A Summarised Quranic Commentary:

The Path of Peace of Mind

Chapter 17 Al Isra

PodQuran - Vol 17



Adopting Positive Characteristics
Leads to Peace of Mind

A Summarised Quranic Commentary: The Path of Peace of Mind – Chapter 17 Al Isra

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All praises are for Allah, the Exalted, Lord of the worlds, who has given us the inspiration, opportunity and strength to complete this volume. Blessings and peace be upon the Holy Prophet Muhammad whose path has been chosen by Allah, the Exalted, for the salvation of mankind.

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

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Compiler's Notes

We have tried diligently to do justice in this volume however if there are any short falls found then the compiler is personally and solely responsible for them.

We accept the possibility of faults and shortcomings in an effort to complete such a difficult task. We might have unconsciously stumbled and committed errors for which we ask for indulgence and forgiveness of our readers and the drawing of our attention thereto will be appreciated. We earnestly invite constructive suggestions which can be made to ShaykhPod.Books@gmail.com.

Introduction

The following is a fully-referenced and easy to understand detailed commentary (Tafseer) on Chapter 17 Al Isra of the Holy Quran. It specifically discusses the good characteristics Muslims must adopt and the bad characteristics they must avoid in order to Achieve Noble Character.

Adopting Positive Characteristics Leads to Peace of Mind.



Chapter 17 – Al Isra, Verses 1-111 of 111

سُبْحَٰنَ ٱلَّذِىٓ أَسْرَىٰ بِعَبْدِهِۦ لَيْلًا مِّنَ ٱلْمَسْجِدِ ٱلْحَرَامِ إِلَى
ٱلْمَسْجِدِ ٱلْأَقْصَا ٱلَّذِى بَٰرَكْنَا حَوْلَهُۥ لِنُرِيَهُۥ مِنْ ءَايَٰتِنَآ ۚ إِنَّهُۥ هُوَ
ٱلسَّمِيعُ ٱلْبَصِيرُ ﴿١﴾

وَءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ وَجَعَلْنَٰهُ هُدًى لِّبَنِىٓ إِسْرَٰٓءِيلَ أَلَّا تَتَّخِذُوا۟
مِن دُونِى وَكِيلًا ﴿٢﴾

ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ ۚ إِنَّهُۥ كَانَ عَبْدًا شَكُورًا ﴿٣﴾

وَقَضَيْنَآ إِلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ فِى ٱلْكِتَٰبِ لَتُفْسِدُنَّ فِى ٱلْأَرْضِ مَرَّتَيْنِ
وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا ﴿٤﴾

فَإِذَا جَآءَ وَعْدُ أُولَىٰهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَآ أُو۟لِى بَأْسٍ شَدِيدٍ
فَجَاسُوا۟ خِلَٰلَ ٱلدِّيَارِ ۚ وَكَانَ وَعْدًا مَّفْعُولًا ﴿٥﴾

ثُمَّ رَدَدْنَا لَكُمُ ٱلْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَٰكُم بِأَمْوَٰلٍ وَبَنِينَ
وَجَعَلْنَٰكُمْ أَكْثَرَ نَفِيرًا ﴿٦﴾

إِنۡ أَحۡسَنتُمۡ أَحۡسَنتُمۡ لِأَنفُسِكُمۡۖ وَإِنۡ أَسَأۡتُمۡ فَلَهَاۚ فَإِذَا جَآءَ وَعۡدُ
ٱلۡأٓخِرَةِ لِيَسُۥٓـُٔواْ وُجُوهَكُمۡ وَلِيَدۡخُلُواْ ٱلۡمَسۡجِدَ كَمَا
دَخَلُوهُ أَوَّلَ مَرَّةٖ وَلِيُتَبِّرُواْ مَا عَلَوۡاْ تَتۡبِيرًا ٧

عَسَىٰ رَبُّكُمۡ أَن يَرۡحَمَكُمۡۚ وَإِنۡ عُدتُّمۡ عُدۡنَاۘ وَجَعَلۡنَا جَهَنَّمَ لِلۡكَٰفِرِينَ
حَصِيرًا ٨

إِنَّ هَٰذَا ٱلۡقُرۡءَانَ يَهۡدِي لِلَّتِي هِيَ أَقۡوَمُ وَيُبَشِّرُ ٱلۡمُؤۡمِنِينَ ٱلَّذِينَ
يَعۡمَلُونَ ٱلصَّٰلِحَٰتِ أَنَّ لَهُمۡ أَجۡرٗا كَبِيرٗا ٩

وَأَنَّ ٱلَّذِينَ لَا يُؤۡمِنُونَ بِٱلۡأٓخِرَةِ أَعۡتَدۡنَا لَهُمۡ عَذَابًا أَلِيمٗا ١٠

وَيَدۡعُ ٱلۡإِنسَٰنُ بِٱلشَّرِّ دُعَآءَهُۥ بِٱلۡخَيۡرِۖ وَكَانَ ٱلۡإِنسَٰنُ عَجُولٗا ١١

وَجَعَلۡنَا ٱلَّيۡلَ وَٱلنَّهَارَ ءَايَتَيۡنِۖ فَمَحَوۡنَآ ءَايَةَ ٱلَّيۡلِ وَجَعَلۡنَآ ءَايَةَ ٱلنَّهَارِ
مُبۡصِرَةٗ لِّتَبۡتَغُواْ فَضۡلٗا مِّن رَّبِّكُمۡ وَلِتَعۡلَمُواْ عَدَدَ ٱلسِّنِينَ
وَٱلۡحِسَابَۚ وَكُلَّ شَيۡءٖ فَصَّلۡنَٰهُ تَفۡصِيلٗا ١٢

وَكُلَّ إِنسَٰنٍ أَلۡزَمۡنَٰهُ طَٰٓئِرَهُۥ فِي عُنُقِهِۦۖ وَنُخۡرِجُ لَهُۥ يَوۡمَ ٱلۡقِيَٰمَةِ
كِتَٰبٗا يَلۡقَىٰهُ مَنشُورًا ١٣

ٱقۡرَأۡ كِتَٰبَكَ كَفَىٰ بِنَفۡسِكَ ٱلۡيَوۡمَ عَلَيۡكَ حَسِيبٗا ١٤

مَّنِ ٱهۡتَدَىٰ فَإِنَّمَا يَهۡتَدِي لِنَفۡسِهِۦۖ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيۡهَاۚ وَلَا تَزِرُ
وَازِرَةٞ وِزۡرَ أُخۡرَىٰۗ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبۡعَثَ رَسُولٗا ١٥

وَإِذَآ أَرَدۡنَآ أَن نُّهۡلِكَ قَرۡيَةً أَمَرۡنَا مُتۡرَفِيهَا فَفَسَقُواْ فِيهَا فَحَقَّ عَلَيۡهَا ٱلۡقَوۡلُ
فَدَمَّرۡنَٰهَا تَدۡمِيرٗا ١٦

وَكَمْ أَهْلَكْنَا مِنَ ٱلْقُرُونِ مِنۢ بَعْدِ نُوحٍ ۗ وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِۦ خَبِيرًۢا بَصِيرًا ﴿١٧﴾

مَّن كَانَ يُرِيدُ ٱلْعَاجِلَةَ عَجَّلْنَا لَهُۥ فِيهَا مَا نَشَآءُ لِمَن نُّرِيدُ ثُمَّ جَعَلْنَا لَهُۥ جَهَنَّمَ يَصْلَىٰهَا مَذْمُومًا مَّدْحُورًا ﴿١٨﴾

وَمَنْ أَرَادَ ٱلْـَٔاخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُو۟لَٰٓئِكَ كَانَ سَعْيُهُم مَّشْكُورًا ﴿١٩﴾

كُلًّا نُّمِدُّ هَٰٓؤُلَآءِ وَهَٰٓؤُلَآءِ مِنْ عَطَآءِ رَبِّكَ ۚ وَمَا كَانَ عَطَآءُ رَبِّكَ مَحْظُورًا ﴿٢٠﴾

ٱنظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ ۚ وَلَلْـَٔاخِرَةُ أَكْبَرُ دَرَجَٰتٍ وَأَكْبَرُ تَفْضِيلًا ﴿٢١﴾

لَّا تَجْعَلْ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْذُولًا ﴿٢٢﴾

۞ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا ۚ إِمَّا يَبْلُغَنَّ عِندَكَ ٱلْكِبَرَ أَحَدُهُمَآ أَوْ كِلَاهُمَا فَلَا تَقُل لَّهُمَآ أُفٍّ وَلَا تَنْهَرْهُمَا وَقُل لَّهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾

وَٱخْفِضْ لَهُمَا جَنَاحَ ٱلذُّلِّ مِنَ ٱلرَّحْمَةِ وَقُل رَّبِّ ٱرْحَمْهُمَا كَمَا رَبَّيَانِى صَغِيرًا ﴿٢٤﴾

رَّبُّكُمْ أَعْلَمُ بِمَا فِى نُفُوسِكُمْ ۚ إِن تَكُونُوا۟ صَٰلِحِينَ فَإِنَّهُۥ كَانَ لِلْأَوَّٰبِينَ غَفُورًا ﴿٢٥﴾

وَءَاتِ ذَا ٱلْقُرْبَىٰ حَقَّهُۥ وَٱلْمِسْكِينَ وَٱبْنَ ٱلسَّبِيلِ وَلَا تُبَذِّرْ
تَبْذِيرًا ﴿٢٦﴾

إِنَّ ٱلْمُبَذِّرِينَ كَانُوٓا۟ إِخْوَٰنَ ٱلشَّيَٰطِينِ ۖ وَكَانَ ٱلشَّيْطَٰنُ لِرَبِّهِۦ
كَفُورًا ﴿٢٧﴾

وَإِمَّا تُعْرِضَنَّ عَنْهُمُ ٱبْتِغَآءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُل لَّهُمْ قَوْلًا
مَّيْسُورًا ﴿٢٨﴾

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ ٱلْبَسْطِ فَتَقْعُدَ
مَلُومًا مَّحْسُورًا ﴿٢٩﴾

إِنَّ رَبَّكَ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ ۚ إِنَّهُۥ كَانَ بِعِبَادِهِۦ خَبِيرًۢا
بَصِيرًا ﴿٣٠﴾

وَلَا تَقْتُلُوٓا۟ أَوْلَٰدَكُمْ خَشْيَةَ إِمْلَٰقٍ ۖ نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ ۚ إِنَّ قَتْلَهُمْ
كَانَ خِطْـًٔا كَبِيرًا ﴿٣١﴾

وَلَا تَقْرَبُوا۟ ٱلزِّنَىٰٓ ۖ إِنَّهُۥ كَانَ فَٰحِشَةً وَسَآءَ سَبِيلًا ﴿٣٢﴾

وَلَا تَقْتُلُوا۟ ٱلنَّفْسَ ٱلَّتِى حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ ۗ وَمَن قُتِلَ مَظْلُومًا فَقَدْ
جَعَلْنَا لِوَلِيِّهِۦ سُلْطَٰنًا فَلَا يُسْرِف فِّى ٱلْقَتْلِ ۖ إِنَّهُۥ كَانَ
مَنصُورًا ﴿٣٣﴾

وَلَا تَقْرَبُوا۟ مَالَ ٱلْيَتِيمِ إِلَّا بِٱلَّتِى هِىَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُۥ ۚ وَأَوْفُوا۟
بِٱلْعَهْدِ ۖ إِنَّ ٱلْعَهْدَ كَانَ مَسْـُٔولًا ﴿٣٤﴾

وَلَا تَمۡشِ فِي ٱلۡأَرۡضِ مَرَحًاۖ إِنَّكَ لَن تَخۡرِقَ ٱلۡأَرۡضَ وَلَن تَبۡلُغَ ٱلۡجِبَالَ طُولٗا ﴿٣٧﴾

كُلُّ ذَٰلِكَ كَانَ سَيِّئُهُۥ عِندَ رَبِّكَ مَكۡرُوهٗا ﴿٣٨﴾

ذَٰلِكَ مِمَّآ أَوۡحَىٰٓ إِلَيۡكَ رَبُّكَ مِنَ ٱلۡحِكۡمَةِۗ وَلَا تَجۡعَلۡ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ فَتُلۡقَىٰ فِي جَهَنَّمَ مَلُومٗا مَّدۡحُورًا ﴿٣٩﴾

أَفَأَصۡفَىٰكُمۡ رَبُّكُم بِٱلۡبَنِينَ وَٱتَّخَذَ مِنَ ٱلۡمَلَٰٓئِكَةِ إِنَٰثًاۚ إِنَّكُمۡ لَتَقُولُونَ قَوۡلًا عَظِيمٗا ﴿٤٠﴾

وَلَقَدۡ صَرَّفۡنَا فِي هَٰذَا ٱلۡقُرۡءَانِ لِيَذَّكَّرُواْ وَمَا يَزِيدُهُمۡ إِلَّا نُفُورٗا ﴿٤١﴾

قُل لَّوۡ كَانَ مَعَهُۥٓ ءَالِهَةٞ كَمَا يَقُولُونَ إِذٗا لَّٱبۡتَغَوۡاْ إِلَىٰ ذِي ٱلۡعَرۡشِ سَبِيلٗا ﴿٤٢﴾

سُبۡحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يَقُولُونَ عُلُوّٗا كَبِيرٗا ﴿٤٣﴾

تُسَبِّحُ لَهُ ٱلسَّمَٰوَٰتُ ٱلسَّبۡعُ وَٱلۡأَرۡضُ وَمَن فِيهِنَّۚ وَإِن مِّن شَيۡءٍ إِلَّا يُسَبِّحُ بِحَمۡدِهِۦ وَلَٰكِن لَّا تَفۡقَهُونَ تَسۡبِيحَهُمۡۚ إِنَّهُۥ كَانَ حَلِيمًا غَفُورٗا ﴿٤٤﴾

وَإِذَا قَرَأۡتَ ٱلۡقُرۡءَانَ جَعَلۡنَا بَيۡنَكَ وَبَيۡنَ ٱلَّذِينَ لَا يُؤۡمِنُونَ بِٱلۡأٓخِرَةِ حِجَابٗا مَّسۡتُورٗا ﴿٤٥﴾

وَجَعَلۡنَا عَلَىٰ قُلُوبِهِمۡ أَكِنَّةً أَن يَفۡقَهُوهُ وَفِيٓ ءَاذَانِهِمۡ وَقۡرٗاۚ وَإِذَا ذَكَرۡتَ رَبَّكَ فِي ٱلۡقُرۡءَانِ وَحۡدَهُۥ وَلَّوۡاْ عَلَىٰٓ أَدۡبَٰرِهِمۡ نُفُورٗا ﴿٤٦﴾

نَّحۡنُ أَعۡلَمُ بِمَا يَسۡتَمِعُونَ بِهِۦٓ إِذۡ يَسۡتَمِعُونَ إِلَيۡكَ وَإِذۡ هُمۡ نَجۡوَىٰٓ إِذۡ يَقُولُ ٱلظَّٰلِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلٗا مَّسۡحُورًا ﴿٤٧﴾

ٱنظُرْ كَيْفَ ضَرَبُوا۟ لَكَ ٱلْأَمْثَالَ فَضَلُّوا۟ فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٤٨﴾

وَقَالُوٓا۟ أَءِذَا كُنَّا عِظَٰمًا وَرُفَٰتًا أَءِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٤٩﴾

۞ قُلْ كُونُوا۟ حِجَارَةً أَوْ حَدِيدًا ﴿٥٠﴾

أَوْ خَلْقًا مِّمَّا يَكْبُرُ فِى صُدُورِكُمْ ۚ فَسَيَقُولُونَ مَن يُعِيدُنَا ۖ قُلِ ٱلَّذِى فَطَرَكُمْ أَوَّلَ مَرَّةٍ ۚ فَسَيُنغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَىٰ هُوَ ۖ قُلْ عَسَىٰٓ أَن يَكُونَ قَرِيبًا ﴿٥١﴾

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِۦ وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا ﴿٥٢﴾

وَقُل لِّعِبَادِى يَقُولُوا۟ ٱلَّتِى هِىَ أَحْسَنُ ۚ إِنَّ ٱلشَّيْطَٰنَ يَنزَغُ بَيْنَهُمْ ۚ إِنَّ ٱلشَّيْطَٰنَ كَانَ لِلْإِنسَٰنِ عَدُوًّا مُّبِينًا ﴿٥٣﴾

رَّبُّكُمْ أَعْلَمُ بِكُمْ ۖ إِن يَشَأْ يَرْحَمْكُمْ أَوْ إِن يَشَأْ يُعَذِّبْكُمْ ۚ وَمَآ أَرْسَلْنَٰكَ عَلَيْهِمْ وَكِيلًا ﴿٥٤﴾

وَرَبُّكَ أَعْلَمُ بِمَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ وَلَقَدْ فَضَّلْنَا بَعْضَ ٱلنَّبِيِّۦنَ عَلَىٰ بَعْضٍ ۖ وَءَاتَيْنَا دَاوُۥدَ زَبُورًا ﴿٥٥﴾

قُلِ ٱدْعُوا۟ ٱلَّذِينَ زَعَمْتُم مِّن دُونِهِۦ فَلَا يَمْلِكُونَ كَشْفَ ٱلضُّرِّ عَنكُمْ وَلَا تَحْوِيلًا ﴿٥٦﴾

أُو۟لَٰٓئِكَ ٱلَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ ٱلْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُۥ وَيَخَافُونَ عَذَابَهُۥٓ ۚ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ﴿٥٧﴾

وَإِن مِّن قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ ٱلْقِيَـٰمَةِ أَوْ
مُعَذِّبُوهَا عَذَابًا شَدِيدًا ۚ كَانَ ذَٰلِكَ فِى ٱلْكِتَـٰبِ مَسْطُورًا ﴿٥٨﴾

وَمَا مَنَعَنَآ أَن نُّرْسِلَ بِٱلْـَٔايَـٰتِ إِلَّآ أَن كَذَّبَ بِهَا ٱلْأَوَّلُونَ ۚ وَءَاتَيْنَا
ثَمُودَ ٱلنَّاقَةَ مُبْصِرَةً فَظَلَمُوا۟ بِهَا ۚ وَمَا نُرْسِلُ بِٱلْـَٔايَـٰتِ إِلَّا
تَخْوِيفًا ﴿٥٩﴾

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِٱلنَّاسِ ۚ وَمَا جَعَلْنَا ٱلرُّءْيَا ٱلَّتِىٓ
أَرَيْنَـٰكَ إِلَّا فِتْنَةً لِّلنَّاسِ وَٱلشَّجَرَةَ ٱلْمَلْعُونَةَ فِى ٱلْقُرْءَانِ ۚ وَنُخَوِّفُهُمْ فَمَا
يَزِيدُهُمْ إِلَّا طُغْيَـٰنًا كَبِيرًا ﴿٦٠﴾

وَإِذْ قُلْنَا لِلْمَلَـٰٓئِكَةِ ٱسْجُدُوا۟ لِـَٔادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ قَالَ
ءَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا ﴿٦١﴾

قَالَ أَرَءَيْتَكَ هَـٰذَا ٱلَّذِى كَرَّمْتَ عَلَىَّ لَئِنْ أَخَّرْتَنِ إِلَىٰ يَوْمِ
ٱلْقِيَـٰمَةِ لَأَحْتَنِكَنَّ ذُرِّيَّتَهُۥٓ إِلَّا قَلِيلًا ﴿٦٢﴾

قَالَ ٱذْهَبْ فَمَن تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَآؤُكُمْ جَزَآءً
مَّوْفُورًا ﴿٦٣﴾

وَٱسْتَفْزِزْ مَنِ ٱسْتَطَعْتَ مِنْهُم بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِم بِخَيْلِكَ
وَرَجِلِكَ وَشَارِكْهُمْ فِى ٱلْأَمْوَٰلِ وَٱلْأَوْلَـٰدِ وَعِدْهُمْ ۚ وَمَا
يَعِدُهُمُ ٱلشَّيْطَـٰنُ إِلَّا غُرُورًا ﴿٦٤﴾

إِنَّ عِبَادِى لَيْسَ لَكَ عَلَيْهِمْ سُلْطَـٰنٌ ۚ وَكَفَىٰ بِرَبِّكَ
وَكِيلًا ﴿٦٥﴾

رَّبُّكُمُ ٱلَّذِى يُزْجِى لَكُمُ ٱلْفُلْكَ فِى ٱلْبَحْرِ لِتَبْتَغُوا۟ مِن فَضْلِهِۦٓ ۚ إِنَّهُۥ كَانَ بِكُمْ رَحِيمًا ﴿٦٦﴾

وَإِذَا مَسَّكُمُ ٱلضُّرُّ فِى ٱلْبَحْرِ ضَلَّ مَن تَدْعُونَ إِلَّآ إِيَّاهُ ۖ فَلَمَّا نَجَّىٰكُمْ إِلَى ٱلْبَرِّ أَعْرَضْتُمْ ۚ وَكَانَ ٱلْإِنسَٰنُ كَفُورًا ﴿٦٧﴾

أَفَأَمِنتُمْ أَن يَخْسِفَ بِكُمْ جَانِبَ ٱلْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا۟ لَكُمْ وَكِيلًا ﴿٦٨﴾

أَمْ أَمِنتُمْ أَن يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَىٰ فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِّنَ ٱلرِّيحِ فَيُغْرِقَكُم بِمَا كَفَرْتُمْ ثُمَّ لَا تَجِدُوا۟ لَكُمْ عَلَيْنَا بِهِۦ تَبِيعًا ﴿٦٩﴾

۞ وَلَقَدْ كَرَّمْنَا بَنِىٓ ءَادَمَ وَحَمَلْنَٰهُمْ فِى ٱلْبَرِّ وَٱلْبَحْرِ وَرَزَقْنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ وَفَضَّلْنَٰهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا ﴿٧٠﴾

يَوْمَ نَدْعُوا۟ كُلَّ أُنَاسٍۭ بِإِمَٰمِهِمْ ۖ فَمَنْ أُوتِىَ كِتَٰبَهُۥ بِيَمِينِهِۦ فَأُو۟لَٰٓئِكَ يَقْرَءُونَ كِتَٰبَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا ﴿٧١﴾

وَمَن كَانَ فِى هَٰذِهِۦٓ أَعْمَىٰ فَهُوَ فِى ٱلْءَاخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا ﴿٧٢﴾

وَإِن كَادُوا۟ لَيَفْتِنُونَكَ عَنِ ٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ لِتَفْتَرِىَ عَلَيْنَا غَيْرَهُۥ ۖ وَإِذًا لَّٱتَّخَذُوكَ خَلِيلًا ﴿٧٣﴾

وَلَوْلَآ أَن ثَبَّتْنَٰكَ لَقَدْ كِدتَّ تَرْكَنُ إِلَيْهِمْ شَيْـًٔا قَلِيلًا ﴿٧٤﴾

إِذًا لَّأَذَقْنَٰكَ ضِعْفَ ٱلْحَيَوٰةِ وَضِعْفَ ٱلْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا ﴿٧٥﴾

وَإِن كَادُوا۟ لَيَسْتَفِزُّونَكَ مِنَ ٱلْأَرْضِ لِيُخْرِجُوكَ مِنْهَا وَإِذًا لَّا
يَلْبَثُونَ خِلَٰفَكَ إِلَّا قَلِيلًا ﴿٧٦﴾

سُنَّةَ مَن قَدْ أَرْسَلْنَا قَبْلَكَ مِن رُّسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا
تَحْوِيلًا ﴿٧٧﴾

أَقِمِ ٱلصَّلَوٰةَ لِدُلُوكِ ٱلشَّمْسِ إِلَىٰ غَسَقِ ٱلَّيْلِ وَقُرْءَانَ ٱلْفَجْرِ إِنَّ
قُرْءَانَ ٱلْفَجْرِ كَانَ مَشْهُودًا ﴿٧٨﴾

وَمِنَ ٱلَّيْلِ فَتَهَجَّدْ بِهِۦ نَافِلَةً لَّكَ عَسَىٰٓ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا
مَّحْمُودًا ﴿٧٩﴾

وَقُل رَّبِّ أَدْخِلْنِى مُدْخَلَ صِدْقٍ وَأَخْرِجْنِى مُخْرَجَ صِدْقٍ وَٱجْعَل لِّى
مِن لَّدُنكَ سُلْطَٰنًا نَّصِيرًا ﴿٨٠﴾

وَقُلْ جَآءَ ٱلْحَقُّ وَزَهَقَ ٱلْبَٰطِلُ ۚ إِنَّ ٱلْبَٰطِلَ كَانَ زَهُوقًا ﴿٨١﴾

وَنُنَزِّلُ مِنَ ٱلْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۙ وَلَا يَزِيدُ
ٱلظَّٰلِمِينَ إِلَّا خَسَارًا ﴿٨٢﴾

وَإِذَآ أَنْعَمْنَا عَلَى ٱلْإِنسَٰنِ أَعْرَضَ وَنَـَٔا بِجَانِبِهِۦ وَإِذَا مَسَّهُ ٱلشَّرُّ كَانَ
يَـُٔوسًا ﴿٨٣﴾

قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِۦ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَىٰ سَبِيلًا ﴿٨٤﴾

وَيَسْـَٔلُونَكَ عَنِ ٱلرُّوحِ ۖ قُلِ ٱلرُّوحُ مِنْ أَمْرِ رَبِّى وَمَآ أُوتِيتُم مِّنَ
ٱلْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾

وَلَئِن شِئْنَا لَنَذْهَبَنَّ بِٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِۦ
عَلَيْنَا وَكِيلًا ﴿٨٦﴾

إِلَّا رَحْمَةً مِّن رَّبِّكَ ۚ إِنَّ فَضْلَهُۥ كَانَ عَلَيْكَ كَبِيرًا ﴿٨٧﴾

قُل لَّئِنِ ٱجْتَمَعَتِ ٱلْإِنسُ وَٱلْجِنُّ عَلَىٰٓ أَن يَأْتُوا۟ بِمِثْلِ هَٰذَا ٱلْقُرْءَانِ
لَا يَأْتُونَ بِمِثْلِهِۦ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٨٨﴾

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِى هَٰذَا ٱلْقُرْءَانِ مِن كُلِّ مَثَلٍ فَأَبَىٰٓ أَكْثَرُ ٱلنَّاسِ
إِلَّا كُفُورًا ﴿٨٩﴾

وَقَالُوا۟ لَن نُّؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ ٱلْأَرْضِ يَنۢبُوعًا ﴿٩٠﴾

أَوْ تَكُونَ لَكَ جَنَّةٌ مِّن نَّخِيلٍ وَعِنَبٍ فَتُفَجِّرَ ٱلْأَنْهَٰرَ خِلَٰلَهَا
تَفْجِيرًا ﴿٩١﴾

أَوْ تُسْقِطَ ٱلسَّمَآءَ كَمَا زَعَمْتَ عَلَيْنَا كِسَفًا أَوْ تَأْتِىَ بِٱللَّهِ
وَٱلْمَلَٰٓئِكَةِ قَبِيلًا ﴿٩٢﴾

أَوْ يَكُونَ لَكَ بَيْتٌ مِّن زُخْرُفٍ أَوْ تَرْقَىٰ فِى ٱلسَّمَآءِ ۖ وَلَن نُّؤْمِنَ
لِرُقِيِّكَ حَتَّىٰ تُنَزِّلَ عَلَيْنَا كِتَٰبًا نَّقْرَؤُهُۥ ۗ قُلْ سُبْحَانَ رَبِّى هَلْ كُنتُ
إِلَّا بَشَرًا رَّسُولًا ﴿٩٣﴾

وَمَا مَنَعَ ٱلنَّاسَ أَن يُؤْمِنُوٓا۟ إِذْ جَآءَهُمُ ٱلْهُدَىٰٓ إِلَّآ أَن قَالُوٓا۟ أَبَعَثَ ٱللَّهُ
بَشَرًا رَّسُولًا ﴿٩٤﴾

قُل لَّوْ كَانَ فِى ٱلْأَرْضِ مَلَٰٓئِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا
عَلَيْهِم مِّنَ ٱلسَّمَآءِ مَلَكًا رَّسُولًا ﴿٩٥﴾

قُلْ كَفَىٰ بِٱللَّهِ شَهِيدًۢا بَيْنِي وَبَيْنَكُمْ ۚ إِنَّهُۥ كَانَ بِعِبَادِهِۦ
خَبِيرًۢا بَصِيرًا ﴿٩٦﴾

وَمَن يَهْدِ ٱللَّهُ فَهُوَ ٱلْمُهْتَدِ ۖ وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُمْ أَوْلِيَآءَ مِن
دُونِهِۦ ۖ وَنَحْشُرُهُمْ يَوْمَ ٱلْقِيَٰمَةِ عَلَىٰ وُجُوهِهِمْ عُمْيًا وَبُكْمًا وَصُمًّا ۖ
مَّأْوَىٰهُمْ جَهَنَّمُ ۖ كُلَّمَا خَبَتْ زِدْنَٰهُمْ سَعِيرًا ﴿٩٧﴾

ذَٰلِكَ جَزَآؤُهُم بِأَنَّهُمْ كَفَرُوا۟ بِـَٔايَٰتِنَا وَقَالُوٓا۟ أَءِذَا كُنَّا عِظَٰمًا وَرُفَٰتًا
أَءِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٩٨﴾

۞ أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ قَادِرٌ عَلَىٰٓ أَن
يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَّا رَيْبَ فِيهِ فَأَبَى ٱلظَّٰلِمُونَ إِلَّا
كُفُورًا ﴿٩٩﴾

قُل لَّوْ أَنتُمْ تَمْلِكُونَ خَزَآئِنَ رَحْمَةِ رَبِّىٓ إِذًا لَّأَمْسَكْتُمْ خَشْيَةَ ٱلْإِنفَاقِ ۚ
وَكَانَ ٱلْإِنسَٰنُ قَتُورًا ﴿١٠٠﴾

وَلَقَدْ ءَاتَيْنَا مُوسَىٰ تِسْعَ ءَايَٰتٍۭ بَيِّنَٰتٍ ۖ فَسْـَٔلْ بَنِىٓ إِسْرَٰٓءِيلَ إِذْ جَآءَهُمْ
فَقَالَ لَهُۥ فِرْعَوْنُ إِنِّى لَأَظُنُّكَ يَٰمُوسَىٰ مَسْحُورًا ﴿١٠١﴾

قَالَ لَقَدْ عَلِمْتَ مَآ أَنزَلَ هَٰٓؤُلَآءِ إِلَّا رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
بَصَآئِرَ وَإِنِّى لَأَظُنُّكَ يَٰفِرْعَوْنُ مَثْبُورًا ﴿١٠٢﴾

فَأَرَادَ أَن يَسْتَفِزَّهُم مِّنَ ٱلْأَرْضِ فَأَغْرَقْنَٰهُ وَمَن مَّعَهُۥ جَمِيعًا ﴿١٠٣﴾

وَقُلْنَا مِنۢ بَعْدِهِۦ لِبَنِىٓ إِسْرَٰٓءِيلَ ٱسْكُنُوا۟ ٱلْأَرْضَ فَإِذَا جَآءَ وَعْدُ ٱلْءَاخِرَةِ
جِئْنَا بِكُمْ لَفِيفًا ﴿١٠٤﴾

وَبِٱلْحَقِّ أَنزَلْنَٰهُ وَبِٱلْحَقِّ نَزَلَ ۗ وَمَآ أَرْسَلْنَٰكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿١٠٥﴾

وَقُرْءَانًا فَرَقْنَٰهُ لِتَقْرَأَهُۥ عَلَى ٱلنَّاسِ عَلَىٰ مُكْثٍ وَنَزَّلْنَٰهُ تَنزِيلًا ﴿١٠٦﴾

قُلْ ءَامِنُوا۟ بِهِۦٓ أَوْ لَا تُؤْمِنُوٓا۟ ۚ إِنَّ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ مِن قَبْلِهِۦٓ إِذَا يُتْلَىٰ عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا ﴿١٠٧﴾

وَيَقُولُونَ سُبْحَٰنَ رَبِّنَآ إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ﴿١٠٨﴾

وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ﴿١٠٩﴾

قُلِ ٱدْعُوا۟ ٱللَّهَ أَوِ ٱدْعُوا۟ ٱلرَّحْمَٰنَ ۖ أَيًّا مَّا تَدْعُوا۟ فَلَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ۚ وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَٱبْتَغِ بَيْنَ ذَٰلِكَ سَبِيلًا ﴿١١٠﴾

وَقُلِ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُۥ شَرِيكٌ فِى ٱلْمُلْكِ وَلَمْ يَكُن لَّهُۥ وَلِىٌّ مِّنَ ٱلذُّلِّ ۖ وَكَبِّرْهُ تَكْبِيرًا ﴿١١١﴾

“Exalted is He who took His Servant by night from al-Masjid al-Haram to al-Masjid al- Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing.

And We gave Moses the Scripture and made it a guidance for the Children of Israel that you not take other than Me as Disposer of affairs,

O descendants of those We carried [in the ship] with Noah. Indeed, he was a grateful servant.

And We conveyed to the Children of Israel in the Scripture that, "You will surely cause corruption on the earth twice, and you will surely reach [a degree of] great haughtiness.

So when the [time of] promise came for the first of them, We sent against you servants of Ours - those of great military might, and they probed [even] into the homes, and it was a promise fulfilled.

Then We gave back to you a return victory over them. And We reinforced you with wealth and sons and made you more numerous in manpower

[And said], "If you do good, you do good for yourselves; and if you do evil, [you do it] to yourselves." Then when the final promise came, [We sent your enemies] to sadden your faces and to enter the temple in Jerusalem, as they entered it the first time, and to destroy what they had taken over with [total] destruction.

[Then Allah said], "It is expected, [if you repent], that your Lord will have mercy upon you. But if you return [to sin], We will return [to punishment]. And We have made Hell, for the disbelievers, a prison-bed."

Indeed, this Qur'an guides to that which is most suitable and gives good tidings to the believers who do righteous deeds that they will have a great reward.

And that those who do not believe in the Hereafter - We have prepared for them a painful punishment.

And man supplicates for evil as he supplicates for good, and man is ever hasty.

And We have made the night and day two signs, and We erased the sign of the night and made the sign of the day visible that you may seek bounty from your Lord and may know the number of years and the account [of time]. And everything We have set out in detail.

And [for] every person We have imposed his fate upon his neck, and We will produce for him on the Day of Resurrection a record which he will encounter spread open.

[It will be said], "Read your record. Sufficient is yourself against you this Day as accountant."

Whoever is guided is only guided for [the benefit of] his soul. And whoever errs only errs against it. And no bearer of burdens will bear the burden of another. And never would We punish until We sent a messenger.

And when We intend to destroy a city, We command its affluent but they defiantly disobey therein; so the word comes into effect upon it, and We destroy it with [complete] destruction.

And how many have We destroyed from the generations after Noah. And sufficient is your Lord, concerning the sins of His servants, as Acquainted and Seeing.

Whoever should desire the immediate - We hasten for him from it what We will to whom We intend. Then We have made for him Hell, which he will [enter to] burn, censured and banished.

But whoever desires the Hereafter and exerts the effort due to it while he is a believer - it is those whose effort is ever appreciated [by Allah].

To each [category] We extend - to these and to those - from the gift of your Lord. And never has the gift of your Lord been restricted.

Look how We have favored [in provision] some of them over others. But the Hereafter is greater in degrees [of difference] and greater in distinction.

Do not make [as equal] with Allah another deity and [thereby] become censured and forsaken.

And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word.

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

Your Lord is most knowing of what is within yourselves. If you should be righteous [in intention] - then indeed He is ever, to the often returning [to Him], Forgiving.

And give the relative his right, and [also] the poor and the traveler, and do not spend wastefully.

Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful.

And if you [must] turn away from the needy awaiting mercy from your Lord which you expect, then speak to them a gentle word.

And do not make your hand [as] chained to your neck or extend it completely and [thereby] become blamed and insolvent.

Indeed, your Lord extends provision for whom He wills and restricts [it]. Indeed He is ever, concerning His servants, Acquainted and Seeing.

And do not kill your children for fear of poverty. We provide for them and for you. Indeed, their killing is ever a great sin.

And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way.

And do not kill the soul which Allah has forbidden, except by right. And whoever is killed unjustly - We have given his heir authority, but let him not exceed limits in [the matter of] taking life. Indeed, he has been supported [by the law].

And do not approach the property of an orphan, except in the way that is best, until he reaches maturity. And fulfill [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned.

And give full measure when you measure, and weigh with an even balance. That is the best [way] and best in result.

And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those [one] will be questioned.

And do not walk upon the earth exultantly. Indeed, you will never tear the earth [apart], and you will never reach the mountains in height.

All that - its evil is ever, in the sight of your Lord, detested.

That is from what your Lord has revealed to you,, of wisdom. And, [O mankind], do not make [as equal] with Allah another deity, lest you be thrown into Hell, blamed and banished.

Then, has your Lord chosen you for [having] sons and taken from among the angels daughters? Indeed, you say a grave saying.

And We have certainly diversified [the contents] in this Qur'an that mankind may be reminded, but it does not increase the disbelievers except in aversion.

Say, "If there had been with Him [other] gods, as they say, then they [each] would have sought to the Owner of the Throne a way."

Exalted is He and high above what they say by great sublimity.

The seven heavens and the earth and whatever is in them exalt Him. And there is not a thing except that it exalts [Allah] by His praise, but you do not understand their [way of] exalting. Indeed, He is ever Forbearing and Forgiving.

And when you recite the Qur'an, We put between you and those who do not believe in the Hereafter a concealed partition.

And We have placed over their hearts coverings, lest they understand it, and in their ears deafness. And when you mention your Lord alone in the Qur'an, they turn back in aversion.

We are most knowing of how they listen to it when they listen to you and [of] when they are in private conversation, when the wrongdoers say, "You follow not but a man affected by magic."

Look how they strike for you comparisons; but they have strayed, so they cannot [find] a way.

And they say, "When we are bones and crumbled particles, will we [truly] be resurrected as a new creation?"

Say, "Be you stones or iron

Or [any] creation of that which is great within your breasts." And they will say, "Who will restore us?" Say, "He who brought you forth the first time." Then they will nod their heads toward you and say, "When is that?" Say, "Perhaps it will be soon -

On the Day He will call you and you will respond with praise of Him and think that you had not remained [in the world] except for a little."

And tell My servants to say that which is best. Indeed, Satan induces [dissension] among them. Indeed Satan is ever, to mankind, a clear enemy.

Your Lord is most knowing of you. If He wills, He will have mercy upon you; or if He wills, He will punish you. And We have not sent you, [O Muhammad], over them as a manager.

And your Lord is most knowing of whoever is in the heavens and the earth. And We have made some of the prophets exceed others [in various ways], and to David We gave the book [of Psalms].

Say, "Invoke those you have claimed [as gods] besides Him, for they do not possess the [ability for] removal of adversity from you or [for its] transfer [to someone else]."

Those whom they invoke seek means of access to their Lord, [striving as to] which of them would be nearest, and they hope for His mercy and fear His punishment. Indeed, the punishment of your Lord is ever feared.

And there is no city but that We will destroy it before the Day of Resurrection or punish it with a severe punishment. That has ever been in the Register inscribed.

And nothing has prevented Us from sending signs except that the former peoples denied them. And We gave Thamud the she-camel as a visible sign, but they wronged her. And We send not the signs except as a warning.

And when We told you, "Indeed, your Lord has encompassed the people." And We did not make the sight which We showed you except as a trial for the people, as was the accursed tree [mentioned] in the Qur'an. And We threaten them, but it increases them not except in great transgression.

And [mention] when We said to the angles, "Prostrate to Adam," and they prostrated, except for Iblees. He said, "Should I prostrate to one You created from clay?"

[Iblees] said, "Do You see this one whom You have honored above me? If You delay me until the Day of Resurrection, I will surely destroy his descendants, except for a few."

[Allah] said, "Go, for whoever of them follows you, indeed Hell will be the recompense of you - an ample recompense.

And incite [to senselessness] whoever you can among them with your voice and assault them with your horses and foot soldiers and become a partner in their wealth and their children and promise them." But Satan does not promise them except delusion.

Indeed, over My [believing] servants there is for you no authority. And sufficient is your Lord as Disposer of affairs.

It is your Lord who drives the ship for you through the sea that you may seek of His bounty. Indeed, He is ever, to you, Merciful.

And when adversity touches you at sea, lost are [all] those you invoke except for Him. But when He delivers you to the land, you turn away [from Him]. And ever is man ungrateful.

Then do you feel secure that [instead] He will not cause a part of the land to swallow you or send against you a storm of stones? Then you would not find for yourselves an advocate.

Or do you feel secure that He will not send you back into the sea another time and send upon you a hurricane of wind and drown you for what you denied? Then you would not find for yourselves against Us an avenger.

And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference.

The Day We will call forth every people with their record [of deeds]. Then whoever is given his record in his right hand - those will read their records, and injustice will not be done to them, [even] as much as a thread [inside the date seed].

And whoever is blind in this [life] will be blind in the Hereafter and more astray in way.

And indeed, they were about to tempt you away from that which We revealed to you in order to [make] you invent about Us something else; and then they would have taken you as a friend.

And if We had not strengthened you, you would have almost inclined to them a little.

Then [if you had], We would have made you taste double [punishment in] life and double [after] death. Then you would not find for yourself against Us a helper.

And indeed, they were about to drive you from the land to evict you therefrom. And then [when they do], they will not remain [there] after you, except for a little.

[That is Our] established way for those We had sent before you of Our messengers; and you will not find in Our way any alteration.

Establish prayer at the decline of the sun [from its meridian] until the darkness of the night and [also] the Qur'an of dawn. Indeed, the recitation of dawn is ever witnessed.

And from [part of] the night, pray with it as additional [worship] for you; it is expected that your Lord will resurrect you to a praised station.

And say, "My Lord, cause me to enter a sound entrance and to exit a sound exit and grant me from Yourself a supporting authority."

And say, "Truth has come, and falsehood has departed. Indeed is falsehood, [by nature], ever bound to depart."

And We send down of the Qur'an that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.

And when We bestow favor upon the disbeliever, he turns away and distances himself; and when evil touches him, he is ever despairing.

Say, "Each works according to his manner, but your Lord is most knowing of who is best guided in way."

And they ask you about the soul. Say, "The soul is of the affair of my Lord. And mankind have not been given of knowledge except a little."

And if We willed, We could surely do away with that which We revealed to you. Then you would not find for yourself concerning it an advocate against Us.

Except [We have left it with you] as a mercy from your Lord. Indeed, His favor upon you has ever been great.

Say, "If mankind and the jinn gathered in order to produce the like of this Qur'an, they could not produce the like of it, even if they were to each other assistants."

And We have certainly diversified for the people in this Qur'an from every [kind] of example, but most of the people refused [anything] except disbelief.

And they say, "We will not believe you until you break open for us from the ground a spring.

Or [until] you have a garden of palm tress and grapes and make rivers gush forth within them in force [and abundance]

Or you make the heaven fall upon us in fragments as you have claimed or you bring Allah and the angels before [us]

Or you have a house of gold or you ascend into the sky. And [even then], we will not believe in your ascension until you bring down to us a book we may read." Say, "Exalted is my Lord! Was I ever but a human messenger?"

And what prevented the people from believing when guidance came to them except that they said, "Has Allah sent a human messenger?"

Say, "If there were upon the earth angels walking securely, We would have sent down to them from the heaven an angel [as a] messenger."

Say, "Sufficient is Allah as Witness between me and you. Indeed he is ever, concerning His servants, Acquainted and Seeing."

And whoever Allah guides - he is the [rightly] guided; and whoever He sends astray - you will never find for them protectors besides Him, and We will gather them on the Day of Resurrection [fallen] on their faces - blind, dumb and deaf. Their refuge is Hell; every time it subsides We increase them in blazing fire.

That is their recompense because they disbelieved in Our verses and said, "When we are bones and crumbled particles, will we [truly] be resurrected [in] a new creation?"

Do they not see that Allah , who created the heavens and earth, is [the one] Able to create the likes of them? And He has appointed for them a term,

about which there is no doubt. But the wrongdoers refuse [anything] except disbelief.

Say [to them], "If you possessed the depositories of the mercy of my Lord, then you would withhold out of fear of spending." And ever has man been stingy.

And We had certainly given Moses nine evident signs, so ask the Children of Israel [about] when he came to them and Pharaoh said to him, "Indeed I think, O Moses, that you are affected by magic."

[Moses] said, "You have already known that none has sent down these [signs] except the Lord of the heavens and the earth as evidence, and indeed I think, O Pharaoh, that you are destroyed."

So he intended to drive them from the land, but We drowned him and those with him all together.

And We said after Pharaoh to the Children of Israel, "Dwell in the land, and when there comes the promise of the Hereafter, We will bring you forth in [one] gathering."

And with the truth We have sent the Qur'an down, and with the truth it has descended. And We have not sent you, except as a bringer of good tidings and a warner.

And [it is] a Qur'an which We have separated [by intervals] that you might recite it to the people over a prolonged period. And We have sent it down progressively.

Say, "Believe in it or do not believe. Indeed, those who were given knowledge before it - when it is recited to them, they fall upon their faces in prostration,

And they say, "Exalted is our Lord! Indeed, the promise of our Lord has been fulfilled."

And they fall upon their faces weeping, and the Qur'an increases them in humble submission.

Say, "Call upon Allah or call upon the Most Merciful. Whichever [name] you call - to Him belong the best names." And do not recite [too] loudly in your prayer or [too] quietly but seek between that an [intermediate] way.

And say, "Praise to Allah , who has not taken a son and has had no partner in [His] dominion and has no [need of a] protector out of weakness; and glorify Him with [great] glorification."”

Discussion on Verses 1-111 of 111

A reason why Allah, the Exalted, alone deserves to be obeyed and worshipped in every situation is that fact He is free from all flaws, a reality which is true only for Him. Chapter 17 Al Isra, verse 1:

“Glorified is He…”

Since everything in the universe unfolds according to the will of Allah, the Exalted—including the challenges one encounters—muslims must glorify Him by refraining from attributing any negativity to Him. Instead, they should trust that whatever He decrees is ultimately for their benefit, even if its wisdom is not immediately apparent. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

Cultivating such a mindset is essential, as it helps individuals navigate life's challenges while remaining obedient to Allah, the Exalted. This obedience entails using the blessings He has granted in ways that are pleasing to Him, as outlined in the Holy Quran and the teachings of the Holy Prophet

Muhammad, peace and blessings be upon him. When faced with hardship, one should remember that the situation could have been far worse. If the difficulty is worldly, they should be grateful that it does not affect their faith. Instead of dwelling on sorrow, they should focus on the eternal reward promised to those who show patience for the sake of Allah, the Exalted. In times of loss, individuals should reflect on the many blessings they still possess. Every trial should prompt reflection on the Quranic verse that highlights the hidden wisdoms within tests and difficulties, which may not be immediately evident. Thus, the current situation may be more favourable than what one initially desired. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

Ultimately, reflecting on these truths and others can help foster a positive mindset—an essential component of properly glorifying Allah, the Exalted, by refraining from attributing negativity to Him. Remember, the cup is not half empty; it is, indeed, half full. Chapter 17 Al Isra, verse 1:

"Glorified is He…"

After mentioning the fact that Allah, the Exalted, is free of all negative characteristics, such as weakness, He then briefly mentions the Heavenly journey of the Holy Prophet Muhammad, peace and blessings be upon him,

where he was taken from Masjid Haraam in Mecca to Masjid Aqsa in Jerusalem and then up to the seven Heavens and returned to Mecca in a part of a night. Chapter 17 Al Isra, verse 1:

“Glorified is He who took His Servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings We have blessed, to show him of Our signs…”

This verse makes it clear that the purpose of the Heavenly journey was not that it became an entertaining and fascinating story, but this journey occurred so that people could learn important lessons so that they increase their obedience of Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings. This would ensure they would obtain peace of mind in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Sadly, this event and many others from the life of the Holy Prophet Muhammad, peace and blessings be upon him, have been turned into entertaining stories whereby the important signs shown to him and the lessons derived from these signs are not discussed. One must always approach Islamic events with the attitude of learning lessons from them so that they can increase their obedience of Allah, the Exalted, and avoid approaching them seeking entertainment, as this attitude will only encourage them to persist on misusing the blessings Allah, the Exalted, has granted. Consequently, they will experience an imbalance in both their mental and physical well-being, they will misplace everything and everyone in their life and neglect proper preparation for their accountability on the Day of Judgement. This will result in stress, hardship, and challenges in both this world and the Hereafter, even if they appear to enjoy certain worldly comforts.

As indicated by the rest of verse 1, one must correctly utilise their sense of hearing and seeing in order to benefit from the signs of Allah, the Exalted. Chapter 17 Al Isra, verse 1:

"…Indeed, He is the Hearing, the Seeing."

One must correctly listen to Islamic teachings, such as events in Islamic history, in order to learn lessons from them so that they increase their obedience of Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings. This process entails attentively listening with Islamic knowledge, relating it to one's past experiences, assessing how to apply the teachings moving forward, and earnestly striving to implement them. Such an approach ensures that one truly benefits from the Islamic knowledge they acquire. Simply listening to Islamic teachings without following these steps will not lead to meaningful behavioural change. This is a key reason why many Muslims fail to transform positively, despite having unprecedented access to Islamic knowledge.

Chapter 17 Al Isra, verse 1:

“…Indeed, He is the Hearing, the Seeing.”

In addition, this verse serves as a reminder for individuals to avoid a self-centred mindset focused solely on their own lives and circumstances. Such a perspective can lead to neglecting valuable lessons from history, personal experiences, and the struggles of others. Learning from these sources is one of the most effective ways to improve one's character and avoid repeating past mistakes, ultimately fostering inner peace. For example, observing wealthy and famous individuals who misuse the blessings they have been granted—only to suffer from anxiety, mental health challenges, addiction, and even suicidal thoughts despite moments of joy and luxury—offers a profound lesson. It teaches that true peace does not come from material wealth or fulfilling every worldly desire. Likewise, witnessing someone in poor health should inspire gratitude for one's own well-being and motivate its proper use before it is lost. Islam, therefore, consistently encourages mindfulness and awareness, urging people not to become so absorbed in their personal affairs that they ignore the broader world around them.

When engaging with Islamic teachings, including Islamic events, having the right mindset allows one to gain valuable insights that enhance their obedience to Allah, the Exalted. For instance, a key takeaway from the Heavenly journey is the importance of never doubting the power of Allah, the Exalted, in resolving issues and providing solutions during tough times. Although the concept of this Heavenly journey may seem implausible, it is a reality, as nothing is beyond the limitless power of Allah, the Exalted. To be granted relief from all hardships, one must sincerely obey Allah, the Exalted, which entails following His commands, avoiding His prohibitions, and facing fate with patience, in line with the teachings of the Holy Prophet

Muhammad, peace and blessings be upon him. Chapter 65 At Talaq, verse 2:

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

It is essential to realize that this divine help does not always correspond with personal desires. Instead, it invariably corresponds with the infinite knowledge and wisdom of Allah, the Exalted. As a result, this divine aid appears at the most favourable moments for individuals and in ways that are most advantageous for them, even if they do not see it initially. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

Chapter 17 Al Isra, verse 1:

“Glorified is He who took His Servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings We have blessed, to show him of Our signs…”

It is crucial to recognize that this significant event and verse highlight the utmost position a person can attain, which is to be a genuine servant of Allah, the Exalted. If there were a higher status than this, Allah, the Exalted, would have addressed the Holy Prophet Muhammad, peace and blessings be upon him, with it. This is supported by numerous Hadiths, including one in Sahih Muslim, number 851, where the Holy Prophet Muhammad, peace and blessings be upon him, identified himself as the servant of Allah, the Exalted, prior to announcing his role as a Messenger. This serves as a clear message to all that to achieve ultimate success and the highest ranks in both worlds, they must become true servants of Allah, the Exalted. This can only be accomplished by emulating the greatest servant of Allah, the Exalted, who is the Holy Prophet Muhammad, peace and blessings be upon him. There is no other path to achieving true servanthood. Chapter 3 Alee Imran, verse 31:

“Say, "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful.""

It is clear from the life of the Holy Prophet Muhammad, peace and blessings be upon him, that the one who accepts their servanthood to Allah, the Exalted, does not seek their own pleasure in this world nor the pleasure of other people and things, such as social media, fashion and culture. Rather, they constantly seek the pleasure of their Master, Allah, the Exalted. This is practically shown when one correctly uses the blessings they have been granted as outlined in Islamic teachings, instead of using them according to their own desires. In addition, the servant of Allah, the Exalted, does not desire people to please them and instead desires people to please Allah, the Exalted. Finally, the servant of Allah, the Exalted,

accepts that everything they possess, including their own life, was created and granted to them by Allah, the Exalted, as a result, they must use these blessings correctly as outlined in Islamic teachings, as these blessings do not belong to them.

Chapter 17 Al Isra, verse 1:

“Glorified is He who took His Servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings We have blessed, to show him of Our signs…”

A Hadith from Jami At Tirmidhi, number 213, addresses a particular aspect of the Heavenly Journey. This refers to the moment when the Holy Prophet Muhammad, peace and blessings be upon him, received the five daily obligatory prayers as a gift. The fact that this was the only duty granted in this manner, while all others were revealed to the Holy Prophet Muhammad, peace and blessings be upon him, on Earth, underscores the significance of establishing the obligatory prayers. This Hadith indicates that initially, fifty obligatory prayers were commanded, and gradually, this number was reduced to five. If a Muslim were required to perform fifty obligatory prayers daily, it would hinder them from engaging in other activities. This highlights the importance of the obligatory prayers. It instructs Muslims that these prayers should be central to their lives. One should shape their life around their obligatory prayers rather than adjusting their obligations to fit their lifestyle.

Furthermore, the obligatory prayers signify how one should connect with Allah, the Exalted, while distancing oneself from the material world. A Muslim engaged in prayer is prohibited from speaking, eating, or performing other ordinary lawful activities during the prayer. This highlights the significance of establishing a connection with Allah, the Exalted, through genuine obedience. Initially instructed to perform fifty daily obligatory prayers, Muslims are reminded that this obedience and bond with Allah, the Exalted, should take precedence, with all other matters being prioritized according to Islamic teachings. This embodies the true purpose of humanity. Their aim is not to pursue the vain and superficial aspects of this material existence. This world serves as a bridge linking one to the hereafter. It is not a lasting residence. The obligatory prayers and this significant event serve as reminders for Muslims of this reality. Consequently, they should endeavor to traverse this bridge in accordance with Islamic teachings to ensure a safe arrival in the hereafter. This entails utilizing the blessings bestowed upon them in ways that are pleasing to Allah, the Exalted, as prescribed in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This will guarantee a tranquil journey in this life and a serene eternal home in the next through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

In addition, as discussed earlier, the fact that the obligatory prayers were granted to the Holy Prophet Muhammad, peace and blessings be upon him, during his Heavenly journey indicates its importance. The establishment of obligatory prayers is strongly emphasized in Islamic teachings, as they form the central pillar around which all good deeds are centered. To properly establish these prayers, one must fulfill all necessary conditions and etiquettes, including performing them punctually. The Holy Quran often underscores the importance of these prayers, as they represent the most significant practical expression of one's faith in Allah, the Exalted. Additionally, since the prayers are spread throughout the day, they act as a constant reminder of the Day of Judgement and assist in preparing for it, with each segment of the obligatory prayer connected to Judgement Day. Therefore, they are regarded as the essential foundation of all virtuous actions. When an individual stands upright, it symbolizes how they will stand before Allah, the Exalted, on Judgement Day. Chapter 83 Al Mutaffifin, verses 4-6:

"Do they not think that they will be resurrected. For a tremendous Day The Day when mankind will stand before the Lord of the worlds?"

When they bow, it acts as a reminder of the many people who will encounter criticism on Judgement Day for not bowing to Allah, the Exalted, during their time on Earth. Chapter 77 Al Mursalat, verse 48:

"And when it is said to them, "Bow [in prayer]," they do not bow."

This critique emphasizes the inability to completely submit to the obedience of Allah, the Exalted, in all facets of life. When an individual prostrates in prayer, it acts as a reminder of the day when everyone will be summoned to prostrate before Allah, the Exalted, on Judgement Day. However, those who failed to adequately prostrate to Him throughout their earthly lives, indicating they did not obey Him in every aspect, will discover they are unable to do so on Judgement Day. Chapter 68 Al Qalam, verses 42-43:

"On the Day when matters become dire, they will be invited to prostrate themselves but will be prevented from doing so. Their eyes humbled, humiliation will cover them. And they used to be invited to prostration while they were sound."

When someone kneels in prayer, it acts as a reminder of how they will kneel before Allah, the Exalted, on the Day of Judgement, filled with apprehension about their final judgement. Chapter 45 Al Jathiyah, verse 28:

"And you will see every nation kneeling [from fear]. Every nation will be called to its record [and told], "Today you will be recompensed for what you used to do.""

Someone who prays while reflecting on these elements will carry out their prayers properly. This ensures that they truly obey Allah, the Exalted, during the times between the prayers. Chapter 29 Al Ankabut, verse 45:

"…Indeed, prayer prohibits immorality and wrongdoing…"

This obedience involves using the blessings one has been granted in ways pleasing to Him as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This approach facilitates the attainment of equilibrium in both mental and physical well-being, enabling individuals to appropriately value people and possessions in their lives while effectively preparing for their accountability on the Day of Judgement. Consequently, such conduct contributes to a state of inner tranquility in both the temporal and eternal worlds.

Chapter 17 Al Isra, verse 1:

"Glorified is He who took His Servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings We have blessed, to show him of Our signs…"

As indicated by this verse, one of the main reasons the Holy Prophet Muhammad, peace and blessings be upon him, was granted the Heavenly journey was to strengthen his faith through witnessing the signs of Allah, the Exalted. Therefore, it is important for one to strive to obtain certainty of faith. A strong faith is essential for staying committed to obeying Allah, the Exalted, in all circumstances, whether in times of prosperity or adversity. This profound faith is cultivated by comprehending and applying the clear signs and teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings demonstrate that genuine obedience to Allah, the Exalted, results in peace in this life and the hereafter. Conversely, those who are unaware of Islamic principles tend to have weak faith, making them more susceptible to deviating from obedience, particularly when their personal desires conflict with divine guidance. This lack of understanding can prevent them from realizing that surrendering their desires to follow the commands of Allah, the Exalted, is the pathway to achieving true peace in both worlds. Therefore, it is crucial for individuals to enhance their faith through the pursuit of Islamic knowledge and its application, ensuring they remain obedient to Allah, the Exalted, at all times. This entails properly utilizing the blessings they have received, as prescribed by Islamic teachings, ultimately leading to a harmonious mental and physical state and the appropriate prioritization of all aspects of their lives.

Chapter 17 Al Isra, verse 1:

“Glorified is He who took His Servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings We have blessed, to show him of Our signs…”

For many generations, scholars have debated whether the Holy Prophet Muhammad, peace and blessings be upon him, was granted the ability to physically see Allah, the Exalted, or the Angel Jibraeel, peace be upon him, in his true form during the Heavenly Journey. Both sides have provided evidence to support their arguments. This topic is discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 2, Pages 66-68.

However, it is crucial for Muslims to avoid falling into disputes over this and similar matters to the extent that it breeds animosity among them. Furthermore, holding one belief or another will not impact their faith and obedience to Allah, the Exalted. Allah, the Exalted, will not question this on the Day of Judgement; otherwise, the Muslim community would have been informed. Therefore, spending endless hours arguing, debating, and writing books on this subject is illogical. Instead, Muslims should focus on matters that, when understood, will enhance their sincere obedience to Allah, the Exalted, through fulfilling His commands, avoiding His prohibitions, and facing destiny with patience, as taught by the Holy Prophet Muhammad, peace and blessings be upon him. They should prioritize issues that will be addressed on Judgement Day, such as upholding the rights of others. Sadly, engaging in arguments and debates over these topics has diverted Muslims from focusing on more significant issues, contributing to the overall decline in the strength of the Muslim nation over time.

This matter relates to a Hadith from the Holy Prophet Muhammad, peace and blessings be upon him, located in Jami At Tirmidhi, number 2518. It suggests that one should refrain from anything that causes doubt and focus on things that are certain. Most people understand their obligatory duties and recognize the majority of prohibited actions, like consuming alcohol.

These issues do not create uncertainty for Muslims, so they should act accordingly by fulfilling their obligatory duties and avoiding prohibited actions.

Any other non-obligatory matters that cause doubt in society should be avoided. On Judgement Day, Allah, the Exalted, will not ask why someone neglected a voluntary act. Instead, He will inquire why they chose to perform a voluntary act. Thus, abstaining from voluntary actions will have no repercussions in the afterlife, while engaging in them may lead to punishment, reward, or forgiveness. It is crucial for Muslims to adhere to this concise yet vital Hadith, as it can resolve and avert numerous issues and disputes. Indeed, this guidance is echoed in another Hadith of the Holy Prophet Muhammad, peace and blessings be upon him, found in Jami At Tirmidhi, number 1205. It states that both lawful and unlawful matters in Islam are clearly defined for humanity, and all other things that induce doubt should be set aside. This mindset will safeguard one's faith and dignity.

As Allah, the Exalted, is fully aware of the intentions, speech and actions of people, He knows who concentrates on relevant things and who wastes their resources on irrelevant things and will hold each person accountable accordingly. Chapter 17 Al Isra, verse 1:

"…Indeed, He is the Hearing, the Seeing."

After discussing the signs shown to the Holy Prophet Muhammad, peace and blessings be upon him, during his Heavenly journey, Allah, the Exalted, then discusses the signs granted to the Holy Prophet Musa, peace be upon him. Chapter 17 Al Isra, verse 2:

“And We gave Moses the Book and made it a guidance for the Children of Israel…”

Just like the Holy Quran, the Torah contained both law and wisdom. The law serves as the guiding principles that individuals must follow to properly utilize the blessings bestowed upon them. This adherence will lead to inner peace, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, and the fulfillment of the rights of Allah, the Exalted, and fellow humans. Consequently, this law promotes the establishment of peace and justice in society. Wisdom is essential as it instructs individuals on how to effectively apply their knowledge, including the law, for the benefit of themselves and others in both worlds. To foster a just and peaceful society, both law and wisdom are necessary. Chapter 17 Al Isra, verse 2:

“And We gave Moses the Book and made it a guidance for the Children of Israel…”

Without wisdom, the law can be misinterpreted, allowing individuals to exploit it to harm others. Conversely, wisdom devoid of the law may lead individuals to create their own standards of what is right and just. All human-made codes of conduct will not lead to peace of mind due to deficiencies in knowledge, experience, foresight, and inherent biases, whether deliberate or not. Thus, lacking the law, wisdom will also hinder the attainment of peace of mind and obstruct the promotion of peace and justice in society, as individuals will neglect the rights of others. As both a perfect law system and wisdom can only come from Allah, the Exalted, as He knows all things, one must adhere to the divine code of conduct He has granted to ensure they achieve peace of mind on an individual level, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, and cause the spread of justice and peace within their society. Chapter 17 Al Isra, verse 2:

"…that you not take other than Me as Disposer of affairs."

No matter how advanced a society becomes, and regardless of the knowledge they gain in various fields, including both mental and physical aspects of humanity, it is impossible for them to create a code of conduct that is completely in harmony with human nature and that addresses every situation, condition, and scenario that individuals or societies may face during their time on Earth. This task is inherently unfeasible, as humanity continues to discover new information about specific elements of human existence, such as the roles of different areas of the human brain, let alone gathering enough understanding to develop a flawless code of conduct that promotes peace and justice on both personal and societal levels. Only Allah, the Exalted, has the ability to achieve this, for He is the Creator of everything, and His knowledge is infinite, covering all of the past, present,

and future. Therefore, He alone is in the right position to offer humanity a code of conduct, a standard that clearly distinguishes between good and evil, beneficial and harmful, and helps achieve peace of mind in a life filled with stress. Chapter 17 Al Isra, verse 2:

“And We gave Moses the Book and made it a guidance for the Children of Israel, that you not take other than Me as Disposer of affairs.”

Historical records clearly show that when this divine code of conduct was properly applied in people's lives, it led to the growth of tranquility, justice, and peace within society. As a result, individuals should accept the divine code of conduct given to them, recognizing it as the most beneficial for their well-being, even if some aspects may clash with their personal wishes. They ought to behave like a wise patient who understands and follows their doctor's advice, realizing that it is ultimately for their own good, even if it involves unpleasant treatments and a strict diet. This was the behaviour of all the Holy Prophets, peace be upon them, such as the Holy Prophet Nuh, peace be upon him, the second father of humanity. Chapter 17 Al Isra, verse 3:

“O descendants of those We carried [in the ship] with Noah. Indeed, he was a grateful servant.”

In addition, this verse indicates that only those who accept their servanthood to Allah, the Exalted, will adopt gratitude to Him, as they will acknowledge that every blessing they possess, including their life, has been created and granted to them by Allah, the Exalted, and He therefore deserves gratitude from them.

In general, a person who looks after certain aspects of another's needs, like their housing, deserves to be appreciated. Thus, since Allah, the Exalted, has bestowed every blessing in this universe upon humanity, it is only just and right for people to express their gratitude to Him. Showing gratitude through intention means doing actions solely to please Allah, the Exalted. Those who act for different motives will not receive rewards from Allah, the Exalted. This warning is mentioned in a Hadith found in Jami At Tirmidhi, number 3154. A clear indication of a good intention is when a person does not seek or anticipate any recognition or reward from others. Gratitude expressed verbally involves either speaking positively or choosing to remain silent. Additionally, gratitude through actions means utilizing the blessings one has received in ways that are pleasing to Allah, the Exalted, as described in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This practice leads to an increase in blessings and ultimately brings peace of mind in both this world and the next through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 14 Ibrahim, verse 7:

“…If you are grateful, I will surely increase you [in favor]…”

Moreover, when someone owns an item, it is deemed appropriate and acceptable for them to utilize it as they wish. Since Allah, the Exalted, created, owns, and maintains everything in the universe, including humanity, He is the sole authority on what should happen in the universe and what should not. Thus, it is only just for individuals to follow the commands of Allah, the Exalted, as He is the sole owner of the entire universe, including themselves.

In the same way, when a person lends their belongings to someone else, it is only right that the borrower uses the item in accordance with the owner's preferences. Allah, the Exalted, has given every blessing that a person has as a temporary loan. It was not given as a gift. Similar to earthly loans, this loan must be repaid. The only means of repaying this loan is by using these blessings in ways that are pleasing to Allah, the Exalted. Conversely, since the blessings of Paradise are gifts, individuals will have the freedom to enjoy them as they wish. Chapter 7 Al A'raf, verse 43:

"…And they will be called, "This is Paradise, which you have been made to inherit for what you used to do.""

One should not mistake the temporary worldly blessings, which are merely a loan, for the eternal gifts of Paradise. Understanding this truth will encourage one to adopt servanthood and gratitude to Allah, the Exalted, just like their ancestor did. Chapter 17 Al Isra, verse 3:

“O descendants of those We carried [in the ship] with Noah. Indeed, he was a grateful servant.”

Allah, the Exalted, then discusses how ignoring one’s servanthood to Him leads to arrogance whereby they fail to fulfil the rights of Allah, the Exalted, and people, thereby causing the spread of corruption and injustice within society. Chapter 17 Al Isra, verse 4:

“And We conveyed to the Children of Israel in the Scripture that, "You will surely cause corruption on the earth twice, and you will surely reach [a degree of] great haughtiness.””

The children of Israel adopted arrogance as they falsely perceived themselves as the superior race because of the favors of Allah, the Exalted, granted them, such as being granted many Holy Prophets, peace be upon them, and divine scriptures. They even modified their faith around their false belief of superiority which, according to them, was rooted in their lineage, as they were the children of the Holy Prophet Yaqoob, also known as Israel, peace be upon him. Chapter 5 Al Ma’idah, verse 18:

“But the Jews and the Christians say, "We are the children of Allāh and His beloved."…”

The favours granted to them by Allah, the Exalted, were not a sign of His love nor were they a sign of their superiority, rather, it was a responsibility He gave them to correctly obey Him according to divine guidance and to correctly represent Him to the outside world. Chapter 2 Al Baqarah, verse 40:

“O Children of Israel, remember My favor which I have bestowed upon you and fulfill My covenant [upon you] that I will fulfill your covenant [from Me], and be afraid of [only] Me.”

In addition, by falsely believing they were the favourites of Allah, the Exalted, because of their blood ties, they attributed racism to Him, which He is entirely free of. And they assumed their salvation was guaranteed because of their blood ties, which attributed injustice to Allah, the Exalted, as they claimed He would treat an evil doer equal to a good doer. Chapter 45 Al Jathiyah, verse 21:

“Or do those who commit evils think We will make them like those who have believed and done righteous deeds - [make them] equal in their life and their death? Evil is that which they judge.”

These false beliefs they fabricated encouraged them to adopt arrogance believing they were lords over the rest of mankind. As a result, their

arrogance encouraged them to disobey Allah, the Exalted, by wronging others while falsely believing they had the right to do so. Chapter 17 Al Isra, verse 4:

“And We conveyed to the Children of Israel in the Scripture that, "You will surely cause corruption on the earth twice, and you will surely reach [a degree of] great haughtiness.”

This arrogance is often seen in the rich and famous, who due to their perceived superiority over the rest of society, falsely believe that that laws of society do not apply to them. As a result, they easily break the law and wrong others, believing they have a right to do so because of their superiority, as they are the lords of society.

It is crucial to steer clear of pride, as the Holy Prophet Muhammad, peace and blessings be upon him, cautioned in a Hadith recorded in Sahih Muslim, number 265, that anyone who harbors even a tiny amount of pride in their heart will not enter Paradise. He explained that pride manifests when an individual denies the truth and looks down on others.

No quantity of good deeds will aid someone who is proud. This is evident when one considers the Devil, whose many years of worship did not save him from the consequences of his pride. In fact, the following verse

explicitly links pride to disbelief, so a Muslim must shun this detrimental trait at all costs. Chapter 2 Al Baqarah, verse 34:

“And [mention] when We said to the angels, "Prostrate before Adam"; so they prostrated, except for Iblees. He refused and was arrogant and became of the disbelievers.”

The proud individual is the one who dismisses the truth when it is presented to them simply because it did not originate from themselves and because it contradicts their desires and mindset. A proud person also perceives themselves as superior to others, even though they are oblivious to their true standing in the sight of Allah, the Exalted. They may think they are significant due to a few insincere and flawed good deeds they have performed, while in reality, they are disfavored by Allah, the Exalted, because of their numerous sins. Moreover, looking down on others is unwise, as one is ignorant of their own ultimate fate and that of others. In other words, the person they disdain may pass away as a sincere Muslim, while they themselves might die as a disbeliever.

In truth, it is unwise to take pride in anything, considering that Allah, the Exalted, is the creator and provider of everything a person possesses. Even the righteous actions one undertakes are solely due to the inspiration, knowledge, and strength bestowed by Allah, the Exalted. Thus, feeling proud of something that does not inherently belong to oneself is foolish. This is akin to someone who takes pride in a mansion they neither own nor inhabit.

This is why pride is rightfully attributed to Allah, the Exalted, as He alone is the Creator and true Owner of all things. Anyone who dares to confront Allah, the Exalted, with pride will be cast into Hell. This has been affirmed in a Hadith recorded in Sunan Abu Dawud, number 4090.

One should follow the example of the Holy Prophet Muhammad, peace and blessings be upon him, and embrace humility. The humble truly understand that all the goodness they have and all the evils they are shielded from come solely from Allah, the Exalted. Thus, humility is more appropriate for a person than pride. One should not be misled into thinking that humility brings disgrace, as no one has been more esteemed than the humble servants of Allah, the Exalted. Indeed, the Holy Prophet Muhammad, peace and blessings be upon him, has assured an elevation in status for those who practice humility for the sake of Allah, the Exalted, as stated in a Hadith in Jami At Tirmidhi, number 2029. A humble individual accepts the truth, regardless of its source, knowing that the origin of truth is none other than Allah, the Exalted. Rather than looking down on others, they view others with compassion and mercy, supporting this with genuine actions, all while hoping that Allah, the Exalted, will regard them with mercy and compassion. They recognize that one will be treated by Allah, the Exalted, in accordance with how they treat others. This principle is highlighted in a Hadith found in Sahih Bukhari, number 7376.

As Allah, the Exalted, does not like arrogance and the corruption which it leads to, He always punishes those who persist on arrogance, just like He did in the past. Chapter 17 Al Isra, verse 5:

“So when the [time of] promise came for the first of them, We sent against you servants of Ours - those of great military might, and they probed [even] into the homes, and it was a promise fulfilled.”

Many scholars have debated about when this occurred in history. But as Allah, the Exalted, has not mentioned the exact timing, it is irrelevant and does not aid one in understanding the lessons of this event. Therefore, one must avoid researching this and other irrelevant things as it will not increase their obedience to Allah, the Exalted, to know them. Generally speaking, one should refrain from studying aspects of religious knowledge that do not enhance their genuine obedience to Allah, the Exalted. This obedience involves utilizing the blessings they have received in ways that are pleasing to Him, as described in Islamic teachings. A useful method for determining the relevance of a religious knowledge topic is to consider whether Allah, the Exalted, will inquire about it on Judgement Day. If a specific topic in Islam, like certain events in Islamic history, will not be questioned, then it is deemed irrelevant and should be avoided. Conversely, if a topic will be addressed on Judgement Day, such as the importance of fulfilling the rights of one’s neighbour, then it is essential to study, understand, and implement that topic to the best of their ability.

Chapter 17 Al Isra, verse 5:

“So when the [time of] promise came for the first of them, We sent against you servants of Ours - those of great military might, and they probed [even] into the homes, and it was a promise fulfilled.”

It is important to bear in mind that the children of Israel were the muslims of their time and they were still subjected to this severe punishment as their arrogance caused them to disobey Allah, the Exalted, by misusing the blessings He has granted them, and caused them to wrong people, thereby causing the spread of corruption and injustice in their society. But as Allah, the Exalted, always gives second chances to people so that they can reform themselves, the children of Israel were granted worldly blessings as they repented from their evil behaviour. Chapter 17 Al Isra, verse 6:

“Then We gave back to you a return victory over them. And We reinforced you with wealth and sons and made you more numerous in manpower.”

But they were also warned not to return to their evil habits as this would only cause them to misuse the blessings Allah, the Exalted, had granted them. Chapter 17 Al Isra, verse 7:

“[And said], "If you do good, you do good for yourselves; and if you do evil, [you do it] to yourselves."…”

Generally speaking, on an individual level, this mindset prevents a person from attaining balance in both their mental and physical well-being and causes them to misplace their priorities and relationships in life. As a result, aspects that should bring comfort—such as family, friends, career, and wealth—become sources of stress. If they continue to disobey Allah, the Exalted, they begin to direct blame toward the wrong people and circumstances, often accusing loved ones, such as their spouse, for their distress. Removing these good influences from their lives only deepens their struggles, leading to worsening mental disorders, depression, substance abuse, and even suicidal thoughts. This reality is evident in those who persist in misusing the blessings they have been granted, like the rich and famous, who despite their luxuries, are plagued with mental health issues. And since such an attitude prevents them from preparing for accountability on the Day of Judgement, their suffering in the Hereafter will be far more severe. And on a societal level, misusing the blessings they had been granted would cause them to wrong others, thereby causing the spread of injustice and corruption. Chapter 17 Al Isra, verse 7:

"…Then when the final promise came, [We sent your enemies] to sadden your faces and to enter the temple in Jerusalem, as they entered it the first time, and to destroy what they had taken over with [total] destruction."

As mentioned earlier, Allah, the Exalted, always gives people second chances in this world and if they sincerely repent and remain firm on His obedience by correctly using the blessings He has granted them, they will obtain peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone

within their life, and they will cause the spread of peace and justice within society, as they will fulfil the rights of people. Chapter 17 Al Isra, verse 8:

“[Then Allah said], "It is expected, [if you repent], that your Lord will have mercy upon you…””

Genuine repentance requires feeling remorse, asking for forgiveness from Allah, the Exalted, and from anyone who has been harmed, provided this does not cause additional issues. One should earnestly vow to refrain from repeating the same or a similar sin and rectify any rights that have been infringed upon concerning Allah, the Exalted, and others. They must persist in sincerely obeying Allah, the Exalted, by appropriately utilizing the blessings He has bestowed upon them, as described in Islamic teachings. But Allah, the Exalted, also warned the children of Israel, and by extension all people, that if they returned to disobeying Him, by misusing the blessings He has granted them, they will obtain an unbalanced mental and physical state and misplace everything and everyone within their life. This would lead to stress, trouble and difficulties in this world. And as their attitude would cause them to wrong people, it would cause the spread of corruption and injustice within society. Chapter 17 Al Isra, verse 8:

“…But if you return [to sin], We will return [to punishment]…”

And as this behaviour prevents one from preparing for their accountability on the Day of Judgement, their punishment in the hereafter will be far worse. Chapter 17 Al Isra, verse 8:

“…And We have made Hell, for the disbelievers, a prison-bed."

It is important to note that this discussion was specifically about the children of Israel, who were the muslims of their time, yet Allah, the Exalted, mentions disbelievers in this verse, even though they believed in Him. This verse therefore warns that the one who fails to support their belief in Allah, the Exalted, with actions, by correctly using the blessings He has granted them, may leave this world without their faith. It is essential to recognize that faith resembles a plant: it must be nourished through acts of obedience in order to grow and endure. Just as a plant deprived of nourishment—such as sunlight—eventually withers and dies, so too can a person’s faith perish if it is not sustained by obedience. This is the most profound loss.

Allah, the Exalted, mentioned events from history so that people learn lessons from them. These verses therefore serve as a powerful reminder for individuals to avoid falling into a self-centered mindset, focused only on their own lives and circumstances. Such an outlook can cause them to neglect valuable lessons found in history, personal experiences, and the struggles of others. Reflecting on these lessons is one of the most effective ways to refine one’s character, avoid repeating past mistakes, and cultivate inner peace. For example, witnessing wealthy and famous individuals misuse the blessings they have been granted—only to face anxiety, poor

mental health, substance abuse, and even suicidal thoughts, despite moments of luxury and pleasure—offers a profound warning. It teaches people not to misuse the blessings they have been granted, and reminds them that true peace cannot be found in material wealth or the pursuit of every desire. Likewise, seeing someone suffer from poor health should inspire gratitude for one's own well-being and motivate its proper use before it is lost. In this way, Islam consistently calls people to remain vigilant and reflective, rather than becoming so absorbed in personal concerns that they fail to notice the broader lessons unfolding around them.

In order to avoid the negative outcomes discussed, one must learn and act on Islamic teachings so that they remain firm on obeying Allah, the Exalted, by correctly using the blessings He has granted them, thereby fulfilling His rights and the rights of people. This will ensure they obtain peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, and it will ensure they cause the spread of justice and peace within society, by fulfilling the rights of people. Chapter 17 Al Isra, verse 9:

"Indeed, this Qur'an guides to that which is more upright…"

Regardless of how advanced a society may become, and irrespective of the extent of knowledge it acquires across various disciplines—including those concerning the mental and physical dimensions of human beings—it remains beyond human capacity to devise a code of conduct that is wholly consistent with human nature and universally applicable to every circumstance, condition, and scenario that individuals or societies may

encounter throughout their existence on earth. Such an undertaking is inherently unattainable, for humanity continues to uncover new insights into even the most fundamental aspects of life, such as the functions of different regions of the human brain. It is, therefore, inconceivable that human beings could ever amass sufficient understanding to construct an impeccable framework capable of ensuring justice and tranquillity on both an individual and collective level. Only Allah, the Exalted, possesses the authority and capacity to establish such a code, for He is the Creator of all things. His knowledge is limitless, encompassing the past, present, and future in their entirety. Thus, He alone is rightly positioned to provide humanity with a divine code of conduct—a standard that distinctly separates good from evil, benefit from harm, and serves as the foundation for true peace of mind in contrast to a life consumed by anxiety and disorder. History provides unequivocal testimony that whenever this divine code was faithfully implemented, it resulted in the widespread flourishing of justice, harmony, and inner serenity within society. Accordingly, individuals are enjoined to embrace the divine code of conduct bestowed upon them, acknowledging it as the most advantageous path for their well-being, even when certain elements appear contrary to their personal inclinations. They are to conduct themselves in the manner of a prudent patient who, recognizing the superior knowledge of the physician, submits to the prescribed treatment—accepting even bitter medicine and a stringent regimen—knowing it serves their ultimate health and benefit. Chapter 17 Al Isra, verse 9:

“Indeed, this Qur'an guides to that which is more upright…”

Generally speaking, the expressions of the Holy Holy Quran are unparalleled, and its meanings are conveyed with clarity and precision. Its

words and verses embody the highest level of eloquence, and no book can surpass its style or content. Unlike other scriptures and religious teachings, the Holy Quran is free from contradictions. It recounts the histories of past nations in detail, despite the fact that the Holy Prophet Muhammad, peace and blessings be upon him, was unlettered and not formally educated in history. The Holy Quran commands every form of good and forbids every form of evil—whether matters that pertain to the individual or those that concern society at large—so that justice, peace, and security may spread throughout every home and community. Unlike poetry, myths, or fabricated tales, the Holy Quran is entirely free from exaggeration, falsehood, and frivolity. Its verses are universally beneficial and practically applicable to daily life. Even when the same narrative is repeated, it presents fresh dimensions and unique lessons. For this reason, the Holy Quran never becomes monotonous; rather, its recitation and study continually renew faith and insight. Furthermore, the Holy Quran presents promises and warnings supported by undeniable proofs. When addressing matters that may seem abstract—such as patience, gratitude, or humility—it always outlines simple and practical means for their application. It calls humanity to fulfil the purpose of their creation: to sincerely worship Allah, the Exalted, by correctly using the blessings He has bestowed. By doing so, a person secures peace of mind, balance of body and soul, and success in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 17 Al Isra, verse 9:

“Indeed, this Qur'an guides to that which is more upright and gives good tidings to the believers who do righteous deeds that they will have a great reward.”

The Holy Quran makes the straight path clear and attractive to all who genuinely seek peace and true success. Because it addresses human nature directly, its teachings are timeless, relevant to every person, place, and generation. It is a cure for emotional, social, and even economic ills when it is understood and applied correctly. The Holy Quran provides solutions for every problem faced by individuals or societies. History testifies that whenever its guidance was faithfully implemented, nations prospered in justice, knowledge, and stability. Moreover, centuries have passed without a single alteration to its text, in fulfilment of the promise of Allah, the Exalted, no other book in history shares this divine quality of preservation. The Holy Quran remains the eternal and unaltered word of Allah, the Exalted, guiding humanity until the end of time. Chapter 15 Al Hijr, verse 9:

“Indeed, it is We who sent down the message [i.e., the Quran], and indeed, We will be its guardian.”

Allah, the Exalted, has identified the root problems that afflict individuals and communities and has prescribed practical remedies for each of them. By addressing these foundational issues, the countless secondary problems that arise from them are naturally resolved. In this manner, the Holy Quran comprehensively addresses every matter required for the success of both the individual and society in this world and the Hereafter. Chapter 16 An Nahl, verse 89:

“…And We have sent down to you the Book as clarification for all things…”

And chapter 17 Al Isra, verse 9:

“Indeed, this Qur'an guides to that which is more upright and gives good tidings to the believers who do righteous deeds that they will have a great reward.”

This is the greatest and everlasting miracle that Allah, the Exalted, bestowed upon His final Messenger, the Holy Prophet Muhammad, peace and blessings be upon him. Yet, its guidance benefits only those who sincerely seek the truth and act upon it. As for those who follow their desires and selectively adopt from it what suits them, they will ultimately suffer loss in both this world and the Hereafter. Chapter 17 Al Isra, verse 82:

“And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.”

Chapter 17 Al Isra, verse 9:

“Indeed, this Qur'an guides to that which is more upright and gives good tidings to the believers who do righteous deeds that they will have a great reward.”

As discussed earlier, this verse makes it clear that peace of mind in both worlds is only obtained when one supports their verbal declaration of faith in Allah, the Exalted, with actions. Failing to do this is one of the major reasons why muslims fail to obtain peace of mind, as they persist on misusing the blessings they have been granted. As a result, they will fall into an imbalanced state of mind and body, misplace their priorities and relationships, and neglect proper preparation for their accountability on the Day of Judgement. Consequently, they will face stress, hardship, and difficulties in both worlds, even if they temporarily experience certain worldly luxuries. In addition, the one who fails to support their verbal declaration of faith with actions, thereby disbelieving in Allah, the Exalted, and their accountability practically, even if they verbally believe, is in great danger of losing their faith. Faith thrives only when it is continually sustained through acts of obedience and devotion. Just as a plant withers and dies when deprived of the nourishment it requires, so too does faith weaken and eventually perish when neglected. To allow one’s faith to die through heedlessness is among the greatest of losses. Chapter 17 Al Isra, verse 10:

“And that those who do not believe in the Hereafter - We have prepared for them a painful punishment.”

In addition, the one who fails to support their verbal declaration of faith in Allah, the Exalted, with practical actions, by correctly using the blessings He has granted them as outlined in Islamic teachings, will adopt an attitude whereby they only supplicate for and desire worldly things, thereby treating their faith like a credit card to gain worldly things, such as a visa, a spouse or a child. In addition, they demand worldly things from Allah, the Exalted, despite not knowing if these things are good for them, due to their limited knowledge and foresight. Chapter 17 Al Isra, verse 11:

“And the human supplicates for evil as he supplicates for good, and the human is ever hasty.”

In general, a key distinction that sets Islam apart from all other religions and lifestyles is that it is not a transactional faith. This refers to the practice of serving a deity solely to gain material rewards, like children or wealth. In contrast, Islam encourages individuals to acknowledge their role as creations and servants of Allah, the Exalted, and to fulfil their true purpose. While Islam does provide worldly advantages, such as attaining peace of mind through the proper use of the blessings bestowed upon them as per Islamic teachings, these benefits are secondary rather than the primary goal of Islam. This explains why Islam does not seek to draw people in by offering material rewards, unlike other faiths. Instead, it showcases the authenticity of Islam through compelling evidence and invites individuals to realize their purpose in this life, leading to a meaningful existence that fosters peace of mind in both this world and the hereafter through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Sadly, many Muslims have adopted a misguided mindset, approaching Islam in a transactional manner. For instance, some Muslims may perform good deeds with the

expectation of receiving worldly rewards, such as children or wealth. They view the treasury of Allah, the Exalted, as a store of worldly goods that can be acquired in exchange for good actions and spiritual practices. It is crucial to steer clear of this mindset, as individuals may not understand what is truly beneficial for them and, consequently, may chase after worldly gains that are detrimental to their well-being. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

And chapter 17 Al Isra, verse 11:

"And the human supplicates for evil as he supplicates for good, and the human is ever hasty."

As a result of one's lack of foresight and knowledge, they should instead trust in the choices of Allah, the Exalted, as He knows what is best for them and will grant it to them at the best time. As a result, they should ask for general wellbeing in both worlds in order to avoid asking for worldly things that may harm them. Chapter 2 Al Baqarah, verses 200-201:

“…And among the people is he who says, "Our Lord, give us in this world," and he will have in the Hereafter no share. But among them is he who says, "Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire."”

Furthermore, those who perform good deeds solely for worldly gains will not receive any reward from Allah, the Exalted, as He only rewards individuals for the good actions they undertake to please Him. This warning is highlighted in a Hadith found in Jami At Tirmidhi, number 3154.

Moreover, individuals who maintain a transactional belief with Allah, the Exalted, will inevitably disobey Him when they do not receive the worldly rewards they seek from their worship. This attitude will lead them to misuse the blessings they have been given. Consequently, they will experience an unbalanced mental and physical state, misplace everything and everyone in their lives, and they will fail to prepare adequately for their accountability on the Day of Judgement. This will result in stress, trouble, and difficulties in both this world and the next, even if they enjoy some material luxuries. Such a person will not find peace of mind in this life or the afterlife. They are the true losers, even if they remain unaware of it. Chapter 22 Al Hajj, verse 11:

“And of the people is he who worships Allah on an edge. If he is touched by good, he is reassured by it; but if he is struck by trial, he turns on his face. He has lost [this] world and the Hereafter. That is what is the manifest loss.”

And chapter 18 Al Kahf, verses 103-104:

“Say, "Shall we [believers] inform you of the greatest losers as to [their] deeds? [They are] those whose effort is lost in worldly life, while they think that they are doing well in work.""

Chapter 17 Al Isra, verse 10:

“…and the human is ever hasty.”

In a Hadith recorded in Jami At Tirmidhi, number 2012, the Holy Prophet Muhammad, peace and blessings be upon him, stated that careful consideration is from Allah, the Exalted, while acting hastily is from the Devil.

This teaching is crucial to comprehend and implement, as Muslims who engage in many good deeds can often destroy them through impulsiveness. For instance, they might say harmful words in a moment of

anger, which could lead them to Hell on Judgement Day. This warning is found in a Hadith in Jami At Tirmidhi, number 2314.

Most sins and difficulties, like disputes, arise because individuals do not think things through and instead act impulsively. A true sign of intelligence is to reflect before speaking or acting, ensuring that their words or actions are beneficial both in worldly and religious contexts.

While one should not procrastinate in doing good deeds, they must still consider their actions carefully before proceeding. This is important because a righteous act may go unrewarded if its conditions and etiquettes are not met due to hastiness. Therefore, one should only advance in any matter after thorough contemplation.

Those who adopt this approach will not only reduce their sins and enhance their obedience to Allah, the Exalted, but they will also lessen the difficulties they face, such as arguments and disagreements, in all areas of their lives.

Chapter 17 Al Isra, verse 11:

“And the human supplicates for evil as he supplicates for good, and the human is ever hasty.”

Just like Allah, the Exalted, manages the entire universe perfectly, He is more than capable of granting what is best to a person without them insisting on demanding specific worldly things from Him, even though their lack foresight and knowledge. Chapter 17 Al Isra, verse 12:

“And We have made the night and day two signs, and We erased the sign of the night and made the sign of the day visible that you may seek bounty from your Lord…”

Moreover, the ideal timing of days and nights, along with their varying lengths throughout the year, enables individuals to gain the utmost advantage from them. If days were extended, people would become fatigued from the prolonged hours. Conversely, if nights were lengthened, individuals would struggle to earn a living and pursue other valuable activities, such as acquiring knowledge. If nights were shorter, people would lack sufficient rest to achieve optimal health. Alterations in the duration of days and nights would also impact crops, negatively affecting the sustenance of both people and animals. The harmonious operation of days, nights, and other balanced systems in the universe clearly reflects the Oneness of Allah, the Exalted, as multiple deities would have conflicting desires, resulting in chaos in the universe. Chapter 21 Al Anbiya, verse 22:

“Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined…”

The Moon reflects sunlight, offering direction to individuals at night, particularly when navigating deserts and oceans, which continues to be a key method for transporting goods even now. The phases of the Moon play an essential role in the tides of oceans and seas. Any disturbance in these tides can lead to considerable damage to the environment. With the Sun and Moon, people can effectively track time, which is crucial for life on Earth. The exact balance and positioning of the Sun and Moon in the solar system clearly suggest the presence of a Creator. Chapter 17 Al Isra, verse 12:

"…and may know the number of years and the account [of time]. And everything We have set out in detail and explained."

As Allah, the Exalted, has fully explained the right path in life, which leads to peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, and as He has explained the wrong paths in life, which lead to trouble and difficulties, no one is left with an excuse if they willingly choose the wrong path in life. In addition, as Allah, the Exalted, has control over all things, they will not be able to escape facing the consequences of their choices in both worlds. Chapter 17 Al Isra, verse 13:

"And [for] every person We have imposed his fate upon his neck…"

The one who chooses the wrong path in life will inevitably misuse the blessings Allah, the Exalted, has granted them. In this life, such an attitude deprives a person of balance in both mind and body and causes them to misplace their priorities and the people in their life. Consequently, what should have been sources of comfort—family, friends, career, and wealth—become instead causes of stress and anxiety. Persisting in the disobedience of Allah, the Exalted, will cause them to misdirect blame, holding others—such as their spouse—responsible for their inner turmoil. By severing ties with those who genuinely care for them, they further isolate themselves, deepening their struggles until they descend into mental disorders, depression, substance abuse, and even suicidal thoughts. This reality can be observed clearly among those who misuse the blessings they have been granted, particularly the wealthy and famous, who despite access to every form of luxury, often live in misery. Their attitude not only ruins their worldly life but also prevents them from preparing for their accountability before Allah, the Exalted, on the Day of Judgement—where the consequences will be far more severe. Chapter 17 Al Isra, verses 13-14:

“…and We will produce for him on the Day of Resurrection a record which he will encounter spread open. [It will be said], "Read your record. Sufficient is yourself against you this Day as accountant.""

This verse relates to the moment when a person's own body will bear witness against them on Judgement Day. Chapter 24 An Nur, verse 24:

“On a Day when their tongues, their hands and their feet will bear witness against them as to what they used to do.”

As one's own body will serve as evidence against them on Judgement Day, it is crucial to ensure that both their body and the worldly blessings they have been granted testify in their favor; otherwise, they will face suffering. This can only be achieved by utilizing each blessing correctly, as prescribed in Islamic teachings. By doing so, they will attain peace of mind in this life through achieving a balanced mental and physical state, and by appropriately positioning everything and everyone in their life, and they will guarantee that the blessings they received will testify on their behalf on Judgement Day. Chapter 17 Al Isra, verse 14:

"[It will be said], "Read your record. Sufficient is yourself against you this Day as accountant.""

In a Hadith from Sahih Bukhari, number 103, the Holy Prophet Muhammad, peace and blessings be upon him, cautioned that anyone whose deeds are scrutinized by Allah, the Exalted, on Judgement Day will face punishment.

People must recognize that while indulging in the lawful pleasures of this world is not forbidden, it can often lead to unlawful actions. For instance, engaging in vain talk is typically the first step toward sinful speech.

Moreover, the more one partakes in unnecessary lawful activities, the longer their accountability will be on Judgement Day. It is crucial to remember that Judgement Day will be a challenging time. For instance, the Sun will be brought within two miles of creation, as confirmed in a Hadith from Jami At Tirmidhi, number 2421. While awaiting their accounting and during their final Judgement, Hell will be directly in front of them. Thus, the longer the accounting, the more anxiety they will experience. Although a Muslim may receive forgiveness and salvation from Allah, the Exalted, the extended duration of their accountability will still result in greater stress. Given that Judgement Day will last fifty thousand years, according to the Holy Quran, it seems illogical to enjoy a few decades of lawful pleasures if it leads to a challenging accountability on a day that will be so prolonged. Chapter 70 Al Ma'arij, verse 4:

"…during a Day the extent of which is fifty thousand years."

Leading a simple life is the best approach to reduce one's accountability on the Day of Judgement. This is one reason the Holy Prophet Muhammad, peace and blessings be upon him, mentioned in a Hadith from Sunan Ibn Majah, number 4118, that simplicity is part of faith. A simple life allows poorer Muslims to enter Paradise five hundred years before wealthier Muslims, as their accounting will be lighter. This is supported by a Hadith in Sunan Ibn Majah, number 4122. Considering that most people do not live beyond 80 years, is it wise to live indulgently if it results in a delay of five hundred years in entering Paradise? This is under the assumption that one enters Paradise directly without prior punishment in Hell.

One should always keep in mind that indulging in lawful worldly pleasures leads to increased stress in this life, distracts them from preparing for the hereafter, and complicates their accountability on Judgement Day. In contrast, those who live simply, acquiring and using worldly goods according to their needs and responsibilities without waste or extravagance, will find peace of mind and body, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. They will be better prepared for the Day of Judgement, resulting in a simpler final accounting. It is clear which path is the most beneficial. Chapter 17 Al Isra, verse 14:

"[It will be said], "Read your record. Sufficient is yourself against you this Day as accountant.""

As one will face the consequences of their actions in both worlds, they will either gain benefit from their actions or harm, even if they are oblivious to this truth. Chapter 17 Al Isra, verse15:

“Whoever is guided is only guided for [the benefit of] his soul. And whoever errs only errs against it…”

Thus, an individual must embrace and implement Islamic teachings for their own benefit, even if it goes against their personal desires. They should act like a wise patient who follows their doctor's medical advice, understanding

that it is in their best interest, even when faced with unpleasant medications and a strict dietary regimen. Just as this wise patient will attain good mental and physical health, so too will the individual who accepts and follows Islamic teachings. This is because only Allah, the Exalted, possesses the knowledge necessary to help a person achieve a balanced mental and physical state and to properly position everything and everyone in their life. The understanding of human mental and physical conditions that society holds will never suffice to reach this goal, despite extensive research, as it cannot address every challenge a person may encounter in life. Their guidance cannot prevent all forms of mental and physical stress, nor can it help one to accurately arrange everything and everyone in their life, due to limitations in knowledge, experience, foresight, and inherent biases. Only Allah, the Exalted, has this knowledge, which He has bestowed upon humanity through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This reality becomes clear when one observes those who utilize the blessings they have received in accordance with Islamic teachings versus those who do not. While most patients may not grasp the science behind their prescribed medications and thus blindly trust their doctor, Allah, the Exalted, encourages individuals to contemplate the teachings of Islam so they can recognize its beneficial impact on their lives. He does not require people to accept Islamic teachings blindly; rather, He desires them to acknowledge its truth through its evident proofs. However, this necessitates that a person approaches the teachings of Islam with an open and unbiased mind. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….””

Furthermore, since Allah, the Exalted, is the sole ruler of people's spiritual hearts, the abode of peace of mind, He is the only One who determines who receives it and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

It is evident that Allah, the Exalted, will grant peace of mind solely to those who utilize the blessings He has bestowed upon them in accordance with Islamic teachings. Chapter 17 Al Isra, verse 15:

“Whoever is guided is only guided for [the benefit of] his soul. And whoever errs only errs against it…”

In addition, one must avoid adopting wishful thinking whereby they persist on the disobedience of Allah, the Exalted, while falsely believing someone else will save them from facing the consequences of their actions, such as a righteous person. Chapter 17 Al Isra, verse 15:

“…And no bearer of burdens will bear the burden of another…”

The intercession of the Holy Prophet Muhammad, peace and blessings be upon him, is supported by many Islamic texts, including the Hadith found in Sunan Ibn Majah, number 4308. However, it is a fact that some Muslims will still face Hell despite his intercession. Even a brief moment in Hell is intolerable, highlighting the need to avoid wishful thinking. Simply relying on wishful thinking mocks the intercession of the Holy Prophet Muhammad, peace and blessings be upon him, and could ultimately result in them losing that intercession. Even worse, such an attitude might lead to the Holy Prophet Muhammad, peace and blessings be upon him, bearing witness against them on the Day of Judgement. Chapter 25 Al Furqan, verse 30:

“And the Messenger has said, "O my Lord, indeed my people have taken this Quran as [a thing] abandoned.""

This verse refers to Muslims, as they are the sole community that has accepted the Holy Quran, in contrast to non-Muslims who have not embraced it and thus cannot abandon it. The outcome of a Muslim whom the Holy Prophet Muhammad, peace and blessings be upon him, speaks against on the Day of Judgement is obvious.

Therefore, it is essential to refrain from wishful thinking and instead foster true hope in the mercy of Allah, the Exalted, by obeying Him by properly utilizing the blessings He has bestowed, in line with Islamic teachings, as

someone else will not save them from facing the consequences of their actions. Chapter 17 Al Isra, verse 15:

“…And no bearer of burdens will bear the burden of another…”

This verse also eliminates the foolish belief that a person will be able to avoid facing the consequences of their actions by blaming someone else, such as the Devil. Attributing one’s negative actions to others will never be accepted by Allah, the Exalted, in this life or the hereafter. Indeed, as emphasized in the following verse, Allah, the Exalted, will not recognize efforts by individuals to blame their sins on the Devil, even though he continually tries to mislead them. Chapter 14 Ibrahim, verse 22:

“And Satan will say when the matter has been concluded, "Indeed, Allah had promised you the promise of truth. And I promised you, but I betrayed you. But I had no authority over you except that I invited you, and you responded to me. So do not blame me; but blame yourselves…””

While the Devil will face consequences for his actions, individuals cannot shift the blame for their own sins onto him, as he did not have the power to force anyone to commit sins. He simply invited them towards wrongdoing, and those who decided to act on his invitation have therefore no one to blame but themselves. Chapter 17 Al Isra, verse 15:

“…And no bearer of burdens will bear the burden of another…”

And as Allah, the Exalted, has always provided right guidance for mankind, no one will be able to claim that they did not possess the ability or knowledge to obey Him, by correctly using the blessings He has granted them. Chapter 17 Al Isra, verse 15:

“…And never would We punish until We sent a messenger.”

But as Allah, the Exalted, does not force right guidance on people, as this would nullify the test of life in this world, those who choose to reject or ignore divine teachings will face the consequences of their actions. Generally speaking, their attitude will cause them to misuse the blessings Allah, the Exalted, has granted them. As a consequence, they fall into disharmony within both mind and body, they will misjudge the true worth of people and possessions in their lives, and neglect proper preparation for their ultimate accountability on the Day of Judgement. This inevitably results in hardship, anxiety, and turmoil in both worlds, even if they temporarily partake in certain worldly comforts. And as their attitude prevents them from fulfilling the rights of people, they will cause the spread of corruption and injustice within their society, which then becomes worthy of being destroyed. Chapter 17 Al Isra, verse 16:

“And when We intend to destroy a city, We command its affluent but they defiantly disobey therein; so the word comes into effect upon it, and We destroy it with [complete] destruction.”

In truth, anyone who neglects the Islamic code of conduct in favor of other human-created codes does so to satisfy their worldly cravings, as all alternative codes are based on human desires. The affluent and influential often embody this mentality more deeply, as they understand that accepting the truth of Islam would necessitate following a specific moral code, which would restrict their pursuit of misguided desires. Consequently, they promote this mindset to others, fearing the potential loss of their power and influence. Historically, this is why they have been the first to reject and oppose the Holy Prophets, peace be upon them. This behavior is not about whether Islam is the right or wrong faith according to clear evidence; it is simply about fulfilling one's own desires. As the upper echelons of society shape the prevailing views, it is crucial to avoid following the majority opinion blindly, since the majority behavior often leads to the disobedience of Allah, the Exalted. When one sees most people disregarding Islamic principles, they might assume that the majority's actions are justified and consequently follow them without critical thinking. However, the majority opinion is not infallible. History has demonstrated that widely held beliefs can be proven wrong with new insights and discoveries, like the misconception that the Earth was flat. It is vital to avoid behaving like sheep by thoughtlessly adhering to the majority view, as this can lead to poor decisions in both worldly and religious matters. Chapter 6 Al An’am, verse 116:

“And if you obey most of those upon the earth, they will mislead you from the way of Allah. They follow not except assumption, and they are not but guessing.”

Instead, people should use their reasoning and intellect to assess each situation based on knowledge and evidence, enabling them to make informed choices, even if these choices differ from the majority's views. In fact, Islam strongly condemns the practice of blindly following others in religious issues for this reason and thus urges Muslims to learn and apply Islamic teachings with comprehension. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….””

But the one who fails to use their common sense and instead blindly follows the influencers and elite of their society like cattle, will inevitably adopt their behaviour whereby they persist on misusing the blessings Allah, the Exalted, has granted them, and as a result, they will suffer the same fate as them. Chapter 17 Al Isra, verse 17:

“And how many have We destroyed from the generations after Noah. And sufficient is your Lord, concerning the sins of His servants, as Acquainted and Seeing.”

This verse stands as a profound reminder against adopting a self-absorbed outlook, where one becomes preoccupied solely with personal circumstances and neglects the broader realities of life. Such a mindset blinds a person to the wisdom embedded in history, their own experiences, and the struggles faced by others. Contemplating these lessons is among the most effective means of developing good character, breaking free from repeated mistakes, and attaining true inner tranquillity. For instance, observing the wealthy and renowned misusing the blessings they have been granted, only to face anxiety, mental illness, substance dependency, and even suicidal tendencies despite their access to luxury—serves as a striking warning. It illustrates that peace is not found in material possessions or the unchecked pursuit of desire. Similarly, witnessing another endure poor health should awaken gratitude for one's own well-being and inspire its good use before it slips away. Thus, Islam continually urges believers to remain conscious and reflective, to look beyond their immediate personal affairs, and to draw wisdom from the world around them. In doing so, they safeguard themselves from heedlessness and cultivate a perspective that leads to balance, gratitude, and lasting peace, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

When one fails to learn from the mistakes of others, they will inevitably behave like them whereby they prefer indulging in their worldly desires over obeying Allah, the Exalted, while falsely believing peace of mind lies in this behaviour. Chapter 17 Al Isra, verse 18:

"Whoever should desire the immediate - We hasten for him from it what We will to whom We intend…"

In this life, such an attitude deprives a person of mental and physical balance and causes them misplace the people and things in their life. As a result, elements of life that should provide comfort—such as family, friends, career, and wealth—are transformed into sources of stress and hardship. Persisting in disobeying Allah, the Exalted, will cause them to misdirect blame for their suffering, often holding loved ones, such as their spouse, responsible for what is in reality a spiritual deficiency. By severing ties with those who bring goodness into their lives, they only deepen their isolation, which in turn heightens their vulnerability to mental disorders, depression, substance abuse, and even suicidal thoughts. This pattern is clearly visible among those who misuse the blessings granted to them, particularly the affluent and famous, who despite access to worldly luxuries, often experience profound mental health issues. More gravely, such an attitude prevents individuals from preparing adequately for their ultimate accountability on the Day of Judgement—where the consequences of their neglect will be far more severe. Chapter 17 Al Isra, verse 18:

"…Then We have made for him Hell, which he will [enter to] burn, censured and banished."

Whereas, the one who learns from the mistakes of others will understand that genuine peace of mind lies in correctly using the blessings Allah, the Exalted, has granted them as outlined in Islamic teachings. As a result, they will obtain peace of mind in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 17 Al Isra, verse 19:

“But whoever desires the Hereafter and exerts the effort due to it while he is a believer - it is those whose effort is ever appreciated.”

One must note that practically obeying Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings, has been mentioned before belief in Islam. This is because belief has little value without supporting actions. In fact, the one who fails to support their verbal declaration of faith with actions is in great danger of losing their faith. It is essential to recognize that faith requires constant care and nurturing through obedience to Allah, the Exalted, in order to remain strong and enduring. Just as a plant withers and dies when deprived of the sustenance it needs, such as sunlight and water, so too does faith die when neglected. To allow one’s faith to perish through heedlessness is among the greatest of all losses.

Chapter 17 Al Isra, verse 19:

“But whoever desires the Hereafter and exerts the effort due to it while he is a believer - it is those whose effort is ever appreciated.”

Unlike worldly standards, whereby one is always judged and appreciated for the results they achieve, Allah, the Exalted, however judges and appreciates the efforts of people, even if they fail to achieve results. As long as one possesses a good intention, which is to please Allah, the Exalted, and supports this with genuine struggle to obey Allah, the Exalted, they will obtain peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, even if they fail to achieve tangible results. For example, the one who possesses a good intention and struggles to complete a charitable project will gain reward from Allah, the Exalted, in both worlds, even if their efforts do not yield any physical results. Chapter 53 An Najm, verse 39:

“And that there is not for the human except that [good] for which he strives.”

A person must not be fooled by outward appearances whereby they falsely believe that obtaining worldly things is an indication of genuine success, as Allah, the Exalted, grants people worldly things only as a test. Chapter 17 Al Isra, verses 20-21:

“To each [category] We extend - to these and to those - from the giving of your Lord. And never has the giving of your Lord been restricted. Look how We have favored [in provision] some of them over others…”

This test assesses whether individuals utilize the blessings granted to them in accordance with Islamic teachings. To cultivate the right behaviour, one must recognize that true success invariably results in peace of mind in both worlds. Indeed, all worldly possessions—such as fame, wealth, power, family, friends, and career—hold significance only when accompanied by peace of mind. In the absence of peace of mind, these possessions merely amplify stress and challenges in both worlds. This reality becomes evident when observing the wealthy and famous, who often struggle with mental health issues despite their material wealth. Consequently, one should pursue genuine success through peace of mind by appropriately utilizing the blessings they have received. This approach will help achieve a harmonious mental and physical state and cause them to properly prioritization everything and everyone in their life. Such behaviour will ultimately foster peace of mind. And as this behaviour ensures one correctly prepares for their accountability on Judgement Day, the peace of mind and reward they will receive in the hereafter will be much greater. Chapter 17 Al Isra, verse 21:

“…But the Hereafter is greater in degrees [of difference] and greater in distinction.”

Chapter 17 Al Isra, verses 20-21:

“To each [category] We extend - to these and to those - from the giving of your Lord. And never has the giving of your Lord been restricted. Look how We have favored [in provision] some of them over others…”

As Allah, the Exalted, grants people worldly things as a test, one should not be fooled into believing that superiority lies in obtaining worldly things, such as wealth. Islam assesses people primarily on one crucial aspect: their sincere obedience of Allah, the Exalted. This entails using the blessings they have been granted in manners that are pleasing to Him, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 49 Al Hujurat, verse 13:

"…Indeed, the most noble of you in the sight of Allah is the most righteous of you…"

People must disregard all other criteria for evaluating the status of a person, such as gender, ethnicity, and social class, as these can foster racism and division within the community. It is important to recognize that because intentions are hidden from view, individuals cannot judge superiority based on outward actions. Thus, they must refrain from making claims about their own or others' status, since only Allah, the Exalted, knows the true intentions, words, and deeds of all. Chapter 53 An Najm, verse 32:

"…So do not claim yourselves to be pure; He is most knowing of who fears Him."

Chapter 17 Al Isra, verse 21:

“…But the Hereafter is greater in degrees [of difference] and greater in distinction.”

In a Hadith recorded in Sunan Ibn Majah, number 4108, the Holy Prophet Muhammad, peace and blessings be upon him, stated that the material world is like a drop of water when compared to the vastness of the ocean that represents the hereafter.

This analogy was provided to help people grasp the insignificance of the material world in relation to the hereafter. However, they cannot truly be compared, as the material world is temporary while the hereafter is eternal. In other words, the finite cannot be compared to the infinite. The material world can be divided into four main categories: fame, wealth, power, and social connections, including family and friends. Regardless of the worldly blessings one acquires within these categories, they will always be flawed, fleeting, and ultimately, death will sever a person from these blessings. Conversely, the rewards in the hereafter are everlasting and perfect. Thus, in this context, the material world is merely a drop in comparison to an infinite ocean.

Furthermore, an individual cannot be assured of a long life in this world, as the timing of death remains uncertain. In contrast, everyone is certain to face death and enter the hereafter. Therefore, it is unwise to focus on preparing for a future day, such as retirement, which may never come, instead of striving for the hereafter that is guaranteed.

This does not imply that one should forsake the world, as it serves as a bridge that must be traversed to safely reach the hereafter. Rather, one should acquire from this material world only what is necessary to meet their needs and those of their dependents, in line with Islamic teachings, avoiding waste, excess, or extravagance. Subsequently, they should focus their remaining efforts on preparing for the eternal hereafter by adhering to the commands of Allah, the Exalted, steering clear of His prohibitions, and facing destiny with patience, as taught by the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This approach will ensure that one utilizes the blessings bestowed upon them in ways that are pleasing to Allah, the Exalted, leading to peace of mind and success in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

A wise individual would not value a single drop of water more than an infinite ocean, just as a wise person would not place the temporary material world above the everlasting hereafter. Chapter 17 Al Isra, verse 21:

"…But the Hereafter is greater in degrees [of difference] and greater in distinction."

Chapter 17 Al Isra, verses 20-21:

"To each [category] We extend - to these and to those - from the giving of your Lord. And never has the giving of your Lord been restricted. Look how We have favored [in provision] some of them over others…"

As Allah, the Exalted, alone created and provides countless and continuous blessings to people, He alone deserves to be obeyed in every situation. Chapter 17 Al Isra, verse 22:

"Do not make [as equal] with Allah another deity…"

Ordinarily, when someone attends to another's needs—such as providing them with shelter—they are regarded as deserving of appreciation. How much more, then, does Allah, the Exalted, deserve gratitude, when every blessing in existence has been bestowed upon humanity by Him alone. It is therefore both just and necessary that people express their thanks to Him. Gratitude begins with intention: performing deeds sincerely for the sake of Allah, the Exalted. Actions carried out with ulterior motives, however, are devoid of reward in His sight. This reality is emphasized in a Hadith recorded in Jami At Tirmidhi, number 3154. A sincere intention is evident when a person seeks neither recognition nor recompense from others. Gratitude is also expressed verbally, by speaking words of praise and thanks—or, when that is not possible, by remaining silent rather than uttering complaints. Finally, gratitude manifests through action: using the blessings one has been given in ways that are pleasing to Allah, as outlined in the Holy Quran and the teachings of the Prophet Muhammad, peace and blessings be upon him. Such gratitude not only increases one's blessings but also nurtures peace of mind in this world and ultimate success in the Hereafter through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 14 Ibrahim, verse 7:

"…If you are grateful, I will surely increase you [in favor]…"

And chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely

give them their reward [in the Hereafter] according to the best of what they used to do."

In human dealings, it is considered natural and fair that an individual has full authority over the possessions they own and may use them as they wish. By far greater right, Allah, the Exalted—who created, sustains, and governs all that exists, including humanity—holds absolute authority over the universe. It is therefore only just that His commands be obeyed, for He alone is the true Owner of all things, including the very lives of human beings. A simple example illustrates this truth: when someone lends their property to another, it is expected that the borrower will use it in accordance with the owner's wishes. Likewise, every blessing granted to human beings is not an outright gift but a temporary loan from Allah, the Exalted. As with any trust or loan, there is an obligation to return it in a manner that satisfies the Owner. The repayment of this divine loan lies in utilizing these blessings in ways that are pleasing to Him, as outlined in Islamic teachings. In contrast, the blessings of Paradise will not be temporary trusts but everlasting gifts. Because they are granted as a reward rather than a loan, the people of Paradise will be free to enjoy them without restriction, in whatever manner they desire. Chapter 7 Al A'raf, verse 43:

"…And they will be called, "This is Paradise, which you have been made to inherit for what you used to do.""

One must not confuse the fleeting worldly blessings, which are simply a loan, with the everlasting gifts of Paradise. Chapter 17 Al Isra, verse 22:

“Do not make [as equal] with Allah another deity…”

The one who fails to acknowledge that all the blessings they have been granted including their life has been created and granted to them by none other than Allah, the Exalted, will inevitably misuse the blessings He has granted them. A person who adopts such an attitude ultimately deprives themselves of balance in both mind and body and they will misplace everything and everyone within their life. As a consequence, aspects of life that should bring comfort and support—such as family, friendships, career, and wealth—become sources of anxiety and hardship. If they persist in the disobedience of Allah, the Exalted, they will misdirect blame towards the very people and circumstances that could have been a source of stability, often targeting loved ones such as their relatives. In doing so, they drive away those who genuinely care for them, leaving themselves increasingly vulnerable to psychological decline. Over time, this downward spiral may manifest in chronic stress, depression, destructive coping mechanisms such as substance abuse, and, in extreme cases, suicidal tendencies. This outcome is evident in the lives of those who misuse the blessings they have been given—particularly among the wealthy and famous—who, despite enjoying material comforts, often suffer from deep mental health issues. Most critically, such a mindset distracts them from preparing for the ultimate accountability before Allah, the Exalted, on the Day of Judgement. While their condition in this world is filled with instability and distress, their fate in the Hereafter will be far graver and more severe. Chapter 17 Al Isra, verse 22:

“…and [thereby] become censured and forsaken.”

Chapter 17 Al Isra, verse 22:

“Do not make [as equal] with Allah another deity…”

It is crucial to keep in mind that false gods, similar to idols, are not the sole entities that individuals might worship and obey instead of Allah, the Exalted. In truth, anything that a person obeys in defiance of Allah, the Exalted—like social media, modern trends, societal standards, and other people—symbolizes what they worship. Chapter 9 At Tawbah, verse 31:

“They have taken their scholars and monks as lords besides Allah…”

The scholars and spiritual leaders from the people of the book were not worshipped; instead, they were obeyed in acts of defiance against Allah, the Exalted, and this obedience was considered a form of worship. This concept in Islam was also similarly referenced concerning the Devil. Chapter 36 Yaseen, verse 60:

“Did I not enjoin upon you, O children of Adam, that you not worship Satan - [for] indeed, he is to you a clear enemy.”

The vast majority of individuals do not participate in the worship of the Devil; nonetheless, they have been accused of such due to their obedience to him in defiance of Allah, the Exalted. Therefore, it is crucial to avoid obeying other beings in opposition to Allah, the Exalted, as this constitutes worship of those beings. If a person continues to disobey Allah, the Exalted, they will inevitably become subservient to various other influences, including people, social media, trends, culture, and their employers. Attempting to manage multiple and unjust authorities only leads to stress, as it is unrealistic to please them all given their unpredictable nature. Just as an employee with several bosses struggles to meet everyone's expectations, those who turn away from the servitude of Allah, the Exalted, will find themselves burdened by many masters, ultimately sacrificing their peace of mind. Over time, these individuals will experience sadness, loneliness, depression, and even suicidal thoughts, as their attempts to satisfy their worldly masters fail to bring the fulfillment they desire. Chapter 17 Al Isra, verse 22:

“Do not make [as equal] with Allah another deity and [thereby] become censured and forsaken.”

This truth becomes evident when one observes those who behave in this way, such as celebrities. Moreover, worshipping other entities by obeying

them in the disobedience of Allah, the Exalted, will not provide any advantage in the afterlife, as these entities will not assist them in their time of need. In order to avoid this outcome one must sincerely obey Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings. Chapter 17 Al Isra, verse 23:

“And your Lord has decreed that you not worship except Him…”

It is essential to recognize that worshipping Allah, the Exalted, extends far beyond the formal rituals of devotion, such as the obligatory prayers. True worship encompasses unwavering obedience to Him in every situation by correctly using every worldly blessing He has granted them, as prescribed in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Obedience is not merely a sentiment held in the heart—it is a concrete expression of faith through righteous actions performed with the sole intention of earning the pleasure of Allah, the Exalted. Acts driven by hidden agendas or self-interest will not be accepted by Allah, the Exalted, as affirmed in the Hadith recorded in Jami At-Tirmidhi, number 3154.

Furthermore, obedience to Allah, the Exalted, involves engaging with the Holy Quran. First, one must recite it correctly and consistently. Second, its meanings should be understood through trustworthy sources and knowledgeable teachers. Third, its guidance must be implemented sincerely, with the aim of pleasing Allah, the Exalted. A sincere believer prioritizes the Holy Quran’s teachings over personal desires that conflict with its message. Shaping one’s character in alignment with the Holy

Quran is a true reflection of devotion to the sacred word of Allah, the Exalted, mirroring the noble conduct of the Holy Prophet Muhammad, peace and blessings be upon him, as highlighted in a Hadith found in Sunan Abu Dawud, number 1342.

Being sincere to the Holy Quran requires a wholehearted commitment to understanding and applying its teachings, regardless of personal inclinations. Selective adherence—choosing only the commands and prohibitions that align with one's preferences—reveals a lack of sincerity and prevents one from fully benefiting from the Holy Quran's profound knowledge and wisdom. Chapter 17 Al Isra, verse 82:

"And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss."

While the Holy Quran does provide comfort and solutions during times of worldly hardship, its role in a believer's life must not be reduced to a mere remedy for worldly problems. A sincere Muslim should avoid approaching the Holy Quran only when faced with difficulties, as if it were a tool to be used temporarily and then forgotten. Its primary purpose is to illuminate the path to peace of mind in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Neglecting this deeper spiritual function and using the Holy Quran solely for material relief undermines its true significance. This mindset is akin to acquiring a sophisticated vehicle loaded with features but lacking the essential engine—it may appear complete, yet it cannot fulfil its intended purpose. Such an approach reflects a superficial relationship with

the Holy Quran and falls short of the devotion expected from a genuine follower of Islam.

Following the discussion on the core principle of faith, which is the genuine obedience to Allah, the Exalted, the verse highlights the significance of showing the highest respect and care towards one's parents. Chapter 17 Al Isra, verses 23-24:

“And your Lord has decreed that you not worship except Him, and to parents, excellent treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word. And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small."”

One can grasp the significance of treating parents with the highest regard, as this is ranked just below the worship of Allah, the Exalted. This principle is reiterated multiple times in the Holy Quran. Therefore, it is essential to treat parents in accordance with Islamic teachings, showing them respect and kindness. This applies even if a parent is not a Muslim. This guidance is found in a Hadith from Sahih Muslim, number 2325. Furthermore, verse 23 emphasizes this point, indicating that one should not only be kind to Muslim parents. The best way to achieve this is by treating parents as one wishes to be treated by their own children.

It is crucial to understand that the Holy Quran does not mandate absolute obedience to parents, especially if they instruct their child to disobey Allah, the Exalted. Absolute obedience is reserved solely for Allah, the Exalted, and His Holy Prophet Muhammad, peace and blessings be upon him, who only commands obedience to Allah, the Exalted. Consequently, parents should not misinterpret Islamic teachings by insisting on total obedience and submission from their children in every circumstance. Sadly, this mindset among Muslim parents has become quite common as they have adopted cultural practices from other religions that equate total obedience to parents with the total obedience owed to God. Children are allowed to disagree with their parents, even on matters that are permissible in Islam, but they must always show respect in their words and actions towards their parents. Chapter 17 Al Isra, verse 23:

“…Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word.”

As Islam is a balanced religion, it teaches the importance of showing gratitude to Allah, the Exalted, as well as people. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Jami At Tirmidhi, number 1954, that whoever is not grateful to people cannot be grateful to Allah, the Exalted. Even though there is no doubt that the source of all blessings is none other than Allah, the Exalted, none the less, showing gratitude to people is an important aspect of Islam. This is because Allah, the Exalted, sometimes uses a person as a means to help others, such as one’s parents. As the means has been created and used by Allah, the Exalted, being grateful to them is in fact being grateful to Allah, the Exalted. Chapter 31 Luqman, verse 14:

“…Be grateful to Me and to your parents…”

Consequently, people are required to exhibit good character and consistently express gratitude for any assistance or support they receive from others, regardless of its magnitude, particularly from their parents. They ought to show appreciation to Allah, the Exalted, by utilizing the blessing in accordance with His directives, as He is the origin of the blessing. Additionally, they must express thanks to the individual who aided them, as they are the means created and selected by Allah, the Exalted. One must convey gratitude both verbally to others and through actions by reciprocating their kindness, within their capacity, even if it is merely a prayer on their behalf. This guidance is found in a Hadith recorded in Imam Bukhari's Adab Al Mufrad, number 216. Chapter 17 Al Isra, verse 24:

“And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small."”

Ultimately, one should aim to be a good child based on the standards established by Allah, the Exalted, rather than those set by their parents, relatives, or society. The criteria defined by people, particularly when it comes to being a good child, are often flawed. Thus, one should not concern themselves with the standards imposed by others, nor should they pay attention to those who label them as a bad child. Instead, they should follow the teachings of Islam regarding how to treat their parents and seek,

reward from Allah, the Exalted, for their behavior, even if their parents or others are unhappy with them. One should seek the approval and validation of Allah, the Exalted, alone, rather than that of people, including their parents. Chapter 17 Al Isra, verse 25:

“Your Lord is most knowing of what is within yourselves. If you should be righteous - then indeed He is ever, to the often returning [to Him], Forgiving.”

Seeking validation from people can lead to insincerity towards Allah, the Exalted, and may even tempt one to disobey Allah, the Exalted, in pursuit of their parents' approval and validation. Chapter 29 Al Ankabut, verse 8:

“And We have enjoined upon man goodness to parents. But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them…”

In addition, as all people are different, some parents will be good people who treat their children with respect and manners, while other parents will abuse their children both verbally and physically. Allah, the Exalted, acknowledges this reality by not commanding people to obey their parents and to instead treat them with good behaviour according to their strength and circumstances. As Allah, the Exalted, is fully aware of the intention and efforts of people, He knows who tries to treat their parents with goodness,

despite their bad behaviour and will award them accordingly and He will forgive the child for any mistakes, as showing kind treatment when dealing with bad mannered parents is an extremely difficult thing to do.

Furthermore, as Islam is the perfect code of conduct, it does not demand children to tolerate abuse from their parents. A child must take steps to protect themselves from the verbal and physical abuse of others, including their parents, so that history does not repeat itself but they must always try to aid their parents in anything good as outlined in Islamic teachings. The one who behaves in this manner will be forgiven for any mistakes they make while dealing with their abusive parents. Chapter 17 Al Isra, verse 25:

“Your Lord is most knowing of what is within yourselves. If you should be righteous - then indeed He is ever, to the often returning [to Him], Forgiving.”

Allah, the Exalted, then encourages the good treatment of one’s relatives. Chapter 17 Al Isra, verse 26:

“And give the relative his right…”

Allah, the Exalted, consistently provides comprehensive guidance in the Holy Quran. In this context, Allah, the Exalted, frequently emphasizes the importance of treating one's relatives with kindness, as following this single piece of advice can lead to prosperity, peace, and justice within society. If everyone treated their relatives with care, there would be no need for assistance from external sources. This would guarantee that every family member is treated with compassion, positively impacting the entire community.

It is essential to support relatives in all matters that are commendable in Islam and to caution them against actions that are criticized by Islam. Chapter 5 Al Ma'idah, verse 2:

"…And cooperate in righteousness and piety, but do not cooperate in sin and aggression…"

Sadly, many today overlook this guidance and choose to assist others based on their personal connections, regardless of whether the assistance is beneficial or harmful. One should follow the order of the following verse and only support their relatives in matters that are directly related to the sincere obedience of Allah, the Exalted. Chapter 2 Al Baqarah, 83:

"…*Do not worship except Allah; and to parents do good and to relatives…"*

One should support their family members according to their capabilities, which encompasses emotional, physical, and financial assistance. This is most effectively done when one treats others as they wish to be treated themselves. Furthermore, one should not pay too much attention to the standards and definitions of a good relative as defined by others, since these often conflict with the standards and definitions established by Islam. Instead, one should fulfill the rights of their relatives based on Islamic teachings for the sake of Allah, the Exalted, regardless of whether they are viewed as a good relative by their family or not. Lastly, one must never cut ties with their relatives for worldly reasons, as the Holy Prophet Muhammad, peace and blessings be upon him, has cautioned in a Hadith found in Sahih Bukhari, number 5984, that those who sever family ties for worldly reasons will not enter Paradise. Additionally, while one may distance themselves from a relative for religious reasons, it is still preferable to maintain the relationship by helping them in good matters and advising them against bad ones, as this may inspire the relative to genuinely repent from their misguidance.

After the rights of relatives is mentioned, Allah, the Exalted, encourages people to aid the needy, according to their means. Chapter 17 Al Isra, verse 26:

“And give the relative his right, and [also] the poor…”

The first point to understand is that helping the poor is a duty on everyone based on their capabilities. Thus, individuals should not act as if they are doing a favor to someone in need, as it is their obligation to assist them. In fact, it is crucial to remember that any resources they have, like wealth, are a trust from Allah, the Exalted, and not a gift. A trust must be returned to its rightful owner. The way to repay the trust given by Allah, the Exalted, is by utilizing those resources in ways that please Him. Therefore, when someone helps the needy, they are merely repaying the debt owed to Allah, the Exalted. Keeping this in mind will help prevent them from acting as if they are doing a favor to Allah, the Exalted, or to the person in need. In truth, Allah, the Exalted, has favored them by providing worldly blessings and by offering them the chance to earn immense rewards through helping the needy. The person in need has actually done the donor a favor by accepting their assistance. If every person in need were to refuse help from others, how would anyone earn the rewards mentioned in divine teachings? Remembering these aspects will help one avoid diminishing their reward by adopting the wrong mindset.

Ultimately, helping the needy encompasses meeting any lawful needs a person may have. This includes emotional, physical, and financial needs. Therefore, no one, regardless of how little wealth they have, can excuse themselves from acting on this verse. Chapter 17 Al Isra, verse 26:

“And give the relative his right, and [also] the poor and the traveler…”

The traveler is an outsider who finds themselves in an unfamiliar place. Allah, the Exalted, urges people to share some of their resources to assist

these individuals on their travels if they are in need. Those who have wealth should demonstrate kindness to this stranger and offer help in any way possible, whether that means providing food, transportation, or safeguarding them from any harm that might come their way during their journey.

As fulfilling the rights of Allah, the Exalted, and people, such as one's relatives, involves correctly using the blessings Allah, the Exalted, has granted them as outlined in Islamic teachings, He warns people from misusing these blessings. Chapter 17 Al Isra, verse 26:

"…and do not spend wastefully."

In fact, the ultimate goal of the Devil is to discourage a person from fulfilling the rights of Allah, the Exalted, and people. This is achieved when he encourages people to show ingratitude to Allah, the Exalted, for the countless and continuous blessings He grants them by misusing them, just like he did and does. Chapter 17 Al Isra, verse 27:

"Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful."

A person who adopts a misguided attitude in life—one rooted in the disobedience of Allah, the Exalted—will find themselves in a state of inner turmoil. Their mental and physical well-being will suffer, and they will lose sight of the true value of the people and blessings around them. Relationships, careers, and material wealth, instead of bringing peace, will become sources of anxiety and conflict. If they continue down this path, they may begin to wrongly attribute their distress to those closest to them—perhaps even blaming a loving spouse or loyal friends. In doing so, they risk severing ties with those who genuinely care for them, which only deepens their emotional instability. Over time, this can spiral into serious psychological issues, including depression, addiction, and in extreme cases, suicidal thoughts. This outcome is common among individuals who misuse the blessings they have been granted, especially those who appear to have everything—fame, fortune, and comfort—yet are plagued with mental health issues. Despite their worldly success, their refusal to align with divine guidance leaves them unprepared for their ultimate reckoning in the hereafter. And while their suffering in this life is profound, the consequences awaiting them in the hereafter will be far more severe. In addition, as misusing the blessings one has been granted prevents them from fulfilling the rights of people, such as their relatives, they will wrong them, thereby causing the spread of corruption and injustice within their home and society. These negative outcomes is the major reason why misusing the blessings one has been granted has been so closely connected to the Devil. Chapter 17 Al Isra, verse 27:

“Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful.”

In addition, this comparison has been made to the Devil for other reasons also. First of all, the people who spend wealth excessively on unnecessary things often do so in haste without thinking things through meaning, an impulsive spender. In fact, according to a Hadith found in Jami At Tirmidhi, number 2012, the Holy Prophet Muhammad, peace and blessings be upon him, has warned that being hasty is from the Devil while thinking things through is from Allah, the Exalted. If one truly pondered over what they desired to purchase, they would not spend on unnecessary and extravagant things.

Moreover, when individuals spend on vain and lavish items, they are often just supporting companies that profit by diverting people from proper guidance, particularly the entertainment sector, which aligns with the ultimate aim of the Devil.

Wasteful spending consistently diverts a person from preparing for the afterlife, as they invest significant time in accumulating wealth, squandering it, and indulging in their possessions. The Devil's objective is to distract a person from focusing on the hereafter. Preparing for the afterlife means utilizing the blessings one has received, like wealth, in ways that are pleasing to Allah, the Exalted, as stated in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 17 Al Isra, verse 27:

“Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful.”

Lastly, this verse highlights the Devil's ingratitude. In truth, those who waste money on unnecessary items do so out of their own ungratefulness for what they already have. If they truly appreciated the blessings Allah, the Exalted, had granted them, it would deter them from such behaviour. Islam does not forbid spending on essential items; in fact, it encourages people to do so. Spending on permissible but unnecessary items is also acceptable, provided it is done sparingly and without excess, as extravagance is frowned upon by Allah, the Exalted, and leads to the squandering of wealth. Chapter 6 Al An'am, verse 141:

"…And be not excessive. Indeed, He does not like those who commit excess."

As Allah, the Exalted, commanded people to fulfil the rights of others, such as their relatives and the needy, He acknowledges that aiding others is not always possible due to a lack of resources, such as wealth. Chapter 17 Al Isra, verse 28:

"And if you [must] turn away from the needy awaiting mercy from your Lord which you expect…"

In cases like these, the minimum one can do is to show kindness through their words by explaining their own difficult situation and consoling the needy person through emotional support. Chapter 17 Al Isra, verse 28:

“…then speak to them a gentle word.”

Indeed, a Hadith in Sunan Ibn Majah, number 1601, reveals that the Holy Prophet Muhammad, peace and blessings be upon him, stated that anyone who comforts a person in grief will be adorned with a garment of honor on Judgement Day.

Since everyone is bound to face challenges, this is a remarkably straightforward method to earn a significant reward that demands little time, effort, or money. This encompasses helping families in distress according to one's capabilities, whether through emotional, financial, or physical support. One should gently motivate those enduring hardships to stay patient during their trials and remind them of the verses from the Holy Quran and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, that emphasize the value and immense reward of patience. They should speak encouragingly, reminding them that everything happens for a good reason, even if the underlying wisdom is not immediately clear. In truth, one does not need to be a scholar to engage in this virtuous act, as often, a few kind words of encouragement can significantly uplift someone in distress. In some instances, simply being present can convey support, even without uttering a single word. This mindset is easily embraced when one treats others as they wish to be treated themselves.

Ultimately, it is crucial for people to purify their intentions when undertaking this virtuous act, meaning they should do it for the sake of Allah, the Exalted, rather than to impress others, such as family members, or out of fear of criticism from others if they do not act. Those who perform actions for the sake of others will be instructed on Judgement Day to seek their reward from those they acted for, which will not be feasible. This warning is found in a Hadith in Jami At Tirmidhi, number 3154. Chapter 17 Al Isra, verse 28:

"…then speak to them a gentle word."

They can also gain reward for aiding them by directing them to another person who is in a better position to help them. This has been advised in a Hadith found in Jami At Tirmidhi, number 2674.

Chapter 17 Al Isra, verse 28:

"…then speak to them a gentle word."

In general, it is important to recognize that speech can be categorized into three types. The first type is evil speech, which should be avoided at all costs, as even a single evil word can lead one to Hell on Judgement Day. This warning is found in a Hadith from Jami At Tirmidhi, number 2314. The second type is vain and useless speech. While this type is neither a sin nor a good deed, it is crucial to understand that vain speech often serves as the first step towards evil speech. For instance, vain speech can lead to backbiting and slander. Moreover, on Judgement Day, a person will deeply regret engaging in vain speech, as it is a significant waste of time, especially when they see the rewards given to those who refrained from vain speech and instead spoke positively. The last type of speech consists of good words concerning both worldly and religious matters. One can avoid the first two types of speech by either speaking positively or remaining silent, which will also ensure they are rewarded for their silence. This guidance is found in a Hadith from Sahih Muslim, number 176. It is essential to gently encourage good and caution others against evil while sincerely advising them on religious and worldly issues. The manner of speech is vital; one may convey the right message, but if delivered harshly, it can drive others away from the correct path. This is one reason the Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith from Jami At Tirmidhi, number 2701, that Allah, the Exalted, appreciates gentleness in all matters. Ultimately, one can fulfill this principle by speaking about others in the way they wish to be spoken about, whether they are present or not.

After encouraging people to correctly use the blessings one has been granted, such as aiding the needy, Allah, the Exalted, encourages a balanced approach whereby one spends on good things, such as their own needs and in aiding the needy, without falling into financial hardship themself and without stinginess. Chapter 17 Al Isra, verse 29:

“And do not make your hand [as] chained to your neck or extend it completely and [thereby] become blamed and insolvent.”

As greed is more common amongst people, it has been criticized first in this verse. Part of being sincere toward others is to share the blessings one has been granted. When a person allows greed to overtake them and withholds their wealth or other resources, they neglect the rights of others, which inevitably fosters injustice and corruption within society. Moreover, those who refuse to share what Allah, the Exalted, has entrusted to them will be treated in a similar manner by Him. This warning is clearly stated in a Hadith found in Ṣaḥiḥ Muslim, number 2376.

In addition, the Holy Prophet Muhammad, peace and blessings be upon him further clarified, in a Hadith found in Jami At Tirmidhi, number 1961, that a generous person is close to Allah, the Exalted, close to Paradise, close to people, and distant from Hell, while a miserly person is far from Allah, the Exalted, far from Paradise, far from people, and near to Hell. This is because generosity enables a person to fulfil both the rights of Allah, the Exalted, and the rights of people, by using the blessings in accordance with divine guidance. Such conduct cultivates balance between mind and body and ensures that everything and everyone in one’s life is properly placed, while also preparing the individual for their ultimate accountability on the Day of Judgement. This naturally leads to serenity in this life and success in the next.

Furthermore, generosity strengthens bonds of love and respect among people and contributes to the spread of justice and peace within society. In contrast, a miserly person, driven by greed, fails to uphold divine or human rights by misusing the blessings they were given. This not only leads to a unbalanced mental and physical state and causes them to misplace everything and everyone within their life but also breeds resentment among people and spreads corruption and discord within families and communities.

As mentioned earlier, even though generosity is encouraged one must not adopt an extreme attitude whereby they fail to fulfil their own rights and the rights of their dependents, such as their children, out of generosity towards others, such as the needy. Chapter 17 Al Isra, verse 29:

“And do not make your hand [as] chained to your neck or extend it completely and [thereby] become blamed and insolvent.”

The one who behaves in such a manner will only become a burden on others. Therefore, one must adopt a balanced approach whereby they correctly use the blessings Allah, the Exalted, has granted them as outlined in Islamic teachings, as this will ensure they fulfil their own rights, the rights of their dependents and the wider public without adopting an extreme attitude. This behaviour will ensure they obtain peace of mind in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, and as they fulfil the rights of people, they will cause the spread of justice and peace within their society.

It is important to note that Allah, the Exalted, does not demand good deeds that are beyond the ability of some people, such as giving charity, which a poor person cannot do. Rather, Allah, the Exalted, expects people to correctly use whatever blessings He has granted them as outlined in Islamic teachings, whether they are given a lot of blessings or a little. Therefore, no one can excuse themself from behaving correctly. Chapter 2 Al Baqarah, verse 286:

“Allāh does not charge a soul except [with that within] its capacity…”

And chapter 17 Al Isra, verse 30:

“Indeed, your Lord extends provision for whom He wills and restricts [it]…”

Generally speaking, Some have developed a weak trait that prevents them from making positive changes. Specifically, they compare their situations to those of others who have it easier and use this as a justification for not enhancing their obedience to Allah, the Exalted. This includes fulfilling His commands, avoiding His prohibitions, and facing fate with patience, as taught by the Holy Prophet Muhammad, peace and blessings be upon him. For instance, an individual working full-time may justify their lack of effort in

obeying Allah, the Exalted, by comparing themselves to someone who works part-time, claiming that the latter has more free time to increase their obedience. Similarly, a poor person might refrain from giving charity by observing wealthier individuals and asserting that it is easier for them to donate. They fail to realize that while these excuses may provide temporary comfort, they do not benefit them in this life or the hereafter. Allah, the Exalted, does not want people to act based on the circumstances of others; He desires them to obey Him according to their own capabilities. For example, a full-time worker can still dedicate their available free time to obeying Allah, the Exalted, even if it is less than what a part-timer can offer. In this regard, the actions of the part-timer do not impact the full-timer, so using them as a reason to avoid greater effort is merely an inadequate excuse. The poorer person should contribute according to their means, even if it is significantly less than what a wealthy person can give, as Allah, the Exalted, will evaluate them based on their actions, not on the actions of others.

People need to abandon these unproductive excuses and simply obey Allah, the Exalted, according to their own means, by correctly using the blessings He has granted them as outlined in Islamic teachings. Chapter 17 Al Isra, verse 30:

“Indeed, your Lord extends provision for whom He wills and restricts [it]…”

In addition, as discussed earlier, Allah, the Exalted, only grants people worldly things as a test and restricts them as a test. Receiving worldly blessings is therefore not a sign of the love of Allah, the Exalted, nor is

receiving less worldly blessings a sign of His anger. The test involves whether one shows gratitude in times of ease and patience in times of difficulty. True gratitude begins with the intention of seeking only the pleasure of Allah, the Exalted. It is reflected in speech by uttering words of goodness or choosing silence. It is shown through actions by making use of every blessing in ways that align with the guidance of the Holy Holy Quran and the teachings of the Prophet Muhammad, peace and blessings be upon him. Such gratitude becomes a means of attracting further blessings, inner peace, and success in both this life and the Hereafter, by nurturing balance in mind and body and giving everything and everyone their rightful place within their life. Chapter 14 Ibrahim, verse 7:

"…If you are grateful, I will surely increase you [in favor]…"

Patience means refraining from complaint in both words and actions, while staying steadfast in the obedience of Allah, the Exalted. It rests upon the belief that whatever He decrees is ultimately for one's good, even if its wisdom is not immediately clear. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

Thus, whoever conducts themselves rightly in every circumstance is granted the continual support and mercy of Allah, the Exalted. This brings

about peace of mind and well-being in both worlds, by fostering balance in body and soul and by giving each person and matter its proper place in life. This truth is affirmed in a Hadith recorded in Sahih Muslim, number 7500.

As Allah, the Exalted, is fully aware of the intentions, speech and actions of people, He knows who adopts the right attitude and who does not and will hold them accountable accordingly. Chapter 17 Al Isra, verse 30:

"…Indeed He is ever, concerning His servants, Acquainted and Seeing."

A common practice amongst the Arabs was to kill their infants out of fear of poverty. Allah, the Exalted, warned them and all people against this major sin, as no one has the right to kill another in this way. Chapter 17 Al Isra, verse 31:

"And do not kill your children for fear of poverty…"

Even though the means of provision are people, such as one's parents, the source of provision is always Allah, the Exalted. In fact, the provision of the creation was allocated over fifty thousand years before He created the Heavens and the Earth. This has been confirmed in a Hadith found in Sahih Muslim, number 6748. Chapter 17 Al Isra, verse 31:

“…We provide for them and for you. Indeed, their killing is ever a great sin.”

In general, it's crucial to recognize that every situation has two components, particularly when it comes to securing one's provision. The first component is what Allah, the Exalted, has predetermined—this refers to destiny; it will happen, and nothing in existence can stop it. Since this is beyond a person's control, worrying about this aspect is pointless, as they cannot influence destiny regardless of their actions or those of others. Furthermore, this provision encompasses the bare minimum required for survival in this world. This means that as long as a person is alive, they will continue to receive their provision, and nothing can hinder them from obtaining and utilizing it, not even themselves.

The second component pertains to an individual's own efforts. This is an area where a person has complete control, and they should focus on it by utilizing the resources available to them, such as their physical strength, to obey Allah, the Exalted. This involves fulfilling His commands, avoiding His prohibitions, and facing destiny with patience—something they cannot control—according to the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This also includes the pursuit of lawful provision to meet their own needs and those of their dependents while steering clear of the unlawful, excess, waste, and extravagance.

In conclusion, one should not waste time worrying about matters beyond their control. Instead, they should focus on what they can influence and act accordingly, following the teachings of Islam. One must steer clear of an extreme mindset, avoiding both laziness and the belief that destiny will provide for them, as well as the notion of relying solely on their own efforts. The key is to work towards earning lawful income in line with Islamic principles while trusting in Allah, the Exalted. This trust helps to prevent impatience and the temptation to seek wealth through unlawful means or harming others, such as one's dependents, out of fear of poverty. Chapter 17 Al Isra, verse 31:

"And do not kill your children for fear of poverty. We provide for them and for you. Indeed, their killing is ever a great sin."

In the Holy Quran murder and fornication have been discussed next to each other, as murder kills the human body while fornication kills the human soul. Chapter 17 Al Isra, verse 32:

"And do not approach unlawful sexual intercourse…"

It is important to recognize that Allah, the Exalted, has recommended steering clear of circumstances and actions that may lead to fornication. In reality, a component of piety, which entails the proper utilization of the blessings bestowed upon an individual as described in Islamic teachings, is

to refrain from certain permissible things due to the concern that they might lead to the forbidden. Chapter 17 Al Isra, verse 32:

“And do not approach unlawful sexual intercourse…”

Allah, the Exalted, did not command to avoid committing fornication; rather, He emphasized that people should not even come close to it. This guidance is reiterated throughout the Holy Quran. For instance, Allah, the Exalted, instructed the Holy Prophet Adam, peace be upon him, not to eat from the tree in Paradise and advised him to stay away from the tree altogether, even though getting close to it was permissible. Chapter 7 Al A’raf, verse 19:

“And "O Adam, dwell, you and your wife, in Paradise and eat from wherever you will but do not approach this tree, lest you be among the wrongdoers."”

Numerous examples show that just because something is legal, it does not mean it should be done. Certain lawful actions, particularly those that are vain, should be avoided as they can lead to unlawful behavior. For instance, while vain speech is not deemed a sin, it can lead to sins like backbiting and lying. Similarly, vain spending of wealth can result in wasteful expenditures, which is considered a sin. Chapter 17 Al Isra, verse 27:

“Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful.”

The vast majority of individuals who have strayed from the right path did so through a gradual process. For instance, they initially approached unlawful activities without engaging in them, but over time, they were gradually encouraged and tempted to participate in those unlawful acts. For example, a person who spends time with those who consume alcohol is more likely to eventually drink it than someone who does not associate with drinkers. This mindset of steering clear of certain lawful things, particularly vain matters, is something that the Holy Prophet Muhammad, peace and blessings be upon him, has recommended in a Hadith found in Jami At Tirmidhi, number 2451. In fact, he stated that a person cannot attain piety, meaning they cannot remain steadfast in utilizing the blessings they have been given according to Islamic teachings, until they forsake some lawful things out of fear that it may lead them to the unlawful. Therefore, one must be particularly vigilant not only in avoiding unlawful actions but also in steering clear of certain lawful things, especially vain matters, out of concern that it may eventually lead them to the unlawful. This will help ensure they remain committed to the sincere obedience of Allah, the Exalted, which entails using the blessings one has been granted appropriately, as described in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, which is the core of righteousness and brings peace of mind in both this world and the hereafter through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 2 Al Baqarah, verse 187:

“…Thus does Allah make clear His verses [i.e., ordinances] to the people that they may become righteous.”

And chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Those who do not recognize the significance of respecting the boundaries set by Allah, the Exalted, tend to indulge excessively in permissible activities, particularly vain ones. This behavior heightens the likelihood of engaging in forbidden actions and leads to a misuse of the blessings they have received. Consequently, they will find themselves in an unbalanced mental and physical condition, they will misplace everything and everyone in their lives, and inadequately preparing for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, even if they experience certain worldly luxuries. Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day

of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

Chapter 17 Al Isra, verse 32:

"And do not approach unlawful sexual intercourse…"

Before discussing some of the methods one must use to avoid fornication, some of the reasons why fornication has been prohibited in Islam will be discussed first. Allah, the Exalted, promotes the institution of marriage and prohibits illicit relationships. When a couple lacks genuine commitment to one another, akin to that of a married couple, any significant challenges they encounter will result in increased emotional strain, as they are unable to adequately support each other. Engaging in numerous relationships throughout one's life undoubtedly has a negative impact on mental well-being. It is not surprising that individuals who break up with their partners frequently seek counseling. They often experience mental health issues, such as depression, more acutely than those who refrain from such relationships. Furthermore, individuals who are recognized in society for having multiple partners are less likely to secure a suitable spouse who will honor their rights. This is due to the fact that a person with a history of multiple partners tends to develop a loose and undesirable character, which is unattractive to those seeking a serious commitment, such as marriage. Consequently, this situation exacerbates the emotional distress for individuals with multiple partners. In casual relationships, partners

frequently do not share the same perspective. This means that one partner often approaches the relationship with greater seriousness, desiring to establish a long-term commitment, while the other does not share the same vision for the future. When this disparity in outlook eventually becomes apparent, it can lead to enduring emotional trauma for the partner who took the relationship more seriously. In contrast, a married couple, from the outset, is aligned in their commitment to one another regarding their long-term intentions. A married couple are devoted to each other in every situation, whether they face situations which are planned or unplanned, such as having children. This attitude is very rarely found amongst normal couples. Having a relationship with another also fools a person into believing they completely know their partner and so if they do get married they often complain about their spouse changing after marriage. In most cases, they did not change. The things that changed were the responsibilities and pressures of their relationship. This issue often leads to marriage issues for those couples who were in a relationship prior to their marriage. Even if they live together prior to marriage, even then the same issue will occur. In addition, it is no secret that whenever one faces trouble with their partner how severely it affects every other aspect of their life. For example, many young people drop out of education simply because they cannot face seeing their former partner every day at their educational institute. As marriage is a deep connection and commitment between two people, they are less likely to breakup over the same petty issues normal couples breakup over.

Furthermore, an individual should not be misled by the superficial aspects of an unlawful relationship, thinking that it poses no danger to either the couple or society at large. Due to their limited understanding, short-sightedness, and emotional influences, individuals may mistakenly perceive that engaging in a relationship outside of marriage is innocuous, while overlooking the underlying detrimental effects that can harm both themselves and others. A Muslim involved in an unlawful relationship may

find themselves increasingly encouraged to take further actions and commit additional sins with their partner over time. Given that emotions and feelings are challenging to regulate, and considering that such sins, including fornication, have become commonplace in many societies, a couple not bound by marriage may easily succumb to these transgressions. This situation can lead to numerous other issues for both the individuals and society, including unintended pregnancies and the trivialization of other significant sins in Islam. Moreover, even if one refrains from committing other major sins within their unlawful relationship, such as fornication, their emotions may cloud their Judgement, potentially leading them to marry their partner without recognizing their unsuitability as a spouse, despite initial appearances of compatibility. As previously mentioned, this occurs because the pressures and obligations of marriage, such as meeting the rights of one's spouse and children, alter the dynamics of the relationship, often resulting in marital difficulties. Consequently, married couples who were previously together before marriage frequently accuse one another of changing their behavior post-marriage. Additionally, regardless of the amount of time spent with a partner, one will never truly understand their character in the same way that a married couple comprehends each other. The hidden negative traits in each individual will become apparent after marriage, leading to additional marital issues. A fact that is frequently ignored by those involved in an unlawful relationship is that a person who is a suitable partner does not necessarily guarantee being a good spouse or parent. This is due to the fact that distinct qualities are necessary to be an effective spouse and parent, as opposed to merely being a good partner. Due to their affection for their partner, individuals often neglect the significance of selecting a righteous person to marry, as such a person is the only one who will uphold the rights of their spouse and children and will refrain from causing them harm, even in moments of anger. Conversely, an individual lacking piety will fail to honor the rights of their spouse or children and may mistreat them, particularly when angered. Those who have a partner may disregard this crucial aspect and consequently choose to marry their partner based solely on their feelings, even if that partner lacks piety. Emotions, such as love, can render a person blind and deaf to the

unfavorable traits of their beloved. This warning is echoed in a Hadith recorded in Sunan Abu Dawud, number 5130.

Moreover, an individual who embraces an immoral character and consequently engages with multiple partners will invariably draw immoral individuals into their lives. These immoral individuals will consistently seek to exploit them, showing interest solely in satisfying their desires, thereby neglecting to respect or uphold the rights of their partner, even in the context of marriage. Whenever one partner feels aggrieved by the other, they may resort to verbal abuse, likening them to a prostitute due to their previous indecent conduct. Even if apologies are offered subsequently, such verbal attacks inflict emotional wounds that remain unhealed and can often be more harmful to a person's mental well-being than physical violence. Furthermore, those who invite immoral individuals into their lives, due to their own immoral and promiscuous nature, are also at a heightened risk of experiencing physical abuse from their partner or spouse. The moment the immoral individual loses the external attributes that initially attracted their partner, such as physical allure, their immoral partner or spouse will seek out someone new. This tendency is a significant factor contributing to the prevalence of extramarital affairs among immoral individuals. They tend to regard their partner or spouse as a vehicle that is utilized for a time and then replaced with a newer model. The emotional trauma inflicted by this behavior is challenging to comprehend. Furthermore, if the couple has children, those children, when upset with their parents, may resort to verbal abuse, particularly targeting the mother, and may even liken her to a prostitute due to her previous immodest actions. The emotional scars that arise from being abused by one’s own child are profoundly difficult to heal. Conversely, an individual who embraces a modest character will naturally attract decent and respectable individuals into their life. Such individuals, including a partner or spouse, will honor their rights, and any verbal abuse directed at them will be disregarded, as all parties involved recognize that the insults lack truth. If

this couple has children, those children are more inclined to show respect to both parents, owing to their modest and virtuous characters.

Furthermore, any children born unintentionally from the relationship will add additional strain to their partnership, frequently resulting in separation, as they are unwilling to share the responsibilities of child-rearing. This situation creates a fractured home environment for the child, depriving them of the support and guidance of both parents, which often leads to difficulties for all involved. It is a well-established fact that a significant number of young individuals engaged in criminal activities, gang involvement, and those who fall prey to sexual predators or experience domestic violence originate from broken families. Properly raising a child when one actively desires to have a child is exceedingly challenging; thus, one can only imagine the emotional turmoil associated with raising a child when the parent did not wish for the child in the first place. This adversely affects the child's upbringing and frequently results in the aforementioned issues. Such stress often compels the single parent to relinquish the child for fostering or adoption, which, in most instances, has a harmful and long-lasting impact on the child, some of which have been previously noted. This further heightens the likelihood of the child becoming misguided.

All of these negative aspects and more within unlawful relationships cannot be recognized by individuals who are emotional or uninformed, even if such relationships seem innocuous. Engaging in unlawful relationships is akin to consuming a meal that appears appetizing but is, in reality, toxic. Since this toxicity is concealed, one must depend on someone knowledgeable about this poison and trust their counsel to refrain from consuming the seemingly delectable meal, even if it goes against their wishes. As Allah, the Exalted, possesses complete knowledge of all matters, particularly the hidden

dangers within certain actions and relationships, His guidance must be embraced and followed, even if it contradicts personal desires. This is comparable to a prudent patient who accepts and adheres to their doctor's medical advice, understanding that it is in their best interest, despite being prescribed unpleasant medications and a stringent dietary regimen. Just as this wise patient will attain good mental and physical health, so too will the individual who accepts and implements Islamic teachings. This is because the only One with the requisite knowledge to ensure a person achieves a balanced mental and physical state is Allah, the Exalted. The understanding of human mental and physical conditions possessed by society will never suffice to achieve this result, regardless of the extensive research conducted, as they cannot resolve every issue a person may encounter in life, nor can their guidance prevent all forms of mental and physical stress due to their limited knowledge, experience, and foresight. Allah, the Exalted, alone holds this knowledge, which He has bestowed upon humanity through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This reality becomes evident when one observes those who adhere to Islamic teachings by appropriately utilizing the blessings they have received, in contrast to those who do not. Chapter 17 Al Isra, verse 32:

“And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way.”

Allah, the Exalted, has resolved numerous secondary issues by tackling the fundamental problem, which involves prohibiting unlawful relationships and promoting marriage. This encourages couples to genuinely commit to one another and to their children.

By discussing the themes of marriage, divorce, widowhood, and children in the Holy Quran, Allah, the Exalted, has provided the foundation for a thriving society. When family members, whether united or separated, honor each other's rights and establish a stable and joyful environment for their children, it generates a positive ripple effect throughout the community. In contrast, when a family is discontented and neglects to uphold each other's rights, it leads to a negative ripple effect that permeates society.

Numerous thinkers have emerged over time, addressing the challenges faced by individuals and society. However, since these solutions often focus on peripheral issues, their effectiveness is limited. In contrast, Allah, the Exalted, by addressing the root causes that impact both individuals and society, has elucidated all matters, enabling people to attain success in both this world and the hereafter. Chapter 16 An Nahl, verse 89:

“…And We have sent down to you the Book as clarification for all things and as guidance and mercy…”

Only those who appropriately utilize the intelligence bestowed upon them will grasp the deep wisdom contained in the verses of Allah, the Exalted. Chapter 2 Al Baqarah, verse 242:

“Thus does Allāh make clear to you His verses that you might use reason.”

Chapter 17 Al Isra, verse 32:

“And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way.”

In addition, the placement of adultery alongside polytheism and the act of murdering an innocent individual in the subsequent verse underscores its seriousness. Chapter 25 Al Furqan, verse 68:

“And those who do not invoke with Allah another deity or kill the soul which Allah has forbidden [to be killed], except by right, and do not commit unlawful sexual intercourse…”

Muslims ought to exercise caution to prevent being lured into unlawful relationships. Firstly, it is essential for them to practice lowering their gaze. This does not imply that one should constantly fixate on their shoes; rather, it suggests that they should refrain from looking around unnecessarily, particularly in public settings. They should avoid gazing at others and uphold respect for the opposite gender. Just as a Muslim would disapprove of someone staring at their sister or daughter, they should likewise refrain

from staring at other individuals' sisters and daughters. Chapter 24 An Nur, verse 30:

“Tell the believing men to reduce [some] of their vision[1] and guard their private parts. That is purer for them…”

Whenever feasible, one should refrain from spending time alone with individuals of the opposite gender unless they are related in a manner that prohibits marriage. This guidance has been provided by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith recorded in Sahih Bukhari, number 1862.

People are encouraged to dress and conduct themselves with modesty. Modest attire helps to avoid drawing the attention of strangers, while modest behaviour prevents one from initiating actions that could lead to an unlawful relationship, such as unnecessary conversations with the opposite gender.

Recognizing the advantages of steering clear of unlawful relationships is another means of safeguarding oneself from them. For instance, the Holy Prophet Muhammad, peace and blessings be upon him, has assured Paradise to those who protect their speech and maintain their chastity. This is corroborated in a Hadith found in Jami At Tirmidhi, number 2408.

The fear of the consequences associated with unlawful relationships will also assist one in avoiding them. For example, faith leaves a person when they engage in fornication. This is substantiated in a Hadith found in Sunan Abu Dawud, number 4690.

In truth, one does not require unlawful relationships, as Islam advocates for marriage. Those who are unable to marry should engage in frequent fasting, as this practice also aids in controlling one's desires and actions. This advice is found in a Hadith recorded in Sahih Muslim, number 3398. Chapter 17 Al Isra, verse 32:

“And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way.”

After warning against the killing of a person’s soul through fornication, Allah, the Exalted, warns against murder, the killing of the human body. Chapter 17 Al Isra, verse 33:

“And do not kill the soul which Allah has forbidden…”

Islam instructs people to honor all forms of life. They are required to follow the teachings of Islam, which clearly state that mercy should be extended to all of creation. Indeed, the Holy Prophet Muhammad, peace and blessings be upon him, cautioned in a Hadith recorded in Sahih Muslim, number 6028, that those who fail to show mercy to others will not receive mercy from Allah, the Exalted. Islam not only encourages the compassionate treatment of people but also mandates it for animals. This is supported by a Hadith in Sunan Abu Dawud, number 2550. No other faith holds human life in such high regard. The Holy Quran equates the murder of one innocent individual to the murder of all humanity. Chapter 5 Al Ma'idah, verse 32:

"…kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely. And whoever saves one - it is as if he had saved mankind entirely…"

This verse alone is sufficient to dissuade those who assert they are killing innocent individuals in the name of Islam. It demonstrates that their true malicious intent is to acquire wealth and power, which is unrelated to Islam.

The importance of not harming others is so significant that the Holy Prophet Muhammad, peace and blessings be upon him, cautioned in a Hadith recorded in Sunan An Nasai, number 4998, that a person cannot be a genuine Muslim until others, regardless of their faith, are safe from their words and actions. If this applies to merely causing harm, how can Islam allow the killing of innocent people? This question is indeed addressed in the same Hadith. The Holy Prophet Muhammad, peace and blessings be

upon him, warns that one cannot be a true believer until the lives and possessions of others are secure from their actions.

Those who profess to adhere to the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, should understand that he never harmed anyone unless it was in self-defence against a male combatant. He never inflicted harm on a woman, the elderly, or a child. In fact, he never sought personal revenge and only enforced the punishment decreed by Allah, the Exalted, as the head of state against those who transgressed the limits. This is corroborated in a Hadith found in Sahih Muslim, number 6050. This is the conduct Muslims must uphold under all circumstances if they claim to be followers of the Holy Prophet Muhammad, peace and blessings be upon him.

A Muslim is allowed to defend themselves, their families, and their possessions. However, there are boundaries to this permission. A Muslim is never permitted to initiate violence or take the life of an innocent individual. Islam however, grants people the ability to take legal retribution against others through the Islamic government. Chapter 17 Al Isra, verse 33:

“And do not kill the soul which Allah has forbidden, except by right. And whoever is killed unjustly - We have given his heir authority, but let him not exceed limits in [the matter of] taking life. Indeed, he has been supported [by the law].”

And chapter 2 Al Baqarah, verse 178:

"…*prescribed for you is legal retribution for those murdered - the free for the free, the slave for the slave, and the female for the female. But whoever overlooks from his brother [the killer] anything, then there should be a suitable follow-up and payment to him [the deceased's heir or legal representative] with good conduct…"*

Allah, the Exalted, consistently promotes compassionate and merciful behavior among individuals, only suggesting stricter measures in severe situations and in cases of self-defense. In such instances, Allah, the Exalted, urges the heir of the slain to pardon the killer, referring to the murderer as their brother in faith or lineage, since all humanity is connected through the Holy Prophet Adam, peace be upon him, and his wife, Hawa, may Allah be pleased with her. As previously mentioned, a Muslim's primary attitude and behavior should be one of mercy and kindness towards others, as this leads to the of Allah, the Exalted, in both this life and the hereafter. This principle is highlighted in a Hadith found in Sunan Abu Dawud, number 4941. For the act of forgiveness, the murderer is expected to provide a compensatory payment to the heir of the deceased, unless the heir voluntarily relinquishes this as a charitable gesture, which in turn brings them additional rewards and blessings in both worlds. The good conduct referred to in this verse pertains to both parties promptly honoring the legal agreement established and treating each other with compassion, or at the very least, refraining from any mistreatment of one another thereafter.

In general, this highlights the significance of maintaining a neutral attitude towards others, particularly when there are conflicts due to differing traits and behaviors, rather than adopting a negative view. If a Muslim finds it difficult to interact positively with others because of past issues, the minimum they can do is to remain neutral, refraining from expressing either positive or negative feelings. A higher level of conduct, which brings greater rewards, is to foster a positive outlook towards others, even if there have been past conflicts, though this is encouraged rather than required. Furthermore, it is crucial to understand that this does not imply one should ignore abusive or dangerous situations, as Islam does not support such behavior. One is obligated to take action to improve their circumstances to safeguard themselves and others from physical and verbal harm. After ensuring their safety, they should aim to adopt a positive perspective towards those they previously had conflicts with and continue their life with a clear mindset. For instance, a woman who is experiencing physical and verbal abuse from her husband must take measures to protect herself and her children, which may include separation, as Islam does not condone enduring such behavior. However, once she has secured a safe environment for herself and her children, she should work towards forgiving her ex-husband and proceed with her life with clarity.

Chapter 2 Al Baqarah, verse 178:

“…*prescribed for you is legal retribution for those murdered - the free for the free, the slave for the slave, and the female for the female. But whoever overlooks from his brother [the killer] anything, then there should be a suitable follow-up and payment to him [the deceased's heir or legal*

representative] with good conduct. This is an alleviation from your Lord and a mercy…"

Allah, the Exalted, provided the heir of the murdered individual with the choice of legal retribution, which can only be executed by the government and under strict regulations, or the option of forgiveness, with or without a compensation fee from the murderer. This choice between the two was a mercy from Allah, the Exalted, as imposing one option over the other would have created challenges for individuals, given that everyone is unique. Those with a naturally merciful disposition would lean towards forgiveness and would struggle to demand the execution of the murderer if Islam mandated this choice. Conversely, others would find it incredibly hard to forgive the murderer of their loved one and could not accept the idea of the murderer living freely in society while their loved one's life was taken, especially if the deceased had dependents who relied on them. Such individuals would find it difficult to forgive and absolve the murderer if this choice was imposed on them by Islam. As a mercy to all, Allah, the Exalted, granted the heir of the murdered person the freedom to choose. This stands in contrast to most legal systems today, which place the fate of the murderer in the hands of a judge or a jury made up of complete strangers. This flawed system hinders the heir from achieving peace of mind, which can be attained when they are allowed to decide the fate of the murderer and close the case, enabling them to move forward with their lives. This flawed system is why the family of the murdered individual, or in cases of other crimes like rape, the victim and their family frequently express dissatisfaction with the justice served, even when the offender is imprisoned, as the sentence often does not match the severity of the crime. In other words, the criminal may be released after a few years and resume their normal life, receiving government benefits, while the victim and their family endure lifelong psychological scars. The only way to somewhat ease this psychological pain is by empowering the family to determine the consequences for the criminal.

Chapter 2 Al Baqarah, verse 178:

"…*But whoever transgresses after that will have a painful punishment."*

The term transgression pertains to the family members of the deceased seeking revenge directly, since only the government has the authority to enforce legal penalties, or pursuing vengeance after a settlement for compensation or forgiveness has been reached. It also encompasses the scenario where the murderer commits another murder after being pardoned initially. In such instances, the legal judge will order their execution, regardless of whether the heir of the second victim consents to forgiveness. This effectively eliminates any loopholes that a criminal might exploit to evade justice.

Chapter 2 Al Baqarah, verse 179:

"*…And there is for you in legal retribution [saving of] life, O you [people] of understanding…"*

In legal retribution, there exists life, as many murderers are not deterred from their actions by any punishment short of execution. Numerous instances have shown that a murderer may serve a few years in prison for their crime, only to commit murder again upon release. Thus, executing one individual can save the lives of others.

Furthermore, as previously mentioned, this legal retribution also supports the mental well-being of the victim's relatives. Knowing that the murderer has paid for their crime with their life can help the victim's family move forward. However, when the murderer is merely imprisoned and often released later, the painful memories of the trauma inflicted on their loved one can hinder the victim's relatives from finding peace and moving on. Preventing this mental anguish is akin to giving them life. Similarly, when the government makes decisions regarding an offender, the victim's relatives frequently feel that justice has not been achieved. This is one reason why, in cases of intentional murder, the victim's family is given the option to either execute the killer or pardon them, with or without financial compensation. Allowing the victim's relatives to make this decision can alleviate the mental stress that would arise if the government determined the outcome. This, in turn, enables the victim's family to progress in their lives rather than being consumed by resentment, which is not truly living. Such resentment can be so intense that it may cause rifts within the victim's family, especially when members disagree on how to move forward. This often results in fractured families, such as the parents of the deceased ending up divorced. Therefore, granting the family the authority to decide the fate of the murderer helps prevent the disintegration of the victim's family, making it more likely for them to move on with their lives if the outcome regarding the murderer is left to them.

Legal retribution through execution also protects lives by stopping revenge killings that can last for generations. Thus, executing one murderer can prevent numerous killings. Moreover, when a person with dependents is killed due to revenge, it devastates the lives of their dependents, like their children. This situation can be avoided if the victim's family is allowed to decide the fate of the murderer, as it stops revenge killings and the harm it inflicts on the dependents of all victims. Therefore, legal retribution safeguards the lives of all these individuals.

It is crucial to understand that this holds true when Islamic law is properly followed and applied in legal matters. Convicting someone of murder necessitates strong and genuine evidence that surpasses all reasonable doubt. In Islam, any uncertainty in the case results in the complete legal punishment, such as execution, being nullified. Furthermore, obtaining irrefutable proof is more feasible today with advancements like CCTV footage, DNA testing, and other scientific methods that can accurately convict offenders with a high degree of certainty. This significantly reduces the risk of wrongfully convicting an innocent person. Even if non-Islamic nations implemented legal retribution correctly in these specific instances, it would greatly decrease crime rates. In these scenarios, the rationale of avoiding execution due to the fear of executing an innocent individual does not apply, as there is no doubt that the right person has been executed.

Chapter 2 Al Baqarah, verse 179:

"*…And there is for you in legal retribution [saving of] life, O you [people] of understanding…"*

As this verse suggests, only those who think critically will grasp the extensive advantages of legal retribution. For instance, a person lacking understanding may refuse to amputate a limb to save their life, focusing solely on the act of amputation itself. They fail to consider the broader implication of saving their life, leading them to reject the idea of amputation. In contrast, someone who thinks clearly recognizes that while amputating a limb is a serious decision, failing to do so could result in a far worse outcome: death. They take the larger context into account and choose to amputate a limb to preserve their life. While executing a member of society for murder may seem severe, if it brings numerous benefits to the rest of society, including the relatives of the victim, it is justified. A government must prioritize the overall welfare of society over the life of a convicted murderer, who forfeited their human rights by not behaving humanely, or in very rare instances, the single life of an innocent person wrongfully convicted. In instances of wrongful conviction, their ultimate reward lies with Allah, the Exalted, provided they maintain their patience. This reward will surpass any benefits they might have obtained had they not confronted this challenge with patience.

Chapter 2 Al Baqarah, verse 179:

“*And there is for you in legal retribution [saving of] life, O you [people] of understanding, that you may become righteous.”*

As indicated in the final part of this verse, capital punishment serves as a significant deterrent for the public. Observing the execution of murderers may dissuade those who contemplate harming or killing others, as they fear for their own lives, thus preserving their own existence and that of others. This principle can extend to all forms of crime. If penalties for offenses like rape were more severe, it would prevent many would-be criminals from acting. The leniency of laws is a primary factor contributing to the persistent crime rates in societies.

Another facet of legal retribution involves the act of forgiving the perpetrator. This gesture of compassion can inspire the offender to genuinely repent for their criminal actions, potentially saving their own life and the lives of others they might have harmed had they continued down their destructive path. Furthermore, it may motivate other potential victims and their families to also forgive their aggressors, which again fosters the preservation of numerous lives and promotes peace and mercy within the community.

Chapter 2 Al Baqarah, verse 179:

“*And there is for you in legal retribution [saving of] life, O you [people] of understanding, that you may become righteous.”*

In general, a society can effectively reduce crime when its people embrace two key principles. The first principle is legal retribution, which refers to having strict laws that impose appropriate punishments for crimes to deter potential offenders. Even children can grasp that a potential criminal is less inclined to commit an offense when the legal consequences are severe. Conversely, the more lenient the law, the higher the likelihood that a potential offender will engage in criminal behaviour.

The second principle involves instilling the fear of Allah, the Exalted, which means being aware of the repercussions of their actions in the afterlife. People tend to commit crimes and sins when they believe they will not face any consequences, such as imprisonment, or that they can evade them, for instance, by fleeing the country. However, an individual who genuinely believes that every action they take, whether public or private, significant or minor, will eventually be accounted for, will hesitate before engaging in crime or sin. If this belief is reinforced through acquiring and applying Islamic knowledge, it will deter them from wrongdoing. If society's members adopted this mindset, peace and justice would flourish, leading to a reduction in crime rates and a return to the times when Islamic law was properly enforced. This underscores the critical role of faith and the necessity of enhancing it through knowledge and action within society. Chapter 16 An Nahl, verse 90:

“Indeed, Allah orders justice and good conduct and giving [help] to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.”

In order to indicate the seriousness of abusing the rights of those who are deemed socially weak within society, such as orphans, Allah, the Exalted, warns against abusing their rights straight after warning people against murder. Chapter 17 Al Isra, verse 34:

“And do not approach the property of an orphan, except in the way that is best, until he reaches maturity…”

It is crucial to understand that this warning also pertains to unlawfully claiming their portion of the inheritance. Moreover, unlawfully seizing someone else's belongings frequently happens in legal situations where one engages in perjury. It is sufficient to recall that anyone who illegally appropriates another's property through perjury will face punishment in Hell, even if they only took a small branch from a tree. This caution is highlighted in a Hadith found in Sahih Muslim, number 353.

One should always keep in mind that any material possessions acquired through such actions will lead to stress, problems, and hardships in both this life and the next, as they cannot evade the authority and dominion of Allah, the Exalted. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

Moreover, a person who acts in this way will inevitably defy Allah, the Exalted, by misusing the blessings bestowed upon them. This behaviour will hinder their ability to achieve a balanced mental and physical state, and they will misplace everything and everyone in their life. Consequently, their stress, troubles, and difficulties will only escalate in both worlds. As a result, aspects of their life, including family, friends, career, and wealth, will turn into sources of stress. If they continue to disobey Allah, the Exalted, they may begin to misdirect their frustrations towards those close to them, possibly blaming a spouse for their challenges. This could create distance from those who genuinely care, plunging them deeper into mental health issues such as depression, substance abuse, and even suicidal thoughts. This attitude will also hinder their preparation for accountability on Judgement Day. The consequences faced in the afterlife will far surpass any difficulties encountered in this world. Chapter 4 An Nisa, verse 10:

“Indeed, those who devour the property of orphans unjustly are only consuming into their bellies fire. And they will be burned in a Blaze.”

Ultimately, it is essential to understand that obtaining wealth or material possessions through illegal means will eventually become a burden for their owners. Any good deeds performed with these unlawful earnings will be rejected by Allah, the Exalted, resulting only in an increase in their sins and punishment in both this life and the hereafter, unless they sincerely repent. This is because the outer foundation of Islam is based on earning and utilizing what is lawful, just as the inner foundation of Islam is rooted in one's intentions. If the foundation is corrupted, anything that comes from it will also be corrupted and thus rejected by Allah, the Exalted, no matter the

actions taken. One does not need to be a scholar to foresee the fate of those who act in this way on Judgement Day.

Chapter 17 Al Isra, verse 34:

“And do not approach the property of an orphan, except in the way that is best, until he reaches maturity…”

Since the assets of the guardian and those they care for, like an orphan, were often hard to distinguish on a daily basis, guardians would draw from both their own resources and those of the individuals they looked after. In such situations, the guardian should refrain from using the assets of those in their care, such as an orphan, in a lavish or excessive manner, as they risk losing this source of wealth in the long run. Chapter 4 An Nisa, verse 6:

“…And do not consume it excessively and quickly, [anticipating] that they will grow up…”

The guardian of an orphan has the right to charge a reasonable fee from the orphan’s assets. However, if the guardian is in need, it would be preferable for them to borrow from the orphan’s assets. Even better would be to avoid taking a fee altogether and instead use the orphan’s assets for

the orphan's benefit. The ideal behavior would be for the guardian to not take any fee and to use their own resources to support the orphan. Chapter 4 An Nisa, verse 6:

"…And whoever, [when acting as guardian], is self-sufficient should refrain [from taking a fee]; and whoever is poor - let him take according to what is acceptable…"

When the guardian gives back the assets of those they care for, it must be done in front of witnesses to guarantee that it is done properly and justly. Chapter 4 An Nisa, verse 6:

"…Then when you release their property to them, bring witnesses upon them…"

However, at every stage—from caring for the dependent to returning their belongings—a guardian must always keep in mind that Allah, the Exalted, is completely aware of their intentions, words, and actions, and will hold them accountable in both worlds. Thus, for their own benefit, they should conduct themselves in a just and honorable way at all times. Chapter 4 An Nisa, verse 6:

“…And sufficient is Allah as Accountant.”

Chapter 17 Al Isra, verse 34:

“And do not approach the property of an orphan, except in the way that is best, until he reaches maturity…”

Broadly speaking, this verse—like many others—urges compassion and care for society’s most vulnerable, particularly orphans and widows. Orphans are frequently emphasized in Islamic teachings because, without protection or support, their rights are often overlooked. For this reason, it is a duty upon every Muslim, according to their ability, to support those who are socially disadvantaged, including widows and orphans. In this time, fulfilling this responsibility has become easier than ever. Sponsorship programs can be arranged online within minutes, often costing less than what many spend on a monthly phone bill. People should not neglect this essential practice, for it brings the ongoing help and mercy of Allah, the Exalted, both in this life and the Hereafter, as affirmed in a Hadith found in Sahih Muslim, number 6853. The Holy Prophet Muhammad, peace and blessings be upon him, peace and blessings be upon him, also taught that the caretaker of an orphan will be granted closeness to him in Paradise. This has been advised in a Hadith found in Sahih Bukhari, number 6005. Likewise, the one who supports the needy, such as a widow, will be rewarded as if they spent every night in prayer and every day in fasting, as indicated in a Hadith found in Sahih Bukhari, number 6006. For those who struggle to maintain such voluntary acts of worship, caring for orphans and widows provides a means of attaining the same reward with ease.

In addition, it is also vital to remember that whatever one possesses—wealth, property, or resources—is not truly theirs, but a trust from Allah, the Exalted. These blessings are a loan, not a gift, and every loan must be repaid to its true Owner. Repayment takes the form of using such blessings in ways pleasing to Him. Thus, when a person helps the needy, they are not conferring a favour but rather discharging a debt owed to Allah, the Exalted. Recognizing this truth prevents arrogance or the mistaken belief that one is doing a favour to Allah, the Exalted, or to the recipient. In reality, it is Allah, the Exalted, who has favoured the giver by granting both the means to give and the opportunity to earn immense reward. Likewise, the needy themselves do the giver a service by accepting their help—for if no one were willing to receive aid, how could the giver hope to obtain the promised rewards? Keeping these truths in mind protects one from nullifying their good deeds through pride or ingratitude and ensures their reward remains intact.

Ultimately, helping those in need means addressing any legitimate requirement an individual might have. This encompasses emotional, physical, and financial needs. Consequently, no one, regardless of their financial status, can justify not aiding those in need.

As taking care of an orphan under one’s care is a type of commitment which one accepts, Allah, the Exalted, warns people in a general way to fulfill all their covenants, whether worldly or religious, as they will all be questioned about on Judgement Day. Chapter 17 Al Isra, verse 34:

“…And fulfill [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned.”

It is crucial to acknowledge that the divine code of conduct given by Allah, the Exalted, throughout history has consistently served as a thorough guide that affects every situation a person faces, whether in worldly affairs or religious observances, and influences every blessing they receive. Sadly, many mistakenly think that meeting their obligations to Allah, the Exalted, such as performing the obligatory prayers, frees them from considering the rights of others. Consequently, this misunderstanding results in the mistreatment of individuals. This, in turn, encourages the spread of corruption and injustice within society. It is vital to recognize that Islam includes the rights of both Allah, the Exalted, and humanity, and thus, one must endeavor to uphold both sets of rights. Those who harm others will encounter justice on Judgement Day, even if they escape accountability in this life. The oppressor will be compelled to transfer their good deeds to their victims, and if necessary, they will bear the weight of their victim's wrongs until justice is achieved. This could result in the oppressor facing damnation in Hell on Judgement Day, regardless of their adherence to the rights of Allah, the Exalted. This important warning is emphasized in a Hadith from Sahih Muslim, number 6579. To prevent this outcome, one should work to uphold the rights of Allah, the Exalted, and of people. This will result in peace of mind by achieving a balanced mental and physical state and by properly positioning everything and everyone in their life, and it will lead to the spread of justice and peace in society, as the rights of people are fulfilled. Chapter 17 Al Isra, verse 34:

“…And fulfill [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned.”

This encompasses all the trusts granted by Allah, the Exalted, and by people. Every blessing one has is a trust from Allah, the Exalted. The proper way to honor these trusts is to utilize the blessings in manners that please Allah, the Exalted, as outlined in Islamic teachings. By doing so, one will receive even more blessings, as this reflects genuine gratitude and obtain peace of mind through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 14 Ibrahim, verse 7:

“And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]…”

The trust between individuals is crucial to uphold as well. Those who are given the responsibility of someone else's possessions should not misuse them and must only utilize them in accordance with the owner's intentions. One of the most significant trusts among people is maintaining confidentiality in conversations, unless there is a clear advantage to sharing the information with others. Sadly, this principle is frequently neglected among Muslims. It is essential to handle the trusts between oneself and others in a manner that one would wish for their own trusts to be treated.

Moreover, these trusts extend to individuals under one's guardianship, such as dependents. One is obligated to honor these trusts by respecting the rights of these individuals as outlined in Islamic teachings. For instance, it is a parent's responsibility to motivate their children to learn, comprehend, and apply the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

As mentioned earlier, as Islam is a complete code of conduct which encompasses every situation a person faces, whether religious or worldly, and every worldly blessing they interact with, they must adhere to its teachings at all times. Chapter 17 Al Isra, verse 35:

“And give full measure when you measure, and weigh with an even balance…”

In a Hadith recorded in Sunan Ibn Majah, number 2146, the Holy Prophet Muhammad, peace and blessings be upon him, cautioned that merchants will be resurrected as immoral individuals on Judgement Day, except for those who fear Allah, the Exalted, act justly, and speak the truth. Chapter 17 Al Isra, verse 35:

“…That is the best [way] and best in result.”

This Hadith is relevant to everyone involved in business transactions. It is crucial to fear Allah, the Exalted, by adhering to His commands, avoiding His prohibitions, and facing fate with patience in accordance with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This also involves treating others kindly as per Islamic teachings. In fact, one should treat others as they wish to be treated themselves.

Regarding business dealings, one must be truthful in their communication by revealing all transaction details to everyone involved. A Hadith found in Sahih Bukhari, number 2079, warns that when people conceal information in financial transactions, such as defects in their products, it will result in a loss of blessings.

Acting justly means refraining from deceiving others by charging them excessively for goods. One should treat others as they wish to be treated, which means being honest and fully transparent. Just as a person would not want to be wronged in financial matters, they should not wrong others.

Acting justly also involves steering clear of illegal practices as outlined in Islam and the laws of the land. If someone is dissatisfied with the business regulations of their country, they should refrain from conducting business there. Earning unlawful wealth will only lead to the rejection of all their good deeds, as the outward foundation of Islam is earning and utilizing the lawful, just like the inward foundation of Islam is one’s intention. If the

foundation is corrupt, then anything which comes from it will be corrupt and rejected by Allah, the Exalted.

Furthermore, conducting oneself with righteousness also involves utilizing one's business achievements in manners that are pleasing to Allah, the Exalted. This will guarantee that their business and wealth serve as a source of comfort and tranquility for them in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

However, individuals who exploit their business achievements will discover that it turns into a source of stress and unhappiness as they will obtain an unbalanced mental and physical state, they will misplace everything and everyone within their life and fail to prepare adequately for their accountability on the Day of Judgement. Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind

while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

Business professionals must always steer clear of dishonesty, as it results in immorality, and such immorality can lead to Hell. Indeed, an individual may continue to speak and act on falsehoods until they are recognized as a significant liar by Allah, the Exalted. This warning is mentioned in a Hadith located in Jami At Tirmidhi, number 1971. Chapter 17 Al Isra, verse 35:

“And give full measure when you measure, and weigh with an even balance. That is the best [way] and best in result.”

Allah, the Exalted, then warns against acting without correct knowledge and evidence, in both worldly or religious matters, as doing so is a major source of misguidance. Chapter 17 Al Isra, verse 36:

“And do not pursue that of which you have no knowledge…”

This tendency often arises when people imitate others without reflection, especially by conforming to the dominant practices of their society. A believer must be cautious of such blind following, for the prevailing

behaviour of the masses frequently leads to disobedience of Allah, the Exalted. When one sees most people neglecting Islamic principles, they may assume that the majority must be correct and follow them without question. Yet, truth is not determined by numbers. History repeatedly demonstrates that popular opinion can be gravely mistaken—for example, the widespread but false belief that the Earth was flat. Such examples remind us that blindly aligning with the majority is dangerous, both in worldly matters and in matters of faith. To simply imitate without thought or discernment is to behave like cattle, driven without direction, and this often results in choices that lead one astray. Chapter 6 Al An'am, verse 116:

"And if you obey most of those upon the earth, they will mislead you from the way of Allah. They follow not except assumption, and they are not but guessing."

Rather than imitating others, a person should use the intellect and reasoning granted by Allah, the Exalted, to assess situations through knowledge and evidence, making choices that are sound even if they differ from popular opinion. Islam strongly condemns blind imitation in matters of faith for this very reason, urging Muslims instead to seek understanding, acquire knowledge, and practice their religion with insight and awareness. Chapter 12 Yusuf, verse 108:

"Say, "This is my way; I invite to Allāh with insight, I and those who follow me….""

When one fails to use their common sense and instead blindly follows others, they will inevitably misuse their faculties, such as their intelligence, hearing and sight. Consequently, such individuals fall into imbalance both mentally and physically and they will misplace their priorities and relationships in their lives. This ultimately brings hardship, anxiety, and difficulties, even if outwardly they appear to enjoy certain worldly comforts. And as their attitude prevents them from preparing for their accountability on the Day of Judgement, their stress and trouble will increase exponentially. Chapter 17 Al Isra, verse 36:

"…Indeed, the hearing, the sight and the emotional heart - about all those [one] will be questioned."

Generally speaking, one must correctly use their sense of hearing in order to benefit from the things they listen to, such as Islamic teachings. True transformation through Islamic teachings requires more than passive listening. It demands thoughtful engagement—reflecting on how the knowledge relates to one's personal journey, considering practical ways to apply it moving forward, and making a genuine effort to embody those principles. Without this intentional process, the impact of Islamic learning remains superficial. Despite the unprecedented availability of religious resources today, many Muslims struggle to experience meaningful change because the knowledge is not internalized or acted upon.

One must adopt a perceptive attitude in order to benefit from observing others. One must therefore rise above a narrow, self-centered view of life. When individuals focus solely on their own situations, they risk overlooking the profound insights found in history, personal growth, and the experiences of others. Such neglect can stunt character development and trap one in cycles of repeated error. True wisdom and inner calm emerge when one reflects deeply on the world beyond themselves. Consider the lives of the affluent and famous—those surrounded by luxury yet plagued by anxiety, addiction, and despair. Their suffering reveals a truth: fulfilment does not lie in wealth or indulgence. Likewise, witnessing someone struggle with illness should stir a sense of gratitude for one's own health and motivate its care before it fades. Islam consistently encourages believers to remain aware, to think beyond their own concerns, and to seek meaning in the broader human experience. This reflective approach nurtures humility, fosters appreciation, and leads to a more peaceful and balanced life. Chapter 17 Al Isra, verse 36:

"…Indeed, the hearing, the sight and the emotional heart - about all those [one] will be questioned."

In addition, Allah, the Exalted, has given people the capacity to experience various emotions that are essential for thriving in this world. Generally, Islamic teachings indicate that expressing emotions is allowed within certain limits when facing different situations, like feeling sadness during difficult times, as it is a natural human characteristic. As long as these feelings stay within the boundaries of Islam, expressing them is completely acceptable. No one anticipates that a person will act like a robot in tough situations. In every case, one should aim to find a balance, permitting themselves to express their emotions to ease tension without going beyond

the limits established by Islam. This is mentioned in chapter 57 Al Hadid, verse 23:

“In order that you not despair over what has eluded you and not exult [in pride] over what He has given you. And Allah does not like everyone self-deluded and boastful.”

This verse does not prohibit an individual from feeling sadness or joy. It does, however, warn against the extremes of these emotions, particularly grief and extreme joy, since both can result in sinful actions.

It is important to remember that as long as one remains within these limits, they will effectively handle all difficulties, achieving peace, rewards, and blessings in both this life and the next, by maintaining a balanced mental and physical state and by appropriately prioritizing everything and everyone in their life.

When one fails to control their emotions in a balanced way they will adopt bad characteristics, such as arrogance, whereby they deem themself superior to others because of the worldly things they possess. Chapter 17 Al Isra, verse 37:

“And do not walk upon the earth exultantly. Indeed, you will never tear the earth [apart], and you will never reach the mountains in height.”

In a Hadith recorded in Sahih Muslim, number 265, the Holy Prophet Muhammad, peace and blessings be upon him, cautioned that anyone who harbors even a tiny amount of pride in their heart will not be granted entry into Paradise. He explained that pride manifests when an individual denies the truth and looks down upon others.

No quantity of good deeds can aid someone who is prideful. This is evident when one considers the Devil, whose many years of worship did not save him from the consequences of his pride. Indeed, the following verse explicitly links pride to disbelief, thus one must steer clear of this detrimental trait at all costs. Chapter 2 Al Baqarah, verse 34:

“And [mention] when We said to the angels, "Prostrate before Adam"; so they prostrated, except for Iblees. He refused and was arrogant and became of the disbelievers.”

The proud individual is one who dismisses the truth when it is presented to them simply because it did not originate from themselves and because it contradicts their desires and mindset. A proud person also perceives themselves as superior to others, even though they are oblivious to their true standing in the sight of Allah, the Exalted. They may think they are

significant due to a few insincere and flawed good deeds they have performed, while in reality, they are disfavored by Allah, the Exalted, because of their numerous sins. Moreover, looking down on others is unwise, as one is ignorant of their own ultimate fate and that of others. In other words, the person they disdain may pass away as a sincere Muslim, while they themselves might die as a disbeliever.

In truth, it is unwise to take pride in anything, considering that Allah, the Exalted, created and bestowed everything a person possesses. Even the righteous actions one undertakes are solely due to the inspiration, knowledge, and strength provided by Allah, the Exalted. Thus, being proud of something that does not inherently belong to oneself is sheer folly. This is akin to someone who takes pride in a mansion they neither own nor inhabit.

This is why pride is rightfully attributed to Allah, the Exalted, as He alone is the Creator and true Owner of all things. Anyone who dares to challenge Allah, the Exalted, in pride will be cast into Hell. This has been affirmed in a Hadith recorded in Sunan Abu Dawud, number 4090.

One should follow the example of the Holy Prophet Muhammad, peace and blessings be upon him, and embrace humility. The humble truly understand that all the goodness they have and all the evils they are shielded from come solely from Allah, the Exalted. Thus, humility is more appropriate for a person than pride. One should not be misled into thinking that humility brings disgrace, as no one has been more esteemed than the humble servants of Allah, the Exalted. Indeed, the Holy Prophet Muhammad, peace

and blessings be upon him, has assured an elevation in status for those who practice humility for the sake of Allah, the Exalted, as stated in a Hadith in Jami At Tirmidhi, number 2029. A humble individual accepts the truth, regardless of its source, knowing that the origin of truth is none other than Allah, the Exalted. Rather than looking down on others, they view others with compassion and mercy, supporting this with genuine actions, all while hoping that Allah, the Exalted, will regard them with mercy and compassion. They recognize that one will be treated by Allah, the Exalted, in accordance with how they treat others, as indicated in a Hadith found in Sahih Bukhari, number 7376. Chapter 17 Al Isra, verse 37:

“And do not walk upon the earth exultantly. Indeed, you will never tear the earth [apart], and you will never reach the mountains in height.”

It must be remembered that in Islam, the true measure of a person lies in their sincerity and obedience to Allah, the Exalted. This obedience is demonstrated by utilizing the blessings they have been granted in ways that earn His pleasure, as outlined in Islamic teachings. Chapter 49 Al Hujurat, verse 13:

“…Indeed, the most noble of you in the sight of Allah is the most righteous of you…”

Any other criteria used to measure a person's worth—such as gender, race, or social standing—carry no weight in Islam and should be disregarded, for holding onto such standards only fuels racism and division within society. Since intention is concealed from people, no one has the right to declare themselves or others superior based on outward actions alone. Only Allah, the Exalted, fully knows the inner state, intentions, words, and deeds of every individual. Chapter 53 An Najm, verse 32:

"…So do not claim yourselves to be pure; He is most knowing of who fears Him."

After discussing some prohibitions, Allah, the Exalted, summarizes that these things lead to harm for people on an individual and societal level in both worlds. Chapter 17 Al Isra, verse 38:

"All that - its evil is ever, in the sight of your Lord, detested."

No matter how advanced a society becomes, or how much knowledge it gains about the physical and mental aspects of human beings, it cannot create a code of conduct that perfectly aligns with human nature and addresses every possible situation or circumstance individuals or communities may face. This is inherently impossible, because humanity continues to discover new aspects of human life—such as the workings of the brain—making it unrealistic to claim full understanding sufficient to

establish a flawless system of guidance that ensures justice and inner peace for all. Only Allah, the Exalted, possesses this ability, for He is the Creator of everything, with infinite knowledge encompassing the past, present, and future. He alone is capable of providing humanity with a divine code of conduct—one that clearly distinguishes right from wrong, benefit from harm, and guides people toward genuine tranquillity amid life's challenges. Chapter 17 Al Isra, verse 39:

"That is from what your Lord has revealed to you of wisdom…"

History demonstrates that when this divine guidance has been properly followed, it has brought about justice, peace, and serenity in society. Therefore, individuals should embrace the guidance Allah, the Exalted, has revealed, recognizing it as the most beneficial for their well-being, even if certain aspects conflict with personal desires. They should approach it like a patient who trusts the wisdom of a physician, accepting treatments and dietary restrictions that may be difficult, knowing that they serve their ultimate good. But as the Islamic code of conduct contradicts the worldly desires of people, many of them will reject and ignore it, even if they claim faith in it. This attitude will encourage them to misuse the blessings Allah, the Exalted, has granted them. In this world, their attitude will disrupt their ability to maintain harmony between their mental and physical well-being and they will misplace everything and everyone within their life, turning once-cherished aspects of life—family, friendships, career, and wealth—into burdens rather than blessings. If they continue to defy the commands of Allah, the Exalted, they will begin to wrongly attribute their inner turmoil to innocent individuals, such as their spouse or loved ones. By distancing themselves from those who genuinely care for them, they only deepen their psychological distress. Over time, this can spiral into severe emotional

instability, manifesting as depression, addiction, or even thoughts of self-harm. This outcome is evident among those who misuse the blessings they have been granted, particularly among the affluent and celebrated, whose external success often masks profound mental health issues. Ultimately, their attitude will prevent them from preparing for the Day of Judgement and therefore, the consequences they face in the hereafter will be far worse. Chapter 17 Al Isra, verse 39:

"…And do not make [as equal] with Allah another deity, lest you be thrown into Hell, blamed and banished."

Remember, false gods are not limited to carved idols. Anything a person elevates above obedience to Allah, the Exalted—whether it's social media, trends, public opinion, or the influence of others—becomes what they effectively worship. Whatever one obeys in opposition to Allah, the Exalted, is, in reality, the object of their worship. Chapter 9 At Tawbah, verse 31:

"They have taken their scholars and monks as lords besides Allah…"

Religious scholars and leaders among the People of the Book were not taken as objects of worship. Yet when people obeyed them in ways that contradicted the commands of Allah, the Exalted, that obedience itself became a kind of worship. Islamic teaching makes a similar point about the

Devil: obeying him in the disobedience of Allah, the Exalted, amounts to worshipping him. Chapter 36 Yaseen, verse 60:

“Did I not enjoin upon you, O children of Adam, that you not worship Satan - [for] indeed, he is to you a clear enemy.”

Most people do not deliberately worship the Devil; yet they are labeled as doing so when they obeyed him in the opposition to Allah, the Exalted. For this reason, one must refuse obedience to any being that conflicts with the commands of Allah, the Exalted, because such surrender is a form of worship toward that being. Persisting in disobedience to Allah, the Exalted, leaves a person captive to countless competing influences—people, social media, trends, cultural pressures, and employers. Trying to satisfy multiple, often unjust authorities breeds constant strain, since their demands are unpredictable and irreconcilable; like an employee with several bosses, anyone who abandons servitude to Allah, the Exalted, trades one Lord for many masters and forfeits peace. Over time, this pressure can harden into sadness, isolation, depression, and even thoughts of self-harm, as seeking fulfillment from worldly masters never yields the contentment the soul longs for. This pattern is plain to see in many public figures, including celebrities. And in the end, obeying anything in defiance of Allah, the Exalted, brings no benefit in the Hereafter—the very ones obeyed will offer no help when it matters most. Chapter 17 Al Isra, verse 39:

“…And do not make [as equal] with Allah another deity, lest you be thrown into Hell, blamed and banished.”

The non-Muslims of Mecca and other idol worshippers would mistakenly assert that the Angels were the daughters of Allah, the Exalted, and they would worship the Angels in hopes that they would intercede for them with Allah, the Exalted. Chapter 17 Al Isra, verse 40:

“Then, has your Lord chosen you for [having] sons and taken from among the angels daughters? Indeed, you say a grave saying.”

And chapter 39 Az Zumar, verse 3:

“Unquestionably, for Allāh is the pure religion. And those who take protectors besides Him [say], "We only worship them that they may bring us nearer to Allāh in position."…”

In general, non-Muslims who believed in Allah, the Exalted, often attributed human flaws to Him, such as feeling tired. As a result, they perceived Allah, the Exalted, as a worldly ruler. A worldly ruler cannot manage the affairs of his domain alone and therefore appoints assistants, like governors, to help oversee his kingdom. Because of this belief, many of these individuals started to worship other beings to earn the favor of Allah, the Exalted, including Angels. This idea has also been accepted by some Muslims.

These Muslims dedicate time, energy, and resources to finding spiritual individuals who are thought to have a special connection to Allah, the Exalted, much like a governor has a unique link to the king. Their aim is to please the spiritual figure so that they may advocate for them with Allah, the Exalted, similar to how a governor can advocate with the king for someone who has pleased the governor through gifts and extraordinary displays of respect and affection. These spiritual figures act as gatekeepers between the general public and Allah, the Exalted, which fundamentally contradicts Islamic teachings. The Holy Prophets, peace be upon them, did not serve as gatekeepers. Instead, they clarified the path and methods that lead to the pleasure of Allah, the Exalted, and never asked for any form of compensation from individuals, such as gifts. Therefore, a Muslim should seek Islamic knowledge from a qualified teacher and show them the respect they deserve, but they should not believe they need to worship individuals who appear spiritual to connect with and please Allah, the Exalted. Allah, the Exalted, alone has complete control and authority over the universe and knows everything that happens within it. Thus, He does not need gatekeepers between Himself and humanity. This is a point that has been clearly expressed in the Holy Quran. For example, chapter 2 Al Baqarah, verse 186:

“And when My servants ask you, concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me…”

And chapter 40 Ghafir, verse 60:

“And your Lord says, "Call upon Me; I will respond to you."…”

Chapter 2 Al Baqarah, verse 255:

"…*Who is it that can intercede with Him except by His permission?...*"

Moreover, while intercession will occur on Judgement Day after Allah, the Exalted, grants permission, it is essential not to mock its importance; otherwise, one risks being denied it. Mocking intercession shows a complacent attitude where a person fails to make use of the blessings given to them according to Islamic teachings, yet still expects to be saved by someone else on Judgement Day, such as a family member or a spiritual leader. Even if intercession is granted, their complacency may not protect them from Hell, even if their punishment is reduced. It is crucial to realize that even a short time in Hell is truly unbearable. Therefore, one must have genuine hope in the idea of intercession. This hope necessitates actively utilizing the blessings they have received in line with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, and then hoping for intercession from others on Judgement Day.

Additionally, it was peculiar how the non-Muslims of Mecca would assign daughters to Allah, the Exalted, while they despised the birth of daughters. Even in their misguided and unfounded belief, they could not do justice to Allah, the Exalted, by attributing to Him what they preferred for themselves. Chapter 17 Al Isra, verse 40:

“Then, has your Lord chosen you for [having] sons and taken from among the angels daughters? Indeed, you say a grave saying.”

And chapter 16 An Nahl, verses 57-59:

“And they attribute to Allah daughters - exalted is He - and for them is what they desire. And when one of them is given the good news of [the birth of] a female, his face becomes dark, and he suppresses grief. He hides himself from the people because of the ill of which he has been given good news about. Should he keep it in humiliation or bury it in the ground? Unquestionably, evil is what they decide.”

Although the disapproval of having daughters has been condemned to a great extent within Islamic teachings, it is regrettable that many Muslims have nonetheless adopted the mindset of the idolaters of pre-Islamic Arabia, who considered the birth of daughters undesirable. The first point of note is that Allah, the Exalted, explicitly refers to the birth of a daughter as good news in these verses. Furthermore, the aversion to daughters has been directly attributed to those who worship lifeless idols. Any Muslim who harbours such an attitude should therefore feel ashamed and sincerely repent from this misguided disposition. It is important to recognize the degree to which this attitude has been censured, for Allah, the Exalted, has described in detail the inner resentment, facial expressions, outward behaviour, and reflective thoughts of those who resent the birth of

daughters. No other negative characteristic is condemned with such comprehensiveness in the Quranic discourse. Moreover, Islam places particular emphasis on the blessings and rewards associated with daughters, even more so than with sons. For instance, in a hadith recorded by Imam Bukhari's, Adab Mufrad, number 78, the Holy Prophet Muhammad, peace and blessings be upon him, gave glad tidings of Paradise to parents who successfully raise two daughters with proper care and guidance. While it is understandable that parents may feel greater concern for the welfare of daughters than sons, especially in today's society, this should never translate into diminished joy at their birth. Rather, Muslim parents must remember that their responsibility lies in educating and nurturing their children in accordance with Islamic teachings, while the ultimate outcome of their lives rests between the choices of their children and their destiny. For this reason, one must abstain from adopting such a negative outlook and instead find contentment in whichever child Allah, the Exalted, blesses them with—bearing in mind that many married couples long for children yet are not granted any. Finally, it is significant that the Quranic condemnation of disliking daughters is mentioned immediately before the subject of disbelief, thereby indicating that such an attitude reflects alignment with the practices of non-believers. Persisting in such behaviour leads to misusing the blessings granted by Allah, the Exalted, and ultimately undermines one's verbal declaration of faith in Him and in the Hereafter. As a result, such individuals will be left in a state of imbalance, both mentally and physically; they will fail to assign the proper place to the people and matters within their lives, and they will remain unprepared for their accountability on the Day of Judgement. This condition will inevitably lead to stress, hardship, and adversity in both this world and the Hereafter, even if they appear to possess certain material comforts. It is therefore essential that one reinforces their verbal declaration of faith in Allah, the Exalted, and their belief in accountability on the Day of Judgement through adopting the correct attitude and righteous conduct. Indeed, those who neglect to do so place themselves in grave danger of losing their faith before death overtakes them. One must understand that faith resembles a plant: it requires nourishment through acts of obedience in order to grow and flourish. Just as a plant deprived of sunlight withers

and dies, so too does faith perish if it is not sustained through sincere devotion and righteous action. Such a loss represents the greatest calamity of all.

In order to avoid adopting the wrong belief regarding Allah, the Exalted, and how one should live in this world, Allah, the Exalted, has provided divine guidance so that people can correctly use the blessings He has granted them. This will lead them to peace of mind in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 17 Al Isra, verse 41:

“And We have certainly diversified [the contents] in this Qur'an that they may reflect…”

The Holy Quran’s expression is unmatched, and its meanings are conveyed with clarity. Its verses are exquisitely eloquent, beyond comparison with any other book. It contains no contradictions, unlike the teachings found in other traditions. It recounts the histories of earlier peoples in detail, even though the Holy Prophet Muhammad, peace and blessings be upon him, was not formally taught such knowledge. It commands all that is good and forbids all that is harmful—at the personal and societal level—so that justice, safety, and tranquillity take root in every home and community. The Holy Quran steers clear of exaggeration and falsehood, unlike poetry, tales, and fables. Every verse carries benefit and practical guidance. When a narrative appears more than once, new lessons are drawn out each time. Unlike ordinary books, it never becomes tedious

through repeated reading. Its promises and warnings are presented with lucid, compelling proofs. When it speaks about seemingly abstract virtues—like patience—it pairs them with simple, actionable steps. It calls people to the purpose for which they were created: sincere obedience to Allah, the Exalted, by correctly using the blessings He has granted as outlined in Islamic teachings. In doing so, it opens the door to peace of mind and success in this life and the next—by restoring balance to one's inner and outer life, ordering one's relationships and priorities, and preparing for the Day of Judgement. It lays out the straight path plainly and attractively for anyone seeking true serenity and real success. Addressing the human condition at its core, its guidance is timeless and beneficial across all places and eras. When rightly understood and lived, it is a remedy for emotional, economic, and physical hardships. It offers solutions to the challenges faced by individuals and societies alike. History bears witness: communities that faithfully implemented Holy Quranic teachings reaped their comprehensive and enduring benefits. Across the centuries, not a single letter of the Holy Quran has changed—just as Allah, the Exalted, promised to preserve it—a distinction no other book shares. Chapter 15 Al Hijr, verse 9:

"Indeed, it is We who sent down the message [i.e., the Quran], and indeed, We will be its guardian."

Allah, the Exalted, identified the deepest ailments within communities and laid out practical cures for each. When the roots are set right, the countless offshoot problems naturally fall into place. In this way, the Holy Quran comprehensively covers what individuals and societies need to thrive in this life and the next. Chapter 16 An Nahl, verse 89:

“…And We have sent down to you the Book as clarification for all things…”

This is the supreme, everlasting miracle Allah, the Exalted, granted to His final Holy Prophet, Muhammad, peace and blessings be upon him. Yet its benefit is reserved for those who sincerely seek the truth and put it into practice, while those who chase their desires and treat it selectively will find only loss in this life and the next. Chapter 17 Al Isra, verse 82:

“And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.”

Chapter 17 Al Isra, verse 41:

“And We have certainly diversified [the contents] in this Qur'an that they may reflect…”

In addition, this verse, like many others, makes it clear that learning, reflecting on and understanding Islamic teachings is for everyone without exception and is therefore not limited only to scholars. This does not mean that the untrained should issue interpretations or extract legal rulings on

their own, which risks misguidance. Rather, everyone can and should ponder the clear, non-legal themes—qualities to cultivate and vices to avoid—so they can find peace and purpose in both worlds. For deeper or complex topics, one should rely on trustworthy translations and commentaries to stay on sound guidance. Engaging the Holy Quran this way nurtures love and awe for Allah, the Exalted, and strengthens faith through its evident proofs, inspiring sincere obedience. This involves correctly using the blessings He has granted as outlined in Islamic teachings, which leads to peace of mind in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. The best path is to learn under a qualified scholar, then personally reflect so those teachings translate into daily action. If direct study is not possible, turn to authentic exegesis and seek scholarly clarification whenever confusion arises.

But unlike other ways of life, as Islamic teachings often contradict the worldly desires of people, many of them will reject or ignore it, even if they claim faith in it. Chapter 17 Al Isra, verse 41:

“…but it does not increase them except in aversion.”

As a result of this reaction, they will persist on disobeying Allah, the Exalted, by misusing the blessings He has granted them. As a result, they will experience turmoil in both mind and body, they will misplace their priorities and relationships, and neglect proper preparation for their accountability on the Day of Judgement. This will bring stress, hardship,

and challenges in both this life and the hereafter, even if they momentarily indulge in worldly comforts.

In addition, anyone who abandons the Islamic code of conduct in favor of man-made systems does so primarily to satisfy their worldly desires, as all such human-devised codes are ultimately shaped by worldly desires. Those who are wealthy and powerful are often the most committed to this path, knowing that accepting the truth of Islam would require them to submit to a clear moral framework that limits the pursuit of their misguided desires and aspirations. To protect their status and influence, they encourage others to follow the same path. Historically, this explains why the elite were among the first to reject and oppose the Holy Prophets, peace be upon them. Their resistance is not a matter of Islam being right or wrong according to evidence; it is simply a reflection of their attitude to indulge their desires. As a result of their desires, people throughout the ages have fabricated religions and ways of life so that they are free to fulfil their worldly desires like animals, while pretending to be devout worshippers and forward thinkers. But with a little reflection, it is obvious that the concept of more than one deity is baseless, as each deity would content with other deities for power and control and as each one would desire something different it would lead to chaos within the universe, which is obviously not the case. Chapter 21 Al Anbiya, verse 22:

“Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined…”

And chapter 17 Al Isra, verses 42-43:

“Say, "If there had been with Him [other] gods, as they say, then they [each] would have sought to the Owner of the Throne a way." Exalted is He and high above what they say by great sublimity.”

The fact that is obvious to anyone who reflects with an unbiased and open mind is that the harmony within the universe and the perfectly balanced systems within the universe, clearly indicate the Oneness of Allah, the Exalted. Chapter 17 Al Isra, verse 44:

“The seven heavens and the earth and whatever is in them glorifies Him. And there is not a thing except that it glorifies by His praise, but you do not understand their [way of] glorification…”

For instance, the Sun’s precise distance from the Earth is a clear sign of divine design, as even a slight variation would render the planet uninhabitable. Likewise, the Earth itself has been created with a perfectly balanced and pure atmosphere, providing the essential conditions that allow life to flourish. Chapter 2 Al Baqarah, verse 164:

“*…and the alternation of the night and the day…”*

The precise durations of day and night, and their seasonal variations, are designed to allow people to make the most of their time. If the days were longer, fatigue would overwhelm them; if the nights were longer, there would be insufficient time to earn a living or pursue knowledge. Conversely, if the nights were too short, people would not get adequate rest to maintain good health. Altering the length of days and nights would also disrupt crop growth, negatively affecting the sustenance of both humans and animals.

Chapter 2 Al Baqarah, verse 164:

"…a*nd the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain…"*

The perfectly balanced water cycle also points unmistakably to a Creator. Water evaporates from the seas, rises, and condenses into acidic rain, which falls upon the mountains. These mountains naturally neutralize the acidity, making the water safe for people and animals to use. Any disruption to this delicate system would have disastrous consequences for life on Earth. Similarly, the salt in the seas prevents the decomposition of dead marine creatures from contaminating the water. Without this balance, sea life could not survive, and the resulting impurities would affect life on land as well. The oceans themselves are also perfectly balanced: their waters sustain marine life while allowing heavy ships to float and transport goods. Even slight changes in the composition of water would make it impossible for both life and navigation to coexist. Today, maritime transport

remains the most widely used method for moving goods across the globe, demonstrating the ongoing importance of this natural equilibrium for human life. By contrast, evolution is a process of mutation, which is inherently imperfect. Yet, when observing the countless species in the world, it is clear that they are perfectly adapted to their environments. For instance, camels are designed to endure extreme heat and survive long periods without water, making them ideally suited for desert life. Such precise adaptation reflects the wisdom and design of a Creator rather than random chance. Chapter 88 Al Ghashiyah, verse 17:

“Then do they not look at the camels - how they are created?”

The goat is perfectly designed so that impurities in its body are completely separated from the milk it produces, ensuring the milk remains pure and safe to drink. Chapter 16 An Nahl, verse 66:

“And indeed, for you in grazing livestock is a lesson. We give you drink from what is in their bellies - between excretion and blood - pure milk, palatable to drinkers.”

Every species has been given a specific lifespan, which helps maintain balance and prevents any one species from dominating others. For instance, flies live only 3–4 weeks but can lay up to 500 eggs. If their lifespan were longer, their population would grow uncontrollably,

threatening other species. In contrast, creatures with long lifespans typically produce only a few offspring, naturally keeping their numbers in check. Such precise balance cannot be accidental, nor can it be adequately explained by the process of evolution. Chapter 2 Al Baqarah, verse 164:

"…*and [His] directing of the winds and the clouds controlled between the heaven and earth…"*

Winds play a vital role in the natural world. They enable wind pollination, allowing crops, plants, and trees to reproduce. In earlier times, winds were essential for sea travel, and even today, maritime transport remains the primary method for moving goods across the globe. Winds also guide rainclouds to specific regions, providing water that all living beings depend upon. The system of winds on Earth is perfectly balanced: too little wind would cause chaos, while excessive winds would create disorder as well. Similarly, rainfall is precisely regulated—too little causes drought and famine, while too much results in destructive floods. Chapter 23 Al Mu'minun, verse 18:

"And We have sent down rain from the sky in a measured amount and settled it in the earth. And indeed, We are Able to take it away."

Such flawless balance cannot be the result of chance; it unmistakably reveals the hand of the Creator. Anyone who reflects on these perfectly

ordered systems cannot reasonably deny the existence of a single, all-powerful Creator who governs everything.

Furthermore, since all of creation, apart from humanity, has completely surrendered to the will of Allah, the Exalted, they exist in a state of balance and harmony. Chapter 17 Al Isra, verse 44:

“The seven heavens and the earth and whatever is in them glorifies Him. And there is not a thing except that it glorifies by His praise, but you do not understand their [way of] glorification…”

The balance and harmony are evident when observing the universe's creation, such as the consistent rising and setting of the Sun, the various phases of the Moon, and the numerous planets that maintain their orbits. This harmony is attained only when they fully submit to the obedience of Allah, the Exalted. In contrast, such harmony is lacking among humanity, as they do not submit to the obedience of Allah, the Exalted, unlike the rest of creation. Therefore, to achieve the same harmony and balance seen in the universe within their own lives, individuals must sincerely obey Allah, the Exalted, at all times, by correctly utilizing the blessings bestowed upon them as per Islamic teachings. This approach will ensure they attain a harmonious mental and physical state, aligning all aspects of their lives while adequately preparing for their accountability on the Day of Judgement. As a result, this behaviour will lead to peace in both worlds. And as Allah, the Exalted, does not demand perfection from people, the one who sincerely strives to obey Him will be forgiven for any mistakes they happen to make. Chapter 17 Al Isra, verse 44:

"…Indeed, He is ever Forbearing and Forgiving."

Chapter 17 Al Isra, verse 44:

"The seven heavens and the earth and whatever is in them glorifies Him. And there is not a thing except that it glorifies by His praise, but you do not understand their [way of] glorification…"

In general, since nothing in the universe happens without the will of Allah, the Exalted, including the challenges people encounter, they should glorify Allah, the Exalted, by refraining from attributing negative things to Him. Instead, they should recognize that everything He decides for them is best for them, even if it is not immediately clear to them. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

Not attributing anything negative to Allah, the Exalted, which is the essence of glorifying Him, encourages one to adopt a positive mindset. It is crucial for individuals to develop this positive outlook, as it helps them navigate challenges while remaining obedient to Allah, the Exalted. This obedience means correctly using the blessings He has given as outlined in Islamic teachings and leads to peace of mind in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. When faced with difficulties, individuals should remember that their situation could be much worse. If the challenge is related to worldly matters, they should be grateful that it does not affect their faith. Instead of dwelling on the immediate pain that comes with the challenge, they should concentrate on the ultimate reward that awaits those who are patient for the sake of Allah, the Exalted. When someone loses certain blessings, they should think about the numerous blessings they still possess. In every trial, one should recall the verse from the Holy Quran that highlights the hidden wisdoms within challenges and tests that may not be obvious at first. Therefore, the current situation they are experiencing is actually more beneficial than what they initially desired. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

In summary, it is important to reflect on these facts and others to develop a positive mindset, which is crucial for properly glorifying Allah, the Exalted, by refraining from attributing negative aspects to Him. Remember, the cup is not half empty; it is truly half full. Chapter 15 Al Hijr, verse 98:

“So glorify [Allah] with praise of your Lord…”

Expressing gratitude to Allah, the Exalted, for the numerous and ongoing blessings He bestows upon people is the right and just course of action. Showing gratitude through intention involves acting solely to please Allah, the Exalted. Demonstrating gratitude through words entails speaking positively or opting for silence. Additionally, showing gratitude through actions means using the blessings one has received in ways that are pleasing to Allah, the Exalted, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Engaging in this practice will lead to more blessings, peace, and success in both this life and the hereafter by achieving a balanced mental and physical state and by properly placing everything and everyone in one’s life. Chapter 14 Ibrahim, verse 7:

“…If you are grateful, I will surely increase you [in favor]…”

But as obeying Allah, the Exalted, and preparing for one’s accountability on Judgement Day, by correctly using the blessings He has granted as outlined in Islamic teachings, contradicts the worldly desires of people, many of them will reject and ignore Islamic teachings, even if they claim belief in it. As a result, their desires become a barrier between their faculties of understanding and obtaining peace of mind in both worlds. Chapter 17 Al Isra, verses 45-46:

“And when you recite the Qur'an, We put between you and those who do not believe in the Hereafter a concealed partition. And We have placed over their hearts coverings, lest they understand it, and in their ears deafness…”

As nothing occurs within the universe without the will of Allah, the Exalted, this result has been attributed to Him. But it is obvious that this result only occurs because they choose to reject and ignore divine teachings.

When a person is overwhelmed by their worldly cravings, they forfeit control over their faculties and behavior, becoming solely motivated by the urge to fulfill those cravings, frequently disregarding the adverse effects that ensue. Chapter 17 Al Isra, verse 46:

“And We have placed over their hearts coverings, lest they understand it, and in their ears deafness…”

This scenario is akin to that of a drug addict, whose dependency drives them towards drugs, leading to a loss of control over their actions. They might engage in wrongful behaviors, such as stealing, while being unaware of the detrimental consequences of their choices, as their addiction has entirely obscured their judgment. A comparable result can occur from overwhelming worldly desires, like the desire for wealth. As a desire grows

stronger, it can transform into an addiction that dictates a person's actions and conduct. Therefore, it is crucial to understand how to regulate one's desires and only seek lawful ones in a balanced way to avert such results, which inevitably lead to unethical behaviors and health issues, both mental and physical, through obtaining an unbalanced mental and physical state and through misplacing everything and everyone within their life. Indeed, the more one is controlled by their desires, the further they will distance themselves from the obedience of Allah, the Exalted. Chapter 17 Al Isra, verse 46:

"…And when you mention your Lord alone in the Qur'an, they turn back in aversion."

This is because accepting the Oneness of Allah, the Exalted, means that one must obey Him in every situation, by correctly using the blessings He has granted them as outlined in Islamic teachings. Whereas, obeying and following other ways of life, such as social media, fashion, culture, allows one to fulfil their worldly desires, as all ways of life, other than Islam, have been constructed upon the desires of people. For example, there are religions that claim that as long as one believes in their religion, they will obtain salvation in both worlds, irrespective of their actions. The wealthy and influential frequently oppose Islam because embracing its clear ethical framework would control their worldly desires. They recognize that submitting to a higher moral code limits their ability to chase self-indulgent desires. To guard their status, they rally others around a shared rejection, worrying that any shift toward faith could undermine their authority. Throughout history, these elites have been the first to oppose the Holy Prophets, peace be upon them. Their resistance was not rooted in a fair assessment of Islam's truth but of a determination to protect their own

interests. In truth, their opposition reflects nothing more than a bid to preserve power and gratify personal desires rather than any genuine critique of the faith. In fact, those who listen to Islamic teachings have always recognised its trustfulness even when they publicly oppose it.

Before the migration of the Holy Prophet Muhammad, peace and blessings be upon him, to Medina, three distinguished men from the non-Muslim community of Mecca—Abu Jahl, Abu Sufyan, and Akhnas Bin Shariq—spent a night secretly listening to the Holy Prophet Muhammad, peace and blessings be upon him, as he recited the Holy Quran. They were so discreet that they were unaware of each other's presence and only discovered what the others had done when they returned home at dawn. They scolded one another and urged each other not to repeat their actions, fearing it would suggest that Islam was indeed the truth. However, none of them adhered to their counsel, and they repeated the same behavior the following night and the night after that. On the third night, they once again admonished each other and insisted on making a pact not to engage in such behavior again. This account is documented in Imam Ibn Kathir's, the Life of the Prophet, Volume 1, Pages 366-367. Chapter 17 Al Isra, verse 47:

"We are most knowing of how they listen to it when they listen to you and [of] when they are in private conversation, when the wrongdoers say, "You follow not but a man affected by magic.""

Usually, when someone opts for a different route than their peers, it can trigger feelings of inadequacy in others about their own choices, particularly

if those choices prioritize personal desires over obedience to Allah, the Exalted. As a result, this might lead to criticism directed at those who firmly uphold their faith, frequently from family members.

Additionally, societal factors like social media, fashion trends, and cultural norms often exert pressure on those who follow Islamic values. The advocacy of Islam is often perceived as a hindrance to their aspirations for wealth and social status. Industries that Islam critiques typically oppose the integration of Islamic principles and dissuade Muslims from practicing their faith. This significantly fuels the widespread anti-Islamic sentiments observed on various platforms, including social media.

Moreover, those who aim to follow Islamic principles, which promote moderation in personal desires and the proper utilization of the blessings they have received, often face criticism from those who engage in excess—acting on their impulses without restraint, as Islam makes them appear animalistic. These critics often try to dissuade others from embracing Islam and discourage Muslims from practicing their faith, attempting to entice them into a lifestyle driven by unchecked desires. They frequently focus on specific aspects of Islam, like the dress code for women, to undermine its attractiveness. However, discerning individuals can easily recognize the superficiality of these criticisms, which arise from a disdain for Islam's emphasis on self-discipline. For example, while they may criticize the Islamic dress code for women, they do not apply the same scrutiny to other important professions, such as law enforcement, military, healthcare, education, and business. This selective criticism of the Islamic dress code, in contrast to their silence on other dress codes, highlights the weakness and lack of depth in their arguments. Ultimately, it is the fundamental tenets of Islam and the disciplined conduct of its followers that provoke these

various attacks on Islam, prompting them to criticize it in any way they can. Chapter 17 Al Isra, verses 47-48:

“…when the wrongdoers say, "You follow not but a man affected by magic." Look how they strike for you comparisons; but they have strayed, so they cannot [find] a way.”

Although they spread falsehoods about the Holy Prophet Muhammad, peace and blessings be upon him, their deception was transparent, even to their own community. The leaders of Mecca, fluent in the eloquence of Arabic, could discern that the Holy Quran was not authored by any human. Having known the Holy Prophet Muhammad, peace and blessings be upon him, intimately for four decades prior to his divine mission, they were well aware of his unwavering honesty and integrity. Chapter 10 Yunus, verse 16:

“…for I had remained among you a lifetime before it. Then will you not reason?"

Given that the Holy Prophet Muhammad, peace and blessings be upon him, had no prior exposure to earlier revealed scriptures, a point accepted by both the People of the Book and the non-Muslims of Mecca, it is clear he could not have acquired knowledge of their original or distorted teachings through human means. This reality serves as a powerful

testament to the divine source of the Holy Quran. Chapter 29 Al Ankabut, verse 48:

“And you did not recite before it any scripture, nor did you inscribe one with your right hand. Then [i.e., otherwise] the falsifiers would have had [cause for] doubt.”

These facts became clear to anyone with common sense and as a result, they could not find a way to stop the spread of Islam despite their efforts against it. Chapter 17 Al Isra, verse 48:

“Look how they strike for you comparisons; but they have strayed, so they cannot [find] a way.”

This verse could also mean that as long as one prefers their worldly desires to following right guidance, they will never find the path to peace of mind in both worlds. This is because their worldly will always encourage them to misuse the blessings they have been granted. As a consequence, they will fall into an imbalanced mental and physical state, misplace everything and everyone within their lives, and fail to prepare adequately for their accountability on the Day of Judgement. This, in turn, will bring about stress, hardship, and adversity in both worlds, even if they happen to enjoy certain worldly comforts. Therefore, it is necessary for a person to accept and act upon the teachings of Islam for their own benefit, even when such

guidance conflicts with their personal desires. They should emulate the conduct of a wise patient who, recognizing the superior knowledge of the physician, accepts and follows medical advice despite being prescribed bitter medicines and a restrictive diet. Just as such a patient ultimately attains sound mental and physical health through obedience to the doctor, so too does the individual who embraces and implements Islamic teachings attain true balance in both mind and body. This is because the only One who possesses complete knowledge of how a person may achieve equilibrium and rightly position everything and everyone within their life is Allah, the Exalted.

As previously stated, leaders and influencers in society have consistently sought to dissuade individuals from embracing and acting upon divine guidance, as it conflicts with their worldly ambitions for wealth and power. However, regardless of the resources at their disposal, their attempts to eliminate divine guidance from society will ultimately fail, for they cannot overpower Allah, the Exalted, nor the guidance He has bestowed upon humanity. Instead, their efforts and human-made regulations will be overshadowed by divine guidance, ensuring that anyone who seeks true guidance will find it and be able to act accordingly. Since their struggle is against Allah, the Exalted, they will inevitably be unable to defeat the truth of Islam, a fact that history has clearly demonstrated. Numerous individuals, organizations, and sectors have risen and fallen, attempting to eradicate Islam from society through various means, including politics, warfare, propaganda, and social media. Nevertheless, Islam remains steadfast and will endure until the Day of Judgement. Their efforts to eliminate Islam are as pointless as trying to extinguish the Sun's light by simply blowing on it. Chapter 9 At Tawbah, verse 32:

“They want to extinguish the light of Allah with their mouths, but Allah refuses except to perfect His light, although the disbelievers dislike it.”

The teachings of Islam have been completely shared with humanity. It is now the responsibility of each person to seek peace in this life and the hereafter by accepting its principles and applying them, as this will lead to a harmonious mental and physical condition, and cause them to prioritize all aspects of their lives while properly getting ready for their accountability on the Day of Judgement.

Another method employed by the leaders of the non-muslims of Mecca in order to discourage others from accepting Islam, as they feared losing their social status and leadership, was to challenge the reality of resurrection. Chapter 17 Al Isra, verse 49:

“And they say, "When we are bones and crumbled particles, will we [truly] be resurrected as a new creation?"”

The first thing to note that a typical behaviour of people who wish to reject a concept which contradicts their desires is to hyper exaggerate the concept so that it sounds ridiculous and untrue, thereby justifying their rejection of the concept. For example, when one persists on mistreating others, such as their relatives, and are advised instead to treat them with respect and good manners, the one who does not desire to do this will excuse their bad

behaviour by claiming they are being advised to be perfect and behave like an Angel with other people by never showing any type of bad behaviour towards them. As people are not perfect, this is obviously not possible, so their reaction makes the initial suggestion, which was practically achievable, seem ridiculous and impossible, thereby justifying their bad behaviour and desire not to change for the better. This type of behaviour prevents one from taking responsibility for their actions, which always leads to misguidance. Those who neglect to assume responsibility for their actions will not enhance their character; rather, they will continue to misuse the blessings bestowed upon them. As a result, they will experience a state of both mental and physical disarray, misplacing everything and everyone in their lives, and will be unprepared to face their accountability on the Day of Judgement. This negligence will lead to stress, difficulties, and adversities in both this life and the hereafter, irrespective of any material wealth they may hold. Furthermore, failing to take responsibility for one's actions will hinder them from upholding the rights of others. Consequently, they will cause the spread of corruption and injustice within their community.

Chapter 17 Al Isra, verses 49-51:

"And they say, "When we are bones and crumbled particles, will we [truly] be resurrected as a new creation?" Say, "Be you stones or iron. Or [any] creation of that which is great within your breasts."…"

Denying the possibility of human resurrection on the Day of Judgement is an unusual assertion, especially considering the numerous instances of

resurrection that happen over the days, months, and years. For instance, Allah, the Exalted, utilizes rain to revive a lifeless, barren land and enables a dead seed to come to life, providing sustenance for creation. In the same way, Allah, the Exalted, can and will revive the human, likened to a dead seed buried in the Earth, just as the seed sprouts to life. The changing seasons vividly illustrate resurrection. For example, in winter, tree leaves die and fall, making the tree seem lifeless. However, in other seasons, the leaves reappear, and the tree is once again vibrant. The process of resurrection is also ongoing within one's body. Cells, such as skin cells, are perpetually dying and regenerating. Additionally, the sleep-wake cycle of all living beings serves as another example of resurrection. Sleep is akin to death, as the sleeper's senses are temporarily suspended. Allah, the Exalted, then restores a person's soul if they are meant to continue living, thereby reviving the sleeping individual once more. Chapter 39 Az Zumar, verse 42:

"Allāh takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed in that are signs for a people who give thought."

Furthermore, the Day of Judgement is an event that is destined to happen. Observing the universe reveals numerous instances of balance. For instance, the Earth maintains an ideal distance from the Sun. If it were even slightly closer or farther, it would be uninhabitable. Likewise, the water cycle, which consists of water evaporating from the ocean into the atmosphere and then condensing to create rain, is meticulously balanced to sustain life on Earth. The ground is designed in a way that allows delicate branches and shoots of seeds to break through, providing crops for

life, while also being sturdy enough to support heavy structures built upon it. Numerous examples exist that not only point to a Creator but also to the concept of balance. However, one significant aspect of this world is evidently unbalanced: the actions of humanity. It is common to witness oppressive and tyrannical individuals who evade consequences in this life. In contrast, many people suffer oppression and other hardships without receiving their due rewards for their endurance. Numerous Muslims who faithfully obey Allah, the Exalted, often encounter various challenges in this world and receive only a fraction of their rewards, while those who blatantly disobey Allah, the Exalted, enjoy worldly luxuries. Just as Allah, the Exalted, has established balance in all His creations, the rewards and punishments for actions should also be balanced. However, this is clearly not the case in this world, which is why it must take place at another time, specifically on the Day of Judgement.

Allah, the Exalted, has the power to fully reward and punish in this world. However, one reason He does not impose complete punishment here is to provide individuals with numerous chances to genuinely repent and amend their actions. He does not grant Muslims full rewards in this life because it is not Paradise. Moreover, faith in the unseen, particularly the complete rewards awaiting Muslims in the afterlife, is a crucial element of belief. In fact, this belief in the unseen is what distinguishes faith. If one could only believe in what is tangible through the five senses, like receiving full rewards in this world, it would lose its significance.

In addition, fearing complete punishment while hoping for full rewards in the hereafter motivates individuals to refrain from sins and engage in righteous actions.

For the Day of Recompense to begin, this material world must come to an end. This is because punishment and reward can only be administered once everyone's actions have ceased. Thus, the Day of Recompense cannot occur until people's actions are concluded, indicating that the material world will eventually end.

In addition, as Allah, the Exalted, created people from nothing, resurrecting them after they have turned into dust and bones is an easier task. Chapter 17 Al Isra, verse 51:

"…And they will say, "Who will restore us?" Say, "He who brought you forth the first time." Then they will nod their heads toward you…"

Their behaviour makes it clear that they were not interested in the truth and were instead only mocking Islamic teachings through their questions and behaviour in order to deter others from accepting Islam. Generally speaking, one must avoid predetermined decisions when approaching different situations, whether worldly or religious, as this is a major cause of misguidance. One should instead approach each situation they encounter with an open and unbiased mind and base their response and behaviour on evidence and knowledge, even if their desires are contradicted, as this will ensure they make the right choices in life, as obtaining right guidance by opposing knowledge and evidence is not possible.

Chapter 17 Al Isra, verse 51:

“…and say, "When is it?" Say, "Perhaps it will be soon.””

In reality, when a person dies, their final judgement begins, as they cannot perform good deeds nor repent from their sins. As death will occur at an unknown time, one must not adopt false hopes of a long life, as this will deter them from preparing for their death and accountability on Judgement Day. Harboring unrealistic expectations of a long life is a deeply regrettable trait, as it primarily leads one to prioritize accumulating worldly possessions over preparing for the afterlife. To grasp this reality, one only needs to evaluate their typical 24-hour day and see how much time is spent on worldly matters versus spiritual preparation. In fact, false hopes of longevity are among the most potent tools the Devil employs to mislead individuals. When someone is convinced they will live for a long time, they procrastinate on preparing for the afterlife, mistakenly believing they can do so later. Often, this 'later' never arrives, and individuals pass away without having made adequate preparations for what comes next.

Moreover, the illusion of a long life leads to postponing genuine repentance and character development, as people think they have plenty of time to change. It also drives individuals to accumulate material wealth, under the impression that they will need these resources throughout their extended life on Earth. The Devil instills fear, making people believe they must stockpile wealth for their later years, fearing they will lack support when

they become frail and unable to work. They overlook the fact that just as Allah, the Exalted, provided for them in their youth, He will also take care of them in their old age. In reality, the provisions for all creation were determined over fifty thousand years before the creation of the heavens and the earth, as stated in a Hadith found in Sahih Muslim, number 6748. It is indeed peculiar how someone can spend 40 years saving for retirement, which seldom lasts more than 20 years, yet fails to prepare similarly for the everlasting afterlife.

Islam encourages Muslims to care about their worldly life, rather than abandoning it. Saving for the near future is acceptable, provided that the hereafter remains the priority. Although many acknowledge the possibility of dying at any moment, some act as if they will live indefinitely in this life. Even if offered eternal life on Earth, they might still struggle to work harder to gather more material wealth due to the limitations of day and night. How many individuals have died sooner than anticipated? And how many actually learn from this and alter their actions?

In truth, one of the most profound sorrows a person experiences at death or any phase of the hereafter is the regret for not having prepared adequately for the hereafter. Chapter 63 Al Munafiqun, verses 10-11:

“And spend [in the way of Allah] from what We have provided you before death approaches one of you and he says, "My Lord, if only You would delay me for a brief term so I would give charity and be of the righteous." But never will Allah delay a soul when its time has come. And Allah is Aware of what you do.”

A person would be considered foolish if they invested more time and money in a house they intended to occupy briefly rather than in one they planned to live in for a long time. This illustrates the tendency to prioritize the temporary world over the everlasting afterlife.

One should strive for success in both this life and the hereafter, but they must understand that death can arrive unexpectedly, regardless of the time, circumstances, or age they anticipate. Thus, preparing for death and its consequences should take precedence over planning for an uncertain future in this world.

The one who fails to appreciate how fast life passes by in this world will fail to make use of the time and blessings they have been granted correctly. As a result, they will persist on misusing the blessings they have been granted. This will leave them mentally and physically unsettled and cause them to misplace their priorities and relationships. As a consequence, they will face anxiety, hardship, and trials, even if they appear to enjoy certain material comforts. And as their attitude prevented them from preparing for their accountability on the Day of Judgement, they will pass through this world in a moment and reach the hereafter unprepared. Chapter 17 Al Isra, verse 52:

“On the Day He will call you and you will respond with praise of Him and think that you had not remained [in the world] except for a little.""

The key lesson to understand is that this is a call that no one can or will refuse to respond to. Thus, it is essential to answer the call of Allah, the Exalted, through the Holy Prophet Muhammad, peace and blessings be upon him, by sincerely obeying His commands, avoiding His prohibitions, and facing destiny with patience in line with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This approach will guarantee that they utilize the blessings bestowed upon them in ways that are pleasing to Allah, the Exalted. This in turn, will lead to peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 8 An Anfal, verse 24:

“O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life…”

Those who answer this call in this life will find the final call easier to bear and respond to. In contrast, those who ignore the call of Allah, the Exalted, in this world, by misusing the blessings He has granted them, will not find peace and will be compelled to respond to the trumpet's call, which will be a heavy burden for them. A person can only disregard the call of Allah, the Exalted, for a limited time, as the final call will eventually come, and no one can escape or ignore it. Given that this is unavoidable, it is wise to respond to it now, today, rather than live in negligence. If someone hears the trumpet while being heedless, no action or regret will help them, and what follows for that individual will be even more frightening. Therefore, as

indicated by the next verse, they must respond to the obedience of Allah, the Exalted, in this world. Chapter 17 Al Isra, verse 53:

“And tell My servants to say that which is better…”

Generally speaking, it is important to recognize that speech can be divided into three categories. The first is evil speech, which must be avoided entirely, as even a single harmful word can drag a person toward Hell on the Day of Judgement. This warning is found in a Hadith recorded in Jami At Tirmidhi, number 2314. The second category is vain or useless speech. Although not counted as a sin or a good deed, it is dangerous because it often serves as the doorway to evil speech. Idle talk can easily lead to backbiting, slander, and other major sins. Moreover, such speech will become a source of deep regret on the Day of Judgement, when people witness the immense reward given to those who avoided wasting their words and instead used them for good. Chapter 17 Al Isra, verse 53:

“And tell My servants to say that which is better. Indeed, Satan induces [dissension] among them. Indeed Satan is ever, to mankind, a clear enemy.”

The third and final category is good speech, which includes beneficial words related to both worldly and religious matters. A person can safeguard themselves from the first two types by adopting a simple

principle: speak only what is good, or remain silent. Even silence, when chosen wisely, is rewarded. This guidance is emphasized in a Hadith found in Sahih Muslim, number 176. Good speech also entails encouraging righteousness, discouraging wrongdoing, and offering sincere advice in both worldly and religious affairs. However, this must always be done with gentleness. A harsh tone can turn even truthful words into a barrier, pushing others further from the right path. For this reason, the Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith in Jami At Tirmidhi, number 2701, that Allah, the Exalted, loves gentleness in all matters. Ultimately, a believer fulfils this guidance by speaking about others in the same manner they would wish to be spoken about, whether in their presence or their absence. Chapter 17 Al Isra, verse 53:

“And tell My servants to say that which is better…”

Speaking in a better way also refers to how one responds to the speech of people, especially bad speech, as one of the goals of the Devil is to incite enmity and hatred between people through evil speech. Chapter 17 Al Isra, verse 53:

“…Indeed, Satan induces [dissension] among them…”

One should understand that replying with evil speech does not increase their status, nor prove they are correct. Nor does replying to evil speech

with good speech or silence diminish their status in anyway. In fact, the one who behaves in this manner will gain more respect from others, as a result of their superior behaviour. In addition, evil speech often occurs when one is emotional, such as when they are angered. As evil speech can sometimes be more harmful to one's relationships than physical actions, it is important to remain silent and avoid talking until they gain control over their emotions. This will ensure they do not say something they later regret and cannot take back. Finally, the Devil uses evil speech to encourage people towards evil actions, therefore, one must control their physical actions by controlling their speech so that they say good words or remain silent. Chapter 17 Al Isra, verse 53:

"…Indeed Satan is ever, to mankind, a clear enemy."

Generally speaking, in order to overcome the tricks of the Devil so that one remains firm on obeying Allah, the Exalted, by correctly using the blessings He has granted them, such as their ability to speak, as outlined in Islamic teachings, they must adopt strong faith. Firm faith is essential for remaining steadfast in obeying Allah, the Exalted, in every circumstance—whether in times of ease or hardship. Such faith is strengthened by learning, reflecting upon, and living according to the clear guidance found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These sources teach that true obedience to Allah, the Exalted, is the path to peace in this life and eternal success in the next through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 17 Al Isra, verse 54:

“Your Lord is most knowing of you. If He wills, He will have mercy upon you…”

In contrast, those who are ignorant of Islamic principles develop weak faith, leaving them vulnerable to disobedience—especially when their personal desires conflict with divine commands. Their lack of understanding prevents them from realizing that true peace comes only from surrendering one’s desires to the will of Allah, the Exalted. As a result, they will persist on disobeying Allah, the Exalted, by misusing the blessings He has granted them. Consequently, they will experience instability in both mind and body, they will misplace their relationships and priorities and they will fail to prepare adequately for their accountability on the Day of Judgement. Despite any material comforts they may possess, this will lead to hardships, anxiety, and turmoil in both this life and the next. Chapter 17 Al Isra, verse 54:

“…or if He wills, He will punish you…”

For this reason, every believer must strive to strengthen their faith by seeking Islamic knowledge and applying it consistently. Doing so ensures that they remain obedient to Allah, the Exalted, by correctly using the blessings He has granted as outlined in Islamic teachings. This will ensure they obtain peace of mind in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. But as Allah, the Exalted, does not force right

guidance on people, as this would nullify the test of life in this world, one will not be forced onto the right path if they fail to learn and act on Islamic teachings. Chapter 17 Al Isra, verse 54:

“…And We have not sent you, over them as a manager.”

It is generally a person's duty to educate those around them about the difference between proper guidance and misguidance, while also encouraging them to follow the right path in life. However, they cannot force anyone to make that decision. Those who do not understand this reality will repeatedly experience frustration and disappointment towards those who choose misguidance, and this sadness may deepen into depression if they do not recognize that their role is not to pressure others into selecting the right path in life. Chapter 88 Al Ghashiyah, verses 21-22:

"So remind you are only a reminder. You are not over them a controller."

Only those who desire right guidance will respond favorably. Individuals striving for peace in both worlds, even at the cost of suppressing their earthly cravings, see that controlling their desires in this life is a small price to pay for attaining peace of mind in both worlds. Moreover, these individuals realize that fulfilling every worldly wish does not lead to true inner peace. This is evident when observing the lives of the rich and renowned.

As Allah, the Exalted, is fully aware of the intentions, speech and actions of people, He knows who strives for right guidance and who does not and will therefore hold each person accountable accordingly. Chapter 17 Al Isra, verse 55:

“And your Lord is better knowing of whoever is in the heavens and the earth…”

In addition, as Allah, the Exalted, has provided mankind with right guidance throughout the generations, no one is left with an excuse if they willingly choose misguidance. Chapter 17 Al Isra, verse 55:

“…And We have made some of the prophets exceed others [in various ways], and to David We gave the book [of Psalms].”

No matter how advanced human civilization becomes, and regardless of the knowledge it acquires in various fields—including the study of the human mind and body—it will never succeed in creating a code of conduct perfectly aligned with human nature and suitable for every situation individuals and societies face throughout their existence. This is impossible, as humanity is still only beginning to uncover aspects of its own

reality, such as the functions of the brain, let alone developing a complete understanding sufficient to establish a flawless system that guarantees justice and inner peace at both personal and societal levels. Only Allah, the Exalted, has the ability to provide such a code. As the Creator of all things, His knowledge is infinite, encompassing the past, present, and future. He alone is qualified to set forth guidance that clearly distinguishes right from wrong, benefit from harm, and offers humanity peace of mind amid life's hardships. History itself proves that whenever this divine code was truly implemented, it produced justice, serenity, and harmony within society. Therefore, people must accept and live by the divine code of conduct granted to them, recognizing it as the greatest benefit to their well-being—even when certain commands conflict with personal desires. They should follow it like a wise patient who trusts the advice of their physician, knowing that even bitter medicine or strict discipline ultimately serves their best interest.

In addition, the final code of divine guidance has been designed for every person till the end of time, which is an aspect of the superiority granted to the final Holy Prophet Muhammad, peace and blessings be upon him, over the other Holy Prophets, peace be upon them. Chapter 17 Al Isra, verse 55:

"…And We have made some of the prophets exceed others [in various ways]…"

In addition, as indicated in a Hadith found in Sahih Bukhari, number 4981, each of the Holy Prophets, peace be upon them, were granted many

miracles which supported their mission but the Holy Prophet Muhammad, peace and blessings be upon him, was granted the Holy Quran as a timeless miracle. The miracles bestowed upon the other Holy Prophets, peace be upon them, by Allah, the Exalted, were limited to particular times and locations, primarily intended to reinforce their message rather than serve as its main focus. Additionally, since miraculous occurrences are restricted by time and place, those who witness them are encouraged to accept the truth. However, for those who have not experienced these fleeting miracles, they remain simply stories, failing to evoke belief or strengthen obedience to Allah, the Exalted, among those who already possess faith, as they did not observe the miracle directly. In contrast, the Holy Quran and by extension, the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, represent an everlasting and living miracle, available to anyone at any time, and thus, it significantly surpasses any temporary miracle that was granted to the other Holy Prophets, peace be upon them. Chapter 17 Al Isra, verse 55:

“…And We have made some of the prophets exceed others [in various ways]…”

Generally speaking, the Holy Quran stands alone in its linguistic brilliance and clarity of meaning. Its verses possess a beauty and eloquence that surpass all other writings, free from contradiction or confusion. Unlike other traditions, it presents the stories of ancient nations with remarkable detail, despite the fact that the Prophet Muhammad, peace and blessings be upon him, had no formal instruction in such histories. It promotes all that nurtures goodness and forbids what causes harm, guiding both individuals and societies toward justice, peace, and well-being. Unlike poetry or folklore, it avoids exaggeration and falsehood, offering instead verses rich with

wisdom and practical direction. Even when a passage is repeated, it unveils new insights each time, never losing its freshness or relevance. Its promises and warnings are supported by clear, rational evidence. When addressing virtues like patience, it does not remain abstract—it provides tangible steps for real-life application. The Holy Quran calls humanity to its true purpose: sincere devotion to Allah, the Exalted, by using His blessings in ways that please Him as outlined in Islamic teachings. Through this path, it brings harmony to one's inner life and outward affairs, aligning relationships, priorities, and preparation for the Day of Judgement. It presents the straight path in a compelling and accessible way, offering peace and fulfilment to those who seek truth. Its guidance speaks directly to the human soul, remaining timeless and universally beneficial. When embraced and practiced, it becomes a healing force—addressing emotional, financial, and physical struggles, and offering solutions to both personal and societal challenges. History affirms its transformative power: communities that lived by its teachings flourished in every dimension. And through all the centuries, not a single letter has been altered—just as Allah, the Exalted, promised to safeguard it. No other scripture shares this divine preservation. Chapter 15 Al Hijr, verse 9:

"Indeed, it is We who sent down the message [i.e., the Quran], and indeed, We will be its guardian."

Allah, the Exalted, has illuminated the core afflictions that trouble human communities and provided clear, actionable remedies for each. By addressing these foundational issues, the ripple effects of countless other problems begin to resolve naturally. Through this divine wisdom, the Holy Quran offers a complete framework for personal growth and societal well-being—guiding humanity toward success in both this world and the

Hereafter through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 16 An Nahl, verse 89:

“…And We have sent down to you the Book as clarification for all things…”

The Holy Quran stands as the eternal and unparalleled miracle bestowed by Allah, the Exalted, upon His final Messenger, the Holy Prophet Muhammad, peace and blessings be upon him. Its transformative power, however, is unlocked only by those who earnestly pursue truth and live by its guidance. Those who approach it with selective belief or allow their desires to override its teachings will ultimately face loss—both in this world and in the Hereafter. Chapter 17 Al Isra, verse 82:

“And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.”

This behaviour will cause them to obey other things in the disobedience of Allah, the Exalted, such as social media, fashion and culture, while falsely believing peace of mind lies in this behaviour. Chapter 17 Al Isra, verse 56:

“Say, "Invoke those you have claimed [i.e. as objects of obedience] besides Him, for they do not possess the [ability for] removal of adversity from you or [for its] transfer [to someone else]."”

In this world, such an attitude prevents a person from attaining mental and physical balance, causing them to misplace their priorities and relationships. As a result, the very things meant to bring them comfort—family, friends, career, and wealth—become sources of stress and burden. If they persist in disobeying Allah, the Exalted, they begin to place blame on the wrong people and circumstances, even turning against righteous companions such as their spouse. Cutting these supports from their lives only deepens their struggles, leading them toward mental instability, depression, substance abuse, and even suicidal thoughts. This pattern is evident when observing those who misuse the blessings they have been given—such as the rich and famous—who, despite their worldly luxuries, are plagued with mental health issues. And because their attitude keeps them from preparing for accountability on the Day of Judgement, their suffering in the hereafter will be far greater than what they experienced in this life.

The non-Muslims of Mecca, along with other idol worshippers, wrongly claimed that the Angels were the daughters of Allah, the Exalted. They worshipped the Angels and certain revered figures from their past—regarded as saints—believing that such devotion would secure their intercession with Allah, the Exalted. Chapter 39 Az Zumar, verse 3:

“Unquestionably, for Allāh is the pure religion. And those who take protectors besides Him [say], "We only worship them that they may bring us nearer to Allāh in position."…”

Many non-Muslims who acknowledged Allah, the Exalted, wrongly attributed human limitations to Him—for instance, assuming He feels fatigue. This led them to view Allah, the Exalted, as a worldly ruler, comparable to a king who cannot govern alone and therefore appoints governors to manage different parts of his kingdom. From this misconception, they began worshipping other beings—such as Angels—in the hope of gaining the favour of Allah, the Exalted, through them. Sadly, a similar belief has been adopted by some Muslims. They devote their time, energy, and resources to seeking out individuals considered especially spiritual, assuming such figures have a unique closeness to Allah, the Exalted, much like governors to a king. Their goal is to please these individuals with gifts and extraordinary acts of reverence so that they intercede for them with Allah, the Exalted. In this way, they effectively turn these spiritual leaders into gatekeepers between themselves and Allah, the Exalted, a practice that fundamentally contradicts Islamic teachings. The Holy Prophets, peace be upon them, never acted as gatekeepers. Rather, their role was to clarify the path that leads to peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, and they never sought worldly compensation such as gifts in return for their guidance. Thus, while Muslims are encouraged to learn from qualified teachers and show them appropriate respect, they must never believe that connecting with Allah, the Exalted, requires worshipping or glorifying spiritual personalities. Allah, the Exalted, alone possesses complete knowledge and authority over the entire universe, and He requires no gatekeepers between Himself and His creation. This truth is clearly emphasized in the Holy Quran. For example, chapter 2 Al Baqarah, verse 186:

“And when My servants ask you, concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me…”

And chapter 40 Ghafir, verse 60:

“And your Lord says, "Call upon Me; I will respond to you."…”

Chapter 2 Al Baqarah, verse 255:

“…*Who is it that can intercede with Him except by His permission?...”*

Moreover, while intercession will occur on Judgement Day after Allah, the Exalted, gives permission, one must not belittle its significance, for doing so risks being deprived of it altogether. To mock intercession reflects a complacent mindset—where a person neglects to use the blessings Allah, the Exalted, has granted in accordance with Islamic teachings, yet still expects salvation through someone else on the Day of Judgement, whether a family member or a spiritual leader. Even if intercession is allowed, such

negligence may not spare them from Hellfire; it could only lessen their punishment. And one must never forget that even a moment in Hell is unbearably severe. True hope in intercession requires striving to use one's blessings in line with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, while sincerely hoping for intercession in the Hereafter. Furthermore, those whom people wrongly depend on to save them from the consequences of their disobedience will themselves be preoccupied with their own fate on that Day, rather than the fate of others. Chapter 17 Al Isra, verse 57:

"Those whom they invoke seek means of access to their Lord, [striving as to] which of them would be nearer, and they hope for His mercy and fear His punishment. Indeed, the punishment of your Lord is ever feared."

But those who adopt wishful thinking whereby they persist on disobeying Allah, the Exalted, while assuming that someone else, such as a religious person, will save them from punishment in both worlds, will persist on misusing the blessings they have been granted. As a consequence, they will suffer mental and physical imbalance, they will misplace their priorities and relationships, and remain unprepared for their accountability on the Day of Judgement. This will lead to stress, hardship, and difficulties in both this world and the next, regardless of any worldly comforts they may possess. And as their behaviour prevents them from fulfilling the rights of people, they will cause the spread of corruption and injustice within society. And this society is worthy of being destroyed as a result of their behaviour. Chapter 17 Al Isra, verse 58:

“And there is no city but that We will destroy it before the Day of Resurrection or punish it with a severe punishment. That has ever been in the Register inscribed.”

Generally speaking, this verse critiques a narrow, self-centred perspective, as it impedes one's capacity to recognize and learn from the broader human condition. This focus on individual circumstances obstructs access to the valuable insights found in historical events, personal experiences, and the adversities of others. The cultivation of a robust ethical framework, the avoidance of recurrent errors, and the achievement of genuine inner peace are, therefore, contingent upon a diligent consideration of these external realities. A compelling case study is the widespread malaise, including anxiety, mental illness, and substance abuse, prevalent among the affluent and celebrated. This phenomenon, despite their considerable material advantages, serves as a powerful testament to the futility of seeking well-being in wealth or the unrestrained pursuit of worldly desires. Furthermore, observing the health struggles of others can prompt an individual to appreciate their own state of wellness and to make use of it before they lose it. Consequently, Islamic teachings consistently advocate for a state of heightened awareness and profound contemplation. By encouraging individuals to transcend their immediate personal concerns and derive wisdom from their environment, this worldview seeks to prevent them from spiritual negligence and foster a balanced, grateful, and enduringly peaceful disposition, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

As mentioned earlier, a method that has been employed by people throughout history to discourage others from embracing Islam involved

requesting particular miracles from the Holy Prophets, peace be upon them, as evidence of their Prophethood. When divine teachings highlighted that the Holy Prophets, peace be upon them, were human and lacked supernatural abilities, some would use this as a counterargument against the authenticity of their message. Chapter 11 Hud, verse 31:

“And I do not tell you that I have the depositories of Allah or that I know the unseen, nor do I tell you that I am an angel…”

The function of a Holy Prophet, peace be upon them, is to clarify the divine instructions for humanity and serve as an ideal model for them to emulate. Their goal was never to dazzle people with miraculous feats, as the miracles granted to them by Allah, the Exalted, were confined to specific times and places and merely reinforced their message; they were not its essence. The core of their message throughout history has consistently been knowledge and clear proofs. In the case of the Holy Prophet Muhammad, peace and blessings be upon him, the essence of his message was the Holy Quran and his exemplary character. The non-Muslims of Mecca, being proficient in the Arabic language, recognized that the Holy Quran could not be the words of a human. Furthermore, having spent forty years with the Holy Prophet Muhammad, peace and blessings be upon him, before his declaration of Prophethood, they understood he was not a fraud. Chapter 10 Yunus, verse 16:

“…for I had remained among you a lifetime before it. Then will you not reason?"

As the Holy Prophet Muhammad, peace and blessings be upon him, had no prior exposure to earlier divine scriptures—a fact acknowledged by both the People of the Book and non-Muslims in Mecca—he could not have known the original or altered doctrines within those texts. This circumstance strengthens the argument for the Quran's divine origin. Chapter 29 Al Ankabut, verse 48:

“And you did not recite before it any scripture, nor did you inscribe one with your right hand. Then [i.e., otherwise] the falsifiers would have had [cause for] doubt.”

The non-Muslims of Mecca once requested the Holy Prophet Muhammad, peace and blessings be upon him, to transform Mount Safa into gold and to remove the surrounding mountains so they could cultivate crops. Allah, the Exalted, informed him that he could choose to either grant them a reprieve and disregard their unreasonable demands or, if he wished, Allah, the Exalted, would fulfill their requests. However, if they rejected Islam afterward, they would face total destruction, similar to the previous nations that denied the specific miracles they had asked for. The Holy Prophet Muhammad, peace and blessings be upon him, opted to give them a reprieve and dismissed their unreasonable requests, knowing they would still disbelieve afterward. Subsequently, Allah, the Exalted, revealed chapter 17 Al Isra, verse 59 of the Holy Quran:

“And nothing has prevented Us from sending signs [i.e., miracles] except that the former peoples denied them. And We gave Thamūd the she-camel as a visible sign, but they wronged her. And We send not the signs except as a warning.”

This has been discussed in Imam Al Wahidi’s, Asbab Al Nuzul, 17:59, Page 104.

Generally speaking, Allah, the Exalted, always grants people respite so that they can reform they behaviour. But it is important to note that this respite is temporary and not permanent. If one fails to take advantage of this respite and instead persists on disobeying Allah, the Exalted, despite the many signs within the creation and Islamic teachings that indicate the importance of obeying Him, they will misuse the blessings He has granted. Chapter 17 Al Isra, verse 60:

“And when We told you, "Indeed, your Lord has encompassed the people."…”

This attitude will prevent them from finding a healthy equilibrium in their lives and cause them to mismanage every aspect of their existence, turning their relationships, careers, and possessions into sources of immense stress. When they continue to defy divine guidance, they will misplace the blame for their stress onto innocent people in their lives, like their spouse.

Pushing away these good people will only worsen their mental health, leading to depression, addiction, and even suicidal thoughts. This downward spiral is clear when you observe the lives of those who misuse the blessings they have been granted, such as the rich and famous, despite their luxurious lifestyles. Since this attitude also prevents them from preparing for the Day of Judgement, the consequences in the next life will be far more severe. Chapter 17 Al Isra, verse 60:

“And when We told you, "Indeed, your Lord has encompassed the people."…”

As Allah, the Exalted, has full control over people, they must accept and fulfil the test of life in this world, which involves correctly using the blessings He has granted them as outlined in Islamic teachings. This approach will help them achieve a balanced mind and body, put all aspects of their life in proper order, and prepare effectively for their final accountability. As a result, they will find peace in this life and the next. But as this world is a place of tests, people will be tested in different ways, such as facing times of ease and difficulty and with things that are beyond their five senses to understand, such as the Heavenly journey of the Holy Prophet Muhammad, peace and blessings be upon him, and other unseen things mentioned in Islamic teachings. Chapter 17 Al Isra, verse 60:

“…And We did not make the sight which We showed you except as a trial for the people, as was the accursed tree [mentioned] in the Qur'an…”

In general, this verse critiques those who assert they will not embrace and follow Islamic teachings until all matters, including the unseen, like Angels, are made visible and clear to them. This mindset is foolish because true faith holds value when it involves believing in certain unseen realities without relying on the five senses, such as seeing Allah, the Exalted. However, these unseen aspects are backed by numerous proofs and signs found in the Heavens and the Earth. For instance, the existence of a painting signifies a painter. Similarly, the existence of creation points to a Creator, particularly when the creation is flawlessly made. Moreover, there are countless worldly phenomena that individuals cannot perceive yet still utilize without complaint. For example, many people take medicine without understanding how it functions within the human body. Although the moral framework provided to humanity through Islam is entirely founded on evidence and common sense, some elements of Islam are rooted in the unseen, which adds value to faith. Therefore, the faith of someone who witnesses unseen elements, like Angels, will not be acknowledged by Allah, the Exalted, because believing in these unseen aspects once they are witnessed is not remarkable.

The test for individuals lies in their ability to accept reality, even when it cannot be directly perceived through their senses, and whether they genuinely obey Allah, the Exalted, despite having the strength and capability to disobey Him. In sending the Holy Prophets, peace be upon them, and revealing divine scriptures, Allah, the Exalted, has consistently ensured that there is room for testing people's judgement and their obedience to Him. He has never revealed reality to such an extent that individuals would be forced to accept it without question. If this were the case, there would be nothing left to test, and the concepts of success or failure would lose all meaning. Thus, Islamic teachings emphasize that people should not wait for Allah, the Exalted, and His Angels to manifest

before them. Such an occurrence would signify the conclusion of everything, leaving no opportunity for individuals to make decisions. Believing in and sincerely obeying Allah, the Exalted, holds value only as long as reality is presented in a manner that allows for its rejection. If the truth were completely revealed, and if individuals could witness the unseen aspects of the universe and the hereafter, their faith and obedience would lose significance. If all these elements were observable, even the most obstinate nonbelievers and the gravest sinners would not disbelieve or defy. The acceptance of faith and obedience is meaningful only while a veil remains over reality. The moment reality is fully unveiled will signify the end of the time allotted for individuals to make decisions and conclude their testing period. This moment is known as the Day of Judgement.

But those who fail to accept this truth, as obeying Allah, the Exalted, contradicts their desires, will persist on disobeying Him despite the warnings He gives them. Chapter 17 Al Isra, verse 60:

"…And We threaten them, but it increases them not except in great transgression."

Living this way will cause an imbalance in their mind and body, they will mismanage their life and relationships and fail to prepare for their final reckoning. This leads to constant stress and hardship in this life and the next, regardless of any worldly luxuries they may have.

Allah, the Exalted, then warns people of the consequences of disobeying Him by discussing the first one to disobey Him, as obeying Allah, the Exalted, contradicted his desires. Chapter 17 Al Isra, verse 61:

“And [mention] when We said to the angles, "Prostrate to Adam," and they prostrated, except for Iblees. He said, "Should I prostrate to one You created from clay?"”

The Devil was not an Angel; instead, he came from the Jinn. Chapter 18, verse 50:

“…except for Satan. He was of the jinn…”

Due to his many acts of devotion, he was raised to the rank of Angels, and therefore the command to prostrate included him as well. The Devil became arrogant, viewing himself as better than the Holy Prophet Adam, peace be upon him. Chapter 17 Al Isra, verse 61:

“And [mention] when We said to the angles, "Prostrate to Adam," and they prostrated, except for Iblees. He said, "Should I prostrate to one You created from clay?"”

He dismissively rejected the idea that a person's outward appearance does not affect their status. Ranks are assigned by Allah, the Exalted, and anyone who recognizes Allah, the Exalted, as their Lord will not dispute this. The Devil quickly judged the external qualities of the Holy Prophet Adam, peace be upon him, while overlooking the knowledge and spirit granted to him by Allah, the Exalted. It is crucial to avoid this selective mindset that breeds negativity. Such an outlook can cause one to consistently perceive situations negatively, leading to further sins, including backbiting, gossip, and slander. This is why the Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith recorded in Sunan Abu Dawud, number 4993, that maintaining positive thoughts about others is a form of worshipping Allah, the Exalted, correctly.

Moreover, it is important to understand that external appearances or societal standards, such as wealth, ethnicity, or gender, do not grant superiority over others. Allah, the Exalted, has made it clear that true superiority is fundamentally connected to the degree of one's fear of Him. This means genuinely obeying Him so that one uses the blessings they have received in ways that please Him, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 49 Al Hujurat, verse 13:

“…Indeed, the most noble of you in the sight of Allah is the most righteous of you…”

It is crucial to understand that since a person's intentions are not visible to others, they cannot evaluate themselves or others as better based only on external actions. Therefore, they should avoid claiming superiority regarding their own or others' status, as only Allah, the Exalted, knows the intentions, words, and deeds of every individual. Chapter 53 An Najm, verse 32:

"…So do not claim yourselves to be pure; He is most knowing of who fears Him."

The Devil, due to his arrogance, showed no fear of Allah, the Exalted, and therefore cannot be deemed superior to the Holy Prophet Adam, peace be upon him, despite him being made from clay.

In general, pride is a harmful characteristic that should be avoided, as it can lead to destruction in this life and the next. The Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith recorded in Sahih Muslim, number 265, that even a tiny bit of pride can condemn a person to Hell. Pride causes people to reject the truth when it is presented to them, as it clashes with their desires. The Devil denied the truth by openly challenging the esteemed position that Allah, the Exalted, granted to the Holy Prophet Adam, peace be upon him. Additionally, pride leads individuals to look down on others, thinking they are superior. Both of these consequences of pride are unwise, as the truth is crucial for proper guidance in both worldly and religious matters. Therefore, it should be

accepted no matter its origin, since the ultimate source of truth is Allah, the Exalted. Disregarding others is extremely unwise, as one often does not know their own status or that of others in the sight of Allah, the Exalted. Since the final destiny of individuals in the afterlife is uncertain, it is unwise to belittle others, as one cannot guarantee that they will leave this world with faith. Furthermore, every worldly blessing one has is created and given to them solely by Allah, the Exalted; thus, He is the true owner of all blessings. To take pride in something that ultimately belongs to someone else is foolish, similar to someone boasting about a house that is not theirs. Therefore, pride is a trait that belongs only to Allah, the Exalted, and anyone who dares to oppose Him will face consequences in both worlds. This warning is reiterated in a Hadith found in Sunan Abu Dawud, number 4090.

Another deadly trait that the Devil adopted was envy. Envy is regarded as a significant sin because it directly challenges the allocation of blessings set by Allah, the Exalted. The envious person behaves as if Allah, the Exalted, made a mistake in granting a particular blessing to someone else instead of granting it to them. The Devil pretended that the honor given to the Holy Prophet Adam, peace be upon him, was rightfully his. To avoid envy, one must understand that Allah, the Exalted, gives each person what is best suited for them; therefore, they should concentrate on making the most of the blessings they have received in ways that please Him, rather than obsessing over what others possess. This approach will lead to peace of mind in both worlds by achieving a balanced mental and physical state and by appropriately positioning everything and everyone in their life. Chapter 42 Ash Shuraa, verse 27:

“And if Allāh had extended [excessively] provision for His servants, they would have committed tyranny throughout the earth. But He sends [it] down in an amount which He wills. Indeed He is, of His servants, Aware and Seeing.”

One should cultivate a dislike for envy and avoid letting it influence their words or actions towards the person they envy. If one behaves in this manner, it is hoped that they will be forgiven for their feelings of envy. It is important to recognize that wanting similar possessions to those of others, without wishing for their misfortune, is acceptable yet often looked down upon in worldly matters. If one desires to achieve similar blessings to those enjoyed by others, it is recommended that these aspirations be connected to spiritual blessings, such as gaining beneficial knowledge and participating in charitable deeds. This advice is supported by a Hadith found in Sahih Muslim, number 1896.

Additionally, the Devil’s case acts as a warning against the excessive desire for leadership and power. The Devil sought the role of being the representative of Allah, the Exalted, on Earth and thought he was more entitled to it. Chapter 17 Al Isra, verse 62:

“[Iblees] said, "Do You see this one whom You have honored above me?...”

His strong desire for this leadership caused him to rebel against Allah, the Exalted, and develop other negative traits, such as pride and envy. This is one of the reasons why the Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith recorded in Jami At Tirmidhi, number 2376, that the pursuit of leadership and wealth can be more harmful to a person's faith than two starving wolves set loose on a flock of sheep. This is because an overwhelming desire for these two goals can easily lead a person to disobey Allah, the Exalted, in their efforts to obtain, keep, and grow them. It is always wiser to pursue lawful endeavors that align with one’s needs and responsibilities. Following this path shields an individual from stress and the potential for punishment in both this life and the hereafter.

Furthermore, it is crucial to imitate the Angels who understood the true nature of servanthood, which involves not challenging the commands of Allah, the Exalted, but instead yielding to them with total obedience. Chapter 17 Al Isra, verse 61:

“And [mention] when We said to the angles, "Prostrate to Adam," and they prostrated…”

The Devil, conversely, took on the role of a master and enforced his own logic over the directives of Allah, the Exalted. Chapter 17 Al Isra, verse 61:

“…except for Iblees. He said, "Should I prostrate to one You created from clay?"”

This conduct directly contradicts genuine servanthood, as a servant is required to listen to and obey their Master at all times, recognizing that the Master knows what is best for them in every situation. The Devil was the first to deviate by using his own logic to interpret the command of Allah, the Exalted, instead of following it. It is crucial to reject this way of thinking and to emulate the Angels, who did not innovate and submitted to Allah, the Exalted, exactly as He instructed. This principle is one of the reasons the Holy Prophet Muhammad, peace and blessings be upon him, warned that any matter not based in Islam—specifically, the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him—is dismissed by Allah, the Exalted. This has been confirmed in a Hadith found in Sunan Abu Dawud, number 4606. Therefore, one must earnestly commit to learning from and acting upon these two sources of guidance and avoid other actions, even if they appear to be beneficial. The undeniable reality is that the more one pursues other sources of religious knowledge, the less they will learn and act upon the two primary sources of guidance, ultimately resulting in misguidance.

Moreover, the Devil was the first being to adopt a mindset where he decided when to obey Allah, the Exalted, and when to defy Him. He did not deny the Oneness of Allah, the Exalted, nor the act of worshipping Him; however, he rejected the specific command to bow to the Holy Prophet Adam, peace be upon him, out of respect for what Allah, the Exalted, had granted him. A similar attitude can be observed in individuals who selectively choose which Islamic teachings to follow while ignoring others based on their personal inclinations. Such a person treats their faith like a

piece of clothing that they can put on or take off at will. This attitude fundamentally contradicts the core principle of being a Muslim, which requires ongoing and practical submission to Allah, the Exalted. A Muslim should avoid the devilish habit of picking and choosing from Islamic teachings and instead face every situation by utilizing every blessing they have received in ways that please Allah, the Exalted. This approach allows them to fulfill their role as representatives of Allah, the Exalted, and achieve peace and success in both worlds by maintaining a balanced mental and physical state and appropriately placing everything and everyone in their lives.

In contrast, adopting a selective mindset will only lead to forgetting Allah, the Exalted, and misusing the blessings given to them. As a result, they will find themselves in a state of mental and physical imbalance, misplacing everything and everyone in their lives, and failing to prepare adequately for their accountability on the Day of Judgement. This will lead to stress, difficulties, and challenges in both worlds, even if they enjoy certain worldly pleasures.

Chapter 17 Al Isra, verse 61:

“And [mention] when We said to the angles, "Prostrate to Adam," and they prostrated, except for Iblees. He said, "Should I prostrate to one You created from clay?"”

This also highlights the importance of striving to uphold the rights of creation alongside the rights of Allah, the Exalted. The Devil's dispute was with respecting the right of the Holy Prophet Adam, peace be upon him, rather than with honoring the right of Allah, the Exalted. One must avoid this imbalance and instead focus on fulfilling the rights of Allah, the Exalted, which involves using the blessings one has received in ways that please Him, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, while also working to fulfill the rights of creation. This is achieved by treating others according to the principles of Islam, which means treating them as one wishes to be treated. One should not be deceived into believing that simply fulfilling the rights of Allah, the Exalted, is enough for success. Islam clearly indicates that justice will be established on Judgement Day, even if it appears that some have evaded it in this life. Those who have wronged others, even if they have met the rights of Allah, the Exalted, will be required to transfer their good deeds to their victims, and if necessary, they will carry the sins of their victims until justice is achieved. This could lead to the wrongdoer being cast into Hell on Judgement Day. This warning is found in a Hadith recorded in Sahih Muslim, number 6579.

The following verse shows that another negative trait of the Devil was his refusal to take responsibility for his actions, leading him to blame Allah, the Exalted, for his misguidance. Chapter 15 Al Hijr, verse 39:

“[Iblees] said, "My Lord, because You have put me in error, I will surely make [disobedience] attractive to them on earth, and I will mislead them all.”

Allah, the Exalted, does not impose right guidance or misguidance on anyone, as doing so would invalidate the test of life in this world. Instead, He provides knowledge of right and wrong attitudes and permits individuals to choose their own life paths, holding them accountable for their decisions. Therefore, one cannot attribute their misguidance to Allah, the Exalted, or anyone else if they choose to disobey Him by misusing the blessings He has bestowed upon them. It is essential to avoid adopting a mindset in this world where individuals evade responsibility for their actions and blame others. Those who do not take responsibility for their actions will never enhance their character; instead, they will continue to misuse the blessings they have received. Consequently, they will experience mental and physical imbalance, misplace everything and everyone in their lives, and fail to prepare for their accountability on the Day of Judgement. This will lead to stress, challenges, and difficulties in both this life and the next, regardless of any material luxuries they may have. Furthermore, neglecting to take responsibility for one's actions will hinder them from fulfilling the rights of others. As a result, they will contribute to the spread of corruption and injustice in their society. Blaming others for one's own negative actions will never be condoned by Allah, the Exalted, in this world or the next. In fact, as highlighted by the following verse, Allah, the Exalted, will not even accept attempts by individuals to shift the blame for their sins onto the Devil, despite his persistent efforts to lead them astray. Chapter 14 Ibrahim, verse 22:

"And Satan will say when the matter has been concluded, "Indeed, Allah had promised you the promise of truth. And I promised you, but I betrayed you. But I had no authority over you except that I invited you, and you responded to me. So do not blame me; but blame yourselves…""

Although the Devil will be held accountable for his sins, no one can transfer the repercussions of their own sins onto him, since the Devil lacked the ability to compel individuals into wrongdoing. He merely extended an invitation to misguidance, and those who chose to accept it have no one to blame but themselves.

Chapter 15 Al Hijr, verse 39:

“[Satan] said, "My Lord, because You have put me in error, I will surely make [disobedience] attractive to them on earth, and I will mislead them all.””

Moreover, it is essential to understand that because fate is hidden from people, it cannot serve as an excuse for engaging in evil behavior. Chapter 6 Al An’am, verse 148:

“…Say, "Do you have any knowledge that you can produce for us? You follow not except assumption, and you are not but guessing.""

Furthermore, Allah, the Exalted, will not make individuals responsible for their destiny on the Day of Judgement; instead, He will assess their intentions and actions, which are within their control. Chapter 21 Al Anbiya, verse 23:

“He is not questioned about what He does [i.e. destiny], but they will be questioned.”

An individual must take responsibility for their intentions and actions, as these are within their control, regardless of any claims they may make. A police officer who intentionally misuses their training and the resources provided by the police department cannot blame the department for their actions. Likewise, a person cannot hold Allah, the Exalted, responsible when they deliberately misuse the blessings He has given them, particularly after He has shown them how to properly utilize those blessings.

Furthermore, it is peculiar that someone would use destiny as an excuse for their sins and to evade responsibility, yet when they encounter wrongdoing from others, they demand justice and overlook the fact that, according to their beliefs, this injustice was also predetermined. Consequently, based on their beliefs, they cannot hold their oppressor accountable.

In summary, destiny should not serve as a rationale for sinful behavior, as it does not imply that Allah, the Exalted, compels individuals to act in specific ways. Rather, destiny signifies that Allah, the Exalted, is aware of individuals' choices and actions in advance, has documented these actions, and permits them to execute their intended deeds, since He does not impose correct guidance on people, as doing so would undermine the purpose of life in this world.

Even though the Devil understood these truths, he blamed Allah, the Exalted, for his misguidance because he refused to accept responsibility for his actions. Additionally, by not taking responsibility, he mistakenly believed that the Holy Prophet Adam, peace be upon him, was the reason for his fall from grace among the Angels, and thus he vowed to lead all his descendants astray so that they would fail the test of life in this world and suffer in both worlds, just as he does. Chapter 17 Al Isra, verse 62:

“…If You delay me until the Day of Resurrection, I will surely destroy his descendants, except for a few.”

Life on Earth is a test of whether or not people will use the blessings they have been given in the way Islam teaches. The Devil’s main goal is to make people misuse those blessings so they fail this test. People who fall for his tricks will inevitably obtain an unbalanced mental and physical state, they will mismanage everything and everyone in their lives, turning their family, friends, career, and wealth into sources of stress. If they continue to disobey Allah, the Exalted, they will wrongly blame others—like their spouse—for their problems. When they cut these good people out of their

lives, their mental health will only get worse, leading to depression, addiction, and even suicidal thoughts. One can see this clearly in the lives of the many rich and famous people who misuse the blessings they have been granted, even though they enjoy worldly luxuries. And as this behaviour also prevents them from preparing for their final Judgement, their punishment in the next life will be much more severe. Chapter 17 Al Isra, verse 63:

“[Allah] said, "Go, for whoever of them follows you, indeed Hell will be the recompense of you - an ample recompense.””

Allah, the Exalted, then warns mankind from falling for the many traps of the Devil, as his promises of peace of mind and success are nothing but deception. Chapter 17 Al Isra, verse 64:

“And incite [i.e. desires] for whoever you can among them with your voice and assault them with your horses and foot soldiers and become a partner in their assets and their children and promise them." But Satan does not promise them except delusion.”

The Devil’s voice includes anything which encourages people towards misusing the blessings Allah, the Exalted, has granted them, which includes social media, fashion and culture. Chapter 17 Al Isra, verse 64:

“*And incite [i.e. desires] for whoever you can among them with your voice…”*

As Islam encourages people to control their worldly desires, the Devil encourages those whose only aim in life is to fulfill their desires to criticize muslims as Islam makes them appear animalistic. These critics often try to stop people from converting to Islam and to discourage Muslims from practicing their faith. They do this by promoting a life of unrestrained desires. A common tactic is to single out aspects of Islam, such as the women's dress code, to make the religion seem unappealing. However, a careful look reveals how weak these arguments are. They stem from a dislike for the self-discipline that Islam requires. For instance, while these critics attack the Islamic dress code, they do not apply the same scrutiny to dress codes in other fields like law enforcement, the military, healthcare, education, or business. This selective focus exposes the lack of substance in their arguments. Ultimately, the true reason for these attacks is a fundamental disagreement with Islam's core principles and the disciplined lives of its followers. Chapter 17 Al Isra, verse 64:

“…and assault them with your horses and foot soldiers…”

Societal influences, such as social media, fashion, and cultural norms, often pressure people who follow Islamic values. Many see the teachings of Islam as a barrier to achieving wealth and social status. Industries that are at odds with Islamic principles actively resist the integration of these values

and discourage Muslims from practicing their faith. This resistance is a major factor driving the anti-Islamic sentiment seen widely on platforms like social media. Chapter 17 Al Isra, verse 64:

“…and become a partner in their assets…”

The Devil becomes a partner in one’s assets when they are acquired in unlawful means. When people acquire things through dishonest means, those things will only bring them stress. Earning and using what is lawful is the external foundation of Islam, just as one's intention is its internal foundation. When someone corrupts this foundation, they corrupt their entire faith. Chapter 17 Al Isra, verse 64:

“…and become a partner in their assets…”

This also occurs when one uses the resources they have been granted in vain or sinful ways. Consequently, they will experience a disruption in both their mental and physical well-being, they will misplace their relationships and priorities and they will fail to prepare adequately for their accountability on the Day of Judgement. Despite any material comforts they may possess, their attitude will lead to hardships, anxiety, and challenges in both this life and the next.

In order to corrupt the beliefs and actions of people, the Devil will also encourage people to remain ignorant of Islamic teachings and avoid teaching the next generation about Islam and the importance of obeying Allah, the Exalted, thereby becoming a partner in raising their children in the incorrect way. Chapter 17 Al Isra, verse 64:

"…and become a partner in their assets and their children…"

To avoid this outcome one must lead by example so that they act in the right way and encourage others, such as their children, to do the same. Leading by example means learning and implementing the teachings of Islam so that others can see its truth through their actions and words. Only then can Muslims effectively teach the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, to the next generation, helping them grasp the truth of Islam through evidence rather than mere imitation. This approach will help them stay committed to the teachings of Islam throughout their lives. It is disheartening to see that many Muslim parents are very enthusiastic about imparting worldly knowledge that leads to material success, yet they often overlook their children's religious education, delegating this responsibility to others, despite it being their duty to directly teach their children the fundamentals of Islam. While it is commendable to encourage the younger generation to pursue worldly knowledge, parents must not ignore the importance of religious education. Simply sending children to Mosques to learn how to recite the Holy Quran without comprehension is inadequate. Teenagers need to embrace Islam based on evidence, not blind imitation; otherwise, they may drift away from Islam over time, viewing it merely as a cultural aspect that can be abandoned. When one accepts Islam based on

evidence, they recognize it as a comprehensive way of life that should be applied in every circumstance and in the use of every blessing they receive. This understanding can only be achieved when the elders in their family provide them with clear proofs and evidence of Islam's truthfulness. This is feasible only when these elders, like parents, lead by example by learning and practicing Islamic teachings themselves.

Chapter 17 Al Isra, verse 64:

“…and become a partner in their assets and their children…”

Another way the Devil becomes a partner in people’s children is by creating broken homes whereby children do not have the correct means to obtain right guidance and as a result, they fall into a life of sins and crimes. A major cause of this is through fornication which leads to the birth of children outside the comfort and protection of marriage.

From an Islamic perspective, Allah, the Exalted, encourages marriage and forbids unlawful relationships. Marriage provides a foundation of mutual commitment and responsibility, something casual relationships generally lack. When this level of dedication is absent, difficulties and hardships only intensify emotional strain, as partners are unable to provide one another with the support that marriage naturally fosters. A lifestyle of repeatedly engaging in short-term relationships often leads to psychological harm. It is

common for individuals who go through frequent breakups to require counselling, as they experience mental health challenges such as depression more intensely than those who avoid such relationships. Moreover, people known for having multiple partners may struggle to find a suitable spouse who respects and values them. This is because a history of casual partners often weakens one's character and reputation, making them appear unsuitable for those seeking stability and long-term commitment. This reality only deepens the emotional difficulties faced by those accustomed to such relationships. Another challenge with casual relationships is the lack of shared vision. It is not uncommon for one partner to take the relationship seriously, hoping for permanence, while the other views it as temporary. Once this difference in intentions becomes clear, the partner with deeper feelings is often left with lasting emotional pain. Marriage, on the other hand, begins with a clear, mutual understanding of lifelong commitment. Married couples share responsibilities, face both expected and unexpected situations together—such as raising children—and remain devoted in ways casual partners rarely do. Unlawful relationships can also create false impressions. Individuals may believe they fully know their partner, only to later complain that their spouse "changed" after marriage. In reality, it is not the person who has changed, but rather the responsibilities and pressures that naturally come with married life. This misconception often leads to marital conflicts among couples who were involved before marriage, even if they lived together beforehand.

Furthermore, difficulties in relationships can have severe consequences in other aspects of life. For instance, many young people abandon their studies simply because they cannot cope with seeing an ex-partner daily. In contrast, marriage, built upon deep trust and dedication, provides resilience. Married couples are less likely to separate over trivial issues, while casual relationships often collapse under the same pressures.

One should not be deceived by the surface-level appeal of an unlawful relationship, assuming it carries no harm for the individuals involved or for society as a whole. Out of emotional impulses, limited foresight, or shallow thinking, a person may wrongly believe that being in a relationship outside of marriage is harmless, while overlooking its deeper and damaging consequences. For a Muslim, engaging in such a relationship often paves the way toward further sins, since emotional desires are difficult to restrain. In many societies today, where acts like fornication have become normalized, couples who are not bound by marriage can easily fall into these prohibited behaviours. This, in turn, opens the door to numerous other problems for both individuals and the wider community, such as unplanned pregnancies and the gradual diminishing of respect for other major prohibitions in Islam.

Even if a couple avoids committing major sins such as fornication within their unlawful relationship, their emotional attachment can still cloud their judgement. They may eventually marry their partner without properly assessing their true compatibility, mistaking feelings for suitability. However, once the responsibilities of marriage—such as fulfilling the rights of one's spouse and raising children—come into play, the dynamic changes drastically. Many couples who were previously together before marriage often accuse one another of "changing" afterward. In reality, it is the demands and burdens of married life that reveal aspects of character not previously seen. Regardless of how much time partners spend together before marriage, the reality is that true character—especially negative traits—only becomes fully apparent after marriage, often leading to conflict. Another critical point overlooked in unlawful relationships is that being a "good partner" does not necessarily translate into being a good spouse or parent. Marriage and parenthood require qualities far deeper than those

needed for casual companionship. Sadly, emotional attachment often blinds individuals to this reality, causing them to prioritize affection over the essential quality of righteousness. A truly righteous person is one who upholds the rights of their spouse and children and refrains from harming them, even in moments of anger. By contrast, someone lacking piety is far more likely to neglect those rights and behave unjustly, especially when angered. When people allow emotions such as love to dominate their decisions, they often ignore or excuse harmful traits in their partner, which can lead to great regret later on. This very danger is highlighted in a Hadith recorded in Sunan Abu Dawud, number 5130, which warns against the blinding and deafening effects of unchecked love.

A person who adopts an immodest lifestyle and engages in relationships with multiple partners inevitably surrounds themselves with others of similar character. Such individuals are often driven by selfish desires, seeking only to gratify themselves rather than respecting or fulfilling the rights of their partner, even within marriage. In times of conflict, an immodest spouse may resort to verbal abuse, insulting their partner by comparing them to a prostitute because of their past indecencies. Even if they later apologize, the emotional pain caused by such words can leave lasting scars—often more damaging to mental health than physical harm. Moreover, those who invite immoral and immodest people into their lives because of their own immodest behaviour expose themselves to a greater risk of physical abuse. Once external attractions—such as physical beauty—fade, an immoral spouse is likely to seek someone new. This attitude helps explain why extramarital affairs are so common among people of immodest character. They often view their spouse as something to be used temporarily and then discarded, much like an object replaced when it no longer pleases them. The emotional devastation this creates is profound and difficult to recover from. If children are involved, the consequences can be even more heartbreaking. When angry with their parents, children may echo the verbal abuse they have witnessed, targeting their mother and shaming her for her

past immodest behaviour. Such insults from one's own child inflict deep wounds that are especially difficult to heal. By contrast, a person who lives with modesty and integrity attracts virtuous and respectful individuals. Their spouse honours their rights and treats them with dignity. Any insults directed toward them are quickly dismissed, as both they and those around them recognize that such accusations have no basis in truth. Furthermore, children raised in such an environment are more likely to show respect toward both parents, as they witness their modesty, upright conduct, and mutual care.

When children are born unintentionally from an unlawful relationship, the strain on the couple intensifies. Often, neither partner is willing to shoulder the responsibilities of raising a child, which leads to separation and leaves the child in a fractured home environment. Deprived of the guidance and support of both parents, such children frequently encounter difficulties that affect not only themselves but also society. Research and experience alike confirm that many young people involved in crime, gangs, domestic violence, or those who fall victim to sexual predators often come from broken families. Raising a child is already a great challenge, even when parents genuinely wish for and prepare for the responsibility. The hardship is multiplied when a child is unwanted, resulting in a turbulent upbringing and increasing the likelihood of the problems mentioned above. In many cases, the burden becomes so heavy that a single parent may give up their child for fostering or adoption. Sadly, this often inflicts long-lasting harm on the child, further increasing the risk of them going astray.

Despite these harms, many people fail to recognize the dangers of unlawful relationships. They are swayed by emotions or ignorance and may view such relationships as harmless. The reality, however, is that engaging in

them is like eating a meal that looks delicious but is secretly poisonous. Because the poison is hidden, one must rely on the knowledge of someone who understands its dangers and trust their guidance not to eat it, even when desire is strong. In the same way, Allah, the Exalted, who knows all hidden realities, has warned against these relationships and provided clear guidance for human well-being. His wisdom surpasses personal desires, just as a patient trusts a doctor's prescription—accepting bitter medicine or a strict diet—knowing it leads to health. Likewise, a believer who accepts and applies the teachings of Allah, the Exalted, attains true well-being, both mentally and physically, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Human knowledge, no matter how advanced, will always remain limited. No amount of research can provide solutions to every problem or protect people from every form of suffering. Allah, the Exalted, alone possesses perfect knowledge of the human condition and has conveyed it through the Holy Quran and the teachings of the Prophet Muhammad, peace and blessings be upon him. This truth becomes clear when one compares the lives of those who live according to Islamic guidance and use their blessings properly with those who disregard such teachings. Chapter 17 Al Isra, verse 32:

"And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way."

Allah, the Exalted, has resolved numerous secondary issues by tackling the fundamental problem, which involves prohibiting unlawful relationships and promoting marriage. This encourages couples to genuinely commit to one another and to their children thereby preventing the Devil from misguiding

them and their children through the promotion of unlawful relationships. Chapter 17 Al Isra, verse 64:

“…and become a partner in their assets and their children…”

The Devil falsely promises that if they correctly use the blessings Allah, the Exalted, has granted them then they will never achieve peace of mind and they will only gain it if they use these blessings according to their desires. Chapter 17 Al Isra, verse 64:

“…and promise them…”

But this is a false promise as the only One who has the knowledge required to ensure a person achieves a balanced mental and physical state and correctly places everything and everyone within their life is Allah, the Exalted. The knowledge of the mental and physical states of humans possessed by society will never be enough to achieve this outcome, despite all the research that has been undertaken, as they cannot solve every issue a person can face within their life, their advice cannot cause one to avoid all types of mental and physical stress nor can their advice cause one to correctly place everything and everyone with in their life, due to limited knowledge, experience, foresight and due to biases. Allah, the Exalted, alone has this knowledge and He has granted it to mankind in the form of the Holy Quran and the traditions of the Holy Prophet Muhammad,

peace and blessings be upon him. This truth is obvious when one observes those who use the blessings they have been granted according to Islamic teachings and those who do not. Therefore, the one who correctly uses the blessings Allah, the Exalted, has granted them as outlined in Islamic teachings will obtain peace of mind through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Whereas, the one who obeys the Devil and uses these blessings according to their desires will obtain nothing except an unbalanced mental and physical state and they will misplace everything and everyone within their life. This will lead to stress, trouble and difficulties in both worlds, even if they enjoy some worldly luxuries. Chapter 17 Al Isra, verse 64:

“…But Satan does not promise them except delusion.”

One must not be deceived by the illusion of freedom that the Devil promotes. Through social media, fashion, and culture, he convinces people that practicing their faith prevents them from enjoying worldly pleasures. As a result, many begin to view faith as a restriction on their desires, turning away from it either openly or in practice. Instead, they pursue material gain and indulge freely in their passions, convinced that this path leads to true happiness. Such individuals often look down on those who live by their faith, controlling their actions and using worldly blessings in ways pleasing to Allah, the Exalted. To them, these pious Muslims appear as “slaves,” deprived of enjoyment, while they see themselves as liberated. In reality, nothing could be further from the truth. The true slaves are those who refuse to submit to Allah, the Exalted, as they remain chained to worldly desires. Those who devote themselves to Allah, the Exalted, however, rise above such enslavement and attain true freedom. This reality can be

illustrated by an example. A wise parent restricts the kind of food their child consumes, occasionally allowing treats but generally insisting on a balanced, healthy diet. To the child, these restrictions seem harsh, and they may feel like a “slave” to their parent’s rules. By contrast, another child is allowed to eat whatever they want, whenever they want, and as much as they want. That child believes they are free from all restrictions. When the two meet, the second child ridicules the first for being under their parent’s control. The restricted child may even feel pity for themselves when they see the apparent freedom of the other. Outwardly, it seems as though the child without restrictions is enjoying life, while the other is burdened. But with time, the truth becomes evident. The unrestricted child grows up unhealthy, suffering from obesity, diabetes, and other illnesses. Their poor health affects their confidence and mental well-being, leaving them enslaved to medication, disease, and social problems. Their so-called freedom turns into lifelong bondage. The restricted child, on the other hand, matures into a healthy adult, strong in both body and mind. Their confidence and well-being allow them to flourish in life. They are free from dependence on medication and the burdens of illness and insecurity. In reality, the child who lived without restrictions became a slave to many things, while the child who lived with guidance and discipline grew up truly free.

To conclude, the real slave is the one who becomes captive to everything other than Allah, the Exalted—the whims of society, the pull of fashion, the lure of culture, and the distractions of social media. This path only leads to physical, mental, and social problems. The truly free person is the one who submits solely to Allah, the Exalted, and in doing so attains lasting peace of mind and body, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 17 Al Isra, verse 64:

“…But Satan does not promise them except delusion.”

Finally, the Devil also promises both muslims and non-muslims that as Allah, the Exalted, is All Forgiving, He will forgive them on Judgement Day irrespective of their actions. As a result, a person will persist on disobeying Allah, the Exalted, by misusing the blessings He has granted them while falsely believing He will forgive them. Although Allah, the Exalted, is All Forgiving, He is also All Just. Treating the wrongdoer the same as the doer of good would contradict the justice of Allah, the Exalted, which is a behavior He does not exhibit. Chapter 45 Al Jathiyah, verse 21:

“Or do those who commit evils think We will make them like those who have believed and done righteous deeds - [make them] equal in their life and their death? Evil is that which they judge.”

And chapter 30 Ar Rum, verse 57:

“So that Day, their excuse will not benefit those who wronged, nor will they be asked to appease [Allāh].”

And chapter 17 Al Isra, verse 64:

“…But Satan does not promise them except delusion.”

To avoid forming an incorrect view of Allah, the Exalted, it is essential to study His divine attributes and names as described in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Acquiring this knowledge fosters a correct belief in Allah, the Exalted, and encourages true obedience by utilizing the blessings He has bestowed upon them in line with Islamic principles.

In addition, the one who fails to support their verbal declaration of faith in Allah, the Exalted, with actions is in great danger of leaving this world without their faith. It is essential to recognize that faith is like a delicate plant that requires constant nourishment through acts of obedience in order to grow and remain alive. Just as a plant deprived of sunlight and water eventually withers and dies, so too can a person’s faith die if it is not sustained by righteous actions. Such a loss is the greatest of all losses. Chapter 17 Al Isra, verse 64:

“…But Satan does not promise them except delusion.”

In order to avoid the traps of the Devil one must obtain strong faith. The acquisition of strong faith is paramount, as it provides the foundation for unwavering adherence to the commands of Allah, the Exalted, in all life circumstances, both favorable and adverse. Such faith is cultivated through the study and application of the clear proofs and evidences presented in the Holy Quran and the traditions of the Prophet Muhammad, peace and blessings be upon him. These sources elucidate how sincere obedience to Allah, the Exalted, leads to profound tranquility in this life and the Hereafter. In contrast, a lack of knowledge of Islamic teachings results in weak faith. An individual with weak faith is prone to disobedience when confronted with a conflict between personal desires and divine commands, failing to recognize that submission to Allah, the Exalted, yields peace of mind in both worlds. Consequently, one must strive for certainty of faith by actively engaging with and applying Islamic knowledge. This process ensures one remains steadfast in their obedience and correctly utilizes the blessings bestowed upon them, thereby achieving peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 17 Al Isra, verse 65:

“Indeed, over My servants there is for you no authority…”

The one who adopts strong faith will accept their servanthood to Allah, the Exalted. The true servant of Allah, the Exalted, does not pursue their own worldly satisfaction, nor do they seek validation from people or from fleeting influences such as social media, fashion, or culture. Their sole concern is earning the pleasure of their Master, Allah, the Exalted. This devotion is demonstrated in practice by using every blessing they have been granted in accordance with Islamic teachings, rather than according to personal

whims and desires. Moreover, such a servant does not strive for others to please them; instead, they wish for people to seek the pleasure of Allah, the Exalted. Above all, they recognize that everything they possess—including their very life—was created and entrusted to them by Allah. For this reason, they are obliged to use these blessings responsibly and correctly, as prescribed by Islam, for nothing truly belongs to them. Therefore, they trust and prefer the commands, prohibitions and advice of Allah, the Exalted, over all other things. As a result, they will obey Allah, the Exalted, in every situation by correctly using the blessings He has granted them as outlined in Islamic teachings. By doing so, a person attains balance in both mind and body, they place everything and everyone in their life in the correct place, while also preparing themselves for the accountability of the Day of Judgement. Such conduct ultimately brings true peace of mind in this world and the next. Chapter 17 Al Isra, verse 65:

"…And sufficient is your Lord as Disposer of affairs."

Therefore, a person must accept and practice the teachings of Islam for their own benefit, even when those teachings go against personal desires. They should act like a wise patient who follows the advice of a doctor, recognizing that it is in their best interest, even if the treatment involves bitter medicine or a strict diet. Just as the patient eventually gains physical and mental well-being through obedience to medical guidance, so too does the believer attain true balance by adhering to Islamic teachings. This is because only Allah, the Exalted, possesses the perfect knowledge needed to grant a person harmony in both mind and body and to guide them in giving everything and everyone in their life the rightful place.

After warning people against obeying the Devil, Allah, the Exalted, encourages to instead obey Him by discussing some of His favors on them. Chapter 17 Al Isra, verse 66:

“It is your Lord who drives the ship for you through the sea…”

The waters of the oceans and seas have been created with a precise balance that allows both marine life to flourish within them and massive ships to sail upon their surface. If the composition of water were even slightly different, this equilibrium would collapse—permitting either sea creatures to survive within it or ships to float upon it, but not both simultaneously. Even today, sea transport remains the primary means of moving goods across the globe. This delicate balance is, therefore, indispensable for the continuation of life on Earth. Chapter 17 Al Isra, verse 66:

“…that you may seek of His bounty. Indeed, He is ever, to you, Merciful.”

Allah, the Exalted, then reminds people of the innate understanding of His Oneness embedded inside them which often manifests when they face an extreme difficulty, from which the resources they possess cannot save them from. Chapter 17 Al Isra, verse 67:

“And when adversity touches you at sea, lost are [all] those you invoke except for Him…”

When an individual encounters a real difficulty that cannot be solved with the resources they have or can access, they frequently turn to One God, Allah, the Exalted. They refrain from invoking multiple deities, as their soul holds them back during moments of crisis. This phenomenon is often depicted in films and television, where a character, who may not even believe in a deity, calls out to One God in their hour of need. Despite the efforts of filmmakers to downplay religion, this truth is still frequently represented in the cinematic world.

This inherent urge to reach out to One God, Allah, the Exalted, in times of distress stems from the soul. The soul that once existed in the presence of Allah, the Exalted, and acknowledged His Lordship, Oneness, and complete dominion and authority over everything. Chapter 7 Al A'raf, verse 172:

"And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified."..."

One must pay attention to these moments, as they clearly indicate the Oneness of Allah, the Exalted. This attentiveness will inspire belief in Him for those who do not already believe, and it will motivate them to genuinely obey Him by correctly utilizing the blessings He has bestowed upon them as outlined in Islamic teachings. By doing so, they will attain a balanced mental and physical state, rightly order everything and everyone within their life, and properly prepare for their accountability on the Day of Judgement. Such conduct will ultimately grant them peace of mind in both this world and the Hereafter. Chapter 17 Al Isra, verse 67:

“And when adversity touches you at sea, lost are [all] those you invoke except for Him…”

And chapter 41 Fussilat, verse 53:

"We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth..."

In addition, as indicated by verse 67, a key distinction that sets Islam apart from all other religions and lifestyles is that it is not a transactional faith. This refers to the practice of serving a deity solely to gain material rewards, like being relieved from a difficulty. In contrast, Islam encourages individuals to acknowledge their role as the servants of Allah, the Exalted, and to fulfil their true purpose. While Islam does provide worldly

advantages, such as attaining peace of mind through the proper use of the blessings bestowed upon them as per Islamic teachings, these benefits are secondary rather than the primary goal of Islam. This explains why Islam does not seek to draw people in by offering material rewards, unlike other faiths. Instead, it showcases the authenticity of Islam through compelling evidence and invites individuals to realize their purpose in this life, leading to a meaningful existence that fosters peace of mind in both this world and the hereafter through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Sadly, many Muslims have adopted a misguided mindset, approaching Islam in a transactional manner. For instance, some Muslims may strive to obey Allah, the Exalted, with the expectation of receiving worldly rewards, such as relief from a difficulty. They view the treasury of Allah, the Exalted, as a store of worldly goods that can be acquired in exchange for good actions and spiritual practices. Adopting this attitude will only cause one to ignore Allah, the Exalted, and persist on His disobedience by misusing the blessings He has granted them, during times of ease. Chapter 17 Al Isra, verse 67:

“…But when He delivers you to the land, you turn away [from Him]. And ever is man ungrateful.”

This attitude leads to a state of internal imbalance and causes them to misalign their priorities and relationships. This creates stress in all aspects of life, including family, friendships, career, and finances. When people continue to defy Allah, the Exalted, they often wrongly blame others, such as their relatives, for their problems. Pushing away good people only worsens their psychological state, leading to mental disorders, depression, addiction, and even suicidal thoughts. This downward spiral is clearly

visible in the lives of those who misuse the blessings they have been granted, like many of the wealthy and famous who, despite their luxuries, suffer from serious mental health issues. Because their actions in this life fail to prepare them for their accountability on Judgment Day, the ultimate punishment in the hereafter will be even more severe. Chapter 17 Al Isra, verses 68-69:

“Then do you feel secure that [instead] He will not cause a part of the land to swallow you or send against you a storm of stones? Then you would not find for yourselves an advocate. Or do you feel secure that He will not send you back into the sea another time and send upon you a hurricane of wind and drown you for what you were ungrateful? Then you would not find for yourselves against Us an avenger.”

As Allah, the Exalted, does not hold people accountable for their bad actions immediately, He grants them respite so that they reform their behaviour and He therefore continues to provide them with countless blessings. Chapter 16 An Nahl, verse 61:

“And if Allāh were to impose blame on the people for their wrongdoing, He would not have left upon it [i.e., the earth] any creature, but He defers them for a specified term. And when their term has come, they will not remain behind an hour, nor will they precede [it].”

And chapter 17 Al Isra, verse 70:

“And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference.”

Humans have been honoured in many ways, one of which is that they have been granted the faculties and guidance to obtain peace of mind in this world and Paradise in the next world, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 17 Al Isra, verse 70:

“And We have certainly honored the children of Adam…”

Allah, the Exalted, created animals for humans to facilitate travel to far-off places for tourism and trade. Even today, there are regions that modern transportation cannot access, leading people to depend on animal transport to reach these areas and take advantage of the natural resources available there. Chapter 16 An Nahl, verse 7:

“And they carry your loads to a land you could not have reached except with difficulty to yourselves. Indeed, your Lord is Kind and Merciful.”

Allah, the Exalted, granted the inspiration and knowledge necessary for creating various inventions that transport people and their goods, including planes, cars, and ships. Without these inventions, global and large-scale trading would not be feasible. Chapter 16 An Nahl, verse 8:

“And [He created] the horses, mules and donkeys for you to ride and [as] adornment. And He creates that which you do not know.”

Furthermore, it is Allah, the Exalted, who solely grants the inspiration, knowledge, opportunities, resources, and strength necessary for innovation. Thus, He is the only source of all inventions, even if individuals contribute to their creation. Moreover, every invention relies on certain natural resources that undeniably originate from Allah, the Exalted. Chapter 17 Al Isra, verse 70:

“And We have certainly honored the children of Adam and carried them on the land…”

As discussed earlier, the unique properties of ocean and sea water have been finely tuned to support both marine ecosystems and maritime navigation. Its composition allows aquatic creatures to flourish beneath the

surface while enabling massive vessels to remain buoyant and traverse vast distances above. Even a slight alteration in the chemical makeup of water could disrupt this delicate equilibrium—favoring either marine life or seafaring transport, but not both simultaneously. Remarkably, sea routes continue to dominate global trade, serving as the primary method for moving goods across continents. This harmonious balance is not just a marvel of nature—it is a cornerstone of life and commerce on this planet. Chapter 17 Al Isra, verse 70:

“And We have certainly honored the children of Adam and carried them on the land and sea…”

Allah, the Exalted, provides mankind with a continuous and uncountable supply of pure and good things, which benefit their body, mind and souls so that they can achieve peace of mind and body in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 17 Al Isra, verse 70:

“…and provided for them of the pure and good things…”

Because Allah, the Exalted, is the sole creator of the universe, He alone possesses perfect knowledge of what benefits and harms an individual, even if it is not immediately apparent to them. For example, many of the

detrimental effects of alcohol on the human body and mind have been recently confirmed through scientific research, despite being prohibited by Allah over 1,400 years ago. Generally, the few things deemed unlawful in Islam are those in which the harm significantly outweighs any perceived benefits. Prior to the full prohibition of alcohol and gambling, Allah, the Exalted, established this principle by declaring that their negative consequences far exceed any potential gains. This is a truth evident to anyone with a sound mind. Chapter 2 Al Baqarah 219:

“They ask you about wine and gambling. Say, "In them is great sin and [yet, some] benefit for people…””

The principles of Islam are established exclusively for the benefit of humanity. Allah, the Exalted, neither gains from human obedience nor suffers from their disobedience. Chapter 60 Al Mumtahanah, verse 6:

“…And whoever turns away - then indeed, Allāh is the Free of need, the Praiseworthy.”

Therefore, it is essential that individuals embrace and apply the teachings of Islam for their own well-being and benefit. This involves correctly using the blessings bestowed upon them as outlined in Islamic teachings. Through this adherence, one can attain peace of mind and achieve success in both this world and the Hereafter through obtaining a balanced

mental and physical state and through correctly placing everything and everyone within their life. Individuals should emulate the wise patient who accepts and follows their doctor's guidance, understanding it is for their own good, despite the possibility of unpleasant medication or a strict diet. In the same way that a wise patient removes any mental and physical barriers to good health, so too will a person who learns and acts upon Islamic teachings.

As a result of the unique and continuous blessings granted to mankind, Allah, the Exalted, favored them over much of His creation, even though they did nothing to earn this. Chapter 17 Al Isra, verse 70:

“…and provided for them of the pure and good things and preferred them over much of what We have created, with [definite] preference.”

If a person fulfils even part of another’s needs, such as providing them with shelter, they are regarded as deserving of gratitude. Thus, as Allah, the Exalted, has granted humankind every blessing within this universe, it is only just and proper that people show gratitude to Him. Gratitude of intention means acting solely for the sake of pleasing Allah, the Exalted, for whoever acts with any other motive will not receive reward from Him. This warning is clearly mentioned in a Hadith found in Jami At Tirmidhi, number 3154. A true sign of sincerity in intention is that a person does not seek, nor hope for, recognition or reward from people. Gratitude expressed by the tongue consists of speaking only that which is good or otherwise remaining silent. Gratitude through action means to use the blessings granted by Allah, the Exalted, in ways that are pleasing to Him, as outlined in the Holy

Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Such gratitude brings about an increase in blessings and ultimately leads to peace of mind in both this world and the Hereafter through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 14 Ibrahim, verse 7:

“…If you are grateful, I will surely increase you [in favor]…”

And chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Furthermore, when a person owns an object, it is regarded as natural and proper for them to use it in whatever manner they choose. Since Allah, the Exalted, is the Creator, Owner, and Sustainer of everything in the universe—including human beings—it follows that He alone has the authority to determine what should and should not occur within it. Accordingly, it is only just and reasonable for people to obey Allah, the Exalted, for He is the sole Owner of the entire universe, including themselves.

In the same way, when someone lends their property to another, fairness dictates that the borrower use it in accordance with the wishes of its rightful owner. Allah, the Exalted, has granted every blessing possessed by humankind not as a permanent gift but as a loan. As with all worldly loans, repayment is required. The repayment of this divine loan consists of employing those blessings in ways that are pleasing to Allah, the Exalted. By contrast, the blessings of Paradise are granted as a true gift, and thus in the Hereafter, people will be free to enjoy them as they wish. Chapter 7 Al A'raf, verse 43:

"…And they will be called, "This is Paradise, which you have been made to inherit for what you used to do.""

A person must therefore not confuse the worldly blessings which are a loan with the gifts of Paradise. Chapter 17 Al Isra, verse 70:

"…and provided for them of the pure and good things and preferred them over much of what We have created, with [definite] preference."

The one who understands that gratitude must be shown to Allah, the Exalted, for the countless and continuous blessings He grants them will

obey Him by correctly using these blessings as outlined in Islamic teachings. By doing so, they will cultivate harmony between mind and body and they will correctly organize their relationships and responsibilities. This way of living fosters a deep sense of tranquility. In addition, as this attitude will ensure they prepare correctly for their accountability on the Day of Judgement, they will encounter peace of mind in the hereafter when they receive their book of deeds. Chapter 17 Al Isra, verse 71:

“The Day We will call forth every people with their record [of deeds]. Then whoever is given his record in his right hand - those will read their records…”

In this world the good doer often does not receive the appreciation or acknowledgment they deserve from society. But as Allah, the Exalted, is fully aware of their intention, speech and actions, they will be rewarded and honoured for every good intention, words and actions irrespective of their size. In addition, those who do adhere to good conduct often do not gain the same level of worldly success as those who do bad things. Whereas, the success in the hereafter is fully determined by doing what is good in this world. Chapter 17 Al Isra, verse 71:

“…and injustice will not be done to them, [even] as much as a thread [inside the date seed].”

The one who fails to show gratitude to Allah, the Exalted, for the continuous and countless blessings He grants them will persist on disobeying Him, by misusing these blessings. Chapter 17 Al Isra, verse 72:

“And whoever is blind in this [life]…”

In this life, this attitude will prevent them from maintaining mental and physical well-being and it will cause them to misjudge the roles and value of people and things in their life. As a result, aspects of life that should bring comfort—such as family, friendships, career, and wealth—become sources of anxiety and turmoil. If they continue to defy the commands of Allah, the Exalted, they may begin to wrongly attribute their distress to innocent individuals, including their relatives. Removing these positive influences from their lives only deepens their suffering, often leading to psychological instability, addiction, and even thoughts of self-harm. This pattern is evident in those who misuse the blessings they have been given—particularly among the wealthy and famous—despite their access to material abundance. And because their attitude keeps them from preparing for the Day of Judgement, the consequences they face in the hereafter will be far more severe. Chapter 17 Al Isra, verse 72:

“And whoever is blind in this [life] will be more blind in the Hereafter and more astray in way.”

And chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

As obeying Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings often contradicts the worldly desires of people, many of them will still persist on disobeying Him. Indeed, those who turn away from the Islamic code of conduct and instead adopt man-made systems often do so in pursuit of personal desires, as such systems are shaped by human desires. This tendency is especially pronounced among the wealthy and influential, who understand that accepting the truth of Islam would require them to submit to a clear moral structure—one that challenges their pursuit of worldly desires and aspirations. To preserve their status and control, they often promote these alternative paths and discourage others from embracing divine guidance. Historically, this is why the rich and powerful have frequently been the first to oppose and reject the Holy Prophets, peace be upon them. Their resistance is not rooted in a genuine examination of Islam’s truth, but rather in a desire to protect their own interests and indulge their desires.

The initial action taken by non-Muslims against their Holy Prophet, peace be upon him, in every generation, was to persuade him to renounce Islam,

the faith of all the Holy Prophets, peace be upon them, after he declared his Prophethood. When this attempt was unsuccessful, they sought to convince him to make concessions on certain elements of Islam. Chapter 68 Al Qalam, verse 9:

“They wish that you would soften [in your position], so they would soften [toward you].”

And chapter 17 Al Isra, verse 73:

“And indeed, they were about to tempt you away from that which We revealed to you in order to [make] you invent about Us something else; and then they would have taken you as a friend.”

When this step was unsuccessful, they resisted Islam using threats and violence to stop its expansion. Chapter 14 Ibrahim, verse 13:

“And those who disbelieved said to their messengers, "We will surely drive you out of our land, or you must return to our religion."…”

Generally speaking, when a person chooses a path different from that of their peers, it often stirs feelings of insecurity in others about the decisions they have made—especially when those decisions prioritize worldly desires over obedience to Allah, the Exalted. This sense of inadequacy can manifest as criticism or mockery directed at the one who remains steadfast in their faith, sometimes even coming from within their own family.

Beyond this, societal influences such as social media, fashion, and cultural expectations place additional pressure on those who strive to uphold Islamic values. The call of Islam is frequently viewed as an obstacle to ambitions tied to wealth, status, and recognition. Industries whose practices are challenged by Islamic principles naturally resist their influence and, in turn, encourage Muslims to distance themselves from their faith. This opposition plays a major role in fuelling the widespread anti-Islamic attitudes that are especially visible across social media platforms.

Those who strive to live by Islamic principles—which call for moderation in desires and the proper use of the blessings they have been granted—are often criticized by those who indulge in excess, acting on impulse without restraint. From the perspective of Islam, such behaviour is considered animalistic, as it lacks reason and discipline. These critics frequently attempt to dissuade others from embracing Islam and discourage Muslims from practicing their faith, luring them instead toward a lifestyle governed by unchecked passions. To achieve this, they often target particular aspects of Islam—such as the dress code for women—in an effort to make the religion appear unattractive. Yet, thoughtful individuals can easily see the shallowness of these objections, which stem from a rejection of Islam’s emphasis on self-control. For instance, while critics may deride Islamic

guidelines on modest dress, they do not question the strict dress codes enforced in professions like law enforcement, the military, healthcare, education, or business. Their selective focus exposes the weakness and inconsistency of their arguments. In truth, it is Islam's core teachings and the disciplined lives of its followers that provoke such attacks, leading detractors to criticize the faith in whatever way they can attempting to encourage muslims to compromise on their beliefs for the sake of pleasing society. Chapter 17 Al Isra, verse 73:

"And indeed, they were about to tempt you away from that which We revealed to you in order to [make] you invent about Us something else; and then they would have taken you as a friend."

In all situations, a believer must remain steadfast in their obedience to Allah, the Exalted, understanding that true devotion grants inner peace and shields them from the harmful influence of others. Disobeying Allah, the Exalted, in order to win the approval of others inevitably strips a person of inner peace. Such a choice leads to the misuse of the blessings they have been granted, resulting in mental and physical imbalance and the misplacing of the things and people within their life, leaving them unprepared for their ultimate accountability on the Day of Judgement. No matter how much material wealth they may possess, this path brings stress, hardship, and tribulation in both worlds.

To resist this, a believer must cultivate a steadfast mindset through strong faith. Chapter 17 Al Isra, verse 74:

“And if We had not strengthened you, you would have almost inclined to them a little.”

Firm faith is essential for remaining obedient to Allah, the Exalted, in every circumstance—whether in times of ease or difficulty. This strength of faith grows through learning, understanding, and living by the clear guidance of the Holy Quran and the traditions of the Prophet Muhammad (peace and blessings be upon him). These teachings emphasize that true submission to Allah is the source of peace in this life and the hereafter. In contrast, those who lack knowledge of Islamic principles often develop weak faith. Such fragility makes them vulnerable to abandoning obedience, particularly when their desires conflict with divine guidance. Their ignorance blinds them to the reality that setting aside personal whims for the sake of obeying Allah, the Exalted, is the very key to lasting peace in both worlds. Chapter 17 Al Isra, verse 75:

“Then [i.e. if you had compromised], We would have made you taste double [punishment in] life and double [after] death. Then you would not find for yourself against Us a helper.”

Therefore, it is vital for every believer to strengthen their faith by seeking Islamic knowledge and consistently applying it in daily life. By doing so, they remain steadfast in obedience, using the blessings they have been entrusted with in accordance with divine teachings. This practice leads to

peace of mind in both worlds through balancing mind and body and the proper ordering of all aspects of life.

Chapter 17 Al Isra, verse 74:

“And if We had not strengthened you, you would have almost inclined to them a little.”

Even though the Holy Prophet Muhammad, peace and blessings be upon him, did not compromise on Islamic teachings at all, this verse indicates that due to his human nature, he may have felt compelled to make some adjustments of Islamic teachings without disobeying Allah, the Exalted, in order to convince the non-muslims of Mecca to accept Islam, for the sake of their own wellbeing. Having this thought is part of being a human, which every Holy Prophet, peace be upon them, was. Therefore, this verse also highlights the human nature of the Holy Prophet Muhammad, peace and blessings be upon him, which he shares with the rest of mankind, despite the fact that he is a Holy Prophet, peace be upon them. As he is the perfect role model for mankind, he needed to experience and feel the same things people experience and feel, otherwise he could not be a suitable role model for mankind. One should avoid two extreme viewpoints when considering the righteous, who serve as role models for humanity, to prevent falling into misguidance.

One extreme viewpoint is to belittle the status of the righteous, including the Holy Prophets, peace be upon them, out of ignorance, mistakenly believing that such actions enhance the greatness of Allah, the Exalted. In truth, this mindset diminishes the respect needed to emulate the virtuous traits of these individuals, as it is impossible to replicate the character of someone who is not esteemed.

The second extreme viewpoint raises the status of the righteous beyond what is outlined in the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This viewpoint causes people to see the righteous as angelic beings instead of as human individuals whose qualities can and should be imitated. It is impossible to imitate someone with whom one cannot connect. By elevating the status of the righteous beyond the limits set by Islamic teachings, people find it difficult to relate to them, which in turn prevents them from adopting the admirable traits of the righteous, as they may view such traits as out of reach. As a result, instead of actively following the righteous, individuals may only discuss their elevated status and virtuous characteristics. This can create the false impression that simply praising the righteous verbally is enough to achieve proper guidance in life, even if one does not actively work to embody their commendable qualities. While it may be accurate that one cannot reach the exalted status of the righteous, such as that of the Holy Prophet Muhammad, peace and blessings be upon him, it is still crucial for each person to strive to realize their own potential by emulating the virtuous qualities of the righteous, rather than confining themselves to mere verbal admiration.

It is vital to avoid both extremes and to view the righteous in line with Islamic teachings. This perspective will cultivate respect for them, allowing

individuals to emulate their virtuous traits while acknowledging them as human beings whose admirable qualities are deserving of imitation, rather than viewing them as angelic figures who are impractical to emulate.

Allah, the Exalted, then warns mankind, through the Holy Prophet Muhammad, peace and blessings be upon him, that compromising on Islamic teachings by misusing the blessings one has been granted, only leads to trouble and difficulties in both worlds. Chapter 17 Al Isra, verse 75:

“Then [i.e. if you had compromised], We would have made you taste double [punishment in] life…”

Consequently, they will suffer from an unbalanced mental and physical state and misplace everyone and everything in their lives. This will result in stress, hardship, and difficulties in this world, regardless of any worldly luxuries they may possess. And as this attitude prevents them from preparing for their accountability on the Day of Judgement, their punishment in hereafter will be far worse. Chapter 17 Al Isra, verse 75:

“…and double [punishment after] death. Then you would not find for yourself against Us a helper.”

Generally speaking, a major cause of compromising on Islamic teachings is when one acts on alternate sources of religious knowledge instead of adhering to the two sources of guidance: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The more a person relies on alternative sources of religious knowledge, even if these lead to positive actions, the less they will depend on the two primary sources of guidance, resulting in misguidance. This is why the Holy Prophet Muhammad, peace and blessings be upon him, cautioned in a Hadith recorded in Sunan Abu Dawud, number 4606, that any matter not grounded in the two sources of guidance will be rejected by Allah, the Exalted. Furthermore, the more one engages with other sources of religious knowledge, the more they may start to act in ways that contradict Islamic teachings. This is how the Devil misleads individuals, gradually. For instance, someone encountering challenges may be encouraged to undertake certain spiritual practices that oppose and challenge Islamic teachings. If this individual is unaware and tends to follow other sources of religious knowledge, they may easily fall into this trap and start engaging in spiritual exercises that directly contradict Islamic principles. They may even come to hold beliefs about Allah, the Exalted, and the universe that conflict with Islamic teachings, such as the notion that people or supernatural beings can dictate their fate, as their understanding is derived from sources other than the two primary sources of guidance. Some of these misguided beliefs and practices are outright disbelief, such as engaging in black magic. Chapter 2 Al Baqarah, verse 102:

“…It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But they [i.e., the two angels] do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]."…”

A Muslim can lose their faith without even being aware of it, as they often rely on various sources of religious knowledge. This is why engaging in religious innovations that are not based on the two primary sources of guidance is akin to following the path of the Devil and therefore leads to trouble and punishment in both worlds. Chapter 2 Al Baqarah, verse 208:

“O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.”

And chapter 17 Al Isra, verse 75:

“Then [i.e. if you had compromised], We would have made you taste double [punishment in] life and double [after] death. Then you would not find for yourself against Us a helper.”

Another major cause of compromising on Islamic teachings is when one blindly follows the majority opinion within their society. It is imperative to refrain from unthinkingly following the crowd, as the actions of the majority within society frequently lead to the disobedience of Allah, the Exalted. Individuals who observe the majority disregarding Islamic teachings may mistakenly conclude that such behaviour is correct, leading them to conform without critical thought or reflection. The majority opinion, however, is not inherently correct. Historical precedents, such as the widely held belief that the Earth was flat, demonstrate how collective assumptions

have been proven false by new evidence and knowledge. Therefore, one must avoid mindlessly conforming to popular opinion, as this can lead to detrimental outcomes in both one's worldly and religious endeavors. Chapter 6 Al An’am, verse 116:

“And if you obey most of those upon the earth, they will mislead you from the way of Allah. They follow not except assumption, and they are not but guessing.”

And chapter 17 Al Isra, verse 75:

“Then [i.e. if you had compromised], We would have made you taste double [punishment in] life and double [after] death. Then you would not find for yourself against Us a helper.”

Instead, individuals should exercise the reason and intellect they have been given to evaluate each situation based on knowledge and evidence. This allows for the formation of informed decisions, even if these choices diverge from the majority's prevailing opinions. Islam, for this reason, strongly condemns blind imitation in religious matters and instead encourages Muslims to acquire understanding and to act upon Islamic teachings with full comprehension. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….””

As discussed earlier, when each of the Holy Prophets, peace be upon them, declared their prophethood, the non-Muslims of their time first tried to convince them to abandon Islam. When this failed, they then tried to persuade the Holy Prophet, peace be upon him, to compromise on certain aspects of the faith. Chapter 68 Al Qalam, verse 9:

“They wish that you would soften [in your position], so they would soften [toward you].”

And chapter 17 Al Isra, verse 73:

“And indeed, they were about to tempt you away from that which We revealed to you in order to [make] you invent about Us something else; and then they would have taken you as a friend.”

When this step was unsuccessful, they resisted Islam using threats and violence to stop its expansion. Chapter 17 Al Isra, verse 76:

“And indeed, they were about to drive you from the land to evict you therefrom…”

As the Companions, may Allah be pleased with them, started their migration to Medina, the non-Muslim leaders of Mecca realized it was only a matter of time before the Holy Prophet Muhammad, peace and blessings be upon him, would also move to Medina. They were concerned that if Medina turned into an Islamic state, it would jeopardize their influence and power in the area. Consequently, they convened a meeting at Dar Al Nadwa, situated in Mecca, near the house of Allah, the Exalted, the Kaaba. Even the Devil, disguised as an elderly man, attended their gathering. During this meeting, participants shared their thoughts on how to deal with the Holy Prophet Muhammad, peace and blessings be upon him, to undermine his mission, but the Devil countered their suggestions until Abu Jahl, the uncle of the Holy Prophet Muhammad, peace and blessings be upon him, put forth his idea. He proposed that they assassinate him with a group of individuals from various tribes. This strategy would prevent the tribe of the Holy Prophet Muhammad, peace and blessings be upon him, from retaliating against all of them, and they could simply compensate his tribe to resolve the issue. The Devil and all the other attendees of the meeting concurred with this wicked plan. This has been discussed in Imam Ibn Kathir’s, the Life of the Prophet, Volume 2, Pages 152-153.

It is crucial for people to grasp a simple yet significant lesson: they will never find success in this life or the hereafter, whether in worldly or religious matters, through disobeying Allah, the Exalted. From the

beginning of time until now, and until the end of time, no individual has ever attained genuine success, nor will they ever, by disobeying Allah, the Exalted. This is due to the fact that Allah, the Exalted, governs all things. He will turn the worldly gains acquired through His disobedience into sources of stress, suffering, and difficulties in both worlds. In fact, the more one disobeys Allah, the Exalted, the more they will obtain an unbalanced mental and physical state and misplace the things and people within their life, even if they enjoy worldly things. Moreover, since Allah, the Exalted, has control over the spiritual hearts of individuals, the abode of peace of mind, He alone determines who finds tranquillity and who does not.Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

Consequently, those who defy Him will not find peace of mind in this life or the next, regardless of any fleeting moments of enjoyment. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

And chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

It is quite clear when one observes those who defy Allah, the Exalted, even if they enjoy the luxuries of this world. Thus, when one finds themselves in a situation where they wish to achieve a positive and successful result, they must never opt to disobey Allah, the Exalted, no matter how alluring or simple it may appear. Even if close friends and family advise them to do so, there is no obedience to creation if it leads to disobedience to the Creator. In reality, they will never be able to shield them from Allah, the Exalted, and His punishment, whether in this life or the next. Just as Allah, the Exalted, grants success to those who obey Him, He also withdraws a successful outcome from those who disobey Him, even if this withdrawal takes time to become apparent. One should not be deceived, as this will inevitably happen sooner or later. The Holy Quran has made it abundantly clear that an evil plan or action only affects the perpetrator, even if the punishment is postponed. Chapter 35 Fatir, verse 43:

“…but the evil plot does not encompass except its own people…”

And chapter 17 Al Isra, verses 76-77:

“And indeed, they were about to drive you from the land to evict you therefrom. And then [when they do], they will not remain [there] after you, except for a little. [That is Our] established way for those We had sent before you of Our messengers; and you will not find in Our way any alteration.”

Thus, regardless of how challenging the circumstances may be, people must always prioritize the obedience of Allah, the Exalted, in all aspects of life, both worldly and religious, as this is the only path to genuine success in both worlds, even if that success is not immediately apparent, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

Chapter 17 Al Isra, verse 76:

“And indeed, they were about to drive you from the land to evict you therefrom. And then [when they do], they will not remain [there] after you, except for a little.”

It is important to note that after the Holy Prophet Muhammad, peace and blessings be upon him, was forced to migrate to Medina, the non-muslims

of Mecca were defeated eight years later, and this time has been referred to as little in verse 76. Therefore, it is important to note that as long as one remains obedient to Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings, He will provide them with peace of mind and success, even if this is not apparent to them. Chapter 65 At Talaq, verse 2:

"…And whoever fears Allah - He will make for him a way out."

However, it is important to realize that this divine help does not always correspond with personal desires. Instead, it consistently reflects the infinite knowledge and wisdom of Allah, the Exalted. As a result, this divine aid appears at the most favourable moments for individuals and in ways that are most advantageous for them, even if they do not see it initially. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

And chapter 17 Al Isra, verse 77:

“[That is Our] established way for those We had sent before you of Our messengers; and you will not find in Our way any alteration.”

Generally speaking, this verse advocates for transcending a narrow, self-centred worldview to better understand the human condition. A narrow focus on one's own life prevents individuals from gaining valuable wisdom from history, the experiences of others, and their struggles. Cultivating a strong ethical framework, avoiding repeated mistakes, and achieving genuine inner peace require a thoughtful consideration of these external realities. A powerful example of this is the anxiety, mental illness, and substance abuse often seen among the wealthy and famous. Despite their material advantages, their struggles demonstrate that peace of mind cannot be found in wealth or the pursuit of worldly desires. Additionally, observing the health challenges of others can lead to a deeper appreciation of one's own health and motivate a person to make use of it. Therefore, Islamic teachings consistently promote a state of heightened awareness and deep reflection. By encouraging individuals to look beyond their own immediate concerns and learn from their surroundings, this perspective seeks to protect against negligence and foster a balanced, grateful, and peaceful mindset through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 17 Al Isra, verse 77:

“…and you will not find in Our way any alteration.”

During the difficulties faced by the Holy Prophet Muhammad, peace and blessings be upon him, from the leaders of the non-muslims of Mecca, he

was advised to establish his obligatory prayers, as they prevent one from being distracted from passing the test of life in this world by the different situations they face. Chapter 17 Al Isra, verse 78:

“Establish prayer at the decline of the sun [from its meridian] until the darkness of the night and [also] the Qur'an of dawn. Indeed, the recitation of dawn is ever witnessed.”

The daily prayers, being distributed throughout the day, serve as continual reminders of the Day of Judgement and as practical preparation for it. Every element of the obligatory prayer is connected to that Day. For example, when a person stands upright in prayer, it mirrors the way they will one day stand before Allah, the Exalted, on the Day of Judgement. Chapter 83 Al Mutaffifin, verses 4-6:

“Do they not think that they will be resurrected. For a tremendous Day The Day when mankind will stand before the Lord of the worlds?”

When a person bows in prayer, it serves as a reminder of those who will be reproached on the Day of Judgement for neglecting to bow to Allah, the Exalted, during their earthly lives. Chapter 77 Al Mursalat, verse 48:

“And when it is said to them, "Bow [in prayer]," they do not bow.”

This reproach also extends to those who fail to truly submit to Allah, the Exalted, in every aspect of their lives. When a person prostrates during prayer, it serves as a reminder of the prostration that will be required before Allah, the Exalted, on the Day of Judgement. Those who did not prostrate correctly in this life—meaning they did not obey Him fully in intentions, words, and deeds—will be unable to perform this act on that Day. Chapter 68 Al Qalam, verses 42-43:

"On the Day when matters become dire, they will be invited to prostrate themselves but will be prevented from doing so. Their eyes humbled, humiliation will cover them. And they used to be invited to prostration while they were sound.”

When a person sits on their knees during prayer, it serves as a reminder of how they will be seated in the same position before Allah, the Exalted, on the Day of Judgement, filled with reverent fear of their final reckoning. Chapter 45 Al Jathiyah, verse 28:

“And you will see every nation kneeling [from fear]. Every nation will be called to its record [and told], "Today you will be recompensed for what you used to do.””

A person who prays with these reflections in mind will perform their prayers properly, and this mindfulness will naturally extend to sincere obedience to Allah, the Exalted, even outside of the prayer, including when one faces difficulties. Chapter 29 Al Ankabut, verse 45:

"…Indeed, prayer prohibits immorality and wrongdoing…"

Such obedience includes correctly utilizing the blessings Allah, the Exalted, has granted as outlined in Islamic teachings. This approach helps a person achieve mental and physical balance, properly prioritize all aspects of their life, and prepare thoroughly for their accountability on the Day of Judgement. Such conduct ultimately brings peace of mind in both this world and the Hereafter.

As the Holy Prophet Muhammad, peace and blessings be upon him, is the perfect role model for mankind, he was commanded to lead by example to such an extent that the duties imposed on him surpassed the duties imposed on anyone else, such as the night prayer being obligatory for him. Chapter 17 Al Isra, verse 79:

"And from [part of] the night, pray with it as additional [worship] for you…"

In a Divine Hadith recorded in Sahih Bukhari, number 1145, the Holy Prophet Muhammad, peace and blessings be upon him, mentioned that Allah, the Exalted, descends to the nearest Heaven every night in accordance with His infinite majesty and invites people to request His assistance in fulfilling their needs so that He may grant them.

Engaging in voluntary night worship demonstrates one's genuine devotion to Allah, the Exalted, as no one else is observing them. This practice allows for a personal dialogue with Allah, the Exalted, and signifies one's servitude to Him. It carries numerous virtues; for instance, a Hadith in Sunan An Nasai, number 1614, states that it is the most commendable voluntary prayer.

On Judgement Day and in Paradise, no one will hold a higher rank than the Holy Prophet Muhammad, peace and blessings be upon him, and this status is directly linked to the practice of voluntary night prayer. This indicates that those who consistently perform the night voluntary prayer will be rewarded with the highest ranks in both worlds. Chapter 17 Al Isra, verse 79:

“And from [part of] the night, pray with it [i.e., recitation of the Quran] as additional [worship] for you; it is expected that your Lord will resurrect you to a praised station.”

A Hadith from Jami At Tirmidhi, number 3579, states that a Muslim is nearest to Allah, the Exalted, during the last part of the night. Thus, remembering Allah, the Exalted, at this time can bring countless blessings.

All people wish for their prayers to be answered and their needs met. Therefore, they should make an effort to perform the voluntary night prayer, as a Hadith in Sahih Muslim, number 1770, mentions that there is a specific hour each night when good supplications are always accepted.

Establishing the voluntary night prayer is a great way to avoid sin, helps individuals steer clear of meaningless social gatherings, and protects against various physical ailments. This is supported by a Hadith in Jami At Tirmidhi, number 3549.

To prepare for the voluntary night prayer, one should avoid overeating or drinking, especially before bedtime, as it can lead to laziness. It is also advisable not to exhaust oneself during the day. A brief nap can be beneficial. Lastly, one should refrain from sins and strive to obey Allah, the Exalted, by following His commands, avoiding His prohibitions, and facing destiny with patience, as taught by the Holy Prophet Muhammad, peace and blessings be upon him, since the obedient find it easier to perform the voluntary night prayer.

Chapter 17 Al Isra, verse 79:

“…it is expected that your Lord will resurrect you to a praised station.”

According to the Hadith found in Jami At Tirmidhi, number 3137, the praised station refers to when the Holy Prophet Muhammad, peace and blessings be upon him, will be permitted to intercede for the muslims on Judgement Day. A Muslim should therefore work towards making themselves deserving of the intercession of the Holy Prophet Muhammad, peace and blessings be upon him, by engaging in actions that lead to this, such as making the advised supplication after hearing the call to prayer. This guidance is found in a Hadith in Sunan An Nasai, number 679. However, this necessitates attending the obligatory prayers at a Mosque regularly, rather than performing them at home. The most significant action that will lead to intercession is learning and implementing the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. A Muslim should not live in negligence by ignoring this responsibility and then anticipate intercession on Judgement Day, as this resembles wishful thinking, which is blameworthy and lacks genuine value, in contrast to true hope in the mercy of Allah, the Exalted.

Sadly, some who have adopted wishful thinking falsely believe they can reach Paradise through intercession, even though they do not obey Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings. These people need to realize that while intercession is a genuine possibility, there are some Muslims who, despite having their punishment lessened through intercession, will still end up in

Hell. Even a fleeting moment in Hell is utterly unbearable. Moreover, such a mocking attitude could result in the Holy Prophet Muhammad, peace and blessings be upon him, bearing witness against them on the Day of Judgement. Chapter 25 Al Furqan, verse 30:

“And the Messenger has said, "O my Lord, indeed my people have taken this Quran as [a thing] abandoned.""

This verse refers to Muslims, as they are the only group that has accepted the Holy Quran, unlike non-Muslims who have not embraced it and thus cannot abandon it. The outcome of the Muslim whom the Holy Prophet Muhammad, peace and blessings be upon him, speaks against on the Day of Judgement is obvious. Moreover, the one who persists in disobeying Allah, the Exalted, and thinks they will be saved through intercession must understand that their disobedience and mocking attitude could hinder them from leaving this world with their faith intact. It is essential to recognize that faith resembles a plant which must be sustained through acts of obedience in order to grow and endure. Just as a plant deprived of nourishment, such as sunlight, eventually withers and dies, so too can a person’s faith perish if it is not maintained through righteous deeds. Such a loss constitutes the greatest of all losses. Therefore, this person should prioritize dying as a Muslim rather than relying on intercession on Judgement Day, which is reserved solely for Muslims. Consequently, one should abandon wishful thinking and instead foster genuine hope by actively working to obey Allah, the Exalted, by properly utilizing the blessings they have received as described in Islamic teachings.

As discussed earlier, when the leaders of the non-muslims decided to kill the Holy Prophet Muhammad, peace and blessings be upon him, as they feared he would migrate to Medina and establish an Islamic state, Allah, the Exalted, granted the Holy Prophet Muhammad, peace and blessings be upon him, permission to migrate through revealing the next verse. Chapter 17 Al Isra, verse 80:

“And say, "My Lord, cause me to enter a sound entrance and to exit a sound exit and grant me from Yourself a supporting authority.""

This has been discussed in Imam Ibn Kathir’s, the Life of the Prophet, Volume 2, Page 151.

The first thing to note is the importance of adopting a positive perception, as entering the new situation has been placed before exiting the old situation. This positive perception encourages one to always look forward in life rather than clinging onto past experiences, which can cause one to become ungrateful to Allah, the Exalted, for the inevitable changes which occur in life. An aspect of looking forward towards new situations is to always appreciate the good things of the new situation they are entering upon. For example, the one who starts a new job should appreciate the fresh start they have been granted in respect to forming new relationships with people and progressing in their career, instead of focusing on the negative things, such as being the new stranger in their workspace. Chapter 17 Al Isra, verse 80:

“And say, "My Lord, cause me to enter a sound entrance…””

The supplication in this verse includes both one's inner intention and outer action. Entering with the truth signifies that whenever one finds themselves in any circumstance, whether worldly or religious, they should approach it with the aim of pleasing Allah, the Exalted. A person will receive rewards for all lawful actions performed with this intention, even if the act seems worldly. For instance, acquiring lawful wealth and meeting the needs of one's family may seem like a worldly task, but when done with the right intention, it transforms into a virtuous deed. This is emphasized in a Hadith recorded in Sahih Bukhari, number 4006. It is crucial to understand that a good intention is always accompanied by actions, as stated in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Those who harbor bad intentions will not receive rewards from Allah, the Exalted. Indeed, on Judgement Day, they will be instructed to seek their rewards from those for whom they acted. This is corroborated in a Hadith found in Jami At Tirmidhi, number 3154.

Entering with the truth also entails physically engaging in every situation in a manner that pleases Allah, the Exalted, and only undertaking actions that are pleasing to Him while steering clear of all situations and actions rooted in falsehood and sin. This can only be accomplished by learning and adhering to the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 17 Al Isra, verse 80:

“And say, "My Lord, cause me to enter a sound entrance and to exit a sound exit…””

Exiting on the truth means departing from every situation with an intention that pleases Allah, the Exalted. This implies that a person should uphold their good intention from the beginning to the end of an action without altering it. It also involves leaving situations in a manner that is pleasing to Allah, the Exalted. For instance, enduring a hardship or trial with patience in accordance with Islamic teachings, while understanding that Allah, the Exalted, selects the best circumstances for each individual, even if they cannot see the wisdom in His decisions. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

Chapter 17 Al Isra, verse 80:

“…and to exit a sound exit…””

In addition, an aspect of exiting situations in the correct way is to learn from them so that one improves their behaviour towards Allah, the Exalted, and people, thereby avoiding repeating the same mistakes. The one who learns

from their past experiences will therefore improve their obedience to Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings. This will lead to peace of mind in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. And learning from past experiences will increase one's good behaviour towards people thereby fulfilling their rights. As a result, justice and peace will spread within their home and society.

Another aspect of exiting situations in the correct way is to avoid holding onto negative feelings towards others over the mistakes they have made. One must take steps to protect themself from the future harm of people so that history does not repeat itself but they should also try to let go of any negative feelings for others and instead forgive them for the sake of Allah, the Exalted, as this leads to their own forgiveness. Chapter 24 An Nur, verse 22:

"…and let them pardon and overlook. Would you not like that Allah should forgive you?..."

Finally, as indicated earlier, when exiting a situation one should exit it with their body and mind so that they can move forward with their life positively. When one's mind remains in the past, then they will inevitably adopt an ungrateful and impatient behaviour, whereby they either preferred their previous situation, which leads to ingratitude, or they relive past difficulties, which leads to impatience. In order to move on with life, they must accept that their life is progressive whereby they are moved from one stage to the

next, whether they like it or not. The one who resists this fact will adopt ingratitude and impatience whereas the one who accepts this fact will learn lessons from their past experiences in order to strengthen their behaviour towards Allah, the Exalted, and people, and look forward positively, knowing Allah, the Exalted, only chooses what is best for them in every case. This will ensure they continue using the blessings they have been granted as outlined in Islamic teachings, which leads to peace of mind in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

Chapter 17 Al Isra, verse 80:

“…and grant me from Yourself a supporting authority."”

The concluding section of this supplication highlights the significance of following the ultimate authority and sources of guidance: the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. The more a person relies upon sources of religious knowledge other than the two sources of guidance, even if such sources appear to encourage good deeds, the less they will act upon these two sources of guidance. This ultimately leads to misguidance. For this reason, the Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Sunan Abu Dawud, number 4606, that any matter not rooted in the two authentic sources of guidance will be rejected by Allah, the Exalted. Moreover, when individuals accustom themselves to acting upon knowledge derived from other sources, they inevitably begin to adopt practices that contradict Islamic teachings. In this way, the Devil gradually

misleads people, step by step. For example, a person in difficulty may be advised to perform certain spiritual exercises that are inconsistent with Islam. Owing to ignorance and a habit of following alternative sources, they fall into this trap and begin to engage in practices that openly oppose the teachings of Islam. Eventually, they may even adopt beliefs regarding Allah, the Exalted, and the universe that are fundamentally opposed to Islam—such as believing that human beings or supernatural beings have control over their destiny—because their knowledge is drawn from outside the two true sources of guidance. Some of these misguided practices and beliefs even amount to outright disbelief, such as the practice of black magic. Chapter 2 Al Baqarah, verse 102:

“…It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But they [i.e., the two angels] do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]."…”

Thus, a Muslim may lose their faith without even realizing it if they develop the habit of acting upon sources of religious knowledge outside the two sources of guidance. For this reason, engaging in religious innovations that are not rooted in these two authentic sources of guidance amounts to following in the footsteps of the Devil. Chapter 2 Al Baqarah, verse 208:

“O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.”

Therefore, a Muslim must learn and implement these two sources of guidance. However, if they opt for ignorance and fabricated practices, even if they are not sinful, over learning and acting on these two sources of guidance, they will not attain success. Chapter 17 Al Isra, verse 81:

“And say, "Truth has come, and falsehood has departed. Indeed is falsehood, [by nature], ever bound to depart."”

It is fundamentally impossible for humanity, regardless of its advancements in science and knowledge, to create a perfect code of conduct that aligns entirely with human nature and accounts for every conceivable circumstance. The understanding of human existence, from the intricacies of the brain to the complexities of social interactions, is still evolving. Therefore, it is beyond their capacity to establish an impeccable framework that ensures universal tranquillity and justice. Only Allah, the Exalted, possesses the infinite knowledge required to provide such a guide. As the Creator of all things, His wisdom encompasses the past, present, and future. He alone is rightly positioned to give humanity a standard that clearly distinguishes between good and evil and between what is beneficial and what is harmful, thereby facilitating peace of mind, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. History unequivocally shows that when this divine code of conduct was implemented, it led to the widespread flourishing of tranquillity and justice within society. Consequently, individuals must embrace this divine guidance, even if certain aspects conflict with their personal desires. They should act like a wise patient who trusts their physician's medical advice, adhering to the prescribed

regimen—even if it is unpleasant—because they understand it is ultimately for their own well-being. Chapter 17 Al Isra, verse 82:

“And We send down of the Qur'an that which is healing and mercy for the believers…”

It is important to note that these blessings have been connected to a believer and not a muslim. It is essential to grasp the distinction between the two in order to fully benefit from Islamic teachings. Muslims are individuals who do not possess extensive Islamic knowledge and embrace Islam primarily because of their family ties, like their parents. Chapter 49 Al Hujurat, verse 14:

“The Bedouins say, "We have believed." Say, "You have not [yet] believed; but say [instead], 'We have submitted,' for faith has not yet entered your hearts…”

As a result of their ignorance of Islamic knowledge, they possess weak faith. Weak faith will cause them to often disobey Allah, the Exalted, by misusing the blessings they have been granted, especially when their desires are contradicted by Islamic teachings, and even if they fulfill the basic obligatory duties. Consequently, they will end up with an unbalanced mental and physical condition, they will misplace everything and everyone in their lives, and they will not be ready to face their accountability on the

Day of Judgement. This will result in stress, problems, and challenges in both worlds, even if they experience some material comforts. Chapter 17 Al Isra, verse 82:

“And We send down of the Qur'an that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.”

The believer however, embraces Islam through knowledge gained from the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, leading to a robust faith. Chapter 49 Al Hujurat, verse 15:

“The believers are only the ones who have believed in Allāh and His Messenger and then doubt not but strive with their properties and their lives in the cause of Allāh. It is those who are the truthful.”

Their strong faith ensures they remain committed to obeying Allah, the Exalted, during both challenging and easy times, demonstrating patience in hardship and gratitude in prosperity. To show gratitude in one's intentions means to act solely for the pleasure of Allah, the Exalted. Expressing gratitude in speech involves either speaking positively or choosing silence. Furthermore, showing gratitude through actions requires utilizing the blessings one has received in ways that please Allah, the Exalted, as described in the Holy Quran and the teachings of the Holy Prophet

Muhammad, peace and blessings be upon him. This practice results in additional blessings, peace, and success in both this life and the hereafter, by promoting a balanced mental and physical state and by properly aligning all aspects of one's life. Chapter 14 Ibrahim, verse 7:

"…If you are grateful, I will surely increase you [in favor]…"

Additionally, patience involves avoiding complaints in both speech and behavior while remaining committed to obeying Allah, the Exalted. It necessitates a belief that He consistently chooses what is best for them, even if it is not obvious at first. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

Thus, those who adopt strong faith will behave correctly in every circumstance and therefore receive the unwavering support and mercy of Allah, the Exalted. Consequently, this fosters peace in both worlds by achieving a balanced mental and physical state and by properly positioning everything and everyone in their lives. This guidance is cited in a Hadith located in Sahih Muslim, number 7500. Chapter 17 Al Isra, verse 82:

“And We send down of the Qur'an that which is healing and mercy for the believers…”

But as obeying Allah, the Exalted, often contradicts the worldly desires of people, many of them will reject or ignore Islamic teachings, even if they claim belief in it. As a result, they will persist on disobeying Allah, the Exalted, by misusing the blessings He has granted them. In this life, their attitude will prevent them from obtaining a balance in their mental and physical states and they will misplace their priorities and relationships. Consequently, aspects of their life that should offer comfort—such as family, friendships, professional pursuits, and material wealth—become sources of distress. Should they persist in defying the commandments of Allah, the Exalted, they may begin to attribute their suffering to the wrong causes and individuals, including their spouse or close companions. Severing ties with these virtuous individuals only exacerbates their psychological instability, potentially driving them toward depression, substance abuse, and even suicidal ideation. This pattern is readily observable among those who continuously misuse the blessings they have been granted—particularly among the affluent and renowned—despite their access to worldly pleasures. Moreover, such an attitude not only deprives them of peace in this world but also leaves them unprepared for the reckoning of the Day of Judgement, where the consequences in the hereafter will be far more severe. Chapter 17 Al Isra, verse 82:

“And We send down of the Qur'an that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.”

In a Hadith from Imam Munzari's Awareness and Apprehension, number 30, the Holy Prophet Muhammad, peace and blessings be upon him, stated that the Holy Quran will intercede on Judgement Day. Those who adhere to it throughout their lives on Earth will be guided to Paradise by it on that day. Conversely, those who disregard it during their earthly lives will find it leads them to Hell on Judgement Day.

The Holy Quran serves as a guide. It is not just a text for recitation. Therefore, people must endeavor to embrace all facets of the Holy Quran to ensure it directs them toward success in both this life and the hereafter. The first facet is to recite it accurately and consistently. The second is to comprehend it with the help of a trustworthy scholar. Finally, the third is to implement its teachings in accordance with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This approach guarantees that they engage with the Holy Quran appropriately, as the life of the Holy Prophet Muhammad, peace and blessings be upon him, exemplifies the practical application of the Holy Quran. Those who conduct themselves in this way are the ones who receive peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, and its intercession on the Day of Judgement. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

However, as indicated by the Hadith quoted earlier, the Holy Quran serves solely as guidance and a mercy for those who properly implement its teachings in line with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Conversely, those who neglect to comprehend and apply it, or who deliberately misinterpret it to follow their own desires, will miss out on this rightful guidance and its intercession on Judgement Day. As a consequence, they will fall into an unstable mental and physical state, misplace everything and everyone within their life, and fail to make proper preparation for their accountability on the Day of Judgement. This, in turn, will bring stress, hardship, and adversity in both worlds, even if they happen to enjoy certain worldly luxuries. Chapter 20 Taha, verse 124:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

Ultimately, it is crucial to recognize that while the Holy Quran serves as a remedy for earthly issues, one should not limit its use to this function. In other words, they should not merely recite it to resolve their worldly challenges, treating the Holy Quran as a tool that is taken out during tough times and returned to a toolbox once the problem is solved. The primary role of the Holy Quran is to lead one to peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. This objective cannot be achieved without comprehending and acting upon its teachings. Merely reciting it without understanding is insufficient. Ignoring this

essential purpose and using it solely to address worldly concerns is incorrect, as it goes against the principles of a true Muslim. It resembles someone who buys a car with numerous accessories but cannot drive it, which is the car's fundamental purpose. There is no doubt that such a person is unwise. Chapter 17 Al Isra, verse 83:

“And when We bestow favor upon the human, he turns away and distances himself; and when evil touches him, he is ever despairing.”

Generally speaking, in order to avoid this attitude one must adopt gratitude in times of ease so that they correctly use the blessings they have been granted as outlined in Islamic teachings. This will lead to peace of mind in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Showing ingratitude will only cause one to misuse the blessings they have been granted. Consequently, they will suffer from a disrupted equilibrium in both mental and physical health, they will misplace their relationships and responsibilities and fail to prepare for their ultimate accountability on the Day of Judgement. As a result, they will encounter distress, hardship, and adversity in both this life and the hereafter, regardless of any temporary enjoyment of worldly comforts. Chapter 17 Al Isra, verse 83:

“*And when We bestow favor upon the human, he turns away and distances himself; and when evil touches him, he is ever despairing.”*

In addition, as this world is a place of tests, one must not be surprised when they encounter difficulties. They should understand that facing difficulties is a part of the test of life in this world, whether or not they will remain patient through the difficulty. As facing difficulties are unavoidable one must remain patient so that they obtain an uncountable reward, by avoiding complaining with their speech or actions and instead remain firm on the obedience of Allah, the Exalted. If they show impatience, then they will encounter the unavoidable difficulty but lose out on blessings and reward in both worlds. In addition, they must remember that Allah, the Exalted, never burdens them with a test they cannot bear. Chapter 2 Al Baqarah, verse 286:

“Allāh does not charge a soul except [with that within] its capacity…”

Finally, they must remember that everything Allah, the Exalted, chooses for them is best, even if this is not obvious to them. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

The one who adopts gratitude in times of ease and patience in times of difficulty will obtain right guidance through every situation so that they obtain peace of mind in both worlds, through obtaining a balanced mental

and physical state and through correctly placing everything and everyone within their life. As Allah, the Exalted, is fully aware of the intentions, speech and actions of people, He knows who adopts the right behaviour and who does not and will hold them accountable accordingly. Chapter 17 Al Isra, verse 84:

“Say, "Each works according to his manner, but your Lord is most knowing of who is best guided in way.""

But as the non-muslims of Mecca chose misguidance over right guidance, as they feared losing their social influence and leadership with the coming of Islam, they employed various methods with the aim of undermining the spread of Islam. On one occasion, the leaders of the non-Muslims in Mecca sent two men to meet with the Jewish scholars in Medina to inquire about the Holy Prophet Muhammad, peace and blessings be upon him. The Jewish scholars, being the custodians of the previous divine scriptures, were deemed more knowledgeable on this matter. They advised the men to test the truthfulness of the Holy Prophet Muhammad, peace and blessings be upon him, by asking him three specific questions. The people of Mecca were aware that the Holy Prophet Muhammad, peace and blessings be upon him, had not studied the previous divine scriptures, so they knew he could only answer correctly if he truly was a Holy Prophet, peace be upon them. The three questions pertained to the people of the cave, the king who traveled to the east and west and his experiences, and finally, the nature of the human soul. When the Holy Prophet Muhammad, peace and blessings be upon him, was posed these questions, he responded that he would provide answers the following day, but he did not include the phrase 'if Allah, the Exalted, wills.' The answers to these inquiries were revealed fifteen days later in the Holy Quran. This event is detailed in Imam Ibn

Kathir’s, the Life of the Prophet, Volume 1, Pages 350-352. Chapter 17 Al Isra, verse 85:

“And they ask you, about the soul. Say, "The soul is of the affair of my Lord. And mankind have not been given of knowledge except a little.""

To begin with, it's crucial to recognize that the delay in responding to these questions was, in fact, a clear indication of the truthfulness of the Holy Prophet Muhammad, peace and blessings be upon him. A liar would have rushed to answer the questions to deceive people and fulfill their worldly ambitions as quickly as possible. In addition, the specific answer in respect to the soul was further proof of the truthfulness of Islam, as a liar would have fabricated an answer in order to convince the non-muslims of Mecca. Instead, Allah, the Exalted, revealed the truth, whether people are pleased with the response is irrelevant. Furthermore, the delay in receiving answers to their questions occurred because Allah, the Exalted, operates according to His own divine timing and not according to the desires or schedules of people.

Moreover, this delay reveals a significant truth about Islam. Islam was bestowed upon humanity to provide them with benefits, enabling them to attain peace of mind in both this life and the hereafter through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Islam does not gain anything from people, as its honor and strength come directly from Allah, the Exalted. Chapter 61 As Saf, verse 8:

“They want to extinguish the light of Allāh with their mouths, but Allāh will perfect His light, although the disbelievers dislike it.”

Thus, Islam does not cater to individual desires, even those of the Meccan polytheists who sought to challenge the Prophet Muhammad, peace and blessings be upon him, despite their acknowledgment of his integrity. These people had known the Holy Prophet Muhammad, peace and blessings be upon him, for four decades before his declaration of Prophethood and had complete faith in his trustworthiness and truthfulness. As masters of the Arabic language, they were also fully cognizant that the Holy Quran was not of human origin. Chapter 10 Yunus, verse 16:

“…for I had remained among you a lifetime before it. Then will you not reason?"

A clear indication of the Prophethood and truth of Islam was the fact that the Holy Prophet Muhammad, peace and blessings be upon him, was reciting precise historical accounts and beneficial wisdom. The non-Muslims of Mecca were well aware that he was unlettered and had not been educated in the previous divine scriptures.

Finally, as the purpose of the Holy Quran is to guide people to peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, it only discusses the things which are relevant to this purpose and omits everything else. As providing information about the human soul does not contribute to the guidance of people, the answer was not given and instead they were indirectly counselled to only seek the knowledge which is required to obtain the guidance that leads them to peace of mind in both worlds. Chapter 17 Al Isra, verse 85:

“And they ask you, about the soul. Say, "The soul is of the affair of my Lord. And mankind have not been given of knowledge except a little."”

It is therefore necessary to refrain from engaging in areas of religious knowledge that do not contribute to genuine devotion and obedience to Allah, the Exalted. True obedience entails employing the blessings bestowed upon an individual in ways that are pleasing to Him, as prescribed in the teachings of Islam. A practical measure for determining the value of a particular subject is to consider whether it is among the matters about which Allah, the Exalted, will question a person on the Day of Judgement. If it is not something one will be held accountable for—such as certain detailed events in Islamic history—then such knowledge is of limited relevance and should be set aside. Conversely, if it pertains to matters for which accountability is certain—such as fulfilling the rights of one’s neighbour—then it becomes an obligation to seek, study, and implement that knowledge to the best of one’s ability.

In addition, irrespective of the level of research into various topics people pursue, their knowledge will always be small compared to what they could discover. And irrespective of their efforts, their knowledge will also be short sighted and influenced by biases, whether intentional or unintentional. Chapter 17 Al Isra, verse 85:

"…And mankind have not been given of knowledge except a little."

As a result, they must rely on Allah, the Exalted, whose knowledge is limitless, and encompasses the past, present and future. Just like a person relies on the knowledge of an expert, such as doctor, one must rely on divine guidance in order to obtain peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, as Allah, the Exalted, is the only One possesses the knowledge to achieve this. But as acting on divine knowledge contradicts the worldly desires of people, many of them will reject or ignore it. Despite this reaction, Allah, the Exalted, does not remove the guidance He has provided mankind, as an act of mercy to them. Chapter 17 Al Isra, verses 86-87:

"And if We willed, We could surely do away with that which We revealed to you. Then you would not find for yourself concerning it an advocate against Us. Except [We have left it with you] as a mercy from your Lord…"

No doubt, the single favor of divine guidance which allows people to obtain peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, is an immense favor from Allah, the Exalted, despite the ingratitude many people show towards it. Chapter 17 Al Isra, verse 87:

“…Indeed, His favor upon you has ever been great.”

As mentioned earlier, as the Islamic code of conduct has been granted by Allah, the Exalted, no other can produce a code of conduct that matches its ability to guide people to peace of mind in both worlds. Chapter 17 Al Isra, verse 88:

“Say, "If mankind and the jinn gathered in order to produce the like of this Qur'an, they could not produce the like of it, even if they were to each other assistants."”

This verse indicates that the non-Muslims of Arabia had no sound justification for rejecting the authenticity of the Holy Quran. They were fully aware of its miraculous nature, expressed through a language whose depth of meaning, eloquence, and practical guidance they could not reproduce, despite their mastery of Arabic and their reputation as the most eloquent of speakers. Chapter 2 Al Baqarah, verse 23:

“And if you are in some doubt, concerning what We sent down upon Our special devotee, then bring one chapter like it, and call upon all your helpers beside Allah, if you are truthful.”

Even if one were to compose a refined and melodious expression in Arabic, it would remain incapable of capturing the profound insights into human nature, psychology, and disposition that the Holy Quran conveys. It would not attain the same clarity that allows even the unlettered to comprehend and apply its teachings in their daily lives. Nor would it succeed in presenting abstract concepts in a manner that is both simple and actionable for all people. The Holy Quran speaks directly to the essence of human nature, offering timeless guidance relevant to every individual, society, and era. No words outside the Holy Quran can equal this quality, which stands as a further testament to its divine origin.

The expressions of the Holy Quran are without parallel, and its meanings are conveyed with unmatched precision. Its verses exhibit a level of eloquence that surpasses every other literary work. Unlike other scriptures or human writings, it is entirely free from contradictions. The Holy Quran recounts in detail the histories of earlier nations, despite the fact that the Holy Prophet Muhammad, peace and blessings be upon him, had received no formal instruction in historical studies. It commands all that is beneficial and prohibits all that is harmful, addressing both individual and societal dimensions, and thereby establishing justice, security, and peace within households and communities. In contrast to poetry, tales, or fables, the Quran is free from exaggeration, falsehood, or deceit. Every verse offers benefit and practical guidance. Even when a narrative is repeated, each retelling highlights distinct lessons of significance. Unlike other texts, the

Holy Quran never becomes wearisome with repetition. It delivers promises and warnings, always supported by undeniable evidence and clarity. When presenting concepts that might otherwise seem abstract—such as patience—it provides simple and practical methods for their application in daily life. The Holy Quran reminds humanity of their true purpose: to worship and sincerely obey Allah, the Exalted, by correctly using the blessings He has granted them. Through this, one attains peace and success in both this world and the Hereafter, through achieving balance of mind and body and placing every matter and person in its rightful place. It presents the straight path in a manner that is clear, compelling, and appealing to those seeking peace and genuine success. Its guidance is timeless, relevant to every person, community, and era, and serves as a remedy for emotional, financial, and physical hardships. History itself testifies that societies which sincerely adhered to the teachings of the Holy Quran reaped the blessings of its all-encompassing wisdom. Remarkably, not a single letter has been altered over the course of centuries, for Allah, the Exalted, has promised to safeguard it. No other text in history possesses this unique and extraordinary distinction. Chapter 15 Al Hijr, verse 9:

“Indeed, it is We who sent down the message [i.e., the Quran], and indeed, We will be its guardian.”

Allah, the Exalted, addressed the primary challenges confronting society and prescribed effective remedies for each. By resolving these core issues, countless secondary problems are naturally alleviated. This demonstrates that the Holy Quran provides comprehensive guidance on all essential matters required for the success and prosperity of both individuals and communities in this world and the Hereafter. Chapter 16 An Nahl, verse 89:

“…And We have sent down to you the Book as clarification for all things…”

And chapter 17 Al Isra, verse 89:

“And We have certainly diversified for the people in this Qur'an from every [kind] of example…”

This represents the greatest and everlasting miracle granted by Allah, the Exalted, to His final Prophet, Muhammad, peace and blessings be upon him. Yet, its guidance benefits only those who sincerely pursue and commit themselves to the truth. Those who follow their desires and accept and act on it selectively will, in the end, suffer loss in both this world and the Hereafter. Chapter 17 Al Isra, verse 82:

“And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.”

And chapter 17 Al Isra, verse 89:

And We have certainly diversified for the people in this Qur'an from every [kind] of example, but most of the people refused [anything] except ingratitude."

The one who persists showing ingratitude to Allah, the Exalted, by ignoring divine guidance, even if they claim belief in it, will inevitably misuse the blessings He has granted them. This will prevent them from achieving a state of mental and physical well-being and lead them to a profound sense of disorder in their life. When an individual's priorities are out of alignment, their relationships, career, and even wealth can become sources of significant stress. If they persist in disobeying Allah, the Exalted, this stress will lead them to wrongly blame others, such as their spouse. By pushing away good people, they risk further mental deterioration, which can escalate into depression, substance addiction, and even suicidal tendencies. This outcome is evident when one observes those who misuse the blessings they have been granted—such as the rich and famous—despite enjoying material luxuries. Ultimately, this attitude not only damages their worldly well-being but also leaves them unprepared for their final accountability. As such, their punishment in the hereafter will be far more severe. Chapter 17 Al Isra, verse 89:

And We have certainly diversified for the people in this Qur'an from every [kind] of example, but most of the people refused [anything] except ingratitude."

As ingratitude and disbelief have been used interchangeably in the Holy Quran, this verse also warns that if one fails to support their verbal declaration of faith in Islam with actions, they may leave this world without their faith. It is essential to recognize that faith resembles a plant, requiring continual nourishment through acts of obedience to thrive and endure. Just as a plant deprived of sunlight withers and dies, so too can a person's faith perish if it is not sustained by sincere devotion and righteous action. This represents the greatest loss one can experience.

Chapter 17 Al Isra, verse 89:

And We have certainly diversified for the people in this Qur'an from every [kind] of example…"

Generally speaking, this verse, like many others, indicates that the Holy Quran was revealed so that all people reflect, understand and act on its teachings and it was therefore not revealed only for scholars. Chapter 16 Al Nahl, verse 44:

"[We sent them] with clear proofs and written ordinances. And We revealed to you the message [i.e., the Holy Quran] that you may make clear to the people what was sent down to them and that they might give thought."

The notion that contemplation of the Holy Quran is reserved solely for scholars is mistaken and contrary to the core teachings of Islam. This, however, does not mean that individuals without formal scholarly training should attempt to independently interpret verses or derive legal rulings, as doing so can lead to error and misguidance. Rather, laypersons should focus their reflection on matters that are clear and accessible, such as the virtuous qualities people are encouraged to embody and the negative traits they should avoid, as outlined in the Holy Quran, thereby fostering peace and balance in this world and the Hereafter, as adopting positive characteristics leads to peace of mind. More complex issues should be approached with the aid of reliable translations and scholarly commentaries to ensure accurate understanding. Engaging with the Holy Quran through authentic translations and explanations cultivates love and reverence for Allah, the Exalted, and strengthens faith by understanding the clear proofs and guidance within its verses. This understanding inspires sincere obedience by correctly using the blessings Allah, the Exalted, has granted them. In this way, they will attain a balanced mental and physical state, rightly order everything and everyone within their life, and adequately prepare for their accountability on the Day of Judgement. Such conduct will thus lead to true peace of mind in both this world and the Hereafter. The most effective means of attaining such comprehension is through study under the guidance of a qualified scholar. Whatever is learned must be personally reflected upon, enabling practical application of the Holy Quran’s teachings in daily life. When studying under a scholar is not feasible, individuals should consult authentic interpretations and seek scholarly guidance whenever uncertainties arise.

Despite Islamic teachings being supported by clear evidences yet the leaders of the non-muslims of Mecca rejected it as it contradicted their

worldly aspirations and out of fear of losing their leadership and social status with the coming of Islam. Chapter 17 Al Isra, verse 89:

“And We have certainly diversified for the people in this Qur'an from every [kind] of example, but most of the people refused [anything] except ingratitude.”

As previously noted, they employed various strategies to dissuade others from embracing Islam, continuing the patterns of earlier generations. For instance, they often demanded specific miracles from the Holy Prophets, peace be upon them, as proof of their Prophethood. When divine guidance clarified that the Holy Prophets, peace be upon them, were human and not endowed with supernatural powers, some individuals used this very fact to challenge the authenticity of their message. Chapter 17 Al Isra, verses 90-93:

“And they say, "We will not believe you until you break open for us from the ground a spring. Or [until] you have a garden of palm tress and grapes and make rivers gush forth within them in force [and abundance]. Or you make the heaven fall upon us in fragments as you have claimed or you bring Allah and the angels before [us]. Or you have a house of gold or you ascend into the sky. And [even then], we will not believe in your ascension until you bring down to us a book we may read." Say, "Exalted is my Lord! Was I ever but a human messenger?"”

The role of a Holy Prophet, peace be upon them, is to convey divine guidance to humanity and serve as a flawless exemplar for others to emulate. Their purpose was never to impress through miraculous feats, as the miracles granted to them by Allah, the Exalted, were limited in time and scope and served only to support their message—they were never the essence of it. Throughout history, the core of prophetic guidance has been knowledge and clear, undeniable evidence. In the case of the Holy Prophet Muhammad, peace and blessings be upon him, the central focus of his message was the Holy Quran and his exemplary character. The non-Muslims of Mecca, despite their mastery of the Arabic language, recognized that the Holy Quran could not be the words of a human. Moreover, having observed the Holy Prophet Muhammad, peace and blessings be upon him, for forty years before his Prophethood, they knew him to be free from deceit. Chapter 10 Yunus, verse 16:

“…for I had remained among you a lifetime before it. Then will you not reason?"

Since the Holy Prophet Muhammad, peace and blessings be upon him, had no prior exposure to earlier divine scriptures—a fact acknowledged by both the People of the Book and the non-Muslims of Mecca—he could not have been aware of either the original or altered teachings contained within them. This circumstance provides further evidence for the divine origin of the Holy Quran. Chapter 29 Al Ankabut, verse 48:

“And you did not recite before it any scripture, nor did you inscribe one with your right hand. Then [i.e., otherwise] the falsifiers would have had [cause for] doubt.”

Furthermore, according to the eternal wisdom of Allah, the Exalted, had He granted the miracle demanded by the non-Muslims of Mecca and they still rejected Islam, He would have brought about their complete destruction. However, since Allah, the Exalted, did not will their annihilation, He chose not to fulfill their misguided demands. As a result, they would seize this very decision as an argument against the authenticity of Islam. Chapter 17 Al Isra, verse 59:

“And nothing has prevented Us from sending miracles except that the former peoples denied them. And We gave Thamūd the she-camel as a visible sign, but they wronged her. And We send not the signs except as a warning.”

Chapter 17 Al Isra, verses 90-93:

“And they say, "We will not believe you until you break open for us from the ground a spring. Or [until] you have a garden of palm tress and grapes and make rivers gush forth within them in force [and abundance]. Or you make the heaven fall upon us in fragments as you have claimed or you bring Allah and the angels before [us]. Or you have a house of gold or you

ascend into the sky. And [even then], we will not believe in your ascension until you bring down to us a book we may read." Say, "Exalted is my Lord! Was I ever but a human messenger?""

These verses also address those who claim they will neither accept nor practice Islamic teachings until all matters, including the unseen—such as Angels—are made visible and fully understandable to them. This view is fundamentally flawed, for true faith carries significance precisely because it entails belief in certain unseen realities without requiring sensory perception, such as the vision of Allah, the Exalted. These unseen truths, however, are supported by ample evidence in both the Heavens and the Earth. Just as the existence of a painting implies a painter, the existence of creation, especially when marked by perfection and balance, indicates a Creator. Moreover, countless phenomena in the world are imperceptible yet are used by people without objection—for example, consuming medicine without understanding its internal workings. While the ethical and practical guidance of Islam is firmly grounded in reason and evidence, some aspects necessarily involve unseen realities, thereby heightening the value of genuine faith. Consequently, a claim of belief based solely on witnessing the unseen, such as Angels, holds no merit in the sight of Allah, the Exalted, because such belief, once verified by direct observation, lacks the distinctiveness of true faith.

The true test of individuals lies in their ability to accept reality even when it cannot be directly perceived by the senses, and in their sincere obedience to Allah, the Exalted, despite having the capacity to disobey Him. In sending the Holy Prophets, peace be upon them, and revealing divine scriptures, Allah, the Exalted, has always allowed space for assessing human Judgement and compliance. He has never disclosed reality to such

an extent that acceptance would be compelled; if this were the case, the very notions of success and failure would be rendered meaningless. Thus, individuals should not expect the unseen—such as the appearance of Allah, the Exalted, or His Angels—to be made manifest before them. Were such revelation to occur, it would mark the conclusion of all matters, leaving no room for choice or accountability. Faith and genuine obedience hold significance only while reality remains partially veiled, allowing for the possibility of rejection. If all unseen truths were fully visible, even the most obstinate nonbelievers and gravest sinners would have no grounds for disbelief or defiance, and the value of faith and obedience would vanish. The complete unveiling of reality will occur on the Day of Judgement, signifying the end of the period granted for human decision-making and testing.

Another method employed by the leaders of the non-muslims of Mecca, just like the generations before them, in order to deter others from accepting Islam was to question the human nature of the Holy Prophets, peace be upon them. Chapter 17 Al Isra, verse 94:

“And what prevented the people from believing when guidance came to them except that they said, "Has Allah sent a human messenger?"”

The role of a Holy Prophet, peace be upon them, is specifically designed for humanity, making it inappropriate to assign such a position to beings like Angels. The primary purpose of a Holy Prophet, peace be upon them, is to provide a tangible example for humans on how to conduct themselves in all aspects of life. Unlike humans, Angels do not experience conditions

such as fatigue or hardship, which would prevent people from fully relating to an Angelic Prophet and could potentially serve as an excuse before Allah, the Exalted, on the Day of Judgement. Chapter 17 Al Isra, verse 95:

“Say, "If there were upon the earth angels walking securely, We would have sent down to them from the heaven an angel [as a] messenger.""

Why, then, were the non-Muslims astonished that a human was chosen to convey divine guidance? Is it not customary for a Holy Prophet, peace be upon them, to be appointed for the guidance of humanity? If people are lost in error and unaware of the truth, what is truly remarkable: that their Creator would provide guidance, or that they would be allowed to continue in misguidance? Indeed, the reaction of those who reject this is extraordinary in itself.

Indeed, even if Allah, the Exalted, had shown them extraordinary miracles, they would have found reasons to reject them, for they had already resolved to deny Islam due to the conflict it posed with their worldly desires and ambitions. Chapter 15 Al Hijr, verses 14-15:

“And [even] if We opened to them a gate from the heaven and they continued therein to ascend. They would say, "Our eyes have only been dazzled. Rather, we are a people affected by magic.""

As Allah, the Exalted, had presented clear evidence affirming the truth of Islam, He made evident that the non-Muslims of Mecca were not sincerely seeking the truth; rather, they sought miracles solely as a means to discourage others from accepting Islam. Chapter 17 Al Isra, verse 96:

“Say, "Sufficient is Allah as Witness between me and you…””

And as Allah, the Exalted, is fully aware that they only rejected Islam as it contradicted their worldly desires, He would hold them accountable accordingly. Chapter 17 Al Isra, verse 96:

“…Indeed he is ever, concerning His servants, Acquainted and Seeing."”

People must therefore decide whether or not they wish to obtain peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, by accepting and acting on Islamic teachings. Chapter 17 Al Isra, verse 97:

“And whoever Allah guides - he is the [rightly] guided…”

Or they can follow in the footsteps of the leaders of the non-muslims of Mecca by rejecting or ignoring Islamic teachings, even if they claim belief in it, as Islam contradicts their worldly desires. As a result, they will inevitably persist on misusing the blessings Allah, the Exalted, has granted them. In this life, their attitude will prevent them from attaining a harmonious balance between mental and physical well-being and it will lead them to misplacing their priorities and relationships. Consequently, elements that should provide comfort and stability—such as family, friends, career, and wealth—become sources of anxiety and distress. Should they persist in defying the commands of Allah, the Exalted, they may begin to misattribute their suffering to innocent individuals and circumstances, including their spouse or close companions. Severing ties with these virtuous people only deepens their psychological turmoil, potentially driving them into states of depression, substance dependency, and even suicidal ideation. This outcome is readily observable among those who continuously misuse the blessings they have been granted—particularly among the affluent and renowned—despite their access to worldly indulgences. Chapter 17 Al Isra, verse 97:

“…and whoever He allows to go astray - you will never find for them protectors besides Him…”

Moreover, such an attitude not only deprives them of peace in this world but also leaves them unprepared for the Day of Judgement, where the consequences in the hereafter will be far more severe. Chapter 17 Al Isra, verses 97-98:

“…and We will gather them on the Day of Resurrection [fallen] on their faces - blind, dumb and deaf. Their refuge is Hell; every time it subsides We increase them in blazing fire. That is their recompense because they disbelieved in Our verses…”

In general, on the Day of Judgement, Allah, the Exalted, will not pardon disbelief, as it goes against the essential purpose of life on Earth. Chapter 67 Al Mulk, verse 2:

“[He] who created death and life to test you [as to] which of you is better in deed…”

If all students were given a passing grade no matter how they performed, any exam they do would become meaningless. The primary purpose of an exam is to distinguish between those who merit passing and those who do not. In the same way, if Allah, the Exalted, permitted disbelievers to enter Paradise alongside believers, it would establish an unfair equality between the two, undermining the fundamental principles of justice and fairness. Chapter 45 Al Jathiyah, verse 21:

“Or do those who commit evils think We will make them like those who have believed and done righteous deeds - [make them] equal in their life and their death? Evil is that which they judge.”

While Allah, the Exalted, is boundlessly Merciful, His compassion does not undermine His justice and fairness, as that would lead to unacceptable behaviour, which He is entirely free from. A judge in this world would face severe criticism and be removed from their position if they were to pardon every offender without imposing any repercussions. Therefore, it is unreasonable to expect such actions from Allah, the Exalted, who is the ultimate Judge.

Achieving success in life generally demands considerable effort and resolve, similar to the journey of becoming a doctor. Since entering Paradise is a far greater achievement than any success on Earth, it also necessitates a certain degree of struggle. The fundamental requirement for entering Paradise is faith, even if one has sinned while holding onto that faith.

Furthermore, disbelief is a blatant act of rebellion against one's Creator and Sustainer, and it represents a rejection of the very purpose for which one was created. Chapter 51 Adh Dhariyat, verse 56:

“And I did not create the jinn and mankind except to worship [obey] Me.”

Those who reject their Creator, Allah, the Exalted, will encounter His rejection on the Day of Judgement. Similarly, individuals who fail to fulfil their intended purpose are worthy of being cast aside on that Day, akin to a device that does not serve its intended function and is deemed a failure, thus discarded.

A non-Muslim faces eternal damnation in Hell because their fleeting existence on Earth is overshadowed by their disbelief in Allah, the Exalted, which contradicts His eternal Oneness. Consequently, the result of this disbelief is also everlasting in the afterlife.

Furthermore, one should not be misled into believing that because Allah, the Exalted, has unlimited forgiveness, He should also pardon disbelief. Genuine forgiveness for all sins is only bestowed upon those who acknowledge the Oneness of Allah, the Exalted. Denying His Oneness equates to rejecting the concept of His boundless mercy, as it suggests that forgiveness can originate from entities other than Allah, the Exalted. Thus, one must either embrace the Oneness of Allah, the Exalted, and the infinite nature of His forgiveness, or they will not acknowledge His Oneness and, consequently, the vastness of His mercy. If they do not accept His limitless forgiveness, it will remain inaccessible to them, and they will persist in their disbelief unless they genuinely repent.

Moreover, a person who opts for disbelief can sway others to follow suit, as their choice may be perceived as a form of freedom, despite being inherently misleading. True freedom, on the other hand, fosters inner tranquillity, and those who continue to oppose Allah, the Exalted, by misusing the blessings bestowed upon them will not experience such tranquillity. Instead, they will endure mental and physical instability and they will misplace everything and everyone in their lives. This will lead to stress, challenges, and suffering in both this world and the next, no matter the material comforts they might possess. However, since this conduct can be portrayed as freedom, it may attract numerous followers. Consequently, an individual who dismisses belief in Allah, the Exalted, has the potential to lead many others to make the same decision, ultimately facing the consequences of their actions in the afterlife. Chapter 4 An Nisa, verse 48:

"…And he who associates others with Allah has certainly fabricated a tremendous sin."

Ultimately, since everything that exists is owned and governed by Allah, the Exalted, it is crucial for people to follow His commandments. Just as one might incur penalties for violating a country's laws, neglecting the divine regulations established by the Creator will result in difficulties both in this life and the afterlife. While an individual can opt to leave an unpleasant country, they cannot escape the authority of Allah, the Exalted. Even though people may try to alter societal norms, they cannot change the divine laws set by Allah, the Exalted. Just as a homeowner sets the rules for their property, the universe is ruled by Allah, the Exalted, who alone determines its laws without requiring human consent. Therefore, adhering to these divine regulations is essential for personal advantage. Those who understand this reality will follow the commands of Allah, the Exalted, and

strive to use the blessings they have received in ways that please Him, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Individuals can choose to comprehend the wisdom behind the commands and prohibitions of Allah, the Exalted, acknowledging their role in improving personal and societal welfare, or they can give in to their desires and disregard Islamic teachings. However, those who ignore Islamic principles must be ready to confront the repercussions of their actions in this life and the next, as no amount of objections or complaints will protect them from the results. Chapter 18 Al Kahf, verse 29:

“And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place.”

Another method employed by the leaders of the non-muslims of Mecca in order to discourage others from accepting Islam, as they feared losing their social influence and leadership, was to question the reality of resurrection. Chapter 17 Al Isra, verse 98:

“…and said, "When we are bones and crumbled particles, will we [truly] be resurrected [in] a new creation?"”

It is important to recognize that a common behavior among individuals who want to dismiss a concept that conflicts with their desires is to exaggerate it to the point of absurdity, making it seem false and justifying their rejection. For instance, when someone continues to mistreat others, like their family members, and is advised to treat them with kindness and respect, that person who refuses to change will rationalize their poor behavior by claiming they are being told to be perfect and act like an Angel, never displaying any negative behavior. Since no one is perfect, this expectation is clearly unattainable, which makes the original suggestion, which was quite reasonable, appear absurd and impossible, thus justifying their refusal to improve. This behavior hinders individuals from taking responsibility for their actions, leading to misguided choices. Those who fail to accept responsibility will not improve their character; instead, they will continue to misuse the blessings they have received. Consequently, they will find themselves in a state of mental and physical chaos, misplacing everything and everyone in their lives, and will be ill-prepared to confront their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both this life and the afterlife, regardless of any material wealth they possess. Moreover, neglecting to take responsibility for one's actions will prevent them from fulfilling the rights of others. As a result, they will contribute to the spread of corruption and injustice in their community.

Chapter 17 Al Isra, verse 98:

"…and said, "When we are bones and crumbled particles, will we [truly] be resurrected [in] a new creation?""

Denying the possibility of human resurrection on the Day of Judgement is a strange claim, particularly when considering the many examples of resurrection that occur over the days, months, and years. For example, Allah, the Exalted, uses rain to bring life back to a dead, barren land and allows a lifeless seed to grow, providing nourishment for creation. Similarly, Allah, the Exalted, can and will resurrect humans, akin to a dead seed buried in the ground, just as the seed comes to life. The changing seasons vividly demonstrate resurrection. For instance, during winter, tree leaves die and fall, making the tree appear lifeless. Yet, in other seasons, the leaves return, and the tree becomes vibrant again. The process of resurrection is also continuously happening within one's body. Cells, like skin cells, are constantly dying and regenerating. Moreover, the sleep-wake cycle of all living beings serves as another illustration of resurrection. Sleep resembles death, as the sleeper's senses are momentarily inactive. Allah, the Exalted, then restores a person's soul if they are destined to continue living, thus reviving the sleeping individual once again. Chapter 39 Az Zumar, verse 42:

"Allāh takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed in that are signs for a people who give thought."

Moreover, the Day of Judgement is an inevitable event, predetermined to occur. A careful observation of the universe reveals countless instances of balance and order. For example, the Earth maintains a precise distance from the Sun; any significant deviation would render it uninhabitable. Similarly, the water cycle—whereby water evaporates from the oceans,

rises into the atmosphere, and subsequently condenses into rainfall—is meticulously calibrated to sustain life on Earth. The soil is structured in such a way that it allows tender shoots and delicate seeds to emerge, providing sustenance, while also possessing the strength to support heavy human constructions. These and many other phenomena not only indicate the presence of a Creator but also exemplify the principle of balance. Yet, one conspicuous exception to this balance is human actions. It is often observed that tyrants and oppressors escape accountability in this life, while many who endure suffering and injustice are denied their rightful recompense. Devout Muslims, who faithfully obey Allah, the Exalted, frequently encounter trials and hardships, receiving only a portion of their deserved rewards, whereas those who flagrantly defy Allah enjoy worldly pleasures. Just as Allah, the Exalted, has established harmony and balance throughout creation, so too should the dispensation of reward and punishment be equitable. The apparent imbalance in this world underscores the necessity of a subsequent realm in which justice will be fully realized—the Day of Judgement.

Allah, the Exalted, possesses the power to administer complete reward and punishment in this world. Yet, one reason He refrains from imposing full retribution here is to grant individuals ample opportunities to sincerely repent and rectify their actions. Likewise, Muslims are not accorded their full rewards in this life, for this world is not Paradise. Moreover, faith in the unseen—particularly in the complete and eternal rewards that await the righteous in the afterlife—is a fundamental aspect of belief. Indeed, it is precisely this trust in what lies beyond the senses that defines true faith; if one’s conviction were limited to tangible, immediate outcomes, such as receiving full recompense in this world, the essence of belief would be diminished.

In addition, the awareness of potential punishment, coupled with hope for ultimate reward in the hereafter, encourages individuals to abstain from sin and pursue righteous deeds.

In addition, as Allah, the Exalted, created people from nothing, resurrecting them after they have turned into dust and bones is an easier task for Him. Furthermore, the fact that Allah, the Exalted, created greater and more complex things than human beings, resurrecting them is within His ability. Chapter 17 Al Isra, verse 99:

“Do they not see that Allah, who created the heavens and earth, is [the one] Able to create the likes of them?...”

And as death is an undeniable and unavoidable reality which Allah, the Exalted, created and controls, it clearly indicates that He can give life to the dead, as both life and death are under His control. Chapter 17 Al Isra, verse 99:

“…And He has appointed for them a term, about which there is no doubt…”

For the Day of Recompense to commence, the material world must come to an end, for the administration of reward and punishment can only occur

once all human actions have ceased. Consequently, the onset of the Day of Recompense necessitates the conclusion of worldly existence, affirming that this temporal world will ultimately reach its end. But as preparing for one's accountability by correctly using the blessings Allah, the Exalted, has granted as outlined in Islamic teachings, contradicts the worldly desires of people, many of them will persist in denying their accountability or ignore preparing for it, even if they claim belief in it. Chapter 17 Al Isra, verse 99:

"…But the wrongdoers refuse [anything] except disbelief."

In fact, worldly desires can dominate a person to such an extent that if they had direct access to the limitless treasuries of Allah, the Exalted, they would still withhold using them in the right way out of fear of missing out on fulfilling their worldly desires. Chapter 17 Al Isra, verse 100:

"Say [to them], "If you possessed the depositories of the mercy of my Lord, then you would withhold out of fear of spending." And ever has man been stingy."

In general, embracing greed—by failing to properly utilize the blessings that Allah, the Exalted, has granted, such as sharing them with others—prevents an individual from fulfilling the rights of both Allah, the Exalted, and fellow human beings. This neglect inevitably fosters corruption and injustice within society. Moreover, one who withholds these blessings is

warned that Allah, the Exalted, will respond to them in kind, as mentioned in a Hadith recorded in Sahih Muslim, number 2376. It is important to remember that a generous person is close to Allah, the Exalted, close to Paradise, close to people, and distant from Hell. In contrast, the stingy person is distant from Allah, the Exalted, far from Paradise, estranged from people, and near Hell, as confirmed in a Hadith recorded in Jami At Tirmidhi, number 1961. The reason for this distinction is that generosity enables an individual to fulfil both the rights of Allah, the Exalted, and the rights of people by properly utilizing the blessings granted to them, in accordance with Islamic teachings. Such conduct ensures harmony in one's mental and physical state, allows for proper organization of one's life and relationships, and prepares the individual for accountability on the Day of Judgement. Consequently, a generous person experiences tranquillity in both this world and the hereafter. Additionally, by fulfilling the rights of others, they earn respect and love from people and contribute to justice and peace within society. Conversely, the stingy person fails to uphold the rights of Allah, the Exalted, and others. Their greed leads to the misuse of their blessings, resulting in mental and physical imbalance, disorganization in their personal and social life, and inadequate preparation for the Day of Judgement. This imbalance produces stress, hardship, and struggle in both worlds, despite any material comforts they may possess. Furthermore, by neglecting the rights of others, they earn the disfavour of people and contribute to the spread of corruption and injustice within their family and society at large.

Chapter 17 Al Isra, verse 100:

“Say [to them], "If you possessed the depositories of the mercy of my Lord, then you would withhold out of fear of spending." And ever has man been stingy.”

As mentioned earlier, when the worldly desires of a person dominates them, then they will adopt greed whereby they persist on fulfilling their worldly desires by misusing the blessings they have been granted. In order to avoid this attitude one must adopt strong faith. A profound and unwavering faith is essential for maintaining steadfast obedience to Allah, the Exalted, through all circumstances. This deep conviction is cultivated through a thorough comprehension and practical application of the clear signs and wisdom found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These sacred texts illuminate the truth that genuine submission to Allah, the Exalted, is the source of peace in both this world and the hereafter. Conversely, a deficiency in knowledge of Islamic principles leads to a fragile faith, increasing the likelihood of deviation from divine commands, particularly when personal inclinations conflict with divine guidance. This lack of understanding can obscure the fundamental truth that surrendering one's desires in favour of following the commands of Allah, the Exalted, is the cornerstone of true peace in both worlds. Therefore, individuals must commit to strengthening their faith by pursuing and applying Islamic knowledge. This commitment ensures continuous obedience to Allah, the Exalted, enabling them to appropriately utilize the blessings they have been granted in accordance with Islamic teachings. Ultimately, this leads to a state of mental and physical equilibrium and the correct prioritization of all aspects of life.

After discussing the stubborn attitude of the leaders of the non-muslims of Mecca who persisted on opposing Islam, as it contradicted their worldly aspirations and as they feared losing their social influence and leadership with the coming of Islam, Allah, the Exalted, warns them, and by extension, all people, of the consequences of disobeying Him by relating a historical account. Chapter 17 Al Isra, verse 101:

“And We had certainly given Moses nine evident signs, so ask the Children of Israel [about] when he came to them and Pharaoh said to him, "Indeed I think, O Moses, that you are affected by magic."”

The fact that the Prophet Muhammad, peace and blessings be upon him, had no prior exposure to the histories and scriptures of the People of the Book—a truth acknowledged by scholars of both the People of the Book and the pagan Meccans—validates the divine revelation of the Holy Quran. It demonstrates that his detailed knowledge of the children of Israel's history could only have come from Allah, the Exalted. Chapter 29 Al Ankabut, verse 48:

“And you did not recite before it any scripture, nor did you inscribe one with your right hand. Then [i.e., otherwise] the falsifiers would have had [cause for] doubt.”

And chapter 17 Al Isra, verse 101:

“And We had certainly given Moses nine evident signs, so ask the Children of Israel [about] when he came to them…”

Throughout history, misguided individuals from every generation, despite recognizing the truth, have resisted divine guidance out of fear of losing their social influence and authority. Pharaoh and his followers, for example, criticized the Holy Prophet Musa, peace be upon him, and the guidance he brought, not because of its validity, but to protect their own positions of power. Similarly, any person who neglects the Islamic code of conduct in favour of man-made systems does so primarily to satisfy worldly desires, for such systems are invariably shaped by human desires. The wealthy and powerful are often particularly entrenched in this mindset, as they understand that accepting the truth of Islam would require adherence to a defined moral framework, thereby restricting the pursuit of selfish or misguided desires. Consequently, they seek to lead others astray, aiming to preserve their influence and control. Historically, this explains why those in positions of authority have frequently been the first to oppose and reject the Prophets, peace be upon them. Their resistance is not a reflection of the validity of Islam, which is supported by clear evidence, but rather a manifestation of the desire to satisfy their own desires. Chapter 17 Al Isra, verse 101:

“…and Pharaoh said to him, "Indeed I think, O Moses, that you are affected by magic.""

In general, when an individual chooses a path that differs from that of their peers, it often provokes feelings of insecurity among others regarding the choices they have made—particularly when those choices prioritize worldly desires over obedience to Allah, the Exalted. Such insecurities frequently manifest as criticism or mockery directed toward the person who remains steadfast in their faith, sometimes even originating from within their own family.

Beyond personal interactions, societal influences—including social media, fashion, and cultural expectations—exert additional pressure on those striving to uphold Islamic values. The teachings of Islam are often perceived as obstacles to ambitions associated with wealth, status, or social recognition. Industries and social systems whose practices are challenged by Islamic principles naturally resist such influence, encouraging Muslims to compromise or distance themselves from their faith. This opposition significantly contributes to the widespread anti-Islamic attitudes observable in contemporary society, particularly across social media platforms.

Those who endeavour to live in accordance with Islamic principles—which emphasize moderation in desires and the proper utilization of the blessings Allah, the Exalted, has granted them—are frequently criticized by individuals who indulge in excess and act on impulse without restraint. From an Islamic perspective, such behaviour is considered animalistic, as it lacks reason, discipline, and self-control. These critics often seek to dissuade others from embracing Islam or to discourage practicing Muslims, tempting them toward a lifestyle dominated by unchecked passions. In pursuit of this objective, detractors frequently target specific aspects of

Islam—such as the prescribed dress code for women—in an attempt to portray the faith as restrictive or unattractive. However, thoughtful individuals can readily discern the superficiality of these objections, which arise primarily from a rejection of Islam's emphasis on self-discipline. For instance, while critics may deride Islamic guidelines on modest attire, they do not question comparable dress codes mandated in professions such as law enforcement, the military, healthcare, education, or business. This selective focus exposes the inconsistency and weakness of their arguments. In reality, it is the disciplined lifestyle prescribed by Islam and the commitment of its followers to its core teachings that provoke such opposition, as detractors attempt to encourage Muslims to compromise their beliefs in order to conform to societal expectations. Chapter 17 Al Isra, verse 101:

"…when he came to them and Pharaoh said to him, "Indeed I think, O Moses, that you are affected by magic.""

In every circumstance, a believer must remain unwavering in their obedience to Allah, the Exalted, recognizing that true devotion brings inner tranquility and protects them from the detrimental influence of others. Compromising one's obedience to Allah, the Exalted, for the sake of gaining the approval of people inevitably removes this inner peace. Such a choice leads to the improper use of the blessings they have been granted. This leads to mental and physical imbalance and causes them to misplace everything and everyone within their life leaving them ill-prepared for accountability on the Day of Judgement. Regardless of the extent of material wealth they may acquire, this results in stress, hardship, and tribulation in both this world and the hereafter.

To counter these challenges, a believer must cultivate a steadfast mindset grounded in firm faith. Strong faith is indispensable for maintaining obedience to Allah, the Exalted, in all circumstances, whether in times of ease or adversity. This strength of conviction is nurtured through learning, understanding, and practicing the clear guidance of the Holy Quran and the teachings of the Prophet Muhammad, peace and blessings be upon him. These sources emphasize that genuine submission to Allah is the foundation of true peace in both this life and the hereafter. In contrast, those who lack understanding of Islamic principles often develop a fragile faith. This weakness renders them susceptible to neglecting obedience, especially when their personal desires conflict with divine guidance. Their ignorance prevents them from recognizing that subordinating one's own whims to the commands of Allah, the Exalted, is the essential path to attaining enduring peace in both this world and the hereafter. Chapter 17 Al Isra, verse 102:

[Moses] said, "You have already known that none has sent down these [signs] except the Lord of the heavens and the earth as clear insight…"

As a result, they will persist on disobeying Allah, the Exalted, by misusing the blessings He has granted them. In this world, their attitude prevents them from achieving a balanced mental and physical state and causes them to misplace everything and everyone in their life. As a result, even blessings like family, friends, career, and wealth become sources of immense stress. When they continue on this path, they will inevitably blame innocent individuals, such as their spouse, for their problems. As they cut these good people out of their lives, their mental health will progressively worsen, leading to severe conditions such as depression, substance

abuse, and even suicidal tendencies. This outcome is evident in the lives of many who misuse the blessings granted to them, such as the rich and famous, despite their enjoyment of worldly luxuries. Furthermore, because this attitude prevents them from preparing for their final accountability on Judgement Day, their ultimate punishment in the hereafter will be far more severe. Chapter 17 Al Isra, verse 102:

“…and indeed I think, O Pharaoh, that you are destroyed.”

Therefore, it is essential for every believer to fortify their faith by seeking authentic Islamic knowledge and diligently applying it in daily life. In doing so, they maintain steadfast obedience to Allah, the Exalted, and utilize the blessings entrusted to them in accordance with divine guidance. This disciplined practice fosters harmony of mind and body and ensures the proper organization and balance of all aspects of life.

As the leaders of the non-muslims of Mecca were forcing the Holy Prophet Muhammad, peace and blessings be upon him, to migrate from Mecca, Allah, the Exalted, warned them of the consequences and gave good news to those who remained firm on the obedience of Allah, the Exalted, despite the difficulties they faced. Chapter 17 Al Isra, verses 103-104:

“So he intended to drive them from the land, but We drowned him and those with him all together. And We said after Pharaoh to the Children of Israel, "Dwell in the land…””

Generally speaking, this verse suggests that a genuine understanding of the human condition requires a perspective that moves beyond self-absorption. A narrow focus on one's own life prevents individuals from gaining crucial wisdom from historical events, the experiences of others, and their tribulations. To build a strong ethical foundation, avoid repeating mistakes, and achieve authentic inner peace, one must thoughtfully consider these external realities. A powerful illustration of this principle is the anxiety, mental illness, and substance abuse often prevalent among the wealthy and famous. Despite their enjoyment of material things, their struggles demonstrate that true well-being is not found in affluence or the pursuit of worldly desires. Similarly, observing the health difficulties of others can lead to a more profound appreciation for one's own health and motivate making use of it. Islamic teachings consistently endorse this state of heightened awareness and deep reflection. By encouraging individuals to look beyond their immediate concerns and learn from their surroundings, this perspective seeks to guard against spiritual heedlessness and cultivate a balanced, grateful, and serene disposition through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

After destroying Pharaoh and his followers, Allah, the Exalted, granted those who obeyed Him worldly blessings but warned them to correctly use them as outlined in their divine teachings so that they obtained peace of mind in this world, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, and

so that they correctly prepared for their accountability on the Day of Judgement. Chapter 17 Al Isra, verse 104:

“And We said after Pharaoh to the Children of Israel, "Dwell in the land, and when there comes the promise of the Hereafter, We will bring you forth in [one] gathering.""”

In this age, the way one obtains peace of mind in both worlds is by correctly using the blessings Allah, the Exalted, has granted them as outlined in Islamic teachings. Chapter 17 Al Isra, verse 105:

“And with purpose We have sent the Qur'an down, and with purpose it has descended…”

Both Allah, the Exalted, sending it and its descension have been mentioned in order to make clear that it has arrived to people exactly how Allah, the Exalted, intended it to.

In addition, in order to fulfil the purpose of the Holy Quran one must fulfil its different aspects. There are three fundamental ways to properly engage with the Holy Quran. First, one must recite it correctly and consistently. Second, it is essential to understand its teachings by seeking knowledge

from a trustworthy source and a reliable teacher. Finally, and most importantly, one must act upon its teachings with the sincere aim of pleasing Allah, the Exalted, according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. A truly sincere Muslim will always prioritize the guidance of the Holy Quran over their personal desires, especially when those desires conflict with divine commands. This commitment to embodying the Holy Quran in one's character is the ultimate mark of sincerity toward the book of Allah, the Exalted, a tradition exemplified by the Holy Prophet Muhammad, peace and blessings be upon him, and affirmed in the Hadith found in Sunan Abu Dawud, number 1342. True sincerity also means approaching the Holy Quran with the intention to understand and act upon all of it, without exception. Anyone who picks and chooses which commands and advice to follow based on their whims has adopted a state of insincerity and will, therefore, fail to benefit from its profound guidance. Chapter 17 Al Isra, verse 82:

“And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.”

While the Holy Quran can certainly be a source of solace and a cure for worldly troubles, it is crucial to understand that this is not its primary purpose. A Muslim should not treat the Holy Quran merely as a tool to be taken out during a problem and then put away once the issue is resolved. The fundamental role of the Holy Quran is to lead people to obtaining peace of mind in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. To ignore this core function and use it only to fix temporary, worldly problems is an act of insincerity. It is like buying a car for its accessories but neglecting the engine—the very thing that gives it its

purpose and makes it functional. This approach is a disservice to the Holy Quran and the guidance it offers.

As the Holy Prophet Muhammad, peace and blessings be upon him, was tasked with clarifying Islamic teachings, his duty involved giving good news to those who accepted and acted on Islamic teachings and warning those who rejected or ignored them. Chapter 17 Al Isra, verse 105:

"…And We have not sent you except as a bringer of good tidings and a warner."

It is important to note that good news and warnings only benefit when one practically responds to them. Therefore, the one who responds practically by correctly using the blessings Allah, the Exalted, has granted them as outlined in Islamic teachings will obtain peace of mind in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Whereas, the one who fails to responds practically to the warnings and good news given in Islamic teachings will persist on misusing the blessings they have been granted. As a result, they will fall into an imbalanced mental and physical state, fail to rightly order everything and everyone within their life, and neglect proper preparation for their accountability on the Day of Judgement. Consequently, they will face stress, hardship, and difficulty in both worlds, even if they outwardly enjoy certain worldly luxuries.

Another method employed by the leaders of the non-muslims of Mecca in order to deter people from accepting Islam, as they feared losing their leadership and social influence, was to question the step by step revelation of the Holy Quran. Chapter 25 Al Furqan, verse 32:

“And those who disbelieve say, "Why was the Qur'an not revealed to him all at once?"…”

The Holy Quran was revealed in stages in order to make the transition from a non-muslim to a strong muslim easy. A similar technique is employed by doctors who slowly increase the dose of medication they prescribe to their patients so that they can respond to the treatment in a more positive way. Chapter 25 Al Furqan, verse 32:

“…Thus [it is] that We may strengthen thereby your heart. And We have spaced it distinctly.”

And chapter 17 Al Isra, verse 106:

“And [it is] a Qur'an which We have separated [by intervals] that you might recite it to the people over a prolonged period. And We have sent it down progressively.”

It is important to understand that Allah, the Exalted, does not demand perfection from His servants, nor does He expect them to implement all Islamic teachings at once. Rather, He requires sincere effort to learn and act upon these teachings, gradually improving one's conduct towards Allah, the Exalted, and towards others. However, one must not deceive themself into believing that such an attitude has been adopted if genuine improvement in behavior is absent. The more a person learns and applies Islamic guidance, the stronger their faith becomes. This fortifies their steadfastness in obeying Allah, the Exalted, by correctly utilizing the blessings He has bestowed. In doing so, they are rightly guided through all circumstances—whether in ease or hardship—attaining peace of mind and securing reward in both this world and the hereafter through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

As Allah, the Exalted, does not force right guidance on people, as that would nullify the test of life in this world, people are free to choose whether to act on Islamic teachings or ignore them. Chapter 17 Al Isra, verse 107:

"Say, "Believe in it or do not believe…""

Then Allah, the Exalted, those who do not accept and act on Islamic teachings, despite the clear proofs of its divine origins such as the scholars

from the people of the book recognizing it as the word of Allah, the Exalted. Chapter 17 Al Isra, verses 107-109:

“…Indeed, those who were given knowledge before it - when it is recited to them, they fall upon their faces in prostration. And they say, "Exalted is our Lord! Indeed, the promise of our Lord has been fulfilled." And they fall upon their faces weeping, and it [i.e. the Qur'an] increases them in humble submission.”

The scholars from the people of the book recognized the authenticity of Islam, as they were acquainted with the Author of the Holy Quran. They also recognized the Holy Prophet Muhammad, peace and blessings be upon him, along with the Holy Quran, since both were mentioned in their sacred texts. Chapter 6 Al An’am, verse 20:

“Those to whom We have given the Scripture recognize it [the Holy Quran] as they recognize their [own] sons…”

And chapter 2 Al Baqarah, verse 146:

“Those to whom We gave the Scripture know him [Prophet Muhammad, peace be upon him] as they know their own sons…”

Considering that the Holy Prophet Muhammad, peace and blessings be upon him, had no engagement with earlier divine scriptures—a fact acknowledged by both the People of the Book and the non-Muslims in Mecca—he would not have had knowledge of the altered or original teachings present in these sacred texts. This fact further reinforces the divine origins of the Holy Quran. Chapter 29 Al Ankabut, verse 48:

“And you did not recite before it any scripture, nor did you inscribe one with your right hand. Then [i.e., otherwise] the falsifiers would have had [cause for] doubt.”

The sincere scholars among the people of the book, including Abdullah Bin Salaam, may Allah be pleased with him, embraced Islam upon encountering it, as he readily recognised the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him. Indeed, as indicated by verse 108, before the declaration of Prophethood, the learned individuals of Judaism and Christianity, lived in Medina as they were aware the final Holy Prophet, peace and blessings be upon him, would migrate there, as he had been thoroughly depicted in their sacred texts. Chapter 17 Al Isra, verse 108:

“And they say, "Exalted is our Lord! Indeed, the promise of our Lord has been fulfilled."”

For instance, there was a Jewish scholar named Yusha who resided in Medina. He frequently proclaimed that the time was approaching for the final Holy Prophet, peace and blessings be upon him, to be sent to the people of Arabia. He encouraged individuals to have faith in this final Holy Prophet, peace and blessings be upon him, if they were alive during his time and witnessed his message. When the Holy Prophet Muhammad, peace and blessings be upon him, announced his Prophethood, those same individuals whom Yusha had urged to accept the final Holy Prophet, peace and blessings be upon him, embraced him and converted to Islam. However, Yusha himself rejected the Holy Prophet Muhammad, peace and blessings be upon him, and Islam due to jealousy and malice. This event has been documented in Imam Ibn Kathir's, the Life of the Prophet, Volume 1, Page 212.

The scholars from the people of the book rejected the Holy Prophet Muhammad, peace and blessings be upon him, due to his descent from the Holy Prophet Ismaeel, rather than from the Holy Prophet Ishaaq, peace be upon them, as they were. Although this was an irrational reason to reject Islam, they believed that the final Holy Prophet, peace and blessings be upon him, would honour them significantly and appoint them as leaders of humanity out of loyalty to their brotherhood. They thought that such leadership would elevate their social standing and wealth. However, when the Holy Prophet Muhammad, peace and blessings be upon him, constructively criticized their blatant disobedience to Allah, the Exalted, which stemmed from their excessive love for wealth and social status, they turned away from him and from Islam. Furthermore, as the people of the book, particularly the Jews, were deeply rooted in their love for lineage, a core aspect of their faith, they could not accept or follow the Holy Prophet Muhammad, peace and blessings be upon him, because he belonged to a

different lineage. They considered it beneath them to accept and follow someone outside their lineage, as this would undermine the superiority they believed they held over humanity due to their lineage, a superiority they had fabricated. So instead of becoming humbled by Islam, they became even more arrogant. Whereas, the few sincere scholars from the people of the book were humbled by the Holy Quran and readily accepted it when they encountered it. Chapter 17 Al Isra, verse 109:

“And they fall upon their faces weeping, and it [i.e. the Qur'an] increases them in humble submission.”

Generally speaking, one will only humble themself to the guidance of the Holy Quran when they understand its miraculous nature and widespread benefits, such as guiding a person to peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, and guiding a society towards justice and peace by ensuring the rights of people are fulfilled. Whereas, the one who fails to understand the Holy Quran and merely recites it in a language they do not understand will not become humbled towards its teachings. As a result, whenever its teachings clash with their worldly desires, they will ignore it and instead persist on disobeying Allah, the Exalted, by misusing the blessings He has granted them. As a result, they will experience an imbalance in their mental and physical well-being and they will misplace their relationships and priorities, leaving them ill-prepared for their ultimate accountability on the Day of Judgement. As a consequence, they will face significant stress and hardship in both this life and the next, regardless of any material wealth they may possess.

Chapter 17 Al Isra, verse 109:

“And they fall upon their faces weeping, and it [i.e. the Qur'an] increases them in humble submission.”

This profound experience will only take place when an individual genuinely intends to seek right guidance and act upon it, even if it conflicts with their desires, leading them to pursue Islamic knowledge with an open and impartial mindset. Those who do so will surely be moved by the clear evidence found in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Consequently, they will inevitably submit, as their spiritual heart has acknowledged and embraced the truth. In contrast, those who approach Islamic teachings with a fixed and biased perspective or who adopt an incorrect intention, only willing to follow the Islamic teachings that align with their desires, will not humbly submit to it and as a result, they will not find the right guidance that brings peace of mind in both this life and the hereafter, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, even if they claim belief in Islam.

Those who humbly submit to Allah, the Exalted, will therefore sincerely obey Him by correctly using the blessings He has granted them as outlined in Islamic teachings. This will guarantee that they achieve a balanced mental and physical state, properly positioning everything and everyone in their lives while sufficiently preparing for their accountability on the Day of

Judgement. Consequently, this behavior will result in peace of mind in both worlds. Chapter 17 Al Isra, verse 110:

“Say, "Call upon Allah or call upon the Most Merciful. Whichever [name] you call - to Him belong the best names."…”

In addition, as indicated by this verse, an aspect of obeying Allah, the Exalted, is understanding and acting on the divine names and attributes of Allah, the Exalted, according to one’s created ability. Indeed, a Hadith in Sahih Bukhari, number 2736, states that the Holy Prophet Muhammad, peace and blessings be upon him, indicated that anyone who knows the ninety-nine names of Allah, the Exalted, will gain entry to Paradise.

However, knowing these names goes beyond mere memorization. It involves studying them and applying them in accordance with one's own status and capabilities. For instance, Allah, the Exalted, is recognized as the Most Merciful due to His boundless status. This attribute signifies that Allah, the Exalted, grants innumerable blessings to His creation and is perpetually very kind to them. This same quality has also been associated with others, including the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 9 At Tawbah, verse 128:

“There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you [i.e., your guidance] and to the believers is kind and merciful.”

In the context of creation, merciful refers to being soft-hearted and compassionate. Likewise, Allah, the Exalted, is All Forgiving due to His boundless nature. Embracing this quality by forgiving others for the sake of Allah, the Exalted, is highly encouraged in Islam. Chapter 24 An Nur, verse 22:

“…and let them pardon and overlook. Would you not like that Allah should forgive you?...”

So the divine attributes of Allah, the Exalted, can be adopted by people according to their status and potential.

Thus, one needs to first grasp the significance of the divine attributes and names, and then embody these meanings in their actions and character, until they are deeply ingrained in their spiritual hearts, enabling them to cultivate noble character. This noble character will guide them to utilize the blessings they have received in ways that are pleasing to Allah, the Exalted, as described in the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This ultimately results in peace and success in both worlds by achieving a

balanced mental and physical state and by appropriately positioning everything and everyone in their lives. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Another fundamental aspect of obeying Allah, the Exalted, is establishing the obligatory prayers. Chapter 17 Al Isra, verse 110:

“…And do not recite [too] loudly in your prayer or [too] quietly but seek between that an [intermediate] way.”

As the non-muslims of Mecca would mock the Holy Quran and make noise whenever it was recited in order to prevent others from listening to it, the Holy Prophet Muhammad, peace and blessings be upon him, was commanded to recite in a balanced way so that the non-muslims would not interrupt his prayer and so the Companions, may Allah be pleased with them, praying with him could hear the Holy Quran being recited as well.

Generally speaking, despite the difficulties they were facing they were not told to abandon their prayers. This indicates the importance of establishing the obligatory prayers at all times.

Establishing obligatory prayers means more than just performing them; it involves fulfilling them with their full conditions and manners, like praying on time. The Holy Quran frequently emphasizes establishing prayers because it is the most crucial practical evidence of a person's faith in Allah, the Exalted. The daily prayers are spaced out throughout the day, serving as a constant reminder of the Day of Judgement and a practical way to prepare for it. Thus, they are seen as the fundamental basis of all righteous actions. Each part of the prayer connects to the final reckoning. For instance, when one stands upright in prayer, it mirrors how they will stand before Allah, the Exalted, on the Day of Judgement. Chapter 83 Al Mutaffifin, verses 4-6:

“Do they not think that they will be resurrected. For a tremendous Day The Day when mankind will stand before the Lord of the worlds?”

Bowing in prayer serves as a reminder of the many people who will be criticized on the Day of Judgement for not having bowed to Allah, the Exalted, during their lives. Chapter 77 Al Mursalat, verse 48:

“And when it is said to them, "Bow [in prayer]," they do not bow.”

In addition to not bowing, the criticism on Judgement Day also includes failing to practically submit to the obedience of Allah, the Exalted, in all aspects of life. Prostration during prayer serves as a powerful reminder of this. It reflects the invitation for all people to prostrate to Allah, the Exalted**,** on the Day of Judgement. However, those who did not prostrate correctly and obey Him in every aspect of their lives on Earth will be unable to do so on that final day. Chapter 68 Al Qalam, verses 42-43:

"On the Day when matters become dire, they will be invited to prostrate themselves but will be prevented from doing so. Their eyes humbled, humiliation will cover them. And they used to be invited to prostration while they were sound."

Sitting on one's knees during prayer serves as a reminder of the posture one will assume before Allah, the Exalted, on the Day of Judgement, in anticipation of their final reckoning. Chapter 45 Al Jathiyah, verse 28:

"And you will see every nation kneeling [from fear]. Every nation will be called to its record [and told], "Today you will be recompensed for what you used to do.""

Performing one's prayers while keeping these elements in mind ensures they are established correctly. This practice, in turn, fosters a sincere obedience to Allah, the Exalted, in the intervals between prayers. Chapter 29 Al Ankabut, verse 45:

“…Indeed, prayer prohibits immorality and wrongdoing…”

This obedience involves correctly using the blessings one has been granted as outlined in the Quran and the traditions of the Prophet Muhammad, peace and blessings be upon him. Engaging in such conduct will facilitate the attainment of equilibrium between mental and physical well-being and enable them to appropriately organize their relationships and responsibilities within their lives. Moreover, it will allow them to prepare conscientiously for their ultimate accountability on the Day of Judgement. Consequently, this approach fosters a profound sense of tranquility in both worlds.

Whereas, the one who neglects their obligatory prayers must fear leaving this world without their faith. The Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Jami At Tirmidhi, number 2618, that abandoning the obligatory prayers is the difference between belief and disbelief. It is important to understand that faith is like a plant: it needs to be nourished by acts of obedience to thrive and survive. Just as a plant without enough sunlight will wither and die, a person's faith can weaken and even die if it is not nourished by good actions. This is the greatest possible loss.

Another aspect of obeying Allah, the Exalted, correctly, is by understanding His unique attributes, which make it clear that He alone is worthy of worship and obedience at all times. Chapter 17 Al Isra, verse 111:

“And say, "Praise to Allah…””

An individual who assumes responsibility for aspects of another’s welfare—such as providing shelter—is deserving of sincere appreciation. In light of this, it is both just and appropriate that gratitude be directed towards Allah, the Exalted, who has bestowed every blessing within the universe upon humanity. Gratitude expressed through intention entails performing deeds solely for the sake of pleasing Allah, the Exalted. Actions motivated by any other purpose will not be rewarded by Him, as cautioned in a Hadith recorded in Jami At-Tirmidhi, Hadith number 3154. A clear indication of a sincere intention is that one neither seeks nor anticipates recognition or recompense from others. Verbal gratitude is manifested by speaking words of goodness or choosing silence when appropriate. Gratitude through action involves utilizing the blessings granted by Allah, the Exalted, in ways that align with His pleasure, as prescribed in the Holy Quran and the noble traditions of the Prophet Muhammad, peace and blessings be upon him. Such conduct results in an increase in divine blessings and ultimately leads to tranquillity and contentment in both this life and the hereafter through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 14 Ibrahim, verse 7:

“…If you are grateful, I will surely increase you [in favor]…”

Moreover, it is universally accepted that when an individual owns an item, they retain the right to utilize it in any manner they deem appropriate. In this regard, as Allah, the Exalted, is the Creator, Owner, and Sustainer of all that exists within the universe—including human beings—it follows that He alone determines what should transpire within His creation. Consequently, it is both reasonable and just that individuals submit to His will, for He is the sole proprietor of the universe and all that it contains. In a similar vein, when a person entrusts their possession to another, it is only equitable that the item be used in accordance with the wishes of its rightful owner. Allah, the Exalted, has bestowed every blessing upon mankind not as a permanent gift, but as a temporary loan. As with any worldly loan, this divine trust must be repaid. The only means of fulfilling this obligation is by employing these blessings in ways that are pleasing to Allah, the Exalted. In contrast, the blessings of Paradise are granted as gifts, and thus, those who receive them will be free to enjoy them without restriction. Chapter 7 Al A’raf, verse 43:

“…And they will be called, "This is Paradise, which you have been made to inherit for what you used to do.""

A vital part of understanding the divine attributes of Allah, the Exalted, is accepted that He has no offspring or partner in His dominion. Chapter 17 Al Isra, verse 111:

“…who has not taken a son and has had no partner in [His] dominion and has no [need of a] protector out of weakness…”

Generally speaking, the reasons behind the proliferation of false beliefs about the Holy Prophet Eesa, peace be upon him, include his miraculous birth, the miracles he performed, and his ascension to Heaven while still alive. The Holy Quran affirms the miraculous birth of the Holy Prophet Eesa, peace be upon him, and explicitly describes his birth without a father as a testament to the limitless power of Allah, the Exalted. Chapter 3 Alee Imran, verse 47:

“She [Maryam, may Allah be pleased with her] said, "My Lord, how will I have a child when no man has touched me?" [The angel] said, "Such is Allāh; He creates what He wills. When He decrees a matter, He only says to it, 'Be,' and it is.”

Allah, the Exalted, brought into existence the Holy Prophet Eesa, peace be upon him, without a father, similar to how He created the Holy Prophet Adam, peace be upon him, without either a father or a mother. This fact does not imply that they possess divinity. Chapter 3 Alee Imran, verse 59:

“Indeed, the example of Jesus to Allah is like that of Adam. He created him from dust; then He said to him, "Be," and he was.”

It is odd that Christians think of the Holy Prophet Eesa, peace be upon him, as the son of Allah, the Exalted, since he was born without a father. However, they do not regard the Holy Prophet Adam, peace be upon him, as the son of Allah, the Exalted, despite his being born without either a father or a mother. By their reasoning, the Holy Prophet Adam, peace be upon him, should have a stronger claim to being called the son of Allah, the Exalted, than the Holy Prophet Eesa, peace be upon him, yet they do not assert this. It is peculiar how they apply logic and common sense to the case of the Holy Prophet Adam, peace be upon him, but fail to do so in the case of the Holy Prophet Eesa, peace be upon him.

The miracles attributed to the Holy Prophet Eesa, peace be upon him, are confirmed by the Holy Quran. It clearly states that the Holy Prophet Eesa, peace be upon him, performed these miracles with the will, permission, and command of Allah, the Exalted. If the Holy Prophet Eesa, peace be upon him, were divine, he would not require the will or permission of Allah, the Exalted. Chapter 3 Alee Imran, verse 49:

“And [make the Prophet Eesa, peace be upon him] a messenger to the Children of Israel, [who will say], 'Indeed I have come to you with a sign from your Lord in that I design for you from clay [that which is] like the form of a bird, then I breathe into it and it becomes a bird by permission of Allāh. And I cure the blind [from birth] and the leper, and I give life to the dead -

by permission of Allāh. And I inform you of what you eat and what you store in your houses…"

Moreover, Christians acknowledge that other Holy Prophets, peace be upon them, performed miracles as well, like the Holy Prophet Musa, peace be upon him. However, it is peculiar that they do not attribute divinity to these other Holy Prophets, peace be upon them, despite their miracles.

The ascension of the Holy Prophet Eesa, peace be upon him, to the Heavens while still alive further demonstrates the might of Allah, the Exalted, who took the Holy Prophet Eesa, peace be upon him, on this journey. If the Holy Prophet Eesa, peace be upon him, were divine, he would have been able to undertake this journey by his own inherent power. Chapter 3 Alee Imran, verse 55:

"[Mention] when Allāh said, "O Jesus, indeed I will take you and raise you to Myself and purify [i.e., free] you from those who disbelieve…""

The Holy Quran informs Christians that the Holy Prophet Eesa, peace be upon him, was not crucified, contrary to their belief. The person whose likeness appeared on the cross was not the Holy Prophet Eesa, peace be upon him, but rather someone who was made to resemble him. By this time, Allah, the Exalted, had already elevated the Holy Prophet Eesa, peace be upon him, to the Heavens. Chapter 4 An Nisa, verses 156-158:

“And for their disbelief and their saying against Mary a great slander. And [for] their saying, "Indeed, we have killed the Messiah, Jesus the son of Mary, the messenger of Allāh." And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them…Rather, Allāh raised him to Himself.”

The mistaken Christian belief that the Holy Prophet Eesa, peace be upon him, was crucified, which means killed, is inherently odd since a true divine being cannot experience death. If an entity is capable of dying, it cannot be considered divine. Therefore, their erroneous belief in his crucifixion inherently contradicts their mistaken belief in his divinity.

A divine being, by its very nature, is self-sustaining, meaning it does not rely on another for sustenance. If a being depends on another for sustenance, it cannot be divine. Both the Holy Prophet Eesa, peace be upon him, and his mother, Maryam, may Allah be pleased with her, were not divine beings as they needed nourishment from Allah, the Exalted, indicating that they were not self-sustaining beings. Chapter 5 Al Ma’idah, verse 75:

“The Messiah, son of Mary, was not but a messenger; [other] messengers have passed on before him. And his mother was a supporter of truth. They both used to eat food. Look how We make clear to them the signs; then look how they are deluded.”

Furthermore, no one can assert that the Angels can be deemed deities simply because they do not consume food. In truth, they are also supported by Allah, the Exalted, in a different manner, which means they are not self-sufficient. The mere fact that they have been created and will face death, just like all of creation, is sufficient to disprove their divinity.

A biological child will invariably possess some traits from their parent. However, in the case of the Holy Prophet Eesa, peace be upon him, he does not share any attributes with Allah, the Exalted. In reality, all his traits are common to other humans. He was created, nourished by food and water, and will die and be resurrected, just like every other human. His traits alone are enough to refute any claims of divinity. In addition, none of the reasons why a person would desire to have a child apply to Allah, the Exalted, such as protecting and taking care of them in old age, needing someone to inherit from them, or the desire for companionship. Chapter 17 Al Isra, verse 111:

“…Praise to Allah, who has not taken a son and has had no partner in [His] dominion and has no [need of a] protector out of weakness…”

The Romans who embraced Christianity introduced the idea of the Holy Prophet Eesa, peace be upon him, being divine into their beliefs, concepts they inherited from their previous pagan faith. They took a noble and revered Holy Prophet, peace be upon him, and associated him with myths

and legends, such as Zeus, Hercules, and Odin. It only takes a small amount of common sense to realize that a being who is created, dependent on another for sustenance, and capable of dying can never be divine, as these attributes contradict the essence of a divine being.

Despite the overwhelming evidence supporting the Holy Prophet Eesa, peace be upon him, as the Messenger of Allah, the Exalted, many Christians continue to cling to their mistaken beliefs about him. A significant factor contributing to this unusual behavior is the blind imitation of their elders. This blind imitation hinders individuals from evaluating knowledge and evidence, as well as from questioning the beliefs and assumptions instilled in them during their upbringing. Such behavior contradicts the principles of Islam and common sense, as humans were created to think and reason, not to follow blindly like cattle. Therefore, it is crucial to avoid blind imitation, as it is a primary cause of misguidance. Instead, individuals should apply their common sense and critically assess knowledge and evidence in every situation they face, whether it pertains to worldly matters or religious beliefs, and then make informed choices. Even within Islam, blind imitation is frowned upon, as Allah, the Exalted, desires that people study, comprehend, and act upon Islamic teachings based on understanding rather than merely imitating other Muslims. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….””

Another significant reason Christians persist in their beliefs about the Holy Prophet Eesa, peace be upon him, despite clear evidence of his true role as the Messenger of Allah, the Exalted, is their desire to satisfy their earthly desires. Numerous Christian teachings promote the idea of salvation in both worlds for those who embrace Christianity, regardless of their actions. This belief system enables them to pursue all their worldly desires while ensuring their salvation in both lives. Consequently, they cling to their Christian faith, as their primary aim in this life is to indulge in their worldly desires rather than adhere to a higher moral standard that would guide them in the proper use of the blessings bestowed upon them by Allah, the Exalted.

Chapter 17 Al Isra, verse 111:

"…and has had no partner in [His] dominion and has no [need of a] protector out of weakness…"

Historically, many non-Muslims who professed belief in Allah, the Exalted, often attributed human limitations to Him—such as fatigue or incapacity. As a result, they perceived Allah, the Exalted, through the lens of worldly monarchy, imagining Him akin to a sovereign ruler who, unable to manage the affairs of His dominion alone, appoints aides such as governors to assist in its administration. This conceptual framework led many to worship other beings—such as Angels—in the hope of securing divine favour through their intercession. Sadly, this notion has also permeated certain segments of the Muslim community. Some individuals devote considerable time, effort, and resources to seeking out spiritual personalities believed to

possess a privileged connection with Allah, the Exalted—much like a governor's proximity to a king. Their intention is to earn the goodwill of these figures, believing that such reverence may prompt intercession on their behalf before Allah, the Exalted. This dynamic mirrors the worldly practice of currying favour with a governor through gifts and exaggerated displays of respect in order to gain access to the king. However, this belief stands in stark contradiction to the foundational teachings of Islam. The Holy Prophets—peace be upon them—never served as intermediaries or gatekeepers between the people and Allah, the Exalted. Rather, they illuminated the path to divine pleasure through guidance, instruction, and personal example, never seeking material compensation or adulation from those they served. Accordingly, a Muslim is encouraged to pursue authentic Islamic knowledge under the tutelage of a qualified and respected teacher, while maintaining appropriate reverence. Yet, it is imperative that one does not fall into the error of worshipping spiritual figures as a means of attaining closeness to Allah, the Exalted. He alone possesses absolute authority over the universe and is fully aware of all that occurs within it. He requires no intermediaries between Himself and His creation—a truth unequivocally affirmed in the Holy Quran. For example, chapter 2 Al Baqarah, verse 186:

"And when My servants ask you, concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me…"

And chapter 40 Ghafir, verse 60:

"And your Lord says, "Call upon Me; I will respond to you."…"

Chapter 2 Al Baqarah, verse 255:

"…*Who is it that can intercede with Him except by His permission?...*"

Furthermore, although intercession will indeed occur on the Day of Judgement—subject to the permission of Allah, the Exalted—it is of utmost importance that its significance is not treated with mockery or disregard. To do so may result in being deprived of this divine mercy. Disparaging the concept of intercession often stems from a complacent disposition, wherein an individual fails to employ the blessings granted to them in accordance with Islamic principles, yet still expects salvation through the intervention of others, such as relatives or spiritual figures. In fact, the one who mocks intercession in this way, may find that the Holy Prophet Muhammad, peace and blessings be upon him, against them on Judgement Day. Chapter 25 Al Furqan, verse 30:

"And the Messenger has said, "O my Lord, indeed my people have taken this Quran as [a thing] abandoned.""

This verse pertains specifically to Muslims, as they are the sole community that has acknowledged and embraced the Holy Quran. In contrast, non-

Muslims, having not accepted its guidance and therefore cannot be described as abandoning it. The outcome of any Muslim against whom the Holy Prophet Muhammad, peace and blessings be upon him, bears witness against on the Day of Judgement is obvious.

Even in cases where intercession is granted, such negligence may not prevent entry into Hell; at most, it may reduce the severity of the punishment. It must be clearly understood that even the briefest experience of Hell is profoundly unbearable. Therefore, genuine hope in intercession must be accompanied by earnest effort—namely, the active and sincere use of the blessings one has been granted in a manner that aligns with the guidance of the Holy Quran and the teachings of the Prophet Muhammad, peace and blessings be upon him. Only then should one hope for intercession on the Day of Judgement, with the understanding that Allah, the Exalted, alone authorizes it.

An aspect of understanding the divine attributes of Allah, the Exalted, is magnifying Him beyond all other things, such as one's desires, social media, fashion and culture. Chapter 17 Al Isra, verse 111:

"…And magnify Him with all magnificence."

Only by magnifying Allah, the Exalted, above all else will one remain firm on His obedience at all times by correctly using the blessings He has

granted them as outlined in Islamic teachings. This will enable them to achieve equilibrium in both mind and body, to assign proper value and position to all aspects and individuals within their life, and to prepare appropriately for their ultimate accountability on the Day of Judgement. Such conduct will consequently result in tranquility and peace of mind in this world and the Hereafter. Whereas, the one who magnifies other things, such as social media, fashion and culture, will easily obey these things in the disobedience of Allah, the Exalted. This will cause them to misuse the blessings He has granted them. Such an attitude prevents a person from achieving a balanced mental and physical state and causes them to misplace everything and everyone in their life. Consequently, all aspects of their life—from family and friends to career and wealth—become sources of stress. If they continue to disobey Allah, the Exalted, they will blame the wrong things and people for their stress, such as their spouse. When they cut good people out of their lives, their mental health will deteriorate further, potentially leading to depression, substance addiction, and even suicidal thoughts. This is a common pattern seen among those who misuse the blessings they have been granted, including the rich and famous, despite their worldly luxuries. Since their attitude also keeps them from preparing for their accountability on Judgement Day, their punishment in the hereafter will be far more severe.

Therefore, it is incumbent upon an individual to accept and act upon the teachings of Islam for their own benefit, even when such guidance appears contrary to their personal inclinations. Their attitude should resemble that of a wise patient who follows the medical advice of a physician, recognizing it to be in their best interest, even when prescribed bitter medicines or placed on a restrictive diet. Just as this patient ultimately attains sound mental and physical health through adherence to medical counsel, so too does the one who accepts and implements Islamic teachings. This is because the only One who possesses the complete knowledge necessary to bring about true balance in both mind and body, and to enable a person to rightly position

everything and everyone in their life, is Allah, the Exalted. Human knowledge of mental and physical states, no matter how extensive the research, remains insufficient to address every challenge an individual may encounter. The advice of society, limited by human knowledge, experience, foresight, and inherent biases, can neither shield one from all forms of mental and physical hardship nor guide one to properly order their life in its entirety. Allah, the Exalted, alone possesses such knowledge, and He has conveyed it to humanity through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This truth becomes self-evident when comparing the lives of those who employ their blessings in accordance with Islamic teachings to those who do not. Whereas patients ordinarily accept their physician's prescriptions without comprehending the underlying science—placing blind trust in human expertise—Allah, the Exalted, does not require blind submission. Instead, He invites reflection upon the teachings of Islam so that individuals may personally witness their beneficial impact. Rather than demanding unexamined acceptance, He calls upon people to recognize the truth of Islam through its manifest proofs. Such recognition, however, necessitates approaching the teachings of Islam with sincerity, fairness, and an open mind. Chapter 12 Yusuf, verse 108:

"Say, "This is my way; I invite to Allāh with insight, I and those who follow me….""

Moreover, since Allah, the Exalted, alone governs the spiritual hearts of humankind—the abode of peace of mind—it is He alone who determines who is granted tranquility and who is deprived of it. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

It is evident that Allah, the Exalted, bestows peace of mind only upon those who utilize the blessings He has granted them in the manner prescribed by Islamic teachings. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

All praise is due to Allah, Lord of the worlds and may peace and blessings be upon His final Messenger, Muhammad, his noble Family and Companions.

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