means of closeness to God. **The Messenger of Allah (ﷺ) said:**

- “The reward for an accepted Hajj is Paradise.” (Bukhari, Ch- Umrah)
- “Whoever performs Hajj and does not commit any foolish or sinful act during Hajj, then he will return free from sins as his mother gave birth to him.” (Bukhari: 1521)

Philosophy of Hajj: Its philosophy is the top level of “obedience” and “sacrifice”. This is the name of **surrendering** oneself completely to the Creator. This is the name of the elements consisting of offerings to Allah in the remembrance of the great sacrifices made by the close friends of Allah: **Hazrat Ibrahim (AS), Hazrat Hajara (AS) and Hazrat Ismaiel (AS)** for their Lord. **The purpose of acts of Hajj is as follows:**

(1). **Ihram:** These two garments remind of the end of pride and arrogance and the shroud in which one has to leave this mortal home, (2). **Talbiyah:** (لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ) In this, the servant confesses his presence before the Creator that he has left everything and has presented himself before his Lord. And with praise, gratitude to the Creator and the availability of every blessing from Him, he expresses his abstention from all kinds of polytheism, (3). **Tawaf:** In this special form of worship, the purpose is to represent the fact that my life revolves around remembering Allah. Everything comes from Allah and will return to Allah. (4). **Sayi:** The seven rounds between Safa and Marwah are a symbol of the great yearning of Hazrat Hajara (RA) in search of water for her son. An example is that which resulted in a great blessing like Zam-Zam water, (5). **Rami:** Its basic purpose is to express hatred and enmity towards devil. But alas, the pebbles are thrown but our inside are with friendship with devil? (6). **Mina, Arafat and Muzdalifah:** The journey to these places and the stay, the hardship of jihad and the community are expressed. Forgiveness in Arafat, khutba for life change, sleeping on the ground under the open sky in Muzdalifah is a cause of crushing pride and arrogance and making a person familiar with his true reality. And then sacrifice teaches the lesson of sacrificing illicit desires for his Creator, (7). **Medina Sharif:** Attending the Holy Shrine of the beloved Prophet (PBUH), the Prophet's Mosque, Jannat-ul-Baqi... is the cause of coolness of the eyes and sweetness of faith.

If Hajj is performed keeping **in mind the real purpose** instead of just a ritual, then a person is **truly changed and forgiven**.

Hurry up: Avoid delaying Hajj. You never know what hindrance may arise and become an obstacle. Be committed, plan the preparation, the Lord will remove all obstacles.

(8)-Summary of Important Points on Jihad

(1). Due to the involvement of the infidels as well as the misunderstanding of its true concept by the Muslims, the subject of Jihad has become a controversial, so there is a need to understand the reality, (2). Out of all the requirements of Islam, the most difficult requirement is Jihad (war). Therefore, it is at the highest level in terms of test and reward, (3). The meaning of Jihad: to strive, that is: to avoid sins, do good deeds, call to righteousness and strive to eradicate evil is Jihad (Al-Hajj:22:78).

Types of Jihad: (1) Jihad against the self (nafas): Striving for the purity of the self and striving to protect it from sin, disobedience, and satanic incitements is Jihad against the self (see Al-Shams), (2) Mental and Dawah Jihad: Understanding the Quranic commands, accepting them from truly, and conveying them to others without tailoring, and not caring about the dangers posed by people is a great Jihad. (Al-Furqan: 52), (3) Jihad against the enemies/war and struggle: Confronting the opponents and enemies of the religion and preserving and establishing the religion in all circumstances is a special form of Jihad, which is in the form of war with the infidels, which is for special occasions.

The purpose of war: Jihad in the way of Allah is to end the spirit of oppression and barbarity and to establish a system of justice and equity. War is fought for the following goals: (1) To end sedition and corruption and to uphold the religion, (2) To fight against the disbelievers for breaking their contract and starting a war, and (3) To save the weak people from the oppression of the disbelievers.

Other points: (1) Not to desire war: Islam has preferred a state of peace and has advised choosing peace in every possible way, (2) The essential things for Allah's help and victory in war are: (a) Firmness of faith and morals, (b) Patience and perseverance, (c) Defensive readiness under modern requirements, (d) Unity and solidarity, and (e) Planning/wisdom and prudence...(3). The jihad of every era is carried out with the weapons of that era. The weapons of this era are "science and technology" with which the infidels are fully equipped. Therefore, it is unwise to plan armed jihad without being acquiring it. (Anfal: 60), (4). Not participating in the war will only be considered a crime when the authorities issue a "general order" for Jihad for all people (An-Nisa: 96-95).

Conditions of war: (1). Muslims will try to resolve the issue as much as possible, but when fighting is unavoidable, they will not back down. (2). Instead of fighting individually, the war will be fought under the leadership of the state. (3). The civilian population, especially women, children and the elderly, will not be attacked. (4). Dead bodies will not be desecrated, (5). Ambassadors present in the country will not be killed, (6). Prisoners of war will be treated with kindness, (7). Places of worship, crops, etc. will not be damaged, (8). Non-Muslims who pay the 'jizya' will be protected, (9). If the enemy truly desires peace, war will be stopped. For detail see our article "Islamic Law of Jihad"

(6)-Ethical Values of Religion (Human Rights)

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(1)-Unjust Killing

The **greatest crime** in relation to the Creator is ‘**Shirk**’, while the **most serious crime** in relation to the creation is ‘**taking life unjustly**’. Where this crime becomes common, life can’t exist. That is why the Creator has revealed the most **severe warnings** against it for the survival of life. But **unfortunately**, despite this, we have become mortal enemies of each other. See a few warnings:

1. The unjust killing of a human being is considered as the killing of all humanity. (Al-Maidah:5:32)
2. The most severe warning was revealed against the unjust killing of a believer as:
 “And whoever kills a believer intentionally, his punishment is Hell, he will abide therein forever, and the wrath of Allah and His curse will be upon him, and He has prepared for him a severe punishment. (An-Nisa:4:93)
 i.e. (i). His result will be Hell, (ii). He will burn in Hell forever, (iii). He became the victim of the wrath of Allah, (iv). The curse and anger of Allah will be upon him, (v). And he will be in a great punishment.
3. The Holy Prophet (PBUH) said: “A Muslim is one from whose tongue and hand other Muslims are safe.” (Bukhari:10).
4. On the occasion of the Last Pilgrimage, the Holy Prophet (PBUH) warned the Ummah: “Indeed, your blood, your wealth and your honor are sacred, just as this day of yours (10th Dhul-Hijjah), this city of yours and this month of yours are sacred. And soon you will meet your Lord, and He will question you about your deeds. Beware! Do not disbelieve after me, striking each other’s necks! Listen, whoever is present, let him convey these words to the absent one... Then He said: Have I conveyed (the message of Allah to you)? Have I conveyed (the message to you)? We (the Companions) said: Yes, then the Prophet (PBUH) said: O Allah, be witness. (Bukhari: 4406)

Thus, we should refrain from this worst crime, but **unfortunately**, we are **bent on killing each other** under the guise of **various lame excuses** and pretexts: materialistic goals and religious hatred... On what grounds do Muslims do this? **To understand the real reasons for this, see our article: (Our Moral Decline)**

(2)-Financial Crimes

After being aware of the cruelty of life, now it is important to be aware of the heinousness of financial crimes in order to avoid them. The **different forms** of financial crimes are: **embezzlement, inheritance theft, robbery, bribery, fraud, adulteration, loss of measure and weight, usury, witchcraft... etc.**

1. The Lord said: "Those who devour the property of orphans unjustly, they only fill their bellies with fire, and soon they will be cast into the blazing Fire." (An-Nisa:4: 10)
2. Regarding those who deprive others of their inheritance, God said: "And whoever disobeys Allah and His Messenger (i.e., devours the inheritance) and transgresses the limits set by Him, He will fire him into Hell, to abide therein forever, and for them is a humiliating punishment." (An-Nisa:4:14)
3. The Creator said: "Woe to those who give less..... Do they not consider that they will be raised up for a great Day (of Judgment) when they will stand before the Lord of the Worlds? No, indeed, the record of the wrongdoers will be in Sijeen." (Al-Mutaffifeen:83: 1-7)

The Prophet's (ﷺ) Warnings

- a. The matter of wealth is so serious that the Prophet (ﷺ) would not lead the funeral prayer of a debtor until he paid his debt. (Bukhari: 2289)
- b. He said: "Whoever wrongfully seizes even a span of land, on the Day of Resurrection a rope of seven earths will be placed around his neck." (Bukhari: 3198)
- c. "Whoever deprives a Muslim of his right through a false oath, Allah has made the Fire of Hell obligatory for him and Paradise forbidden for him." A man asked, "O Messenger of Allah, even if it is a small thing?" He said: Even if it is a branch of a pilo tree. (Muslim: 137)
- d. "Whoever deprives an heir of his inheritance, Allah will deprive him of his inheritance in Paradise on the Day of Resurrection."
(Ibn Majah: 2703)
- e. The supplication of one who consumes unlawful sustenance is not accepted. (Mishkat: 2760, Muslim)
- f. "Whoever adulterates is not from us (i.e. not from the Muslim Ummah)" (Muslim: 101)
- g. Faith requires that the defect in the thing be made clear at the time of sale. (Sahih-al-Jaami' al-Sagheer al-Bani: 2705)
- h. "He who takes and gives bribes to get a decision in his favor becomes worthy of the curse of Allah." (Ibn-e-Majah: 2313)

So today, repent immediately from your past shortcomings and make a firm commitment to avoid eternal loss in the future.

(3)-Four Common Vices (Part-I)

Four common vices related to moral decline: "lying, breaking promises, betrayal of trust, and backbiting" have become a part of our lives. Rarely can anyone avoid them.

(1). Lies

Truth: is the guarantor of peace, security, and a pure lifestyle, while lies: is the cause of injustice, sedition, corruption, bloodshed, and social instability. Now a days, lying on every occasion, contradictions in words and deeds have become the way of Muslims. Strict commands have been revealed to protect against this evil:

1. "O you who have believed, fear Allah and speak the truth."

(Al-Ahzab:33:70)

2. "Allah has cursed the liars." (Ala-Imran:3:61)

3. There are three signs of a hypocrite: When he speaks, he lies, when he promises, he breaks his promise, and when he is entrusted with something, he betrays it. (Bukhari: 6095)

4. Prophet (PBUH) said: A believer can be a coward, a miser, but he cannot be a liar. (Mauta Imam Malik: 1630)

Some forms of permissiveness: It is necessary to speak the truth in any case, but in some extremely unavoidable situations, in legitimate matters, instead of harming someone, words can be changed or ambiguous words can be spoken, such as: (1). To save someone's life under the right, (2). To end a fight and make peace, (3). During war, for war tactics, (4). To avoid conflict between husband and wife (only in good and lawful matters). However, for salvation, every possible transparent relationship is required.

Breaking the Promise

Keeping a promise and agreement is symbol of Loyalty, while breaking a promises a sign of disloyalty. Breaking a promise destroys the individual and social order of life and leaves a person helpless.

1. Accountability: "And keep your promises, surely you will be bound by your promises." (Al-Isra: 34)

2. The attributes of the believers: If true faith is present, then trustworthiness and keeping one's treaty are certain as said:
"They (the believers) are those who guard their trusts and are true to their covenants." (Al-Muminoon:23:8)

3. The negation of religion: "He who does not keep his covenant has no religion." (Musnad Ahmad: 12406)

The scope of covenants is very wide. From verbal words and agreements to family, social and state levels: relationships, transactions, trade, employment, service, compliance with laws... all are in fact contracts.

To avoid: To protect yourself from these evils: (1). Make a firm decision to avoid them, (2). Become aware of their evils, (3). Develop the belief in the Hereafter, (4). Instead of hurting humanity, develop a sense of compassion for them, and (5). Pray to Allah to protect you from these evils.

(3)-Four Common Vices (Part-II)

After knowing the four common abominations of lying and breaking one's promise, we will now be aware of betrayal and backbiting.

Trust/Betrayal

1. The inevitable result of faith: If faith is truly present, a person will not be a traitor but a trustworthy person as said:
2. "They (the believers) are those who guard their trusts and are true to their covenants." (Al-Muminoon:23:8)
3. "Surely, Allah does not like anyone who is a committed betrayer and sinner."
(An-Nisa:4: 107)
4. The negation of faith: "He who is not trustworthy has no faith." (Musnad Ahmad: 12406)

The scope of trust is very wide. Including our own bodies, beliefs, actions, the rights of Allah, the rights of the people, transactions, business, government, economy and society, calling to religion... it encompasses everything. Are we trustworthy or treacherous?

Backbiting

The filth that has clung to humanity, which has swallowed man, is backbiting and lying. Stating something about someone in their absence (i.e., evil, defects, etc.) that would be offensive to them if said in their presence. If that defect is present in them, it is backbiting, and if it is not present, then it is slander, which is a more serious crime than backbiting.

Eating the flesh of a dead brother: A very effective example has been given to protect against this heinous crime:

"And let none of you backbite another. Is there anyone among you who would like to eat the flesh of his dead brother? If that is abhorrent to you, then repent from it and fear Allah. Indeed, Allah is forgiving, Most Merciful." (Al-Hujurat:49:12)

But alas, we are so busy eating the flesh of our dead brothers!

"Backbiters (i.e., those who eat the flesh of others and play with their honor) will scratch their faces and their breasts in Hell with nails of copper." (Abu Dawud, Kitab al-Janaiz)

Permissible forms of backbiting: (1). To protect someone from injustice, harm/danger, (2). As advice: To give correct advice based on fairness, (3). To be aware of and protect against the injustice of the ruler of the time.

Save yourself: (1). Make a firm decision today to avoid this filth and stop it from now on, (2). Keep awareness of its evils fresh from time to time, (3). Curb your tongue (shut it down), (4). Keep the eternal fire of hell in mind, (5). Do you like to be backbitten? Eat the flesh of a dead brother? Then why you have double standard? (6). Instead of talking behind his back, have the courage to talk to your brother's face, (7). Instead of hurting people, develop a sense of compassion, and (8). Pray for salvation by making a sound.

How long will you backbite? When you die, will you be able to backbite? Then shut your mouth now!

(5)-Control over Anger

Anger is a **special state (excited state)** different from normal in which a person does not have complete **control** over himself. In this regard, note the important points:

(1). The aim is not to eliminate anger but to control it, (2). On some occasions, it is also necessary to have anger, such as: on disobedience to Allah, to protect children etc. from harmful/wrong actions....(3). Two states should be avoided as much as possible: (i). The intensity of anger, i.e. from being uncontrollable, (ii). Being angry all the time. Speaking out against every small thing, becoming a habit. If this is the case, God forbid, then understand that a very serious disease has been attached which is poison for health, faith and spirituality.

How to Control it?

1. Get awareness: First of all, one should gain awareness about it, know its reality and its harmful effects. Let's see what guidance our Creator gives regarding it, He said:

“Those who spend in prosperity and in hardship, and those who control anger and those who forgive people, Allah loves the doers of good.” (Ala-Imran:3: 134)

So, if one wants to be liked by Allah, one must control anger in all circumstances.

2. Its harmful effects: Hardness of heart, deterioration of faith, restlessness, anxiety, deterioration of relationships with people, and in some cases, one can do great harm in anger. In this state, harmful hormones are released from the body, causing diseases such as blood pressure, tension and diabetes etc.

3. Firm decision: After getting awareness about the evils of anger...before it causes any major damage, immediately make a final and firm decision to remove this impurity from one's life and control it.

4. Anger comes when someone does something **against your expectations,** it seems to be causing harm, for this: (i). Keep in mind that you came into the world empty-handed, even naked, and you will return empty-handed, so if your expectations are not fulfilled, it is better to be patient, (ii). Do not expect more from others, but keep in mind that others will do wrong, going against your expectations. Try to speak as much good as possible by controlling yourself. Moreover, instead of putting all the work at home on others, take responsibility for yourself and do it yourself. Do your part in correcting the mistakes.

5. The first **few seconds (ten to twenty) of anger are the most important.**

In them, try your best to keep your mouth shut, seek help from Allah, change your position, perform ablution... (6). Pray to Allah to control it.

By keeping these points in mind, you will be able to control your anger through patience and restraint. With the **determination** of the decision, anger can be **controlled immediately** or it may **take some time**. **Keep on trying, you will eventually recover from this disease.**

(6)-Control over the Tongue

The most difficult test: The most difficult test of morality and affairs comes in two forms, namely - 'tongue' and 'action'. Controlling **action is relatively easy**, but controlling the **tongue is extremely difficult**. Therefore, great caution is needed in this regard. The forms of **violating people's rights** through the tongue are: **lying, bad language, abusive speech, backbiting, slander, defamation, mockery, cursing..... etc.**

For salvation, keep in mind the **guidance from the Quran and Sunnah** as a lesson, in this regard, **the Lord said:**

1. **"Tell My servants to say that which is best. Indeed, it is devil who whispers among them. Indeed, devil is an open enemy to man."**

(Bani-Israel:17: 53)

So! When this truth has become clear that: Our Creator demands polite speech, while the devil, who incites us to speak out of hatred for humanity, then a firm decision should be made to reform

2. **The Most Comprehensive Warning:** God has strictly prohibited the practice of belittling others and violating their honor and dignity through excessive language, through the most comprehensive guidance as:

"O you who have believed, let no nation among you mock another nation, it is likely that they may be better than you. Nor let women mock other women, it is likely that they are better than them. Nor slander one another, nor call one another by bad names. Calling someone wicked or indecent after (he embraces) faith is an extremely evil name. And those who do not turn to Allah in repentance, it is they who are the wrongdoers". (Al-Hujurat:49:11)

After such a clear and severe warning, what justification is there for continuing in wrongdoing...?

The Warnings of the Messenger (PBUH) of God

1. **"It is enough for a man to be evil that he should despise his Muslim brother (i.e. be arrogant and consider others inferior). (Muslim: 2563)**
2. **"Whoever guarantees me the protection of his tongue and private parts, I guarantee Paradise for him." (Bukhari: 6474)**
3. **"When a man wakes up in the morning, all his body parts join hands with his tongue and say, 'Fear Allah in our affairs, for our destiny is upon you. If you remain upright, we too will be in peace. If you falter, we too will be in trouble.'" (Tirmidhi: 2407)**
4. **The Companions asked: What about the tongue through which we speak? The Prophet (PBUH) said: "Those who will be thrown face down in Hell will be the harvested crop of this tongue." (Ibn-e-Majah: 3973)**

So! Be aware of these facts and make a **firm decision** to avoid the destruction of the tongue and control it.

(7)-Wasteful Spending

The **Creator** has made this life run **under the means**. The **wheel of the life runs under the means (material things)**. Therefore, means and resources **wasting is like ending your life with your own hands**.

All the things that **the Creator** has created are **very valuable**. **Even a small thing has the depth of the oceans**. The people of the whole world cannot produce a **single grain of mustard, wheat or rice together**.

Our act?: In this regard, our act is **extremely irresponsible**. Using resources **carelessly, especially government resources**, no one take care.....which is a **big loss** in terms of **both** this life and the hereafter.

Reason: Faulty faith: There are also **social reasons** for this behavior, but distance from the wise Quran and poor/faulty faith are its **main reasons**. **True faith creates worry and becomes an obstacle in the way of every evil, including this evil**. Therefore, **wasteful spenders should first worry about their faith!**

Severe warnings: The Lord has **revealed severe warnings** against devaluing blessings and wasting them:

- **"And do not be wasteful. Indeed, Allah does not like the wasteful."**
(Al-A'raf: 31)
- **"And beware of extravagance and wastefulness. Indeed, the extravagance is the brother of the devils, and devil is ungrateful to his Lord."** (Bani Isra'il: 26-27)

Excessiveness: To spend wastefully, to use more than necessary, to spend without thinking and without purpose. Or to spend unnecessarily, to squander, that is, to spend where there is no need to spend.

After this severe warning, can any believer think of falling into the swamp of this worst abomination and joining the group of devils and taking the path of ungratefulness and disobedience?

Neither extravagance nor stinginess: True faith does not allow extravagance nor stinginess. The Lord said about His beloved servants:

"Those who, when they spend, are neither extravagant nor stingy, but their behavior is between the two (extremes)"

(Al-Furqan:25:67)

If we adhere to this great principle, spend every penny of our personal and national wealth thoughtfully. Do not waste resources unnecessarily, then even the few resources will suffice us. Our life will also become easy and the hereafter will also be saved. May Allah grant us true understanding. (Ameen)

(8)-Rights of Parents

After the Creator and His beloved Prophet (PBUH), the most important right among the people is that of parents. Among all the worldly relationships for human survival in this life of means, the most important relationship is that of "Parents". The Creator has made this relationship the primary means of **human coming into the world and living here**. After the Creator's gift, each of us exists because of our parents. **Our birth, upbringing: childhood, adolescence, youth...** Then our training, manners and etiquette, even walking, speaking... Who made it possible? Whatever we are after the grace of the Creator, it is because of our parents. But after coming to life, people generally do not remember these facts. They forget all these favors. The world takes them far away from reality. When a person becomes young, becomes capable of living in the world, he gets lost in the crowd of the world in such a way that he does not see anything else except: business, earnings... then marriage, wife and children... very few people are able to fulfill this great relationship, the majority forget their parents, which is a great loss. **For salvation, the following essential rights need to be observed with sincerity in all cases:**

(1). **Good manners**: After Allah and the Messenger ﷺ, the most important thing among other creatures is to be treated with respect, honor and kindness. The right of the mother is even greater than that of the father. Even if the parents are disbelievers and polytheists, they should be treated kindly in worldly matters. (2). **Keeping in touch with them**: Keeping in touch with them, taking care of the necessities of their life, (3). Fulfilling their will or testament, granting the right of inheritance, respecting their relationships and respecting their friends, (4). Trying to fulfill every command of theirs that is not against religion as much as possible, (5). **Old age**: Just as you were helpless in childhood, now the same time has come for your parents in old age. They have fulfilled their responsibility well and made you stand, now your test has come. Of course, this is a very difficult stage, but you should be determined to fulfill it at all costs. Now there is a special command of the Creator that: When your parents reach old age, you should treat them with kindness and humbleness in your service, do not scold them, do not even say "uff", but rather speak softly. In this difficult state of ignorance, one should also forgive their shortcomings. Now one should pray for them in these words: **"My Lord, shower mercy on them both, as they raised me with mercy and compassion when I was a child."** (Bani Israel:17: 24)

After death: (1) Asking forgiveness from Allah for your shortcomings in service, (2) Following the righteous path, praying for their forgiveness, giving charity and good deeds on their behalf, and (3) Respecting their relation.

Unfortunately, the majority of people have forgotten these responsibilities towards their parents!

(9)- Rights of Children

Two First Rights: Parents have two first rights towards their children: (1). To nourishes and raise them with lawful sustenance according to their ability, (2). To protect them from the humiliation and eternal punishment of this world by adorning them with the best character of honesty, piety and purity through religious training (**Character Building**).

As far as the matter of nourishing is concerned, no one is left behind within their means. Every effort is made to fulfill every worldly requirement, including the best clothing, shelter, food and drink...health, worldly education, employment...protection from worldly dangers, troubles and hardships..., and even head and body are sacrificed, but the actual purpose for which all the blessings of the world and children have been given is: recognition of the Creator, a strong relationship with Him, worship of Him, protection of His boundaries, observance of His commands..., to bring them to the blessing of a peaceful world and to protect them from eternal punishment, as the **Lord commanded**:

“O you who believe, save yourselves and your families from the Fire.” (Tahrim:66: 6)

But unfortunately, **except for few**, the **majority is oblivious** to this purpose. The sufferings of the world on children: the heat of the summer, the cold of the winter, illness, hardship and hardship... are unbearable for us, but we have no particular concern about saving them from eternal humiliation, fire... However: to train them well and build character according to the teachings of Islam, to make them honest, to equip them with the necessary teachings of religion. To make them adhere to fasting and prayer. **To advise them to pray at the age of seven, and to reprimand them if they are lazy at the age of ten. (Abu Dawud: 495)...** All of this is our first duty for which we have to be held accountable (**Bukhari: 7138**). These children, unaware of the piety they have been brought up with in the world, will hold us by the neck on the Day of Judgment, asking why they were not made aware of their real rights? Therefore, wake up immediately and promise to fulfill this real responsibility.

Other Rights: In addition to these two basic responsibilities, parents have the following other rights:

(1). Maintaining equality between children. However, even if parents cannot take care of it, children must be patience and respect their parents at all times. (2). Leaving at least two-thirds of the total wealth and property to their children and giving them the right of inherit, (3). Providing worldly education and training, helping them stand on their feet, and making efforts for marriage and marriage, (4). Praying for the well-being of their children in this world and the hereafter.

May God keep the shadow of parents over their children and grant parents and children a sense of their true responsibilities. (Ameen)

(10)-Rights of Husband and Wife

The primary purpose of the bond between husband and wife through marriage is the “**survival of the human race**”. The Creator has arranged for the birth of new humans into the world and their upbringing through this relationship. Therefore, it is **very important for human survival** that the relationship between husband and wife **remains balanced**. A breakdown in this relationship affects their children more than the husband and wife, which leads to **family instability and ultimately social instability** and humiliation. In view of this importance, rights have been imposed on both husband and wife and they are required to strictly observe their respective responsibilities, which are summarized as follows:

The rights of the wife over the husband: (1) To be at same page both internally and externally, to avoid deception and fraud, (2) To pay the dowry (Mahar) at the first opportunity, to bear financial responsibilities for food and other expenses as much as possible, (3) To cooperate in all possible ways in household matters, instead of making them slaves by issuing orders, (4) To be tolerant and forgiving as much as possible, to behave well, and to advise them to observe the limits of the Religion, (5) To avoid unjust oppression, abuse and divorce, to explain to them about their rebellion and disobedience, to separate the bed, and if they still do not stop, to punish them lightly, and when they return, to refrain from making accusations (An-Nisa:4:34), (6). Neither enslave the wife nor oppress her just because you dislikes her (An-Nisa:4:19).

The rights of the husband over the wife: (1). To be same inside and outside, to avoid mutual deception and fraud, (2). The family is a small state whose head is the man, it is necessary for the woman to recognize this superiority of the man (Nisa:4:34), (3). To obey the husband under the religion, to be faithful and to make every effort to please the husband, (4). To protect chastity and the secrets of the husband (Nisa:4:34), to care the house, to cooperate in the household, not to let any non-mahram enter the house without the husband's permission, (5). To take care of cleanliness and adornment for the happiness of the husband and within the limits of the Sharia, (6). To consider the wishes of the husband while spending his earnings, and to adopt an attitude of gratitude.

So! In order to avoid Allah's punishment, loss of the Hereafter, destruction of the children and becoming the cause of an unstable society, both parties should try to observe the above-mentioned imposed rights as much as possible. Two things are very important for the continuity of the relationship: (1) **Being honest with each other** and (2) **Being patient, forgiving as much as possible**.

May Allah grant us the ability to understand the real purpose of this relationship for the sake of His pleasure, the well-being of the children and mutual peace. (Ameen)

(11)-Islamic Law of Haya (Modesty)

New generation is facing many temptations. As a test of faith, humans face various very difficult tests in the life, among which the **sexual test** is the **most difficult**. The Creator's requirement regarding it is very difficult for humans, because indecency is extremely favorable to the **devil**. It is a sin and modesty severely affects a person's desire, so in this era, even religious people are generally not willing to keep the "**law of modesty**" in mind. "**The free mixing of a man and a woman**" is heavier than all temptations. It is very difficult to restrain this intense sexual passion based on a state of excitement.

Under extreme necessity: In extreme circumstances, a man and a woman can communicate with each other while fulfilling the legal requirements of the veil, if necessary, behind the veil or face to face, lowering their eyes, but in normal circumstances, there is no room for free mixing.

The Seriousness of the Matter and the Creator's Command

1. God ordered to strictly close all the paths that can become a source of immorality: "And do not come near (all the ways of) indecency, whether they are open or hidden." (Al-Anaam:6:151)
2. Beware! The cause of painful punishment: "Indeed, those who seek to spread indecency among the believers, for them is a painful punishment in this world and the Hereafter." (Noor: 24:19)

Lessons from the Sayings of the Prophet (PBUH)

1. Faith and modesty are indispensable: Where there is faith, there will certainly be modesty:
((فإن الحياء من الإيمان)). "Modesty is from faith." (Bukhari, Muslim)
2. "When modesty is gone, then do whatever you want (i.e., the belt of Islam has come off)." (Bukhari: Ch on Modesty and Haya)
3. "Looking at wrong is the adultery of the eye, speaking wrong is the adultery of the tongue, and the soul desires and wishes, and the private parts confirm or deny all these matters." (Bukhari: 6343)
4. "No man should ever be alone with a non-mahram woman."
(Bukhari: 5233)
5. "Beware of going to non-mahram women alone. It was asked: O Messenger of Allah! Tell me about brother-in-law? He said: "A brother-in-law is like death in this context." (Bukhari: 5232)

Why Extreme caution is required?: because of three basic reasons:

(1). The strongest passion, (2). Piety and purification, i.e. to keep the spiritual being pure, (3). To achieve a pure human race.

Toxic effects of mixing: Unconditional association, dirty content of social media.. have the following toxic effects: (1). Spiritual degradation/death of the spiritual being, (2). Mental pollution/scattering of the soul, (3). Anxiety and restlessness, (4). Ultimately reaching the death of immorality.

(12)-Means of Observing the Law of Haya

Now, we see that those who have become concerned about avoiding the poisonous effects of indecency and want to do to protect themselves from this fire. The following are the **necessary steps to avoid** the most severe temptation based on this emotional state:

(1). **Awareness**: Gaining awareness from the Quran and Sunnah about the seriousness of the matter, i.e. the fatal consequences of not obeying the law in this world and the hereafter, as has been given in this article. Keeping this awareness fresh from time to time, (2). **Firm decision**: Making a firm decision to protect oneself from this filth for the sake of the Creator's pleasure, (3). **Good company/staying at a distance**: The environment has a magical effect on a person. A person has to become the same as his environment and surroundings. Unless one strictly avoids bad company and adopts good company, it is not possible to avoid the evil. Especially sexual desires, which are more intense than all emotions, if one does not stay far away from them, such as mixing, frank conversations, especially dirty content on social media..., it is not possible to avoid their poisonous effects. Even a little carelessness here can lead to great destruction, (4). **Marriage on time**: Delaying marriage is also a major reason for getting contaminated with this filth, (5). **Fasting**: To control this, the soul should be weakened and the spirit should be strengthened through fasting, (6). **Hereafter reward**: Instead of getting lost in the most insignificant beauty and pleasures of this world, keep in mind the great pleasures of the hereafter that will be bestowed through patience, (7). **Punishment**: Ensuring the implementation of the law of punishment by the authorities in society for immorality and (8). **Continuous effort**: Continuously continuing prayer and effort. It will take time to overcome this evil of shamelessness and indecency, because it is a great weakness of the soul and indecency is **very dear to devil**:

“And (devil) commands you to indecency” (Al-Baqarah:2:268)

Remember! The only way to **avoid the heat** of the fire is to **stay away from it**. Sitting at the **edge of the fire and saying that the fire cannot harm me is sheer foolishness.**

For detailed, see our articles: (“Mixing” and “Purdah”)

(13)-The Law of Divorce in Islam

1. For the **stability of the family**, it has been taught to **avoid separation** in every possible way. Divorce has been declared the most undesirable act among the lawful matters. For this reason, the Creator has revealed very good commands, in which **human weaknesses** are **fully taken into account**.
2. According to the **Holy Quran**, there is **no concept or justification for two or three divorces at once**. The Quran has conditioned every divorce with a **suitable period** of time and has given the **full right to think**, understand and manage so that women are not exploited and the **family system is saved from destruction**.
3. **It is a fact that:** the wrong concept of **forgiveness and shafa'et** has led people to cut their hereafter life and **wrong concept of divorce** has ruined this life.
4. There are **ahadith of both types** on the occurrence or not of the triple divorce in one sitting and there is a **lot of contradictions in the narrations**. Therefore, based on the light of the **unwavering guidance of the Holy Quran**, the narrations and the benefit of the Salaf, there is a need to adopt a path that will ensure the survival of the family system and protect the woman and not make her unsafe. **If someone slips, it is necessary to support her and lift her up and not to make her fall. Giving three divorces at once is a mockery of the Quranic law and an injustice by breaking the limits of Allah.** Therefore, it is not right to issue a decision against the intention and wisdom of the Creator without a form of punishment or threat.
5. During the blessed era of the Messenger of Allah (ﷺ) and the first two years of the caliphate of Hazrat Abu-Bakr Siddique (RA) and Hazrat Umar (RA), **three divorces at once were considered one divorce**. Then Hazrat Umar (RA) issued a "ta'ziri" ruling of three divorces as punishment under the demands of the circumstances. That is, this ruling was not the prevailing law and constitution of Sharia, but was made as an expedient decision, under the demands of the circumstances.
6. The Salaf, Imams and Muhaddiths (may Allah have mercy on them) have **mostly continued the ta'ziri ruling of Hazrat Umar (RA)**. **However, many scholars are also of the other opinion (of three divorces being one)**. That is, this is definitely not a **unanimous issue**, but rather a **matter of disagreement**.
7. In the light of Hazrat Umar (RA), if it is **beneficial in the context of unavoidable circumstances, even today, in consultation with scholars, a ta'ziri ruling can be made at the government level**. **But now a days, the circumstances are completely opposite.**
8. Therefore, in the context of the **current situation, three divorces should generally be considered as one**. If someone is drowning, then there is a need to help him to bring out and not drown him further.
9. For details in this regard, see our article "**Islamic Law of Divorce**"

(14)-Some Forms of Common Adopted Injustices

The Creator has bound man to **moral laws** along with the laws of nature to live in the world. The result of **violating these moral laws** is nothing but **unrest, humiliation, disorder, sedition and corruption...**

The basis of moral laws: The standard on which all moral values are based is called "Justice". The system of the universe is running on it. Man is being tested on this standard to see who adheres to justice and who to injustice. A person whose life is devoid of justice and fairness is deprived of all good.

Meaning of Justice: Justice means equality and fairness. That is, putting everything in its place or position is called "Justice". The opposite of justice is "Injustice", which means injustice or deprivation of rights.

Familiar forms of injustice: Some forms are those that people recognize as injustice and consider them injustice. Although they have also become so common that they have also started to be considered trivial, such as: polytheism, murder, theft, robbery, witchcraft, usurping property, committing adultery, betrayal of trust, bribery, abusive talk, etc.

But apart from this, there are many other forms of injustice that have become part of our routine, which are not even considered wrong. Whether religious or non-religious, most of us have fallen into their trap, such as:

(1). Breach of promises and agreements, (2) Lying in conversation, taking false oaths in business, (3) Acting deceitfully, especially not being fair to each other between husband and wife, (4) Not being equal in privacy and public, (5) Not being equal in the standard of taking and giving, (6) Adulteration, reducing the weight and measure, (7) Free mixing of men and women, (8) Backbiting, arrogance and jealousy, (9) Keeping something good during division and giving something bad to others, (10) Not giving women the right of inheritance, (11) Infringing on the honor of others (especially the poor and needy), (12) Disregarding the laws of the country, (13) Misusing positions and powers, (14) Unjustly using government property for personal use, (15) Occupying mosques of other sects in the name of serving religion, (16). Using government and national properties (buildings, offices, roads, footpaths, parks, transport, machinery.....) mercilessly, acting wastefully and wastefully, not taking care of them. (17). Throwing garbage everywhere instead of using dustbins, (18). Throwing garbage on the road while traveling, (19). Not flushing the water after using public washrooms, not paying their due cleaning, (20). Trying to squeeze the blood of home workers, not paying them full wages and not paying them on time. On the other hand, stealing the work of domestic workers, playing tricks on them in their work..... etc.

In these circumstances, no home can run, no institution, no country and society. The most effective solution to escape from this whirlpool is to come to true faith and fear of the hereafter and the end.

(15)-An Important Fact on the Survival of Relationships

In this life, man **cannot live alone**. The Creator has created the means for living here by binding us with relationships and with **moral teachings**. Good relationships with people are **necessary** for the **survival of worldly life as well as for the pleasure of the Lord/salvation in the hereafter**. There is a **great truth** to keep these relationships alive and well:

“To keep relationships alive, it is essential to stay in touch. The more the connection, the fresher the relationship will be. If the connection is lost, the relationship is also lost. Friends at distant, siblings, children, even the closest and most important relationship, that is, parents, by staying away and not keeping in touch, this relationship gradually fades, becomes formal. A year or two is ok, but living in a foreign country for a long time gradually rusts us. As the moments pass, relationships gradually fade away. Thus, even the strongest relationship becomes formal, and gradually a person does not feel the need to meet at all.”

Therefore: To maintain relationships with those you consider necessary:

(1). Touch them by mail, **(2)**. Stay in touch, make sure to arrange for phone conversations (weekly, monthly...). Otherwise, the eyes will disappear, the mountains will disappear.... All relationships will end, then at the time of death, the eyes will open, but now nothing will come of it except regret.

So! Make a **list** of your close relatives, teachers, new and old colleagues, friends, acquaintances... and revive the relationships through **phone calls and meetings**.

May Allah grant us the ability to keep the necessary relationships alive for His pleasure instead of just selfishness. (Ameen)

(7)- Concept of Hereafter & Reality of this life

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(1)-Our Reality (Body, Soul and Spirit)

First of all we need to **know our reality that who we are?** Our existence consists of **three parts**. (1). **Body (material form)**, (2). **Soul** and (3). **Spirit**.

(1). Body (material existence): This is a material form of flesh etc. which consists of (60%) water. It is not permanent but is given temporarily to live the day and night of this world. It is an animal existence which needs food and reproduction for its survival. Its entire attraction is with food, drink and lusts. From the five senses present in it: seeing, hearing, tasting ... while from the heart and brain, non-material senses like heart and mind arise, which play an important role for the soul and spirit.

(2). Soul (Nafs): This is an immaterial, i.e. invisible thing. This is the delicate sense that is related to the heart and mind and the five senses. It consists of three components: **(i)** the material body, **(ii)** the five senses i.e. (seeing, hearing, tasting, touching, smelling) and **(iii)** the mind. The combination of these three components is called "nafs".

Brain: All types of feelings: i.e. good, bad, sweet / bitter, peace, pain ..) are felt in the brain. The brain is the ruler of the entire body. It is an ocean in which it is impossible to encompass its complete capabilities. The mind is an immaterial thing which is the output of the brain. And this is achieved in the form of intelligence and intellect and insight, wisdom.... **What is intellect and knowledge?** Whatever knowledge we gain through the five senses, this knowledge is used through the intellect. Intellect and knowledge are the light that is the source of understanding of the teachings of revelation and other areas. Those who turn a blind eye to the use of this great blessing become victims of ignorance and cruelty and become a scourge for society. It is important for the intellect that its foundation be on solid knowledge, otherwise it can also be deceived.

The five senses: These, together with the body and mind, give rise to desires. So it is understood that the soul refers to the inner self of a person: his thoughts, his condition and his state. This is what forms the nature of a person. The soul and the devil work together. The earth of the devil is the soul. Generally, the source of lust, deceit and anger is the "self", unless it is purified.

(3) Spirit: Like the soul, the spirit is also an immaterial, can't be seen through eyes. It is eternal. Our material body the soul is made up of the elements of this world, while the spirit comes from the command of Creator. If it is present in the body, we are alive; if it leaves, the body becomes dead. Unlike the soul, the "spirit" is the source of good morals (faith, piety / purification, purity, truthfulness, honesty, modesty...). For the survival of the spirit and its strength, it is indispensable that it receives its desired food (remembrance of Allah, piety and purification).

For details, see our article: (Our Reality)

(2)-Our Reality (States of the Soul/Self)

After some basic awareness of our reality, here is some more guidance in this regard:

Sources of Human Thoughts: The sources of thoughts that arise in the heart and mind of man are from: (1). Allah Almighty and His angels, (2). The soul, and (3). The devils. Human life runs under the influence of these forces. Whatever work a man has to do, thoughts are the primary motivation. The kind of thought and idea that arises is the result of action that a man will perform. The five senses: They give rise to desires together with the body and mind.

States of the Soul: There are three different aspects in the human soul. Which of these three aspects will be dominant and which will be suppressed, is related to the person's thinking and his actions. The following are the three states of the soul: (1) The satisfied soul, (2) The active blaming soul, and (3) The disobedient (Aammara) soul

(1) **The satisfied soul:** This is the highest level of self-training, which is required of a person. This is the state in which the balance of the soul is completely maintained. The sound nature is fully awakened. The desire and passion to follow the Creator's commands fully arises in the mind. Every breath of a person begins to pass with attachment to Allah, see:

(Al-Fajr:89: 27-30)

(2) **The active blaming soul:** This is the state of the soul in which its balance has not yet been completely disturbed. The consciousness of good and evil is fully present. It rejoices in good deeds and blames evil deeds. If a person listens to this blame, then gradually the soul reaches to a state of contentment. (Qiyamah:75:2)

(3). **Nafs-e-Ammara:** Here the goal is to fulfill desires. He loses the balance of the soul given by the Creator. Such an unfortunate person overwhelms his soul with his unnecessary desires. And the awareness of good and evil continues to disappear in him. The sound nature of goodness is distorted. The voice of blame is suppressed. Now the soul urges him to do evil with all its might and such an unfortunate person continues to do evil, forced by desires, unless Allah saves someone by force, see: (Yusuf:12:53)

The plan for reforming the soul: Keeping the soul under control is a very difficult task. It requires hard work throughout the life. If the effort of purifying the soul is started, it gradually becomes one who blames evil i.e. from 'Imara', then 'Lawama', and then 'finally' comes under control and become 'fully obedient', surrendering, avoiding evil and being satisfied with the pleasure of the Lord. **For the reformation of the soul, it is necessary to:**

(1). Strengthen the connection with God, (2). Remember death, control desires in view of the eternal life. (3). Stay connected to the understanding of the Quran day and night, (4). Adhere to good company and avoid bad company as much as possible.

(3)-Types of the Heart

After being aware of the different states of the soul, now we come to know the different states of the heart. **Remember!** The body has to go in the direction that the heart inclines to. Therefore, to achieve the goal, there is a need for the purity of the heart, the radiance of the heart, and a lot of effort to protect it from impurities and the wind of the soul. As far as the heart is concerned, the **Holy Quran mentions four types of hearts: (1) A perfect (saleem) heart, (2) An affiliated heart, (3) A sick heart, and (4) A dead heart.**

(1) A perfect (saleem) heart: This is a heart that is at perfect, without any defects. Its sound nature has not been distorted. It has remained steadfast in the nature of monotheism upon which Allah created it. It is free from social corruption, pollution, and polytheism. Only those with such hearts will be fortunate on the Day of Judgment, as **God said:**

“But he alone (will be the gainer) who appears before the presence of Allah with a heart protected (from) and pure (of all evils).”(Ashua’ra:26: 89)

On the contrary, a heart immersed in disbelief, polytheism, and sin is a **‘broken heart’**.

(2) An affiliated heart: A heart that is inclined towards Allah and the Hereafter, concerned with the Hereafter, pious. See what blessings and honors Allah will bestowed upon those fortunate one to have an affiliated heart: **(Q:50:35-33)**

(3). A sick heart: A heart that contains both disbelief and faith, that is, hypocrisy. Sometimes it inclines towards disbelief and sometimes towards faith. As it has been said about the hypocrites:

(فِي قُلُوبِهِمْ مَرَضٌ). “In their hearts is a disease...” (Al-Baqarah:2:10)

If instead of ideological hypocrisy there is only weakness in deeds, then it is very likely that such a heart, by finding a good environment and working hard to purify itself, will return to faith and attain the happiness of a sound and pure heart.

(4). Dead heart: This is an unfortunate heart that has deliberately completely denied the light of faith, and has adopted the worship of its own self. Due to repeatedly denying the blessing of faith, such a heart is sealed, and then such a heart never accepts the light of faith, see:

(Al-Baqarah: 5-6)

How can a sick heart (which is the majority) can be made alive? For this, its **purification (shine) is needed**. That is, removing the dust that has accumulated on it from **the light of the Quran, purifying it, cleaning it, recovering it from vile desires....** And how can this purification be done...? **For this, see our article:(Desires)**

(4)-The intervention of devil

Devil is the **worst enemy** of man. He is a very dangerous and cunning enemy. He has **many companions** and helpers among jinn and humans. His **tireless effort** is to make as many people as possible the **fuel of eternal hell**. In which he is **completely successful**. He has **openly challenged**:

"I will cut off the roots of all the humans of Adam except a few." (Bani Israel: 63)

Its action: He has a large army. He has the weapon of whispering, he puts evil thoughts in the mind. He is completely busy with his work without a moment's delay and does not spare anyone. There are thousands of tricks with him to control humanity. He circulates in the blood of man and takes him away. He controls man with such cunning way that man is not aware of it.

The devil's War: The biggest goal of devil is: To make man an enemy of Allah, to tempt him to disbelief, polytheism and murder. How he tempts, briefly see a few important points:

(1). To induce him to commit overt crimes (theft, robbery, murder, adultery, gambling, drinking alcohol...), (2). To create laziness in those who are ready to differentiate between good and evil, to prevent them from giving priority and precedence and to induce them to do imperfect deeds. (3). To create selfishness and hypocrisy in the righteous and to waste their deeds. (4). Exaggeration, (5). Using lusts and pleasures as a shield to induce immorality, worldliness and other moral evils, (6). Alluring with lofty hopes and false promises. (7). Creating distortion in the nature of monotheism on which man was created. Inducing polytheism instead of monotheism. (8). Making a person happy by making him satisfied with evil by beautifying the wrongdoing in front of his eyes is a very powerful trick of the devil. (9). Catching him in the trap of false hopes of forgiveness from God and making him happy by with no good work. (10). Making him follow blind guesses and conjectures instead of reason and evidence (Quran and Sunnah).

How to avoid devil: (1) The first basic condition for avoiding is sincerity, (2) Seeking refuge in Allah, praying for protection, (3) The biggest obstacle to his action is: Following the evidence (Quran and Sunnah). Adopting every belief, ideology and every action on the basis of solid evidence, (4). Staying away from sin.

So! We should **not be friends** with this cruel enemy, but rather we should be **hostile to it**, that is, we should **go against** it.

(5)-The Purpose of Life (Part-I)

After getting to know the body, soul, spirit and devil, now we know our purpose of life. **Whatever purpose we understand** for coming into the world, our **days and nights will be spent around it.**

Our understanding: The beginning of life appears to us in the form of a innocent child. Who, over time, lives in the worldly environment and learns the tricks of the world and gets lost in the crowd of this world. He understands from the surrounding environment that the purpose of life is simply to succeed in this world and he decides to spend his life achieving this goal according to his circumstances and abilities.... But when he comes to actual reality, now the journey of the life is at its end. Now he realizes that this world was a temporary abode, it was actually a place of testing which he considered a place of reward. Now he wants to go back to his beginning, but he cannot. Now he has nothing in his hands except regret! This is almost the story of all of us. The wise person is the one who understands the purpose of life in time and shape his life according to the principles revealed by his Creator.

The real purpose of creation: The Creator has sent us here with a great purpose, as He has explained:

- **“He who created life and death, that He may test you, as to which of you is best in deeds.” (Al-Mulk:67:2-1)**
- **“And the purpose of the creation of the jinn and human is not except that they may worship Me.” (Al-zariyat:51:56)**

In simple words: In the light of the evidence of the Quran and Sunnah, the purpose of creation is summarized as follows:

“To create as a test a creature in which basic guidance is entrusted and given freedom and authority. Who is not forced, but can choose the path of good and evil of his own free will. Then to see among them those who are fortunate enough to submit their will to their Creator despite the freedom of choice and authority. Let them be steadfast in their service to their Creator, in their obedience to His commands and His laws.... They should be given the eternal and immortal kingdom (Paradise) in the hereafter, and those who are unfortunate not to care the God’s commands should be thrown into Hell.”

There are **three basic conditions for fulfilling this goal:** (1). To gain the correct knowledge of Deen with sincerity, (2). To apply the law to one’s life with joy and preference, to make sacrifices, and (3). To strive for the duty of invitation and reform as much as possible.

But **except for few ones**, man has not been able to understand the reality. He has considered this immaterial life as Paradise, but has become a rope of desires. (Continued)

(5)-The Purpose of Life (Part-II)

After basic awareness on the purpose of life, some more necessary information is provided in this regard:

Purpose and needs: in life some things fall under the **category of purpose and some things fall under the category of needs**. Needs are also important, but whatever is a purpose of life is of great importance. One should **live and die for the purpose**. In reality, if needs and purpose are analyzed, then its summary is as follows:

S/N	Head	Catagory
1	Worship	purpose
2	Obey God's orders	purpose
3	Making home	need
4	Eating/drinking	need
5	Basic desires	need
6	Fruits	need
7	Earning money	need
8	Transportation, car, byke etc.	need
9	Health	need
10	To marry (Nikah)	Purpose
11	Getting Childs	purpose
12	Other life needs	need
13	Basic religious guidance	purpose
14	Education for this life	need
15	Do justice	purpose
16	Human compassion	purpose
17	To care relatives	Purpose

In the context of reality, based on preferences, set the direction of life in the right direction in a timely manner so that eternal loss and regret can be avoided. [For details, see our writing:](#)

(Purpose of Life)

(6)-What is life?

Before reaching **consciousness**, it is very important for every human being to know this reality: **what is the life** of this world? Why have we been **sent** to this world? Those who could not reach the real reality of the life will be **spoiled**. **Whatever** purpose we understand, will become the **axis of our efforts**, struggle and pursuit. Whoever understands that there is no other purpose for this life **except** to **succeed** in this world, then he has **lost the game**. There is **no prohibition** of worldly success, but if the goal becomes **only this life** by **ignoring the hereafter**, then everything will be **loosed**.

The **majority** is far away from the real purpose of coming here. The **greatest** kindness towards someone is to make him **understand** the **real purpose** of being sent to this world.

This life is **not a destination**, but a **passage**, a place of testing and **trial** to reach the **real eternal destination**. This life is the **introduction** to the real life. This is the **first page** of the book, the book will be **opened** after death. Here, the **patience** of man is being tested under **various circumstances** of happiness and sorrow. **Knowing** this real truth is the purpose of life. Only by **establishing** this truth in the mind then will be our struggle and goals be determined in the **right direction**. On the **contrary**, living in the **greed** of a few insignificant material pleasures is **nothing** but the weariness and **humiliation** of this life. The aforementioned **truth** was revealed by **Creator** as follows:

“Allah grants the provision to whomsoever He wills abundantly and grants others in strict measure. And they are content with this life, while this life is not compared to the Hereafter but only a temporary enjoyment.” (Ra’ad: 13:26)

A true believer advised his people and cried out:

“O people! The life of this world is nothing but a means of highly temporary enjoyment and indeed, the Hereafter is the final destination.” (Al-Mu’min: 40: 39)

To know these facts and attain the true purpose of life and find an enviable life, see our article: **(The First Hurdle in the Path to Success)**

(7)-Reality of Life in the Sight of Creator

The one Who created us has **declared** this worldly life to be **“a mere deception”**, He said:

“So whoever is saved from the Fire and entered into Paradise, then indeed he has succeeded. And the life of this world is nothing but a mere deception.” (Al-e-Imran:3:185)

Rather, a **strong warning** has been given to avoid the trap of this deception, saying:

“Indeed, the promise of Allah is true, so beware lest the life of this world deceive you, and lest the deceiver devil deceive you about Allah (i.e. in the hope of unjust forgiveness).” (Luqman:31:33)

In this regard, it is very **important** to understand **two things**:

(1). On what acts deception apply to?, (2). What is deception?

This life is **not** a deception in **as a whole**, **but** deception will **apply** to the **acts** that are **above** the law of Allah and which becomes an **obstacle** in the **fulfillment** of religious orders. Now what is this deception? **(1). Deception of time**: That is, the **entire time** of life: days, weeks, months, years...will pass in front of our eyes like a **flash**. What has **begun** has come to an **end**. Time is felt **only** in the **present day** and in **coming** days. As soon as time **passes** and becomes **part of the past**, **nothing** remains in it. It is felt only as a **dream**. Even at the time of **death**, the previous life will feel like a dream. **(2). Deception of things**: The **second** deception is the deception of **things**. The things of this world are **temporary** and also very **insignificant** compared to the Hereafter. Things look very attractive from a **distance**, but after getting them, they are of **less** importance. Then, if they are not renewed day by day, if they do not increase, they become **tasteless**. Moreover, there is **pleasure** in them but no **satisfaction**, and the soul is not free from **suffering** and pain here.

Thus, the **unfortunate** person who fell victim to this deception, **ignored eternal comforts** and became engrossed in this insignificant and perishable world, considered it as **paradise**, **ignored** the law of Allah and became a **prisoner** of lust and self...was killed. He preferred this temporary and very **insignificant** life of a few days over life greater than **billions** of years, so he destroyed and ruined.

(8)-A Bed of Roses or House of Thorns?

What kind of **deeds** should a person perform in life? This has to do with what he has **understood** about life? Whoever has **understood** that the life is very beautiful, a **bed of roses** and a paradise, then will continue to **sink** into the swamp of humiliation. Gain of this life is **not forbidden**, but to simply **immerse oneself** in this world while **ignoring** the hereafter is a great **disaster**.

Our real concern, the **real goal** should be to improve the **hereafter**, but if we temporarily put the hereafter on a **side** and **think** a little on this life to see what is its **real reality**?

This life is actually a **few days** and **insignificant** pleasures given to us temporarily for a very **short period** of time. Rather, it has been called the pleasure of **deception**, meaning temporary moments based on deception. Ask the **old people** the truth of this deception, how in a few moments, their entire life was **wrapped up** in front of their eyes. **Moreover**, this life is actually a place of suffering, a **house of thorns**. Many sufferings that we are unaware, are **always with us, such as**:

"The struggle of day and night for sustenance, hard work, the tiredness, the struggle, sometimes blows of intense heat & intense cold, the torture of people..... Moreover, many great sufferings come and go from time to time, such as: countless diseases, disasters and calamities: Corona, dengue, accidents, earthquakes, fires, fights and quarrels, sedition and corruption.....etc."

Thus, a person who is **blind to reality**, considers these hardships as **heaven** and remains immersed in it. All his life, all his energies, just for this life, and **ultimately** leaves here, putting eternal life at **stake**. If one goes through these sufferings while keeping the **law of God in mind**, then these sufferings also become a source of **reward**. But living **merely** for this life is nothing but **humiliation**. If this humiliation is to be faced, then instead of petty objectives, it should be suffered for a **greater purpose like**: **Recognizing the Creator, observing His laws, His boundaries, and standing on His principles. One should live for greater purposes such as remembering Him, worshipping Him, preaching, serving humanity.... Which path should you adopt? You have to decide it now.!**

(9)-The Result of away from Reality

Understanding the real **reality** of the life is a **great blessing**, and not understanding it is a **misfortune** as well as a great humiliation. For one who **unable** to understand the reality of the life, his hereafter life will be **dark**, but this life will also become **unbearable**. The worldly **result** of not understanding the reality of the life is nothing but **anxiety and worry**. A person can get **temporary happiness** by staying **away** from reality, but it is not possible to attain **peace of mind**. Peace of mind **cannot** be achieved without coming to the reality. The sufferings of this life are **bound to come** upon everyone here.

Thanks to the wealth of **connection** with Allah, sufferings pass by him very **easily** by patience and **contentment**. But sufferings are very **difficult** for people who are **unfamiliar** with reality. These people **cannot bear** the shocks, the troubles break their backs. Similarly, their pleasures and their happiness are **not free** from anxiety. Then, with time, pleasures also become **dull**. Unless they **increase** day by day, unless there is innovation, pleasure does not seem to be enjoyable. Moreover, **troubles always follow happiness**. A person has not **yet fully enjoyed** happiness but suffering **strikes**.

Even with happiness, the **“inner burden, fear of death, and restlessness of conscience”** do not leave their souls. Whereas for the fortunate person who has **found the truth**, it is very easy to **leave** this mortal world, and he is always **ready** to go towards eternal comforts.

Moreover, he has not tasted the pleasure of **inner peace** that comes from obeying the Creator's law and its **limits**, so he spends his days and nights in **delusion**, humiliation and hardships. Then finally the time limit is up. The **messenger comes** and pushes him towards the end of **eternal life**. Now man **understands** everything, but **what is** the benefit of understanding **at this time!**

So **now** is the time, if you want the peace and eternal comforts of the life, then **repent immediately** and **strive** to find the real truth. **Along with the hereafter life, this life will also become paradise.**

(10)-The Greater Meaning of Life

There is a **greater** meaning of living and a **lesser one**. Making **only material needs**: fulfillment of desires, food and drink, living, pleasures, entertainment... the goal of life for the sake of satisfying the body is a small goal of life. It is not a prohibition of these things, but leaving the hereafter behind and making only this life the goal and living for it, spending all one's energies on achieving them is very irrational.

Instead, life should be lived under a **greater goal**. The **first step** to the greater goal of life that will lead to get deeds book in the **right hand** is: understanding the Quran, recognizing the Creator, realizing His oneness, adhering to the boundaries of Allah, striving for lawful sustenance, considering responsibilities (support and upbringing of family etc.), adhering to the commands and prohibitions, fulfilling the duties and obligations, distinguishing between the lawful and the unlawful, preaching the religion, and living a life based on principles.

Furthermore: exceeding responsibility, taking the lead, and the desire to be among those close to Allah is by targeting following four major goals:

(1). Preaching (including family friends & beyond), **(2)**. Worshiping more than obligatory, **(3)**. Charity more than Zakat, **(4)**. Service to mankind: Serving the country and the people with your livelihood, means and abilities for the sake of Allah's pleasure & human compassion.

The result of living under a **small goal** is nothing but very insignificant **temporary pleasures** but deprivation of heartfelt satisfaction, anxiety and worry and humiliation of the life. **Whereas** by living under a **big goal**, **this life** will also become paradise along with the **hereafter**. **What do you want?** It is **up to you** to decide now. Make a **firm decision** and start trying to find this path. If the **intention** is fair, then it is **not difficult** to reach the **destination**. For **more guidance** in this regard, see our article:

(The First Hurdle in the Path to Success)

(11)-Enjoy and Satisfaction!

Our personality is composed of “body and soul (Rooh)”. Our **material body** is made of **food** from this world, while our **soul** comes from the **command of God** (see:Al-Hijr:15: 29). Both bodies **need food** for their survival. The **food of the body** is “**lusts and material elements**”, while the food of the **soul** is “**observance of Allah’s command, piety and purification**”. Enjoyment is related to **material food**, while **satisfaction** and peace are related to **spiritual food**. The fulfillment of desires and material elements become the cause of small, very insignificant **temporary happiness** and pleasures, **but anxiety** does not go away. Along with these insignificant temporary happiness, a **silent anxiety** is constantly clinging to which man generally does not pay attention. This anxiety is **actually** the **anxiety of the soul (Rooh)**. Since the soul comes from the Lord, its happiness and peace are only related to its **relationship with the Lord**. The result of merely fulfilling physical requirements while ignoring the requirements of spiritual existence is **nothing but restlessness** and humiliation as the Lord said:

“Those who believe, their hearts find rest in the remembrance of Allah. Beware; it is in the remembrance of Allah that hearts find peace.” (Al-Ra’ad:13: 28)

The **second important** point is that there is a **lot of difference** between the **peace of mind** that comes from Allah and the **pleasures** that come from material things. Material pleasures are very **insignificant** compared to the conditions of spiritual peace. Only those who have experienced it **can feel this difference**. Whoever has not tasted it, will consider material pleasures to be **paradise**.

How can these springs of peace of mind be **attained**? To attain them, one must live one's life with **Allah in mind**. That is, not by empty glorifications, **but by: remembering Him with the tongue, coming to the oneness of Allah in the true sense, being attached to the understanding of the Quran, adhering to piety as much as possible, observing the laws of Allah, His boundaries, living life based on principles, and sacrificing life, wealth, and time for Allah.** To know more facts, see our article:

(Real Sources of Satisfaction)

(12)-The real Sources of Peace (Part-I)

As we have learned that **peace** and tranquility apply to our **spiritual** existence, while **enjoyment** applies to our **material** existence. We have also understood that there is a **great difference** between the state of peace of mind and the pleasures obtained from material elements. In order to achieve **taste, desires** have to be fulfilled through material elements, **while** the requirements of **spiritual peace** are completely **different** from the material existence. If someone desires to **escape anxiety, restlessness, humiliation and seek true peace**, then the **following are the means of achieving it:**

- 1) **Remembrance of Allah:** Living life remembering Allah as a 1st priority at every step. Obeying Allah's laws and limits. Avoiding disobedience to Allah as much as possible.
- 2) **Trust and delegation:** Relying on Allah, that is, after making your legitimate efforts, entrusting the affairs of Allah to Him and becoming fearless of the outcome.
- 3) **Control of desires:** Controlling them by avoiding the uncontrolled spread of desires through trust on Allah, patience and contentment.
- 4) **Solitude:** Avoiding the company of worldly and heedless people, occasionally seeking solitude (as the Prophet-PBUH used to go to the Cave of Hira), here to worship, meditate, acquire knowledge, and thinking/understanding the Quran.
- 5) **Service to mankind:** To be a means of removing the problems of the afflicted for the sake of Allah's pleasure. Moreover, to provide them with worldly help and guidance along with religious guidance.

If you **really** want true peace and security, then you will not be blessed by **empty claims** and empty phrases of remembrance, but by **taking action** and keeping the above points in mind. If you want to escape the humiliation of the life and **attain the spiritual peace** of heaven, then immediately **add** the above points in your life and make your life **enviable**. In order to **remain** on this happiness, it is essential to **avoid bad company and take good company** along with **effort and prayer**. For **details**, see our article (Pamphlet): **(Real Sources of Satisfaction)**

(12)-The Great Pleasure of Solitude (Part-II)

As we have learned, contentment and peace apply to our spiritual existence, while enjoyment devoid of contentment applies to our material existence. Contentment is the cause of complete peace, while enjoyment is the cause of anxiety. For enjoyment, desires have to be fulfilled through material elements, while the requirements of spiritual peace are completely different from material existence. The sure means of obtaining true peace are:

(1). Remembrance and worship of Allah, (2). Trust and Tawakel (delegation), (3). Truth and honesty, (4). Control of desires, (5). Service to mankind, and (6). Places of solitude etc.

Of these, today we will discuss the great outcome of solitude, which most people are unaware about it.

Solitude

The blessings of goodness are the solace of the spirit, while the pollution of sin is the cause of disgust for the spiritual existence. Places where: Allah is remembered, Allah's commands are followed, where there are no sins, such places are a source of spiritual peace, such as: mosques and places of solitude. But where there is a crowd of heedless people, there will be disobedience to Allah and no peace. Therefore such places of solitude: mosques, corners of houses/separate rooms, fields, forests, mountains and graveyards.....etc. Where there is no majority of people, there is a special kind of great pleasure like paradise due to the absence of sins. That is why the Holy Prophet (PBUH) often spent time in the solitude of the Cave of 'Hira' in the remembrance of Lord.

Not everyone can feel this great pleasure of peace. Those fortunate ones whose faith is strong, whose spiritual existence prevails over their physical existence, whose soul is strong and powerful, whose inner being is bright....They feel such great spiritual pleasure in these places that cannot be described in words. In such places, the remembrance of Allah and His closeness is achieved with great concentration. But on the contrary, for those with a dark inner being, such places are a cause of disgust, while noise and crowding are a source of pleasure for them.

Knowing this great truth, considering the respite of life as a treasure, in order to experience these great pleasures, while avoiding places of sin and neglecting the company of heedless people,

Try to occasionally spend time in solitude in the pure spirit: self-accountability, remembrance of the Lord, worship and tahajjud, meditation, acquisition of knowledge, and contemplation on the Quran.

(13)-Real Freedom (Life in Present Day)-Part-I

Freedom is very dear to **everyone**. Everyone **wants** to be free, but people **do not know** how to get freedom? We consider collection of **materials adds** to be a symbol of freedom, **while** it is a cause of **further imprisonment**. **Trust in Allah, empowerment, and the wealth of patience and contentment are the real means of lightening the worldly burden. Moreover,** the effort made with the intention of the **greater purpose** of life (**serving the humanity, nation, and creation for the sake of Allah's pleasure**) rather than **just personal goals**, also **lightens** the pain of the burden and this effort also becomes a source of **great reward**.

This was the mention of the imprisonment of **material existence**, but a **greater imprisonment** and a greater burden is the burden of the **other part** of our body, namely the **soul (spirit)**. This burden is **more severe** than that of material adds. But only those who have a living conscience feel this burden. Continuously **ignoring the flags** that arises from within for living a **life against nature** leads to the **death** of the spiritual existence. Which gives **temporary freedom** to some extent, but **does not** bring peace and tranquility, and the **next life** is also at stake.

To be freed from this inner bondage and burden by keeping the requirements of spiritual existence in mind, is in fact the greatest happiness and true freedom of both lives. This freedom is achieved by taking life on **one day**, completely repented from past shortcomings and by living each day as a last day, by living it with full effort and not putting any religious responsibility of the present day on the next day. By putting the hereafter first and bringing the life under the umbrella of the hereafter: **by coming to monotheism, by completely adhering to the limits of Allah, by going beyond personal interests, by controlling desires, by spending and sacrificing, by coming to justice and kindness...**

Instead of **wasting time** in the delusion of **improving** yourself in the **future**, need to get **full advantage** of the **present time**, the present day. If you really want **true freedom** and salvation, then: make a **firm decision**, start **valuing** the **great blessing** of time, by spending each day with **full effort**. Adopt it, you will get **such freedom** that will **refresh** the memory of the **springs of paradise** in this world.

(14)-Life in One (Present) Day (Part-II)

As it was made clear in the previous article, this great truth that the real success of man, **true freedom** and great happiness lies in bringing life in **one day**, which means: **having completely repented from past shortcomings, having made true repentance and reformation, having embarked on piety, considering each day that is blessed as a treasure, valuing it, one should start squeezing the full benefit from it.** But **why** does man **not come** on this great happiness? And why is it **necessary** to come to it? Some **more guidance** is being given here in this regard.

Reason for deprivation? There are **three basic reasons** for deprivation of this great happiness:

(1). Devil, (2). Self (Nafas), and (3). Desires of Life

The main **motivator is devil** who, by getting lost in unnecessary **worldly delights** and controlling the Nafas, makes the worldly lovers completely heedless **while** making the **worried people** suffer from **“delayed hope”**, **devil said:** it is too early, there is still time, don't worry you will come to perfect standard before death.

Solution? What is the solution to this?

(1). Making firm decision, **(2).** Remembering the ending of life at any moment. For this, to learn from one's loved ones, relatives, friends, and loved ones who have passed away, on one's right and left, above and below..**(3).** Avoiding bad company and adhering to good company, such as: good people: sincere and pious people, good books: especially staying connected with the understanding of the Quran, and good places: **mosques, places of solitude, graveyards, etc.**

Why is it important to come on **one day**? It is because:

(1). There is no certainty of when the breath will stop, so wisdom lies in worrying about each day and not wasting the great respite of the present day. **(2).** We have to give answer of every blessing and every day. **(3).** It is necessary to fully value every day and every blessing for the pleasure and gratitude of the Creator.

Therefore, spending each day with value in order to create an eternal immortal life in exchange for these **few temporary days** is not an **expensive deal**. Therefore, **immediately** come to **one day** and find the trace of an **enviable life**.

(15)-Freedom and Salvation (Vaccination)-Part-III

After the important facts regarding the imprisonment of material existence and spiritual existence...let us see some more indispensable facts on freedom and salvation:

As has been made clear, our life is in the grip of countless: germs, diseases, accidents, poverty, hunger, old age, busyness, problems... and death. These dangers are waiting for man, no one knows when which danger will overwhelm man and make him helpless. Therefore, our salvation lies in considering them so that we become alert about them. Which means bringing life to current day immediately. Necessary guidance regarding which has been given in the previous articles.

Freedom and Salvation

The fortunate one who, before all these events, first adopted the entire religion as a right and brought it to life in **one day**, as the beloved Prophet (PBUH) informed:

“When a man falls ill or embarks on a journey, the like of what he used to do when he was at home or in health is written down (same) for him (in problematic condition).” (Bukhari: 2996)

When the Prophet (PBUH) returned from the **Battle of Tabuk**, He said:

“Some people stayed behind us in Medina, and in whatever valley we went, they were with us (in reward), because an excuse (illness, etc.) kept them behind there.” (Bukhari: 2839)

That is, if someone made it a part of his life to perform the **five daily prayers in congregation in the mosque** while he was healthy, if due to **some excuse**, he was no longer able to go to the mosque or perform the prayers. So now, in a state of excuse, he will perform them in any way: at home, sitting or lying down...., he will **continue to receive the reward of the first state** that is, praying in congregation in the mosque, **until death**. This is the case with other religious commands also. This is in fact **“vaccination”** against dangers. **But** if his eyes are **opened after** these incidents occur, he will not be able to do anything **except regret**.

So! Immediately, by bringing life in **current day** (i.e. by getting vaccinated against accidents), by adopting the entire religion perfectly, protect yourself and gain freedom from fear and dangers.

The big secret: Undoubtedly, getting health and respite is also a great blessing, but a greater good than this is to value the respite and health that he has received. Even a short respite spent with care is a source of salvation, while a long respite spent in negligence will become a trap.

(16)-Temporary & Long Lasting

In this life, some deeds are **temporary** (just for this life) and some are **long lasting**. That is, some deeds will remain to accompany you in the eternal life and some are destined to end here and become a pile of ashes. **Good deeds** are destined to accompany you in the form of eternal **springs**, while **evil deeds** are destined to lead to eternal destruction. **Moreover**, the **worldly gains**, such as wealth etc. are destined to **remain here** for personal gain just for the sake of this life. In this regard, the **Creator** has warned humanity:

"Wealth and children are only the adornment of the worldly life, while the remaining good deeds are the adornment of the life of the Hereafter. The good deeds are better to your Lord, in terms of reward and hope." (Al-Kahf: 18:46)

If children, wealth and possessions are **only for the sake** of this life, and no hereafter concern, character building etc., then they are **nothing but hard work**. **Religious acts such as:** remembering Allah, worship, preaching, jihad, spending money....are undoubtedly great remnants, but **worldly efforts** made for greater meaning/**good intent** like:

"Adhering lawful and unlawful, nourishing & character building of children, serve humanity and caring human rights for the sake of Allah's pleasure, earning lawful livelihood with the intention of providing for them, household responsibilities, upbringing. Thus worldly work with the intention of serving humanity and benefiting others... also become a source of great reward."

But, the **majority** is **far from** the **great purpose**, immersed in mere perishable tasks, wasting their days and nights, and being humiliated by the self and desires. All our **hopes** are tied to this perishable world, **while** Allah has directed us to **consider** eternal life first.

The **truth** has become **clear**, now you have to **choose**, to be humiliated by the whims of the self **or** to do acts that will remain. Start putting **effort** with **good intentions** and a **firm decision**, you will **definitely** get the destination.

(17)-The way to See Life!

It is an urgent need to be **aware** of this fact that with **what way** of thinking we are living our lives? And how does our **Creator** advise us to live our lives? The one who has found **this truth** has **won the game** and the one who has been **deprived** has **lost** the game.

The **majority** is oblivious to the Hereafter and is **caught up** in the worries of only this temporary life. **All the moments** of our time are being **consumed** by the worries of this life only. Morning, noon, and evening, the worries of this life, are **eating all our time** and abilities, **while** God has guided us in the **opposite direction**:

“O you who have believed! fear Allah and let every soul consider what He has sent forth for tomorrow (for next life).
” (Al-Hashar: 59:18)

If our **perception changes** and we come to reality while spending our days and nights and we put on the **glasses of the hereafter life i.e.**

We start keeping an eye on every breath, every step. We start looking at every act of this life in the context of the next life. We take into account the halal and haram, and we come to piety. At home, outside, in school, in the office, in the shop... we start keeping an eye on which works are moving forward and which are just for here? Which ones are remaining and which ones are going to disappear?

Then life will become **easy**. **Otherwise**, nothing is achieved except **exhaustion** and humiliation.

To **realize** this reality, first of all, a **firm decision** need to made and then a **full struggle** is compulsory to: **learn the religion, to avoid evil, to do good deeds, to spend and sacrifice (time, life, wealth and abilities), to avoid bad company and to stay in good company.** If the pursuit of **truth and thirst** become significant, then the **destination** will always be with you.

(18)-Old Age: Regret or Gratitude!

A person has to go through **different stages** of life: **childhood, boyhood, youth & old age**. Childhood and boyhood passes **automatically**, however, in youth a person begins to feel life. This is the period that is **most beloved** to a person. A person wants to **remain** in this state. The period of decline, i.e. **old age**, is a difficult stage, a person does not even dare to **hear the name** of this state.

It is extremely difficult for a person who is oblivious to the hereafter and **far from reality** to face old age. **Every day** of old age becomes a reason for **increasing regrets** about it, **while those lucky ones** who are got the reality, those **value the time**, youth and consider each day as the **last day** and spend it to the **fullest**. Such people have a **very different** concept about **this difficult period** of life, i.e. old age.

The worldly person **feels intense** longing for the days of youth in old age, while the fortunate person is **grateful** for **completing** the test of life. He thanks Allah for being **closer to Him** and the **eternal comforts** that he has passed through the various stages of the test and reached the **destination**. He has **no regrets**, no remorse, but is **happy** that he has finally reached the **final destination** after passing through this harsh **test and trial** of the life. Now very soon his life is going to be **freed** from this harsh test, this imprisonment.

To **achieve** the aforementioned great life, **rise up, decide, move forward, live under the Greater Meaning of Life instead of the Lesser Meaning of Life**. By following the understanding of the Quran, trace the path of the great life and cultivate an enviable life, both this world and the hereafter will become a great asset.

(19)-Catchers

Man is very oblivious to his end, while the following **three dangerous** disasters are **waiting for us to overtake**, which can overtake us **at any time and end the story**, rather we are **seeing people falling victim** to them **every day**: **Three days ago, an office friend and his entire family (eight people) died in a car accident, a few days ago, a colleague died due to a cylinder explosion in a car while traveling, a very close friend died in an accident and two near people died due to heart failure. May Allah forgive them all (Ameen).** These dangers are as follows:

- 1. Accidents:** Earthquakes, bomb blasts, cylinder explosions, pressure cooker explosions, fires, electric shocks, accidents...etc.
- 2. Fatal diseases:** Stroke, heart attack, brain vain rapture , cancer (of blood, heart, brain, skin and all other organs of the body), liver, kidney, lung failure, Formation of silent tumors anywhere in the body including the brain.....etc.
- 3. Death:** Death spares neither the young nor the old. Neither the healthy nor the sick. Neither the valuable nor the worthless.....When the time is up, the messenger knocks at the door to finish the story by the command of Allah without delaying a single moment.

Moreover: Busyness, poverty and old age also lie in wait for us to make us helpless.

The solution to save: The solution to save from them is nothing other than to **alert about them** just as they are watching us. That is, we should not be careless about them, but rather value the respite, and **immediately bring life to one day**. Avoid the **deception of long-term hope**, value time, and start taking full advantage of it by considering each day **as the last day**.... Otherwise, we cannot survive. The **Prophet (PBUH)** advised us to spend **every moment** of the day remembering the end:

“Be in this world as if you were a stranger or a traveler, and consider yourself among the dead (i.e., understand that the end has reached).” (Bukhari: 6416)

And **Hazrat Ibn-e-Umar (RA)** used to say:

“When you get evening then do not wait for the morning, and when you get morning, do not wait for the evening, and obtain (something) in your health for illness and in your life for death.”

(Bukhari: Kitab al-Riqaq)

This is what we need is the real solution to save from the threat.

(20)-Some Lessons from Dengue Fever

Allah Almighty, under His wisdom, keeps **bringing ups and downs** of situations on humans through **abundance of blessings** and mercy and hardship. **If an illness or pain comes and passes after giving a lesson, then it is certainly a cause of mercy from Allah.** In this regard in last week of **Oct 2024**, I had to go through the severe hardship of **“dengue fever”**. Here are **some facts that open up** in the context of the life from the **severe pain of seven to ten days** (high fever, severe pain in the whole body including the headache, nausea etc.). The **reminder** of these facts will continue to cause us all to be inclined towards the **real meaning**.

In this regard, the **first and most important lesson** is that: **a person cannot bear the aforementioned pain of 7 to 10 days, a person considers death better than such a painful situation. So how will he be able to bear the eternal fire of Hell and other terrible punishments? Do we have any fear, any concern, any regard for the severe warnings of the Quran.....? Are we fully concerned about avoiding it and making efforts accordingly or not.....?**

Moreover, in normal circumstances, life looks different, but in the aforementioned days, I deeply understood following three points:

1.The verse: “And the life of this world is nothing but a mere illusion.”

(A-e-Imran:3:185)

2.The Prophet (ﷺ) said: “If you knew what I know (about life), you would laugh less and weep more.” (Bukhari: 6486)

3.Imam Ghazali (RH) said: The essence of the world is like that very ugly old woman who has made herself attractive by applying makeup.

(keemya Sa’adet)

Therefore, in this regard, the **real life** appeared to me in some extent in its actual form during the above-mentioned days. **All the worldly desires**, including eating, seemed so insignificant that enjoying them was a distant thing, just the with the **thought of eating them made vomiting...!** This state was a slight glimpse of the above-mentioned three points, which obviously will not be able to last in normal circumstances in the future, but remembering it from time to time, will continue to **lead to familiarity with the reality**.

The **real success** is that one should **fully value the great blessing of health and time, bring life to one day, make all the days precious, and to leave here with a full harvest.**

May Allah Almighty grant us health, wealth, faith, piety, and a long life of goodness and blessings. (Ameen)

(21)-A Glimpse of the Hereafter!

The Hereafter is based on **two extremes**. According to our deeds, either the place of **greatest luxury** and happiness is "**Paradise**" or the place of the **most severe** and terrible punishment is "**Hell**". In order to **save us** from destruction, **God** has made **glimpses** of these **two extremes** for humanity. Here, a **slight** glimpse of these two extremes is presented so that we can **think deeply** about the days of the Hereafter to be **saved** from destruction.

Keeping worldly situations in mind: In order to understand the situation of the hereafter, it is **essential** to remember worldly **blessings and troubles**. How **dear** are the blessings and pleasures of the world to us? How **greedy** are we for them? **Similarly**, the **difficulties** and sufferings of the life: **intense heat, intense cold, injury, severe pain, pricking with thorns, burning with fire...** How **painful** and unbearable are they? Is there no need to save this **fragile body** from the **most intense fire** in eternal life and seek eternal comforts? Then **why** we become the victim of the **deception of: life, the self (nafas) and devil?**

To understand the reality of the present, let us take a brief look at the **hereafter situation**: The **lightest** punishment:

"The person who will be punished the least on the Day of Resurrection will be the one whose feet will be placed under two burning coals, which will boil his brain. He will think that there is no one who will be punished more severely than him, while he will be the lightest of the people of Hell." (Bukhari: 6561)

Moreover, the fire will **roast their faces** and disfigure them, God said:

"The fire will lick their faces, and they will lie there disfigured."

(Al-Mu'minun: 23:104)

In contrast, the great blessings of **Paradise** are beautifully depicted:

"And Paradise will be brought near to the righteous, and it will be closer to them. It will not be far away. This is what you were promised for everyone who turns back and obeys. Whoever fears the God without seeing Him and brings a motivating heart. It will be said to him, "Enter this Paradise in peace today. This is its entrance forever. They will have therein whatever they desire, and with Us is much more than that." (Qaaf:50:35-31)

That is, **those blessings** that man **does not even know** about, they will also be granted to him. The **desirable** thing is 'Paradise', which everyone should **immediately** desire as the Creator said:

"And this is that (Paradise) to which those who desire should desire." (Mutaffafin:63:26)

(22)-Accountability (The only way to achieve goal!)

There are **two concepts** of living life in terms of the hereafter. **One concept** (which the majority adhere to) is of thoughtlessness and **negligence**. That is, the **days** that are destined to be **spent** in the **hustle** of this world and the **heedlessness** of the hereafter. **Just** worried about **worldly demands**, satisfying the desires of the soul, and remain **heedless** of the hereafter. **Thus**, the days, weeks, months, and years of life pass very **quickly** under an **automatic** way, pushing us towards the **eternal end** by spending our lives in heedlessness. **Now**, there is nothing **but regret** and longing ahead. **On the contrary**, another concept (which very few people follow) is one of calculation and **thoughtfulness**. That is, thinking **seriously** about **each day** that is destined to be spent, **keeping** an eye on **each day** to see how it is being spent. Thus, **instead of** ending in thoughtlessness under the automatic system, the days and nights of life become **valuable** as they pass **thoughtfully**. Thus, instead of being a **crushing shock**, **death brings** the good news of **eternal welfare** in the hereafter and the promise of meeting the Creator.

The **day that rises** must set, the week, month and year that begins must end, and no matter how long one lives, **one day** life must **end!** If one is born, if he wants to avoid death fear, he has no choice but to have a **strong connection with Allah**, prepare for the hereafter and live a life of reckoning. Therefore, if one wants to be saved, **immediately bring life to one day**. As soon as one **wakes up in** the morning, **think** deeply about the demands of this life as well as the demands of the hereafter. Keep a **close eye** on the time to see **which** tasks are being done here and **which** ones are going to go beyond. Thus, **when** it is night, before going **to bed**, one **must take** a look at the day that has passed and see **how** I spent today. Whatever **deficiency** is seen, it should be resolved to fulfill it the **next day**. In this way, **every coming day** will become **better and better** and **this and the hereafter** will become enviable. If you really want to achieve the goal, then there is **no other option**. So if you have understood the matter, then to achieve this great happiness:

- (1). First of all, make a firm decision, (2). Make a full effort for it, (3). Instead of putting it off for tomorrow, implement it today, (4). To avoid heedlessness, keep your company and environment good, and (5). Keep praying to Allah.

(23)-The Control of Desires

The strongest passion: Desire is the strong passion with which the kite of life is **tied**. This is the **noose** with which humanity is tied. The never ending **long series** of desires is a great punishment for man.

Need to Control rather to kill: They are **not to be killed**, but they have to be **controlled** with the reins of patience and contentment. Need to **bring under** the law of Allah, need to **distinguish** between what is **halal** and what is **haram** (allowed & not allowed).

The sure result of controlling: Allah's support will be **granted**, the springs of **peace of heart** will be found through, the wealth of **contentment**, the **pleasure** of worship will be achieved. The **burden** will become **light**, by controlling the demands of material existence, the **spiritual existence** will be cultivated.....and life will become like **paradise**.

The result of not controlling: burden, restlessness, anxiety, humiliation and worry.....finally the destination is lost.

The strongest passion: The strongest passion is **sex**, that is between men and women. **After this**, money and then the outcome of wealth: **fruits, bungalows, cars, gold and silver.....etc.**

Prescription for Controlling Desires

(1). Keeping the imaginary purpose of living out of mind and keeping an eye on the real purpose of life. (2). Keeping in mind the transitory nature of this life and the immortal pleasure of the hereafter. (3). The real break of the magic of desires, that is, remembering death at all times. (4). Destiny and assignment: Being content with the pleasure of God. The belief that what is best for me, the Lord will give me and what I could not get despite my efforts is not good for me, otherwise God would have given it to me. Moreover, whatever is lacking here, Allah will fulfill it in the Hereafter. (5). Staying away from desires: To avoid the fire, it is necessary to stay away from the fire. Therefore, to avoid the desires of the self (especially the sexual intent), one must stay far away. (6). Understanding the Quran: Staying connected to the understanding of the Quran is a very effective means. (7). Knowing the real purpose: Knowing the real purpose of pleasures. One of their purposes in this world is a trial, the other is the survival of existence (food and drink). The real purpose of sexual desire is the survival of the human race. In view of these facts, the magic of desires dies. (8). Good company: To avoid it, it is essential to maintain good company (good people, good books and good places), (9). Instead of looking up, look down from yourself, (10). Getting out of egoism: Thinking about giving happiness to others by getting out of yourself. (11). Keep praying to Allah abundantly.

(24)-Regrets over Eternal Loss!

To get us out of the swamp of negligence and save us from destruction, the Creator has revealed the places of intense regret and sorrow that will occur in the next life before that time occurs.

Realization of reality: Reality cannot be realized through words unless we are faced with hardship. In order to learn from the verses of regret, it is necessary to keep in mind the events of loss that occur in the life (may Allah save everyone). There are a few places from the Quran on the places of regret that need to be kept in mind.

1. **Regret over a bad life!** The person who follows the path of evil will wish on the Day of Resurrection as:

“... Then will man wish (on that Day) that there were a great distance between him and his evil. And Allah warns you of His punishment, and Allah is Most Merciful to His people.” (Al-e-Imran:3: 30)

But alas, here man does not listen and loves to remain close to evil!

2. **Wish of True Muslim!** The Day when man will wish that I must be the Muslim:

“The Day when the disbelievers will wish that they were believers. Leave them to eat and enjoy the temporary benefits and long hopes keep them busy in this world. Soon will they know the end.” (Al-Hijr: 15:2-1)

3. **Regret over bad company:** The Day the wrongdoer will chew his own hands and say:

"Oh, Would that I had followed the 'right' Way along with the Prophet! Would that I had not taken so-and-so as a friend..." (Al-Furqan: 27-28)

4. **Regret over eternal loss:** “The wrongdoer will wish that he could ransom himself from the punishment of that Day: his children, his wife, his brother, his family who used to shelter him, and all the people on earth, and then he could save himself. No, indeed, it is a blazing fire that will devour the flesh and skin. It will call (to itself) every one who has turned his back and turned away (from the truth, i.e. the Quran).”

(Al-Ma’arij:70:10-16)

5. **Intense regret over the book of Deeds:** “And he who is given his book in his left hand will say, ‘I wish I had not been given my book. And I did not know what my account is. I wish death had finished my work (forever). (Today) my wealth will not benefit me. My power has gone from me. The order will be, ‘catch him and put a chain on neck, then throw him into Hell...” (Al-Haqqah:69: 31-25)

Everything will be understood! “And on the Day (of judgment) Hell is brought before us, man will understand everything, but what is the use of understanding at that time? On that Day man will say, ‘I wish I had sent something forward for this life.” (Al-Fajr:89:23-24)

So there is still time, Make a firm decision to change, return immediately, repent, and save eternal life by valuing the respite.

(25)-Come back!

The salvation and well-being of man in this life and the hereafter is in making his life as **a rightful servant of Allah**, subjecting it to His **commands and His laws**. On the contrary, there is **neither peace in this world nor in the hereafter**. But the **majority, the self and the devil**: heedless, far from reality, a victim of deception.... are far from the destination. They are very concerned about this life, but their eyes are closed to the eternal and immortal life, as **God said**:

"They only know the outward aspect of worldly life, and they are completely unaware of the Hereafter." (Al-Rum:30: 7)

The Creator has called man to save himself in many places in the Quran in a very special way, He said:

"O man! what has deceived you from your Lord, the Most Gracious? It is He who created you, then fashioned you, then made you straight and level. Then He joined you together as He willed." (Al-Infatar)

In this regard, the **most important advice** was given as follows:

"Has not the time come for those who have believed that their hearts should melt at the remembrance of Allah (and bow down before) what has been revealed (from Allah's truth) and not be like those who were given the Book before it. Then a long period passed over them, so their hearts hardened, and most of them are transgressors." (Al-Hadid:57:16)

This advice to turn back is for **every human being every day, every moment**, so that at **any time** a human being may realize **before death**, he may abandon the way of heedlessness and return completely to Allah.

Special occasions for turning back: There are the following special occasions for responding to this call of Allah and achieving the desired result, which require immediate benefit and a firm decision to change:

(1). Being blessed with the blessed month of Ramadan, (2). Going through the Quran, (3). Having a good environment, good company, (4). Having blessings: This is usually a cause of negligence, but the hearts of the believers can also sink in gratitude, **(5). sufferings: hardship, loss, illness, accident, death of a loved one...etc. (6). Deprivations**: That is, things that a person is deprived of, **(7). Old age**. It is wise to consider the present respite as a blessing and decide to change today without waiting for these hardships, because life is uncertain.

(26)-Hurry up!

Life is like an **ice** that is constantly **melting**. No matter how **big** this ice block is, it has to **end eventually**. The continuously passing **moments** are **eating** away at our lives. Do not consider the **ticking** of the **clock** as insignificant, these are the blows of an **axe** on the **tree of life**. The benefit of the **ice cellar** is to sell the ice **as soon as** possible and secure his **capital**. If it is too late, everything is lost. **Similarly**, days and nights are **devouring** our lives.

The ice will still take **its time** to disappear, but there is no trust in life for **even a moment**. There is an **uncertain wall** between our life and death. There is **always a fear** that this wall will **break** and the **realities** of the hereafter will **burst** upon us like an **immense flood**. At that time, **no strength, no intelligence will be of any use**. Man will stand completely **helpless in front** of his Creator. **Far from the commands of the Quran, those who follow wrong beliefs and actions based on self-made thinking, sectarianism, the ropes of desires, lost in the delights of the life, and those who are heedless of the hereafter will be thrown into hell. Only those will be saved who understood the teachings of revelation in detail and accepted fully. Those who their thoughts, sects, groups, great men, Imams...truly submitted to Allah and His Prophet (PBUH). Who will have made his account in this worldly life before appearing his Creator.** The Creator has **warned** humanity to **wake up**:

- **"The time of reckoning for mankind is drawing near (standing on its head) while they are lying down, their faces turned away in heedlessness." (Al-Anbiyaa:21:1)**
- **"So hasten to do good deeds." (Al-Baqrah: 2:148)**
- **"Indeed, they see it (end of life) far away, and we see it near." (Al-Ma'arij: 6-7)**

So, taking these facts **serious** immediately, listening to the word of the Creator, and **thinking** about building the hereafter by **submitting yourself to the Quran**, otherwise you will be left **regret** as the **Lord** advised:

"And follow the best of what has been sent down to you from your Lord, before the punishment comes upon you suddenly while you are unaware. (Lest) you say, 'Alas! I neglected Allah! and I was only among the mockers.'" (Al-Zumar: 55-56)

(27)-The Path of Successful Respectable Life

The requirements of the modern era have become very different, such as: At the national level, modern technology: ships, vehicles, computers, mobiles, TV, Internet, weapons... have become a necessity that cannot be avoided. The Quran did not deny worldly good, but condemned becoming worldly by being immersed in the world, spending all one's time and energy just in making this life, and ignoring the requirements of the hereafter.

The next important thing is that: in the presence of faith, when the purpose of work in the world becomes "serving humanity" instead of just "personal gain", then that work becomes reward.

Result: Whoever adopts the principles described here, he will live with honor in the world. **Goals are:** (1). Honesty, (2). Hard work and effort, (3). ability/Competency, and (4). Connection with the Creator

The little detail is as under:

(1). **Honesty:** The first basic condition for living with honor is honesty. Eliminating the contradiction between tongue and actions. Completely avoiding harming people through hypocrisy, deception, oppression, violation of rights, adulteration, dishonesty and lies... which is a very difficult task.

As a result of dishonesty: Allah's support and help will end. Whatever work you start will be gradually wrapped up. There will be deprivation of inner peace and society will suffer from severe crisis and exploitation. Societies can live on disbelief, but not on oppression and injustice towards creatures.

(2). **Struggle:** One should not sit idly, but should work hard, for oneself, for one's family, and for one's country and nation. A great golden rule has been given in this regard. The Prophet (PBUH) said:

"One should strive for benefit, then supplicate to Allah, and then not be discouraged (in both these tasks) (i.e., one should continue them)." (Muslim: 6774)

(3). **Ability:** The third requirement is to develop skills, abilities, competency, and capacity within oneself. Whatever work one wants to do, first learn it well and take precautions. Whatever field you choose: teacher, ruler, doctor, teacher, engineer, businessman, driver, employee, architect, tailor, tea maker, cook.... learn it with all your heart, develop your full potential.

(4). **Relationship with the Creator (Piety and Prayer):** Nothing is achieved without relationship with the Creator and His support and help. Human intelligence is imperfect. Even after adopting all the strategies, man is helpless before the decisions of God. Therefore, in the true sense, a strong relationship with the Creator, free from polytheism, is indispensable for leading the world, so that our cries can be accepted in His court.

Any one who will hold on to these four essentials firmly, he will live with honor. May Allah be our supporter and helper. (Ameen)

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(1)-The Greatest Work

After Fulfilling the **Basic Religious Obligations (Do's & Dont's)**, There are **many sources of great good deeds** like: (i). **Preaching** (i.e. family, friends and beyond), (ii). **Ziker and extra worshiping**, (iii). **Spending more than Zakat**, (iv). **Patience, gratitude and contentment**, (v). **Serving humanity**.

The work that is of the **highest rank**, which was the main purpose of the **mission of the Prophets (peace be upon them)**, is: **"Preaching"** i.e. enjoining what is right and forbidding what is wrong, as it is said: **"And who is better in talk than one who invites to Allah and does good deeds and says, 'I am of the Muslims'?" (Al-Sajdah 41:33)**

Distinguishing Attribute: Our distinguishing attribute is stated as: **"You are the best nation raised up for mankind, you enjoin what is right and forbid what is wrong and believe in Allah."** (Al-e-Imran 3:110)

The result of **abandoning this work** is **nothing but devil's oppression of humanity**. But **Muslims do not consider it their responsibility**, although it is **"obligatory"** for everyone according to their status and scope (**especially for their family/ under-commands**).

Obligatory responsibility: Prophet (PBUH) said: **"By the One in Whose Hand is my soul! You must enjoin what is good and forbid what is evil, or it is likely that Allah will send upon you a punishment from Himself, then you will call upon Him, but it will not be accepted."** (Tirmidhi: 2169)

The result of true faith: If true faith is achieved, the fruits of faith are inevitably achieved, and this important work (preaching) is an inevitable result of faith, and staying away from it means staying away from true faith.

Some Important Facts

(1). Out of three groups of **'Sabat companions'**: those who hunt fish, those who go ashore, and those who forbid the disobedient. Of these, only the group that was forbidding was survived: (A'raf:7: 165), (2). In the light of **'Al-Asar'**, the third important goal of the four goals of the minimum responsibility for salvation is **"advising with truth"**, (3). True believers are always looking for opportunities for invitation and reformation, and wherever they get an opportunity, they take advantage of it and reform: even **Hazrat 'Yusuf (AS)'** started the invitation to monotheism while in prison: (Yusuf:1:40-38). When the magicians of king **'fer'aun'** were granted faith, they were threatened with severe torture by **'fer'aun'**, "cutting off the arms and legs of the opposite side", magicians started advising him even in this extremely difficult situation: (Taha:20:76-73).... Countless similar incidents are present in the Quran, (4). The Muslim community has been declared the best community because of this great work: (Al-e- Imran:3: 110).

Now this **responsibility** has been entrusted to the followers of the Prophet (PBUH) **until the Day of Judgment**. So, do not miss out on contributing to this greatest work by keeping in mind the wisdom, knowledge and excellent style of preaching.

(2)-The Ultimate Goal of Life (Taqwa)

The basic “attribute” that has been demanded from man as a goal or target for the true welfare of this life and the hereafter is “**Taqwa (piety)**”. This is the only term that describes the entire purpose of life.

Tazkiyah (Inner Purification): The first basic condition for attaining the state of “**Taqwa**” is “**Tazkiyah**”. The main difference between the two is that “**Tazkiyah**” is a change in thoughts, while “**Taqwa**” is a change in action. As the thought is, so is the action. Therefore, first the thought (self) must be purified. The ground must be prepared, then the turn of better action will come. That is why God has taken seven oaths and has made a very strong demand of self-improvement, i.e., “purification,” from man, see (Al-Shams:91:7-10), and has pronounced the verdict of death upon deprivation of it. The center and axis of purification is our soul, heart, and mind. While the result of purification, i.e., (Output) is good character and good deeds, i.e., “**Taqwa**.”

The one who possesses the quality of Taqwa is called a pious person. This great happiness elevates a man to the position of “**the friend of God.**” The thing that, after adopting, gives complete freedom from the fear of failure is “**Taqwa**” without which there is no peace in this world and the Hereafter.

What is Taqwa? Avoiding, protecting oneself or fearing Allah’s disobedience and displeasure in every possible way is called ‘Taqwa’. Avoiding every act that can be considered sinful is ‘Taqwa’. Taking every step while living a twenty-four-hour life with a sense of responsibility so that Allah does not become angry is ‘Taqwa’. The need for ‘Taqwa’ is for three reasons: (1) To avoid the displeasure of Allah, (2) For worldly peace and well-being, (3) To avoid the fire of Hell and deprivation of the eternal blessings of Paradise.

The fruits of ‘Taqwa’: Let us look at a few verses from the dozens of verses in this regard:

The closeness of God: ‘Taqwa’ is the greatest happiness that guarantees a relationship and friendship with the Lord as He said:

“And fear Allah and know that Allah is with the righteous (who follow Taqwa).”
(Al-Baqarah:2: 194)

The guarantee of eternal success: Paradise is only for the Taqwa people, God said: “And race towards forgiveness from your Lord and Paradise, the width of which is like the heavens and the earth, prepared for the righteous.” (Al-e-Imran: 3:133)

“And Paradise will be brought near to the righteous and will not be far from them.” (Q: 50:31)

Sufficient in everything: “And whoever fears Allah, He will make for him a way out (from everything) and will provide for him from where he does not even imagine.” (Talaq:65: 3-2)

To achieve this: (1). Develop sincerity, (2). Recognize the purpose of life, (3). Develop concern for the eternal abode, (4). Arrange good company and avoid bad company as much as possible, (5). Make contemplation and meditation on the Quran a part of life.

(3)-Health and Wellness

After faith, the two most valuable blessings of life are: **time and health /wellness**. Time is life, but the benefit of the given time can be taken only in the **presence of health**. Whatever you have to do: worship, study, invitation and reform, livelihood, helping others.....health is required for this. If you are healthy yourself, you will be able to do someone else's work. Therefore, we urgently need to **take full care** of our health.

Our Creation: The Creator has subjected the world to **natural physical laws**. Therefore, efforts can be made to maintain good health by better understanding and applying these laws. Childhood and youth pass by themselves, **but after 40 years**, the **body starts preparing for death**. Therefore, after that, if one does not take care of balance diet and exercise with great care, life becomes a burden and a problem. For a healthy life, it is necessary to keep the following physical matters in mind along with “praying (dua)”:

1. Harmful foods should be avoided from childhood, because the food eaten in childhood will show its harmful effects on the organs in youth and old age.
2. Eat a balanced diet that contains starch, protein, fat, vitamins and minerals. Such as: bread, meat, vitamins, vegetables, salads, fruits, milk, dates, almonds, eggs, honey, olive oil, etc.
3. The weight should be kept in balance. It should not be allowed to increase too much or decrease too much. Instead of filling the stomach too much, always eat food with hunger. Especially after 40 years, not taking care of it is equivalent to inviting death.
4. Instead of strong salt, ghee, red meat (especially beef), light salt, oil, chicken, fish should be used. Instead of excessive spices, roasted, fried food, take simple food.
5. Honey, Kalonji, barley porridge (especially for heart diseases) and Zamzam water should be used, which is a cure for many incurable diseases.
6. Clean water that is not too cold but normal or little warm (in winters) should be used. Drink more water, especially in summer (8 to 10) glasses so that health is restored.
7. Take care of sleep and rest. Take clean fresh air and arrange for morning and evening walks and exercise. Take care of dental hygiene. The recipe for survival is:
“Keep your mind cool (i.e. avoid tension) and your feet warm (i.e. do work and exercise).

In this way, you will be free from diseases and medicines.

(4)-Time!

After faith, the **two most valuable blessings of life are: "time and health"**. Most people are **at a loss** regarding them. A person realizes the value of time and health **when water starts flowing over their heads**, when these blessings start to be taken away.... But at that time, nothing comes to hand **except regret**.

Time is our life: Do not take the **ticking of the clock** for granted, it is like an **axe on the tree of life that will cut** you down very soon. Everyone is **allotted** a certain amount of time. We know how much wealth we have, but we do not know how much time is. When the **end of time (t = End)** comes, we cannot get even a single hour or a **single breath** even we should invest all the wealth of the world. At that time A person will regret that he would get just a **few more moments**, but how? **So!** the wise person is the only one who decides the value of time in time, and the only prescription for value is to bring life to **"one day"**. **Life will begin from the day when you bring life to the "current time", that is, one day.**

Use of time: If you want to be successful, then see how you are using time. Balanced use of time is indispensable for well-being, i.e. for: faith, worshiping, study of religion, study of this life, health and rest, struggle for livelihood, human well-being...

Time of energy (youth): The most valuable time is the **time of youth**, which starts from **Fajar (early morning)** and goes until **Zuhr (after half day)**. Morning time is the **most energetic** and the most valuable. Only those who **value this time** fully, they **achieve greatness** and those who waste it in frivolous things are left behind.

Time Management: For this, consider the following tasks:

- (1). Important and Urgent
- (2). Important but not urgent
- (3). Un-Important and urgent
- (4). Un-Important & Not Urgent

Now make a list of your tasks and put them in this table. Do the tasks **Sr (1) immediately**, while **Sr (3) & Sr (4)** start them eliminating from your life.

It has been said about the believers: **"And those who turn away from useless things."** (Al-Muminoon:23: 3)

"The virtue of a person's Islam is that he leaves unnecessary and useless things." (Tirmidhi: 2317)

Success: Success depends entirely on **Sr (2)**. Give **special focus** to this box. Do not let these things come in the first box. Instead of putting them at the end of time/the last days and making life a torment, do them on time, so that the life may remain better.

(5)-Partial Islam?

Due to the distance from the Quranic instructions and their non-observance of them, the majority of Muslims, except few, have deviated from the true path in every aspect of their religion. Regarding the aforementioned subject, devil has made the majority trapped in great misunderstandings and have put both this and the hereafter at stake.

The Creator's Demand: Social survival is not possible without observing the entire law of the Creator. Therefore, God has commanded us to adopt the entire religion instead of a partial religion, as He has instructed:

"O you who have believed, enter Islam completely and do not follow the footsteps of devil. Indeed, he is your open enemy." (Al-Baqarah:2: 208)

Here it has been made very clear that adopting a partial religion instead of adopting the entire religion is in fact following the footsteps of devil.

Reason?: The survival of this life and the hereafter lies in adopting the complete religion (beliefs and theories, acts of worship, ethics and economics) that includes the obligatory and the forbidden (lawful and unlawful), while devil has made Muslims satisfied with a partial and incomplete religion either worshipping or ethics etc. Some people consider only acts of worship to be everything and do not care about ethics, while some people are satisfied with the opposite.

The result of partial religion: The incomplete concept leads to loss in both this life and the hereafter. The result of the hereafter will come later, but due to our moral deterioration and dishonesty, very bad effects have been created at the social level. At one side, social security has been lost, and on the other hand, Islam has also been discredited. Despite the fact that there are more than one billion Muslims in the world, there is no such thing as honor and dignity for us.

Basis of the test: Our test is based on benefit and loss i.e. we are being tested on who puts the interests of the hereafter first and worldly interests second? And the Quran's verdict on those who do not care about this law is as follows:

"Among the people are some who worship Allah on the sidelines, then if good comes to them (while adopting religion), they are content, but on the contrary, if misfortune befalls them, they turn their faces (from religion). They have incurred loss in this life and the hereafter. This is a clear loss." (Al-Hajj:22:11)

The majority has been trapped, now where does anyone care it?

Reasons? Why is this? The reason for this is also the ignorance from the Quran and the countless fabricated ahadiths circulating on the tongues of preachers.

(6)-The Quranic Code of Forgiveness

Due to our **distance from the Quran**, the **majority** of Muslims, except for few, have deviated from the true path in every aspect of their religion. Regarding the aforementioned subject, the **majority** have been subjected to a **great misunderstanding** by devil, who has made them fall prey to false beliefs and has put both their worldly and hereafter at stake.

Our concept: In this regard, the general concept of Muslims is that even if we continue to do good deeds and also commit deliberate sins, eventually forgiveness is inevitable. Thus, by not fulfilling the religious requirements as they are due, we have found a way out here and we are happy, but our eternal life is at stake. This concept has plunged us into the swamp of moral degradation (lying, dishonesty, destruction of rights, adulteration, murder, robbery...) and has made our life on earth difficult.

The Quran and the law of salvation: Minor sins are forgiven only through good deeds, while the matter of major sins is very serious. In this regard, the **summary of law of the Quran is:**

"Whenever we repent from our wrong course of action and come to the path of faith and action, Allah will forgive all our previous sins, and even change our sins into good deeds under the condition of repentance. After embarking on the path of faith and action, a person should not commit major sins, but due to ignorance (i.e., being overwhelmed by emotions) in the course of circumstances, in unavoidable situations, one may slip and make a mistake, which requires immediate repentance, not adherence to it. However, deliberately and boldly violating even a single major commandment, insisting on it, and living by it has been declared contrary to faith. Thus, becoming a slave to one's desires without distinguishing between what is permissible and what is forbidden is actually "shirk" (polytheism). See: (Jathiyah:45:23)"

There is not even a **single verse in the entire Quran (from Al-Fatihah to Al-Nas)**, which **deviates from this principle**, but unfortunately, despite this, the majority of Muslims are going on the **opposite way!**

Forgivable?: Those who do not rush to commit a sin, but **repent immediately:**

"And they do not persist in their (wrong) deeds knowingly." (Al-e-Imran: 135)

To know the reality, see: (Nahl: 119), (Taha: 82), (Nisa: 119) (Al-Baqarah: 81)

Reasons? Why are we not on this clear law of the Quran? The reason for this is the **distance from the Quran and the countless fabricated ahadiths circulating on the tongues of preachers.**

(7)-The Major Misconception of God's forgiveness

Due to the **distance from the Quran** and not accepting it truly, the majority have become involved in **unnecessary complacency** regarding the above-mentioned subject and have put both their worldly and hereafter at stake.

Our concept: This is that since: Allah's mercy is **vast**, He is 'Al-Rahman' and 'Al-Raheem', He has made mercy prevail over Himself.... Therefore, He has **absolutely no program to punish us**. Undoubtedly, such verses are also present in the Quran, but due to their **incomplete and one-sided misinterpretation** and due to adopting a partial religion and bad deeds and moral degradation, we have lost our destination. **What is the truth?**

Allah commanded the Holy Prophet (PBUH) to introduce Me to people in this way:

"Tell My servants about Me that I am indeed the Forgiving, the Merciful, and that My punishment is also a painful punishment." (Al-Hijr:15:50-49)

That is, instead of telling **incomplete info**, the whole thing should be told so that people can avoid becoming the prey of the devil.

God further said:

"Indeed, the punishment of your Lord is severe." (Al-Burooj:85:12)

How severe is this punishment? Read the Quran to learn about its stories, All deception will go away.

Regarding forgiveness, God has clearly stated His law as follows:

"Indeed, I am Forgiving to him who (1) repents (i.e., turns away from sin), and (2) believes, and (3) does good deeds, and (4) remains steadfast upon this guidance." (Taha:20: 82)

So, in order to become hopeful of **mercy**, it is necessary to **fulfill the above four conditions**. But **devil** deceives man greatly about mercy, as it will be said to the unsuccessful people on the Day of Judgment:

"And your flattering thoughts deceive you until the decree of Allah comes to you, and the deceiver (devil) deceives you (much) about Allah." (Al-Hadid:57:14)

The Holy Prophet (ﷺ) also cut through the aforementioned trick of devil by saying:

"The wise man is the one who takes account of himself and acts for what is after death, and the foolish man is the one who follows his own desires and puts his hope in Allah that He will forgive him." (Tirmidhi: 2459)

So the mercy of Allah is that He is waiting for us to return. If at any time before death we completely repent from our wrong path and return to Him completely, He is ready not only to forgive our sins, but also to replace them with good deeds. May Allah grant us true understanding and protect us from the devil. (Ameen)

(8)-Charity: The Treatment for Hypocrisy

The life is a **testing ground** and for the ultimate success, it is necessary to pass the test. There are different forms of **testing and trial**: **controlling desires, avoiding sins, observing the commandments and limits, and above all, jihad and infaq (spending in the way of God)**. Achieving goodness is not possible **without sacrifice and spending**, as God has made clear:

“You will never attain righteousness until you spend of that which you love (i.e., your lives, wealth, property, time, and abilities).” (Al-e-Imran:3: 92)

What is the **Creator's requirement** regarding **spending**? In summary, let us note the important points:

1. In this life of physical means, wealth is very necessary and important for both religion and this life.
2. Sacrifice and spending for the sake of Allah is the cure for the “hypocrisy”. If true faith is achieved, the love of Allah makes a person restless for spending in the way of Allah. A person has a strong desire that his wealth goes out to his Creator.
3. Wealth given for the sake of Allah is a means of saving oneself from the fire of Hell, while stinginess in the way of Allah is a means of falling into Hell. **(Surah Al-Layl)**
4. Spending is so necessary that at the time of death, a person will deeply regret that he would be given some respite so that he could spend something before he dies. **(Al-Munafiqun:63: 9-10)**
5. True believers definitely spend in both times of hardship and prosperity. Even in hardship, one must always spend something according to one's ability. That is, spending is required in addition to Zakat. **(Al-e-Imran:3: 134)** However, for those poor people who have nothing: earning lawfully, calling to goodness, refraining from harming others, and glorifying and takbir of Allah will become the best substitute for spending. **(Bukhari: 843)**
6. There are two types of spending: (i). **For religion**: expenses for the mosque, serving the Quran, especially for understanding the Quran, reviving the Sunnah, and calling to the religion. (ii). **Human compassion**: deserving relatives, neighbors, people of the neighborhood, friends, and then other people. Arrangements should be made to feed the poor etc.
7. Everything in the universe, including our life and wealth, is a gift from God, so why be stingy in giving from the wealth He has given us in His way?
8. Moderation in spending: One should neither be stingy to the point of tying one's hands to one's neck nor spend everything. That is, one should spend in balance. **(Bani-Israel:17 :29)**
9. The essence of spending is that as soon as one receives salary/wealth, one immediately sets aside a portion of it for Allah's sake, according to his capacity.

(9)-Comprehensive Meaning of Tawakkul (Trust)

It is necessary to be aware of “**Tawakkul**” comprehensively. Some guidance on this has also been given in the chapter on “**Tawheed**”. Here the matter will be fully explained.

There is no choice but to trust on God: Our efforts are not perfect, so there is no choice but to depend on the Creator and rely on Him. That is why He has commanded us to trust, as He has instructed:

- “**And put your trust in Allah, if you are truly believers.**” (Al-Maidah:5:23)
- “**And put your trust in the Living One Who will never die.**”

(Al-Furqan:25: 58)

Trust is not like **giving up efforts** and means. It is the command to tie up an animal in a safe place and then trust. Moreover, even **birds** do not sit in their nests, but rather strive hard for sustenance from morning to evening. In this regard, as a summary, keep the following **important points** in mind:

1. **Materials are a means, not an ultimate. It is to benefit from means while considering the Creator as the true provider, and to keep an eye on the Creator in the use of means.**
2. **To limit oneself to only permissible means and to completely abstain from unlawful and forbidden means.**
3. **To repeatedly ask the creature, to fall behind, to resort to extreme supplication and humiliation is contrary to “Tawakkul”. Ask three times and entrust the matter to Allah, Allah will create some other way of solution.**
4. **To abandon the truth due to fears of worldly dangers and losses, to put aside the necessary religious requirements is contrary to trust and faith. The majority has fallen victim to this destruction.**
5. **To consider the creature as superiors, that is, to consider them as possessors of the Creator's powers to dispose of them whenever they want and however they want, is contrary to Tawakkul.**
6. **After trying and praying to the best of your ability, entrusting the outcome to Allah and remaining free from fear and danger, and remaining steadfast in faith even in the face of unexpected or unpleasant results, is “Tawakkul and Tafveez”.**
7. **Dua (Prayer) can be made by anyone, but supplication is put only to Allah. Praying from anyone other than Allah is contrary to Tawakkul and making Him your protector.**

The method of Tawakkul: Trying within your ability and adopting legitimate means and relying on Allah for success through supplication is Tawakkul.

So, by relying on Allah alone, making Him your protector (advocate, guardian), and coming under His protection, you become enviable by saving your this and the hereafter.

(10)-Company and Environment

The **four basic requirements** that, if observed, create a way to avoid the powerful magic of the soul and devil are: (1). **Sincerity**, (2). **Struggle, effort and sacrifice**, (3) **good company** and (4) **Dua (prayer)**.

Of these, today we will **talk about company**. **Feeling hot when going near fire, feeling cool when near cold...** is certain. Similarly, company has a magical effect on a person. It is not possible to stay on the right path unless one strictly avoids bad company, bad environment and fully adheres to good company/good environment. Whoever does not have good company is spoiled. He becomes a prey to the powerful magic of the soul, devil, and the world, for detail see:

- The command to keep company with the truthful was given as follows:
"O you who have believed, fear Allah and be with the truthful people."
(At-Tawbah:9: 119)
- On the Day of Resurrection, a person will regret choosing bad company as follows:
"Would that I had not taken so-and-so as a friend. (This wrong friendship) led me astray, while the advice had come to me..." (Al-Furqan:25:28-29)
- The Prophet (ﷺ) gave the analogy of the company of a good companion and a bad companion: to that of a perfume-bearer and a furnace-blower. Being near a perfume-bearer produces fragrance, while being near a furnace-bearer produces stench and burns clothes. (Bukhari:5534)
- He (ﷺ) said: "A man is on the religion of his friend, so among you let each one see with whom he is making friends." (Abu-Dawud:4833)

That is, the kind of person he is, the kind of friends he will have. Furthermore, if a good person keeps company with bad friends, he will eventually become bad & vice versa.

Sources of good company: (1) Good people, (2) Good places (mosques, graveyards, places of solitude, hospitals...), and (3) Staying connected with good books (especially the understanding of the Quran) and other good writings, speeches... written on the basis of truth.

Good People: The following things need to be **strictly observed** regarding the company of people, they must be:

- (1). **Sincere**,
- (2). **Free from the evil of sectarianism**,
- (3). **A person of monotheism**,
- (4). **A person of the Prophet-hood**. That is, be one who encourages people to follow the teachings of the Prophets (Quran and Sunnah) instead of others,
- (5). **A person of the Hereafter**. That is, be concerned about the Hereafter life,
- (6). **Be a person of piety**.

For the sake of Allah, **keep in touch with such people**. However, if the above-mentioned things are not strictly observed regarding religious people, you will be **spoiled, your religion will be lost!**

(11)-Two Precious Advices of a True Believer

Recently, upon returning from a trip from a **developed foreign country**, I met a believer and expressed my **regret over the economic progress** of the Non-Muslims and the **economic decline of our country**. In this context, this believer said **"two great"** things that are always worth remembering. He said:

(1).The real wealth, the real richness is the richness of the heart, not the wealth of the material things, and the real wealth is the wealth of faith and righteous deeds, not the wealth of the world in the presence of dishonesty and bad deeds. He further said: We are indeed poor, but Allah has chosen for us faith and piety, patience, contentment and humbleness, while for the disbelievers, only the life of this world. Therefore, if we have this great wealth, then we have everything. We can spend our days in peace and prosperity due to this great wealth and trust in our Lord. The words of that person reminded me of this noble saying of the Holy Prophet (PBUH):

"Richness (wealth) does not come from the abundance of wealth and possessions, but the real richness is the freedom of the heart."

(Muslim: 2420)

That is, if the **heart is rich and free from greed, then a person is rich** and happy even in poverty due to trust in God and contentment, and if the heart is a prisoner of greed and covetousness, then a person is needy and troubled despite having a lot of wealth.

(2). Another thing: When I told him that you are lucky to be taking care of the affairs of the mosque, then **he said: The world is a passage.** Here, everyone has to do their **part of the work and move forward in the mud**, and a **new batch** has to come from behind. **Today we are being used** in the work of Allah, while after we leave, new people will come forward to run this system, then the **next batch** will come after them..... And the real happiness is that **Allah takes His work** from someone. **Otherwise**, no one is meant to live here. Everyone has to spend their **allotted time** and move on. And the time of life is **so short** that at the time of death, the entire life that has passed behind will be felt **as just a moment.**

These simple but very valuable words of this true believer have been engraved in my heart. These are such great things that if they are put into practice, the course of life will change completely.

Note: There is no prohibition of prosperity in Islam, but it is a requirement to be content and restricted to lawful means only. The real causes of our misery are: **dishonesty, cheating and snatching...** from which we need to be saved. However, even in poverty, if there is piety, then everything is with you.

(12)- Death: Unforgettable Facts

For a person **unfamiliar with reality**, the most terrifying thing in the life is the concept of death, whose name we do not even dare to hear. Let us make our **life enviable** by knowing the most important facts about it.

1. The biggest reason for deprivation of tenderness of the heart, hardness of the heart and negligence is the: lack of remembrance of death and the hereafter, which is the cause of opening the door to every 'evil', while its remembrance is the cause of attraction towards every 'good'.
2. In every act that is to become the hereafter of a person, the devil is present there with full force. Therefore, devil attacks with all his might and distracts man from the remembrance of death by indulging him in countless deceptions about it. But when the time comes, where will we run away? Coming into the world is not as certain as leaving it.
3. Death sees neither the child nor the young, nor the old, nor the good nor the bad, neither the valuable nor the useless... When the deadline is over, not a single day or a single second is available and the angel immediately completes the work.
4. Death waits for no one, does not give a chance to prepare. Therefore, the present time we have is our real capital. Thinking about getting better in the future by being a victim of longing is nothing but deception and loss. Saving lies only in making every day, even every breath, valuable.
5. The reality of this life is that as soon as we die, instead of addressing us by name, people will start calling us "dead body", bring the dead body here, lift the dead body, put the dead body on the bed, shroud the dead body... and no one is ready to keep the dead body anymore. Therefore, even the dearest and close relatives who love us immensely, fearing that the body will deteriorate, quickly hand it over to the grave and unload the burden.
6. Childhood, youth, old age... have to pass like the blink of an eye and when death comes, the entire life that has passed behind will feel like a dream.

Freedom from Fear/Discovery of Death

There are **two fears of death**: (1) Fear of the accountability and (2) Fear of family. The second fear **does not go away**, but the solution to **first fear** is the "**discovery of death**" which means:

(1). To be blessed with the ability to remember death, (2). To be free from the fear of death, (3). To start thinking that it is better to leave this world than to live in it. This does not mean wishing to die, but rather it is a description of the state of faith with a high degree of benevolence that changes the view of life. As the **Prophet (PBUH) said**:

"Be in this world as if you were a stranger or a traveler and consider yourself among the dead people (in grave)" (Bukhari: 6416)

To attain this great height, find the purpose of life and the reality of the world from the Quran and Sunnah. For detail see our articles:

('Discovery of Death', 'The Purpose of Life')

(13)-Facing Death: Reward or Regret!

Death is such an **irrefutable reality** that it is impossible to deny it. Our coming here is not as certain as our leaving here. But despite this (because of devil), man is **totally oblivious to death**. What be the condition of a **good and a bad** person at the time of death? Be aware it and save yourself as soon as possible:

The condition of a bad person: It is something like this:

Those whom the angels cause to die, whilst they are (constantly) doing wrong to their own souls. They will display obedience and submission (on the Day of Resurrection and say:) 'We were not given to doing any evil (in the world).' No indeed! Allah surely has thorough knowledge of what you used to do. So, enter the gates of Hell. You are its permanent residents. So how evil is the abode of the arrogant! (Nahl:16: 28-29)

Burial: The wicked person does not want to be buried under any circumstances, but everyone wants to get rid from the dead as soon as possible. Therefore, when people carry the funeral on their shoulders, the wicked person cries out to his family as:

"Woe to you! Where are you taking me? Everything hears its voice except man. And if man hears this voice, he becomes unconscious."

(Bukhari:1316)

For the **wicked person**, only **this life is a place of well-being**, and in hereafter there is only destruction. That is why he does not want to go down to the grave in any case. May Allah save us from evil. (Ameen)

The condition of a righteous person: On the contrary, the condition of a righteous person will be like this:

"Those whose souls are taken by the angels while they are righteous and pure, the angels say: Peace be upon you, enter Paradise for reward for what you used to do." (Nahl:16:32)

Similarly, the Prophet (PBUH) also informed that: "**Death is a gift for the believer**" (Mishkat: 1609)

Burial: When the funeral procession is placed and people carry it on their shoulders, the righteous person says to his family: "**Bring me forward (soon).**"

(Bukhari: 1316)

That is, for this fortunate person, death is a deliverance from worldly troubles and pains and a meeting with the true Lord and the good news of His piety. Therefore, he considers death as a gift. Considering it as treasure, one quickly rushes towards eternal comforts. This great happiness is achieved when a person lives and dies for Allah. Furthermore:

"The soul of a righteous person comes out like a fragrance like perfume, which the angels put in a white silk cloth, while the soul of a criminal comes out like the stench of a rotten corpse, which the angels put in a (dirty) sack." (Nasai: 1834)

Aren't these facts? Isn't this situation about to befall us? Is it possible to escape from it? Then why the negligence? Remember! It is not possible to avoid negligence until the memory of death is imposed on us. Therefore, do not oppress yourself, immediately save yourself by bringing your life to complete piety today not tomorrow!

(14)- The True Treatment for Great Tragedies

On (14th Ramadan: 2025), a very important companion of our religious companion (Mr. Shafiq Sahib, may Allah bless him) passed away suddenly and accidentally. I had never been so worried about a worldly loss, but this companion was a great motivator of faith for us and many religious works were associated with him. Thus, his sudden departure due to religious loss is unbearable. I thought a lot about how to overcome this shock? So the clue I found is for everyone so that it can be a source of patience for all of us when such severe shocks: death of a close loved one, great losses, broken desires... etc.

The real ointment for severe wounds: What caused the ointment was the remembrance of the incident of the death of the "Holy Prophet" (peace and blessings of Allah be upon him) and the lesson to be learned from it. The Companions of Him had no one more beloved than the Holy Prophet (PBUH). He was dearer to them than their own lives. Therefore, the great shock of His death suppressed the Companions. Mountains of grief fell upon the Companions, darkness fell everywhere. Everyone, including Hazrat Umar (RA), was in a different state of mind. No one understood anything and no one was ready to listen to anyone... So when Hazrat Abu-Bakar Sadiq (RA) saw the people in this state that they could not cope with it, so he addressed the people in the following words, by saying:

"Whoever among you used to worship (Hazrat) Muhammad (PBUH) should know that He has died. And whoever among you used to worship Allah, then Allah is the Ever-Living, Who never dies."

(Bukhari: 4454)

Then he recited the following verse:

"And Muhammad (PBUH) is not but a Messenger; indeed, many Messengers have passed away before Him. So if He dies or is killed will you turn back? So whoever turns back will not harm Allah in the least, and Allah will surely reward His grateful servants."

(Al-e-Imran:3:144)

Thus the Companions were relieved, when they heard this verse, they felt as if this verse had just been revealed now.

So! The only real solution to get out of all kinds of whirlpools, including death, serious illnesses, losses and broken desires, is to connect to the true Creator, the Creator of all means and supports, take refuge in His grace, and look to Him in all situations. Let us build a strong relationship with Him, free from polytheism, adorned but with purification and piety, based on pure monotheism, otherwise there is no way to survival.

May Allah grant us His true relationship, grant the late Shafiq Sahib a place in the realm of mercy, grant his family patience and guidance, and make up for this deficiency by giving us a substitute like Shafiq Sahib. (Ameen)

(15)-The Deception of Prosperity in Comparison to Piety

Worldly prosperity, i.e., abundance of wealth and means and worldly position and status... is not absolutely negated in Islam. But since these things are very desirable to man, through which **devil controls** man. By intoxicating him with greed, lust, and luxury, he makes him forget the distinction between lawful and unlawful, by spending **all his time** in the pursuit of it... he **keeps him oblivious to religious requirements**, therefore, in general terms, they have been declared as deception in the Holy Quran.

The Wheel of the World: Allah has made these means to run the wheel of the world. Wealth and means are needed not only to live in the world but also to spend in the way of Allah. These things are also great blessings of Allah, provided that negligence, greed and lust are avoided and the distinction between lawful and unlawful is kept. Moreover: When the purpose of effort in the world becomes “serving humanity” instead of merely “personal gain”, that work becomes worship.

Real Happiness: Real happiness is “**morality, faith and piety**”, whether a person is prosperous or poor. The “**pious**” are the real lucky people, whether they are in comfort or poverty in the world. But people are usually deceived. Those who are prosperous in the world are considered close to Allah, and those who suffer from problems in wealth or health are considered as trapped in Allah’s grip, no matter how righteous they may be. See some arguments to be aware of the truth:

- “**And your wealth and your children do not bring you near to Us in any degree, except for those who believe and do righteous deeds, for them is a double reward for what they did, and they will be in the uppermost villas of Paradise, in security.** (Saba:34:37)
- “**And when the clear verses are recited to them, the disbelievers say to the believers, “Which of us two parties have a better home and whose gatherings are better?”** (Maryam:19:73)

In these two verses, the **whole truth regarding** the above-mentioned topics has been explained in detail from every aspect.

Moreover, the steadfast pious poor have a very high status in the sight of Allah. In the presence of piety, physical well-being is also a great blessing from Allah, but without piety, this too is a mere trial. Moreover, suffering with piety is also a mercy. It was asked from Holy Prophet (PBUH): Which people are subjected to severe hardship?

“He said: Prophets, then people are tested in stages according to their religion/believe.... (Tirmidhi: 2398)

So! It has become clear that whether prosperity or poverty, the real good is to adhere to “**taqwa/piety**” in all situations.

(16)-The Law of Trial: Protect Faith from Shaking

As soon as a person is **faced with a calamity**, other people think **badly of him**, that is, he is suffering from punishment and is rejected, even the person **himself also shakes**, which was pointed out as follows:

"And (in the severe state of trial) they began to think various things about Allah" (Al-Ahzab:33:10)

In these severe situations, due to misunderstanding of the truth, weak believers say goodbye to the path of faith, except for few. Therefore, awareness of the truth is very important for the survival of faith.

Note: Never ask Allah for difficulties, but rather make every possible effort to avoid suffering within your means.

Reality? This is the law of trial, in which sufferings comes for: **(1).** To distinguish between sure & un-sure. The greatest form of which is the requirement of jihad and below that are other personal and financial hardships **(Al-Baqarah:155).** **(2).** The good people are subjected to occasional hardships to wash away their previous shortcomings and to increase their, closeness to God and greater good, and **(3).** The wrongdoers are usually given respite, then their respite is ended all at once without giving them a chance.

How severe a test was taken from the believers, protect your faith from wavering by observing a few facts:

- **"Then do you think (O Muslim Ummah) that you will enter Paradise (just like that) while the conditions that befell those before you have not yet come upon you, and hardship and suffering have befallen on them (to such an extent) until the Messenger of the time and those who believed with him cried out: When will the help of Allah come? (Then came the answer) Listen, Allah's help is near.**

(Al-Baqarah:2: 214)

- **When the Companions complained about the oppression and cruelty inflicted on them by the disbelievers of Mecca, the Prophet (ﷺ) said:**

"This oppression and cruelty is part of the history of the believers. The believers before you were treated like this: a pit was dug and they were made to stand in it, and then saws were driven over their heads, which split their bodies into two. Similarly, iron combs were combed over their flesh up to their bones, but these tortures did not succeed in turning them away from the true religion."

(Bukhari: 6943)

- **Among the Companions: Hazrat Bilal and Miqdad, Hazrat Suhaib, Hazrat Ammar, his mother and his father Hazrat Yasir... (May Allah be pleased with them) were also severely oppressed, but they remained steadfast.**
- **Even the closest people, the Prophets (peace be upon them), were made to suffer hardships, and Hazrat Ayyub (AS) was made an example for humanity.**
- **"The Prophet (PBUH) was asked: Which people suffer severe hardships? He said: Prophets, then people are tested in stages according to their religion. If they are firm in their religion, then the test is also severe... The test does not leave the person, until the he walks on the earth (due to patience in hardships) no sin remains on him." (Tirmidhi: 2398)**

How did patience come about? Strong connection with Allah, the transitory nature of the life, great reward for hardships, and eternal prosperity for piety.. are the means of patience.

(17)-The helplessness of Man!

Due to **shortsightedness**, man believes that his existence and other systems of the universe are running **automatically**, which is also a **major reason** for ingratitude and disbelief in blessings. In this regard, let us come to **firm faith** in the Creator and His gratitude by **knowing a few essential facts**:

1. If the brain does not control all the functions of the body: digestive system, kidneys, liver, bowel movements, urination, hearing and vision, blood circulation, etc., then life becomes unbearable. Lack of control over urination and bowel makes a man helpless. If the brain does not balance for even a second, a man falls to the ground suddenly.
2. A sip of water or a bite of food that has to pass through the mouth of death, i.e. the respiratory tract, and reach the food tract. If the lid on the windpipe (epiglottis) is not completely closed, water and food can fall into the windpipe and destroy the lungs thus ending the story. Then, if this lid does not open again after closing, breathing will stop. Who opens and closes this lid?
3. In a heart attack, there is still some respite, but there is "Cardiac Arrest", in which the heart suddenly stops without warning and can cause death at any moment without giving a chance. If the Creator had not placed the heart under the strong barrier of the ribs, how could we have saved our lives?
4. If Allah had not made a cover in the form of a thin membrane to protect the eyes, and had not fitted the eyes into deep sockets, then very soon man would have lost his eyes. If water did not keep the eyes flexible for lubrication, how could the eyes open? And if this water were to be released in excess, man would have been wiping it off all the time.
5. We cry for the lack of rain, but we do not see countless other blessings: the emergence of the day for work, the night for rest, the growth of the earth's grain, water from the earth and countless reserves. If the gravity of the earth were to disappear, we would be lost in space without even finding our trace.

Moreover: If the kidneys do not completely clean the blood, dialysis will humiliate the person, if the lungs do not separate oxygen from the air and deliver it to the body, we will shout, if our skin and immune system do not stop the countless germs that attack the body, the person will die. If Allah does not protect the tongue that moves while speaking or eating food from sharp teeth, it will get cut under the teeth. If the taste buds in the mouth do not produce taste, we will be unable to eat. If the amount of chemical elements present in the body becomes less or more than required level, many problems will start. If Allah does not have a system to stop the blood from being cut, we will lose life, if we do not get enough sleep, the person will go senseless....

Are these not certain facts? Then what makes a person arrogant and forget his Creator? He said as:

"O man! What has led you astray from your Lord? It is He Who created you, then fashioned you, then made you perfect and equal. Then He put you together in whatever form He willed". (Al-Infatar)

(18)-Dealing with Suffering and Pain

The bitter side of this life is suffering and pain. Which keep appearing in the form of: illness, accidents, deaths, lack of resources, severe weather effects, sufferings received from humans, unfulfilled desires....

How to deal with them? There are two ways, (1) general and (2) specific/real

(1). General solution: The Creator has designed the world under physical means, i.e. the laws of nature, and has endowed man with reason and consciousness, so that he can recognize benefits and harms. Therefore, the first solution is to keep in mind the causes, namely: (1). Means of livelihood, efforts for the future: higher education, ability, skill, business..., (2). Taking full care of safety measures and (3). Considering lifestyle, exercise, balanced diet and medicine.

This effort will save a lot of people from suffering, but it is not possible to get rid of suffering completely. Because unforeseen illnesses, accidents, and deaths... many factors can knock at any time, the real solution of which is "apart from the physical laws".

(2). The real solution to salvation: This is the real cure for suffering, which has the following four important points:

(1). Relationship with the Creator: Establishing a real relationship with Allah. In which Allah's attributes of "God" and "Protector (Wakeel)" should be considered in true sense. These attributes become the real ointment for wounds by making a person benefit from the great wealth of "trust and delegation".

(2). Knowing the reality of the life: That is, this worldly life is only a temporary enjoyment (a few days), an extremely short temporary residence, it is a passage, a place of testing, a place of trial. The pain here is also temporary, not eternal, and the happiness here is not permanent. Everything is for a few days. As soon as this concept is established, as soon as it sits in the mind: patience in suffering and pride in blessings, one gets freedom from pride and luxury.

(3). Piety and living on one day: Complete avoidance of disobedience to Allah is piety. Fulfilling all the responsibilities of today in the best way (preference, passion, devotion and humility) and not putting any of today's responsibilities on the next day. There is no other solution to life other than this. Whoever could not come on one day, he sank into the dark swamp of negligence. Moreover, giving charity helping the needy people will also work to come out from pains.

(4). Dua /Prayer: Keep requesting to the Creator abundantly for salvation. Whoever could not understand these four facts, did not get them, he can't survive, because this life will pass, but how will eternal immortal life pass after death?

(19)-A Sure Solution to Anxiety

In the **current era of materialism**, **anxiety/depression** has taken hold of the **majority**. In this state, the **human mind** does not **function normally** and is not under the control of the human being. Severe anxiety, restlessness, rapid heartbeat, shortness of breath.... are its common symptoms.

Reasons? The reason for this is the deprivations of life (tragedies): severe illness, accidents, deaths, unfulfilled desires, etc. In these situations, the level of hormones (Cortisol) etc. present in the brain increases, which makes the human being helpless. Keeping this level (medically or through the power of faith) at its required value is the solution to the problem.

Solution?

(1). Treatment through Physical laws: (1). Regular walk and exercise, (2). Deep breathing, (3). Contact with friends and relatives and avoiding loneliness, (4). Staying busy with work, (5). Good diet and good sleep, (6). If still not controlled, consult a psychiatric and take medicine.

(2). Real treatment beyond Physical laws: To some extent, physical treatment will work, but the side effects of medicines: drowsiness, slowness of mind and other effects. Moreover, deprivations do not leave life. So the real solution to the problem is real treatment beyond medical, the main points of which are:

- **Healthy lifestyle:** A good lifestyle, balanced diet and walking exercise must be continued, moreover:

(1). Strong relationship with the Creator: There is no choice without a relationship with the Creator. Strong relationship free from polytheism is mandatory. This is the main means of controlling all levels and functions of the body by making a person benefit from the great wealth of "trust and delegation" and becoming a real balm for wounds.

(2). Taqwa/life on one day: Complete avoidance of disobedience to God is 'Taqwa'. The Creator has promised to help the people of 'Taqwa', support them, and take them out of every whirlpool. Therefore, repenting from past shortcomings today and worrying and valuing each day, avoiding future deception and getting rid of the fear of death and the afterlife is the real solution.

(3). Istighfar and human compassion: Seeking forgiveness with sincere intentions, giving charity, and being beneficial to creation.

(4). Knowing the reality of the life: To firmly believe that the world is a temporary existence (a few days), that the sufferings here are temporary and also the happiness is not permanent. Every situation is for a few days. This belief is the real source of patience in the face of deprivation, pride in the blessings and control over the excitement of the soul.

(5). Good company: It is essential to stay connected with good company (good people, good places, good books, especially Quranic understanding). Sitting in solitude and meditating on the Quran is a very powerful means of getting rid of all kinds of difficulties and anxiety.

(6). Dua/Prayer: Keep requesting/praying to the Creator for protection.

These **six points** are a **sure guarantee** not only for the welfare of this life but also for the eternal and immortal life in the hereafter.

(20)-Misfortune and Destiny

Without making any effort to avoid misfortune is usually linked with destiny, which leads to terrible consequences. In this regard, be aware of the most important facts and save your life:

The Creator has designed this life under the physical laws of nature: He has ordered fire to burn, ice to cool, water to remove thirst.... Similarly, all things have been given properties under necessity, which are applicable, unless the Creator issues a separate new command for change, which is not a general rule. Rather, in extremely unavoidable situations, Allah can change the existing law under His will.

Live life with your eyes open: Whether it is a matter of religion or worldly affairs, choosing a path blindly without seeing or understanding is a cause of destruction for both religion and worldly affairs, which has been strictly prohibited. Allah said:

“And do not follow a path until you have knowledge of it.” (Bani Israel: 36)

By observing this command, one can be saved from the sufferings of the world, including going astray in religion, to a great extent. Destiny is true, but before leaving a matter to fate, we are commanded to avoid its consequences. In this regard, the Beloved Prophet (PBUH) has given a very golden principle by saying:

“One should strive for benefit, then supplicate to Allah (for success), and then not be careless (in both these tasks) (i.e., one should continue striving and supplicating).” (Muslim: 6774)

That is, before leaving any matter to fate, three things are our responsibility: (1) First, we should thoroughly examine the benefits and harms of a matter with our intellect, consciousness, understanding, and wisdom, to see what are the dangers and harms in a matter? How can the benefit be obtained? What protective measures should be taken, etc. (2) After fulfilling our responsibility, we should pray to the Creator for success and help, and (3) These two tasks, i.e., efforts and supplications to achieve benefit and avoid loss, should be continued.

The result that comes out after this is destiny. If the result is unfavorable, then one should try again for improvement.

The life of the Holy Prophet (peace be upon him) was under this effort and He taught it to the Ummah. After making the best effort within His means, He entrusted the matter to Allah, such as:

“Tying an animal and then relying on God, preparing as much equipment as possible for war, off the lamp at night to avoid fire, Furthermore: Wearing shoes with after cleaning it, drinking water after seeing & smelling it, avoiding harmful things in food and eating healthy things, walking while looking ahead, sleeping after making a clean bed, carrying essential items with during a journey, checking the route before the journey... these are all preventive measures.”

(21)-Recent Hailstorm-A Big Warning

In 'April 2025', Islamabad has been hit by unusually large hailstones, which caused a lot of damage: hundreds of cars and houses were broken, the glass windows were damaged, and some people were killed...May Allah protects us, this is certainly an unusual situation that is an indication of divine punishment. In this regard, some important facts are presented as a lesson:

In this regard, the summary of the truth that can be understood from the Holy Quran is:

"The real success is the success of the Hereafter. The Lord loves His servants immensely. He wants to have mercy on us in every way and wants to save us from eternal loss in every way. For this reason, He keeps sending various kinds of sufferings as a warning, so that perhaps people may incline to repentance and reformation and become a reason to bring him out of the swamp of heedlessness and return to reality. The fortunate take advantage of this. Then those who do not listen to these warnings and do not come towards reformation are given delay, then finally their ship is sunk".

See some evidence as admonition and lesson:

- "And We will certainly make them taste the punishment of this world before the greater punishment, perhaps they will return."
(As-Sajdah: 32:21)
- "And do they don't think that they are trapped in some disaster once or twice every year, (but) still they do not repent, nor accept admonition. (At-Tawbah:9:126)
- "Whomever Allah intends good for, He afflicts him in hardship."
(Bukhari: 5645)

May Allah protect us from hardship and if a trial comes, grant us the ability to learn from it. Lest we, like the people of Prophet Moosa (AS), pray for a postponement of the punishment but when it postponed, then again follow the same wrong path, Quran said:

"Then when We had postponed the punishment from them for a specified term, which they were bound to reach, at that very moment they broke their promise." (Al-A'raf:7: 135)

After that, they were finally drowned in the sea and people better than them were made to inherit the earth in their place, see: (Al-A'raf: 133-138). Alas, our situation is no more different!

We are not able of being tested. May Allah forgive us for our negligence and grant us the ability to truly turn to Him, and grant us the well-being and mercy of this life and the eternal hereafter. (Ameen)

(22)-The Law of Blessing

The most beautiful aspect of this worldly life is Allah's "Law of Blessing". The Creator certainly tests His servants, but He does not leave them helpless, at the same time He also helps them, which is under His Law of Blessing. The summary of the important facts of which is as follows:

1. God's Affiliation: The greatest happiness is that the people of piety are blessed with the company of Allah and Allah loves them. The Lord gave this great good news as follows:

"And fear Allah and know that Allah is with the pious."

(Al-Baqarah:2:194)

2. Relief from mental anguish: God also saves from calamities and pains, but instead of despair and mental anguish, He gives courage and strength, which is a great blessing. On the contrary, people who are far from God are unable to bear the shock of calamities and calamities break their backs.

3. Pure life: Allah Almighty instills the light of faith in the hearts of true believers, which creates a desire for righteousness and aversion for sin. Moreover, despite the lack of wealth, one is blessed with high morals, a thirst for the heart, self-sufficiency and wealth. (Al-Hujurat: 8-7, Nahl: 97)

4. Trust and delegation: One will be blessed with the great happiness of trusting in God which will lead to patience, contentment, peace and tranquility.

5. Avoidance of useless activities: It will be very difficult to be attracted to meaningless worldly pursuits. On the contrary, there will be an attraction towards solitude and remembrance of Allah. (Al-Muminoon:23:3)

6. Tenderness of the heart: By removing the rust, one will get rid of the hardness of the heart. Tenderness of the heart will be achieved, see:

(Maryum: 58)

7. Sweetness of faith and miraculous support and help: Those who remain steadfast in faith in difficult situations, will start to receive such great spiritual comfort from time to time through the special mercy of Allah and the angels that cannot be described in words, see:

(Hameem-Sajdah: 41:32-30)

8. Benefit of this life: As far as worldly goods are concerned, Allah usually protects His special servants from worldly troubles under His will (as long as He deems it best) and makes life easier. (Talaq:65:2-4). However, even if there are hardships, there is relief from mental anguish.

9. Final salvation: And above all, this eternal immortality. Great prosperity of life is achieved.

What more is needed than this? For this: sincerity, firm decision, understanding/commitment to the Quran, struggle, sacrifice and good company are indispensable.

(23)-Following the Jews and Christians (Dangerous Prediction)

The Holy Prophet (PBUH) has made this very dangerous prophecy about his 'Ummah' that my nation will follow in the footsteps of the Jews and Christians, saying:

"Surely you will follow the ways of the people before you, just as hand/span is equal to a hand/span. Even if the people before you entered the hole of a snake, you will follow them." It was asked, O Messenger of Allah (PBUH), do you mean the Jews and Christians? He said: (If not them, then who else is meant?)" (Bukhari: 3456)

That is why the Creator has highlighted the faults of the Jews and Christians in the early chapters of the Holy Quran, especially in Surah Al-Baqarah, in order to save the Muslim nation from this destruction. Be aware of some of their basic faults and try to avoid them:

1. Love of polytheism and hatred of monotheism: Every form of polytheism was desirable to them, while monotheism was strongly disliked. There are many verses in the Holy Quran in this regard.
2. Enmity towards the Holy Prophet (PBUH): Hatred and enmity towards the Messenger of Allah (PBUH) and Islam, and seeking to violate His chastity.
(Al-Baqarah: 104)
3. Hiding the truth: The scholars hiding of the guidance revealed in the Book of Allah from the common people, which does not correspond to their minds. For which they were cursed with a great curse. (Al-Baqarah:159-160)
4. To tailor the God's Words: When the Jewish scholars used to advise people from the Word of Allah, they would mix the truth and falsehood: (Al-Baqarah:42), distort the Word of Allah with false interpretations, changing its meaning and concept and removing it from its original meaning:
(Al-Baqarah::75), (Ham-e-Sajdah:40)
Aren't Muslims also doing the same thing in protecting sects and self-made ideologies?
5. Divide the People: Creating differences among people due to not accepting the teachings of revelation, dividing into fragments and destroying unity and solidarity. (Al-Baqarah: 113,111)
6. Shafa'ah: Trapped in the quagmire of false hope of unnecessary forgiveness and intercession. (Al-Baqarah: 111,80)
7. Blindly following without evidence: Blindly following self-made ideas instead of following evidence. (Al-Baqarah: 111). Blindly following scholars and priests, elevating them to the level of God. (At-Tawbah: 31)
8. Earning through forbidden ways: False methods: Taking bribes to make wrong decisions, using amulets for goons, innovations, selling verses for a few prices for worldly interests.... (At-Tawbah: 34)
9. Worldliness: Becoming greedy for the world, leaving the Hereafter behind.

(Al-Baqarah: 96)

Is there any difference left? May Allah grant us timely understanding and connect us with the Quran. (Ameen)

(23)- Accountability: Types of Islam and Muslims

Let us be aware of the **different types of Muslims** in the present **religious context** and take an **accounting of ourselves** as to where we stand?

(1). Sincere believers with the rank of Excellence: These are the sincere and fortunate ones who, along with their responsibility, i.e., adhering to the limits of Religion (commands and prohibitions) they move forward to adopt extra goods beyond limits. These are who stand firm on their faith, those who are content with Allah's pleasure in every situation... will attain greater ranks. Their number is very small.

(2). Those who observe only the limits: These are the sincere and fortunate ones who observe the limits of Religion (commands and prohibitions) completely (100%), but do not do anything extra. The deeds will be given in the right hand and they will be admitted to the eternal paradise of the Lord. Their number is also very small in this era.

(3). Sectarian people: These are those unfortunate religious people who, falling prey to the evil of arrogance/sectarianism, view the teachings of God and the Messenger (ﷺ) through the lens of their sect, instead of accepting the Quran and Sunnah in their entirety, commit the heinous crime of interpreting and distorting according to their preferred sect, and are going to suffer the wrath of Allah. In this era, a large number of religious fanatics are of this type.

(4). Those who follow an incomplete religion: These are the people who follow an incomplete religion moving on the corners. That is, they adopt a partial religion instead of the whole religion. The majority of people are of this type. We pray that Allah will forgive everyone, but as per law there is no guarantee of sure salvation for them, rather it is also a path to loss.

(5). Double-sided people: These people have double standards for their worldly interests. Instead of telling the truth, they speak double to everyone in order to target their interests. They are very unlucky. May Allah make us the same from the inside out. (Ameen)

(6). Criminals: These are those born liars who knowingly engage in crimes such as: theft, robbery, oppression, violation of rights, cheating, drinking, gambling, adultery.... Their number is also small.

So! For salvation, adopt the requirements stated in No. 2 and move forward towards No. 1, that is, excellence.

By the **Grace of Allah Almighty**, the **simplest guidance** based on **“one page”** containing all the topics of religion has been compiled in a book form as a **summary for the public**. Praise is to Allah and millions of thanks to Him Who bestowed His grace and mercy on us, and gave us the time and opportunity to complete this most important writing. Millions of blessings be upon His beloved Prophet Hazrat Muhammad (ﷺ), who conveyed the pure teachings of Allah to us and informed us of every decetion of the devil and showed us the way to save our nation from this cunning enemy.

A special prayer is made for all the friends who cooperated in this great work, may Allah bless them in their: faith, knowledge, actions, life, wealth, and sustenance.

If there is any omission in this writing, may Allah forgive it with His perfect grace and grant my beloved parents, especially my late mother, the best reward for this effort. (Ameen)

(وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ)



Goals of Each Day of Life

Essential goals for **valuing respite** and getting **best benefit** from **each day**:

S/N	Task	Description
1	Leaning Religion	If you want to get something from Allah, develop a passion and desire to learn religion . In each day of life, devote some time to religious study : especially understanding the Quran , and give more time on holidays
2	Worshipping	Prayer, Fasting, Zakat (Charity), Hajj with three conditions (1). Preference, (2). Passion, (3). Pay attention to the meaning during reciting. Moreover, to keep the heart and body alive and refreshed with prayer, remembrance of God and salutations
3	To adhere Responsibilities	Human rights : ethics and affairs: fulfilling one's responsibilities properly in covenant, trust, household requirements, sponsorship, job, employment, business...etc.
4	To avoid Disobedience	Everywhere : at home, outside, in the shop, in the market, in the office... Control your tongue and body. If you make a mistake somewhere, instead of insisting on it, turn it back immediately on the same day , repent, and don't wait for next day
5	Charity	For the sake of Allah, as per your ability : Continue to spend your: life, wealth, time and talents : (1) to spread religion/people guidance, and (2) for human compassion
6	Patience in Suffering	To be patient in hardships, sufferings, pains, diseases and to be grateful for blessings
7	Preaching, Jihad	Preaching is obligatory on everyone , at least up to the influence of one's subjects, one's circle and family. Furthermore , If required, to be ready for Jihad at the call of the Islamic state , keeping in mind its conditions for the: defense of one's religion, country and nation
8	To aim Perfection	There are three levels of work: (1) Justice : fulfilling the requirement, (2) Injustice : not fulfilling the requirement, and (3) Perfection (Ihsan) : doing better than the requirement. So in every aspect of religion: worship, ethics and affairs, economics. ... strive for perfection.

Hurry Up!

There is an uncertain wall between our life and death. Every moment there is fear that this wall will break and the realities of the hereafter life will burst upon us like an immense flood. At that time, no force, no intelligence will work. Then we all have to stand in front of our Creator completely helpless.

Away from the Quranic orders, self-made thinking, following wrong beliefs and actions due to sectarianism, people who always remained indulged in desires, lost in the worldly charms, oblivious to the hereafter..... They will be put in eternal hell.

Only those people will be protected who understand the teachings of the revelation and accept it, One who, patiently controlling his desires, must have reckoned himself in the life of the world before appearing the Creator.

Therefore, avoid the deception of the cunning devil and save your this and the hereafter unlimited life by recognizing the truth as soon as possible. Hurry up, Allah guides us:

"And (O people!) follow the best thing (Quran) which has been sent down to you from your Lord before a sudden punishment comes upon you and you are un-informed. (Don't let that happen) Then you started saying, Oh, sorry! Because of the negligence that I did towards Allah. Oh, I remained among the mockers, or he said that if Allah had guided me, I would have been among the pious people, or (on the day of Judgment) after seeing punishment, he said, oh I wish! Somehow, if I am sent back (to the world), I can also join the good people. (God will say) yes, yes! Surely, My verses (Quran) had reached you, which you denied and were remained arrogant, and you remained among the disbelievers" (Al-Zumar: 55-59)

Our Writings

For the benefit of humanity & betterment of this & hereafter's life, Allah (SWT) enabled us for some highly beneficial inspirational life changing work in the form Books, which is based on:

"Truth & sincerity, Quran & Sunnah, Balance, Ethics, Unification of humanity through truth & especially unification of Muslims"

This work is comprising of: Books, Pamphlets & Broshers.

- **Books:** Out of our **27 books** (written in Urdu language), following books are selected to convert into English:

- ❖ **Salvation: All work of one pager brochures is added in one book..... (Completed)**
 - 1) The existence of God..... (Completed)
 - 2) Purpose of Life..... (Completed)
 - 3) The way to God.....(Completed)

Following topics are under consideration:

(4) Hadyet (True Guidance), (5) Human rights in Islam, (6) Real reasons of our moral decline, (7) The real solution to our worries, (8) How to control desires, (9) Importance of Quran understanding, (10) The reality of this world and the hereafter, (11) Touheed (monotheism), (12) Risalat (requirements of Prophethood), (13) Meaning of worship, (14) The greatest cruelty, (15) Powerful devilish deceptions, (16) Unification of Muslims, (17) Do's & don'ts of Islam, (18) Islamic law of divorce, (19) Rules of male & female interaction.

- **Pamphlets:** Short writings consisting of about: **5-10 pages**.
About **33 Pamphlets** on highly important topics have been produced until now in Urdu language, which need to be converted into English. Out of which following are completed:

- 1) Our reality (soul & spirit).....(Completed)
- 2) What is life?..... (Completed)
- 3) True sources of real peace & satisfaction.....(Completed)

- **Broshers:** Breif single pager inspiring text on variety of important topics.
It will continuously be uploaded on web-site as developed.

You will find this work a powerful tool in awakening religious awareness. Read and let others read. This will be a continuing act of charity for you and this gift may change someone's life. May Allah keep us on truth, sincerity & right path.(Ameen).

- **Need Volunteers:** Regarding the conversion of said work in English, we will try to do it in future but need volunteers to help us & to seek great reward from Allah.

Introduction to Website

Pure Guidance

By the Grace of **Allah Almighty**, after passing through a great effort of **unbiased (with colorless transparent glasses) deep understanding** of Islam, by benefiting through **all the schools of thoughts**, the **essential topics** are prepared in **written form**.

Basis of work

(1). Unbiased output, (2). The supremacy of Islam instead of sects, (3). Truth and honesty, (4). Strong arguments of the Quran and Sunnah, (5). Observing balance instead of extremism, (6). Preference of basic and principled things instead of frills, (7). Benefiting from the religious ancestors (scholars), (8). Keeping respect and moral aspect in mind, (9). For the unity and solidarity of the people of Islam, (10). Brief, simple, content at the level of ordinary people.

Detail of Work

For the **convenience** of the readers, this material is **organized** in the following different **formats**:

- 1) **Books**: Based on **detailed arguments** for **deep** study.
- 2) **Booklets**: Short booklets based on few essential arguments.
- 3) **Pamphlets**: Consisting of **few (five, ten)** pages for **more convenience**.
- 4) **Inspiring Brochures**: **Single pager** brochures for the **general public** in the form of **highly important**, very **brief** material based on **important facts** that need to be **repeated over and over again**.
- 5) **Golden Quotes**: Life-changing golden sayings based on few lines.

Website

The above material is **available** on the **following website**. Benefit **yourself** and **become a source** of awareness **for others**.

(www.khidmat-islam.com)

As a result of the tireless unbiased effort of searching truth (with transparent colorless glasses) in long time, with immense grace, Allah has opened the paths of true guidance and granted the ability to compile this guidance in a systematic written form. In this era of materialism, the majority no longer have time to read heavy texts. Therefore, in accordance with the requirements of the present era, the essence of all our writings has been compiled for the public in the form of a very brief summary. In this book in your hands, "all brochures based on one page" have been collected in one place. Thus, the "summary of all topics" of religion is now available to you in the form of a very short form "only one page" which will take three or four minutes to read. Take full advantage of this precious treasure and be a means of conveying this light to others. May Allah make us prosperous. (Ameen)

Designed By: محمد الجارح 0307-4122161

**Our Commitment
(The Search of Truth)**



WWW.KHIDMAT-ISLAM.COM



KHIDMAT777@GMAIL.COM