

A serene garden scene with a stone water feature in the foreground, lush greenery, and a wooden door on the right. The background features a palm tree and a clear blue sky with light clouds. The overall atmosphere is peaceful and inviting.

A Soul at Peace

For a Good Life

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Madarej

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Translated from the expanded Arabic edition, with authentic accounts, all 25 chapters, practical training, and the thirty-day follow-up workbook.

Qur'anic passages and prophetic reports are rendered into English from the Arabic. Verse references identify the original text; numbered footnotes retain the sources of the Arabic edition.

The follow-up section contains a guide, a starting record, and one page for each of thirty days. It is a practical learning record, without an overall score or a promise that difficult feelings will disappear.

Contents

Dedication	5
Introduction	6
1. The Soul at Peace with Its Lord	9
2. When Faith Makes Life Good	15
3. Certainty That Gives Questions Rest	20
4. Finding Delight in Love for Allah	25
5. Life for the Heart through Remembrance and the Qur'an	30
6. Prayer and the Closeness of Calling upon Allah	37
7. Repentance That Returns the Soul to Its Lord	44
8. Hope in Allah's Mercy	51
9. Sincerity and Rest in Your Purpose	57
10. Reliance on Allah That Keeps Moving Forward	67
11. Guidance for the Heart When Decree Unfolds	74
12. Sorrow That Knows Where to Turn	80

Contents — continued

13. Patience in Days of Illness	89
14. Hope When the Road Is Long	96
15. Lawful Provision and a Trustworthy Heart	102
16. Gratitude That Brings Blessings into Life	109
17. Contentment When the Eye Stops Comparing	116
18. Forgiveness That Frees the Heart	126
19. Reassurance That Lives with Us at Home	135
20. Kindness That Makes Life Better for Others	144
21. Steadfastness When Fear Intensifies	151
22. Continuing in Goodness through Changing States	157
23. Reverence That Protects the Heart and Hope That Carries It	165
24. Returning to Your Lord, Well Pleased	170
25. Training the Soul to Find Reassurance	177
Following Through in Daily Life	198

Dedication

To you, as you hope to find in your relationship with Allah what will help you through your days: in the home you love, the work that tires you, the need you are waiting to have met, and the sorrow you struggle to describe.

We offer you these pages while sharing your need for guidance, forgiveness, and steadfastness. We ask Allah to grant us and you understanding that brings us nearer to Him, deeds that please Him, and hearts that return to Him in ease and hardship. May He help us recognize His blessings, fulfill the rights of His servants, and bear what befalls us without despairing of His mercy.

When you pray for yourself, remember us, our parents, and those who helped this book reach you. Ask Allah to forgive us, accept our efforts, and grant us a good ending. May He benefit us through what we learn and make the remainder of our lives better than what has passed.

A shared effort, in which we ask Allah for sincerity and acceptance.

Introduction

Most of your circumstances may be settled, yet you worry about something that has not happened. Or you may be facing hardship, while faith in Allah helps you endure, think, and act. The state of the heart does not always match the outward appearance of life. Money meets many needs, but cannot by itself answer our fears, our guilt, or our questions about the meaning of our efforts. Alongside improving our circumstances, we therefore need to understand what helps our souls while we live through them.

Allah says: “Whoever does righteous deeds, male or female, while believing, We shall surely give them a good life” (al-Nahl 16:97). This promise is connected to faith and righteous action. At the end of Surat al-Fajr, He says: “O soul at peace, return to your Lord, well pleased and pleasing to Him” (al-Fajr 89:27–28). We hope to be among those addressed by this call, and seek what helps us believe in Allah and remain faithful to His command.

For the soul to be at peace with its Lord is to trust what He tells us, honor His commands, and hope for

His mercy. In this relationship it finds somewhere to return when unsettled. A good life includes the goodness Allah grants the believer in heart, conduct, and livelihood. The connection is clear: when you depend less on praise, sincerity becomes easier; when you are content with what you have been given, you can benefit from it; when you repent sincerely, repairing a wrong becomes possible. Faith guides action, righteous action strengthens faith, and their fruits appear in the life you live.

Sorrow, fear, or illness may remain alongside this goodness. We cannot judge someone's faith by their smile or their ability to conceal pain. The prophets grieved, wept, and asked Allah for relief. Their example teaches us that pain does not sever our relationship with Him. Seeking help and working to put things right can coexist with patience and acceptance of Him as our Lord.

We need this understanding when we worship, earn a living, disagree with our families, and lose someone we love. We may understand a truth of faith yet be unsure how it bears on a situation: how do we rely on Allah while being responsible for a family? How do

we forgive while protecting a right? How do we hope for forgiveness while remembering a sin? Understanding these connections enables knowledge to help us live.

We ask Allah for hearts that know Him, tongues that remember Him, and deeds that bring us closer to Him. May He guide us throughout our days to what He loves and accepts.

CHAPTER 1

The Soul at Peace with Its Lord

Where the soul finds reassurance

It is natural to feel reassured when those you love are safe, your income is sufficient, and you have a secure home. Yet these circumstances change. If your heart's stability depends on all of them remaining exactly as you wish, you will fear losing them even while enjoying them. The soul needs a relationship with Allah to sustain it as it benefits from blessings and faces their changing circumstances.

Surat al-Fajr ends with this call: “O soul at peace, return to your Lord, well pleased and pleasing to Him. Enter among My servants, and enter My Paradise” (al-Fajr 89:27–30). Al-Sa’di explains this as the soul reassured by remembering Allah, resting in love for Him, and finding its delight in Him. Al-Tabari mentions belief in Allah's promise and acceptance of

the honor of the Hereafter.^{1,2} The description concerns the soul's faith in its Lord and its return to Him; the glad tidings find their fulfillment when it meets Him.

A calm temperament alone therefore does not establish this quality. Someone may feel secure in wealth acquired unjustly, or at ease because they expect no reckoning. A believer may fear a sin, and that fear may lead to repentance. The difference lies in what the heart believes and the conduct that belief inspires. Comfort that perpetuates injustice is no worthy aim; remorse that repairs it is good, even when painful.

Trust that helps us act

When you believe that Allah knows what you do and does not let good deeds go unrewarded, you can honor a trust without supervision. When you believe

1 Al-Sa'di, Taysir al-Karim al-Rahman, commentary on 89:27, electronic text at King Saud University's Qur'an project. References use surah and verse, rather than a page in an unspecified edition. Qur'anic passages in this English edition are translations of meanings; quoted reports are translated from the Arabic wording identified in their notes. [Source](#)

2 Al-Tabari, Jami' al-Bayan, commentary on 89:27, King Saud University's Qur'an project. Reference is by surah and verse. One chain for Mujahid's statement is Ibn Bashshar, from 'Abd al-Rahman ibn Mahdi, from Sufyan, from Mansur, from Mujahid. His explanation is attributed to him as an exegetical report, not as a saying of the Prophet. [Source](#)

in the Hereafter, immediate profit no longer justifies every means. You need money, but need does not make betrayal a lawful route to it. Trust in Allah thus shapes a specific decision: you leave what He forbids, pursue what He permits, and hope for His help and reward.

A decision may remain difficult after its ruling is clear. You know you must restore someone's right, yet fear what admitting the wrong will bring. You need more than knowledge of the ruling: you need conviction that Allah's pleasure is worth the cost of putting matters right. You may still fear the encounter, but refuse to let fear perpetuate injustice.

Here we can see what reassurance does. The difficulty remains, but the heart knows what deserves priority; every possibility no longer changes its direction. Ibn al-Qayyim's discussion of tranquility emphasizes the heart's stability through knowledge and certainty.³ What steadies the soul is the truth it knows. Knowledge of Allah, His promise, and His command therefore underlies its reform.

³ Ibn al-Qayyim, *Madarij al-Salikin*, section defining tranquility and its relationship to serenity; electronic text in the Islamweb library. [Source](#)

When fear intensifies, our need for this knowledge becomes clearer. Jabir ibn ‘Abd Allah, may Allah be pleased with them both, relates an encounter involving the Messenger of Allah, peace and blessings be upon him:

He reported that he went on an expedition with the Messenger of Allah, peace and blessings be upon him, toward Najd. When the Messenger of Allah returned, he returned with him. The midday rest overtook them in a valley with many thorn trees. The Messenger of Allah stopped, and the people scattered to shelter beneath the trees. The Messenger of Allah rested beneath an acacia and hung his sword on it. We slept for a while; then the Messenger of Allah called us, and a Bedouin was with him. He said, “This man drew my sword against me while I was asleep. I awoke to find it unsheathed in his hand. He said, ‘Who will protect you from me?’ I said, ‘Allah’” — three times. He did not punish him, and the man sat down.⁴

⁴ Sahih al-Bukhari, 2910, from Jabir ibn ‘Abd Allah. The Arabic quotation runs from the beginning of the account after the narrator’s name to its end; only the chain is omitted. Al-qa’ilah means midday; al-‘idah denotes thorny trees; ikhtarat al-sayf means to draw a sword; saltan means unsheathed. [Source](#)

The man's question looked no further than the sword in his hand; the Prophet's answer expressed his trust in Allah. The heart needs this trust when danger feels overwhelming: an aggressor's power is never independent of the Lord's governance. The Prophet's decision not to punish the man also shows steadfastness accompanied by restraint and forgiveness. Fear need not become anger that takes revenge simply because revenge is possible. We hope for Allah's protection, take precautions, and ask Him to keep hardship from leading us into what displeases Him.

When your state changes

The soul does not live in a single emotional state. You may be attentive in one prayer and distracted in another, patient one day and heavily burdened the next. This teaches you your weakness and need for Allah, and helps you review what can be improved. Treating every change of feeling as a verdict on your entire faith will distract you from worship itself and the means that support it.

When you find goodness in yourself, thank Allah. When you find shortcomings, ask His forgiveness and address them. You need not declare that you have attained the station of the soul at peace: you hope for it and work toward it. Someone who argues only to win can learn fairness; someone who hides a mistake can begin restoring a right. Such deeds reveal the effect of what the heart has learned about its Lord.

Continue asking Allah to keep you firm in faith until you meet Him. The peace you seek today is connected to the return you hope for tomorrow: you know and worship your Lord in life, and ask Him to receive you with His grace at death.

CHAPTER 2

When Faith Makes Life Good

Goodness experienced in this world

Allah connects the promise of a good life with faith and righteous action: “Whoever does righteous deeds, male or female, while believing, We shall surely give them a good life” (al-Nahl 16:97). The verse continues with the promise of reward: “And We shall surely reward them according to the best of what they used to do” (al-Nahl 16:97). The believer hopes for Allah's goodness in this life and for its fullest reward in the Hereafter.

The commentators illuminate different aspects of this goodness. Al-Sa’di mentions a reassured heart, a settled soul, and lawful provision. Al-Tabari favors the meaning of contentment. Ibn Kathir brings together the forms of goodness mentioned in explanations of the verse.^{5, 6, 7} These meanings help us

⁵ Al-Sa’di, Taysir al-Karim al-Rahman, commentary on 16:97; King Saud University’s Qur’an project. Reference is by surah and verse, not by a page in an unspecified edition. [Source](#)

understand the promise without reducing it to increased income or the disappearance of hardship.

A person may possess great wealth and spend a lifetime fearing for it. Another may have enough and know how to benefit from it and care for their family. Money matters in both cases, but so do the heart's condition and how money is earned and spent. Health is likewise a great blessing for which we pray. Even so, someone who is ill can find goodness in worship they perform, kindness they receive, and reward they hope for. This does not erase the pain of illness; it prevents pain from becoming the only description of their life.

Ibn al-Qayyim's account of his teacher Ibn Taymiyyah offers a witness to a good life amid difficult circumstances. He wrote:

Allah knows that I have never seen anyone enjoy a better life than he did, despite his straitened

6 Al-Tabari, Jami' al-Bayan, commentary on 16:97; King Saud University's Qur'an project. Reference is by surah and verse, not by a page in an unspecified edition. [Source](#)

7 Ibn Kathir, Tafsir al-Qur'an al-'Azim, commentary on 16:97; King Saud University's Qur'an project. Reference is by surah and verse, not by a page in an unspecified edition. [Source](#)

circumstances and his lack of comfort and luxury — indeed, the very opposite — and despite imprisonment, threats, and oppression. Even so, he was among those with the best lives, the most expansive hearts, the strongest hearts, and the most joyful souls. The freshness of well-being shone on his face.⁸

Ibn al-Qayyim names poverty, imprisonment, and threats, then describes what he observed while those hardships remained. His account helps distinguish comfortable circumstances from the goodness of a person's relationship with their Lord. We do not require everyone who suffers to appear this way; people's strength differs. We learn instead to look beyond outward abundance for goodness, and to avoid judging the life of a person devoted to knowledge and worship solely by their possessions.

⁸ Ibn al-Qayyim, *Al-Wabil al-Sayyib min al-Kalim al-Tayyib*, the thirty-fourth benefit of remembrance; Dar al-Hadith, edited by Sayyid Ibrahim, 3rd ed., 1999, p. 48 according to the electronic text's pagination. This is the author's testimony about his teacher, not a prophetic hadith or a report from the earliest generations. [Source](#)

How faith reaches your day

Faith bears fruit through the changes it makes in your outlook and actions. When you realize that another's provision does not deprive you of your share of Allah's favor, the urge to compare diminishes. When you know that Allah sees your effort, your manager's words no longer determine its entire worth. When you believe in accountability, you hesitate before harming someone too vulnerable to resist.

Your actions then affect your life. Trustworthiness protects the rights of those who deal with you. Honesty reduces concealment and excuses. Mercy makes a home gentler for its people. Others may not thank you, and some disagreements may continue despite your kindness. Yet the good you did remains good. Hope for Allah's reward preserves its meaning when results are slow to appear.

Consider a familiar example. A husband wrongs his wife and keeps justifying his words until the conflict deepens. When he admits the wrong, apologizes, and changes what hurts her, he performs a righteous deed and opens a way toward repairing the relationship.

His wife may need time to trust the change. He must be sincere and persevere, hoping for reconciliation, without treating its delay as proof that his apology was pointless.

This distinguishes what you can do from what you hope for. You can strive through lawful action and hope for Allah's acceptance and a good outcome. You cannot control everyone's response or every detail of tomorrow. One source of exhaustion is making yourself guarantee these results, then judging your life a failure whenever one escapes you.

Reassurance and a good life

Peace of heart is part of the goodness of a good life. Life includes worship, livelihood, relationships, and the goodness Allah grants within them. The soul at peace directs our attention to its faith in its Lord and its steadfastness in that faith. A sound heart supports sound action; righteous action gives faith expression and strengthens it.

Certainty That Gives Questions Rest

Asking in order to understand

A question about faith may arise, and you fear its presence before looking for an answer. You may hide it until it grows, although what it needs is a clear explanation from a knowledgeable scholar you trust. Understanding does not grow through concealing difficulties. It grows through seeking truth, checking answers, and distinguishing what you know from what is not yet clear.

The Qur'an tells us of Ibrahim's question, peace be upon him, and his Lord's answer:

And when Ibrahim said, "My Lord, show me how You give life to the dead." He said, "Do you not believe?" He said, "Indeed I do, but so that my heart may be reassured." He said, "Then take four birds and draw them close to you. Then place a portion of them on each hill, and call them; they

will come swiftly to you. And know that Allah is Almighty, Wise.” (al-Baqarah 2:260)⁹

The question came from a believer who answered, “Indeed I do,” then asked to witness the dead being brought to life so that his heart would gain reassurance. The answer taught him how to experience what he had asked about. Al-Sa’di explains the verse in this light. Seeking understanding and greater certainty calls for action, and a precise question helps its asker reach a precise answer.

We learn that knowledge can increase faith and that a question has a particular subject and an answer its asker seeks. If a prophetic report puzzles you, begin with its authenticity and meaning. If you do not understand a verse, consult its explanation and context. This identifies the actual difficulty instead of turning one question into a vague judgment on the whole religion or your whole self.

⁹ Al-Sa’di, Taysir al-Karim al-Rahman, commentary on 2:260; King Saud University’s Qur’an project. Reference is by surah and verse. [Source](#)

What we know and what we do not

We trust Allah's words because they are true. This does not give us every detail of what will happen to us. You may pray for provision, certain of His power and generosity, without knowing which job will become available or when your income will grow. You may believe in His wisdom without seeing the wisdom in a particular calamity. Confusing these matters leads you to promise yourself what Allah has not promised, then become unsettled when it does not happen.

When you remind yourself that Allah hears your prayer, you rely on what you know of His names and attributes. Saying that a particular request will be fulfilled by your chosen date adds a claim that needs evidence. Keeping this boundary clear protects trust in your Lord from resting on your own prediction. You call upon Him and hope in Him, while remaining in need of guidance in your choices and patience in what awaits you.

Checking sources also protects you from moving statements with no foundation. Claims circulate that

repeating certain words a fixed number of times will bring a particular relief. A person in need may cling to them because the need is so pressing. You do not need such promises to think well of Allah. The Qur'an and authentic Sunnah teach you about your Lord and open the way to supplication. Ask for a statement's source before building an act of worship or a promise to others upon it.

When certainty becomes a decision

Certainty affects more than your ability to answer questions. You may know that Allah holds people accountable for trusts, then encounter a profitable opportunity that depends on hiding a defect from a buyer. Here the effect of your learning becomes visible. Does immediate gain become an excuse, or does belief in the reckoning restrain you from cheating? Knowledge needs corresponding action if it is to remain connected to life.

If your conduct falls short, do not abandon learning. Review where you failed, ask Allah for help, and look for what makes honesty easier. You may need to leave company that encourages cheating or establish a

system that clarifies partners' rights. Knowledge shows you your duty; practical measures help you fulfill it.

Sound understanding also seeks what benefits both heart and livelihood. Ibrahim prayed that his descendants would establish prayer, receive provision, and attract people's affection (Ibrahim 14:37). Life's needs do not take you outside servanthood. Bring them to Allah and pursue them through what He permits. As knowledge and action develop, trust becomes firmer: you know what you believe and how to live by it.

Finding Delight in Love for Allah

A love with a path to follow

Anas, may Allah be pleased with him, relates:

A man asked the Prophet, peace and blessings be upon him, about the Hour, saying, “When is the Hour?” He said, “What have you prepared for it?” The man said, “Nothing, except that I love Allah and His Messenger, peace and blessings be upon him.” He said, “You will be with those you love.” Anas said: Nothing made us as happy as the Prophet's words, “You will be with those you love.” Anas said: I love the Prophet, peace and blessings be upon him, Abu Bakr, and ‘Umar, and I hope to be with them because of my love for them, even though I have not done deeds like theirs.¹⁰

¹⁰ Sahih al-Bukhari, 3688, from Anas ibn Malik. The account and Anas's words about his joy and hope follow al-Bukhari's wording. [Source](#)

Anas expresses joy in this glad tiding while recognizing the excellence of those he loves and how far his own deeds fall short of theirs. Love gives the heart hope that encourages it to follow their example. We love righteous people for their faith and deeds, and hope for their company while striving along the path they followed.

Love for Allah connects obedience with the One you worship and whose pleasure you seek. You pray because Allah commands you, and in prayer learn to turn toward Him and hope for His mercy. You leave what is forbidden out of reverence for Him, even when desire remains. Sincere love does not require obedience to become effortless; it gives you a reason to bear its difficulty and persist.

The Qur'an sets out the path of this love: "Say: If you love Allah, follow me; Allah will love you" (Al 'Imran 3:31). Following the Messenger shows what brings you nearer to Allah. Intense emotion cannot replace this guidance, nor should diminished feeling make you abandon it. In explaining "He loves them and they love Him" (al-Ma'idah 5:54), al-Sa'di connects

love with knowing Allah, following His Messenger, and drawing near to Him.¹¹

Knowing whom you worship

You come to know your Lord better by reflecting on what He has told you about Himself. Knowing His mercy strengthens hope; knowing His forgiveness brings you back from sin; knowing His knowledge makes you mindful of what you conceal. Notice His blessings in your life. Health, provision, and family invite gratitude, as does being guided to worship Him.

This knowledge keeps worship from becoming actions performed without considering their meaning. When you supplicate, remember your need for Allah. When you ask forgiveness, remember a sin you want to leave. When you praise Him, acknowledge His gifts. Through repetition and understanding, the relationship in which you hope to find rest in your Lord grows stronger.

¹¹ Al-Sa'di, Taysir al-Karim al-Rahman, commentary on Al-Ma'idah 5:54: love of Allah and its implications for knowledge, following, and worship. Paraphrased. [Source](#)

You may hear descriptions of what other worshippers experience and find nothing similar in yourself. Benefit from whatever encourages obedience, and leave comparisons that distract you from your own condition. Today you may need to understand what you recite, safeguard a prayer you neglect, or stop causing harm. These are things you can work on. Another person's feelings cannot be copied, nor are they the sole measure of sincerity in worship.

How love affects those around you

Worship includes the words and deeds Allah loves and accepts, as Ibn Taymiyyah explains in al-'Ubudiyyah.¹² Honesty, fulfilling trusts, and kindness to family are therefore part of obedience. If you seek Allah's pleasure in prayer, you must also seek it in the money you manage and in your treatment of a vulnerable person under your authority.

Someone who loves Allah and follows His Messenger reviews their conduct, rather than resting content

¹² Ibn Taymiyyah, Al-'Ubudiyyah, on worship encompassing outward and inward actions, and the distinction between the revealed command and divine decree. [Source](#)

with feelings during remembrance. You may find comfort in worship, then become angry and act unjustly. Sincerity then calls for repairing the injustice. Here love for Allah connects with a good life: it moves a person toward goodness that benefits them and others, and gives them reason to reconsider when they do wrong.

Love for family and friends retains its place. You enjoy their company and treat them well, but do not disobey Allah to please anyone. Refusing a loved one's request may be difficult, yet this boundary prevents affection from becoming a cause of injustice. You can refuse gently, explain why, and preserve whatever kindness and goodwill you can.

Love needs renewal through remembrance, learning, and obedience. As you learn more about your Lord, strengthening hope and reverence, worship becomes more meaningful. As you act on this knowledge, your relationship with Allah becomes present in your decisions. The heart finds goodness in it both within prayer and beyond it.

Life for the Heart through Remembrance and the Qur'an

What the heart returns to

Demands and news follow one another throughout the day. You may become so absorbed in one matter that you forget the wider picture. A loss hides many blessings from view; a remembered mistake seems impossible to repair. The heart needs something to return it to truth whenever one part of life takes over its whole attention.

Allah says: “Those who believe and whose hearts are reassured by the remembrance of Allah—surely, in the remembrance of Allah hearts find reassurance” (al-Ra’d 13:28). The explanation includes remembering Allah and reciting His Book. The Qur'an teaches you about your Lord, His promise, and His command; remembrance renews your turning toward Him.¹³ In discussing reassurance through the

¹³ Al-Sa'di, Taysir al-Karim al-Rahman, commentary on 13:28; King Saud University's Qur'an project. Reference is by surah and verse. [Source](#)

Qur'an, Ibn al-Qayyim describes the certainty the heart finds and rests upon in it.¹⁴

When you read about Allah's forgiveness, you recognize that your sin calls for repentance. When you read the command to be just, you remember the rights of someone with whom you disagree. Events do not all become easy, but you are no longer confined to your emotional reaction. You have guidance to return to, through which to correct your outlook and conduct.

Al-Bara', may Allah be pleased with him, relates this incident:

A man was reciting Surat al-Kahf, with a horse beside him tethered by two ropes. A cloud covered him and kept coming closer and closer, while his horse began to shy away. In the morning he went to the Prophet, peace and blessings be upon him, and mentioned this to him. He said, "That was tranquility descending with the Qur'an."¹⁵

¹⁴ Ibn al-Qayyim, Madarij al-Salikin, the station of tranquility, section on its reality; Islamweb library. [Source](#)

This report shows the honor of the Qur'an and the tranquility associated with its recitation. Benefiting from it does not depend on witnessing what this man witnessed. You can read, learn, and act, hoping that Allah will steady your heart through it. The guidance you receive from reading is greater than any single feeling you seek each time you sit down to recite.

Words and their meanings

Saying al-hamdu lillah—praise belongs to Allah—praises your Lord for His perfection and blessings. Asking His forgiveness is a request that He forgive you. Saying la ilaha illa Allah affirms that worship is due to Him alone. Familiar words carry profound meanings, yet frequent repetition can weaken our attention to them.

In al-Wabil al-Sayyib, Ibn al-Qayyim discusses degrees of remembrance according to the participation of heart and tongue, the fullest being their union.¹⁶ Strive to understand what you say, and bring your heart

15 Sahih al-Bukhari, 5011, from al-Bara' ibn 'Azib. Shatan means a rope; shatanayn means two ropes. The report concerns the descent of serenity during Qur'an recitation. It does not mean that a reader is required to witness anything extraordinary. [Source](#)

back when it wanders. You need not wait for perfect attentiveness before beginning. Remember Allah, learn, and improve your presence over time.

Understanding also helps you recognize what remembrance requires of you. If you seek forgiveness for an injustice you can remove, begin removing it. If you thank Allah for a blessing, protect it from forbidden use. Words then connect with conduct instead of passing alongside your choices without prompting any review.

Follow the established wording, times, and numbers of remembrances where these are confirmed in the Sunnah. Claims that an invented number of repetitions will fulfill a need within a fixed number of days do not become sound through circulation. Supplication and remembrance are worship. Someone in need deserves help in practicing them correctly, rather than having hope attached to an unsupported promise.

16 Ibn al-Qayyim, *Al-Wabil al-Sayyib*, first section concerning remembrance: its types and its levels involving the heart and tongue. The author's discussion is paraphrased, rather than the reports he cites. [Source](#)

Reading that stays with you

Allah says: “A blessed Book We have sent down to you, so that they may reflect on its verses and those of understanding may take heed” (Sad 38:29). Reflection begins with understanding a verse. Consult a reliable commentary when needed, then consider what it calls you to do. Not every thought that occurs to you is its interpretation. Meaning is learned through language, context, and the explanations of scholars.

A verse about fulfilling commitments may remind you of a neglected promise. A clear responsibility follows: fulfill it if you can, or explain your inability to the person concerned. In this way reading continues to affect you after you close the Qur'an. You learned a duty and responded. You need not discover an unusual new meaning every time. A familiar meaning may benefit you when you notice where it belongs in your life.

The account of Abu ‘Abd al-Rahman al-Sulami, one of the Successors, connects hearing a hadith with a lifetime devoted to teaching. The report states:

From ‘Uthman, may Allah be pleased with him, from the Prophet, peace and blessings be upon him, who said, “The best of you are those who learn the Qur’an and teach it.” He said: Abu ‘Abd al-Rahman taught its recitation from the rule of ‘Uthman until the time of al-Hajjaj. He said: That is what has kept me sitting in this place of mine.¹⁷

What he learned led him to sit and teach others: hope for the promised excellence became continuing work. When you choose a relationship with the Qur’an that you can sustain, this meaning can find a place in your life too. Learn what you need, then benefit those you can through what you have learned.

Everyone has different abilities and circumstances. You may begin by reciting al-Fatihah correctly, understanding a surah you often read, or teaching

17 Sahih al-Bukhari, Book of the Virtues of the Qur’an, 5027. The Arabic edition retains the hadith, the narrator’s comment, and the account of Abu ‘Abd al-Rahman al-Sulami in the source’s wording, omitting the chain before ‘Uthman. [Source](#)

your child what you have learned. Establish a relationship with the Qur'an that you can maintain. Ask about what you do not understand, and let your reading influence worship and dealings with others. Its guidance then accompanies you where you need reassurance, discernment, and good conduct.

Prayer and the Closeness of Calling upon Allah

A need that keeps returning

You may begin prayer preoccupied with a debt, a relative's illness, or an unresolved dispute. You stand, recite, bow, prostrate, and ask your Lord for help. Not every need has been met when you finish, but you have worshipped Allah, brought your need before Him, and remembered that managing your life does not depend on your ability alone.

We hear what it means to find rest in prayer in this report:

“If only I could pray and find rest.” It seemed that they found fault with him for saying this, so he said: I heard the Messenger of Allah, peace and

blessings be upon him, say, “Bilal, establish the prayer; give us rest through it.”¹⁸

The rest he sought was within prayer itself: remembering Allah, asking of Him, and standing before Him. Musa, peace be upon him, was commanded: “Indeed, I am Allah. There is no deity except Me, so worship Me and establish prayer to remember Me” (Ta Ha 20:14). Prayer brings together remembrance by the heart and tongue and worship through bodily action, as al-Sa’di explains in his commentary.¹⁹ Seeking rest in prayer is therefore connected to knowing before whom you stand and understanding what you are doing.

Prayer recurs because your need for your Lord continues. Activities scatter your attention, then you return to worship Him. That return can be difficult, especially when busy. Maintaining it gives worship its

18 Sunan Abi Dawud, 4985; graded sahih by al-Albani according to the grading displayed with the text. Salim ibn Abi al-Ja’d reports from a Companion. His words and the evidence he cites are retained in the Arabic source wording. The chain includes Mis’ar’s words, ‘I think he was from Khuza’ah.’ [Source](#)

19 Al-Sa’di, Taysir al-Karim al-Rahman, commentary on Ta Ha 20:14: prayer unites worship of the heart, tongue, and limbs and is connected to remembrance. Paraphrased. [Source](#)

due place in the day instead of postponing it until free time that may never arrive.

What you ask in al-Fatihah

In every unit of prayer you say: “You alone we worship, and You alone we ask for help” (al-Fatihah 1:5). You worship Allah and seek His assistance, recognizing both your duty and your dependence on His enabling grace. Then you ask for guidance. You need it in knowing truth and acting on it, in ordinary matters as well as great ones.

This request may bear fruit in a disagreement with a business partner. You ask Allah for guidance, then discover that your partner is partly right. By being fair, you act consistently with what you requested: you wanted to know what was right, and responded when you learned it. If you reject it because it conflicts with your interests, you have found a place where you need to struggle against your desires and renew your request for help.

This is how prayer connects with your day. What you recite teaches you to turn to Allah and acknowledge your need. Experiences outside prayer reveal that

need. You may return to the next prayer seeking forgiveness for a shortcoming, or giving thanks that He helped you fulfill a difficult obligation.

Learning to be present

Understanding the remembrances, preparing for prayer as far as possible, and removing avoidable distractions can improve humble attentiveness. When your mind wanders, return to recitation and supplication. Do not add a lengthy judgment on your entire prayer to the distraction; return to the worship you are performing.

Learn the manner and rulings of prayer from a reliable source. Good intentions do not remove the need to perform it correctly, and learning can resolve uncertainties that interfere with your attention. Alongside care for the outward form of prayer, ask Allah to reform your soul. Among the Prophet's supplications, peace and blessings be upon him, was:

O Allah, grant my soul its piety and purify it. You are the best to purify it; You are its Guardian and Master.²⁰

You ask your Lord for your soul's piety and purification, keeping its reform dependent on His help. This prayer accompanies what you learn and put into practice. Your effort does not make supplication unnecessary, and supplication does not replace acting on what you know.

Rabi'ah ibn Ka'b al-Aslami, may Allah be pleased with him, said:

I used to spend the night with the Messenger of Allah, peace and blessings be upon him, and would

20 Sahih Muslim, 2722, the supplication for purification of the soul. An authentic hadith included in Sahih Muslim. The quotation is a continuous passage from the narration. [Source](#)

bring him water for his ablution and what he needed. He said to me, “Ask.” I said, “I ask to accompany you in Paradise.” He said, “Anything besides that?” I said, “That is what I ask.” He said, “Then help me concerning yourself by prostrating often.”²¹

²¹ Sahih Muslim, 489, from Rabi‘ah ibn Ka‘b al-Aslami. The report follows Muslim’s wording. [Source](#)

Rabi'ah named his hope and received a deed that would help him pursue it. Observing the obligatory acts comes first; a servant then draws nearer through voluntary worship within their ability, while honoring other responsibilities. Love and hope find expression in repeated prostration, the supplication accompanying it, and the effort to continue.

Allah says: "Seek help through patience and prayer" (al-Baqarah 2:45). Ask your Lord for help with what awaits you, then take the practical steps within your ability. Someone in debt needs to work toward repayment and be honest with the creditor. Someone who has wronged another needs to repair the wrong. Prayer helps you fulfill this responsibility, renewing your request for guidance when weakness or desire arises within you.

Repentance That Returns the Soul to Its Lord

Facing what happened

A wrong you committed may weigh on you, and you seek relief by forgetting or repeatedly justifying it. Yet justification leaves the wrong in place. The right remains owed, and you must defend your conduct whenever it is mentioned. Repentance begins when you acknowledge the sin and ask Allah's forgiveness, then work to leave it and repair whatever consequences you can.

Adam and his wife said: “Our Lord, we have wronged ourselves. Unless You forgive us and have mercy on us, we shall surely be among the losers” (al-A‘raf 7:23). Allah says: “Then Adam received words from his Lord, and He accepted his repentance. Indeed, He is the Acceptor of repentance, the Merciful” (al-Baqarah 2:37). Their prayer expresses acknowledgment and need; the account shows Allah's

mercy toward His servant and His teaching of the way back.

You do not need to minimize a sin to hope for forgiveness. You can acknowledge that what you did was unjust while believing that repentance remains possible. This distinguishes useful remorse from immersion in self-contempt. Remorse calls you toward a recognizable repair; declaring yourself incapable of goodness may turn you away from repair altogether.

Honesty when it costs you

Ka'b ibn Malik, may Allah be pleased with him, relates what happened through his truthfulness and repentance:

He had never stayed behind from an expedition undertaken by the Messenger of Allah, peace and blessings be upon him, except two: the Expedition of Hardship and the Expedition of Badr. He said: I resolved to tell the Messenger of Allah the truth in the forenoon. He seldom returned from a journey except in the forenoon, and he would begin at the mosque, where he prayed two units. The Prophet

forbade people to speak to me and my two companions. He did not forbid speaking to any of the others who had stayed behind. People therefore avoided speaking to us. I remained like that until the matter grew prolonged and burdensome. Nothing troubled me more than the thought that I might die and the Prophet would not pray over me, or that the Messenger of Allah might die while I remained in this position among the people, so that none would speak to me or pray over me. Allah revealed the acceptance of our repentance to His Prophet when the last third of the night remained and the Messenger of Allah was with Umm Salamah. Umm Salamah had been kind to me and concerned about my situation. The Messenger of Allah said, "Umm Salamah, Ka'b's repentance has been accepted." She said, "Shall I not send word to him and give him the good news?" He said, "Then people would crowd around you and prevent you from sleeping for the rest of the night." After the Messenger of Allah had prayed the dawn prayer, he announced that Allah had accepted our repentance. When he was delighted, his face shone as though it were a piece of the

moon. We were the three whose affair had been deferred beyond the acceptance given to those who offered excuses, until Allah revealed the acceptance of our repentance. When those who had stayed behind, lied to the Messenger of Allah, and offered false excuses were mentioned, they were spoken of in the severest terms. Allah, Glorified is He, said: “They will offer excuses to you when you return to them. Say: Do not offer excuses; we will not believe you. Allah has already informed us about you. Allah will see your deeds, and so will His Messenger” — the verse.²²

Ka'b's words reveal what his decision cost him: he chose truthfulness, then experienced fear and a long wait before relief came. We should therefore never present honesty as a promise of immediate comfort. Its value is that it returns us to truth and prevents us from adding a lie to a wrong. When putting things right has lasting consequences, hope in Allah helps us remain faithful to that work.

²² Sahih al-Bukhari, Book of Qur'anic Commentary, 4677. This is a separate short narration of Ka'b's story; the extended account is at 4418. The Arabic text is quoted after Ka'b is named. *Yahtimukum al-nas* means that people crowd around you; *adhana* means to announce or make known. [Source](#)

Allah describes them: “Their own souls became straitened for them, and they knew there was no refuge from Allah except in Him. Then He turned to them so that they might repent. Indeed, Allah is the Acceptor of repentance, the Merciful” (al-Tawbah 9:118). Their souls were distressed while they were returning to Allah. Do not treat the pain of facing a sin as proof that returning has been useless. You may need to bear a consequence you had been postponing.

You may owe money you took, have damaged someone's work, or have hurt someone through words. Repair depends on the right involved: return the money, correct what can be corrected, and ask knowledgeable scholars about uncertainties in restoring people's rights, especially when disclosing details may increase harm. Remorse should become sincere repentance and repair, without creating a new injury while addressing the old one.

A return that changes your direction

Leaving a sin requires recognizing what draws you back to it. It may be company in which backbiting feels easy, a financial arrangement you know is

wrong, or private access to something you struggle to resist. Seeking forgiveness while leaving every cause unchanged makes returning harder. Change what you can, seek the company of those who help you do good, and renew your resolve to leave the sin.

Ka'b, may Allah be pleased with him, said of the lasting effect of this repentance:

By Allah, I know of no one whom Allah has favored more greatly in truthfulness of speech than He has favored me. From the time I mentioned this to the Messenger of Allah, peace and blessings be upon him, until this day, I have never deliberately told a lie. Allah, Mighty and Majestic, revealed to His Messenger, peace and blessings be upon him, "Allah has indeed turned in mercy to the Prophet and the Emigrants," through to His words, "And be with the truthful."²³

Truthfulness did not remain a single decision in the past. It became a choice Ka'b continued to make in what he said. We seek a similarly lasting effect from

23 Sahih al-Bukhari, Book of Qur'anic Commentary, 4678: Ka'b's words about truthful speech after his repentance. The abbreviation of the Qur'anic verses within the report occurs in the source itself. [Source](#)

repentance: honesty in reporting something, restoration of a right, and leaving behind what draws us back into sin.

If you fall again after repentance, repent sincerely again, without treating the breadth of forgiveness as permission to return. Saying you tried once and failed does not help. While the sin continues, you need to leave it; while the door of return remains open, you need to enter it. Allah says: “Do not despair of Allah's mercy” (al-Zumar 39:53). The verse's explanation calls the one who has transgressed to turn back and repent.²⁴

²⁴ Al-Sa'di, Taysir al-Karim al-Rahman, commentary on Al-Zumar 39:53: hope in Allah's forgiveness and the repentance and return through which it is sought. Paraphrased. [Source](#)

Hope in Allah's Mercy

Where hope comes from

You may know you should repent, yet say your sin is too great to be forgiven. Or you may hear about mercy and assume no change in conduct is needed. Both misunderstandings prevent progress: the first turns you away from returning; the second makes it easy to remain in what harms you. Hope rests on knowing Allah's mercy and bears fruit in turning toward Him.

The Messenger of Allah, peace and blessings be upon him, said:

When Allah completed creation, He wrote in His Book, which is with Him above the Throne: “My mercy has overcome My anger.”²⁵

He, Glorified is He, says: “Say: My servants who have transgressed against themselves, do not despair of Allah's mercy. Allah forgives all sins. Indeed, He is the

²⁵ Sahih al-Bukhari, Book of the Beginning of Creation, 3194. The Arabic quotation follows the report's wording. [Source](#)

All-Forgiving, the Merciful” (al-Zumar 39:53). This is followed by the call: “Turn to your Lord and submit to Him” (al-Zumar 39:54). You hear the glad tidings and turn toward Allah; you hear the command and act on what He calls you to do.

The hardest part of beginning to change may be your belief that change will achieve nothing. Here the soul's need for hope becomes evident. If you decide that your past prevents all goodness, what will move you to rise? Allah's message of forgiveness opens a future in which you can obey Him. You do not have to remain as you were.

A man who left a land of evil

The Messenger of Allah, peace and blessings be upon him, said:

Among those who lived before you was a man who had killed ninety-nine people. He asked for the most knowledgeable person on earth and was directed to a monk. He came to him and said that he had killed ninety-nine people: could he repent? The monk said no. He killed him, bringing the number to a hundred. Then he again asked for the

most knowledgeable person on earth and was directed to a learned man. He said that he had killed a hundred people: could he repent? The man said, “Yes. Who could stand between him and repentance? Go to such-and-such a land, for there are people there who worship Allah. Worship Allah with them, and do not return to your own land, for it is an evil land.” He set out, but when he was halfway there, death came to him. The angels of mercy and the angels of punishment disputed over him. The angels of mercy said, “He came repentant, turning his heart toward Allah.” The angels of punishment said, “He never did any good.” An angel came to them in human form, and they made him their arbiter. He said, “Measure the distance between the two lands. Whichever he is nearer to is where he belongs.” They measured and found him nearer to the land he intended to reach, so the angels of mercy took him.²⁶

26 Sahih Muslim, Book of Repentance, 2766a. This is the report attributed to the Prophet. The following comment from Qatadah, from al-Hasan, is not part of that prophetic text and is not included. The first man consulted was a monk devoted to worship; the second is described as a man of knowledge. [Source](#)

His return to Allah joined belief in the possibility of repentance with taking its first steps. He did not know how much life remained, but he knew what to leave and where to go. This is what a person repenting needs: the weight of the past need not disappear before the first right action can begin.

The enormity of his sin did not make repentance impossible; opening its door did not make the sin trivial. The instruction to move highlights the effect of company and surroundings on reform. Someone seeking to change direction needs support for that change. This does not mean every repentant person must leave their country. It means examining what draws you back to sin and seeking company and work that help you leave it.

Mercy beyond the limits of your imagination

‘Umar ibn al-Khattab, may Allah be pleased with him, relates:

Captives were brought to the Messenger of Allah, peace and blessings be upon him. A woman among them was searching, and when she found a child

among the captives, she took him, held him against her stomach, and nursed him. The Messenger of Allah said to us, “Do you think this woman would throw her child into the fire?” We said, “No, by Allah, as long as she was able not to throw him in.” The Messenger of Allah said, “Allah is more merciful to His servants than this woman is to her child.”²⁷

This scene brings mercy close to our understanding through the familiar mercy of a mother. It then tells us that Allah's mercy toward His servants is greater, in a manner befitting His majesty. When a sin leaves you struggling to hope, return to what your Lord has taught you about His mercy, with sincere repentance and an end to the wrongdoing.

If you hope for mercy yourself, beware of denying others hope of it. You may see someone who has greatly transgressed. Their conduct may need condemnation and people may need protection from their harm, but you do not know that they will never repent. Help them recognize truth when you can, and

27 Sahih Muslim, Book of Repentance, 2754: the woman and her child, in Muslim's wording. Al-Bukhari also records the account at 5999. [Source](#)

do not use their past to reject every sincere improvement they show.

Hope accompanies you when change is slow and the consequences of the past endure. Attend to what you can repair today. Hope for acceptance while you work, and ask Allah for steadfastness. Your need for His mercy continues after repentance.

Sincerity and Rest in Your Purpose

For whom do you act?

You may help someone, then feel hurt when they thank another person instead. You may do excellent work, then lose the wish to continue because no one noticed. Wanting appreciation is understandable. The difficulty grows when people's recognition becomes what grants or removes the value of every good thing you do.

The Prophet, peace and blessings be upon him, said:

Deeds are only according to intention, and a person has only what they intended. Whoever migrates to Allah and His Messenger, their migration is to Allah and His Messenger. Whoever

migrates for worldly gain or a woman to marry, their migration is to that for which they migrated.²⁸

Two outwardly similar deeds may have very different intentions. Sincerity means seeking Allah's countenance through worship, desiring His pleasure and reward. Knowing that Allah sees your work gives you a reason to do good even when people do not see it or offer praise.

28 Sahih al-Bukhari, Book of the Beginning of Revelation, 1; Sahih Muslim, Book of Leadership, 1907, from 'Umar ibn al-Khattab. Muslim's narration distinguishes emigration to Allah and His Messenger from emigration for a worldly purpose. The hadith establishes the significance of intention; a good intention does not remove the requirement that the action itself be lawful. [Source](#)

This does not require you to abandon your rights in dealings with others. You can work faithfully while asking for fair pay, and be kind to a relative while preventing exploitation. Agreed wages are a right, and cooperation needs clear boundaries. Making prayer or charity a means of being called righteous, however, attaches worship to praise. This is the subject of the warning in the sacred hadith:

I am the One least in need of any partner. Whoever does a deed in which they associate another with Me, I leave them and their association.²⁹

This warning brings you back to the purpose with which you began your worship. When your heart turns toward people's praise, renew your desire for Allah's countenance. Do what you know pleases Him, even if the person whose praise you await never hears of it.

29 Sahih Muslim, Book of Asceticism and Heart-Softening Reports, 2985. A divine hadith narrated by Abu Hurayrah about the rejection of an act in which its doer associates another with Allah. It concerns an intention that associates another in worship, not every passing thought a servant resists.
[Source](#)

In the Prophet's account of three men, peace and blessings be upon him, we see sincerity expressed in care for parents, chastity, and faithfulness with money. He said:

Three men from among those before you set out and came to a cave to spend the night. They entered it, and a rock rolled down the mountain and blocked the cave. They said, "Nothing will save you from this rock except calling upon Allah by your righteous deeds." One of them said, "O Allah, I had two elderly parents, and I would give neither my family nor those in my service their evening drink before them. One day I went far away in search of something and did not return to them until they had fallen asleep. I milked their evening drink for them and found them asleep. I disliked giving my family or those in my service a drink before them, so I waited with the cup in my hand for them to wake until dawn broke. They awoke and drank their evening drink. O Allah, if I did that seeking Your countenance, relieve us of the difficulty caused by this rock." It moved a little, but they could not leave. The Prophet, peace and

blessings be upon him, said: “The second said, ‘O Allah, I had a female cousin who was the person dearest to me. I sought to have intercourse with her, but she refused me. Then a year of hardship befell her and she came to me. I gave her a hundred and twenty dinars on condition that she let me have intercourse with her. She agreed, but when I was able to do so, she said, “I do not permit you to break the seal except by its rightful means.” I feared committing the act and turned away from her, although she was the person dearest to me, and I left her the gold I had given her. O Allah, if I did that seeking Your countenance, relieve us of our distress.’ The rock moved, but they still could not leave.” The Prophet said: “The third said, ‘O Allah, I hired workers and paid them their wages, except one man who left what was his and went away. I invested his wage until much wealth grew from it. After some time he came and said, “Servant of Allah, pay me my wage.” I said, “All that you see of camels, cattle, sheep, and enslaved people comes from your wage.” He said, “Servant of Allah, do not mock me.” I said, “I am not mocking you.” He took it all and drove it away,

leaving nothing. O Allah, if I did that seeking Your countenance, relieve us of our distress.’ The rock moved away and they walked out.”³⁰

Seeking Allah's countenance recurs in their prayers, while the deeds differ: honoring parents, restraining oneself from the forbidden, and preserving another person's wealth. Sincerity explains why each acted as he did when immediate self-interest pointed elsewhere. Reviewing our intentions calls for a practical question: do we honor a right when our work is unseen, and refrain from injustice when we have the power to commit it? Hidden deeds that reform the heart remain connected to other people's rights.

30 Sahih al-Bukhari, Book of Hiring, 2272. The account of the people in the cave follows this narration, without the chain. La aghbuq means not to serve the evening drink first; na'a means to go far away; ghabuq is the evening drink; sanah min al-sinin denotes a time of hardship and drought. Breaking the seal only by its right is a euphemism for intercourse within lawful marriage. Thammartu ajrahu means that he invested the man's wages and made them grow. [Source](#)

Praise that follows the deed

Abu Dharr, may Allah be pleased with him, relates:

The Messenger of Allah, peace and blessings be upon him, was asked, “What do you say about a man who does a good deed and people praise him for it?” He said, “That is the believer's glad tidings received in advance.”³¹

This hadith shows that feeling happy when thanked after doing good does not by itself prove that the deed was done for show. Beginning with the desire for Allah's pleasure and subsequently feeling pleased by praise differs from undertaking worship in order to receive that praise.

A thought your soul enjoys may pass through your heart, then you reject it and renew your intention. In his discussion of the report on intention, Ibn Rajab distinguishes the purpose on which a servant acts from a passing impulse toward showing off that the servant resists.³² This distinction matters in self-examination. You should neither accept showing off

31 Sahih Muslim, Book of Virtue, Family Ties, and Manners, 2642a. The question and answer follow the source wording. [Source](#)

nor turn every passing thought into a reason to abandon obedience.

If you notice that you are changing a deed to attract attention, return to seeking Allah and correct your intention. Do not make abandoning a duty or withdrawing needed help your remedy for showing off. A hidden good deed may help, but public deeds also have their place. Teaching, serving others, and performing some religious observances happen before people. What matters is your intention and the deed's conformity with religious guidance.

Room to reconsider

It is exhausting to maintain an image that allows no mistakes. Advice feels burdensome because it exposes a weakness, and you justify your conduct to preserve your standing. When you seek Allah's pleasure, discovering an error opens a necessary task: correcting it. Criticism may hurt, but you can examine its truth before defending your image.

32 Ibn Rajab al-Hanbali, Jami' al-'Ulum wa-l-Hikam, commentary on the first hadith: intentions accompanying deeds, resisted thoughts of showing off, and joy at praise. The electronic text displays pages 82–84 in its edition; the reference is to the hadith commentary and its subject. [Source](#)

Consider a father whose son says that his words are too harsh. He can treat the advice as an attack on his status, or ask himself whether he has done something that needs correction. Fairness does not diminish his fatherhood. It brings him closer to the justice he wants to teach his son. A corrected intention thus benefits the home without any need to speak about one's own sincerity or praise oneself.

On praising others, Abu Bakrah, may Allah be pleased with him, relates:

A man praised another man in the Prophet's presence, peace and blessings be upon him. He said, "Woe to you! You have cut your companion's neck! You have cut your companion's neck!" — repeatedly. "If one of you must praise his companion, let him say, 'I consider so-and-so to be such-and-such, and Allah is his Reckoner; I declare no one pure before Allah. I consider him to be such-and-such,' if he knows that about him."³³

33 Sahih Muslim, Book of Asceticism and Heart-Softening Reports, 3000a, from Abu Bakrah. The incident and guidance follow the source wording.
[Source](#)

When thanking someone, name the good you know they have done and leave their inner state to Allah. You can say they fulfilled a trust or cooperated well. Praise should not become an unqualified certificate of goodness that prevents anyone from questioning them when they are wrong.

As your purpose becomes sounder, praise and criticism exercise less power over your choices. You enjoy kind words and feel hurt by ingratitude, but need not redefine a deed's worth after every new opinion. You know why you did it, seek Allah's acceptance, and then consider what needs improvement or correction.

Reliance on Allah That Keeps Moving Forward

Effort and the limits of ability

You work to earn a living, care for your family, and plan for what you can foresee. Yet much remains outside your control: another person's decision, market changes, and what health or illness may bring. If you make yourself guarantee all of it, anxiety will never end however well you prepare. You need to take practical means while relying inwardly on Allah, both in what you can do and in what lies beyond you.

Allah says: “Whoever relies upon Allah, He is sufficient for them” (al-Talaq 65:3). Al-Sa’di explains that Allah's sufficiency for His servant unfolds according to His wisdom and decree. Reliance cannot stipulate that it must come in one's chosen form or at one's preferred time.³⁴ Ibn Rajab describes reliance as

³⁴ Al-Sa’di, Taysir al-Karim al-Rahman, commentary on Al-Talaq 65:3: reliance, Allah’s sufficiency, and His wise timing of decrees. Paraphrased.
[Source](#)

the heart's dependence on Allah to bring benefit and avert harm, alongside taking the means He has commanded.³⁵

Trust and effort together

Ibn ‘Abbas, may Allah be pleased with them both, relates in the account of Isma‘il's mother:

Then Ibrahim brought her and her son Isma‘il, whom she was nursing, and left them near the House beneath a large tree above Zamzam, in the upper part of the mosque. There was no one in Makkah at that time, and there was no water. He left them there with a bag containing dates and a waterskin containing water. Then Ibrahim turned to leave. Isma‘il's mother followed him and said, “Ibrahim, where are you going, leaving us in this valley where there are no people and nothing else?” She repeated this several times, but he did not turn toward her. She said, “Was it Allah who commanded you to do this?” He said, “Yes.” She said, “Then He will not abandon us.” She returned,

35 Ibn Rajab, Jami‘ al-‘Ulum wa-l-Hikam, commentary on hadith 49: reliance and taking the means. Citing the explanation does not authenticate every story included in that chapter. [Source](#)

and Ibrahim went on until he reached the mountain pass where they could no longer see him. He faced the House, raised his hands, and prayed with these words: “Our Lord, I have settled some of my offspring in a valley without cultivation,” until he reached “that they may give thanks.” Isma‘il's mother nursed him and drank from that water. When the waterskin was empty, she and her son became thirsty. She watched him writhing — or he said, tossing about — and went away because she could not bear to look at him. She found al-Safa to be the nearest hill, stood on it, and looked across the valley to see whether anyone was there. She saw no one. She descended al-Safa and, on reaching the valley, lifted the hem of her garment and ran as a person in great distress runs, until she had crossed the valley. She came to al-Marwah, stood on it, and looked to see whether anyone was there. She saw no one. She did this seven times. Ibn ‘Abbas said: The Prophet, peace and blessings be upon him, said, “That is the origin of people's passage between them.” When she looked out from al-Marwah, she heard a sound and said, “Be quiet,” meaning herself. She listened

carefully and heard it again. She said, “You have made yourself heard, if you have any help to offer.” There was the angel at the site of Zamzam. He dug with his heel — or he said, with his wing — until water appeared. She began making a basin around it, moving her hands like this, and scooping water into her waterskin. It continued to gush after she scooped from it. Ibn ‘Abbas said: The Prophet, peace and blessings be upon him, said, “May Allah have mercy on Isma‘il's mother. Had she left Zamzam alone — or he said, had she not scooped water from it — Zamzam would have been a flowing spring.” He said: She drank and nursed her child. The angel said to her, “Do not fear abandonment. Here is the House of Allah, which this boy and his father will build. Allah does not abandon its people.”³⁶

36 Sahih al-Bukhari, Book of the Accounts of the Prophets, 3364. A continuous passage from the long narration, beginning with Ibrahim placing Isma‘il and his mother near the House and ending with the angel's good news after Zamzam appeared. The narrator's alternative wordings are retained. Dawhah: a large tree; qaffa: turned away; thaniyyah: a mountain pass; dir‘uha: her shirt; majhud: someone exhausted by hardship; sah: be silent; ghawath: help; tuhawwiduhu: collecting water in a basin; ‘aynan ma‘inan: openly flowing water. [Source](#)

Her words show trust; her actions show effort. Depending on Allah did not make her stop seeking help, and effort did not make her forget the One in whom she hoped. The account concerns a specific divine command to Ibrahim. Our responsibility is to use the means of care available to us, fulfill the rights entrusted to us, and seek Allah's help.

This combination applies to ordinary affairs. When seeking employment, learn the necessary skills, search, apply, and consult experienced people. If you are not accepted, review what can be improved and try another route. Do not interpret every setback as the end of provision, or make a declaration of reliance a substitute for seeking the means.

Entrusting what you cannot control to Allah

You may advise someone you love without receiving a response. You can explain clearly, choose a suitable time, and review your approach, but cannot control their heart. Allah told His Prophet: “You do not guide whom you love, but Allah guides whom He wills” (al-Qasas 28:56). Continuing to pray and show kindness

does not require pursuing someone until they agree, or making yourself responsible for every choice they make.

Some anxiety may arise from a step you have not yet taken. Identify it and act: a message that needs sending, spending that needs organizing, or a right that needs restoring. If you have done what you can and no useful action remains for now, repeated imagining gives you no new power. Remember the limits of your knowledge and ability, and seek Allah's help in waiting.

The Prophet, peace and blessings be upon him, taught al-Bara' ibn 'Azib, may Allah be pleased with them both, what to say at bedtime:

When you go to bed, perform ablution as you do for prayer, then lie on your right side and say: "O Allah, I submit my face to You, entrust my affairs to You, and place my back in Your protection, in longing for You and fear of You. There is no refuge or escape from You except to You. O Allah, I believe in Your Book which You revealed and in Your Prophet whom You sent." If you die that night, you will be upon the natural faith. Make these the last

words you speak. He said: I repeated them to the Prophet, peace and blessings be upon him, and when I reached, “O Allah, I believe in Your Book which You revealed,” I said, “and Your Messenger.” He said, “No: ‘and Your Prophet whom You sent.’”³⁷

At the day's end, you entrust your affairs to Allah after making the effort available to you and asking forgiveness for your shortcomings. The Prophet's correction of al-Bara', peace and blessings be upon him, teaches us to learn the wording of prescribed remembrance as it has been transmitted. In the Qur'an, the believer from Pharaoh's people says: “I entrust my affair to Allah. Allah surely sees His servants” (Ghafir 40:44).

Fear may remain, but you know how to respond. Does it point to a practical step you can take? Take it. Does it return you to something you cannot control? Entrust it to Allah. With this understanding, effort continues without turning the whole day into an attempt to guarantee tomorrow.

37 Sahih al-Bukhari, Book of Ablution, 247. The quotation includes the hadith, al-Bara's response, and the Prophet's correction of the supplication's wording, teaching care for the transmitted wording. [Source](#)

Guidance for the Heart When Decree Unfolds

After what you feared has happened

Before a calamity, you think about what might prevent it. Once it happens, another need emerges: how will you bear it, and what should you do now? You may keep replaying the same moment, wishing events had unfolded differently. Some reflection reveals a mistake that can be repaired, but repetition without purpose may distract you from what the present requires.

Allah Most High says: “No affliction occurs except by Allah's permission; whoever believes in Allah, He guides their heart” (al-Taghabun 64:11). Al-Sa’di explains this as guidance of the heart toward patience and submission when calamity occurs.³⁸ This knowledge supports the heart while it hurts: what

38 Al-Sa’di, Taysir al-Karim al-Rahman, commentary on Al-Taghabun 64:11: guidance of the heart during adversity and its relationship to faith, submission, and action. Paraphrased. [Source](#)

happened has not fallen outside Allah's knowledge and decree.

You need not discover the particular wisdom in your affliction to believe in your Lord's wisdom. You may not know why illness came now or why an opportunity you wanted passed you by. It is enough not to attribute injustice to Allah, and to ask Him for guidance about what to do. Mere conjecture cannot establish that a particular event occurred for a particular unseen reason.

Decree and practical means

‘Abd Allah ibn ‘Abbas, may Allah be pleased with them both, relates:

‘Umar ibn al-Khattab, may Allah be pleased with him, set out for Syria. When he reached Sargh, the commanders of the armies, Abu ‘Ubaydah ibn al-Jarrah and his companions, met him and told him that an epidemic had broken out in Syria. Ibn ‘Abbas said: ‘Umar said, “Call the earliest Emigrants to me.” He called them, consulted them, and told them that the epidemic had broken out in Syria. They differed. Some said, “You set out for a

purpose, and we do not think you should turn back from it.” Others said, “With you are the surviving people and the Companions of the Messenger of Allah, and we do not think you should expose them to this epidemic.” He said, “Leave me.” Then he said, “Call the Helpers to me.” I called them; he consulted them, and they followed the same course as the Emigrants and differed as they had differed. He said, “Leave me.” Then he said, “Call to me whoever is here of the elders of Quraysh who migrated at the Conquest.” I called them, and not even two of them disagreed. They said, “We think you should turn back with the people and not expose them to this epidemic.” ‘Umar announced to the people, “In the morning I shall be mounted to leave, so be ready to do likewise.” Abu ‘Ubaydah ibn al-Jarrah said, “Are you fleeing from Allah's decree?” ‘Umar said, “If only someone other than you had said it, Abu ‘Ubaydah! Yes, we flee from Allah's decree to Allah's decree. Suppose you had camels that descended into a valley with two sides, one fertile and the other barren: if you grazed them on the fertile side, would you not be grazing them by Allah's decree, and if you grazed them on

the barren side, would you not be grazing them by Allah's decree?" Then 'Abd al-Rahman ibn 'Awf arrived; he had been away attending to a need. He said, "I have knowledge about this. I heard the Messenger of Allah, peace and blessings be upon him, say, 'If you hear of it in a land, do not enter it. If it occurs in a land where you are, do not leave fleeing from it.'" 'Umar praised Allah and then departed.³⁹

The account shows that belief in decree accompanies consultation and measures that protect people. Treat illness, protect those in your care, and address the causes of loss that you can address. Means and their consequences are all within Allah's decree. Belief in it is no excuse to abandon responsibility.

39 Sahih al-Bukhari, Book of Medicine, 5729: 'Umar's encounter at Sargh. Sargh is a place on the route to Syria; ajnad denotes military districts; musbih 'ala zahr means mounting in the morning to return; 'udwatan means two sides. [Source](#)

If your suffering results from another person's injustice, its occurrence by Allah's decree does not make the wrongdoing permissible. You can be patient while seeking its removal through lawful means. The Prophet, peace and blessings be upon him, said:

Whoever is pleased with Allah as Lord, Islam as religion, and Muhammad as Messenger has tasted the sweetness of faith.⁴⁰

Being pleased with your Lord and His religion does not require you to approve of the sin someone commits against you. Your faith helps you uphold justice, fulfill your responsibilities, and seek an end to injustice through lawful means.

What helps you bear it

Begin by identifying what the calamity requires. Someone who has lost an income needs to organize spending and seek a new source. Someone whose relative is ill needs to care for them and learn what can be done. You may seek help from family or

40 Sahih Muslim, 34: being pleased with Allah as Lord, Islam as religion, and Muhammad as Messenger. An authentic hadith included in Sahih Muslim. [Source](#)

trusted people with experience. Responsibility does not mean carrying everything alone.

Distinguish what can be repaired from what has passed. If you were negligent, acknowledging it and repairing the effects are righteous deeds. If something lay beyond your ability, do not assign yourself a responsibility you did not bear. Asking what you can do now helps you move from replaying the disaster to fulfilling the duty that remains.

Throughout this, you may pray, weep, and ask for relief. Guidance of the heart does not remove your need for help. It teaches you where to turn and protects pain from becoming injustice or despair. Patience may move you forward by one small step: withholding a forbidden word, attending to an essential need, or accepting assistance. You hope Allah will help you take the next step.

Sorrow That Knows Where to Turn

Tears alongside faith

When someone you love dies or remains absent for a long time, you do not lose an abstract person. You lose their company, their voice, and the small things in which you had grown used to their presence. Grief may surprise you after a period in which you thought you had settled. Such pain needs mercy and understanding. Its appearance should not become a verdict on the sufferer's faith.

We read in the account of Ya‘qub, peace be upon him:

He turned away from them and said, “Oh, my sorrow for Yusuf!” His eyes became white from grief, and he held his sorrow within. They said, “By Allah, you will keep remembering Yusuf until you waste away or perish.” He said, “I complain of my anguish and sorrow only to Allah, and I know from Allah what you do not know. My sons, go and seek

news of Yusuf and his brother, and do not despair of relief from Allah. None despairs of relief from Allah except the disbelieving people.” (Yusuf 12:84–87)⁴¹

These verses convey intense sorrow alongside continuing hope, prayer, and effort. Ya‘qub’s complaint to Allah does not sever his faith in Him; the search he asks his sons to undertake begins amid that pain. A grieving person may need time and support while remaining capable of some kindness and useful action, even before the sorrow has passed.

Anas ibn Malik, may Allah be pleased with him, said:

We entered with the Messenger of Allah, peace and blessings be upon him, upon Abu Sayf the blacksmith, who was the foster father of Ibrahim, peace be upon him. The Messenger of Allah took Ibrahim, kissed him, and breathed in his scent. Later we entered upon him again while Ibrahim was breathing his last, and the eyes of the Messenger of Allah began to shed tears. ‘Abd al-

41 Al-Sa’di, Taysir al-Karim al-Rahman, commentary on Yusuf 12:86: Ya‘qub’s complaint to Allah and his hope of being reunited with his family. [Source](#)

Rahman ibn ‘Awf, may Allah be pleased with him, said, “Even you, Messenger of Allah?” He said, “Ibn ‘Awf, this is mercy.” Then further tears followed, and he said, “The eye sheds tears, the heart grieves, and we say only what pleases our Lord. We are indeed saddened by parting from you, Ibrahim.”⁴²

The Prophet, peace and blessings be upon him, called his tears mercy, spoke of his heart's grief, and guarded his tongue from what would displease his Lord. These can coexist in a believer. We do not ask someone to suppress tears as proof of patience; we help them preserve their faith and fulfill their responsibilities in the hour of loss.

Words to carry in the hour of loss

Allah describes those who, when calamity strikes, say: “We belong to Allah, and to Him we shall return” (al-Baqarah 2:156). These words remind the grieving person that they and the one they lost are servants of

42 Sahih al-Bukhari, Book of Funerals, 1303. The passage ends with the Prophet's final words in the account. Musa's corroborating transmission at the source's end concerns the chain. Al-qayn: a blacksmith; zi'ruhu: the husband of his wet nurse; yajudu binafsihi: being at the point of death.
[Source](#)

Allah, and everyone will return to Him. They do not deny the calamity; they help the sufferer receive it with faith.

Umm Salamah, may Allah be pleased with her, said:

I heard the Messenger of Allah, peace and blessings be upon him, say, “No servant suffers an affliction and says, ‘We belong to Allah and to Him we return. O Allah, reward me in my affliction and replace it for me with something better,’ without Allah rewarding them in their affliction and granting them something better in its place.” She said: When Abu Salamah died, I said what the Messenger of Allah had commanded me, and Allah granted me someone better in his place: the Messenger of Allah, peace and blessings be upon him.⁴³

She prayed as the Prophet, peace and blessings be upon him, had taught her, and Allah opened the way to the goodness she describes. You too can pray and hope for Allah's favor. Do not make the particular form of her compensation a condition of your hope or

43 Sahih Muslim, Book of Funerals, 918b. The hadith and Umm Salamah's subsequent words follow this narration. [Source](#)

a promise that every bereaved person will receive the same kind of replacement.

Anas, may Allah be pleased with him, relates:

The Prophet, peace and blessings be upon him, passed a woman weeping beside a grave. He said, “Be mindful of Allah and be patient.” She said, “Leave me alone! You have not suffered my affliction.” She did not recognize him. She was told that it was the Prophet, peace and blessings be upon him. She came to his door and found no doorkeepers there. She said, “I did not recognize you.” He said, “Patience is at the first shock.”⁴⁴

These words show the greatness of patience when pain first strikes. If you fell short at the beginning of an affliction, ask forgiveness, repair any wrong that followed, and continue patiently through what remains. A difficult hour need not become a reason to surrender in the days ahead.

44 Sahih al-Bukhari, Book of Funerals, 1283: the account of the woman at the grave. [Source](#)

Letting love continue in action

After your parents die, you may long to do something for them. Supplication remains a way of honoring them. The Messenger of Allah, peace and blessings be upon him, said:

When a person dies, their deeds cease except for three: continuing charity, knowledge from which benefit is gained, or a righteous child who prays for them.⁴⁵

Giving charity on their behalf is another act of kindness. ‘A’ishah, may Allah be pleased with her, relates:

A man came to the Prophet, peace and blessings be upon him, and said, “Messenger of Allah, my mother died suddenly without making a bequest. I think that if she had been able to speak, she would have given charity. Will she receive a reward if I give charity on her behalf?” He said, “Yes.”⁴⁶

45 Sahih Muslim, Book of Bequests, 1631. The quotation follows the hadith’s wording. [Source](#)

46 Sahih Muslim, Book of Zakah, 1004a: the question and answer. If tūlāt nafsuha means that she died suddenly. [Source](#)

Longing can thus become prayer or kindness that benefits the deceased. Concerning maintaining ties with a father's loved ones, 'Abd Allah ibn Dinar relates of Ibn 'Umar, may Allah be pleased with them both:

A Bedouin met him on the road to Makkah. 'Abd Allah greeted him, gave him the donkey he had been riding, and gave him the turban that was on his head. Ibn Dinar said: We said to him, "May Allah set your affairs right! They are Bedouins, and a little would satisfy them." 'Abd Allah said, "This man's father was a friend of 'Umar ibn al-Khattab. I heard the Messenger of Allah, peace and blessings be upon him, say, 'Among the greatest acts of filial kindness is for a child to maintain ties with those their father loved.'"⁴⁷

Ibn 'Umar's kindness extended to a relationship remaining from his father's life. This shows how love can carry good deeds beyond bereavement: ask about those your parent loved, offer the kindness and

47 Sahih Muslim, Book of Virtue, Family Ties, and Manners, 2552a: the report about Ibn 'Umar. Wuddan li-'Umar means a friend of 'Umar. [Source](#)

prayers within your ability, and seek Allah's reward for it.

You may also grieve for someone living far away or for circumstances that have changed beyond recovery. Consider what beneficial connection remains and what you need to accept as gone. You cannot restore every past day, but may be able to repair a relationship, fulfill a postponed duty, or preserve affection that has not ended.

You are not required to find a benefit in every pain at the moment it occurs. First you may need someone to sit beside you or attend to practical needs. Speaking to a trustworthy person about your distress and asking for help does not prevent you from bringing your sorrow to Allah. You ask that person for help within their ability while remaining dependent on your Lord in every affair.

Being gentle with someone who grieves

When beside someone who has suffered a loss, notice their needs before offering many words. They may want to speak about the person they lost, or be unable to speak. Ask how you can help, and offer something

specific you can manage: a meal, an errand, or care for a child. These are forms of service a grieving person can understand and benefit from.

Do not make a quick return to routine the condition for accepting their grief. They may enjoy an hour and then weep again, or manage work while finding a social gathering impossible. Respond to the needs they show, and avoid attributing their inward state to weak religion. When they need help beyond your ability, assist them in reaching it.

While the pain of loss remains, the believer finds in supplication and acts of kindness something that benefits loved ones and helps them live in hope of Allah's mercy and of meeting Him.

Patience in Days of Illness

Asking for well-being

Illness changes things you once did without thinking. You may need help with a simple movement, organize your day around treatment and rest, or be unable to do familiar work. Alongside physical pain, feeling like a burden may hurt. You need care that preserves your dignity and understanding that helps you worship Allah according to your ability.

Allah Most High says in the account of Ayyub, peace be upon him:

And Ayyub, when he called upon his Lord, “Harm has touched me, and You are the Most Merciful of those who show mercy.” So We answered him, removed the harm he suffered, and restored his family to him, and as many again with them, as mercy from Us and a reminder for those who worship. (al-Anbiya’ 21:83–84)

Ayyub named the harm that had touched him and appealed to the Most Merciful. Allah praised him,

saying: “We found him patient. What an excellent servant! He constantly turned to Us” (Sad 38:44). His request for relief accompanied his patience. Naming pain and seeking well-being do not contradict faith or turning toward Allah.

‘A’ishah, may Allah be pleased with her, relates:

The Prophet, peace and blessings be upon him, would invoke protection for some of his family, wiping with his right hand and saying, “O Allah, Lord of mankind, remove the suffering. Heal him, for You are the Healer. There is no healing except Your healing: a healing that leaves no illness behind.”⁴⁸

Ask Allah for healing, pursue treatment, and hope for His help with whatever pain remains. A sick person's need for prayer and care exists within the same day.

What remains within your ability

Comparing yourself with your health before illness can make everything you do seem small. Yet your

48 Sahih al-Bukhari, Book of Medicine, 5743: the Prophet's action and supplication, without the following corroborating chain. [Source](#)

ability has changed; what now requires struggle may have been easy yesterday. Ask about the rulings of worship that apply to your circumstances, and do what you can in the prescribed way. Do not expose yourself to hardship through ignorance of the concessions Allah has allowed.

‘Ata’ ibn Abi Rabah said:

Ibn ‘Abbas said to me, “Shall I show you a woman among the people of Paradise?” I said, “Yes.” He said, “This black woman came to the Prophet, peace and blessings be upon him, and said, ‘I suffer seizures and become uncovered, so pray to Allah for me.’ He said, ‘If you wish, be patient and Paradise will be yours; if you wish, I will pray to Allah to grant you well-being.’ She said, ‘I will be patient.’ Then she said, ‘I become uncovered, so pray to Allah that I do not become uncovered.’ He prayed for her.”⁴⁹

49 Sahih al-Bukhari, Book of Patients, 5652: the woman who had seizures, narrated by ‘Ata’ from Ibn ‘Abbas. The Prophet gave her a particular promise of good news. It does not require another sick person to abandon treatment or supplication. [Source](#)

The woman chose patience after receiving that glad tiding, while retaining a specific request concerning the protection of her body. We learn not to erase a sick person's needs beneath a general appeal to patience. They may bear one pain while needing help with another, and can explain what hurts them and ask for it to be relieved.

You may need to explain your needs to a caregiver instead of expecting them to understand without being told. Say what comforts or exhausts you, and ask qualified people about anything unclear in your treatment. Accepting needed assistance does not erase what you previously did for others or diminish your standing. Roles change in life; today's strong person may need help tomorrow.

The Prophet, peace and blessings be upon him, said:

No fatigue, illness, anxiety, sorrow, hurt, or distress afflicts a Muslim — even a thorn that pricks them — without Allah expiating some of their sins through it.⁵⁰

50 Sahih al-Bukhari, 5641: sins being expiated through fatigue, illness, worry, and sorrow. An authentic hadith included in Sahih al-Bukhari. Nasab means fatigue; wasab means illness. [Source](#)

This hadith offers hope of expiation through what afflicts a Muslim, even a small hurt. Remember that hope while asking for the pain to end. You do not need to prolong suffering to benefit from the glad tidings.

It is therefore merciful for those around you to believe your account of exhaustion, rather than using this report to minimize it. Mentioning a thorn shows the breadth of Allah's favor and teaches that even what seems small is not hidden from Him. Pain may recur unseen by visitors while the patient knows how it interrupts sleep or restricts movement.

When Thabit al-Bunani visited Anas, may Allah be pleased with him, we see help sought in plain words. ‘Abd al-‘Aziz said:

Thabit and I entered upon Anas ibn Malik. Thabit said, “Abu Hamzah, I am unwell.” Anas said, “Shall I recite over you the healing supplication of the Messenger of Allah, peace and blessings be upon him?” He said, “Yes.” He said, “O Allah, Lord of mankind, Remover of suffering, heal. You are the

Healer; there is no healer except You. Grant healing that leaves no illness behind.”⁵¹

Thabit mentioned his illness, Anas offered the prophetic healing prayer he knew, and Thabit accepted it. Such an exchange brings gentleness and learning to a sick person: he hears an established supplication and finds someone attentive to his complaint. He need not hide his pain to demonstrate how well he bears it.

When you care for someone who is ill

A caregiver faces daily responsibilities that may continue for a long time. They need patience and kindness, but also shared duties and assistance where available. Acknowledging accumulated exhaustion makes it possible to arrange more sustainable care. Hiding inability until it becomes anger toward the patient harms them both.

Preserve the patient's dignity by addressing them directly, seeking permission about personal matters,

51 Sahih al-Bukhari, Book of Medicine, 5742. Thabit is al-Bunani, one of the Successors. ‘Abd al-‘Aziz is Ibn Suhayb. The account is quoted after the chain. [Source](#)

and explaining what you can. Inability in one area should not cancel their voice in every area. A simple preference, such as choosing when to receive visitors or rest, may matter because it restores some choice in a day filled with imposed demands.

Here the connection between faith and a good life becomes clear during illness. The patient hopes for Allah's mercy and reward, does what they can, and receives gentleness from family. The caregiver seeks reward for kindness and asks for the support needed to provide it. Illness remains until Allah removes it, but the patient's day can become kinder and more dignified through what they and those around them do.

Hope When the Road Is Long

Effort whose fruit has not appeared

You may wait a long time after doing what you can. You advise your child and see no change, or try to improve an affair only to meet the same obstacle. During a long wait, different questions become mixed together: do you need patience, another approach, or to leave something no longer useful? Persistence alone cannot answer them. You need hope that supports action and discernment with which to review it.

Nuh, peace be upon him, said:

He said, “My Lord, I have called my people night and day, but my calling has only increased their flight. Whenever I called them so that You might forgive them, they put their fingers in their ears, covered themselves with their garments, persisted, and grew utterly arrogant. Then I called them openly. Then I spoke to them publicly and spoke to them privately.” (Nuh 71:5–9)

The verses show a continuing call conveyed in different ways despite its hearers' rejection. We learn to make the effort available to us in conveying good, review the methods we can change, and be patient with responses we cannot control. The prophets acted under Allah's revelation; the length of an undertaking alone is no proof that we should persist in every method we choose.

Your aim may be right while your method needs changing. If your child does not understand your advice, examine its timing, length, and manner. If a project struggles, review its causes with someone able to assess them. Revising the means does not imply weak hope. It may be the action that sincere pursuit of benefit requires.

When another person's response is beyond you

‘A’ishah, may Allah be pleased with her, asked the Prophet, peace and blessings be upon him:

“Did you ever experience a day harder than the day of Uhud?” He said, “I suffered what I suffered from your people. The hardest thing I suffered

from them was on the day of al-‘Aqabah, when I presented myself to Ibn ‘Abd Yalil ibn ‘Abd Kulal and he did not respond as I wished. I went away, overwhelmed with sorrow, and did not become aware of my surroundings until I was at Qarn al-Tha‘alib. I raised my head and saw a cloud shading me. I looked, and Jibril was in it. He called to me and said, ‘Allah has heard what your people said to you and how they answered you. He has sent you the angel of the mountains so that you may command him to do what you wish concerning them.’ The angel of the mountains called to me, greeted me, and said, ‘Muhammad!’ Then he said, concerning what I wished, ‘If you wish, I will bring the two mountains together upon them.’” The Prophet, peace and blessings be upon him, said, “Rather, I hope that Allah will bring from their descendants those who worship Allah alone, associating nothing with Him.”⁵²

The event shows severe suffering and hope for goodness beyond the response missing that day. It

52 Sahih al-Bukhari, Book of the Beginning of Creation, 3231: ‘A’ishah’s question and the Prophet’s answer. Al-Akhshaban are the two mountains surrounding Makkah; Qarn al-Tha‘alib is a place on his route. [Source](#)

does not promise that every piece of advice will bear the fruit we want. It teaches us not to confine a person's future to a moment in which they wronged us, or let our pain alone determine our decision toward them.

You may need to continue kindness whose results are slow, such as caring for a relative or teaching a child. You can question and adjust the effectiveness of your method, while the duty itself retains value when properly fulfilled. Effort is not pointless merely because its outcome is incomplete, just as prolonged exhaustion does not prove every choice was sound.

When the mistake is yours

Sometimes your own conduct contributes to a setback. In that case, asking for relief does not replace acknowledging the wrong and repairing it. Allah Most High says in the account of Yunus, peace be upon him:

And the man of the fish, when he went away in anger and thought We would not constrain him. He called out in the darkness, "There is no deity except You. Glory be to You! I have indeed been

among the wrongdoers.” So We answered him and rescued him from distress. Thus do We rescue the believers. (al-Anbiya’ 21:87–88)⁵³

His prayer brings together affirming Allah's oneness, glorifying Him, and admitting his wrong. Hope here leads to a sincere return through which a person seeks Allah's mercy. When you recognize a mistake, you can name it and repair it rather than defending it because it belongs to your past.

⁵³ Al-Tabari, Jami' al-Bayan, commentary on Al-Anbiya' 21:87. According to this commentary, 'he thought We would not constrain him' means that he thought Allah would not restrict or confine him. It does not mean denying Allah's power. [Source](#)

When an error in your path becomes clear, correcting it is part of the relief you need. Change may begin with an apology, stopping hurtful insistence, or sincerely asking someone who knows more. Hope keeps you able to learn; you need not defend everything you have done to preserve hope of success.

You do not know when results will be complete, but can distinguish useful action from repetition that adds nothing. Seek Allah's help, review your approach, and continue where goodness is evident. Waiting then contains work toward improvement, while the heart remains attached to Allah's favor without demanding a single chosen form of relief.

Lawful Provision and a Trustworthy Heart

The money that enters the home

Earning a living occupies much of our lives. It meets needs, supports families, and prepares for what lies ahead. We therefore cannot speak sensibly about reforming the soul while ignoring how money is earned. Someone who knowingly takes another's right while seeking peace of heart first needs to examine the money they insist on taking.

Allah says: “Allah commands you to return trusts to those entitled to them” (al-Nisa’ 4:58). Trustworthiness appears in the price you receive, the work you promised to complete, and the information others rely on. Your earnings may be modest yet come from clear work and a duty fulfilled. You need neither lies to protect them nor concealment of someone else's injustice.

‘Abd al-Rahman ibn ‘Awf, may Allah be pleased with him, said:

When we arrived in Madinah, the Messenger of Allah, peace and blessings be upon him, established brotherhood between me and Sa’d ibn al-Rabi’. Sa’d ibn al-Rabi’ said, “I am the wealthiest of the Helpers. I will divide half my wealth with you. Look at which of my two wives you would wish to marry, and I will separate from her for you; once she is free to marry, you may marry her.” ‘Abd al-Rahman said, “I have no need of that. Is there a market where trade is conducted?” He said, “The market of Qaynuqa’.” ‘Abd al-Rahman went there in the morning and returned with dried curds and clarified butter. He continued going there. Before long, ‘Abd al-Rahman came with a trace of yellow perfume on him. The Messenger of Allah said, “Have you married?” He said, “Yes.” He said, “Whom?” He said, “A woman of the Helpers.” He said, “How much did you give?” He said, “The weight of a date stone in gold, or a date stone's

weight of gold.” The Prophet said to him, “Hold a wedding feast, even with one sheep.”⁵⁴

Here generous support meets the effort of someone able to earn a living. The loss of his earlier wealth did not end ‘Abd al-Rahman's ability to work. He asked for a means he understood: the marketplace. Such a beginning can support the heart. Instead of circling around what has been lost, a person asks what can be done now, while remaining in need of Allah's favor and other people's help.

Trustworthiness in the details

Dishonesty may begin with small sums. A seller conceals a seemingly minor defect; a worker promises a deadline they know they cannot meet; an employer delays wages they can afford to pay. With repetition, other people's rights become postponable whenever they conflict with comfort or profit.

54 Sahih al-Bukhari, Book of Sales, 2048: the account of brotherhood and asking for the market. Aqit is dried curd; the yellow trace was perfume; a date-stone of gold is a measure of weight. Sa'd's offer to divorce one of his wives is qualified by 'when she becomes lawful,' meaning after her waiting period. It is not ownership of a woman or a waiver of marriage requirements. [Source](#)

Abu Hurayrah, may Allah be pleased with him, relates:

The Messenger of Allah, peace and blessings be upon him, passed a heap of food and put his hand into it. His fingers touched something wet. He said, “What is this, owner of the food?” The man said, “Rain fell on it, Messenger of Allah.” He said, “Why did you not put it on top of the food so that people could see it? Whoever cheats is not of me.”⁵⁵

The correction concerned something the buyer could be shown: the moisture concealed beneath the surface. This illustrates honesty in details. A seller knows something that affects the buyer's decision and makes it visible. Such openness in your work protects the rights of those who deal with you and keeps you away from earnings that depend on concealment and excuses.

Correction begins with clear commitments. Explain what you can provide, what the agreement excludes, and when you will fulfill your part. If difficulties arise, inform those affected early. These actions

55 Sahih Muslim, Book of Faith, 102: the heap of food. Subrah means a heap; ‘the sky affected it’ refers to rain. [Source](#)

preserve people's ability to make sound decisions and reduce disputes caused by misleading impressions and concealment.

A competitor profiting through a forbidden method may tempt you to think honesty prevents success. Trustworthiness may cost you a particular gain, but protects you from an injustice for which you will answer. You can develop skills, improve your offering, and seek other opportunities. Earning a livelihood is not confined to the opportunity obtainable only through cheating.

Spending for which you seek reward

The Prophet, peace and blessings be upon him, said to Sa'd ibn Abi Waqqas, may Allah be pleased with him:

You will never spend anything seeking Allah's countenance without being rewarded for it, even what you place in your wife's mouth.⁵⁶

56 Sahih al-Bukhari, Book of Faith, 56, from Sa'd ibn Abi Waqqas: reward for expenditure seeking Allah's countenance. The wording here includes 'even what you place in your wife's mouth.' [Source](#)

He also said, peace and blessings be upon him:

When a man spends on his family, seeking the reward for it, it counts as charity for him.⁵⁷

Seeking reward means desiring Allah's recompense for what you do. Providing for your family thus becomes connected to your worship, alongside the love you bear them.

This gives recurring expenses meaning. You may feel that you work only for each new month to bring the same demands. Remember that fulfilling your family's rights is renewed goodness. A deed need not be unusual to matter. Food, shelter, and ordinary necessities sustain their lives; providing them well is a door to reward whose acceptance you hope for.

Spending still needs thoughtful organization. Know your obligations, your means, and what should be postponed, and speak clearly with your family. Do not let generosity at a gathering cause you to neglect obligatory support, or let fear of the future deprive

57 Sahih al-Bukhari, Book of Faith, 55, from Abu Mas'ud: 'When a man spends on his family seeking reward, it is charity for him.' Seeking reward means seeking it from Allah while properly providing maintenance and preserving the family's rights. [Source](#)

them of a need you can meet. Balance grows from understanding rights and ability, rather than satisfying every desire or refusing every request.

When your earnings are lawful, your dealings clear, and your spending appropriately directed, money helps you live. Needs may remain, but you know why you work and how you spend. You hope for Allah's reward in a day others might see only as a job and a succession of bills.

Gratitude That Brings Blessings into Life

Seeing what has become familiar

Many blessings escape our attention until they disappear. We use our eyes and hands, speak to loved ones, and feel secure at home, yet devote most of our thoughts to what we lack. Gratitude begins by seeing the goodness already present, attributing it to Allah, and praising Him for it.

You need not deny need in order to be grateful. You may need better employment while thanking Allah for available food. Your body may be ill while retaining abilities from which you benefit. Acknowledging what you lack can coexist with acknowledging what Allah has given, so that need does not define your whole life.

‘A’ishah, may Allah be pleased with her, relates:

The Prophet of Allah, peace and blessings be upon him, would stand in prayer at night until his feet

cracked. ‘A’ishah said, “Why do you do this, Messenger of Allah, when Allah has forgiven your past and future sins?” He said, “Should I not love to be a grateful servant?” When his body became heavier, he prayed sitting; when he wished to bow, he stood, recited, and then bowed.⁵⁸

Gratitude took the form of worship, and the report ends by showing worship performed according to ability. Hardship for its own sake is not what gives a deed value. We worship Allah as He has prescribed, thank Him within our capacity, and use His gifts well. He says: “Work, family of Dawud, in gratitude. Few of My servants are truly grateful” (Saba’ 34:13).

How you use what you have been given

If Allah gives you knowledge, gratitude includes acting on it and teaching what you know well. If He gives you the ability to meet a need, use some of it for those who need you. If He gives you wealth, fulfill its obligations and enjoy its lawful uses. You need not invent a grand deed whenever you remember a

58 Sahih al-Bukhari, Book of Qur’anic Commentary, 4837. Tatafattar means to crack. The report ends with his praying while seated when his capacity changed. [Source](#)

blessing. Gratitude may lie in a present duty you have been postponing.

The Messenger of Allah, peace and blessings be upon him, said:

Every joint of a person owes charity each day the sun rises. Acting justly between two people is charity. Helping a man with his mount, lifting him onto it or lifting his belongings onto it, is charity. A good word is charity. Every step he takes toward prayer is charity. Removing something harmful from the road is charity.⁵⁹

These different opportunities show that giving extends to whatever wealth, strength, and good words a person can offer. Having little money does not close the doors of kindness. Each day may bring a need you can meet through a word, an act of fairness, or practical help.

You may need to preserve a blessing before giving from it. You waste time on what does not help, then say the day is too short for family and prayer. Or you have influence and use it to harm someone who

59 Sahih al-Bukhari, Book of Jihad and Military Expeditions, 2989. Sulama means a joint or a small bone in the body. [Source](#)

disagrees with you. Reviewing this conduct makes gratitude a question about how you use what you have been given, rather than a word added after using it however you please.

When keeping everything for yourself takes over

The account of the garden's owners in Surat al-Qalam presents the opposite conduct. Allah Most High says:

We tested them as We tested the owners of the garden, when they swore that they would harvest it in the morning, making no exception. Then a visitation from your Lord passed over it while they slept, and by morning it was like a field stripped bare. They called to one another at dawn, "Go early to your crop if you intend to harvest." They set out whispering, "Let no poor person enter it upon you today." They went early, determined to withhold and confident in their power. When they saw it, they said, "We must have lost our way. Rather, we have been deprived." The most reasonable of them said, "Did I not tell you: Why do you not glorify Allah?" They said, "Glory be to our Lord! We were indeed wrongdoers." Then they turned on one

another in blame. They said, “Woe to us! We were indeed transgressors. Perhaps our Lord will give us something better in its place. To our Lord we turn in hope.” Such is the punishment; the punishment of the Hereafter is greater, if only they knew. (al-Qalam 68:17–33)

The verses move from their determination to exclude the poor to their admission of wrongdoing and return to their Lord. Preserving a blessing is shown to require more than withholding other people's due. Allah is the Giver, and His command must be honored in what He has given.

The account shows the danger of becoming so intent on keeping wealth that one withholds what should be given. We learn what Allah has related without applying the same judgment to every loss anyone suffers: the reason for punishment in that event was known through revelation. Our task is to examine a blessing's obligations before miserliness leads us to neglect them.

Mu‘adh ibn Jabal, may Allah be pleased with him, relates:

The Messenger of Allah, peace and blessings be upon him, took his hand and said, “Mu‘adh, by Allah, I love you. By Allah, I love you.” Then he said, “I advise you, Mu‘adh: never omit saying at the end of every prayer, ‘O Allah, help me to remember You, thank You, and worship You well.’” Mu‘adh passed this advice to al-Sunabihi, and al-Sunabihi passed it to Abu ‘Abd al-Rahman.⁶⁰

60 Sunan Abi Dawud, Book of Prayer, 1522; graded sahih by al-Albani according to the grading displayed with the text. The quotation includes the instruction and its successive transmission by Mu‘adh, al-Sunabihi, and Abu ‘Abd al-Rahman al-Hubuli. [Source](#)

The advice began with love, then directed Mu‘adh to ask for help, and passed through him to others. You need help even to give thanks for what you have received. Ask your Lord, then put a present blessing to use: knowledge you can teach, ability through which you can benefit someone, or a right you can fulfill.

In this way you benefit from what you possess instead of remaining absent from it. You recognize Allah's favor and praise Him, protect the blessing from forbidden use, and let it benefit your life and others'. Hope for further favor remains open, without allowing anticipation of something new to prevent gratitude for what is already here.

Contentment When the Eye Stops Comparing

A need that changes with every glance

You may be content with your home until your phone shows you a larger house and a more beautiful holiday. Suddenly what you have feels small. Your home has not changed; you have compared your entire life with a selected moment from someone else's. If repeated, this makes your needs change with every image until you no longer know what actually suffices.

Here the meaning of contentment becomes clear. The Prophet, peace and blessings be upon him, said:

Wealth is not an abundance of possessions; true wealth is richness of the soul.⁶¹

⁶¹ Sahih al-Bukhari, 6446: richness of the soul. An authentic hadith included in Sahih al-Bukhari. 'Arad denotes worldly possessions. [Source](#)

He also said, peace and blessings be upon him:

Successful indeed is the one who embraces Islam, is provided with enough, and whom Allah makes content with what He has given.⁶²

Contentment concerns finding sufficiency in what you have been given, instead of exhausting your life counting what others possess. Benefit from what you own, fulfill your responsibilities, and seek what you need without making more an endless goal.

You may genuinely need a larger home or better income. Contentment does not prevent you from identifying and pursuing that need. It helps distinguish need from a desire born merely because someone else owns something. The difference appears in whether you can benefit from what you have while improving it, and in the methods you accept to gain more.

62 Sahih Muslim, 1054: success through Islam, sufficient provision, and contentment. An authentic hadith included in Sahih Muslim. Kafaf means what suffices for one's needs. [Source](#)

The effect of this teaching becomes clear in the account of Hakim ibn Hizam, may Allah be pleased with him. He said:

I asked the Messenger of Allah, peace and blessings be upon him, and he gave to me. Then I asked him and he gave to me. Then I asked him and he gave to me. Then he said, “Hakim, this wealth is fresh and sweet. Whoever receives it with an ungreedy soul will find it blessed; whoever receives it with a covetous soul will find no blessing in it, like one who eats but is never satisfied. The upper hand is better than the lower hand.” Hakim said: I said, “Messenger of Allah, by the One who sent you with the truth, I shall take nothing from anyone after you until I leave this world.” Abu Bakr, may Allah be pleased with him, would call Hakim to receive a grant, but he refused to accept it. Then ‘Umar, may Allah be pleased with him, called him to give him something, but he refused to accept anything. ‘Umar said, “Muslims, I call you to witness concerning Hakim: I offer him his rightful share of this revenue, but he refuses to take it.” Hakim took

nothing from anyone after the Messenger of Allah, peace and blessings be upon him, until he died.⁶³

The advice drew Hakim's attention to the soul's state when receiving wealth; we then see its effect in his lasting choice. 'Umar continued offering him his rightful share and did not cancel his entitlement in the name of contentment. Training ourselves to be less dependent on what others possess gives us no right to deprive another person of what is theirs or blame them for accepting something lawful. The aim is to keep greed from ruling the heart until a person resembles someone who eats but is never satisfied.

Putting wealth in perspective

Allah says: “Do not strain your eyes toward what We have given some of them to enjoy—the bloom of worldly life—by which We test them. Your Lord's provision is better and more lasting” (Ta Ha 20:131). Al-Sa'di explains that worldly enjoyment is a passing

63 Sahih al-Bukhari, Book of Zakah, 1472: the account, including Hakim's conduct during the caliphates of Abu Bakr and 'Umar. Ishraf nafs means eagerness and longing; la arza' means not taking someone's wealth; fay' refers to the public wealth mentioned. His refusal of his allocation was a personal choice, not a prohibition on accepting one's lawful entitlement. [Source](#)

test, while Allah's provision of knowledge, faith, and reward in the Hereafter is better and more enduring.⁶⁴ Your understanding of provision then widens, and money ceases to be the only measure of good fortune.

In the account of Qarun, the Qur'an places a display of splendor beside its owner's eventual fate:

He came out before his people in his splendor. Those who desired worldly life said, "If only we had the like of what Qarun has been given! He indeed possesses a great fortune." Those who had been given knowledge said, "Woe to you! Allah's reward is better for whoever believes and does good, but none is granted this except the patient." Then We caused the earth to swallow him and his home. He had no company to help him against Allah, nor could he defend himself. Those who had wished for his position the day before began saying, "Indeed, Allah expands provision for whom He wills of His servants and restricts it. Had Allah not favored us, He would have caused the earth to

64 Al-Sa'di, Taysir al-Karim al-Rahman, commentary on Ta Ha 20:131: the prohibition on longing for the splendor of worldly life, which is a passing test. [Source](#)

swallow us too. Indeed, the disbelievers do not prosper.” (al-Qasas 28:79–82)

Those who had envied him changed their judgment when they saw the outcome. A sight that awakens our longing may conceal much we do not know about its owner. Outward wealth alone is no measure of good fortune, and seeking provision should not make us forget the reward of faith and righteous action.

You need this reminder when viewing other people's success. Wealth may be a blessing for its owner or a trial; appearance does not reveal their whole life. Ask Allah for His favor, pray for blessing for your fellow believer, and return to what helps you. Wishing their blessing away will not increase your provision. Absorption in following them consumes time you could use to improve your own affairs.

A man questioned ‘Abd Allah ibn ‘Amr ibn al-‘As, may Allah be pleased with them both. The report states:

A man asked him, ‘Are we not among the poor emigrants?’ ‘Abd Allah said to him, ‘Do you have a wife with whom you find a home?’ He said, ‘Yes.’ He said, ‘Do you have a dwelling in which you live?’ He said, ‘Yes.’ He said, ‘Then you are among

the rich.’ He said, ‘I also have a servant.’ He said, ‘Then you are among kings.’⁶⁵

The answer turned the questioner’s attention back to blessings he already possessed. This does not prevent you from acknowledging your needs. It helps you describe your life more truthfully and more fully: to see both what you have lost and what remains, and to recognize where you need to strive and where you need to give thanks.

A choice you can sustain

Before a major purchase, ask what it will add to your life and what ongoing expenses it will require. You may choose a simpler home to remain able to meet your family’s needs, or postpone a holiday to avoid burdensome debt. These decisions concern your ability and priorities. Their value is not diminished because they look less impressive.

You may need to reduce what continually provokes comparison. If particular content leaves you resentful

65 Sahih Muslim, Book of Asceticism and Heart-Softening Reports, 2979a. The first incident in the report, from the man’s question to ‘Abd Allah ibn ‘Amr’s answer. The rest of the narration includes his offer to help people in need and present their needs to the ruler. His reminder of blessings must not be made a reason to set aside the duty to help. [Source](#)

of your life, review the time you give it. Not everything presented to you deserves a place in your definition of need and success. You can learn and stay informed without turning other people's lives into a schedule you must catch up with.

The Prophet, peace and blessings be upon him, said:

‘Look at those who have less than you, and do not look at those who have more than you. That is more likely to keep you from belittling Allah’s blessing.’⁶⁶

This concerns worldly possessions. Remember someone who lacks a blessing you enjoy, so that you recognize Allah’s favor and have compassion for those in need. Do not turn the comparison into a reason to feel superior, or to dismiss your pain or theirs. Let it lead to gratitude and kindness.

66 Sahih Muslim, 2963c: looking toward those with fewer worldly possessions. An authentic hadith included in Sahih Muslim. The quotation is a continuous passage. At the source’s end, ‘Abu Mu’awiyah said: “upon you” records a wording variant. [Source](#)

Your right to strive and others' rights upon you

Someone delaying your wages may tell you to be content. That word does not cancel your right. Contentment disciplines the soul against unlawful greed; it is no excuse for withholding a duty. Someone granted abundance should thank Allah by fulfilling obligations and doing what good they can. Al-Nawawi includes chapters on contentment alongside a chapter on the merit of a wealthy person who is grateful in *Riyad al-Salihin*.^{67 68}

67 Al-Nawawi, *Riyad al-Salihin*, chapter on contentment, restraint, moderation in living and spending, and the censure of asking without necessity. The page number in the link is an electronic division, not a printed-edition page. [Source](#)

68 Al-Nawawi, *Riyad al-Salihin*, chapter on the virtue of the grateful wealthy person. The reference draws on the chapter heading and collected hadiths; it does not attribute a direct commentary on the verse in *Al-Nahl* to the author. [Source](#)

You may seek lawful increase while remaining content: study, work, save, and rejoice in what Allah makes possible. The difference is that your goal does not consume everything else. You can enjoy your family, recognize what you have accomplished, and thank Allah for the sufficiency already present. If more comes, you benefit from it. If it is delayed, your existing blessings do not become worthless.

Forgiveness That Frees the Heart

From anger to choice

When someone wrongs you, the effects may outlast the encounter. You replay their words, imagine a reply, and await a chance for their fault to be exposed. Anger has an understandable cause, but can take over your day or lead you to wrong the person who wronged you. First prevent new harm, then consider what can repair the relationship and preserve rights.

Allah praises “those who restrain anger and pardon people; Allah loves those who do good” (Al ‘Imran 3:134). Al-Sa‘di distinguishes restraining anger—preventing it from being acted out—from forgiving the offender.⁶⁹ You may begin by holding your tongue and postponing a response until you settle, then

⁶⁹ Al-Sa‘di, Taysir al-Karim al-Rahman, commentary on Al ‘Imran 3:134: the distinction between restraining anger and pardoning, and their relationship to doing good and hoping for reward. [Source](#)

become able to choose pardon. Each stage requires sincerity and effort.

We see what it means to stop at Allah's command in an incident involving 'Umar, may Allah be pleased with him. Ibn 'Abbas, may Allah be pleased with them both, reported:

“Uyaynah ibn Hisn ibn Hudhayfah arrived and stayed with his nephew al-Hurr ibn Qays, who was among those whom 'Umar kept close to him. Those learned in the Qur'an were the members of 'Umar's gatherings and his advisers, whether they were older men or young men. 'Uyaynah said to his nephew, “My nephew, you have standing with this ruler. Ask his permission for me to see him.” He said, “I shall ask his permission for you.” Ibn 'Abbas said: Al-Hurr asked permission for 'Uyaynah, and 'Umar granted it. When he entered, he said, “Now then, son of al-Khattab! By Allah, you do not give us generously, nor do you judge justly among us.” 'Umar became angry and was about to act against him. Al-Hurr said to him, “Commander of the Faithful, Allah Most High said to His Prophet, peace and blessings be upon him, ‘Accept what

comes readily, enjoin what is right, and turn away from the ignorant.’ This man is one of the ignorant.” By Allah, ‘Umar did not go beyond it when he recited it to him. He would stop at the Book of Allah.’⁷⁰

Anger arose, and then a reminder restrained its consequences before they unfolded. Training the soul in a dispute begins here: accept a reminder of Allah’s right even when you have the power to retaliate, and let the verse govern your decision. Your agitation may not disappear immediately, but you can restrain an action that would cause further harm.

Forgiveness that does not revive reproach

We read of Yusuf’s meeting with his brothers, peace be upon him:

He said, ‘Do you know what you did to Yusuf and his brother when you were ignorant?’ They said, ‘Are you indeed Yusuf?’ He said, ‘I am Yusuf, and this is my brother. Allah has certainly favored us.

70 Sahih al-Bukhari, Book of Qur’anic Commentary, 4642: ‘Uyaynah, al-Hurr, and ‘Umar. The qurra’ here are people learned in the Qur’an and religious knowledge; jazl means a generous gift. ‘Umar stopped at the verse and refrained from what he had been about to do. [Source](#)

Whoever is mindful of Allah and remains patient—Allah does not let the reward of those who do good go to waste.’ They said, ‘By Allah, Allah has indeed favored you over us, and we were certainly at fault.’ He said, ‘There is no reproach against you today. May Allah forgive you. He is the Most Merciful of those who show mercy.’ (Yusuf 12:89–92)

Their acknowledgment of wrongdoing was met with pardon and a prayer for forgiveness. Yusuf did not use his power to hold them accountable as an opportunity to reopen the wound. This shows that pardon extends to the words an offender hears after admitting a wrong: a path to reform is opened, instead of leaving the person trapped under continual reproach.

You may say you have forgiven, then revive the old mistake in every new disagreement. The other person remains condemned by it despite attempts to change, while you continue reliving the hurt. If you choose pardon, strive to leave repeated reproach. Explain any precautions or arrangements needed to protect your rights clearly, without humiliation.

In ‘A’ishah’s account, may Allah be pleased with her, we read of Abu Bakr’s response to Mistah:

‘Abu Bakr al-Siddiq—who used to provide for Mistah because he was his relative—said, “By Allah, I will never spend anything on Mistah after what he said about ‘A’ishah.” Then Allah revealed, “Let not those among you who possess virtue and means swear not to give to their relatives,” the verse. Abu Bakr said, “Yes, by Allah! I do love that Allah should forgive me.” He resumed the support he had been giving Mistah and said, “By Allah, I will never withdraw it from him.”⁷¹

In explaining the verse on pardon, Ibn Kathir shows how hoping for forgiveness encourages a person to forgive.⁷² When you remember your own need for Allah’s pardon, you find a reason to reconsider your response to someone who has wronged you. You act in hope of your Lord’s pleasure, while knowing the cost of what you are giving up.

71 Sahih al-Bukhari, Book of Oaths and Vows, 6679. A continuous passage containing the complete account of Abu Bakr and Mistah within this abbreviated narration of the slander incident. The shortened verse occurs in the source itself; it is not a new omission. [Source](#)

72 Ibn Kathir, Tafsir al-Qur’an al-‘Azim, commentary on Al-Nur 24:22: Abu Bakr and Mistah, and pardon in hope of forgiveness. [Source](#)

The injury was far from slight: it concerned his daughter 'A'ishah. Yet he responded to the reminder of what he hoped for from his Lord. This can help us forgive. Remembering our own need for Allah's forgiveness prevents our entire attention from remaining confined to another's wrong against us.

Rights and the boundaries of trust

You may forgive a relative's words while still needing an agreement that prevents repeated humiliation. You may relinquish a personal claim while remaining responsible for others' rights that you cannot waive. Forgiveness does not make all rights identical, nor does speaking it restore complete trust. Trust relates to demonstrated honesty and reform.

If harm continues, seek its removal through lawful means and ask for help from those able to protect and mediate. Do not act unjustly in response, or use appeals to forgiveness to pressure an injured person into enduring renewed harm. Pardon is a door to virtue; understanding it requires attention to the rights and circumstances involved.

If you are the one who caused harm, do not begin by demanding tolerance from the person whose rights you violated. Begin with your own duties: acknowledgment, apology, returning what you took, and changing the conduct that hurt them. The Messenger of Allah, peace and blessings be upon him, said:

‘Whoever has wronged someone in their honor or in anything else should seek release from that wrong today, before there is neither dinar nor dirham. If he has righteous deeds, an amount proportionate to his wrongdoing will be taken from them. If he has no good deeds, some of the wronged person’s evil deeds will be taken and placed upon him.’⁷³

73 Sahih al-Bukhari, Book of Wrongdoing, 2449, without al-Bukhari’s comment on al-Maqburi’s name. The details of restoring rights vary with the type of right, and explanations should avoid causing further harm.

[Source](#)

This instruction moves you to repair what you can now. The pardon through which you hope to find peace does not permit you to leave someone else suffering the effects of your injustice, or to offer them the virtue of forgiveness before giving them their due. The Prophet, peace and blessings be upon him, explains the outcome of wrongdoing in this question and answer:

‘Do you know who the bankrupt person is?’ They said, ‘Among us, the bankrupt person is someone who has neither money nor possessions.’ He said, ‘The bankrupt person of my community is someone who comes on the Day of Resurrection with prayer, fasting, and zakah, but comes having insulted this person, falsely accused that person, consumed this person’s wealth, shed that person’s blood, and struck this person. This one will be given some of his good deeds, and that one some of his good deeds. If his good deeds run out before what he owes has been settled, some of their sins

will be taken and cast upon him. Then he will be cast into the Fire.’⁷⁴

Prayer, fasting, and zakah appear alongside people’s rights in the same hadith. Guarding worship and guarding the rights of Allah’s creatures belong to the same path of obedience. We therefore examine the effect of our words, wealth, and power on others, just as we examine the acts of worship we perform.

The soul becomes freer from ongoing conflict as its stance becomes sounder. It restrains aggression, seeks rights without injustice, and forgives when it chooses pardon and hopes for its reward. A wound may take time to heal. Work toward preventing it from determining every word and action from this day onward.

74 Sahih Muslim, Book of Virtue, Family Ties, and Manners, 2581: the hadith of the bankrupt person. [Source](#)

Reassurance That Lives with Us at Home

Creating the conditions for peace

We return home hoping to find acceptance and gentleness. Others may return with the same hope. This does not depend on eliminating every disagreement, but on how disagreement is handled. Can each person explain a need? Are they protected from humiliation? Can someone who makes a mistake find a way to apologize and repair it?

Allah says: “Among His signs is that He created spouses for you from among yourselves, so that you may find rest with them, and placed affection and mercy between you. In that are signs for people who reflect” (al-Rum 30:21). Al-Sa’di explains the grounds for rest, affection, and mercy in the creation of spouses.⁷⁵ A home's share of this blessing appears in everyday companionship: listening, keeping

⁷⁵ Al-Sa’di, Taysir al-Karim al-Rahman, commentary on Al-Rum 30:21: repose, affection, and mercy between spouses. [Source](#)

commitments, helping when someone is tired, and preserving each person's dignity.

‘A’ishah, may Allah be pleased with her, was asked what the Prophet, peace and blessings be upon him, did at home. The report says:

‘I asked ‘A’ishah what the Prophet, peace and blessings be upon him, used to do in his home. She said, “He would be occupied in the work of his family”—meaning, serving his family—“and when the time for prayer came, he would go out to pray.”’⁷⁶

Serving one’s family and observing the time of prayer come together in one report. This is how worship shapes the ordering of life: you give prayer its due and give those who live with you a share of your time and work. A household finds greater peace when its members have someone who shares its recurring tasks, rather than having to wait for kindness on rare occasions.

76 Sahih al-Bukhari, Book of the Call to Prayer, 676. The questioner is al-Aswad ibn Yazid, a leading Successor. *Mihnat ahlihi* means serving his family; its explanation within the narration is retained. [Source](#)

Expecting each spouse to know the other's needs without explanation can damage a marriage. One becomes exhausted but stays silent, then interprets the other's failure to notice as lack of love. Clear speech offers a better chance of understanding. Explain your need at a suitable time, ask about your companion's need, and agree on what you can both fulfill. Affection supports communication; it does not give either person knowledge of what the other conceals.

Disagreement that does not erase companionship

The Messenger of Allah, peace and blessings be upon him, said:

‘A believing man should not hate a believing woman. If he dislikes one trait in her, he will be pleased with another’—or he said, ‘a different one.’⁷⁷

77 Sahih Muslim, Book of Suckling, 1469. The Arabic text was taken from Sahih Muslim's original wording displayed in the source-text section of Al-Durar al-Saniyyah's hadith encyclopedia. The narrator's alternative, 'or he said: a different one,' is retained. Yafrak means to hate. [Source](#)

The hadith reminds a husband to be fair in how he sees his wife, and fairness is required in their treatment of each other. Do not reduce years of companionship to a single trait you dislike or a day of intense disagreement. The good you know in her helps you keep what you dislike in proportion, while still addressing mistakes in ways that can put them right.

Fairness does not prevent correction. You can explain that particular words hurt you without declaring the other person's whole life an injury. Identifying the action you want changed makes repair clearer. Absolute accusations, such as saying they never do anything well, add a new wound and take the conversation away from its original cause.

An apology needs change to follow it. If you promise to soften your manner, notice when anger intensifies, stop the discussion before causing harm, and return when you can listen. If a path to repair is unclear, seek someone who offers sound advice and protects privacy. Appeals to patience should not be used to keep either spouse in continuing harm.

Honoring parents in ordinary days

Allah says: “Be grateful to Me and to your parents; to Me is the final return” (Lugman 31:14). Thankfulness to parents requires knowing their present circumstances. A regular call, an errand, or listening that seems minor to you may bring them happiness. You may spend lavishly on a rare gift while overlooking a simple recurring request.

Usayr ibn Jabir relates the account of Uways al-Qarani and ‘Umar, may Allah be pleased with him:

‘Whenever reinforcements from Yemen came to ‘Umar ibn al-Khattab, he would ask them, “Is Uways ibn ‘Amir among you?” Eventually he met Uways and said, “Are you Uways ibn ‘Amir?” He said, “Yes.” He said, “From Murad, and then from Qaran?” He said, “Yes.” He said, “Did you have a skin disease from which you recovered, except for a patch the size of a dirham?” He said, “Yes.” He said, “Do you have a mother?” He said, “Yes.” He said, “I heard the Messenger of Allah, peace and blessings be upon him, say, ‘Uways ibn ‘Amir will come to you with reinforcements from Yemen, from Murad and then from Qaran. He had a skin

disease from which he recovered, except for a patch the size of a dirham. He has a mother to whom he is dutiful. If he were to swear an oath by Allah, Allah would fulfill it for him. If you can have him ask forgiveness for you, do so.' So ask forgiveness for me." He asked forgiveness for him. 'Umar then said to him, "Where are you going?" He said, "Kufah." He said, "Shall I write to its governor on your behalf?" He said, "I would rather be among the ordinary people." The following year, a man from among their leading people performed Hajj and met 'Umar, who asked him about Uways. He said, "I left him with a shabby home and few possessions." He said, "I heard the Messenger of Allah, peace and blessings be upon him, say, 'Uways ibn 'Amir will come to you with reinforcements from Yemen, from Murad and then from Qaran. He had a skin disease from which he recovered, except for a patch the size of a dirham. He has a mother to whom he is dutiful. If he were to swear an oath by Allah, Allah would fulfill it for him. If you can have him ask forgiveness for you, do so.'" He came to Uways and said, "Ask forgiveness for me." He said, "You have returned

more recently from a righteous journey, so ask forgiveness for me.” He said, “Ask forgiveness for me.” He said, “You have returned more recently from a righteous journey, so ask forgiveness for me.” He said, “Did you meet ‘Umar?” He said, “Yes.” So he asked forgiveness for him. The people became aware of him, and he went away. Usayr said, “I clothed him in a cloak, and whenever anyone saw him, they would say, ‘Where did Uways get this cloak?’”⁷⁸

His devotion to his mother was part of the description by which he was known, and his few possessions did not prevent him from attaining this distinction. Someone who cares for their parents may perform work that people neither see nor record in a biography. Its hiddenness does not diminish its value with Allah. This understanding helps a person bear recurring needs and seek reward in the details of care.

78 Sahih Muslim, Book of the Virtues of the Companions, 2542c. Uways was one of the Successors. Amdad ahl al-Yaman: groups arriving as reinforcements; ghabra’ al-nas: ordinary people; rathth al-bayt: having few household possessions. This narration establishes the account given here, without the other popular stories about him. [Source](#)

Children and parents may differ over some choices. Honoring parents remains in respectful speech, kindness, and fulfilling rights, while asking scholars about unclear limits of obedience. Do not let disagreement justify harshness, or let honoring parents become a vague phrase that prevents understanding what a specific situation requires.

Children are a trust

You want your child to succeed and be guided. Fear for them may turn into exhausting scrutiny of every action. You need to teach and care for them while distinguishing their real needs from the image you want them to fulfill. When they err, help them understand the mistake and how to correct it, while keeping open their ability to bring difficulties to you.

Trust develops through repeated encounters: you listen before judging, keep promises, and apologize when unjust. When your child sees you return to what is right, they learn that acknowledgment does not destroy dignity. If honesty brings only humiliation, they may learn to hide the very matters in which they need your guidance.

‘Umar ibn Abi Salamah, may Allah be pleased with him, said:

‘I was a boy in the care of the Messenger of Allah, peace and blessings be upon him, and my hand used to wander around the dish. The Messenger of Allah, peace and blessings be upon him, said to me, “Boy, mention Allah’s name, eat with your right hand, and eat from what is nearest to you.” That remained my way of eating afterward.’⁷⁹

The boy learned what to do: mention Allah’s name, eat with his right hand, and eat from what was nearest. The instruction stayed with him because it made the required action clear in the moment itself. When you teach your child, they need this clarity and the gentleness that allows them to keep asking and learning. Every small mistake should not become a judgment on their whole character.

In such a home, people feel safe speaking about mistakes in order to repair them. The fruit of worship appears in mercy toward your family, fairness in dealing with them, and fulfillment of their rights.

79 Sahih al-Bukhari, Book of Foods, 5376: ‘Umar ibn Abi Salamah’s account. Fi hijrihi means in his care; tatishu fi al-sahfah means moving around the dish; ti‘mati means his manner of eating. [Source](#)

Kindness That Makes Life Better for Others

When mercy becomes action

You may be moved by someone's need, then continue without asking what you can do. A simple action may relieve part of it: food, guidance toward a helpful service, or time assisting with something they cannot manage. Kindness begins when noticing a need becomes appropriately offering what you can.

It also affects the giver, resisting miserliness and teaching that money and time can benefit others. Yet people's needs are not instruments for experiencing a pleasant feeling. The aim is to help the person for Allah's sake while preserving dignity. Ask what they need. Do not impose what you enjoy giving, then blame them if it does not help.

Giving begins with binding obligations. Zakat and obligatory maintenance are not replaced by a voluntary donation chosen because others will see it.

Learn what you owe, then give voluntarily as you can. This order protects those who depend on you and connects generosity with trustworthiness.

Giving what you love

Anas ibn Malik, may Allah be pleased with him, said:

‘Abu Talhah owned more date palms than any other Ansari in Madinah, and the property he loved most was Bayruha’, which faced the mosque. The Messenger of Allah, peace and blessings be upon him, used to enter it and drink its pleasant water. Anas said: When this verse was revealed, “You will never attain righteousness until you spend from what you love,” Abu Talhah stood before the Messenger of Allah, peace and blessings be upon him, and said, “Messenger of Allah, Allah, Blessed and Most High, says, ‘You will never attain righteousness until you spend from what you love.’ The property I love most is Bayruha’. I give it as charity for Allah, hoping for its righteousness and its stored reward with Allah. So place it, Messenger of Allah, wherever Allah directs you.” The Messenger of Allah, peace and blessings be upon

him, said, “Excellent! That is profitable wealth! That is profitable wealth! I have heard what you said, and I think you should give it to your close relatives.” Abu Talhah said, “I shall do so, Messenger of Allah.” Abu Talhah then divided it among his relatives and his cousins.’⁸⁰

Abu Talhah went beyond being moved by the verse. He named the property dearest to him and asked that it be put where Allah would be pleased. The direction to give to close relatives ensured that his generosity reached a place where it would help. When you wish to do good, bring together a generous intention and an understanding of the recipient’s needs.

Those nearest you in need may be the least likely to ask. You may know something about a relative or neighbor that others do not, allowing you to help without forcing them to explain their circumstances publicly. Preserve privacy, and do not turn a gift into

80 Sahih al-Bukhari, Book of Zakah, 1461: Bayruha’, through its distribution among relatives. Corroborating chains and the variant rabih/rayih are omitted from the main text; the chosen narration reads rabih, ‘profitable.’ Bayruha’ was Abu Talhah’s garden; bakh is an expression of approval.
[Source](#)

a debt of gratitude you demand whenever they disagree.

Ibn ‘Umar, may Allah be pleased with them both, reported:

“‘Umar ibn al-Khattab acquired land at Khaybar and came to the Prophet, peace and blessings be upon him, to ask what to do with it. He said, “Messenger of Allah, I have acquired land at Khaybar. I have never acquired property more precious to me. What do you command concerning it?” He said, “If you wish, retain its principal and give it in charity.” ‘Umar gave it in charity on the condition that its principal would neither be sold, given away, nor inherited. He devoted its proceeds to the poor, relatives, freeing slaves, the cause of Allah, travelers, and guests. There was no blame on its administrator for eating from it reasonably and feeding others, without accumulating wealth from it.’⁸¹

81 Sahih al-Bukhari, Book of Conditions, 2737: ‘Umar’s endowment of his land, without the following comment from Ibn Sirin about a wording variant. Ghayra mutamawwil means not treating the endowment’s wealth as one’s personal property. [Source](#)

The property remained, and its benefit continued. ‘Umar learned how to make his wealth a source of lasting good. The forms this can take differ according to people’s ability. You may have knowledge to teach or a service you can sustain. You benefit from continuing in good, and others benefit from your faithfulness to what you have undertaken.

Mercy toward creatures beyond humankind

The Messenger of Allah, peace and blessings be upon him, said:

‘While a man was walking, he became intensely thirsty. He went down into a well, drank from it, and came out. There he found a dog panting and eating damp earth from thirst. He said, “This dog has reached the same state that I reached.” He filled his leather sock, held it in his mouth, climbed up, and gave the dog water. Allah appreciated his deed and forgave him.’ They said, ‘Messenger of

Allah, do we receive a reward for animals?’ He said, ‘There is a reward for every living creature.’⁸²

The man knew the pain of thirst, and what he knew moved him to make an effort for a creature that could not ask him for water in words. This was mercy put into action. Its reward did not depend on thanks from the recipient or on other people knowing what he had done.

The lesson lies in the mercy he was able to show. Your act today may be water placed appropriately, removal of a danger, or refraining from cruelty to an animal. Do not belittle it because it attracts no attention. The account shows the worth of kindness to a creature unable to repay the favor.

Help you can continue

You need not carry everyone's needs to be kind. Know what you can do, do it well, and be honest about your limits. Help promised and delivered on time benefits

82 Sahih al-Bukhari, Book of Watering, 2363: the story, the Companions' question, and the Prophet's answer, without the corroborating chain. Thara: damp earth; bi-fihi: in his mouth; raqiya: climbed up. 'Every moist liver' refers to kindness to every living animal to which such kindness is permitted. [Source](#)

more than a sweeping promise you cannot fulfill. If you lack money, you may know someone able to help, or be able to perform a task the person needs.

Avoid making gratitude from people a condition for continuing goodness. Learn from experience to improve your giving, protect yourself from exploitation, and seek Allah's reward for what you offer. Your action may meet just one need, or its effects may extend further. It is enough to provide real help within your means.

In a cooperative community, people in need are less alone and the vulnerable find support. This is a visible fruit of righteous action. A good life becomes something you help make possible for others as well as seek for yourself, while hoping Allah accepts your kindness.

Steadfastness When Fear Intensifies

Fear in need of guidance

When danger approaches, possibilities may crowd together until you struggle to distinguish them. You need accurate information, useful advice, and action that protects what you can protect. You also need Allah's help so that fear neither drives a reckless decision nor prevents a useful step.

Allah says: “He is the One who sent tranquility into the believers' hearts so that they might increase in faith alongside their faith” (al-Fath 48:4). Al-Sa‘di explains tranquility as reassurance and steadiness Allah grants when the heart is disturbed.⁸³ A believer asks for it in weakness while taking known means of safety and obedience.

⁸³ Al-Sa‘di, Taysir al-Karim al-Rahman, commentary on 48:4; King Saud University’s Qur’an project. Reference is by surah and verse, not a page in an unspecified edition. [Source](#)

The Qur'an recounts Musa's departure and his actions at the water of Madyan, peace be upon him:

So he left the city afraid and watchful. He said, 'My Lord, save me from the wrongdoing people.' When he headed toward Madyan, he said, 'Perhaps my Lord will guide me to the right way.' When he reached the water of Madyan, he found a crowd of people watering their flocks. Apart from them he found two women holding theirs back. He said, 'What is your situation?' They said, 'We do not water until the shepherds take their flocks away, and our father is a very old man.' So he watered for them, then withdrew to the shade and said, 'My Lord, I am in need of whatever good You send down to me.' (Al-Qasas 28:21–24)

These verses bring together seeking safety, supplication, effort, and kindness to others. Musa did not wait for all his troubles to disappear before watering for the two women. Nor did helping them prevent him from asking his Lord for good for himself. A frightened person still has something they can do, and a need they can carry to Allah.

Steadiness granted by Allah

Allah Most High says in the account of Musa's mother:

We inspired Musa's mother: 'Nurse him. Then, when you fear for him, cast him into the river, and do not fear or grieve. We will return him to you and make him one of the messengers.' Pharaoh's household picked him up, so that he would become an enemy and a cause of sorrow to them. Indeed, Pharaoh, Haman, and their troops were wrongdoers. Pharaoh's wife said, 'A comfort to my eyes and yours! Do not kill him. Perhaps he will benefit us, or we may adopt him as a son.' They did not perceive what was to come. The heart of Musa's mother became empty. She almost disclosed him, had We not strengthened her heart so that she would remain among the believers. She said to his sister, 'Follow him.' She watched him from a distance, while they were unaware. We had already prevented him from accepting wet nurses. She said, 'Shall I direct you to a household that will care for him for you and be sincere toward him?' So We returned him to his mother, that her eyes might be comforted and she might not grieve, and

that she might know that Allah's promise is true.
But most of them do not know. (Al-Qasas 28:7–13)

The Qur'an describes her fear and the emptiness of her heart, and mentions how Allah strengthened her and returned her son. The heart needs its Lord's help even after hearing something reassuring. Preserving faith during turmoil is part of His grace. We carry our need to Him and seek His help with the actions within our power.⁸⁴

Abu Bakr al-Siddiq, may Allah be pleased with him, said:

‘I looked at the feet of the polytheists above our heads while we were in the cave. I said, “Messenger of Allah, if one of them looked down at his feet, he would see us beneath them.” He said, “Abu Bakr, what do you think of two whose third is Allah?”’⁸⁵

⁸⁴ The commands and promise in this account are specific to Musa's mother in the event related by the Qur'an. They do not permit endangering a child without revelation. The account teaches the truth of Allah's promise and the heart's need for His strengthening. [Source](#)

⁸⁵ Sahih Muslim, Book of the Virtues of the Companions, 2381: the cave. Allah's being with them here means His support and aid, as in ‘Do not grieve; Allah is with us’ (Al-Tawbah 9:40). [Source](#)

The answer turned Abu Bakr's heart toward Allah's presence and support in a moment of intense fear. Allah says of this event: 'Do not grieve; Allah is with us' (Al-Tawbah 9:40). Trust in Allah allows the heart to attend to something greater than the danger it sees, and to ask Him for steadfastness while taking the means of safety.

Believe these accounts and hope for your Lord's help and protection, while distinguishing a specific promise in an event from what you know about your own future. Do not promise yourself rescue in a particular form without revealed assurance, or confine Allah's power to the means you can see. Fulfill your duty and ask for goodness and steadfastness in what you do not know.

Who supports you in fear?

Allah says of the companions of the cave: "They were young men who believed in their Lord, and We increased them in guidance" (al-Kahf 18:13), and: "We strengthened their hearts" (al-Kahf 18:14). Their account describes companions united in faith who asked Allah for mercy and sound direction. A person

may need someone to remind them of truth when weak and help them act on it.

In fear, choose someone who checks information carefully and knows the limits of their knowledge. Conflicting reports can increase turmoil. A companion who treats every alarming possibility as certain does not help sound judgment. Someone who distinguishes what is known from what is not and helps identify a possible next step makes the situation easier to bear.

Begin with what you can do: verify news before passing it on, contact those who depend on you, and seek help when needed. You can fulfill your trust while afraid, seeking Allah's help and hoping He will strengthen your heart.

Continuing in Goodness through Changing States

Enthusiasm does not stay the same

You may leave a beneficial gathering full of resolve, then return to work and family and find its message less vivid. You may interpret this change as insincerity, although you are comparing two different states of attention and occupation. You need both a review of your actions and an understanding of this variation, so that you neither demand the impossible nor excuse every neglect.

Hanzalah al-USaydi, may Allah be pleased with him, said:

‘Abu Bakr met me and said, “How are you, Hanzalah?” I said, “Hanzalah has become a hypocrite.” He said, “Glory be to Allah! What are you saying?” I said, “When we are with the Messenger of Allah, peace and blessings be upon him, he reminds us of the Fire and Paradise until it

is as though we see them with our own eyes. Then, when we leave the Messenger of Allah, peace and blessings be upon him, we become occupied with our wives, children, and livelihoods, and we forget much.” Abu Bakr said, “By Allah, we experience the same.” Abu Bakr and I went until we entered upon the Messenger of Allah, peace and blessings be upon him. I said, “Hanzalah has become a hypocrite, Messenger of Allah.” The Messenger of Allah, peace and blessings be upon him, said, “How is that?” I said, “Messenger of Allah, when we are with you, you remind us of the Fire and Paradise until it is as though we see them with our own eyes. Then, when we leave you, we become occupied with our wives, children, and livelihoods, and we forget much.” The Messenger of Allah, peace and blessings be upon him, said, “By Him in whose hand is my soul, if you remained as you are with me and in remembrance, the angels would shake hands with you on your beds and in your

streets. But, Hanzalah, a time for this and a time for that”—three times.’⁸⁶

The meaning concerns varying attention while attending to family and livelihood, not dividing life between deliberate obedience and deliberate sin. A duty remains a duty whether feeling is strong or weak. If humble attentiveness diminishes, maintain prayer and seek what improves it. Do not turn diminished feeling into permission to neglect it.

A foundation to preserve

Sufyan ibn ‘Abd Allah al-Thaqafi, may Allah be pleased with him, said:

‘I said, “Messenger of Allah, tell me something about Islam concerning which I will not need to ask anyone after you”—and in Abu Usamah’s narration, “other than you.” He said, “Say, ‘I believe in Allah,’ then remain steadfast.”’⁸⁷

86 Sahih Muslim, Book of Repentance, 2750a: Hanzalah’s account. ‘Afasna means becoming occupied with family affairs; al-day‘at means livelihoods and possessions. ‘Three times’ at the quotation’s end is part of the narration. [Source](#)

87 Sahih Muslim, Book of Faith, 38. The variation ‘after you/other than you’ is retained as transmitted. [Source](#)

Faith has an enduring effect on the path you take. The following divine hadith explains the order of drawing near to Allah. The Messenger of Allah, peace and blessings be upon him, said:

‘Allah said: “Whoever shows hostility to a friend of Mine, I have declared war against him. My servant does not draw near to Me with anything more beloved to Me than what I have made obligatory upon him. My servant continues to draw near to Me through voluntary deeds until I love him. When I love him, I am his hearing with which he hears, his sight with which he sees, his hand with which he grasps, and his foot with which he walks. If he asks Me, I will surely give to him, and if he seeks refuge with Me, I will surely grant him refuge. I do not hesitate concerning anything I am going to do as I hesitate concerning the soul of the believer: he dislikes death, and I dislike causing him distress.”⁸⁸

88 Sahih al-Bukhari, Book of Heart-Softening Reports, 6502. The complete divine hadith, without its chain. Friendship with Allah here is through faith and mindfulness of Him. Hearing and sight are understood in the context of Allah’s love, guidance, and support for His servant; the wording does not imply the Creator dwelling within a creature. [Source](#)

Begin with what Allah has made obligatory, then add voluntary deeds you can sustain. This order keeps your actions directed when your aspirations compete. Do not pursue additions while neglecting the foundation, or let the many things you plan replace what you actually do.

You may undertake many voluntary devotions for a few days, become exhausted, and abandon most of them, although a smaller practice was sustainable. You may be eager for voluntary worship while withholding a family's obligatory right. Good intention needs sound ordering so that additional deeds support steadfastness.

Abu Juhayfah, may Allah be pleased with him, reported:

‘The Prophet, peace and blessings be upon him, established brotherhood between Salman and Abu al-Darda’. Salman visited Abu al-Darda’ and saw Umm al-Darda’ in unadorned clothing. He said to her, “What is the matter?” She said, “Your brother Abu al-Darda’ has no need of this world.” Abu al-Darda’ came and prepared food for him. He said, “Eat.” He replied, “I am fasting.” Salman said, “I

will not eat until you eat.” So he ate. When night came, Abu al-Darda’ went to stand in prayer. Salman said, “Sleep.” So he slept. Then he went to stand again. He said, “Sleep.” When the latter part of the night came, Salman said, “Get up now.” They both prayed. Salman said to him, “Your Lord has a right over you, your self has a right over you, and your family has a right over you. So give everyone who has a right their due.” He went to the Prophet, peace and blessings be upon him, and mentioned this to him. The Prophet, peace and blessings be upon him, said, “Salman spoke the truth.”⁸⁹

Salman’s recognition of the rights of the Lord, the self, and the family was affirmed. This allows a person to continue in good without undermining one right while adding to another. When choosing a lasting practice, consider the duties with which it competes, and make your plan one you can fulfill in the day you actually live.

89 Sahih al-Bukhari, Book of Fasting, 1968: Salman and Abu al-Darda’. Mutabadhdhilah means having set adornment aside. The fast in this incident was voluntary; the report does not justify abandoning an obligation for a guest. [Source](#)

The Messenger of Allah, peace and blessings be upon him, said:

‘Aim for what is right and come as close as you can. Know that none of you will enter Paradise by his deeds, and that the deeds most beloved to Allah are those maintained most consistently, even if they are few.’⁹⁰

Choose a voluntary act suited to your present capacity, and give it a time you can maintain. This is an arrangement for your day; it does not confer a special religious merit on the time you choose. When your capacity grows, add to it. When it contracts, preserve the foundation and seek Allah’s help.

When a practice is interrupted

Travel or exhaustion may interrupt regular reading. When the obstacle passes, return at a level you can manage now. Do not require yourself to make up everything before restarting, or let feeling behind become a reason to fall further behind. Beginning

90 Sahih al-Bukhari, Book of Heart-Softening Reports, 6464. The quotation follows the report’s wording. [Source](#)

again is possible, even if it is not the beginning you imagined.

If interruptions recur, examine why. The time may be unsuitable, the amount beyond your ability, or your company may consume needed attention. Changing these causes supports steadiness more than blame followed by no adjustment. If an obligation was interrupted, learn what is required to make it right and repent of neglect.

Sometimes you need companions who remind without burdensome monitoring, and enough rest to fulfill responsibilities. Life contains work, family, worship, and sleep, each with its place. Clearer rights allow a fairer distribution of effort and fewer promises made in enthusiasm that you cannot keep.

Consistency bears fruit when some goodness remains to which you can return through changing circumstances. Do not postpone steadfastness until conditions are perfect. Learn to worship Allah on energetic days and heavy ones, seek forgiveness when you fall short, and continue what He enables you to do.

Reverence That Protects the Heart and Hope That Carries It

Why a reassured heart can still fear

Reassurance may seem incompatible with fear. Yet you can trust Allah's justice and mercy while fearing that you might wrong someone or neglect His command. This fear helps you return to what is right. It concerns your shortcomings and their consequences; it does not negate trust in your Lord.

Allah describes believers whose “hearts tremble when Allah is mentioned” (al-Anfal 8:2). This fear leads them to honor His command and avoid disobedience.⁹¹ Of the Qur'an's effect He says: “The skins of those who fear their Lord shiver at it; then their skins and hearts soften to the remembrance of

91 Al-Sa'di, Taysir al-Karim al-Rahman, commentary on 8:2; King Saud University's Qur'an project. Reference is by surah and verse, not a page in an unspecified edition. [Source](#)

Allah” (al-Zumar 39:23). Al-Sa’di explains how warnings inspire reverence and promises inspire hope and tenderness of heart.⁹²

You need both meanings in examining yourself. When you take sin lightly, fear reminds you of responsibility. When you imagine forgiveness impossible, hope brings you back to repentance. Together they alert you to error without making you despair of correcting it.

Fear that needs knowledge

Anas ibn Malik, may Allah be pleased with him, reported:

“The Prophet, peace and blessings be upon him, noticed that Thabit ibn Qays was absent. A man said, “Messenger of Allah, I will find out about him for you.” He went to him and found him sitting at home with his head lowered. He said, “What is the matter?” He said, “Evil.” He used to raise his voice above the voice of the Prophet, peace and blessings

92 Al-Sa’di, Taysir al-Karim al-Rahman, commentary on 39:23; King Saud University’s Qur’an project. Reference is by surah and verse, not a page in an unspecified edition. [Source](#)

be upon him, so his deeds had become worthless and he was among the people of the Fire. The man came back and reported that he had said such and such. Musa ibn Anas said: He returned the next time with tremendous good news. He said, “Go to him and tell him: You are not among the people of the Fire; you are among the people of Paradise.”⁹³

The judgment Thabit feared for himself differed from the good news the Prophet, peace and blessings be upon him, gave him. He needed an explanation that corrected his understanding and put his fear in its proper place. The intensity of a person’s feelings is therefore not enough to determine their fate in the Hereafter. They learn, ask, and return to what the evidence establishes.

This teaches anyone who assumes every warning certainly applies to them, or treats every failing as invalidating all their deeds. Texts require understanding, conditions, and context. Intense fear cannot replace knowledge. Ask qualified scholars

93 Sahih al-Bukhari, Book of Virtues, 3613: Thabit ibn Qays. This narration says ‘a man’ without naming him. Its wording has not been combined with another narration. [Source](#)

about what puzzles you, and do not leave yourself to a chain of unverified judgments.

Likewise, do not treat a feeling of openness and comfort as proof that your deeds are accepted. Rejoice in goodness and thank Allah, while retaining hope, reverence, and awareness of your need for mercy. This calls for sincere action and repentance for known sin, not exhausting scrutiny of every passing thought.

How reverence affects rights

Reverence may be tested when you can retaliate and the other person cannot stop you. Remembering that you will meet Allah, you refrain from injustice. Or you may hold a trust whose details only you know, and fulfill it because Allah's knowledge is enough to make you feel responsible.

This is beneficial fear, recognizable through its effect on action. If concern about your spiritual standing fills your mind while people's rights remain neglected, begin with the clear duty. Return money, apologize for harm, and perform the obligation. A

duty you know takes priority over circling questions whose answers you cannot determine with certainty.

After repair, hope for forgiveness and acceptance. You cannot give yourself a guarantee, but can think well of Allah and continue worshipping Him. Reverence that reforms you does not require living in self-hatred. It teaches that your Lord is great, His command deserves obedience, and returning to Him is your path whenever you fall short.

You thus find rest in what you know of your Lord while remaining attentive to what is required: returning after error, hoping when afraid, and giving thanks when helped.

Returning to Your Lord, Well Pleased

Beyond the life we know

Not every wish is fulfilled in this world. A righteous person's life may end before many fruits of their efforts appear. If goodness is confined to what they receive here, the meaning of their work and patience becomes unclear. Belief in the Hereafter places life within its full horizon. Our present life matters, and Allah's reward is more enduring.

Allah says: “Return to your Lord, well pleased and pleasing to Him. Enter among My servants, and enter My Paradise” (al-Fajr 89:28–30). Al-Sa’di explains the soul's pleasure in Allah's gifts, His pleasure with it, and this address as glad tidings at death and on the Day of Resurrection.^{94, 95} We hope for this destination

94 Al-Sa’di, Taysir al-Karim al-Rahman, commentary on Al-Fajr 89:28: returning to Allah, pleased and pleasing to Him. [Source](#)

95 Al-Sa’di, Taysir al-Karim al-Rahman, commentary on Al-Fajr 89:30: the address to the soul at death and on the Day of Resurrection. [Source](#)

and ask Allah to grant its means. Present comfort alone does not authorize us to claim it for ourselves.

Work whose full fruit you did not see

Khabbab, may Allah be pleased with him, said:

‘We emigrated with the Prophet, peace and blessings be upon him, seeking Allah’s countenance, and our reward became due from Allah. Some of us died without enjoying any of that reward; among them was Mus‘ab ibn ‘Umayr. Others have had their fruit ripen and are gathering it. He was killed on the day of Uhud, and we found nothing in which to shroud him except a cloak. When we covered his head with it, his feet were exposed; when we covered his feet, his head was exposed. The Prophet, peace and blessings be upon him, instructed us to cover his head and put idhkhir grass over his feet.’⁹⁶

The value of such a life cannot be measured by possessions left behind. He migrated, worked, and

96 Sahih al-Bukhari, Book of Funerals, 1276: Mus‘ab’s account. Ayna‘at: ripened; yahdibuha: gathers it; idhkhir: a known plant. ‘His reward,’ describing worldly benefits some experienced, does not negate the remaining reward of the Hereafter for those sincere in their deeds. [Source](#)

gave, and believers hope for Allah's reward for that. This opens a fairer view of your own efforts and those of loved ones. Work unnoticed by the public may profoundly benefit those it reaches, while what lies with Allah remains beyond our full knowledge.

This does not call you to neglect livelihood or your family's needs. Fulfill them seeking reward and work to improve life, but do not treat missed comforts as proof that all goodness has escaped you. Someone who preserves a trust in hardship, raises a child, or patiently fulfills a duty has lived deeds whose reward they hope for, even if no one writes about them.

Thinking well of Allah at the return

‘A’ishah, may Allah be pleased with her, said:

‘When the Messenger of Allah, peace and blessings be upon him, was well, he used to say, “No prophet has ever been taken in death until he sees his place in Paradise and is then allowed to live or given a choice.” When he became ill and death approached, with his head on ‘A’ishah’s thigh, he lost consciousness. When he regained consciousness, he fixed his gaze toward the ceiling

of the house and said, “O Allah, among the Highest Company.” I said, “Then he will not remain beside us.” I recognized this as the account he used to relate to us when he was well.’⁹⁷

In this return there is a good meeting with his Lord and a choice of what is with Him. A believer asks Allah for a good ending and prepares to meet Him through whatever sincerity, repentance, and fulfillment of rights they can offer.

In the account of the Prophet’s death, peace and blessings be upon him, Abu Bakr, may Allah be pleased with him, said:

‘Abu Bakr came, uncovered the Messenger of Allah, peace and blessings be upon him, and kissed him. He said, “May my father and mother be sacrificed for you! You were good in life and in death. By Him in whose hand is my soul, Allah will never make you taste death twice.” Then he went out and said, “You who are swearing, be calm.”

97 Sahih al-Bukhari, Book of Military Expeditions, 4437: being given the choice and the Highest Company. Shakhassa basaruhu means that he raised and fixed his gaze. This choice concerns prophets, as the hadith explicitly states. [Source](#)

When Abu Bakr spoke, ‘Umar sat down. Abu Bakr praised Allah and extolled Him, then said, “Whoever worshipped Muhammad, peace and blessings be upon him, Muhammad has died. Whoever worshipped Allah, Allah is living and does not die.” He recited, “You will indeed die, and they will indeed die,” and, “Muhammad is only a messenger. Messengers have passed away before him. If he dies or is killed, will you turn back on your heels? Whoever turns back on his heels will not harm Allah at all, and Allah will reward the grateful.” The people began to sob and weep.’⁹⁸

The tears remained, and with them remained the reminder that Allah is living and does not die. This helps the heart when it loses someone on whom it depended: it grieves and preserves its love, while worship of Allah remains the foundation to which it returns and through which it continues to live.

98 Sahih al-Bukhari, Book of the Virtues of the Prophet’s Companions, 3667 and 3668, displayed together. The passage runs from Abu Bakr’s arrival to the people’s weeping. The remainder about the Saqifah is not included, since the relevant subject here is bereavement and steadfastness. Nashaja means to sob aloud. [Source](#)

Three days before his death, the Prophet, peace and blessings be upon him, said:

‘Let none of you die except while thinking well of Allah.’⁹⁹

The servant turns toward their Lord in hope of His mercy and forgiveness. Learning what Allah has told us of His grace, repenting, and fulfilling whatever rights one can all help in this. Good expectations are joined to a sincere return.

You do not know when your life will end, but you know some of what awaits you today: a delayed right, a conflict you can lessen, or a prayer that needs safeguarding. Remembering the return to Allah reveals these actions' worth. They are part of preparing for the Hereafter, not extra details beside that preparation.

What you take into your day

The soul for which we hope for peace learns to return to its Lord in different circumstances. After sin it

99 Sahih Muslim, Book of Paradise and the Description of Its Bliss and Inhabitants, 2877a, from Jabir: the command to think well of Allah. [Source](#)

repents; when blessed it gives thanks; when tried it seeks help and is patient. Sincerity appears in rights fulfilled, harm restrained, and goodness offered, alongside hope for forgiveness for shortcomings.

You cannot repair your whole life in one day. You can recognize the duty whose time has arrived, begin correcting a clear wrong, and continue learning. You may carry sorrow that remains and a need still unmet. Bring them to Allah, pursue their practical means, and preserve the present blessings' claim to gratitude.

Through this relationship and action, by Allah's grace and mercy, a good life grows. Complete rest untouched by pain remains our hope in His Paradise. We ask Him to guide us toward Him, keep our hearts firm upon His religion, and make our return the return of a soul well pleased and pleasing to Him.

Training the Soul to Find Reassurance

What we are learning to do

You may close this book understanding reliance on Allah, then receive unsettling news and find yourself repeating the same question, searching for a guarantee no one can give. You may read about forgiveness, then hear a provoking remark and reply with words you regret. Between understanding a meaning and acting well upon it lies a space that needs practice. Begin with a familiar situation, learn to seek Allah's help and choose what is right, then review what you did and try again.

The aim is to learn to return to Allah in different circumstances and let that return shape decisions, speech, and fulfillment of rights. Fear or sorrow may remain. Do not make their disappearance a condition for beginning, or their presence a verdict that practice has failed. Someone who restrains harm while angry has done good. Someone who honors a

trust while afraid has stood by a right. Someone who prays while grieving has found words with which to bring a need to the Lord.

Keeping this purpose clear preserves the connection with the book's title. We seek reassurance founded on knowing Allah, trusting Him, and returning to His command. Its fruit appears in a life where rights are fulfilled, blessings used, and lawful goodness sought. Exercises cannot certify that you have attained the station of the soul at peace or guarantee comfortable circumstances. They help turn understanding into action you can describe and review.

Begin with one recurring matter that affects your day: answering too quickly in disagreement, continuing to compare your provision, or delaying a known duty. Say, for example: "I want to hear the whole question before answering." This is clearer than "I want to be calm all the time." You can tell whether you listened or interrupted. Judging your overall calmness draws in many states that one encounter cannot represent.

The days and pages ahead offer a suggested arrangement for learning. You may slow down or repeat parts. The number of days has no special

devotional merit. Do not increase prescribed remembrance counts or change their times to fill a record. Preserve established worship and let writing serve action. The practice examples in this chapter are hypothetical situations, not reports about particular people.

We begin with a prophetic teaching that connects hope with effort. Abu Sa'id al-Khudri, may Allah be pleased with him, reported:

‘Some people from the Ansar asked the Messenger of Allah, peace and blessings be upon him, for help. No one among them asked without his giving, until what he had was exhausted. When everything he had spent with his own hands was gone, he said to them, “Whatever good I have, I will not withhold from you. Whoever seeks to refrain from asking, Allah will help him refrain; whoever strives to be patient, Allah will grant him patience; and whoever seeks to be free of need, Allah will enrich

him. You will never be given a gift better or more ample than patience.””¹⁰⁰

The Prophet, peace and blessings be upon him, directed them to exert themselves toward the restraint and patience they sought, while remaining in need of Allah’s help. We therefore practice actions within our power: restraining a word, fulfilling a right, seeking a beneficial means, and returning after we stumble. Tracking our practice can support this effort. Its number of days does not set a deadline for attaining a spiritual rank or for pain to disappear.

Working with one situation

When a day becomes unsettled, an event, your interpretation, and fear of what follows may combine in one statement: “Everything is falling apart.” Begin by separating it out. What happened that you can establish? A reply may have been delayed, an application declined, or a relative's words upsetting. Describe the event in one sentence without judging

100 Sahih al-Bukhari, Book of Heart-Softening Reports, 6470. Yatasabbar means striving to be patient and seeking patience. The promise is not tied to a particular training period or schedule. [Source](#)

intentions or predicting the future. This identifies what needs action now.

Then name what you added to the event. A delayed reply is one thing; believing its sender despises you is another and needs evidence. Some fears may prove true, others not. You need not deny them, but should not treat them as confirmed news. Ask whether you need clarification, information from the person concerned, or to wait for an appropriate time. Information may be unavailable. Name that uncertainty instead of filling it with certainty you do not possess.

Next identify your duty or a useful response. If you erred, there is work you can begin. If you were harmed, you may seek its removal lawfully. If the matter lies outside your control, look for the means still available and someone able to help. Do not make yourself responsible for everything that happened, or excuse yourself from the part you can repair.

Now recall the meaning of faith relevant to this situation. Fear of an outcome calls for dependence on Allah while taking the means. Sin calls for repentance and hope. Anger calls for restraint from injustice.

Choose the meaning that explains what you should do, then ask Allah for help. Do not collect spiritual terms merely to lengthen a list. One meaning whose relevance you understand is enough.

Turn understanding into a specific step. Instead of “I will repair my relationship with my brother,” say: “I will call at a suitable time and acknowledge the words with which I hurt him.” Instead of “I will stop worrying about provision,” say: “I will review the application I can submit and ask for the missing information.” Other difficulties may remain afterward. They do not prevent fulfilling what has become clear today.

Afterward, review the action and outcome separately. Did you do what you chose? What happened afterward that you actually observed? You may have apologized well without the other person yet accepting. This describes the limits of change; it does not make the apology wrong. Or a dispute may have quietened because you surrendered someone else's right. A calm room is insufficient evidence that your action was sound. Review returns first to rights and conduct, then considers the effects that appeared.

A worked example: disagreement

Imagine promising a family member to complete an errand and forgetting. On your return they say: “I cannot rely on you.” The words hurt, and you nearly reply by listing their past failings. Writing “My family does not appreciate me” would broaden the matter until the repairable mistake disappears. The nearer facts are that you forgot a promise and their words were hurtful. Both can be considered without one cancelling the other.

Your first responsibility is the unfulfilled promise. You can say: “I promised and forgot, and delayed what you needed. I will do it at a time I can realistically manage.” If you cannot complete it, say so honestly and seek an alternative together. Then explain the effect of their words when a clear conversation is possible: “I accept being reminded of my mistake. It hurts when everything I do is described as unreliable.” You acknowledge the mistake while asking for fairer speech.

The connection with reassurance is practical. If your concern is proving that you never err, every

observation threatens your image. Seeking Allah's pleasure and fulfilling rights enables you to recognize what is true in criticism without accepting every accusation. The question changes from "How do I win this conversation?" to "What must I repair, and how do I protect my speech and my right?" The other person remains responsible for their words.

Your record might read: event—forgetting the errand; usual response—counterattack; new action—a specific apology and realistic time; unresolved matters—the hurtful remark and trust that has not yet returned. Next time you may set a reminder when promising, or give early notice that you cannot fulfill the commitment. Review then changes recurring behavior instead of merely retelling the argument.

If the conversation cannot continue without hurtful speech, ask to postpone it until a stated time, then return. Do not use delay as silent punishment or escape from a duty. Some disagreements need a trustworthy third person to support understanding and repair. Continuing harm is not addressed merely by telling the injured person to be calmer. Removing

harm and preserving rights are part of the necessary work.

A worked example: waiting for provision

Suppose you applied for a job and received no answer. You begin checking messages repeatedly, then comparing yourself with people you know. Specify the event: the application was submitted and no response has arrived yet. “I will never find an opportunity” is a judgment about a future you do not control. The delay may involve a correctable omission, or it may not. You need to know what the application process allows.

You can check completeness, inquire at an appropriate time, or seek another suitable opportunity. Set aside enough time for that action, then return to a family duty or present task. Following up helps when it brings information or corrects an omission. If the information has not changed, ask before checking again: “What will I do with this additional check?”

Reliance in this example means depending on Allah alongside effort. Pray for goodness and provision

without making trust contingent on this particular application succeeding. Rejection may hurt if it comes. Then review what can be learned and seek another opening. Saying the outcome was not achieved describes reality. Saying that prayer and effort are both worthless goes beyond what that reality establishes.

Distinguish three things in your record: what you accomplished, what you learned, and what remains unclear. You may improve an application and discover a skill you need, while acceptance remains unknown. Writing does not itself solve the income problem. It prevents the practical question from disappearing among many predictions. If you need advice or help, asking is part of taking the means. Carrying everything alone is not proof of strong reliance.

Learning from the Accounts We Have Read

In the account of Hakim ibn Hizam, you saw specific guidance followed by a change in receiving and asking. Now consider a situation in which you are

looking toward what other people possess. Is your need real, or has comparison increased your desire? Write down what you actually need, and choose an action that helps provide enough without violating anyone's rights. Do not adopt his personal choice to refuse gifts as a rule for yourself. Learn from the account how eagerness can affect a person, and learn the ruling that applies to your own needs.

In 'Umar's encounter with 'Uyaynah, you saw anger followed by stopping at a reminder from the Qur'an. When you enter a dispute, identify the word or action you need to restrain before arguing about the rest. If someone reminds you of a right, listen to the reminder itself. Do not let your discomfort with the person lead you to reject what is true in their words. Afterward, review the encounter: what did you prevent yourself from doing, and what right still needs to be fulfilled?

In the report about Thabit al-Bunani, you saw a man explain his complaint and accept permissible help. If illness or sadness weighs upon you, name your need to someone able to help: companionship, practical service, or specialist care. Accepting help does not

conflict with patience. When you are the helper, ask what would benefit your companion before assuming they need more words.

In the account of Abu ‘Abd al-Rahman al-Sulami, you saw how understanding a teaching led him to act on it consistently. Choose a small, steady practice from what you have learned that suits your capacity, and give it a place in your day. If you stumble, review the amount, the time, and what competes with it, then return. The purpose of this exercise is to let knowledge accompany you in practice, rather than to multiply promises to yourself.

These are educational applications drawn from what the accounts teach. The rulings of particular incidents and the distinctions of their participants remain within the limits already explained. We read the text first, then ask which sound action it can help us undertake in our own circumstances.

Bringing worship into practice

Allah says: “Surely, in the remembrance of Allah hearts find reassurance” (al-Ra’d 13:28). The chapter on remembrance explained the Qur’an’s connection

with knowing Allah, His promise, and His command. When choosing a verse to study, read its meaning in a reliable commentary. Ask specifically: what does it tell me about my Lord? What does it command or forbid? Then consider a situation in which this understanding can rightly guide action.

Reflecting on the command to return trusts may bring to mind money that must be repaid or information entrusted to you. Record the clear action. Do not seek a private message in every verse predicting tomorrow's events. If application is unclear, learning the meaning and asking about the difficulty are enough. Do not force an interpretation simply to complete the page.

When reciting an established remembrance whose meaning you know, consider what it requires of your servanthood. Seeking forgiveness connects with hope for pardon and leaving sin; praise connects with recognizing Allah's blessing; asking for help accompanies needed action. You are not required to record the intensity of feeling after every remembrance. You may remember Allah while distracted, resist wandering, learn the meaning, and

return without letting this record become a reason to abandon remembrance.

In prayer we learned that asking for guidance concerns belief and conduct. If a neglected right becomes clear afterward, give it a place in your actions. Maintaining prayer may need a changed appointment or rearranged task, alongside sincerity. Choose a real obstacle you recognize and seek a way to remove it, instead of writing “I want greater attentiveness” every day without changing what distracts you.

Do not undertake voluntary devotions at the expense of obligatory rights or care for dependents. Match your choices to ability and circumstances. Ask qualified scholars about unclear rulings during illness or travel. We are practicing what Allah has prescribed well and gradually building sustainable action. Our schedule does not establish new religious rulings or quantities of worship.

When sorrow remains or fear intensifies

Some situations need more than an improved procedure or a short conversation. Losing someone

you love does not become a small incident because you completed a record well. Waiting may remain heavy after you have done what you can. The practical question changes: what do I need today to do what I am able, and who can help? The action may be supplication, asking for company, or attending to an outstanding need.

Do not require yourself to extract a benefit from every pain immediately. You can write: "I am sad, and do not yet understand what I need." Then choose something possible, such as telling a trusted person you need someone to listen. The worship and kindness you maintained retain their worth even if you cannot describe a change in feeling. Return to the chapter on sorrow if the coexistence of tears and patience seems unclear.

Someone accompanying a grieving person has a different practice: ask before advising, offer specific assistance, and do not make a quick return to routine a condition for judging faith well. If they decline to talk, respect that and agree on the help they need. Today's useful service may be arranging something they do not want to explain.

A personal record does not replace professional care when needed. If distress persists and interferes with daily life, seek appropriate professional help alongside reliance on Allah and support from trustworthy people.¹⁰¹ Do not postpone help until completing the days, or use an exercise's result to determine a diagnosis or stop treatment. This chapter concerns spiritual education and daily conduct. Some needs require people qualified in their own fields.

Recognizing progress

Choose observable evidence from conduct. You used to interrupt before understanding; this time you heard the whole question. You used to delay admitting a mistake; this time you began repair. You used to recheck something unchanged; this time you did what was necessary and moved to another responsibility. These describe actions that occurred and may bring goodness into your day. They do not

101 World Health Organization, Regional Office for the Eastern Mediterranean, Mental Health and Psychosocial Support Platform, 'Dealing with Stress,' sections on seeking professional help and adhering to treatment. General health guidance, not the basis for the religious meaning of tranquility. [Source](#)

measure the degree of your faith or establish acceptance of a deed.

Each page offers a small space for three matters: what you encountered, what you did, and what you need next. Lengthy detail is unnecessary. One honest sentence about a specific situation teaches more than a page of sweeping praise or condemnation. If no suitable situation arose, say so and choose a simple appropriate application, or repeat an exercise you still need.

During weekly review, look for a recurring pattern. Harsh words may follow promises beyond your capacity, making fewer promises a useful starting point. Comparison may intensify after following a particular account, prompting a review of what you view. The issue may be an unclear duty that needs a question. Do not settle for calling yourself weak-willed before identifying a cause you can change.

Compare similar situations as far as possible. An ill day differs from a healthy one; a minor disagreement differs from devastating news. If you say you improved this week, name the area. If you struggled, identify the action left undone and the surrounding

circumstances. Precision keeps review fair and helps select a realistic next step.

There is no need for an overall “tranquility score.” You can notice a right preserved, help requested, or a return after neglect. Mention feelings if that helps explain an event, without turning the record into continual inspection of your heart. The aim is to leave review with clearer understanding or action, then live your day and fulfill responsibilities.

What to do after a setback

You may read the exercise on restraining anger and make a mistake that same day. Do not erase the page or write that nothing helped. Name what happened and what is now required: an apology for hurtful words, fulfillment of a neglected right, or revision of a step that did not help. Repentance and repair are present throughout the path; they are not rewards for completing every box successfully.

Consider the moment at which the response could have changed. Did you need to ask before judging? Did you begin a discussion without enough time? Did you promise what you knew you could not fulfill?

Choose one adjustment for the next attempt. Renewing the intention to improve while preserving the same cause may reproduce the same result. Sincerity needs practical support.

If you stop following the record for several days, return to the page suited to your need. You need not make up every missed line or punish yourself with a heavier task. A missed obligation or lost right has its own ruling, which you know or should ask about. Do not confuse it with an optional page left unwritten. You may extend the program, divide an exercise across two days, or write briefly.

The record itself may become a burden that keeps you from action. Then reduce writing and preserve the useful deed. At day's end you might say: "This was the situation; this is what I did; tomorrow I need this." If writing is difficult, recall it or discuss it with a trustworthy person of your choice, without revealing others' secrets or unnecessary details.

Companionship that helps review

If you choose someone to share follow-up, agree on its purpose. You need someone who listens to the

situation, helps you notice what you overlooked, and gently reminds you of duties. You do not need an observer demanding proof of tranquility or comparing your worship with others'. Choose how much to share and keep other people's private matters outside the discussion.

Ask a specific question: "When we disagreed, did I hear your reason before replying?" or "Are the times I promise you clearer now?" The answer helps correct visible conduct. If they disagree with what you believe is right, listen to their reasoning and check it. Do not make their approval the goal of every decision. They also have the right to decline a role they cannot fulfill.

You may work alone or ask someone to read the questions aloud. Beginning does not depend on a special notebook or any purchase. Use these pages or paper you already have. Conduct matters more than the record's appearance. If illness, care duties, or work limit your time, choose an application within an existing duty that reduces competing demands.

From reading to the days ahead

Begin with the following two pages: the guide and your starting record. Continue through the days according to ability. The first days concern understanding situations and worship, then move to responses and rights, blessings and limitations, and relationships, before consolidating what you learned. Review days are part of learning: use them to choose what to continue and what to change.

Begin with what is before you, and ask Allah for guidance, steadfastness, and acceptance.

Following Through in Daily Life

Thirty days of practice and review

This thirty-day follow-up can be extended according to your needs. Each day considers a situation or action, with short questions for reviewing practice. Days 7, 14, 21, and 28 offer broader reviews, followed by comparison with your starting point and a plan for continuing.

Read the day's exercise at a suitable time and choose a realistic application. At day's end, record what actually happened. If no suitable situation arose, say so. A specific description is enough; use a separate notebook if you need more space.

Each day lists chapters to revisit for the meaning and its evidence. These pages do not replace those chapters. This period promises neither a spiritual station nor the disappearance of sorrow. You are learning to follow the actions you can take, the rights you fulfill, and your return after mistakes.

Protect your record's privacy and the rights of anyone mentioned. Share only what you need to review with a trustworthy person you choose. If time or energy is limited, write less or repeat a needed day. Obligations and rights retain their own rulings, which the program's arrangement does not change.

Your Starting Record

Starting date: _____

Choose a recent, recurring situation that affects your day. Describe it so that someone could understand without knowing your whole life. Name your usual response and the action you want to change. Keep this page for comparison on Day 29. Avoid sweeping judgments about yourself or your faith. Record an event, an action, and any limits of ability that need consideration.

What situation have I chosen, and how do I usually respond?

What specific change do I hope to learn?

What are my circumstances, and what help might I need?

DAY 1

A Situation to Begin With

Date: _____ Revisit: Chapter 1, Chapter 2

Choose a recurring situation in which you can observe your conduct, such as a family member's objection or a delayed reply. Describe your usual response, then choose one small change serving a known right: listening before answering or asking before accusing. Do not try to repair every habit today. Begin with what you can, seeking Allah's help, and notice the action taken even if discomfort remains. If the situation does not arise, prepare your words or practical step for next time.

What is the situation and my usual response?

What specific action did I choose?

What did I actually do or prepare to do?

Practice: Completed / Partial / Not completed / Situation did not arise

DAY 2

The Event and My Assumption

Date: _____ Revisit: Chapter 3, Chapter 21

Return to something that worried you today. Write what you saw or heard, then identify your own inference. A missing reply, for example, does not alone prove rejection. Ask whether checking is possible and appropriate, and avoid judging intentions before clarification. Choose on the basis of what you know and leave the unknown without false certainty. If your fears prove correct, move to a lawful response that preserves rights. Verification does not require denying a problem.

What event can I establish?

What assumption or possibility did I add?

How did I check, or respond to continuing uncertainty?

Practice: Completed / Partial / Not completed / Situation did not arise

DAY 3

A Meaning That Helps Me

Date: _____ Revisit: Chapter 3, Chapter 4, Chapter 10

Choose a present need and return to a passage explaining how knowing Allah helps with it. If you fear wasted effort, remember His knowledge of your work. If you sinned, return to what you learned about mercy and repentance. Explain the meaning clearly, then pray and choose a corresponding action. Do not derive a special promise of a date or result from a divine name or verse without evidence. Knowledge supports reassurance by teaching you where to return and how to act.

What need am I asking Allah to help me with?

What did I understand, and where did I read it?

What prayer and action fit this need?

Practice: Completed / Partial / Not completed / Situation did not arise

DAY 4

An Obstacle to a Duty

Date: _____ Revisit: Chapter 6, Chapter 22

Review a duty you know you delay and identify an obstacle you can change. Maintaining prayer may require rearranging an appointment; fulfilling a trust may require preparing it before going out. Choose and carry out one practical step while asking Allah for help. Do not begin by adding many activities while neglecting obligations. If you do not know the ruling for your circumstances, write a specific question for a qualified scholar instead of building practice on an unverified assumption.

What is the duty, and what real obstacle stands before it?

What practical cause did I change today?

What was achieved, and what still needs a question?

Practice: Completed / Partial / Not completed / Situation did not arise

DAY 5

A Verse to Understand and Live By

Date: _____ Revisit: Chapter 5

Choose a verse explained in the chapter on remembrance and the Qur'an, or one whose commentary you can read in a reliable source. Understand it in context before looking for an application. If an appropriate action appears, perform it: preserving a trust or withholding hurtful words, for example. If the meaning remains unclear, asking about it is today's action. Do not force a connection with a private event or treat every passing thought as interpretation. Record your understanding accurately.

Which verse and commentary did I read?

What did I understand, or what question remains?

What action followed this understanding?

Practice: Completed / Partial / Not completed / Situation did not arise

DAY 6

Remembrance Whose Meaning I Know

Date: _____ Revisit: Chapter 5, Chapter 6

Choose an established remembrance you want to understand better and review its meaning. When seeking forgiveness, consider a known failing and work to repair it. When praising Allah, name a blessing and honor its obligations. Follow established wording, counts, and times where prescribed; this page adds none. Notice the connection with conduct without requiring a particular feeling afterward to establish value. If distracted, return gently to the meaning and continue the prescribed practice.

Which remembrance did I study?

What does it call for in today's situation?

How did that appear in action or restraint from harm?

Practice: Completed / Partial / Not completed / Situation did not arise

DAY 7

Reviewing the Beginning

Date: _____ Revisit: Chapter 1, Chapter 22

Read your first six days, or recall them if you did not write. Choose a situation in which you distinguished fact from assumption, and an action made possible by defining it. Consider one continuing difficulty and its nearest cause. Do not calculate a score or compare your days with someone else's. Keep what helped and choose one adjustment for next week. If the beginning exceeded your capacity, reduce writing while preserving the appropriate action.

What observable change can I describe?

Where did I struggle, and what was the likely cause?

What will I preserve or adjust next week?

Practice: Completed / Partial / Not completed / Situation did not arise

DAY 8

Words Whose Harm I Restrain

Date: _____ Revisit: Chapter 18

Notice a moment when you want to reply hurtfully. Identify what you can rightly say and remove humiliation or the revival of old mistakes. You may request a suitable time to talk, then return to it. Restraining harm does not require surrendering your right. State your request clearly without transgression. If you speak wrongly, move to apology and repair. Record what you controlled, without letting continued inward anger erase the value of restraining injustice.

What provoked me, and what is my right in this situation?

What words did I say or refrain from saying?

Is there harm I still need to repair?

Practice: Completed / Partial / Not completed / Situation did not arise

DAY 9

An Apology with Consequences

Date: _____ Revisit: Chapter 7, Chapter 19

Choose a clear wrong you committed against someone. Name it without making the injured person responsible for your mistake. Explain the repair within your ability, avoiding sweeping promises you cannot keep. They may need time or not wish to talk now. Respect that while fulfilling what you can. Seek Allah's pleasure through sincere return, without making immediate acceptance a condition for apologizing. Record whether any behavior changed after the words.

What mistake am I responsible for?

How did I apologize, and what repair did I undertake?

What did I carry out, and what remains unresolved?

Practice: Completed / Partial / Not completed / Situation did not arise

DAY 10

Restoring a Right

Date: _____ Revisit: Chapter 7, Chapter 15, Chapter 23

Review a known right you have delayed: money, a possession, a needed answer, or correction of harmful misinformation. Begin with what you can fulfill. If unable to complete it, explain honestly and seek a suitable way forward. Avoid public disclosure of private details under the excuse of confession. Ask qualified scholars about unclear rights or how to restore them. Useful self-examination ends with a step protecting a right, rather than remaining general self-blame.

What is the right, and to whom is it owed?

What did I fulfill or work toward fulfilling?

What remains, and what is the appropriate next step?

Practice: Completed / Partial / Not completed / Situation did not arise

DAY 11

Effort and Outcome

Date: _____ Revisit: Chapter 10, Chapter 14

Choose an outcome you are awaiting and identify any useful step still available. Complete it or set a realistic time, then name what you cannot control. Pray for goodness and return to a present responsibility instead of trying to guarantee what remains unknown. If follow-up is needed, specify what information you seek. The aim is to keep effort connected to benefit and learn inward reliance on Allah where control is beyond you.

What outcome am I awaiting?

What useful step did I take today?

What lies beyond my ability, and how did I continue my day?

Practice: Completed / Partial / Not completed / Situation did not arise

DAY 12

Deciding with What I Know

Date: _____ Revisit: Chapter 3, Chapter 10

For an appropriate everyday decision, identify the information actually needed and ask someone who knows, if possible. Distinguish a significant gap from the wish to guarantee every possibility. Take lawful means without promising yourself an unestablished result. If the decision has major consequences or lies outside your expertise, seek qualified advice. Record what supported your choice and what remained unknown, so that later review is fair and does not pretend you knew the unseen.

What is the decision, and what information matters?

Whom did I ask, and what supported my choice?

What remained unknown or required postponement?

Practice: Completed / Partial / Not completed / Situation did not arise

DAY 13

A Deed That Does Not Wait for Praise

Date: _____ Revisit: Chapter 9, Chapter 20

Choose a small useful service within your ability and responsibilities, and perform it for Allah's sake. Others may see or thank you. The purpose is to review intention, not hide every deed or end cooperation. If praise does not come, notice whether you want to cancel the deed's value or reproach its recipient. Renew your intention and continue what is sound. If an agreed payment or right is due, ask clearly. Sincerity does not make exploitation your duty.

What is the deed, and whom does it help?

What did I intend, and what did I reconsider?

How did I respond to praise or its absence?

Practice: Completed / Partial / Not completed / Situation did not arise

DAY 14

Reviewing Repair

Date: _____ Revisit: Chapter 7, Chapter 9, Chapter 18

Review the days concerning words, apology, rights, and effort. Identify a completed action, an outstanding right, and a situation whose ruling remained unclear. Give each its proper next step: preserve what was done, fulfill what remains, and ask about what you do not know. If an apology was not accepted, do not declare all repair a failure. Describe your action and what remains with the other person. If mood improved while a right remained lost, prioritize restoring it over celebrating the feeling.

What repair actually occurred?

What right or question remains outstanding?

What will I follow up first, and why?

Practice: Completed / Partial / Not completed / Situation did not arise

DAY 15

When I Begin Comparing

Date: _____ Revisit: Chapter 17

Notice something you wanted because someone else has it. Is it a need whose benefit you recognize, or did it become desirable only after seeing its owner? Do not forbid yourself all ambition. Examine need, ability, and affected responsibilities. If particular viewing increases distraction, reduce it today and return to a present blessing or task. Contentment helps sound choice; it neither cancels a right owed to you nor makes another's possessions a verdict on your whole life.

What did I compare, and what triggered it?

What is my real need, and what can I afford or manage?

What choice did I make after this review?

Practice: Completed / Partial / Not completed / Situation did not arise

DAY 16

A Blessing I Use Well

Date: _____ Revisit: Chapter 16

Choose a specific blessing you use today: knowledge, time, money, or assistance received. Praise Allah, then show gratitude through a sound use or a fulfilled right. You might teach what you know, meet a family need, or acknowledge someone's help. You need not list every blessing or deny what you lack. Join recognition of present goodness with work toward unmet needs, and record the deed connected to gratitude.

What blessing did I notice?

How did I use it well or honor its obligations?

What need remains without making me forget this blessing?

Practice: Completed / Partial / Not completed / Situation did not arise

DAY 17

Trust in a Small Detail

Date: _____ Revisit: Chapter 15

Consider a transaction or shared task: a product description, delivery time, or information a colleague relies on. Does the other person know what they need to know? Correct known ambiguity or omission before it becomes a dispute. Honesty may cost money or cause delay. Choose trustworthiness while seeking Allah's provision. Do not measure today's success only by profit. Describe the right preserved and how the agreement became clearer.

What detail involves a trust?

What clarification or correction did I provide?

What did this protect, and what did it cost me?

Practice: Completed / Partial / Not completed / Situation did not arise

DAY 18

A Clear Request at Home

Date: _____ Revisit: Chapter 19

Choose a need you expect a family member to understand without explanation. Express it as a specific request at a suitable time, then hear what they can do. Avoid interpreting misunderstanding as lack of love. If you agree, clarify time and ability. Full agreement may not follow; identifying the disagreement without humiliation is useful. The faith you are learning appears here in honesty, commitment, and fairness toward those closest to you.

What need had I left others to guess?

How did I express it, and what did I understand from the other person?

What agreement is possible, or what disagreement remains?

Practice: Completed / Partial / Not completed / Situation did not arise

DAY 19

Kindness Suited to the Need

Date: _____ Revisit: Chapter 20

Think of someone you can help today and establish their need while protecting privacy. Offer specific assistance you can fulfill: an errand, teaching, or useful guidance. Do not assume that what you like giving is necessarily what they need. If they decline, accept without reproach. Attend to dependents' rights before increasing voluntary service. Seek Allah's acceptance without making the recipient's thanks the condition for your service's worth.

What need did I establish?

What realistic help did I offer or provide?

Did it fit their need, my ability, and others' rights?

Practice: Completed / Partial / Not completed / Situation did not arise

DAY 20

Gentleness with Sorrow

Date: _____ Revisit: Chapter 12

If grieving, choose one need in which to request help or one act of kindness you can manage. Do not make eliminating sorrow today's goal. If supporting someone, ask what they need and offer specific help without requiring speech. If sorrow is not present today, consider how you will listen when someone turns to you, and choose words that do not judge faith by tears. Record the possible action, leaving room for what you could not explain.

Am I receiving or offering help today?

What request or service could I carry out?

What remains painful and needs gentleness?

Practice: Completed / Partial / Not completed / Situation did not arise

DAY 21

Reviewing Daily Goodness

Date: _____ Revisit: Chapter 2, Chapter 16, Chapter 19

Read the pages on comparison, gratitude, trust, home, kindness, and sorrow. Look for a specific effect in your life or someone else's: a clearer agreement, a preserved right, or help reaching its recipient. Identify what remains incomplete without erasing that goodness. A good life can contain these deeds alongside unmet needs. Do not attribute every improvement to one exercise or let a difficulty prevent gratitude for a blessing you recognize.

What goodness appeared, with clear evidence?

What remains lacking and needs action?

What choice will help me keep both in view?

Practice: Completed / Partial / Not completed / Situation did not arise

DAY 22

Action According to Ability

Date: _____ Revisit: Chapter 13, Chapter 22

Look at today's actual ability alongside work, caregiving, or illness. Choose a useful deed that fits without neglecting a duty. Specify and request needed help; ask qualified scholars about unclear rulings in your situation. Do not let comparison with a stronger day stop what you can do. If healthy, review a burdensome promise or help someone whose capacity is limited.

What are today's limits and responsibilities?

What suitable action did I take, or help did I request?

What did I reduce without neglecting a right?

Practice: Completed / Partial / Not completed / Situation did not arise

DAY 23

Reviewing an Unhelpful Method

Date: _____ Revisit: Chapter 11, Chapter 14

Choose a long effort whose results differ from your hopes. Begin with the aim: is it still sound and useful? Review the method: have circumstances changed, or do you need knowledge or advice? Long effort alone does not justify every continuing choice. After checking, the best course may be patience with the method, adjustment, or leaving what proves harmful. Preserve hope in Allah's favor and choose an action based on learning, without promising yourself a date for relief.

What aim and method am I reviewing?

What new information or advice do I have?

Will I continue, adjust, or stop, and why?

Practice: Completed / Partial / Not completed / Situation did not arise

DAY 24

News I Verify

Date: _____ Revisit: Chapter 21, Chapter 3

Choose news that stirred fear. Ask about its source and its actual relevance to your duties. If verification is needed, consult an authority knowledgeable about the subject and do not pass it on as certainty beforehand. Identify whether a useful step exists now or repeated checking simply repeats the same unknown. Seek Allah's help with fear and fulfill clear responsibilities. Do not expose yourself to danger to test steadfastness. Practice concerns responding well to what actually arises.

What was the news, and what source did I check?

How does it really affect my responsibility now?

What useful action did I take, or why am I waiting?

Practice: Completed / Partial / Not completed / Situation did not arise

DAY 25

Forgiveness and Preserving Rights

Date: _____ Revisit: Chapter 18

Review a suitable disagreement. Identify reproach or revenge you can leave and rights that need protection. You may pardon an offense while needing an agreement to prevent repetition. Restored trust depends on demonstrated sincerity and repair. Do not force an unsafe encounter or surrender someone else's right. Seek trustworthy advice where unclear. Let today's action be restraining harm within your control or requesting a right in fair words.

What reproach or retaliation can I leave?

What right or boundary needs protection?

How did I act, and what needs advice?

Practice: Completed / Partial / Not completed / Situation did not arise

DAY 26

Returning after a Setback

Date: _____ Revisit: Chapter 7, Chapter 8

Choose a known setback during this follow-up. Name the action without making the error a definition of your whole self. If it was sinful, repent and make necessary repair, then look for a nearby cause drawing you back. Change what you can and seek helpful support. An unwritten page is not sinful merely because it was missed. Return to today's suitable action, hoping for forgiveness and acceptance without imposing extra work as punishment.

What happened, and what does it now require?

What nearby cause can I change?

What step of return did I carry out today?

Practice: Completed / Partial / Not completed / Situation did not arise

DAY 27

A Practical Support for Consistency

Date: _____ Revisit: Chapter 22

Choose a lawful, useful action you want to continue and prepare a reliable support suited to your day. You may need materials ready, a realistic time, or a reminder of a duty. Respect prescribed times and counts where established; personal organization creates no devotional ruling. Try the support today and see whether it helps or adds burden. If time is limited, review voluntary commitments while prioritizing obligations and rights over an optional plan that has become too heavy.

What action do I want to maintain?

What support did I prepare, and when did I use it?

Did it fit my day, and what adjustment is needed?

Practice: Completed / Partial / Not completed / Situation did not arise

DAY 28

Reviewing Continuity

Date: _____ Revisit: Chapter 10, Chapter 22, Chapter 23

Review the last week's situations: ability, method, alarming news, disagreement, setback, and support for consistency. Choose something you now handle more precisely and something still needing help. Do not demand complete resolution of every matter. Ask whether you know better where to begin, when to ask, and what to repair. Gather what helped into one simple personal rule describing a clear action, avoiding broad phrases you do not know how to apply.

In what situation has my response become clearer?

Where do I still need help?

What practical rule will I keep?

Practice: Completed / Partial / Not completed / Situation did not arise

DAY 29

Returning to the Starting Situation

Date: _____ Revisit: Chapter 1, Chapter 2

Return to your starting record and Day 1, and compare them with a recent similar situation. Describe any difference in action, then differences in circumstances so the comparison is fair. Feelings may have changed little while you restrained your tongue; mood may have improved while a right remains unfulfilled. Acknowledge each honestly. If no comparable situation arose, invent no result: identify what you will observe next time. Thank Allah for goodness and name remaining repair.

Which two situations did I compare?

What changed in my action, and how did circumstances differ?

What goodness do I thank Allah for, and what action remains?

Practice: Completed / Partial / Not completed / Situation did not arise

DAY 30

A Plan to Continue

Date: _____ Revisit: Chapter 22, Chapter 24

Choose one action whose benefit you recognized and give it a support you can maintain. Set a personal time to review and identify whom to ask for help if needed. Write how you will return after interruption, so the next beginning does not depend on new enthusiasm. You need not repeat the whole program; revisit pages serving your needs. This follow-up ends with asking Allah for steadfastness and acceptance and continuing a good deed, rather than a final judgment on your soul's station.

What action will I continue, and what will support it?

When will I review, and whom can I ask for help?

If I stumble, what first step will bring me back?

Practice: Completed / Partial / Not completed / Situation did not arise