A Summarised Quranic Commentary:

The Path of Peace of Mind

Chapter 26 Ash Shu'ara to Chapter 36 Yaseen

PodQuran



Adopting Positive Characteristics Leads to Peace of Mind

A Summarised Quranic Commentary: The Path of Peace of Mind – Chapter 26 Ash Shu’ara to Chapter 36 Yaseen

ShaykhPod Books

Published by ShaykhPod Books, 2025

While every precaution has been taken in the preparation of this book, the publisher assumes no responsibility for errors or omissions, or for damages resulting from the use of the information contained herein.

A Summarised Quranic Commentary: The Path of Peace of Mind – Chapter 26 Ash Shu’ara to Chapter 36 Yaseen

First edition. December 28, 2025.

Copyright © 2025 ShaykhPod Books.

Written by ShaykhPod Books.

Table of Contents

Table of Contents

Acknowledgements

Compiler's Notes

Introduction

Chapter 26 – Ash Shu'ara, Verses 1-227 of 227

Discussion on Verses 1-227 of 227

Chapter 27 – An Naml, Verses 1-93 of 93

Discussion on Verses 1-93 of 93

Chapter 28 – Al Qasas, Verses 1-88 of 88

Discussion on Verses 1-88 of 88

Chapter 29 – Al Ankabut, Verses 1-69 of 69

Discussion on Verses 1-69 of 69

Chapter 30 – Ar Rum, Verses 1-60 of 60

Discussion on Verses 1-60 of 60

Chapter 31 – Luqman, Verses 1-34 of 34

Discussion on Verses 1-34 of 34

Chapter 32 – As Sajdah, Verses 1-30 of 30

Discussion on Verses 1-30 of 30

Chapter 33 – Al Ahzab, Verses 1-73 of 73

Discussion on Verses 1-73 of 73

Chapter 34 – Saba, Verses 1-54 of 54

Discussion on Verses 1-54 of 54

Chapter 35 – Fatir, Verses 1-45 of 45

Discussion on Verses 1-45 of 45

Chapter 36 – Yaseen, Verses 1-83 of 83

Discussion on Verses 1-83 of 83

Over 500 Free eBooks on Good Character

Other ShaykhPod Media

Acknowledgements

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.

We would like to express our deepest appreciation to the entire ShaykhPod family, especially our little star, Yusuf, whose continued support and advice has inspired the development of ShaykhPod Books. And a special thanks to our brother, Hasan, whose dedicated support has elevated ShaykhPod to new and exciting heights which seemed impossible at one stage.

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

All praise to Allah, the Exalted, Lord of the worlds and endless blessings and peace by upon the Holy Prophet Muhammad, on his blessed Household and Companions, may Allah be pleased with them all.

Compiler's Notes

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

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

Introduction

The following is a fully-referenced and easy to understand detailed commentary on Chapter 26 Ash Shu’ara to Chapter 36 Yaseen of the Holy Quran. It specifically discusses the good characteristics one must adopt and the bad characteristics they must avoid in order to Achieve Noble Character.

Adopting Positive Characteristics Leads to Peace of Mind.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

Chapter 26 – Ash Shu’ara, Verses 1-227 of 227

طسٓمٓ ١

تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ٱلْمُبِينِ ٢

لَعَلَّكَ بَٰخِعٌ نَّفْسَكَ أَلَّا يَكُونُوا۟ مُؤْمِنِينَ ٣

إِن نَّشَأْ نُنَزِّلْ عَلَيْهِم مِّنَ ٱلسَّمَآءِ ءَايَةً فَظَلَّتْ أَعْنَٰقُهُمْ لَهَا خَٰضِعِينَ ٤

وَمَا يَأْتِيهِم مِّن ذِكْرٍ مِّنَ ٱلرَّحْمَٰنِ مُحْدَثٍ إِلَّا كَانُوا۟ عَنْهُ مُعْرِضِينَ ٥

فَقَدْ كَذَّبُوا۟ فَسَيَأْتِيهِمْ أَنۢبَٰٓؤُا۟ مَا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ٦

أَوَلَمْ يَرَوْا۟ إِلَى ٱلْأَرْضِ كَمْ أَنۢبَتْنَا فِيهَا مِن كُلِّ زَوْجٍ كَرِيمٍ ٧

إِنَّ فِى ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ٨

وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ٩

وَإِذۡ نَادَىٰ رَبُّكَ مُوسَىٰٓ أَنِ ٱئۡتِ ٱلۡقَوۡمَ ٱلظَّٰلِمِينَ ١٠

قَوۡمَ فِرۡعَوۡنَۚ أَلَا يَتَّقُونَ ١١

قَالَ رَبِّ إِنِّيٓ أَخَافُ أَن يُكَذِّبُونِ ١٢

وَيَضِيقُ صَدۡرِي وَلَا يَنطَلِقُ لِسَانِي فَأَرۡسِلۡ إِلَىٰ هَٰرُونَ ١٣

وَلَهُمۡ عَلَيَّ ذَنۢبٞ فَأَخَافُ أَن يَقۡتُلُونِ ١٤

قَالَ كَلَّاۖ فَٱذۡهَبَا بِـَٔايَٰتِنَآۖ إِنَّا مَعَكُم مُّسۡتَمِعُونَ ١٥

فَأۡتِيَا فِرۡعَوۡنَ فَقُولَآ إِنَّا رَسُولُ رَبِّ ٱلۡعَٰلَمِينَ ١٦

أَنۡ أَرۡسِلۡ مَعَنَا بَنِيٓ إِسۡرَٰٓءِيلَ ١٧

قَالَ أَلَمۡ نُرَبِّكَ فِينَا وَلِيدٗا وَلَبِثۡتَ فِينَا مِنۡ عُمُرِكَ سِنِينَ ١٨

وَفَعَلۡتَ فَعۡلَتَكَ ٱلَّتِي فَعَلۡتَ وَأَنتَ مِنَ ٱلۡكَٰفِرِينَ ١٩

قَالَ فَعَلۡتُهَآ إِذٗا وَأَنَا۠ مِنَ ٱلضَّآلِّينَ ٢٠

فَفَرَرۡتُ مِنكُمۡ لَمَّا خِفۡتُكُمۡ فَوَهَبَ لِي رَبِّي حُكۡمٗا وَجَعَلَنِي مِنَ ٱلۡمُرۡسَلِينَ ٢١

وَتِلۡكَ نِعۡمَةٞ تَمُنُّهَا عَلَيَّ أَنۡ عَبَّدتَّ بَنِيٓ إِسۡرَٰٓءِيلَ ٢٢

قَالَ فِرۡعَوۡنُ وَمَا رَبُّ ٱلۡعَٰلَمِينَ ٢٣

قَالَ رَبُّ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَمَا بَيۡنَهُمَآۖ إِن كُنتُم مُّوقِنِينَ ٢٤

قَالَ لِمَنۡ حَوۡلَهُۥٓ أَلَا تَسۡتَمِعُونَ ٢٥

قَالَ رَبُّكُمۡ وَرَبُّ ءَابَآئِكُمُ ٱلۡأَوَّلِينَ ٢٦

قَالَ إِنَّ رَسُولَكُمُ ٱلَّذِيٓ أُرۡسِلَ إِلَيۡكُمۡ لَمَجۡنُونٞ ٢٧

قَالَ رَبُّ ٱلۡمَشۡرِقِ وَٱلۡمَغۡرِبِ وَمَا بَيۡنَهُمَآۖ إِن كُنتُمۡ تَعۡقِلُونَ ٢٨

قَالَ لَئِنِ ٱتَّخَذۡتَ إِلَٰهٗا غَيۡرِي لَأَجۡعَلَنَّكَ مِنَ ٱلۡمَسۡجُونِينَ ٢٩

قَالَ أَوَلَوۡ جِئۡتُكَ بِشَيۡءٖ مُّبِينٖ ٣٠

قَالَ فَأۡتِ بِهِۦٓ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ٣١

فَأَلۡقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعۡبَانٞ مُّبِينٞ ٣٢

وَنَزَعَ يَدَهُۥ فَإِذَا هِيَ بَيۡضَآءُ لِلنَّٰظِرِينَ ٣٣

قَالَ لِلۡمَلَإِ حَوۡلَهُۥٓ إِنَّ هَٰذَا لَسَٰحِرٌ عَلِيمٞ ٣٤

يُرِيدُ أَن يُخۡرِجَكُم مِّنۡ أَرۡضِكُم بِسِحۡرِهِۦ فَمَاذَا تَأۡمُرُونَ ٣٥

قَالُوٓاْ أَرۡجِهۡ وَأَخَاهُ وَٱبۡعَثۡ فِي ٱلۡمَدَآئِنِ حَٰشِرِينَ ٣٦

يَأۡتُوكَ بِكُلِّ سَحَّارٍ عَلِيمٖ ٣٧

فَجُمِعَ ٱلسَّحَرَةُ لِمِيقَٰتِ يَوۡمٖ مَّعۡلُومٖ ٣٨

وَقِيلَ لِلنَّاسِ هَلۡ أَنتُم مُّجۡتَمِعُونَ ٣٩

لَعَلَّنَا نَتَّبِعُ ٱلسَّحَرَةَ إِن كَانُواْ هُمُ ٱلۡغَٰلِبِينَ ٤٠

فَلَمَّا جَآءَ ٱلسَّحَرَةُ قَالُواْ لِفِرۡعَوۡنَ أَئِنَّ لَنَا لَأَجۡرًا إِن كُنَّا نَحۡنُ ٱلۡغَٰلِبِينَ ٤١

قَالَ نَعَمۡ وَإِنَّكُمۡ إِذٗا لَّمِنَ ٱلۡمُقَرَّبِينَ ٤٢

قَالَ لَهُم مُّوسَىٰٓ أَلۡقُواْ مَآ أَنتُم مُّلۡقُونَ ٤٣

فَأَلۡقَوۡاْ حِبَالَهُمۡ وَعِصِيَّهُمۡ وَقَالُواْ بِعِزَّةِ فِرۡعَوۡنَ إِنَّا لَنَحۡنُ ٱلۡغَٰلِبُونَ ٤٤

فَأَلۡقَىٰ مُوسَىٰ عَصَاهُ فَإِذَا هِيَ تَلۡقَفُ مَا يَأۡفِكُونَ ٤٥

فَأُلۡقِيَ ٱلسَّحَرَةُ سَٰجِدِينَ ٤٦

قَالُوٓاْ ءَامَنَّا بِرَبِّ ٱلۡعَٰلَمِينَ ٤٧

رَبِّ مُوسَىٰ وَهَٰرُونَ ﴿٤٨﴾

قَالَ ءَامَنتُمْ لَهُۥ قَبْلَ أَنْ ءَاذَنَ لَكُمْ ۖ إِنَّهُۥ لَكَبِيرُكُمُ ٱلَّذِى عَلَّمَكُمُ
ٱلسِّحْرَ فَلَسَوْفَ تَعْلَمُونَ ۚ لَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ خِلَٰفٍ
وَلَأُصَلِّبَنَّكُمْ أَجْمَعِينَ ﴿٤٩﴾

قَالُوا۟ لَا ضَيْرَ ۖ إِنَّآ إِلَىٰ رَبِّنَا مُنقَلِبُونَ ﴿٥٠﴾

إِنَّا نَطْمَعُ أَن يَغْفِرَ لَنَا رَبُّنَا خَطَٰيَٰنَآ أَن كُنَّآ أَوَّلَ ٱلْمُؤْمِنِينَ ﴿٥١﴾

۞ وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنْ أَسْرِ بِعِبَادِىٓ إِنَّكُم مُّتَّبَعُونَ ﴿٥٢﴾

فَأَرْسَلَ فِرْعَوْنُ فِى ٱلْمَدَآئِنِ حَٰشِرِينَ ﴿٥٣﴾

إِنَّ هَٰٓؤُلَآءِ لَشِرْذِمَةٌ قَلِيلُونَ ﴿٥٤﴾

وَإِنَّهُمْ لَنَا لَغَآئِظُونَ ﴿٥٥﴾

وَإِنَّا لَجَمِيعٌ حَٰذِرُونَ ﴿٥٦﴾

فَأَخْرَجْنَٰهُم مِّن جَنَّٰتٍ وَعُيُونٍ ﴿٥٧﴾

وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ ﴿٥٨﴾

كَذَٰلِكَ وَأَوۡرَثۡنَٰهَا بَنِيٓ إِسۡرَٰٓءِيلَ ٥٩

فَأَتۡبَعُوهُم مُّشۡرِقِينَ ٦٠

فَلَمَّا تَرَٰٓءَا ٱلۡجَمۡعَانِ قَالَ أَصۡحَٰبُ مُوسَىٰٓ إِنَّا لَمُدۡرَكُونَ ٦١

قَالَ كَلَّآۖ إِنَّ مَعِيَ رَبِّي سَيَهۡدِينِ ٦٢

فَأَوۡحَيۡنَآ إِلَىٰ مُوسَىٰٓ أَنِ ٱضۡرِب بِّعَصَاكَ ٱلۡبَحۡرَۖ فَٱنفَلَقَ فَكَانَ كُلُّ فِرۡقٖ كَٱلطَّوۡدِ ٱلۡعَظِيمِ ٦٣

وَأَزۡلَفۡنَا ثَمَّ ٱلۡأٓخَرِينَ ٦٤

وَأَنجَيۡنَا مُوسَىٰ وَمَن مَّعَهُۥٓ أَجۡمَعِينَ ٦٥

ثُمَّ أَغۡرَقۡنَا ٱلۡأٓخَرِينَ ٦٦

إِنَّ فِي ذَٰلِكَ لَأٓيَةٗۖ وَمَا كَانَ أَكۡثَرُهُم مُّؤۡمِنِينَ ٦٧

وَإِنَّ رَبَّكَ لَهُوَ ٱلۡعَزِيزُ ٱلرَّحِيمُ ٦٨

وَٱتۡلُ عَلَيۡهِمۡ نَبَأَ إِبۡرَٰهِيمَ ٦٩

إِذۡ قَالَ لِأَبِيهِ وَقَوۡمِهِۦ مَا تَعۡبُدُونَ ٧٠

قَالُواْ نَعۡبُدُ أَصۡنَامٗا فَنَظَلُّ لَهَا عَٰكِفِينَ ٧١

قَالَ هَلۡ يَسۡمَعُونَكُمۡ إِذۡ تَدۡعُونَ ٧٢

أَوۡ يَنفَعُونَكُمۡ أَوۡ يَضُرُّونَ ٧٣

قَالُواْ بَلۡ وَجَدۡنَآ ءَابَآءَنَا كَذَٰلِكَ يَفۡعَلُونَ ٧٤

قَالَ أَفَرَءَيۡتُم مَّا كُنتُمۡ تَعۡبُدُونَ ٧٥

أَنتُمۡ وَءَابَآؤُكُمُ ٱلۡأَقۡدَمُونَ ٧٦

فَإِنَّهُمۡ عَدُوٌّ لِّيٓ إِلَّا رَبَّ ٱلۡعَٰلَمِينَ ٧٧

ٱلَّذِي خَلَقَنِي فَهُوَ يَهۡدِينِ ٧٨

وَٱلَّذِي هُوَ يُطۡعِمُنِي وَيَسۡقِينِ ٧٩

وَإِذَا مَرِضۡتُ فَهُوَ يَشۡفِينِ ٨٠

وَٱلَّذِي يُمِيتُنِي ثُمَّ يُحۡيِينِ ٨١

وَٱلَّذِيٓ أَطۡمَعُ أَن يَغۡفِرَ لِي خَطِيٓـَٔتِي يَوۡمَ ٱلدِّينِ ٨٢

رَبِّ هَبۡ لِي حُكۡمٗا وَأَلۡحِقۡنِي بِٱلصَّٰلِحِينَ ٨٣

وَٱجۡعَل لِّي لِسَانَ صِدۡقٖ فِي ٱلۡأٓخِرِينَ ٨٤

وَٱجۡعَلۡنِي مِن وَرَثَةِ جَنَّةِ ٱلنَّعِيمِ ٨٥

وَٱغۡفِرۡ لِأَبِيٓ إِنَّهُۥ كَانَ مِنَ ٱلضَّآلِّينَ ﴿٨٦﴾

وَلَا تُخۡزِنِي يَوۡمَ يُبۡعَثُونَ ﴿٨٧﴾

يَوۡمَ لَا يَنفَعُ مَالٞ وَلَا بَنُونَ ﴿٨٨﴾

إِلَّا مَنۡ أَتَى ٱللَّهَ بِقَلۡبٖ سَلِيمٖ ﴿٨٩﴾

وَأُزۡلِفَتِ ٱلۡجَنَّةُ لِلۡمُتَّقِينَ ﴿٩٠﴾

وَبُرِّزَتِ ٱلۡجَحِيمُ لِلۡغَاوِينَ ﴿٩١﴾

وَقِيلَ لَهُمۡ أَيۡنَ مَا كُنتُمۡ تَعۡبُدُونَ ﴿٩٢﴾

مِن دُونِ ٱللَّهِ هَلۡ يَنصُرُونَكُمۡ أَوۡ يَنتَصِرُونَ ﴿٩٣﴾

فَكُبۡكِبُواْ فِيهَا هُمۡ وَٱلۡغَاوُۥنَ ﴿٩٤﴾

وَجُنُودُ إِبۡلِيسَ أَجۡمَعُونَ ﴿٩٥﴾

قَالُواْ وَهُمۡ فِيهَا يَخۡتَصِمُونَ ﴿٩٦﴾

تَٱللَّهِ إِن كُنَّا لَفِي ضَلَٰلٖ مُّبِينٍ ﴿٩٧﴾

إِذۡ نُسَوِّيكُم بِرَبِّ ٱلۡعَٰلَمِينَ ﴿٩٨﴾

وَمَآ أَضَلَّنَآ إِلَّا ٱلْمُجْرِمُونَ ﴿٩٩﴾

فَمَا لَنَا مِن شَٰفِعِينَ ﴿١٠٠﴾

وَلَا صَدِيقٍ حَمِيمٍ ﴿١٠١﴾

فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونَ مِنَ ٱلْمُؤْمِنِينَ ﴿١٠٢﴾

إِنَّ فِى ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٠٣﴾

وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿١٠٤﴾

كَذَّبَتْ قَوْمُ نُوحٍ ٱلْمُرْسَلِينَ ﴿١٠٥﴾

إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ ﴿١٠٦﴾

إِنِّى لَكُمْ رَسُولٌ أَمِينٌ ﴿١٠٧﴾

فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿١٠٨﴾

وَمَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِىَ إِلَّا عَلَىٰ رَبِّ ٱلْعَٰلَمِينَ ﴿١٠٩﴾

فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿١١٠﴾

۞ قَالُوٓا۟ أَنُؤْمِنُ لَكَ وَٱتَّبَعَكَ ٱلْأَرْذَلُونَ ﴿١١١﴾

قَالَ وَمَا عِلْمِى بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١١٢﴾

إِنۡ حِسَابُهُمۡ إِلَّا عَلَىٰ رَبِّي لَوۡ تَشۡعُرُونَ ١١٣

وَمَآ أَنَا۠ بِطَارِدِ ٱلۡمُؤۡمِنِينَ ١١٤

إِنۡ أَنَا۠ إِلَّا نَذِيرٞ مُّبِينٞ ١١٥

قَالُواْ لَئِن لَّمۡ تَنتَهِ يَٰنُوحُ لَتَكُونَنَّ مِنَ ٱلۡمَرۡجُومِينَ ١١٦

قَالَ رَبِّ إِنَّ قَوۡمِي كَذَّبُونِ ١١٧

فَٱفۡتَحۡ بَيۡنِي وَبَيۡنَهُمۡ فَتۡحٗا وَنَجِّنِي وَمَن مَّعِيَ مِنَ ٱلۡمُؤۡمِنِينَ ١١٨

فَأَنجَيۡنَٰهُ وَمَن مَّعَهُۥ فِي ٱلۡفُلۡكِ ٱلۡمَشۡحُونِ ١١٩

ثُمَّ أَغۡرَقۡنَا بَعۡدُ ٱلۡبَاقِينَ ١٢٠

إِنَّ فِي ذَٰلِكَ لَأٓيَةٗۖ وَمَا كَانَ أَكۡثَرُهُم مُّؤۡمِنِينَ ١٢١

وَإِنَّ رَبَّكَ لَهُوَ ٱلۡعَزِيزُ ٱلرَّحِيمُ ١٢٢

كَذَّبَتۡ عَادٌ ٱلۡمُرۡسَلِينَ ١٢٣

إِذۡ قَالَ لَهُمۡ أَخُوهُمۡ هُودٌ أَلَا تَتَّقُونَ ١٢٤

إِنِّي لَكُمۡ رَسُولٌ أَمِينٞ ١٢٥

فَٱتَّقُواْ ٱللَّهَ وَأَطِيعُونِ ١٢٦

وَمَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ ٱلْعَٰلَمِينَ ﴿١٢٧﴾

أَتَبْنُونَ بِكُلِّ رِيعٍ ءَايَةً تَعْبَثُونَ ﴿١٢٨﴾

وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ ﴿١٢٩﴾

وَإِذَا بَطَشْتُم بَطَشْتُمْ جَبَّارِينَ ﴿١٣٠﴾

فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿١٣١﴾

وَٱتَّقُوا۟ ٱلَّذِىٓ أَمَدَّكُم بِمَا تَعْلَمُونَ ﴿١٣٢﴾

أَمَدَّكُم بِأَنْعَٰمٍ وَبَنِينَ ﴿١٣٣﴾

وَجَنَّٰتٍ وَعُيُونٍ ﴿١٣٤﴾

إِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٣٥﴾

قَالُوا۟ سَوَآءٌ عَلَيْنَآ أَوَعَظْتَ أَمْ لَمْ تَكُن مِّنَ ٱلْوَٰعِظِينَ ﴿١٣٦﴾

إِنْ هَٰذَآ إِلَّا خُلُقُ ٱلْأَوَّلِينَ ﴿١٣٧﴾

وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿١٣٨﴾

فَكَذَّبُوهُ فَأَهْلَكْنَٰهُمْ ۗ إِنَّ فِى ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٣٩﴾

وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿١٤٠﴾

كَذَّبَتْ ثَمُودُ ٱلْمُرْسَلِينَ ﴿١٤١﴾

إِذْ قَالَ لَهُمْ أَخُوهُمْ صَٰلِحٌ أَلَا تَتَّقُونَ ﴿١٤٢﴾

إِنِّى لَكُمْ رَسُولٌ أَمِينٌ ﴿١٤٣﴾

فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿١٤٤﴾

وَمَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِىَ إِلَّا عَلَىٰ رَبِّ ٱلْعَٰلَمِينَ ﴿١٤٥﴾

أَتُتْرَكُونَ فِى مَا هَٰهُنَآ ءَامِنِينَ ﴿١٤٦﴾

فِى جَنَّٰتٍ وَعُيُونٍ ﴿١٤٧﴾

وَزُرُوعٍ وَنَخْلٍ طَلْعُهَا هَضِيمٌ ﴿١٤٨﴾

وَتَنْحِتُونَ مِنَ ٱلْجِبَالِ بُيُوتًا فَٰرِهِينَ ﴿١٤٩﴾

فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿١٥٠﴾

وَلَا تُطِيعُوٓا۟ أَمْرَ ٱلْمُسْرِفِينَ ﴿١٥١﴾

ٱلَّذِينَ يُفْسِدُونَ فِى ٱلْأَرْضِ وَلَا يُصْلِحُونَ ﴿١٥٢﴾

قَالُوٓاْ إِنَّمَآ أَنتَ مِنَ ٱلۡمُسَحَّرِينَ ﴿١٥٣﴾

مَآ أَنتَ إِلَّا بَشَرٞ مِّثۡلُنَا فَأۡتِ بِـَٔايَةٍ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿١٥٤﴾

قَالَ هَٰذِهِۦ نَاقَةٞ لَّهَا شِرۡبٞ وَلَكُمۡ شِرۡبُ يَوۡمٖ مَّعۡلُومٖ ﴿١٥٥﴾

وَلَا تَمَسُّوهَا بِسُوٓءٖ فَيَأۡخُذَكُمۡ عَذَابُ يَوۡمٍ عَظِيمٖ ﴿١٥٦﴾

فَعَقَرُوهَا فَأَصۡبَحُواْ نَٰدِمِينَ ﴿١٥٧﴾

فَأَخَذَهُمُ ٱلۡعَذَابُۗ إِنَّ فِي ذَٰلِكَ لَأٓيَةٗۖ وَمَا كَانَ أَكۡثَرُهُم مُّؤۡمِنِينَ ﴿١٥٨﴾

وَإِنَّ رَبَّكَ لَهُوَ ٱلۡعَزِيزُ ٱلرَّحِيمُ ﴿١٥٩﴾

كَذَّبَتۡ قَوۡمُ لُوطٍ ٱلۡمُرۡسَلِينَ ﴿١٦٠﴾

إِذۡ قَالَ لَهُمۡ أَخُوهُمۡ لُوطٌ أَلَا تَتَّقُونَ ﴿١٦١﴾

إِنِّي لَكُمۡ رَسُولٌ أَمِينٞ ﴿١٦٢﴾

فَٱتَّقُواْ ٱللَّهَ وَأَطِيعُونِ ﴿١٦٣﴾

وَمَآ أَسۡـَٔلُكُمۡ عَلَيۡهِ مِنۡ أَجۡرٍۖ إِنۡ أَجۡرِيَ إِلَّا عَلَىٰ رَبِّ ٱلۡعَٰلَمِينَ ﴿١٦٤﴾

أَتَأۡتُونَ ٱلذُّكۡرَانَ مِنَ ٱلۡعَٰلَمِينَ ﴿١٦٥﴾

وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُم مِّنْ أَزْوَٰجِكُمْ ۚ بَلْ أَنتُمْ قَوْمٌ عَادُونَ ﴿١٦٦﴾

قَالُوا۟ لَئِن لَّمْ تَنتَهِ يَٰلُوطُ لَتَكُونَنَّ مِنَ ٱلْمُخْرَجِينَ ﴿١٦٧﴾

قَالَ إِنِّى لِعَمَلِكُم مِّنَ ٱلْقَالِينَ ﴿١٦٨﴾

رَبِّ نَجِّنِى وَأَهْلِى مِمَّا يَعْمَلُونَ ﴿١٦٩﴾

فَنَجَّيْنَٰهُ وَأَهْلَهُۥٓ أَجْمَعِينَ ﴿١٧٠﴾

إِلَّا عَجُوزًا فِى ٱلْغَٰبِرِينَ ﴿١٧١﴾

ثُمَّ دَمَّرْنَا ٱلْءَاخَرِينَ ﴿١٧٢﴾

وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا ۖ فَسَآءَ مَطَرُ ٱلْمُنذَرِينَ ﴿١٧٣﴾

إِنَّ فِى ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٧٤﴾

وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿١٧٥﴾

كَذَّبَ أَصْحَٰبُ لْـَٔيْكَةِ ٱلْمُرْسَلِينَ ﴿١٧٦﴾

إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَا تَتَّقُونَ ﴿١٧٧﴾

إِنِّى لَكُمْ رَسُولٌ أَمِينٌ ﴿١٧٨﴾

فَٱتَّقُواْ ٱللَّهَ وَأَطِيعُونِ ﴿١٧٩﴾

وَمَآ أَسۡـَٔلُكُمۡ عَلَيۡهِ مِنۡ أَجۡرٍۖ إِنۡ أَجۡرِيَ إِلَّا عَلَىٰ رَبِّ ٱلۡعَٰلَمِينَ ﴿١٨٠﴾

۞ أَوۡفُواْ ٱلۡكَيۡلَ وَلَا تَكُونُواْ مِنَ ٱلۡمُخۡسِرِينَ ﴿١٨١﴾

وَزِنُواْ بِٱلۡقِسۡطَاسِ ٱلۡمُسۡتَقِيمِ ﴿١٨٢﴾

وَلَا تَبۡخَسُواْ ٱلنَّاسَ أَشۡيَآءَهُمۡ وَلَا تَعۡثَوۡاْ فِي ٱلۡأَرۡضِ مُفۡسِدِينَ ﴿١٨٣﴾

وَٱتَّقُواْ ٱلَّذِي خَلَقَكُمۡ وَٱلۡجِبِلَّةَ ٱلۡأَوَّلِينَ ﴿١٨٤﴾

قَالُوٓاْ إِنَّمَآ أَنتَ مِنَ ٱلۡمُسَحَّرِينَ ﴿١٨٥﴾

وَمَآ أَنتَ إِلَّا بَشَرٞ مِّثۡلُنَا وَإِن نَّظُنُّكَ لَمِنَ ٱلۡكَٰذِبِينَ ﴿١٨٦﴾

فَأَسۡقِطۡ عَلَيۡنَا كِسَفٗا مِّنَ ٱلسَّمَآءِ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿١٨٧﴾

قَالَ رَبِّيٓ أَعۡلَمُ بِمَا تَعۡمَلُونَ ﴿١٨٨﴾

فَكَذَّبُوهُ فَأَخَذَهُمۡ عَذَابُ يَوۡمِ ٱلظُّلَّةِۚ إِنَّهُۥ كَانَ عَذَابَ يَوۡمٍ عَظِيمٍ ﴿١٨٩﴾

إِنَّ فِي ذَٰلِكَ لَأٓيَةٗۖ وَمَا كَانَ أَكۡثَرُهُم مُّؤۡمِنِينَ ﴿١٩٠﴾

وَإِنَّ رَبَّكَ لَهُوَ ٱلۡعَزِيزُ ٱلرَّحِيمُ ﴿١٩١﴾

وَإِنَّهُۥ لَتَنزِيلُ رَبِّ ٱلْعَٰلَمِينَ ﴿١٩٢﴾

نَزَلَ بِهِ ٱلرُّوحُ ٱلْأَمِينُ ﴿١٩٣﴾

عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ ٱلْمُنذِرِينَ ﴿١٩٤﴾

بِلِسَانٍ عَرَبِيٍّ مُّبِينٍ ﴿١٩٥﴾

وَإِنَّهُۥ لَفِى زُبُرِ ٱلْأَوَّلِينَ ﴿١٩٦﴾

أَوَلَمْ يَكُن لَّهُمْ ءَايَةً أَن يَعْلَمَهُۥ عُلَمَٰٓؤُا۟ بَنِىٓ إِسْرَٰٓءِيلَ ﴿١٩٧﴾

وَلَوْ نَزَّلْنَٰهُ عَلَىٰ بَعْضِ ٱلْأَعْجَمِينَ ﴿١٩٨﴾

فَقَرَأَهُۥ عَلَيْهِم مَّا كَانُوا۟ بِهِۦ مُؤْمِنِينَ ﴿١٩٩﴾

كَذَٰلِكَ سَلَكْنَٰهُ فِى قُلُوبِ ٱلْمُجْرِمِينَ ﴿٢٠٠﴾

لَا يُؤْمِنُونَ بِهِۦ حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ ٱلْأَلِيمَ ﴿٢٠١﴾

فَيَأْتِيَهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٢٠٢﴾

فَيَقُولُوا۟ هَلْ نَحْنُ مُنظَرُونَ ﴿٢٠٣﴾

أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ ﴿٢٠٤﴾

أَفَرَءَيْتَ إِن مَّتَّعْنَٰهُمْ سِنِينَ ﴿٢٠٥﴾

ثُمَّ جَآءَهُم مَّا كَانُوا۟ يُوعَدُونَ ﴿٢٠٦﴾

مَآ أَغْنَىٰ عَنْهُم مَّا كَانُوا۟ يُمَتَّعُونَ ﴿٢٠٧﴾

وَمَآ أَهْلَكْنَا مِن قَرْيَةٍ إِلَّا لَهَا مُنذِرُونَ ﴿٢٠٨﴾

ذِكْرَىٰ وَمَا كُنَّا ظَٰلِمِينَ ﴿٢٠٩﴾

وَمَا تَنَزَّلَتْ بِهِ ٱلشَّيَٰطِينُ ﴿٢١٠﴾

وَمَا يَنۢبَغِى لَهُمْ وَمَا يَسْتَطِيعُونَ ﴿٢١١﴾

إِنَّهُمْ عَنِ ٱلسَّمْعِ لَمَعْزُولُونَ ﴿٢١٢﴾

فَلَا تَدْعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ فَتَكُونَ مِنَ ٱلْمُعَذَّبِينَ ﴿٢١٣﴾

وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ ﴿٢١٤﴾

وَٱخْفِضْ جَنَاحَكَ لِمَنِ ٱتَّبَعَكَ مِنَ ٱلْمُؤْمِنِينَ ﴿٢١٥﴾

فَإِنْ عَصَوْكَ فَقُلْ إِنِّى بَرِىٓءٌ مِّمَّا تَعْمَلُونَ ﴿٢١٦﴾

وَتَوَكَّلْ عَلَى ٱلْعَزِيزِ ٱلرَّحِيمِ ﴿٢١٧﴾

ٱلَّذِى يَرَىٰكَ حِينَ تَقُومُ ﴿٢١٨﴾

وَتَقَلُّبَكَ فِي ٱلسَّٰجِدِينَ ﴿٢١٩﴾

إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٢٢٠﴾

هَلْ أُنَبِّئُكُمْ عَلَىٰ مَن تَنَزَّلُ ٱلشَّيَٰطِينُ ﴿٢٢١﴾

تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ ﴿٢٢٢﴾

يُلْقُونَ ٱلسَّمْعَ وَأَكْثَرُهُمْ كَٰذِبُونَ ﴿٢٢٣﴾

وَٱلشُّعَرَآءُ يَتَّبِعُهُمُ ٱلْغَاوُۥنَ ﴿٢٢٤﴾

أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ ﴿٢٢٥﴾

وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ﴿٢٢٦﴾

إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَذَكَرُوا۟ ٱللَّهَ كَثِيرًا وَٱنتَصَرُوا۟ مِنۢ بَعْدِ مَا ظُلِمُوا۟ ۗ وَسَيَعْلَمُ ٱلَّذِينَ ظَلَمُوٓا۟ أَىَّ مُنقَلَبٍ يَنقَلِبُونَ ﴿٢٢٧﴾

“Ta, Seen, Meem.

These are the verses of the clear Book.

Perhaps, you would kill yourself with grief that they will not be believers.

If We willed, We could send down to them from the sky a sign for which their necks would remain humbled.

And no revelation comes to them anew from the Most Merciful except that they turn away from it.

For they have already denied, but there will come to them the news of that which they used to ridicule.

Did they not look at the earth - how much We have produced therein from every noble kind?

Indeed in that is a sign, but most of them were not to be believers.

And indeed, your Lord - He is the Exalted in Might, the Merciful.

And [mention] when your Lord called Moses, [saying], "Go to the wrongdoing people -

The people of Pharaoh. Will they not fear Allah ?"

He said, "My Lord, indeed I fear that they will deny me

And that my breast will tighten and my tongue will not be fluent, so send for Aaron.

And they have upon me a [claim due to] sin, so I fear that they will kill me."

[Allah] said, "No. Go both of you with Our signs; indeed, We are with you, listening.

Go to Pharaoh and say, 'We are the messengers of the Lord of the worlds,

[Commanded to say], "Send with us the Children of Israel.""'

[Pharaoh] said, "Did we not raise you among us as a child, and you remained among us for years of your life?

And [then] you did your deed which you did, and you were of the ungrateful."

[Moses] said, "I did it, then, while I was of those astray.

So I fled from you when I feared you. Then my Lord granted me wisdom and prophethood and appointed me [as one] of the messengers.

And is this a favor of which you remind me - that you have enslaved the Children of Israel?"

Said Pharaoh, "And what is the Lord of the worlds?"

[Moses] said, "The Lord of the heavens and earth and that between them, if you should be convinced."

[Pharaoh] said to those around him, "Do you not hear?"

[Moses] said, "Your Lord and the Lord of your first forefathers."

[Pharaoh] said, "Indeed, your 'messenger' who has been sent to you is mad."

[Moses] said, "Lord of the east and the west and that between them, if you were to reason."

[Pharaoh] said, "If you take a god other than me, I will surely place you among those imprisoned."

[Moses] said, "Even if I brought you proof manifest?"

[Pharaoh] said, "Then bring it, if you should be of the truthful."

So [Moses] threw his staff, and suddenly it was a serpent manifest.

And he drew out his hand; thereupon it was white for the observers.

[Pharaoh] said to the eminent ones around him, "Indeed, this is a learned magician.

He wants to drive you out of your land by his magic, so what do you advise?"

They said, "Postpone [the matter of] him and his brother and send among the cities gatherers

Who will bring you every learned, skilled magician."

So the magicians were assembled for the appointment of a well-known day.

And it was said to the people, "Will you congregate

That we might follow the magicians if they are the predominant?"

And when the magicians arrived, they said to Pharaoh, "Is there indeed for us a reward if we are the predominant?"

He said, "Yes, and indeed, you will then be of those near [to me]."

Moses said to them, "Throw whatever you will throw."

So they threw their ropes and their staffs and said, "By the might of Pharaoh, indeed it is we who are predominant."

Then Moses threw his staff, and at once it devoured what they falsified.

So the magicians fell down in prostration [to Allah].

They said, "We have believed in the Lord of the worlds,

The Lord of Moses and Aaron."

[Pharaoh] said, "You believed Moses before I gave you permission. Indeed, he is your leader who has taught you magic, but you are going to know. I will surely cut off your hands and your feet on opposite sides, and I will surely crucify you all."

They said, "No harm. Indeed, to our Lord we will return.

Indeed, we aspire that our Lord will forgive us our sins because we were the first of the believers."

And We inspired to Moses, "Travel by night with My servants; indeed, you will be pursued."

Then Pharaoh sent among the cities gatherers

[And said], "Indeed, those are but a small band,

And indeed, they are enraging us,

And indeed, we are a cautious society... "

So We removed them from gardens and springs

And treasures and honorable station -

Thus. And We caused to inherit it the Children of Israel.

So they pursued them at sunrise.

And when the two companies saw one another, the companions of Moses said, "Indeed, we are to be overtaken!"

[Moses] said, "No! Indeed, with me is my Lord; He will guide me."

Then We inspired to Moses, "Strike with your staff the sea," and it parted, and each portion was like a great towering mountain.

And We advanced thereto the pursuers.

And We saved Moses and those with him, all together.

Then We drowned the others.

Indeed in that is a sign, but most of them were not to be believers.

And indeed, your Lord - He is the Exalted in Might, the Merciful.

And recite to them the news of Abraham,

When he said to his father and his people, "What do you worship?"

They said, "We worship idols and remain to them devoted."

He said, "Do they hear you when you supplicate?

Or do they benefit you, or do they harm?"

They said, "But we found our fathers doing thus."

He said, "Then do you see what you have been worshipping,

You and your ancient forefathers?

Indeed, they are enemies to me, except the Lord of the worlds,

Who created me, and He [it is who] guides me.

And it is He who feeds me and gives me drink.

And when I am ill, it is He who cures me

And who will cause me to die and then bring me to life

And who I aspire that He will forgive me my sin on the Day of Recompense."

[And he said], "My Lord, grant me authority and join me with the righteous.

And grant me a reputation of honor among later generations.

And place me among the inheritors of the Garden of Pleasure.

And forgive my father. Indeed, he has been of those astray.

And do not disgrace me on the Day they are [all] resurrected -

The Day when there will not benefit [anyone] wealth or children

But only one who comes to Allah with a sound heart."

And Paradise will be brought near [that Day] to the righteous.

And Hellfire will be brought forth for the deviators,

And it will be said to them, "Where are those you used to worship

Other than Allah ? Can they help you or help themselves?"

So they will be overturned into Hellfire, they and the deviators

And the soldiers of Iblees, all together.

They will say while they dispute therein,

"By Allah , we were indeed in manifest error

When we equated you with the Lord of the worlds.

And no one misguided us except the criminals.

So now we have no intercessors

And not a devoted friend.

Then if we only had a return [to the world] and could be of the believers... "

Indeed in that is a sign, but most of them were not to be believers.

And indeed, your Lord - He is the Exalted in Might, the Merciful.

The people of Noah denied the messengers

When their brother Noah said to them, "Will you not fear Allah ?

Indeed, I am to you a trustworthy messenger.

So fear Allah and obey me.

And I do not ask you for it any payment. My payment is only from the Lord of the worlds.

So fear Allah and obey me."

They said, "Should we believe you while you are followed by the lowest [class of people]?"

He said, "And what is my knowledge of what they used to do?

Their account is only upon my Lord, if you [could] perceive.

And I am not one to drive away the believers.

I am only a clear warner."

They said, "If you do not desist, O Noah, you will surely be of those who are stoned."

He said, "My Lord, indeed my people have denied me.

Then judge between me and them with decisive judgement and save me and those with me of the believers."

So We saved him and those with him in the laden ship.

Then We drowned thereafter the remaining ones.

Indeed in that is a sign, but most of them were not to be believers.

And indeed, your Lord - He is the Exalted in Might, the Merciful.

'Aad denied the messengers

When their brother Hud said to them, "Will you not fear Allah ?

Indeed, I am to you a trustworthy messenger.

So fear Allah and obey me.

And I do not ask you for it any payment. My payment is only from the Lord of the worlds.

Do you construct on every elevation a sign, amusing yourselves,

And take for yourselves palaces and fortresses that you might abide eternally?

And when you strike, you strike as tyrants.

So fear Allah and obey me.

And fear He who provided you with that which you know,

Provided you with grazing livestock and children

And gardens and springs.

Indeed, I fear for you the punishment of a terrible day."

They said, "It is all the same to us whether you advise or are not of the advisors.

This is not but the custom of the former peoples,

And we are not to be punished."

And they denied him, so We destroyed them. Indeed in that is a sign, but most of them were not to be believers.

And indeed, your Lord - He is the Exalted in Might, the Merciful.

Thamud denied the messengers

When their brother Salih said to them, "Will you not fear Allah ?

Indeed, I am to you a trustworthy messenger.

So fear Allah and obey me.

And I do not ask you for it any payment. My payment is only from the Lord of the worlds.

Will you be left in what is here, secure [from death],

Within gardens and springs

And fields of crops and palm trees with softened fruit?

And you carve out of the mountains, homes, with skill.

So fear Allah and obey me.

And do not obey the order of the transgressors,

Who cause corruption in the land and do not amend."

They said, "You are only of those affected by magic.

You are but a man like ourselves, so bring a sign, if you should be of the truthful."

He said, "This is a she-camel. For her is a [time of] drink, and for you is a [time of] drink, [each] on a known day.

And do not touch her with harm, lest you be seized by the punishment of a terrible day."

But they hamstrung her and so became regretful.

And the punishment seized them. Indeed in that is a sign, but most of them were not to be believers.

And indeed, your Lord - He is the Exalted in Might, the Merciful.

The people of Lot denied the messengers

When their brother Lot said to them, "Will you not fear Allah ?

Indeed, I am to you a trustworthy messenger.

So fear Allah and obey me.

And I do not ask you for it any payment. My payment is only from the Lord of the worlds.

Do you approach males among the worlds

And leave what your Lord has created for you as mates? But you are a people transgressing."

They said, "If you do not desist, O Lot, you will surely be of those evicted."

He said, "Indeed, I am, toward your deed, of those who detest [it].

My Lord, save me and my family from [the consequence of] what they do."

So We saved him and his family, all,

Except an old woman among those who remained behind.

Then We destroyed the others.

And We rained upon them a rain [of stones], and evil was the rain of those who were warned.

Indeed in that is a sign, but most of them were not to be believers.

And indeed, your Lord - He is the Exalted in Might, the Merciful.

The companions of the thicket denied the messengers

When Shu'ayb said to them, "Will you not fear Allah ?

Indeed, I am to you a trustworthy messenger.

So fear Allah and obey me.

And I do not ask you for it any payment. My payment is only from the Lord of the worlds.

Give full measure and do not be of those who cause loss.

And weigh with an even balance.

And do not deprive people of their due and do not commit abuse on earth, spreading corruption.

And fear He who created you and the former creation."

They said, "You are only of those affected by magic.

You are but a man like ourselves, and indeed, we think you are among the liars.

So cause to fall upon us fragments of the sky, if you should be of the truthful."

He said, "My Lord is most knowing of what you do."

And they denied him, so the punishment of the day of the black cloud seized them. Indeed, it was the punishment of a terrible day.

Indeed in that is a sign, but most of them were not to be believers.

And indeed, your Lord - He is the Exalted in Might, the Merciful.

And indeed, the Qur'an is the revelation of the Lord of the worlds.

The Trustworthy Spirit has brought it down

Upon your heart, - that you may be of the warners -

In a clear Arabic language.

And indeed, it is [mentioned] in the scriptures of former peoples.

And has it not been a sign to them that it is recognized by the scholars of the Children of Israel?

And even if We had revealed it to one among the foreigners

And he had recited it to them [perfectly], they would [still] not have been believers in it.

Thus have We inserted disbelief into the hearts of the criminals.

They will not believe in it until they see the painful punishment.

And it will come to them suddenly while they perceive [it] not.

And they will say, "May we be reprieved?"

So for Our punishment are they impatient?

Then have you considered if We gave them enjoyment for years

And then there came to them that which they were promised?

They would not be availed by the enjoyment with which they were provided.

And We did not destroy any city except that it had warners

As a reminder; and never have We been unjust.

And the devils have not brought the revelation down.

It is not allowable for them, nor would they be able.

Indeed they, from [its] hearing, are removed.

So do not invoke with Allah another deity and [thus] be among the punished.

And warn, your closest kindred.

And lower your wing to those who follow you of the believers.

And if they disobey you, then say, "Indeed, I am disassociated from what you are doing."

And rely upon the Exalted in Might, the Merciful,

Who sees you when you arise

And your movement among those who prostrate.

Indeed, He is the Hearing, the Knowing.

Shall I inform you upon whom the devils descend?

They descend upon every sinful liar.

They pass on what is heard, and most of them are liars.

And the poets - [only] the deviators follow them;

Do you not see that in every valley they roam

And that they say what they do not do? -

Except those [poets] who believe and do righteous deeds and remember Allah often and defend [the Muslims] after they were wronged. And those who have wronged are going to know to what [kind of] return they will be returned."

Discussion on Verses 1-227 of 227

The ultimate understanding of the first verse is not known. Chapter 26 Ash Shu'ara, verse 1:

"Ta, Seen, Meem."

Nevertheless, this may suggest that the Holy Quran is composed of Arabic letters and expressions well known to the Arabs, who were its initial audience. This indicates that they had no legitimate excuse to question its authenticity, for they clearly understood its language and witnessed its unparalleled eloquence. Despite their reputation as masters of Arabic and their pride in linguistic excellence, they could not produce even a single composition that matched the Holy Quran in depth of meaning, beauty of expression, or practical guidance. Their inability to replicate it, despite possessing every linguistic advantage, serves as a clear and enduring proof of its divine origin. 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."

This may clarify why the Holy Quran is mentioned immediately after in verse 2. Its position emphasizes that the very scripture revealed to them—formed from the same familiar letters and language they knew—serves as the most evident proof of its divine origin and the most compelling refutation of their doubts. Chapter 26 Ash Shu’ara, verse 2:

“These are the verses of the clear Book.”

Even if an individual were to compose the most graceful and rhythmic sentence in Arabic, they would inevitably fall short of capturing the profound insights into human nature, psyche, and disposition that the Holy Quran provides. No human composition could ever attain the same clarity that allows even those without formal education to comprehend and implement its teachings in their daily lives. Chapter 26 Ash Shu’ara, verse 2:

“These are the verses of the clear Book.”

Nor could any human effort succeed in expressing abstract concepts in a manner so simple, practical, and universally applicable as that demonstrated by the Holy Quran. It addresses the very essence of human nature, offering timeless guidance that serves every individual, community, and era. No verse from the Holy Quran can, or ever will, be matched in this regard—further underscoring its divine origin. The expressions of the Holy Quran are unparalleled, and its meanings are conveyed with extraordinary precision. Its

verses display an eloquence that surpasses all other literary works. Unlike other scriptures and teachings, which often contain contradictions and inconsistencies, the Holy Quran is free from error. It presents a comprehensive account of the histories of previous nations, despite the fact that the Holy Prophet Muhammad, peace and blessings be upon him, had no formal education in historical studies. It commands all that is beneficial and forbids all that is harmful, addressing both the individual and societal dimensions of life, thereby ensuring justice, security, and peace within households and communities. The Holy Quran avoids exaggeration, falsehood, and deceit, in contrast to poetry, myths, and fables. Every verse is purposeful and practically applicable. Even when recounting the same story, it highlights new lessons of significance, ensuring that its message never becomes monotonous upon repeated recitation. It presents promises and warnings, supported by undeniable and clear evidences. When addressing concepts that may appear abstract—such as patience—it consistently provides straightforward and practical methods for their application in everyday life. Chapter 26 Ash Shu’ara, verse 2:

“These are the verses of the clear Book.”

The Holy Quran calls individuals to recognise their true purpose of creation: to sincerely obey Allah, the Exalted, by employing the blessings granted to them in ways pleasing to Him. In doing so, they attain peace and success in both this life and the Hereafter, achieving balance in their mental and physical states and correctly ordering everything and everyone within their lives. It clarifies the straight path and makes it appealing to those who seek genuine peace and success in both worlds. Its guidance, rooted in the essence of human nature, remains timeless and universally beneficial. When properly understood and implemented, the Holy Quran provides solutions to

all emotional, financial, and physical difficulties, offering answers to every challenge faced by individuals and communities alike. History itself testifies that societies which sincerely adhered to its teachings reaped the rewards of its comprehensive and eternal wisdom. Remarkably, not a single letter of the Holy Quran has been altered over countless centuries, for Allah, the Exalted, has promised to preserve it. 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.”

No other text in human history possesses this extraordinary and unique characteristic. Allah, the Exalted, addressed the primary challenges faced by each community and provided effective solutions for them. By resolving these fundamental issues, countless secondary problems were also prevented or alleviated. This demonstrates how the Holy Quran offers comprehensive guidance on all essential matters required for the prosperity of both individuals and societies, ensuring their success in this world and their salvation in the Hereafter. Chapter 16 An Nahl, verse 89:

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

This signifies the most extraordinary and everlasting miracle that Allah, the Exalted, bestowed upon His final Messenger, the Holy Prophet Muhammad, peace and blessings be upon him. Yet, its benefit is reserved only for those

who sincerely seek and commit themselves to the truth. Those who allow their desires to dominate, selectively accepting certain elements while neglecting others, will ultimately incur 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 26 Ash Shu’ara, verse 1:

“Ta, Seen, Meem.”

This chapter of the Holy Quran, like many others, begins with disjointed letters whose precise meanings are not fully known to people. Their presence serves as a profound reminder that human knowledge is limited and that individuals must approach the Holy Quran with humility. These letters stand as a divine sign that the Book is not the product of human intellect but revelation from Allah, the Exalted. By acknowledging the limits of their own understanding, people open themselves to receive deeper insights from the guidance contained within the Holy Quran. Conversely, those who approach the Holy Quran with arrogance, relying solely on their own intellect and dismissing what they cannot immediately comprehend, often find themselves unsettled. When they encounter verses whose wisdom is beyond their grasp, they may fall into doubt or rejection. This is not due to

any deficiency in the Holy Quran but rather due to the arrogance of the one who refuses to accept that divine wisdom surpasses human reasoning. The example may be likened to that of a devoted student and a teacher. A student who approaches their teacher with humility benefits from their instruction, even when the subject is difficult or beyond their immediate comprehension. Over time, the student grows in knowledge and understanding. By contrast, the arrogant student who insists on measuring everything by their own limited knowledge deprives themselves of learning. In the same way, only those who exhibit humility before the Holy Quran will truly benefit from its guidance. Such humility leads to peace of mind in both worlds. It enables a person to achieve harmony in their mental and physical state, for they no longer struggle against divine wisdom but instead align themselves with it. It allows them to correctly position everything and everyone within their lives according to the order established by Allah, the Exalted. In this way, humility before the Holy Quran is not merely an intellectual posture but a practical key to balance, tranquillity, and success in both this world and the Hereafter.

Chapter 26 Ash Shu’ara, verse 1:

“Ta, Seen, Meem.”

The fundamental component of knowledge is comprised of letters, and thus the opening of this chapter may also symbolize the centrality of knowledge itself. It is the duty of every person to seek and apply both beneficial worldly and religious knowledge, as emphasized in the Hadith found in Sunan Ibn Majah, number 224. Ignorance inevitably leads to sin and misguidance, for one cannot avoid error without knowledge, nor can one attain right guidance

in its absence. Equally important is the application of knowledge, for knowledge in isolation is of little value unless it is acted upon. Just as a map to a destination is of no benefit unless one actively follows it to reach the intended place, so too knowledge that is not practically implemented cannot lead to success. True benefit lies not merely in acquiring knowledge, but in embodying it through action, thereby transforming understanding into guidance and practice. Chapter 62 Al Jumu'ah, verse 5:

"…and then did not take it on (did not act upon knowledge) is like that of a donkey who carries volumes [of books]…"

The most significant knowledge bestowed upon humanity is subsequently referenced in the following verse, which highlights that all forms of knowledge ultimately lead to, and are perfected by, the divine knowledge contained within the Holy Quran. It is this knowledge that provides comprehensive guidance for human life, addressing both worldly and spiritual needs, and ensuring success in this world and the Hereafter through attaining a balanced mental and physical state and through correctly placing everything and everyone within one's life. Chapter 26 Ash Shu'ara, verse 2:

"These are the verses of the clear Book."

To genuinely benefit from the Holy Quran, one must engage with its various aspects in accordance with the traditions of the Holy Prophet Muhammad,

peace and blessings be upon him. It is essential to recite the Holy Quran with accuracy and consistency, while also striving to understand its meanings and implement its teachings in daily life. Mere recitation in a language that one does not comprehend is insufficient, for the Holy Quran is not simply a text for recitation but a comprehensive source of guidance. True benefit arises only when its principles are actively applied, just as a map can only lead a traveller to their destination when it is actually used. Furthermore, the Holy Quran must not be exploited for materialistic purposes, such as the repetitive recitation of certain verses solely to obtain worldly possessions like a child or a spouse. The Holy Quran was not revealed as a tool to fulfil earthly desires, for there are established worldly means to attain such matters. Rather, its purpose is to guide humanity towards the correct use of the blessings they have been granted. Those who sincerely follow its teachings will achieve harmony in both their mental and physical states, while effectively managing all aspects of their lives in preparation for their accountability on the Day of Judgement. This, in turn, leads to peace and success in both worlds. The Holy Quran is therefore not only the perfection of knowledge but also the perfection of guidance, transforming human life when approached with sincerity, humility, and action.

Islam issues a standing, universal invitation for all people, irrespective of their education or background, to engage in deep reflection on the Holy Quran. Chapter 26 Ash Shu’ara, verse 2:

“These are the verses of the clear Book.”

And chapter 38 Saad, verse 29:

“[This is] a blessed Book which We have revealed to you that they might reflect upon its verses and that those of understanding would be reminded.”

And 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 Qur’ān] that you may make clear to the people what was sent down to them and that they might give thought.”

Thus, the belief that contemplation of the Holy Quran is reserved exclusively for scholars is a misconception that undermines the very purpose for which the Holy Quran was revealed. The Holy Quran was sent as a universal guide for all of humanity, not as a text confined to the intellectual elite. Every person, regardless of their level of education, is encouraged to reflect upon its verses, for reflection is the key to nurturing faith, strengthening conviction, and transforming conduct. To deny the general public this right is to contradict the essence of Islamic teachings, which emphasise accessibility, clarity, and universality.

However, it is equally important to recognise the boundaries of such reflection. While every person is encouraged to ponder over the Holy Quran,

this does not grant them the authority to independently interpret complex verses or derive legal rulings without the necessary scholarly training. Such attempts can easily lead to misguidance, as the subtleties of jurisprudence, language, and context require deep expertise. Instead, individuals should focus their reflections on the clear and straightforward aspects of the Holy Quran—those that highlight the virtues to be cultivated, such as honesty, patience, humility, and gratitude, and those that warn against vices such as arrogance, greed, and injustice. These lessons are accessible to all and serve as practical guidance for achieving peace of mind in both worlds.

More intricate subjects, particularly those related to law, theology, or historical context, should be approached with the aid of reliable translations and commentaries. Authentic exegesis provides the necessary framework to ensure that reflection remains within the bounds of truth and does not drift into personal conjecture. When laypeople engage with the Holy Quran through such authentic explanations, they develop a deeper love and reverence for Allah, the Exalted. Their faith is strengthened as they witness the clear proofs and evidences contained within the Holy Quran, and this nurtures a genuine desire to obey Him. In turn, this obedience ensures that they prepare practically for their accountability on the Day of Judgement by using the blessings they have been granted in accordance with divine guidance. The most effective way to achieve this understanding is through learning under the mentorship of a scholar. A scholar not only imparts knowledge but also provides context, wisdom, and practical application, ensuring that the learner avoids error. Yet, it is essential that whatever is learned in this context is not left as theory but is personally reflected upon and applied in daily life. In this way, the Holy Quran becomes a living guide, shaping character, conduct, and priorities. If studying under a scholar is not feasible, individuals should turn to authentic interpretations of the Holy Quran, ensuring that the sources are reliable and rooted in the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Whenever confusion arises, they should seek clarification from scholars rather than

relying on personal reasoning alone. This balance—personal reflection on clear matters, combined with scholarly guidance on complex issues—ensures that every individual can benefit from the Holy Quran without falling into misinterpretation.

Thus, the Holy Quran remains a universal guide: accessible to all for reflection, yet safeguarded from distortion through the guidance of scholars. Those who approach it with humility, sincerity, and a willingness to act upon its teachings will find that it transforms their lives, granting them balance, peace, and success in both this world and the Hereafter. The Holy Quran is not merely a book to be recited; it is a living source of light, a map to salvation, and a comprehensive framework for human flourishing.

In reality, every person who abandons the divine code of conduct revealed by Allah, the Exalted, and instead embraces man-made systems of conduct does so in order to gratify their worldly desires. This is because all codes devised by human beings are ultimately rooted in human inclinations, ambitions, and self-interest. Unlike the divine law, which is founded upon wisdom, justice, and mercy, man-made systems are shaped by the desires of those who create them. They are often designed to serve the interests of a particular group, class, or authority, rather than to uphold universal truth and equity. The wealthy and powerful are frequently the most entrenched in this mindset. They recognise that accepting the truth of Islam would require them to submit to a higher moral framework, one that places limits on their pursuit of unchecked desires. Such submission would restrict their exploitation of others, their indulgence in excess, and their misuse of authority. Out of fear of losing their influence and privileges, they not only reject the truth themselves but also actively encourage others to follow their lead. In doing so, they attempt to preserve their worldly status, even at the

expense of their eternal well-being. This pattern is not new. Historically, the first to oppose the Holy Prophets, peace be upon them, were often the elites of society—those who feared that embracing divine guidance would undermine their power and expose their injustices. Their rejection was not due to a lack of evidence or clarity regarding the truth of the message, for the signs of Allah, the Exalted, were manifest before them in both scripture and creation. Rather, their opposition stemmed from arrogance, pride, and the desire to continue living according to their whims. Thus, the rejection of divine guidance is rarely an intellectual dispute about truth or falsehood. Instead, it is most often a matter of the heart—a refusal to restrain one's desires and submit to the authority of the Creator. The human heart, when enslaved to pride and passion, blinds itself to truth even when it is clear and undeniable. For this reason, the Holy Quran repeatedly links disbelief not merely to ignorance, but to arrogance and corruption of the soul. The lesson is therefore timeless: those who abandon divine law in favour of man-made systems do so not because the truth is hidden, but because they are unwilling to sacrifice their desires for the sake of obedience.

As the Holy Prophet Muhammad, peace and blessings be upon him, understood the reality of human stubbornness, he would grieve deeply over those who persisted in following their desires, despite the clear proofs and evidences that supported the Islamic code of conduct. Chapter 26 Ash Shu'ara, verse 3:

"Perhaps, you would kill yourself with grief that they will not be believers."

This verse highlights the immense compassion of the Holy Prophet Muhammad, peace and blessings be upon him, whose concern for the guidance of humanity was so profound that it caused him personal anguish. Yet, throughout the Holy Quran, Allah, the Exalted, reminds him—and by extension, all who call to righteousness—that their role is to convey the truth, not to enforce it. The responsibility of the caller is to present the message clearly, to distinguish between right and wrong, and to encourage others toward virtue. They are to remind, advise, and exemplify righteousness through their character and actions. However, they are not responsible for compelling others to accept guidance, for faith cannot be imposed—it must be chosen freely. Chapter 88 Al Ghashiyah, verses 21-22:

"So remind you are only a reminder. You are not over them a controller."

This divine wisdom liberates the caller from unnecessary grief and frustration. It teaches that the task is to convey the message with clarity, sincerity, and compassion, while leaving the outcome to Allah, the Exalted, who alone guides hearts. Those who truly desire truth will seek it and embrace it once they encounter it, while those who persist in arrogance and heedlessness will only harm themselves. Such wisdom also protects the one who calls to righteousness from despair. Many become disheartened when their sincere efforts to reform others appear fruitless, forgetting that the acceptance of truth lies beyond human control. The reminder that guidance is solely in the hands of Allah, the Exalted, allows them to persevere with patience, knowing that their duty is fulfilled by conveying the message faithfully. Those who sincerely seek truth recognise that Allah, the Exalted, never burdens a soul beyond its capacity, and that every challenge faced is an opportunity to grow in faith and patience. They understand that peace—both in this life and the Hereafter—requires discipline and sacrifice. They

restrain their lower desires, knowing that true satisfaction does not lie in the pursuit of worldly indulgence but in spiritual fulfilment. This reality becomes strikingly clear when one observes those who appear to possess everything—wealth, status, and fame—yet remain inwardly restless and discontent. Their material abundance has not granted them peace, because the tranquillity of the heart is not found in possessions but in submission to the divine will of Allah, the Exalted. Thus, the one who sincerely seeks peace must recognise that real success lies not in compelling others or in pursuing worldly pleasures, but in fulfilling their duty: to follow the truth, to share it with compassion, and to entrust all outcomes to Allah, the Exalted, who guides whom He wills with perfect wisdom.

Allah, the Exalted, further reminds the Holy Prophet Muhammad, peace and blessings be upon him, that Islam does not compel people to accept right guidance, for such compulsion would nullify the very purpose of the test of life. Humanity has been granted free will, and each person is left to choose their path, whether towards truth or falsehood. Chapter 26 Ash Shu'ara, verse 4:

"If We willed, We could send down to them from the sky a sign for which their necks would remain humbled."

This verse makes clear that if Allah, the Exalted, had willed, He could have manifested such overwhelming signs that no one would be able to deny the truth. Yet, such a display would remove the element of choice, and the trial of life would lose its meaning. Instead, people are given sufficient signs—

within themselves, in the universe, and in revelation—to recognise the truth, while still retaining the freedom to accept or reject it.

It is important to note that this verse will ultimately materialise at the time when no further opportunity for repentance or reform will remain: at the moment of death and on the Day of Judgement. At that stage, the truth will be undeniable, but recognition will no longer avail the one who rejected it during their lifetime. Thus, this verse serves as a clear warning to humble oneself to the truth and to the widespread benefits of the Islamic code of conduct before the period of respite comes to an end. A person who misuses the blessings they have been granted should not be deceived into thinking that, because they have not yet been punished—or because they fail to recognise the subtle forms of punishment already present in their lives—they will escape accountability altogether. In this world, such an attitude prevents them from achieving a balanced mental and physical state. It causes them to misplace everything and everyone within their life, leading to disorder and dissatisfaction. As a result, their family, friends, career, and wealth—blessings that should bring comfort—become sources of stress and anxiety. If they persist in disobedience, they will begin to blame the wrong things and people for their unrest, often directing resentment towards those closest to them, such as their spouse. When they cut such good people out of their lives, their condition only worsens, and they spiral further into instability. This can manifest in depression, substance abuse, and even suicidal tendencies. Such outcomes are not hidden but are evident when one observes those who persist in misusing their blessings, such as the rich and famous. Despite their luxuries, many remain restless, discontent, and plagued by destructive habits. Yet, this worldly turmoil is only a fraction of the true consequence. Because their attitude prevented them from preparing for their accountability before Allah, the Exalted, their punishment in the Hereafter will be far worse. On that Day, when the truth is laid bare and no denial is possible, they will face the eternal outcome of their choices.

Thus, the verse is both a warning and a mercy: a warning that the time of forced recognition will come when it is too late, and a mercy in that people are reminded now, while they still have the chance to humble themselves, reform their conduct, and use their blessings in ways pleasing to Allah, the Exalted. True wisdom lies in recognising the signs before the final sign appears, and in preparing for the Day when every soul will be held accountable for how it lived.

Obeying Allah, the Exalted, and preparing for accountability often contradict the worldly desires of people. For this reason, many will continue to reject or ignore Islamic teachings, even while outwardly claiming belief in them, despite the fact that the Islamic code of conduct is rooted in mercy and widespread benefits for all people in both worlds. Chapter 26 Ash Shu'ara, verse 5:

"And no reminder comes to them anew from the Most Merciful except that they turn away from it."

This is indeed a strange reaction, for they behave as though divine revelation is something foreign to them, even though it is presented as a reminder—something already familiar to every soul. The Holy Quran does not introduce an alien code of conduct; rather, it calls people back to what is already inscribed within their very nature. Islamic teachings serve as a reminder for all people because they are designed in perfect harmony with human nature.

Any code of conduct that contradicts the innate disposition of humanity will inevitably feel burdensome and unnatural, producing mental and physical disruption when individuals attempt to follow it. By contrast, because Islamic teachings are divinely crafted to correspond with the essence of humanity, they feel inherently familiar, nurturing balance in both the mental and physical states. This sense of familiarity is especially pronounced among those who embrace Islam after following another religion or way of life. Many converts testify that even without prior study, the principles of Islam resonate deeply within them, as though they are rediscovering something already written upon their hearts. This is because Islam does not impose an artificial framework upon human beings; rather, it restores them to their natural state upon which Allah, the Exalted, has created all people. Other systems, by contrast, often impose codes of conduct that are foreign to human nature. They may be shaped by cultural fashions, political agendas, or human desires, and thus they lead to inner conflict, imbalance, and discontent. People may attempt to follow them, but the result is often restlessness, dissatisfaction, and a lack of harmony within themselves and their societies. Nevertheless, this reality may not be fully grasped until one approaches Islamic teachings with an open and impartial mindset. Prejudice, arrogance, or blind attachment to inherited traditions can veil the heart from recognising the harmony between revelation and human nature. But when approached sincerely, divine guidance reveals itself not as a burden or restriction, but as a reminder that restores balance, cultivates tranquillity, and directs humanity towards its true purpose. In this way, revelation functions both as a mirror and as a compass: a mirror that reflects the innate truth already within the human soul, and a compass that guides it towards peace of mind in both worlds—through attaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Those who turn away from this reminder deprive themselves of the very harmony they seek, while those who embrace it find that it leads them back to their true nature and ultimate success.

Chapter 26 Ash Shu’ara, verse 5:

“And no reminder comes to them anew from the Most Merciful except that they turn away from it.”

In this verse, outright disbelief in revelation is not mentioned. Instead, the focus is placed upon the subtle yet perilous act of turning away from divine reminders, even while professing faith. This distinction highlights a critical truth: neglecting to act upon the teachings of Islam is itself a form of practical rejection. A person may declare belief with their tongue, yet if their actions consistently contradict the guidance of Allah, the Exalted, they place themselves in grave danger of losing the very faith they claim to hold. Faith may be likened to a delicate flame that requires constant tending. Just as a fire dies out when deprived of fuel, faith weakens and may eventually be extinguished if not sustained through consistent acts of obedience. Prayer, remembrance, charity, and reflection are the fuel that keeps the flame of faith alive. Without these, the heart grows cold, and the light that once guided a person through life begins to fade. Neglecting this spiritual nourishment places a person at risk of losing the very light that distinguishes truth from falsehood. Such a loss is the most devastating of all, for it deprives the soul of its compass and leaves it vulnerable to the storms of desire, doubt, and heedlessness. Chapter 26 Ash Shu’ara, verse 6:

“For they have certainly denied, but there will come to them the news of that which they used to ridicule.”

This verse makes clear that those who dismiss divine reminders—whether through outright denial or through neglect disguised as belief—will eventually face the reality of what they once ridiculed. The consequences of their heedlessness will become undeniable, whether in this world through inner turmoil and imbalance, or in the Hereafter through accountability and punishment. A person in this state may still surround themselves with worldly comforts, yet inwardly they remain restless, for the peace of faith cannot coexist with persistent neglect of divine guidance. Their possessions, relationships, and achievements cannot shield them from the emptiness that arises when the heart is deprived of spiritual light. What should have been blessings that bring tranquillity instead become burdens that weigh heavily upon them. In fact, their attitude only encourages them to misuse the very blessings they have been granted. Wealth becomes a tool for indulgence rather than gratitude, relationships become strained through misplaced blame, and influence is wielded for self-interest rather than justice. As a result, they obtain an unbalanced mental and physical state, for they no longer see the world through the lens of divine wisdom. They misplace everything and everyone within their life, failing to recognise the true purpose of creation and the rightful order of priorities. This negligence prevents them from adequately preparing for their accountability on the Day of Judgement. Instead of using their time, health, and resources to draw nearer to Allah, the Exalted, they squander them in pursuit of fleeting desires. The inevitable outcome is stress, trouble, and difficulty in both worlds. Even if they enjoy certain worldly luxuries, these cannot protect them from inner turmoil, nor can they prevent the reckoning that awaits them in the Hereafter. Chapter 26 Ash Shu’ara, verse 6:

“…but there will come to them the news of that which they used to ridicule.”

Thus, these verses serve as a warning not only to those who openly reject revelation but also to those who, while professing belief, live as though the reminders of Allah, the Exalted, are irrelevant to their daily lives. True faith is not static; it requires constant renewal through obedience, reflection, and humility. Only by tending to the flame of faith can a person ensure that it continues to illuminate their path, guiding them to peace in this world and salvation in the Hereafter. This illumination brings balance to the mental and physical state and enables a person to correctly place everything and everyone within their life according to divine wisdom.

In order to encourage people to adopt the right behaviour, Allah, the Exalted, reminds people that as He alone provides countless and continuous blessings to the creation, He alone must be obeyed at all times. Chapter 26 Ash Shu'ara, verses 7-8:

"Did they not look at the earth - how much We have produced therein from every noble kind?" Indeed in that is a sign…"

When a person provides even a portion of another's needs—such as shelter or sustenance—they are naturally regarded as deserving of thanks. If gratitude is due to human beings for such limited provision, then surely Allah, the Exalted, who has granted every blessing in existence, is most worthy of gratitude. True gratitude begins with intention. It means that every action is carried out solely to please Allah, the Exalted. If deeds are performed for recognition, praise, or worldly gain, they carry no weight with Him. This reality

is emphasised in a narration found in Jami At Tirmidhi, number 3154. A sign of sincerity is that a person does not expect appreciation or reward from others. Gratitude also manifests through speech. This is achieved by speaking words of goodness or, when goodness cannot be spoken, by remaining silent. Gratitude through action is demonstrated by using the blessings granted by Allah, the Exalted, in ways that align with His commands, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Such gratitude leads to an increase in blessings and brings peace of mind in both worlds, enabling a person to achieve balance in their mental and physical state and to correctly order everything and everyone within their life. Chapter 14 Ibrahim, verse 7:

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

Ownership also illustrates this truth. When a person owns something, it is accepted that they may use it however they wish. Allah, the Exalted, is the Creator, Owner, and Sustainer of the entire universe, including humanity itself. Therefore, He alone has the right to decide what should and should not occur within His creation. It follows that obedience to Him is not only an obligation but also the most reasonable and just course of action.

In the same way, when someone lends their property to another, it is only fair that the borrower use it according to the lender's wishes. Allah, the Exalted, has entrusted every blessing in this world to people as a loan, not as a permanent gift. Like any loan, it must be repaid, and the only repayment is to use these blessings in ways that please Him. By contrast, the blessings

of Paradise are not loans but gifts. Once granted, they may be enjoyed freely 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.""

It is therefore essential that a person does not confuse the temporary blessings of this world, which are loans entrusted to them, with the eternal gifts of Paradise. Worldly blessings must be used responsibly, in obedience to Allah, the Exalted, while the gifts of Paradise will be enjoyed without limit as a reward for faith and righteous deeds. Chapter 26 Ash Shu’ara, verse 9:

“Indeed in that is a sign…”

But as correctly using the blessings Allah, the Exalted, has granted people often contradicts their worldly desires and aspirations, many of them will persist on disobeying Him. Chapter 26 Ash Shu’ara, verse 8:

“…but most of them were not to be believers.”

It is significant to note that in this verse the term believers is used, rather than Muslims. This distinction is vital, for it highlights the difference between mere outward submission and the deeper, knowledge-based conviction that constitutes true faith. A Muslim, in the general sense, may be one who has accepted Islam due to family ties or cultural inheritance, such as through their parents, but who has not yet developed a strong foundation of knowledge and conviction. 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…”

Such individuals, due to their lack of knowledge, often possess weak faith. This weakness manifests in their tendency to disobey Allah, the Exalted, particularly when their desires conflict with Islamic teachings. Even if they fulfil the basic obligatory duties, their lack of conviction leaves them vulnerable to misusing the blessings they have been granted.

By contrast, the believer is one who accepts Islam upon the basis of knowledge derived from the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This knowledge strengthens their faith, enabling them to remain steadfast in obedience. 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.”

The believer, through strong faith, demonstrates constancy in both ease and hardship. In times of ease, they show gratitude; in times of difficulty, they show patience. Gratitude in intention means acting solely to please Allah, the Exalted, without seeking recognition from others. Gratitude in speech means speaking only what is good or remaining silent. Gratitude in action means using the blessings one has been granted in ways 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. Such gratitude leads to an increase in blessings, tranquility, and success in both this life and the Hereafter, by fostering balance in one’s mental and physical state and by correctly ordering everything and everyone within one’s life. Chapter 14 Ibrahim, verse 7:

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

Patience, on the other hand, requires refraining from complaints in both words and actions, while remaining steadfast in obedience to Allah, the Exalted. It is rooted in the conviction that He always chooses what is best, even when this 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.”

Thus, those who embody both gratitude and patience—acting rightly in all circumstances—are granted the steadfast support and mercy of Allah, the Exalted. This divine support cultivates tranquility in both worlds, enabling them to attain harmony in their mental and physical condition and to correctly place everything and everyone in their lives. This truth is reinforced in a Hadith found in Sahih Muslim, number 7500.

Allah, the Exalted, in His infinite mercy, does not immediately hold people accountable for their ingratitude. Instead, He grants them respite, allowing time for reflection, repentance, and reform. This delay in accountability is itself a manifestation of His mercy, for if He were to seize people instantly for every act of negligence, none would remain upon the earth. Yet, this respite must never be mistaken for exemption. The delay is temporary, and accountability is certain. Allah, the Exalted, will hold every person responsible for their intentions, their words, and their deeds—whether in this world through trials and consequences, or in the Hereafter through the ultimate reckoning. Chapter 26 Ash Shu’ara, verse 9:

“And indeed, your Lord - He is the Exalted in Might, the Merciful.”

This verse encapsulates the dual reality of divine justice. On one hand, Allah, the Exalted, is the Exalted in Might, fully capable of seizing people instantly for their disobedience. On the other hand, He is the Most Merciful, granting them opportunities to repent and amend their ways. The wise person recognises that this combination of might and mercy is not a contradiction but a perfect harmony: His might ensures that justice will inevitably be served, while His mercy ensures that no one is deprived of the chance to seek forgiveness before the appointed time. Therefore, every person must take heed. The respite they enjoy is not a sign of divine neglect but a test of their sincerity. Those who use this time to reform, to show gratitude, and to align their lives with divine guidance will find that the mercy of Allah, the Exalted, outweighs their shortcomings. But those who persist in heedlessness, mistaking delay for escape, will eventually face the full reality of His might. The lesson is clear: gratitude and obedience must not be postponed. The opportunity to act rightly is now, while the door of mercy remains open. Once the time of accountability arrives—whether through death or on the Day of Judgement—the chance to change will be gone, and every soul will be confronted with the outcome of its choices.

After presenting the sign within creation that demonstrates how Allah, the Exalted, alone provides continuous and countless blessings to His creation—and therefore alone deserves to be obeyed in every circumstance—Allah, the Exalted, turns to history to illustrate the consequences of obedience and disobedience. Chapter 26 Ash Shu’ara, verses 10-11:

“And when your Lord called Musa, [saying], "Go to the wrongdoing people. The people of Pharaoh. Will they not become righteous?””

This reminder is not merely a historical account but a timeless lesson. History bears witness that whenever people abandoned the divine code of conduct and instead adopted man-made systems, they inevitably misused the blessings granted to them by Allah, the Exalted—whether wealth, influence, or authority. Such misuse led them to an unbalanced mental and physical state, causing them to misplace everything and everyone within their lives. They failed to prepare for their accountability on the Day of Judgement, and as a result, they experienced stress, turmoil, and hardship in both worlds, even if they appeared outwardly successful or enjoyed worldly luxuries. Moreover, by neglecting the rights of others, they spread corruption and injustice within society, just as Pharaoh and his people did. For this reason, Allah, the Exalted, continuously revealed a divine code of conduct for humanity to follow. This code ensures peace of mind on an individual level—by granting balance in one's mental and physical state and by correctly ordering everything and everyone in life—and it ensures justice and harmony on a societal level—by safeguarding the rights of people and preventing oppression.

No matter how advanced a society may become, and regardless of the knowledge it acquires in various fields, including psychology, medicine, or social sciences, it remains beyond human capacity to formulate a code of conduct that is perfectly aligned with human nature and applicable to every circumstance across time. Humanity continues to discover new aspects of its own existence, such as the functions of the human brain, yet it cannot hope to gather sufficient knowledge to establish a flawless system that guarantees tranquillity and justice for both individuals and societies. Only Allah, the Exalted, possesses the boundless knowledge required to provide such a code. As the Creator of all things, His knowledge encompasses the past, present, and future in their entirety. He alone is rightly positioned to deliver a code of conduct that distinguishes good from evil, benefit from

harm, and that leads to peace of mind rather than a life consumed by stress and imbalance. History itself confirms this truth. Whenever the divine code of conduct was sincerely implemented, it produced tranquillity, justice, and peace within society. Conversely, whenever it was neglected, corruption, oppression, and disorder spread. The lesson is therefore clear: individuals must embrace the divine code of conduct, recognising it as the most beneficial for their well-being, even when certain aspects conflict with their personal desires. They should approach it as a wise patient approaches the counsel of a skilled physician. Though the prescribed medicine may be bitter and the dietary restrictions difficult, the patient accepts them, knowing they are ultimately for their own good. In the same way, obedience to Allah, the Exalted, may at times require sacrifice, restraint, and discipline, but it is the only path that secures true health of the soul, balance of the body and mind, and lasting peace in both this world and the Hereafter.

Islam, the religion of all the Holy Prophets, peace be upon them, calls people to discipline their worldly desires and to live within the boundaries set by Allah, the Exalted. This call to self-restraint inevitably provokes criticism from those whose only aim in life is to gratify their desires without limit. To them, the restraint encouraged by Islam exposes the animalistic nature of unchecked indulgence, and rather than reforming themselves, they choose to ridicule and oppose the message. In addition, entire industries and businesses thrive on the unrestrained pursuit of desire. Whether through entertainment, fashion, intoxicants, or other means, their profits depend on people abandoning moderation and surrendering to excess. For this reason, such industries actively resist Islamic teachings, striving to divert people away from obedience to Allah, the Exalted, and towards lifestyles that serve their commercial interests. This opposition is not new. It is the same resistance faced by the Holy Prophets, peace be upon them, throughout history. When the Holy Prophet Musa, peace be upon him, was commanded to confront Pharaoh and his people, he expressed his concern. Chapter 26 Ash Shu’ara, verse 12:

“He said, "My Lord, indeed I fear that they will deny me.””

This verse highlights the timeless reality that those who call to truth will often be denied, not because the message lacks clarity, but because it challenges the desires, privileges, and interests of those who oppose it. The fear of denial expressed by the Holy Prophet Musa, peace be upon him, reflects the natural difficulty of confronting entrenched power and desire. Yet, it also serves as a reminder that the task of the caller is to convey the truth with sincerity, leaving the outcome to Allah, the Exalted.

The lesson is clear: opposition to divine guidance is rarely intellectual in nature. More often, it is rooted in arrogance, pride, and the unwillingness to restrain one’s desires. Those who profit from indulgence will resist any system that calls for moderation, while those enslaved to their passions will ridicule any teaching that exposes their weakness. Nevertheless, the responsibility of the one who follows the path of the Holy Prophets, peace be upon them, is to remain steadfast, to convey the truth with wisdom, and to trust in the support of Allah, the Exalted, who ultimately grants success, just like the Holy Prophet Musa, peace be upon him, done. Chapter 26 Ash Shu’ara, verse 13:

“And that my breast will tighten and my tongue will not be fluent, so send for Aaron.”

This verse provides a profound insight into the qualities of sincerity, humility, and cooperation in the path of truth. Confidence is indeed an essential quality when confronting challenges, whether in worldly matters or in religious responsibilities. Yet confidence must never be confused with arrogance. Arrogance blinds a person to their weaknesses, preventing them from addressing shortcomings that, if left unresolved, will hinder the fulfilment of their goals. The Holy Prophet Musa, peace be upon him, was commanded to confront Pharaoh, the most powerful ruler of his time. This was a daunting task, not only because of Pharaoh's immense worldly authority but also because of the arrogance and hostility of his people. In this moment, the Holy Prophet Musa, peace be upon him, did not conceal his limitations. He openly acknowledged his difficulty in speech and the distress it caused him. Rather than allowing pride to prevent him from seeking help, he requested the support of his brother, the Holy Prophet Harun, peace be upon him, who was more fluent in speech. This request demonstrates the sincerity of the Holy Prophet Musa, peace be upon him. He was not concerned with preserving personal honour or superiority, even though sharing his mission with another meant that the distinction granted to him by Allah, the Exalted, would also be shared. His only concern was to fulfil his mission in the best possible way. By avoiding greed for prominence and embracing humility, he set a timeless example of sincerity in service to Allah, the Exalted. This principle extends to all people. Chapter 5 Al Ma'idah, verse 2:

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

The righteous predecessors embodied this command. They supported good actions regardless of who performed them, even if the person was not close to them or was someone with whom they had personal differences. Their concern was not who was acting, but what was being done. By contrast, many in later generations have fallen into the opposite attitude: supporting relatives or allies even when they act wrongly, and withholding support from others—even in good—simply because they lack personal ties. This contradicts the spirit of the divine command and the example of the early generations.

Another failing is the fear that supporting others in good will diminish one's own prominence. This attitude has even affected scholars and institutions, who sometimes withhold cooperation out of concern that another may gain greater recognition. Yet history proves the opposite. When support is given sincerely for the sake of Allah, the Exalted, it only increases the honour of the one who gives it. Allah, the Exalted, turns the hearts of people towards those who act selflessly, even if their support benefits another organisation or individual. A striking example is found in the conduct of Umar Ibn Khattab, may Allah be pleased with him, after the passing of the Holy Prophet Muhammad, peace and blessings be upon him. Umar, may Allah be pleased with him, could have claimed leadership for himself and would have found many supporters. Yet he recognised that the right course was to pledge allegiance to Abu Bakr Siddiq, may Allah be pleased with him, as the first Caliph. He did not fear being forgotten by society if he supported another. Instead, he obeyed the divine command to support what was right. This action, recorded in Sahih Bukhari numbers 3667 and 3668, only increased his honour and respect in the eyes of the people, as history clearly testifies.

The lesson is timeless: people must reflect deeply, change their mentality, and strive to aid others in good regardless of who performs it. They must not withhold support out of fear that their own recognition will diminish. Those who obey Allah, the Exalted, will never be forgotten in this world or the next. On the contrary, their respect and honour will only grow, for Allah, the Exalted, elevates those who act with sincerity, humility, and devotion to what is right.

When the Holy Prophet Musa, peace be upon him, was entrusted with the mission of confronting Pharaoh and calling his people to righteousness, he expressed a deep concern to Allah, the Exalted. Earlier in his life, he had accidentally killed an Egyptian soldier while defending an Israelite. Though this act was unintentional, it left him fearful that the Egyptian authorities would seize the opportunity to punish him with death before he could fulfil the divine mission assigned to him. Chapter 26 Ash Shu'ara, verse 14:

"And they have upon me a [claim due to] sin, so I fear that they will kill me.""

This verse highlights several important lessons. First, it demonstrates the humility and honesty of the Holy Prophet Musa, peace be upon him. He did not conceal his past mistake, nor did he attempt to justify it. Instead, he acknowledged his weakness and expressed his fear directly to Allah, the Exalted. This sincerity is a hallmark of true servitude: recognising one's limitations and seeking divine assistance rather than relying solely on personal strength.

Second, the verse illustrates that even the greatest of the chosen Holy Prophets, peace be upon them, experienced human emotions such as fear and anxiety. Their greatness lay not in being free from such feelings, but in how they responded to them—with obedience and trust in Allah, the Exalted, and with a determination to fulfil their mission despite the obstacles.

Third, the verse reminds people that past mistakes, even when unintentional, can have consequences in worldly life. Yet, when a person turns sincerely to Allah, the Exalted, and strives to act rightly thereafter, those mistakes do not prevent them from fulfilling their higher purpose. The Holy Prophet Musa, peace be upon him, did not allow fear of his past to paralyse him; instead, he sought divine support and pressed forward with his mission.

Finally, this verse underscores the principle that success in any righteous endeavour requires reliance upon Allah, the Exalted. Human beings may face opposition, threats, or the weight of their own past errors, but when they acknowledge their weaknesses and seek divine aid through practical obedience, Allah, the Exalted, grants them the strength to persevere.

Thus, the example of the Holy Prophet Musa, peace be upon him, teaches that acknowledging one’s limitations is not a sign of weakness but of sincerity. True strength lies in entrusting one’s affairs to Allah, the Exalted, and striving to fulfil His commands with humility, courage, and reliance upon Him. The one who adopts this attitude will receive the aid of Allah, the

Exalted, just like the Holy Prophets Musa and Harun, peace be upon them, did. Chapter 26 Ash Shu’ara, verse 15:

“[Allah] said, "No. Go both of you with Our signs; indeed, We are with you, listening.””

And chapter 65 At Talaq, verse 3:

“…And whoever relies upon Allah - then He is sufficient for him…”

It is essential to recognise that divine assistance is never dispensed according to a person’s limited wishes, preferences, or narrow understanding. Rather, it is granted in perfect harmony with the infinite knowledge and flawless wisdom of Allah, the Exalted. What may appear to human perception as delay, denial, or even hardship is, in reality, a precise manifestation of divine mercy and planning. Allah, the Exalted, provides support at the most appropriate time and in the most beneficial manner for each individual, even when the wisdom behind it remains hidden from them. This reality may be likened to the work of a skilled physician. A patient may desire a sweet remedy or an easy treatment, but the physician prescribes what truly addresses the illness, even if it is bitter or difficult to endure. In the same way, Allah, the Exalted, administers His help in ways that heal the soul, correct the heart, and guide the person toward lasting success. What may seem painful in the moment is often the very means by which a person is

purified, strengthened, and prepared for greater blessings. Therefore, a person should cultivate trust in Allah, the Exalted, by recognising that every act of divine assistance—whether it comes in the form of ease or trial—is perfectly designed for their spiritual growth. Ease nurtures gratitude, while hardship nurtures patience, and both are essential for the development of a complete and balanced character. Through this process, reliance upon the Creator is deepened, worldly attachments are refined, and the soul is prepared for what lies ahead in both this world and the Hereafter. The wise person, then, does not measure divine assistance by immediate comfort but by its ultimate purpose: to bring them closer to Allah, the Exalted, and to secure their eternal well-being. In this way, every circumstance—whether seemingly favourable or unfavourable—becomes a form of divine support, perfectly tailored to the individual's journey toward peace, balance, and salvation.

Allah, the Exalted, then draws attention to a profound reality: all the Holy Prophets, peace be upon them, were entrusted with the same mission. This is emphasized in the case of the Holy Prophets Musa and Harun, peace be upon them, who were referred to collectively as a single Holy Prophet and Messenger, peace be upon them. Chapter 26 Ash Shu'ara, verse 16:

"Go to Pharaoh and say, 'We are the messenger of the Lord of the worlds.'"

By uniting them under one title, Allah, the Exalted, reminds humanity that the mission of the Holy Prophets, peace be upon them, was never fragmented or contradictory. Each was sent with the same essential purpose: to guide mankind through divine revelation, to call them to the worship of Allah, the

Exalted, alone, and to establish peace of mind in both worlds—on an individual level by attaining balance in one's mental and physical state, and on a societal level by ensuring justice and harmony through fulfilling the rights of people.

This verse also served as a reminder to the non-believers of Mecca and the people of the book in Medina, that the Holy Prophet Muhammad, peace and blessings be upon him, was not introducing something novel or alien. Chapter 46 Al Ahqaf, verse 9:

"Say, "I am not something original among the messengers…""

Rather, he was the final link in a long and unbroken chain of Holy Prophets, peace be upon them, who all carried the same divine message. His mission was the completion and perfection of what had been entrusted to his predecessors.

The lesson is clear: divine revelation is consistent across time and place. While the circumstances of each nation differed, the essence of the message remained the same—submission to Allah, the Exalted, and adherence to His guidance. Those who rejected the Holy Prophet Muhammad, peace and blessings be upon him, were therefore not rejecting a new religion but turning away from the very same truth that had been conveyed by all the Holy Prophets, peace be upon them, before him. This continuity underscores the

unity of divine guidance. Just as the Holy Prophets Musa and Harun, peace be upon them, were described as one messenger, so too the entire chain of Holy Prophets, peace be upon them, may be seen as one collective mission, culminating in the final revelation of Islam. To accept one Holy Prophet, peace be upon them, while rejecting another is to misunderstand the very nature of prophethood, for all were sent by the same Lord of the worlds, with the same purpose, and with the same call to truth.

Pharaoh, having misused the blessings granted to him by Allah, the Exalted, allowed fear of losing his social influence, authority, and wealth to dictate his actions. In his arrogance, he enslaved the Children of Israel, fearing that their freedom might lead to rebellion and the weakening of his power. Thus, an essential aspect of the mission of the Holy Prophets Musa and Harun, peace be upon them, was to demand the release of the Children of Israel from bondage and to guide them according to divine revelation. Chapter 26 Ash Shu’ara, verse 17:

“[Commanded to say], "Send with us the Children of Israel."""

Pharaoh, however, unwilling to relinquish his control, refused to address this demand directly. Instead, he attempted to deflect the matter by guilting and shaming the Holy Prophet Musa, peace be upon him. He reminded him that he had been raised in Pharaoh’s palace as a child, enjoying the privileges of a prince, and accused him of ingratitude for now challenging his authority. Pharaoh even alluded to the incident in which the Holy Prophet Musa, peace be upon him, had unintentionally killed an Egyptian soldier, using it as a

means to undermine his credibility and silence his call. Chapter 26 Ash Shu’ara, verses 18-19:

“[Pharaoh] said, "Did we not raise you among us as a child, and you remained among us for years of your life? And [then] you did your deed which you did, and you were of the ungrateful."”

This exchange reveals a timeless pattern of behaviour. When individuals cannot justify their wrongdoing, they often resort to belittling, shaming, or guilting those who challenge them. Instead of addressing the truth of the criticism, they attempt to silence it by appealing to past favours, personal history, or misplaced accusations of ingratitude. Pharaoh’s tactic was not to engage with the demand for justice but to distract from it by attacking the character of the one who delivered the message. This same destructive attitude, once embodied by Pharaoh, sadly continues to manifest among people today, including those who profess faith. When confronted with reminders that expose their shortcomings, many choose not to reform but instead to silence those who speak the truth. Parents, for example, may attempt to guilt their children into silence when the latter question actions that contradict divine teachings—such as the pursuit of unlawful wealth, neglect of religious duties, or unjust practices. Lacking a sound justification for their behaviour, they resort to emotional manipulation, hoping to deter their children from speaking out. In doing so, they mirror Pharaoh’s arrogance, prioritising their pride and authority over truth and justice. This approach is deeply flawed, for genuine leadership and care require humility. True authority is not demonstrated by silencing criticism but by acknowledging mistakes and reforming when reminded of divine guidance. To shame or suppress those who call to righteousness is to perpetuate injustice and to misuse the blessings of authority and influence, just as

Pharaoh did. Such behaviour corrupts the very trust that should exist between parent and child, teacher and student, or leader and community. The righteous predecessors, by contrast, embodied the opposite attitude. They welcomed sincere reminders, even when they came from those younger, less experienced, or socially beneath them. They recognised that truth is not diminished by the status of the one who speaks it. A reminder rooted in divine guidance is valuable regardless of its source, and to reject it out of pride is to reject the mercy of Allah, the Exalted, who sends reminders through various means. The lesson is clear: people must avoid the Pharaoh-like tendency of deflecting criticism through guilt and shame. Instead, they should welcome sincere reminders, even when they come from those under their care, and use them as opportunities for self-correction. In doing so, they align themselves with the path of the Holy Prophets, peace be upon them, who accepted truth regardless of its source and who guided others with humility, sincerity, and justice. Those who adopt this attitude will not only correct their own shortcomings but will also cultivate environments of trust, respect, and righteousness within their families and communities. Such environments nurture honesty, encourage accountability, and strengthen the bonds of faith. By contrast, those who persist in silencing truth through guilt and manipulation will only perpetuate corruption, injustice, and imbalance, both within themselves and within society. Their authority may appear strong outwardly, but inwardly it is hollow, for it is built upon pride rather than sincerity, and upon fear rather than trust. Thus, the example of Pharaoh serves as a timeless warning: authority misused to suppress truth leads only to ruin, while humility in accepting reminders leads to reform, harmony, and enduring honour in both this world and the next.

Although Pharaoh attempted to silence the Holy Prophet Musa, peace be upon him, by reminding him of the favors he had once bestowed upon him and by recalling the incident in which he had accidentally killed an Egyptian soldier, the Holy Prophet Musa, peace be upon him, did not adopt Pharaoh’s

strategy of deflection. Instead, he displayed humility and honesty by admitting his error. Chapter 26 Ash Shu’ara, verses 20-21:

“[Musa] said, "I did it, then, while I was of those who made an error. So I fled from you when I feared you…””

This response highlights a profound principle: true strength lies not in denying or concealing one’s mistakes, but in acknowledging them with sincerity and striving to reform. Pharaoh sought to use the past as a weapon of humiliation, but the Holy Prophet Musa, peace be upon him, transformed it into a testimony of humility and repentance. His example demonstrates that the one who admits error and seeks to correct it is far stronger than the one who hides behind pride and arrogance.

More generally, a person must never allow their past mistakes—whether intentional or unintentional—to define their future. The mercy of Allah, the Exalted, is vast, and the door of repentance remains open until the final moments of life. The Devil and his human followers often exploit past errors to belittle and shame people, attempting to drive them into despair. When despair takes root, individuals may abandon hope of forgiveness, resign themselves to failure, and persist in sin. This is one of the most destructive deceptions, for despair severs the path to reformation and blinds a person to the mercy of their Creator. Instead of succumbing to despair, a person must take advantage of the time and opportunities Allah, the Exalted, has granted them. Every moment of life is a chance to repent, to reform, and to redefine oneself not by past errors but by present sincerity. Sincere repentance erases past sins, provided it is accompanied by its essential conditions. A

person must feel genuine remorse in their heart for the wrong they have committed, recognising the gravity of their actions and sincerely regretting them. They must turn to Allah, the Exalted, in supplication, seeking His forgiveness with humility and hope. Where possible, they should also seek pardon from those they have wronged, provided this does not lead to further harm or injustice. Repentance also requires a firm resolve to avoid repeating the same or similar sin again. Without this determination, repentance becomes hollow, for it lacks the commitment to change. Furthermore, if the sin involved the violation of the rights of Allah, the Exalted, or the rights of people, then restitution must be made. This may involve fulfilling neglected duties, compensating those who were wronged, or correcting the harm caused. Finally, repentance must be followed by continued obedience, whereby a person strives to use the blessings of Allah, the Exalted, in ways that align with His guidance as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Through this process, a person is no longer defined by their past mistakes but by their present sincerity and their commitment to righteousness. Just as the Holy Prophet Musa, peace be upon him, did not allow his past error to prevent him from fulfilling his divine mission, so too must people refuse to let their past sins paralyse them. Instead, they should rise with humility, repent with sincerity, and move forward with renewed determination.

The lesson is clear: mistakes are not the end of a person’s journey but an opportunity for growth. When acknowledged with humility and corrected through repentance, they become stepping stones toward greater strength, deeper faith, and lasting peace in both this world and the Hereafter. The one who despairs imprisons themselves in their past, while the one who repents and reforms transforms their past into a source of wisdom and strength. In this way, the mercy of Allah, the Exalted, becomes a guiding light, turning errors into lessons and weaknesses into opportunities for spiritual elevation.

The great humility of the Holy Prophet Musa, peace be upon him, is beautifully illustrated in his words when he attributed every blessing he possessed to Allah, the Exalted. Chapter 26 Ash Shu'ara, verse 21:

"…Then my Lord granted me judgement and prophethood and appointed me [as one] of the messengers."

This statement reflects the essence of humility: recognising that every gift, whether of knowledge, wisdom, or status, originates solely from Allah, the Exalted. The Holy Prophet Musa, peace be upon him, did not claim these blessings as the result of his own merit or effort. Instead, he acknowledged them as divine bestowals, thereby teaching that true honour lies not in self-glorification but in gratitude and servitude to the Creator.

The term judgement in this verse carries profound meaning. It refers to the ability to make sound decisions in every circumstance, whether in matters of worldly life or in matters of religion. Such judgement ensures that a person remains steadfast in obedience to Allah, the Exalted, and thereby secures peace of mind. This peace is achieved through balance—by maintaining harmony between one's mental and physical state and by correctly placing everything and everyone in their rightful position within life. Without such judgement, a person becomes prone to confusion, imbalance, and misplacement, which inevitably leads to unrest both inwardly and outwardly.

The word translated as judgement can also mean wisdom. Wisdom is the ability to apply knowledge correctly so that it produces benefit rather than harm. Knowledge alone is not sufficient, for knowledge without wisdom can be misused. The one who possesses wisdom ensures that their knowledge, whether religious or worldly, is directed toward what benefits themselves and others in both this world and the Hereafter. For example, a person of wisdom who possesses scientific knowledge will use it to develop medicines that heal and improve the quality of life. By contrast, one who lacks wisdom may misuse the same knowledge to create destructive weapons that bring harm and devastation. Thus, wisdom is the guiding principle that transforms knowledge into a force for good. It is the light that directs human ability toward righteousness, justice, and compassion. Without wisdom, knowledge becomes a tool of arrogance and destruction; with wisdom, it becomes a means of service, healing, and progress.

The humility of the Holy Prophet Musa, peace be upon him, in attributing both judgement and prophethood to Allah, the Exalted, therefore teaches two timeless lessons. First, that every blessing must be recognised as a trust from the Creator, not as a personal achievement. Second, that blessings such as knowledge and authority must be guided by wisdom, so that they are used for the benefit of humanity and not for its harm. In this way, the example of the Holy Prophet Musa, peace be upon him, becomes a model for all people: to acknowledge their blessings with gratitude, to use them with wisdom, and to remember that true honour lies not in possession but in obedience to Allah, the Exalted, who grants and withholds according to His perfect wisdom.

When Pharaoh attempted to shame and guilt the Holy Prophet Musa, peace be upon him, by reminding him of the favor of raising him in his palace as a prince, the Holy Prophet Musa, peace be upon him, firmly rebuked him. Pharaoh sought to silence the truth by appealing to personal history, but the Holy Prophet Musa, peace be upon him, redirected the matter to the real issue: the oppression of the Children of Israel. Chapter 26 Ash Shu'ara, verse 22:

"And is this a favor of which you remind me - that you have enslaved the Children of Israel?"

This response is a timeless demonstration of clarity, courage, and justice. Pharaoh attempted to use personal favours as a shield for his tyranny, but the Holy Prophet Musa, peace be upon him, exposed the fallacy of such reasoning. No personal kindness, however great, can justify systemic injustice. Pharaoh's attempt to silence criticism by appealing to gratitude was dismantled by the reminder that enslaving an entire people cannot be excused by isolated acts of generosity. The lesson here is profound. Whenever a person is confronted with wrongdoing, they must not be deterred by attempts to silence them through guilt or emotional manipulation. It is common for people to recount past favours in order to discourage others from challenging their present misdeeds. Yet, gratitude for kindnesses received must never be twisted into a justification for injustice. The Holy Prophet Musa, peace be upon him, teaches that truth and justice must always take precedence over misplaced loyalty or personal indebtedness.

This principle extends further. One must never allow themselves to be guilted into supporting others in wrongdoing out of a sense of obligation for past favours. True loyalty is not blind allegiance to individuals but steadfastness to truth. To support someone in their wrongdoing is to share in their guilt, while to oppose them in their wrongdoing is to uphold justice and sincerity. Chapter 5 Al Ma'idah, verse 2:

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

The righteous predecessors embodied this command with remarkable consistency. They supported others in good regardless of personal ties, and they opposed wrongdoing even when it came from those closest to them. Their loyalty was to truth, not to individuals. By contrast, those who fail to adopt this attitude inevitably misuse the blessings they have been granted. They allow misplaced loyalty to cloud their judgement, leading them to support injustice and corruption. The consequences of such failure are severe. A person who compromises truth for the sake of misplaced loyalty will find themselves in an unbalanced state, both mentally and physically. They will misplace priorities, elevating personal relationships above divine guidance, and they will fail to prepare adequately for their accountability on the Day of Judgement. Even if they enjoy temporary worldly luxuries, their inner state will be marked by stress, turmoil, and unrest. Moreover, by supporting others in wrongdoing, they contribute to the spread of injustice and corruption within their homes, communities, and societies.

The example of Pharaoh thus serves as a warning for all generations. Authority, wealth, and influence are blessings from Allah, the Exalted, but when misused, they become tools of oppression. To excuse such misuse on the basis of personal favours is to perpetuate injustice. The example of the Holy Prophet Musa, peace be upon him, by contrast, shows the path of righteousness: to speak truth to power, to reject manipulation, and to uphold justice even when it requires confronting those who once showed kindness.

The lesson is clear and enduring. Gratitude for favours must never blind a person to truth. One must always support others in what is good and oppose them in what is wrong, irrespective of who they are. To do otherwise is to follow the path of Pharaoh, who sought to use personal favours as a shield for oppression. To follow the path of the Holy Prophets, peace be upon them, is to uphold justice with humility, sincerity, and courage, even when it requires speaking against those who once showed kindness. Those who adopt this attitude will cultivate environments of trust, respect, and righteousness, while those who persist in silencing truth through guilt and manipulation will only perpetuate corruption, imbalance, and eventual ruin.

When Pharaoh found himself unable to justify the enslavement of the Children of Israel, and when his attempt to shame the Holy Prophet Musa, peace be upon him, by reminding him of past favors failed to deter him from speaking the truth, Pharaoh immediately shifted the subject. Chapter 26 Ash Shu’ara, verse 23:

“Said Pharaoh, "And what is the Lord of the worlds?"”

This sudden change of topic was not an act of genuine inquiry but a deliberate attempt to divert attention away from his injustice. Pharaoh, unable to defend his tyranny, sought to confuse the discussion by raising a question that was disconnected from the matter at hand. His intention was not to seek knowledge but to undermine the authority of Musa, peace be upon him, and to distract those who were listening from the truth that had been presented to them.

This behaviour is a timeless reflection of those who lack evidence or knowledge to support their claims. Instead of admitting their error, they persistently move from one subject to another, often without any logical connection, in order to avoid accountability. By doing so, they hope to frustrate or exhaust the one who is confronting them, causing them to abandon their efforts and leave them entrenched in their misguided ways. Such behaviour is not merely a debating tactic but a manifestation of arrogance. It reveals a heart that refuses to submit to truth because it contradicts personal desires, pride, or worldly interests. Rather than humbling themselves before what is right, such individuals mask their errors by changing the subject, hoping to preserve their false sense of superiority. This is the very essence of hypocrisy: to know inwardly that one is wrong, yet outwardly to persist in denial by resorting to diversion and manipulation. This pattern is not confined to Pharaoh's time. It is a recurring feature of human behaviour throughout history and remains evident today. In personal disputes, family disagreements, or societal debates, when individuals are confronted with wrongdoing, they often resort to diversion rather than honest reflection. They may raise irrelevant questions, introduce unrelated issues, or attempt to discredit the one who speaks the truth, all in an effort to avoid admitting fault. The lesson is clear. Changing the subject in the face of truth is not a sign of strength but of weakness. It is an indication of arrogance and

insincerity, for it demonstrates that a person values their pride and desires above justice and sincerity. The example of Pharaoh warns against this destructive tendency. By contrast, the example of Musa, peace be upon him, teaches steadfastness: to remain focused on truth, to refuse to be distracted by diversions, and to continue calling to justice with clarity and patience. Those who adopt this prophetic attitude will not be swayed by the diversions of others. They will recognise such tactics for what they are—attempts to conceal error—and will remain firm in their commitment to truth. In doing so, they align themselves with the path of the Holy Prophets, peace be upon them, who never allowed arrogance, manipulation, or diversion to deter them from their mission of guiding humanity to righteousness. Those who remain firm upon truth, even when faced with manipulation and distraction, will find themselves supported by Allah, the Exalted, and will ultimately prevail, while those who persist in arrogance and denial will only hasten their own downfall.

Despite Pharoah referring to Allah, the Exalted, in a mocking way, the Holy Prophet Musa, peace be upon him, took the opportunity to discuss Allah, the Exalted, to those listening to their debate, as he understood Pharoah was not interested in seeking knowledge about Allah, the Exalted, or obtaining right guidance. This is clearly shown in Pharoah's responses as he attempted to discourage those around him from paying attention to the Holy Prophet Musa, peace be upon him, by mocking him and his message. Chapter 26 Ash Shu'ara, verses 23-28:

"Said Pharaoh, "And what is the Lord of the worlds?" [Musa] said, "The Lord of the heavens and earth and that between them, if you should be convinced." [Pharaoh] said to those around him, "Do you not hear?" [Musa] said, "Your Lord and the Lord of your first forefathers." [Pharaoh] said, "Indeed, your 'messenger' who has been sent to you is mad." [Musa] said,

"Lord of the east and the west and that between them, if you were to reason."”

Generally speaking, when one sincerely reflects upon the creation of the heavens and the earth, and upon the countless, perfectly balanced systems operating within them, it becomes undeniably clear that there is only One who brought them into existence and continues to sustain them. Every aspect of the natural order points towards the absolute Oneness, power, and wisdom of Allah, the Exalted. For instance, the precise distance between the sun and the earth serves as a clear sign of divine precision and wisdom. If the sun were slightly nearer, life on earth would perish from unbearable heat; if it were slightly farther away, the planet would freeze into lifelessness. Similarly, the earth's atmosphere has been created with perfect composition and balance, enabling life to flourish. The oxygen level, air pressure, and temperature ranges are all finely tuned so that people, animals, and plants may coexist harmoniously within this vast ecosystem—an arrangement that could never emerge from chance or chaos. Chapter 2 Al Baqarah, verse 164:

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

The alternating cycle of day and night, and their changing lengths throughout the year, are further proofs of divine design. These changes allow people to benefit fully from both. If the days were much longer, exhaustion would overwhelm humanity due to prolonged labor and exposure to heat. If the nights were longer, livelihoods and learning would suffer. And if the nights were too short, rest and recovery would be insufficient, leading to physical and mental harm. The alteration of day and night also directly affects

agriculture—too much or too little daylight could destroy crops, upsetting the food chain for humans and animals alike. The harmony among all these natural systems demonstrates that they operate under the command of a single Creator. 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…”

This perfect order proves that there can only be one supreme authority governing all things, for if multiple gods existed, each would seek dominance, causing conflict and chaos throughout the universe.

Chapter 2 Al Baqarah, verse 164:

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

Even the water cycle bears witness to divine craftsmanship. Water evaporates from the oceans, rises into the atmosphere, condenses into clouds, and returns as rain—nourishing every corner of the earth. The rain initially falls with natural acidity, yet Allah, the Exalted, created mountains that neutralize it, ensuring that the water becomes pure and safe for use. If

any part of this process were disrupted—if evaporation ceased, if mountains did not purify the rain, or if rainfall became unbalanced—life would collapse. The salinity of the seas, too, is a divine measure; it prevents decay from overwhelming marine environments. Without salt, the bodies of dead sea creatures would corrupt the water, spreading disease and death to all life, even on land. Furthermore, the unique density and composition of water allow both marine life to survive beneath its surface and massive ships to float upon it. If the chemical balance were altered even slightly, ships would sink or marine life would perish. To this day, maritime trade remains the primary means of transporting goods globally—another manifestation of the mercy of Allah, the Exalted, foresight in designing the world.

The balance extends to living beings as well. Evolution, being based on random mutation, cannot account for the perfection and harmony observable in the natural world. Every species has been fashioned precisely for its environment. The camel, for example, has been created to endure scorching deserts without water for long periods, its body uniquely adapted to conserve moisture and resist heat. Chapter 88 Al Ghashiyah, verse 17:

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

Likewise, the goat produces pure, nourishing milk, though it originates between impurities within its body. The process is a miracle of divine separation, ensuring that what reaches people is wholesome. 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 also been granted a divinely fixed lifespan and rate of reproduction, maintaining ecological balance. Flies, for instance, live only a few weeks but reproduce rapidly. Were their lifespan longer, they would overrun the planet. Conversely, creatures with long lifespans reproduce slowly, ensuring moderation in their population. This delicate equilibrium cannot be explained by coincidence—it is the sign of the meticulous planning of Allah, the Exalted. Chapter 2 Al Baqarah, verse 164:

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

The winds, too, are perfectly balanced. They scatter seeds and pollinate crops, enabling plants and trees to reproduce. They move clouds to deliver rain where it is needed most and once served as the main force behind sea travel—still essential for global trade. A complete absence of wind would bring stagnation, while excessive winds would cause destruction. The same is true for rain: too little results in drought and famine, too much in floods and ruin. 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.”

These perfectly balanced systems—winds, rains, oceans, and life itself—cannot be products of chance. Every element works in harmony, guided by divine wisdom. The one who truly reflects upon this order will find no logical reason to deny the existence of the single Creator, the One who governs all things with precision and mercy.

In addition, when someone provides even a portion of another’s needs—such as food or shelter—they are shown gratitude. How much more gratitude, then, is due to Allah, the Exalted, who grants every blessing in existence? Gratitude is expressed through intention, speech, and action. Gratitude with intention means performing deeds purely to please Allah, the Exalted. The one who acts for worldly recognition gains no reward from Him, as warned in a Hadith found in Jami At Tirmidhi, number 3154. A pure intention is evident when one expects neither praise nor compensation from people. Gratitude with the tongue involves speaking good or remaining silent. Gratitude through action means using every blessing—wealth, time, health, knowledge—in ways that please Allah, the Exalted, as taught in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This attitude of thankfulness leads to the increase of blessings, inner peace, and a balanced life, 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, ownership implies authority. Just as an owner may rightfully use their property as they wish, Allah, the Exalted—who created, owns, and sustains the entire universe—alone has the right to determine what occurs within it. Thus, it is only just that people obey Him.

Likewise, when something is borrowed, the borrower must use it according to the owner's terms. The blessings of this world—health, wealth, family, and life itself—are divine loans, not gifts. These must be repaid by using them as Allah, the Exalted, commands. In contrast, the blessings of Paradise are true gifts, granted eternally to the righteous, who may enjoy them freely. 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.""

Therefore, a person must not confuse worldly blessings, which are temporary loans requiring accountability, with the everlasting gifts of Paradise. Reflecting on this truth should inspire obedience, humility, and constant gratitude to Allah, the Exalted—the One who created all things in perfect balance, sustains them with mercy, and alone possesses the right to be worshipped. Chapter 26 Ash Shu'ara, verse 28:

“[Musa] said, "Lord of the east and the west and that between them, if you were to reason.""

After Pharaoh’s repeated attempts to discourage the Holy Prophet Musa, peace be upon him, through shaming and guilting him had failed, he resorted to a more direct and forceful approach. Pharaoh feared that if the Holy Prophet Musa, peace be upon him, continued to speak openly, the people around him might be influenced by his words and begin to question Pharaoh’s false authority. Thus, Pharaoh issued a threat, not only directed at the Holy Prophet Musa, peace be upon him, but also subtly aimed at everyone else who might be listening. Chapter 26 Ash Shu’ara, verse 29:

“[Pharaoh] said, "If you take a god other than me, I will surely place you among those imprisoned.""

This threat was intended to intimidate and silence. Pharaoh could have arrested the Holy Prophet Musa, peace be upon him, at any time, yet he refrained, for deep within himself he feared the punishment of Allah, the Exalted. His words were therefore a desperate attempt to maintain control over his people by instilling fear, while concealing his own inner weakness. In the face of this threat, the Holy Prophet Musa, peace be upon him, displayed remarkable composure. He did not allow emotions such as anger or fear to dictate his response. Instead, he remained calm and focused on his mission. Having already presented rational evidence of the Oneness of Allah, the Exalted, he now chose to demonstrate some of the miracles granted to him as further proof of his truthfulness. Chapter 26 Ash Shu’ara, verse 30:

“[Musa] said, "Even if I brought you proof manifest?"”

Pharaoh, having failed to respond to the earlier evidence of the Oneness of Allah, the Exalted, found himself cornered. He could not simply dismiss this challenge, for to do so would have caused his people to doubt his authority. Thus, he reluctantly accepted the offer. Chapter 26 Ash Shu’ara, verse 31:

“[Pharaoh] said, "Then bring it, if you should be of the truthful."”

This exchange opened the way for the Holy Prophet Musa, peace be upon him, to display the miracles entrusted to him by Allah, the Exalted. Chapter 26 Ash Shu’ara, verses 32-33:

“So [Musa] threw his staff, and suddenly it was a serpent manifest. And he drew out his hand; thereupon it was white for the observers.”

These miracles were not mere spectacles but signs of divine authority, designed to expose the falsehood of Pharaoh’s claims and to establish the

truth of the message of the Holy Prophet Musa, peace be upon him. The transformation of the staff into a serpent and the radiance of his hand were visible proofs that his mission was supported by the power of Allah, the Exalted, and not by human invention.

The lesson here is profound. When confronted with threats, intimidation, or attempts to silence truth, one must remain calm and steadfast, as the Holy Prophet Musa, peace be upon him, did. Emotional reactions such as anger or fear can cloud judgement, but composure allows truth to shine with clarity. Furthermore, the miracles remind us that ultimate authority rests not with tyrants who wield worldly power, but with Allah, the Exalted, who grants His support to those who stand firm upon righteousness.

Magic in the time of the Holy Prophet Musa, peace be upon him, was very prominent and therefore educated people, such as Pharoah and his senior followers could easily differentiate between magic and a miracle. But as Pharoah could not counter the miracles displayed by the Holy Prophet Musa, peace be upon him, he resorted to calling it magic in order to discourage the people from accepting the message of the Holy Prophet Musa, peace be upon him. This was the same accusation hurled at all the Holy Prophets, peace be upon them, who were accused of being magicians, despite the fact they were very well known amongst their people and did not possess any of the characteristics of a magician. Chapter 26 Ash Shu’ara, verse 34:

“[Pharaoh] said to the eminent ones around him, "Indeed, this is a learned magician.””

Despite the fact that the Holy Prophet Musa, peace be upon him, had already made his mission clear to Pharaoh and his people—namely, the release of the Children of Israel from bondage and the invitation to Pharaoh and his people to embrace right guidance—Pharaoh accused him of ulterior motives. He claimed that the Holy Prophet Musa, peace be upon him, had declared prophethood out of a desire for authority and power. Chapter 26 Ash Shu’ara, verse 35:

“He wants to drive you out of your land by his magic, so what do you advise?"

This accusation was not unique to Pharaoh. Throughout history, the enemies of the Holy Prophets, peace be upon them, have consistently hurled similar charges against them. They accused them of seeking worldly gain, of desiring leadership, or of attempting to disrupt the established order. Yet the honesty, sincerity, and tireless struggle of the Holy Prophets, peace be upon them, made it clear to all fair-minded observers that their only desire was to guide people to the right path. They never asked for wealth, authority, or worldly reward in return for their message. Their sole concern was the spiritual and moral well-being of humanity, and their lives bore witness to this truth. Pharaoh’s accusation also reveals his awareness of the fears harboured by his senior followers. They, like him, were deeply attached to their positions of authority and social influence. Pharaoh, though king, deliberately mentioned the possibility of them losing their land and power, knowing that this would stir their anxieties and bind them more tightly to his cause. In this way, he manipulated their fears to ensure their loyalty. His words were not only an attack on the Holy Prophet Musa, peace be upon

him, but also a calculated attempt to unite his followers against the truth by appealing to their self-interest. This manipulation is not confined to Pharaoh's time. It has occurred throughout history and continues to manifest in every age. Those who fear that divine guidance will strip them of their influence, wealth, or leadership often resort to frightening others into joining them in opposition. They portray the call to truth as a threat to stability, prosperity, or social order, when in reality it is their own unjust privileges that are endangered. By doing so, they seek to preserve their worldly power at the expense of truth and justice. The lesson is clear. The accusations levelled against the Holy Prophets, peace be upon them, were never grounded in reality but in fear, arrogance, and self-interest. Their enemies sought to discredit them by attributing to them the very motives that they themselves harboured. Yet the lives of the Holy Prophets, peace be upon them, stand as a testimony to the opposite: they lived simply, they endured hardship, and they sacrificed comfort and safety, all for the sake of guiding humanity. Their sincerity was evident in their refusal to seek worldly reward, and their legacy continues to expose the baselessness of the accusations made against them.

Thus, the confrontation between Pharaoh and the Holy Prophet Musa, peace be upon him, is not merely a historical episode but a timeless lesson. It shows how the enemies of truth attempt to manipulate fear and self-interest to preserve their power, and how the Holy Prophets, peace be upon them, countered such tactics with sincerity, patience, and unwavering commitment to their mission. Those who follow their example must remain vigilant against such manipulations, recognising them for what they are, and must remain steadfast in supporting truth regardless of the worldly consequences.

Pharaoh and his senior followers, realizing that the message of the Holy Prophet Musa, peace be upon him, could not be silenced through shaming, guilting, or threats, devised a new strategy. They understood that the only way to crush his mission and discourage others from following him was to publicly challenge and discredit the miracles he had been granted by Allah, the Exalted. They therefore resolved to gather the most skilled magicians from across the land, hoping that by confronting the Holy Prophet Musa, peace be upon him, in a grand public spectacle, they could portray his miracles as mere sorcery. Chapter 26 Ash Shu'ara, verses 36-38:

"They said, "Postpone [the matter of] him and his brother and send among the cities gatherers. Who will bring you every learned, skilled magician." So the magicians were assembled for the appointment of a well-known day."

This was not a private contest but a carefully orchestrated display. Pharaoh wanted the encounter to take place on a day of public gathering, ensuring that the largest possible audience would witness it. His aim was to humiliate the Holy Prophet Musa, peace be upon him, before the masses, thereby deterring them from accepting his message. To strengthen his position, Pharaoh compelled the people to attend, subtly threatening them with consequences if they failed to show support for him and his magicians. This was not an invitation to free choice but an exercise in coercion, designed to create the illusion of unanimous support for Pharaoh's cause. Chapter 26 Ash Shu'ara, verses 39-40:

"And it was said to the people, "Will you congregate. That we might follow the magicians if they are the predominant?""

Here we see Pharaoh's manipulation at its clearest. He framed the contest as a matter of loyalty, suggesting that the people must follow the magicians if they prevailed. In doing so, he attempted to bind the people's allegiance to his side before the encounter even began. This was a subtle but powerful form of intimidation, for it implied that to support the Holy Prophet Musa, peace be upon him, would be to betray Pharaoh and the established order. This tactic is not confined to the past. It has been repeated throughout history and continues to manifest in the present age. Powerful figures, whether political leaders or social influencers, often seek to restrict people from freely practicing their faith. They may frame such restrictions as a duty to preserve social order, to protect freedom, or to promote integration, but in reality, their rhetoric mirrors the tactics of Pharaoh. By presenting faith as a threat to stability, they attempt to intimidate people into submission, discouraging them from independently recognising and accepting the truth. The lesson is profound. When truth confronts falsehood, those who fear losing their authority often resort to spectacle, manipulation, and intimidation. They seek to control the narrative, to silence dissent, and to force conformity, not through reasoned argument but through fear. Yet, as the story of the Holy Prophet Musa, peace be upon him, demonstrates, such tactics ultimately fail. The truth, supported by Allah, the Exalted, cannot be extinguished by intimidation or manipulation.

This episode therefore serves as a timeless reminder. People must remain vigilant against the tactics of those who seek to suppress truth under the guise of protecting society. They must recognise that true freedom lies in the ability to accept divine guidance without coercion, and that intimidation, whether subtle or overt, is a sign of weakness, not strength. The example of Pharaoh warns against arrogance and manipulation, while the example of

the Holy Prophet Musa, peace be upon him, inspires steadfastness, courage, and reliance upon Allah, the Exalted, in the face of opposition.

Allah, the Exalted, further cautions against the destructive influence of greed for wealth and power, as such desires often drive a person to deviate from the path of righteousness and adopt a way of life that leads to corruption and ruin. Chapter 26 Ash Shu’ara, verses 41-42:

“And when the magicians arrived, they said to Pharaoh, "Is there indeed for us a reward if we are the predominant?" He said, "Yes, and indeed, you will then be of those near [to me]."”

In fact, in a Hadith found in Jami At Tirmidhi, number 2376, the Holy Prophet Muhammad, peace and blessings be upon him, warned that craving for wealth and status is more destructive to one’s faith than the destruction caused by two hungry wolves let loose upon a herd of sheep. This vivid similitude conveys the severity of the danger. Just as hardly any sheep would remain safe from two ravenous wolves, so too hardly any portion of a person’s faith remains secure when they allow themselves to be consumed by the desire for wealth and fame. It is a warning that the pursuit of worldly gain, when unchecked, can strip a person of their spiritual integrity and leave them destitute before Allah, the Exalted.

The first type of craving for wealth is when a person develops an excessive love for it and strives tirelessly to acquire it, even through lawful means. Such behaviour is not the mark of wisdom, for a person of faith should firmly believe that their provision has already been decreed for them and cannot be altered. Indeed, the provision of all creation was allocated fifty thousand years before the creation of the heavens and the earth, as confirmed in a Hadith found in Sahih Muslim, number 6748. The one who becomes preoccupied with the relentless pursuit of wealth inevitably neglects their duties to Allah, the Exalted, and fails to prepare adequately for the Hereafter. They may dedicate their entire life to acquiring wealth, only to depart this world without enjoying it, leaving it behind for others while still being held accountable for how it was earned and spent. Even if their wealth is acquired lawfully, they will never find true peace of mind, for the more they obtain, the more they desire. Such a person is in reality impoverished, regardless of how much they possess, for their heart remains unsatisfied. The only craving that is praiseworthy is the craving for true wealth, namely, righteous deeds that prepare a person for their return to Allah, the Exalted. This is the wealth that endures, the wealth that accompanies a person to their grave, and the wealth that secures their eternal success.

The second type of craving for wealth is even more destructive. It resembles the first in its intensity but is compounded by the pursuit of wealth through unlawful means and the neglect of the rights of others, such as the obligatory charity. The Holy Prophet Muhammad, peace and blessings be upon him, warned in many Hadiths against this attitude. In a Hadith found in Sahih Muslim, number 6576, he explained that this very behaviour destroyed past nations, for they made unlawful things lawful, withheld the rights of others, and even shed blood for the sake of wealth. Such a person becomes consumed by greed, striving for what they are not entitled to, and in the process committing countless major sins. The Holy Prophet Muhammad, peace and blessings be upon him, warned in Jami At Tirmidhi, number 1961, that the greedy person is far from Allah, the Exalted, far from Paradise, far

from people, and close to Hell. In fact, a Hadith found in Sunan An Nasai, number 3114, makes clear that extreme greed and true faith can never coexist in the heart of a person. The danger of this craving is so evident that even the unlearned can perceive it. It corrodes faith until nothing remains but a fragile remnant, just as the Hadith under discussion warns that the destruction of faith caused by greed is more severe than the destruction caused by two hungry wolves among sheep. The greatest danger is that such a person may lose even the little faith they possess at the moment of death, which is the greatest of all losses.

Craving for fame and status is arguably even more destructive than craving for wealth. A person will often sacrifice their wealth in pursuit of prestige, spending their resources to secure recognition and authority. Yet it is rare for someone to obtain status and remain firm upon the correct path, prioritising the Hereafter over the fleeting attractions of this world. A Hadith found in Sahih Bukhari, number 6723, warns that the one who seeks leadership will be left to manage it alone, without divine aid, whereas the one upon whom leadership is bestowed without seeking it will be aided by Allah, the Exalted, in fulfilling its responsibilities. This is why the Holy Prophet Muhammad, peace and blessings be upon him, would never appoint a person who requested authority or even showed desire for it, as confirmed in Sahih Bukhari, number 6923. Another Hadith, found in Sahih Bukhari, number 7148, warns that people will be eager to obtain authority, but it will become a source of regret for them on the Day of Judgement. This craving is particularly dangerous because it compels a person not only to strive intensely to obtain status but also to commit further sins in order to maintain it, including oppression and injustice. The most perilous form of this craving is when a person seeks status through religion itself. The Holy Prophet Muhammad, peace and blessings be upon him, warned in Jami At Tirmidhi, number 2654, that such a person will be destined for Hell.

Therefore, it is far safer for a person to avoid the craving for excess wealth and high social status, for these two desires are among the greatest threats to faith. They distract the heart from preparing for the Hereafter, they corrupt intentions, and they lead to oppression and injustice. The true path to honour lies not in wealth or status but in obedience to Allah, the Exalted, and in the accumulation of righteous deeds that endure beyond death.

The Holy Prophet Musa, peace be upon him, in his wisdom and composure, sought to make clear before all the people the distinction between the illusions of magic and the reality of divine miracles. He therefore commanded the magicians to demonstrate their skills first, allowing the crowd to witness the full extent of their craft. Chapter 26 Ash Shu'ara, verses 43-44:

"Musa said to them, "Throw whatever you will throw." So they threw their ropes and their staffs and said, "By the might of Pharaoh, indeed it is we who are predominant.""

The magicians, confident in their abilities and emboldened by Pharaoh's patronage, declared their superiority. Their words revealed not only their arrogance but also their misplaced reliance upon Pharaoh's authority rather than upon truth. Yet their illusions, however impressive to the human eye, could not withstand the power of Allah, the Exalted. The miracle of the Holy Prophet Musa, peace be upon him, crushed their falsehood. Chapter 26 Ash Shu'ara, verse 45:

“Then Musa threw his staff, and at once it devoured what they falsified.”

In that instant, the difference between human trickery and divine power became undeniable. The magicians, who were themselves masters of illusion, immediately recognized that what they had witnessed was not sorcery but a true miracle granted by Allah, the Exalted. Their hearts were overwhelmed by the clarity of the truth, and they were compelled to submit. Chapter 26 Ash Shu’ara, verse 46:

“So the magicians were thrown down in prostration.”

This moment is of profound significance. The magicians had come seeking worldly gain, hoping for reward and status from Pharaoh. Yet when confronted with the undeniable truth, they abandoned their desires for wealth and authority and submitted themselves entirely to Allah, the Exalted. Their prostration was not a mere outward gesture but the expression of an inner transformation. They had been overpowered by the truth to such an extent that they no longer feared Pharaoh’s wrath, nor did they cling to the fleeting comforts of this world. This episode illustrates a timeless principle: the overpowering experience of divine guidance occurs only when one approaches truth with sincerity and a genuine intention to act upon it, even when it contradicts personal desires. The one who pursues knowledge of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, with an open and unbiased heart will inevitably be overcome by the clarity of its proofs. Their spiritual heart will recognise and

accept the truth, leaving them with no choice but to submit in sincerity. By contrast, the one who approaches Islamic teachings with a predetermined mindset, or with the wrong intention—namely, to accept only what aligns with their desires and to reject what challenges them—will not attain true guidance. Even if they outwardly profess Islam, they will not experience the peace of mind that comes from genuine submission. Their faith will remain superficial, and they will be deprived of the tranquillity that Allah, the Exalted, grants to those who surrender wholeheartedly. The example of Pharaoh's magicians is therefore a powerful reminder. They came as opponents, yet because they approached with sincerity and openness, they were transformed into believers. Despite the immense danger this posed to their worldly lives, they accepted faith without hesitation. Chapter 26 Ash Shu'ara, verses 47-48:

"They said, "We have believed in the Lord of the worlds. The Lord of Musa and Aaron.""

This is the reality of divine guidance. When the heart is open and the intention is pure, truth penetrates and compels submission. No worldly threat, no promise of wealth, and no fear of authority can prevent the sincere seeker from embracing it. The story of the magicians thus stands as a timeless lesson: sincerity of intention is the key to guidance, and when truth is recognized, it demands submission without hesitation.

When Pharaoh's carefully constructed plan to discredit the Holy Prophet Musa, peace be upon him, collapsed before the eyes of his people, his immediate response was not to acknowledge the truth but to resort to

intimidation. He declared that no one was permitted to believe without his consent, thereby attempting to assert control over the very hearts and minds of his subjects. Chapter 26 Ash Shu’ara, verse 49:

“[Pharaoh] said, "You believed him before I gave you permission…””

This statement reveals the depth of Pharaoh’s arrogance. He sought to claim ownership not only over the bodies of his people but even over their faith and convictions. At the same time, it betrays his fear, for he recognised that the signs of Allah, the Exalted, were undeniable and that his authority was slipping away. Lacking any rational argument or evidence, he turned to threats, hoping to suppress the people’s awakening through fear rather than persuasion. This tactic is not confined to Pharaoh’s time. It has been repeated throughout history and continues to manifest in the present age. Leaders and influential figures, whether political or social, often hint at restricting people from freely practicing their faith. They may frame such restrictions as a duty to preserve freedom, social order, or integration, but in reality, their rhetoric mirrors Pharaoh’s. By presenting faith as a threat to stability, they attempt to intimidate people into submission rather than allow them to independently recognise and embrace the truth. When Pharaoh’s intimidation failed to conceal his defeat, he resorted to slander. He accused the Holy Prophet Musa, peace be upon him, of conspiring with the magicians to mislead the people. Chapter 26 Ash Shu’ara, verse 49:

“…Indeed, he is your leader who has taught you magic…”

This baseless accusation was designed to sow doubt in the hearts of the masses and to divert them from the undeniable reality of the miracles they had witnessed. It is a timeless example of how those who reject truth, when stripped of evidence, resort to falsehood and distortion. This behaviour reflects a deeper reality: when a person resolves beforehand to reject any way of life that contradicts their desires, they will not accept the truth, even when it is presented with clarity and proof. Instead, they will invent excuses to justify their rejection. A common example of this is seen in the criticisms directed at Islam today. Opponents often focus on particular aspects, such as the dress code prescribed for women, in an attempt to undermine its appeal. Yet such critiques are superficial, for they rarely apply the same scrutiny to the dress codes required in professions such as law enforcement, the military, healthcare, education, or business. This selective criticism exposes the weakness of their arguments. The true source of their opposition lies not in the details of Islamic practice but in their aversion to its principles of discipline, modesty, and accountability. The disciplined conduct of those who live by Islam serves as a living testimony to its truth, and it is this testimony that provokes hostility. When subtle threats and rhetorical attacks fail, those in positions of power often escalate to direct violence against those who remain steadfast. Their hostility arises from fear—fear of losing their influence, their status, and their leadership as the light of Islam spreads. Chapter 26 Ash Shu’ara, verse 49:

“…but you are going to know. I will surely cut off your hands and your feet on opposite sides, and I will surely crucify you all."

This is the final recourse of tyrants: when reason, evidence, and even slander fail, they resort to brute force. Yet history testifies that such threats

cannot extinguish the truth. The magicians who had witnessed the miracle of the Holy Prophet Musa, peace be upon him, remained steadfast despite Pharaoh's threats, proving that when faith takes root in the heart, no intimidation can uproot it.

A person must never allow the obedience of other entities—whether people, social media, fashion, or cultural trends—to take precedence over obedience to Allah, the Exalted. To do so is to misuse the blessings that have been entrusted to them. The inevitable result of such misplaced loyalty is imbalance, both mentally and physically. They will misplace everything and everyone within their lives, and they will fail to adequately prepare for their accountability on the Day of Judgement. Even if they enjoy certain worldly luxuries, they will be plagued by stress, challenges, and hardships in both worlds. By contrast, the one who remains firm upon the obedience of Allah, the Exalted, will attain peace of mind in both this life and the next. Such peace arises from balance—by correctly placing everything and everyone in their rightful place, and by maintaining obedience even in the face of difficulty. Chapter 26 Ash Shu'ara, verses 50:

"They said, "No harm…""

One of the main reasons people fail to show patience at the onset of a difficulty is that they lose sight of the bigger picture of life. Every situation a person faces is like a single piece of a vast jigsaw puzzle. When one focuses entirely on that single piece, especially if it represents a difficulty, they lose sight of the whole puzzle. As a result, the difficulty appears far more serious than it truly is, and its negative consequences seem more severe than they

actually are. This narrow focus hinders patience, which requires refraining from complaint in word or deed while maintaining sincere obedience to Allah, the Exalted. The best way to avoid this outcome is to keep one's focus firmly on the Day of Judgement. When a person reflects on that Day, they realise that no earthly difficulty can compare to the terrors of that Day, nor can the consequences of worldly trials outweigh the consequences of Judgement. The Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Jami At Tirmidhi, number 2421, that on that Day the Sun will be brought within two miles of creation, and each person will sweat according to their deeds. Chapter 80 Abasa, verses 33-37:

"But when there comes the Deafening Blast. On the Day a man will flee from his brother. And his mother and his father. And his wife and his children. For every man, that Day, will be a matter adequate for him."

It will also be a Day when people will reflect upon their deeds after witnessing Hell itself. Chapter 89 Al Fajr, verse 23:

"And brought [within view], that Day, is Hell - that Day, man will remember, but how [i.e., what good] to him will be the remembrance?"

When one keeps this Day in mind, worldly problems lose their weight. They no longer appear overwhelming, and this perspective enables a person to demonstrate patience from the very beginning of a trial. It allows them to

evaluate and deal with difficulties in a manner that minimises stress and strengthens their resolve.

Moreover, focusing on the Day of Judgement ensures that a person turns away from, ignores, and belittles matters that will hold no importance on that Day. The fleeting stresses and difficulties of life pale in comparison to the eternal realities of the Hereafter. Instead, the believer will focus on what truly matters—demonstrating patience, obedience, and steadfastness. Chapter 39 Az Zumar, verse 10:

“…Indeed, the patient will be given their reward without account [i.e., limit]."

This correct attitude explains why the magicians of Pharaoh, after accepting faith, were not shaken by his threats of torture and execution. Their hearts were fixed upon the Day of Judgement, and so they declared with serenity and conviction. Chapter 26 Ash Shu'ara, verses 49-50:

"[Pharaoh] said, "You believed him before I gave you permission. Indeed, he is your leader who has taught you magic, but you are going to know. I will surely cut off your hands and your feet on opposite sides, and I will surely crucify you all." They said, "No harm. Indeed, to our Lord we will return.""

Their example demonstrates that when the heart is focused on the eternal reality of the Hereafter, no worldly threat can shake it. Patience becomes natural, fear is replaced with tranquility, and one finds strength in the certainty that returning to Allah, the Exalted, is the ultimate destination. Chapter 26 Ash Shu’ara, verse 50:

“They said, "No harm. Indeed, to our Lord we will return.””

As long as a person remains steadfast in their obedience to Allah, the Exalted, by correctly using the blessings He has granted them in accordance with Islamic teachings, they will attain both forgiveness and peace of mind in this world and the next. This peace is not the absence of difficulty, but the presence of balance—mentally, physically, and spiritually—through correctly placing everything and everyone in their rightful place within life. Even when trials arise, such a person remains composed, for they know that obedience to Allah, the Exalted, is the path to true tranquility. Chapter 26 Ash Shu’ara, verse 51:

“Indeed, we hope that our Lord will forgive us our sins because we were the first of the believers.""

Their statement carries a profound lesson. It shows the importance of resisting the temptation to follow the crowd blindly. They had once been celebrated figures under Pharaoh’s authority, yet when the truth became

clear, they abandoned the majority opinion and chose faith, even though it was unpopular and dangerous. Their courage demonstrates that true success lies not in conforming to the desires of the masses but in aligning oneself with the eternal truth revealed by Allah, the Exalted. Many people, when they see the majority of society disregarding divine guidance, assume that the behaviour of the majority must be correct. Yet history repeatedly proves otherwise. For centuries, the majority believed the Earth was flat, until evidence revealed the truth. The lesson is clear: the majority view is not always right. To follow it without reflection is to act like cattle, driven by instinct rather than reason, and this often leads to error in both worldly and spiritual 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 of surrendering to the sway of popular opinion, a person must use the intellect and reasoning that Allah, the Exalted, has bestowed upon them. They must weigh each matter carefully, guided by knowledge and evidence, even if this leads them to conclusions that differ from the majority. Islam does not encourage blind imitation in matters of religion; rather, it calls for understanding, reflection, and conscious obedience. Chapter 12 Yusuf, verse 108:

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

By grounding themselves in knowledge and divine guidance, a person ensures that their choices are not dictated by fleeting fashions or cultural pressures but by eternal truths. In this way, they mirror the example of the magicians who, despite immense pressure and the threat of death, chose to follow the truth when it became clear to them. Their courage shows that when the heart is sincere and the intention is pure, divine guidance penetrates and compels submission, even against the tide of popular opinion.

Thus, the lesson is timeless: forgiveness, balance, and peace of mind are not found in conformity to the majority but in steadfast obedience to Allah, the Exalted. The one who resists blind imitation and instead acts upon knowledge secures stability in this life and eternal success in the Hereafter.

Despite the countless signs and proofs granted to the Holy Prophet Musa, peace be upon him, Pharaoh and his chiefs persisted in their rejection of divine guidance. Their hearts were blinded by love of wealth, power, and authority, and so they refused to humble themselves before the truth. Instead of reflecting upon the miracles they had witnessed, Pharaoh hardened his stance until he reached the point of openly declaring his intention to kill the Holy Prophet Musa, peace be upon him. In doing so, he sealed his own fate and the fate of those who followed him. Chapter 40 Ghafir, verse 26:

“And Pharaoh said, "Let me kill Musa and let him call upon his Lord. Indeed,

I fear that he will change your religion or that he will cause corruption in the land.""

This statement reveals Pharaoh's hypocrisy. He claimed to fear corruption, yet he himself was the greatest source of corruption in the land. He accused the Holy Prophet Musa, peace be upon him, of threatening their religion, when in reality it was Pharaoh's false religion and tyranny that endangered the people. His words were not born of genuine concern but of fear—fear that his authority would collapse if the people embraced the truth.

At this point, Allah, the Exalted, commanded the Holy Prophet Musa, peace be upon him, and his followers to migrate from Egypt. Their departure was not merely a physical journey but a decisive act of separation between truth and falsehood. Chapter 26 Ash Shu'ara, verse 52:

"And We inspired to Musa, "Travel by night with My servants; indeed, you will be pursued.""

This migration was a test of faith and trust. The believers were instructed to leave under the cover of night, knowing that Pharaoh would not allow them to depart freely. Their exodus would inevitably be seen as rebellion, and Pharaoh, fearing that this act might inspire wider resistance to his rule, resolved to make an example of them. He mobilized his forces, determined

to pursue and annihilate the Holy Prophet Musa, peace be upon him, and his followers once and for all. Chapter 26 Ash Shu’ara, verses 53-56:

“Then Pharaoh sent among the cities gatherers. [And said], "Indeed, those are but a small band. And indeed, they are enraging us. And indeed, we are a cautious group.””

Here Pharaoh attempted to rally his people by belittling the believers as a small and insignificant group, portraying them as a source of anger and unrest. His words reveal both arrogance and insecurity. By calling them a “small band,” he sought to diminish their importance, yet by admitting that they enraged him, he exposed the fear that gnawed at his heart. His claim that they were a “cautious group” was an attempt to present himself and his followers as vigilant defenders of order, when in reality they were oppressors desperate to preserve their crumbling authority.

This episode illustrates a timeless truth: when tyrants are confronted with divine guidance, they often respond with threats, slander, and violence. They accuse the righteous of causing corruption, when in fact it is their own injustice that corrupts society. They belittle the faithful as weak and insignificant, yet they fear them precisely because truth carries a power that falsehood cannot withstand.

The migration of the Holy Prophet Musa, peace be upon him, and his followers therefore stands as a symbol of trust in Allah, the Exalted, and of the inevitable downfall of tyranny. Pharaoh marshalled his forces with confidence, but his arrogance blinded him to the reality that no army, however great, can prevail against the will of Allah, the Exalted. Chapter 26 Ash Shu’ara, verses 57-60:

“So We removed them from gardens and springs. And treasures and honorable station. Thus. And We caused to inherit it the Children of Israel. So they pursued them at sunrise.”

When the two groups finally came into sight of one another, the followers of the Holy Prophet Musa, peace be upon him, were immediately overcome with fear. Their eyes saw only the apparent imbalance of power: Pharaoh’s army, vast and well-equipped, against their own small and vulnerable band. In their panic, they cried out. Chapter 26 Ash Shu’ara, verse 61:

“And when the two companies saw one another, the companions of Musa said, "Indeed, we are to be overtaken!""

This reaction reflects the natural weakness of human beings when they focus only on outward circumstances. They measured their chances of survival by worldly standards and concluded that defeat was inevitable. Yet the Holy Prophet Musa, peace be upon him, stood firm, his heart unwavering in trust.

He did not allow the sight of Pharaoh's army to shake his certainty in the promise of Allah, the Exalted. Chapter 26 Ash Shu'ara, verse 62:

"[Musa] said, "No! Indeed, with me is my Lord; He will guide me.""

The contrast between these two reactions is striking. The companions, though sincere in their belief, faltered because their faith was not yet deeply rooted. The Holy Prophet Musa, peace be upon him, by contrast, possessed unshakable conviction. He knew that Allah, the Exalted, never abandons those who remain steadfast in obedience, and that divine guidance is not bound by the apparent strength or weakness of worldly forces. This moment teaches that the difference between despair and serenity lies in the strength of one's faith. Strong faith transforms fear into trust, panic into patience, and uncertainty into reliance upon Allah, the Exalted. Weak faith, however, leaves a person vulnerable to doubt, especially when their desires or fears clash with divine guidance. Such deep faith is not attained by mere words but is nurtured through knowledge and practice. By studying and implementing the clear signs of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, a person learns that true obedience to Allah, the Exalted, brings peace in both this life and the next. These teachings remind us that surrendering personal desires in favour of divine commands is not a loss but the very key to tranquillity and success. Those who neglect this pursuit of knowledge and understanding will inevitably find their faith fragile. When confronted with trials, they will be more likely to falter, for they have not trained their hearts to see beyond the surface of events. They will mistake worldly hardship for ultimate defeat, forgetting that every trial is a test and every difficulty an opportunity to draw nearer to Allah, the Exalted. Therefore, it is essential for individuals to strengthen their faith by seeking knowledge, reflecting upon it, and applying it in their daily

lives. This process ensures that they remain obedient to Allah, the Exalted, in every circumstance—whether in times of ease or in times of hardship. By correctly utilising the blessings they have been granted, as outlined in Islamic teachings, they achieve balance in both mind and body, and they learn to prioritise every aspect of their lives in its rightful place.

The example of the Holy Prophet Musa, peace be upon him, at the shore of the sea is thus a timeless lesson. It shows that when faith is strong, no worldly threat can shake the heart. The believer who trusts in Allah, the Exalted, walks with serenity even in the face of overwhelming odds, for they know that guidance and deliverance are always with those who remain steadfast. Chapter 65 At Talaq, verse 2:

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

It is of great importance to recognise that divine assistance is never bound by the inclinations, preferences, or limited understanding of human beings. Rather, it is dispensed in perfect harmony with the boundless knowledge and flawless wisdom of Allah, the Exalted. What a person may perceive as delay, denial, or even hardship is, in reality, a precise manifestation of divine mercy and planning. Assistance is always granted at the most suitable moment and in the most beneficial form for each individual, even when the wisdom behind it remains veiled from immediate perception. This reality teaches that divine support is not a reflection of human desire but of divine wisdom. A person may long for relief in a particular way or at a particular time, yet Allah, the Exalted, knows what is truly best for them. Just as a skilled physician prescribes medicine according to the actual needs of the patient rather than

their preference for sweetness or ease, so too does Allah, the Exalted, administer His aid in ways that heal the soul, strengthen the heart, and guide the individual toward lasting success. Therefore, the wise person does not measure divine assistance by whether it aligns with their immediate wishes, but by its ultimate purpose: to draw them nearer to Allah, the Exalted, and to secure their well-being in both this world and the Hereafter. To trust in this reality is to cultivate patience, gratitude, and reliance, knowing that every circumstance—whether ease or trial—is a form of divine support, perfectly tailored to one's journey. Chapter 26 Ash Shu'ara, verses 62-63:

"[Musa] said, "No! Indeed, with me is my Lord; He will guide me." Then We inspired to Musa, "Strike with your staff the sea," and it parted, and each portion was like a great towering mountain."

Even after witnessing yet another clear miracle, Pharaoh and his followers persisted in their obstinacy. Their hearts were hardened by arrogance and their minds clouded by fear of losing authority. Pharaoh, in particular, dreaded that if the Holy Prophet Musa, peace be upon him, and his followers were allowed to escape, it would embolden others across his empire to challenge his power and question his false claims of divinity. This fear of losing influence and control drove him to pursue the Holy Prophet Musa, peace be upon him, and his people, despite the undeniable signs that he was opposing the will of Allah, the Exalted. His final act of stubbornness became the very cause of his destruction. Chapter 26 Ash Shu'ara, verses 64-66:

“And We advanced thereto the pursuers. And We saved Musa and those with him, all together. Then We drowned the others.”

It is significant that even the advancing of Pharaoh and his army is attributed to Allah, the Exalted. This reminds us that nothing in the universe occurs outside His will and decree. Pharaoh’s arrogance and fear were the apparent causes of his pursuit, but ultimately, his destruction was part of the divine plan. His downfall was not accidental but a deliberate manifestation of divine justice, showing that those who persist in rebellion against Allah, the Exalted, will inevitably meet ruin, no matter how powerful they appear in worldly terms.

Pharaoh’s fear of losing leadership and influence blinded him to the truth and drove him into the very sea that became his grave. His pursuit was not an act of strength but of desperation, a futile attempt to cling to authority that was already slipping from his grasp. In contrast, the Holy Prophet Musa, peace be upon him, and his followers remained steadfast in their obedience to Allah, the Exalted. Their trust in Him was rewarded with salvation and peace, as they were delivered safely while their enemies were drowned.

This episode is a timeless lesson. It demonstrates that worldly power, when misused in defiance of divine guidance, becomes a path to destruction. Fear of losing influence leads tyrants to commit reckless acts, but obedience and reliance upon Allah, the Exalted, lead to deliverance. The salvation of the Holy Prophet Musa, peace be upon him, and his followers shows that those who remain firm in faith, even when surrounded by apparent danger, will

always find safety in the protection of Allah, the Exalted, even if this is not obvious to them immediately. Chapter 26 Ash Shu'ara, verse 67:

"Indeed in that is a sign…"

But as obeying Allah, the Exalted, often contradicts the worldly desires of people, many of them will ignore the obvious signs within the creation and history that warn against disobeying Allah, the Exalted. Chapter 26 Ash Shu'ara, verse 67:

"…but most of them were not to be believers."

This verse serves as a profound warning against adopting a self-centred and heedless approach to life—one in which a person's focus remains fixated solely upon their own circumstances, desires, and immediate concerns, while neglecting the broader realities that unfold around them. Such a limited perspective veils the heart from perceiving the deeper wisdom embedded in the unfolding of events—whether in the pages of history, the trials of life, or the experiences of others. A person who fails to reflect upon these lessons deprives themselves of the insight that nurtures humility, moral strength, and inner harmony. Contemplation, on the other hand, is one of the most effective means of cultivating noble character, avoiding repeated mistakes, and achieving lasting inner peace. It enables a person to obtain a balanced mental and physical state and to place everything and everyone within their

life in its proper position. For instance, when one observes those blessed with vast wealth and fame misusing their provisions—chasing pleasure, status, or power—only to fall into anxiety, depression, addiction, or even self-destruction, it becomes clear that true tranquillity cannot be purchased with riches nor secured through indulgence. The worldly comforts that many pursue so obsessively often conceal deep spiritual emptiness, for peace of heart is not found in possessions but in contentment, gratitude, and obedience to Allah, the Exalted. Similarly, observing someone endure illness or physical limitation should awaken both compassion and gratitude within the observer. It reminds them of the fragility of health and the blessing of being able to perform daily acts with ease—blessings that are often taken for granted until they are lost. Such reflection should motivate one to use health, strength, and time in ways that please Allah, the Exalted, before these gifts inevitably fade away. Thus, Islam calls upon people to remain ever mindful and reflective—to rise above self-absorption and perceive the lessons woven throughout creation and human experience. The world around them serves as an open book of wisdom, written by the command of Allah, the Exalted, for those willing to ponder. In doing so, a person gains clarity of purpose, deepens their faith, and finds the tranquillity that wealth and desire can never provide.

Allah, the Exalted, in His boundless mercy, does not immediately punish people for their disobedience. Instead, He grants them time—time to reflect, repent, and reform. This delay in accountability is itself an expression of His mercy, for if He were to call people to account instantly for every act of negligence, not a single soul would remain upon the earth. Yet this respite must never be mistaken for exemption, for the delay is temporary, and accountability is inevitable. Allah, the Exalted, will hold every person answerable for their intentions, words, and deeds—whether in this world through trials and consequences or in the Hereafter through the ultimate reckoning. Chapter 26 Ash Shu’ara, verse 68:

“And indeed, your Lord - He is the Exalted in Might, the Merciful.”

This verse captures the perfect balance between divine justice and mercy. On one hand, Allah, the Exalted, is the Exalted in Might, fully capable of seizing people at once for their wrongdoing. On the other hand, He is the Most Merciful, granting them ample opportunity to repent and correct their course. The wise understand that this harmony between might and mercy is not contradictory but complementary: His might guarantees that justice will ultimately prevail, while His mercy ensures that every person has the chance to seek forgiveness before the appointed time. Thus, every person should reflect deeply. The respite granted to them is not a sign of neglect but a test of sincerity. Those who use this time to reform, express gratitude, and align their lives with divine guidance will find that the mercy of Allah, the Exalted, far outweighs their faults. But those who persist in heedlessness—mistaking delay for escape—will one day face the full force of His might. The message is clear: gratitude and obedience must not be delayed. The moment to act rightly is now, while the door of mercy remains open. Once the time of accountability arrives—through death or on the Day of Judgement—the chance to change will be gone, and every soul will face the true consequence of its choices.

After recounting certain events from the life of the Holy Prophet Musa, peace be upon him, to help people recognise the outcomes of obedience and disobedience, Allah, the Exalted, then presents aspects from the life of the Holy Prophet Ibrahim, peace be upon him, with the same purpose—to guide

hearts toward reflection and understanding. Chapter 26 Ash Shu’ara, verses 69-71:

“And recite to them the news of Abraham. When he said to his father and his people, "What do you worship?" They said, "We worship idols and remain to them devoted."”

The Holy Prophet Ibrahim, peace be upon him, sought to expose the error in their beliefs by reminding them that the idols they worshipped were utterly powerless—incapable of granting guidance, benefit, or peace of mind in this world or the next. Chapter 26 Ash Shu’ara, verses 72-73:

“He said, "Do they hear you when you supplicate? Or do they benefit you, or do they harm?"”

It must be clearly understood that worship in Islam is not confined to bowing before idols or offering prayers to false deities. In reality, worship encompasses obedience and submission. Thus, whenever a person obeys something or someone in defiance of the commands of Allah, the Exalted, they are, in effect, treating that entity as their lord. This may take the form of following social media trends, imitating fashion, conforming to cultural pressures, or yielding to the influence of other people. Chapter 9 At Tawbah, verse 31:

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

The scholars and monks of the People of the Book were not literally worshipped as gods. Rather, they were obeyed in matters that contradicted divine revelation, and this misplaced obedience was judged as a form of worship. The same principle applies to 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.”

Most people have never consciously worshipped the Devil, yet they are accused of worshipping him because they obeyed him in opposition to Allah, the Exalted. This demonstrates that worship is not merely ritual but is defined by where one directs their loyalty and obedience. For this reason, it is essential to avoid obedience that leads to disobedience of Allah, the Exalted. Those who persist in such behaviour inevitably become enslaved to other masters—whether individuals, employers, cultural norms, or the pursuit of wealth and fame. Attempting to satisfy these competing influences is exhausting and futile, for they are inconsistent and ever-changing. Just as an employee with multiple supervisors struggles to meet conflicting demands, so too does the one who abandons servitude to Allah, the Exalted, find themselves torn apart by conflicting loyalties. The result of this misplaced servitude is inner turmoil. Such individuals may enjoy temporary luxuries, but they are weighed down by stress, anxiety, and dissatisfaction. Their endless

striving to please worldly masters leaves them unfulfilled, and many fall into despair when their efforts fail to bring the satisfaction they sought. This reality is evident in the lives of those whom society often admires—celebrities and public figures—who, despite their wealth and fame, frequently struggle with emptiness and unhappiness. Moreover, obedience to false masters brings no benefit in the Hereafter. On the Day of Judgement, these entities—whether people, ideologies, or desires—will not defend or assist their followers. Every soul will stand alone before Allah, the Exalted, and all false attachments will vanish. The only path to true freedom and peace is to abandon obedience that leads to disobedience of Allah, the Exalted, and to devote oneself wholly to Him. This means using the blessings He has granted—time, wealth, health, and influence—in the manner prescribed by Islamic teachings. Such obedience restores balance to life, granting peace of mind in this world and eternal success in the next.

A major cause of misguidance across the generations is then mentioned: the blind imitation of the popular behaviour within society. Chapter 26 Ash Shu’ara, verse 74:

“They said, "But we found our fathers doing thus.""

One must be vigilant in avoiding the blind imitation of others, for the behaviour of the majority often leads to disobedience of Allah, the Exalted. Many individuals, upon witnessing the majority of society disregarding the guidance of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, assume that such behaviour must be correct, and they follow suit without thought or reflection. This

tendency to equate popularity with truth has misled countless people throughout history. In reality, truth is not determined by numbers, and the majority opinion is not always correct. History provides numerous examples of how widely accepted beliefs were later proven false—such as the mistaken conviction that the Earth was flat—demonstrating that human consensus is no guarantee of truth or wisdom. Those who follow the majority without contemplation behave like cattle driven by herdsmen—moving wherever they are led, without comprehension or direction. This form of mindless conformity not only leads to error in worldly matters but also brings spiritual ruin, as it distances one from the commands of Allah, the Exalted. 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."

This verse serves as a timeless warning against surrendering one's intellect to the sway of public opinion. Instead, each person is commanded to employ the faculty of reason and understanding that Allah, the Exalted, has granted them. They must examine every matter—whether worldly or spiritual—through the lens of knowledge, reflection, and authentic evidence. Only then can their actions be grounded in truth rather than mere assumption. Islam, therefore, strongly condemns blind imitation in matters of faith and guidance. It calls upon each person to seek knowledge, to understand the principles of their faith deeply, and to act with conviction rather than habit or social influence. Chapter 12 Yusuf, verse 108:

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

When a person sincerely follows the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, with conscious understanding and reflection, they are safeguarded from the sway of societal fashions, misguided customs, and the confusion of the majority. Such an individual walks upon a path illuminated by clarity, a path that is straight and unwavering, even if they must tread it alone. Their peace of mind does not depend on the approval of others, nor is it shaken by the ridicule of the masses. Instead, it is anchored in the certainty that obedience to Allah, the Exalted, is the only true source of tranquillity and success. This principle is beautifully illustrated in the words of the Holy Prophet Ibrahim, peace be upon him. Chapter 26 Ash Shu’ara, verses 75-77:

“He said, "Then do you see what you have been worshipping. You and your ancient forefathers. Indeed, they are enemies to me, except the Lord of the worlds.”

Here, the Holy Prophet Ibrahim, peace be upon him, declared his disassociation from all false objects of worship, whether idols, traditions, or inherited customs. He recognised that anything which diverts a person from obedience to Allah, the Exalted, is in reality an enemy, for it leads only to the misuse of blessings and the corruption of one’s life. This lesson remains timeless. Anything that encourages disobedience—whether people, ideologies, cultural trends, or personal desires—must be treated as an enemy. To obey them is to misuse the blessings of Allah, the Exalted, and

to fall into imbalance. Such a person will misplace priorities, misjudge relationships, and fail to prepare adequately for their accountability on the Day of Judgement. Even if they enjoy temporary luxuries, they will inevitably face stress, hardship, and inner turmoil in both worlds. By contrast, the one who remains steadfast in obedience to Allah, the Exalted, by using His blessings in the manner prescribed by Islamic teachings, secures true peace of mind. This obedience restores balance to life, ensuring that every blessing is placed in its rightful context and every relationship is given its proper weight. Such a person achieves harmony between body and soul, between worldly responsibilities and eternal accountability. Their life becomes ordered, purposeful, and serene, for they have entrusted themselves to the Lord of the worlds. The lesson is therefore clear: peace of mind and salvation are not found in conformity to the majority or in the pursuit of worldly approval, but in steadfast obedience to Allah, the Exalted. The one who resists the pull of false influences and instead devotes themselves wholly to divine guidance will find balance in this life and eternal success in the next.

When addressing his people, the Holy Prophet Ibrahim, peace be upon him, began by establishing the most fundamental truth: that Allah, the Exalted, alone is worthy of obedience and worship, for He alone is the Creator. Chapter 26 Ash Shu’ara, verse 78:

“Who created me…”

This brief yet profound declaration contains the very essence of servitude. Creation itself establishes ownership, and ownership establishes authority. In worldly affairs, when a person possesses an object, it is universally

accepted that they have the right to use it as they wish. No one disputes this principle, for ownership naturally entails control. If this is acknowledged in the limited sphere of human possessions, then the right of Allah, the Exalted, is infinitely greater, for He not only owns but also created and sustains the entire universe. Every atom, every breath, and every moment of existence is His creation. He is the One who brought all things into being from nothing, who maintains them at every instant, and who decrees their end. It is therefore only just and reasonable that His creation should submit to His will. To disobey the Creator while enjoying His countless blessings is both irrational and ungrateful. It is comparable to a servant consuming the provisions of his master while openly rebelling against him. This reasoning also exposes the futility of obeying others in opposition to Allah, the Exalted. No person, no authority, and no system can claim true ownership over creation. Their power is temporary, their authority limited, and their very existence dependent upon the One they defy. To obey them against the command of Allah, the Exalted, is to elevate the created above the Creator, the dependent above the Independent, and the weak above the All-Powerful. The declaration of the Holy Prophet Ibrahim, peace be upon him, is therefore not merely a statement of belief but a call to action. It serves as a reminder that obedience to Allah, the Exalted, is not a burden but the natural consequence of recognising His lordship. To live in accordance with His commands is to live in harmony with the reality of existence itself, while to disobey Him is to rebel against the very truth of one’s creation. This principle also grants a person peace of mind. When a person acknowledges that Allah, the Exalted, is the sole Creator and Owner, they are freed from enslavement to the demands of people, culture, or fleeting desires. Their loyalty is directed to the One who truly deserves it, and in this loyalty they discover balance, clarity, and tranquillity, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Thus, the words of the Holy Prophet Ibrahim, peace be upon him, continue to resonate across generations, reminding humanity that the foundation of faith is to recognise the Creator, to acknowledge His ownership, and to submit to His authority in every aspect of life.

After bringing mankind into existence, Allah, the Exalted, did not abandon them to wander aimlessly. Rather, He showered them with continuous and countless blessings, the greatest of which was the gift of divine guidance in the form of a code of conduct. This code was designed to secure peace of mind on an individual level by enabling each person to achieve balance in both mental and physical states and by teaching them to place everything and everyone in their rightful position within life. It also established peace and justice on a societal level by ensuring that the rights of people were fulfilled. Chapter 26 Ash Shu'ara, verse 78:

"Who created me, and He guides me."

This verse highlights that creation was not followed by neglect. The Creator who brought mankind into existence also provided them with guidance, for without it they would be left in confusion, unable to distinguish what benefits them from what harms them. No matter how advanced a society may become, and regardless of the knowledge it acquires in various fields—including the study of the human body and mind—it remains beyond human capacity to formulate a code of conduct that is perfectly aligned with human nature and capable of addressing every circumstance, condition, and scenario that individuals or societies may encounter throughout their existence. This task is fundamentally impossible for humanity, as people continue to uncover new insights about even the most basic aspects of their own existence, such as the functions of different regions of the brain. If mankind cannot fully comprehend itself, how can it hope to establish a flawless system that guarantees tranquillity and justice for both individuals and societies? Only Allah, the Exalted, possesses the knowledge required to accomplish this, for He is the Creator of all things. His knowledge is

boundless, encompassing the past, present, and future in their entirety. For this reason, He alone is rightly positioned to provide humanity with a code of conduct that separates good from evil, beneficial from harmful, and that leads to peace of mind in place of stress and confusion. History itself bears witness to this truth. Whenever the divine code of conduct has been implemented sincerely in the lives of individuals and communities, it has produced tranquillity, justice, and harmony. Conversely, whenever it has been neglected, societies have fallen into disorder, oppression, and unrest. Therefore, individuals must embrace the divine code of conduct as the greatest blessing bestowed upon them, recognising it as the most advantageous for their well-being, even when certain elements conflict with their personal desires. They should approach it as a wise patient approaches the counsel of a skilled physician: accepting the prescription of bitter medicine and the discipline of a strict regimen, not because it is pleasant, but because it is ultimately in their best interest. In the same way, obedience to Allah, the Exalted, may at times challenge personal inclinations, but it is the only path that secures true balance, peace of mind, and eternal success.

Allah, the Exalted, not only provides people spiritual nourishment and guidance but also provides for their physical needs to. Chapter 26 Ash Shu’ara, verse 79:

“And it is He who feeds me and gives me drink.”

When a person provides even a portion of another’s necessities—such as food, clothing, or shelter—it is only natural and proper to express gratitude towards them. If such appreciation is due to those who assist in a limited

capacity, then how much more deserving of gratitude is Allah, the Exalted, who has granted every blessing that exists within the universe. From the air one breathes, to the light of the Sun, to the strength of one's limbs and the clarity of one's mind—every provision, comfort, and opportunity is a direct favor from Allah, the Exalted. Therefore, it is both reasonable and just that a person should show continuous gratitude to Him. True gratitude, however, extends beyond mere words; it encompasses one's entire being—intention, speech, and action. Gratitude with intention means that every deed should be performed sincerely for the sake of pleasing Allah, the Exalted, alone. Actions done for worldly recognition, status, or the praise of others hold no weight in the sight of Allah, the Exalted. This truth is emphasized in a Hadith found in Jami At Tirmidhi, number 3154, which warns that deeds performed for motives other than the pleasure of Allah, the Exalted, will not be rewarded. A sincere person's intentions are revealed by their indifference to human appreciation—they seek no thanks, reward, or acknowledgment from others, knowing that true recompense lies with their Creator. Gratitude with the tongue involves speaking only what is good—praising Allah, the Exalted, often, remembering His favours, and abstaining from harmful or idle speech. Remaining silent when one has nothing beneficial to say is also a form of gratitude, as it protects the tongue from sin. Gratitude with one's actions, on the other hand, is demonstrated by using the blessings one has been granted in ways that please Allah, the Exalted. This includes spending wealth on lawful and charitable causes, using health and strength in service to good, and dedicating time and skills to beneficial pursuits. When a person lives in this way—guided by the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him—they attain peace of mind and inner balance. Chapter 14 Ibrahim, verse 7:

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

This divine assurance means that gratitude is not only a duty but also a means of increase—both in material blessings and in spiritual tranquillity.

Moreover, every blessing that one enjoys in this worldly life is, in truth, a temporary loan from Allah, the Exalted—not an unconditional gift. Just as when something borrowed must be used according to the lender's terms, every blessing—whether health, wealth, or authority—must be used according to the commands of its true Owner. Misusing these blessings in ways that displease Allah, the Exalted, is an act of ingratitude and injustice. The only way to repay this loan is through obedience and righteous use of what has been entrusted. In contrast, the blessings of Paradise are not loans but everlasting gifts. Once a person enters Paradise, the joys and possessions they receive are theirs to enjoy without restriction or fear of loss. 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.""

Thus, one must not confuse the transient, conditional nature of worldly blessings with the eternal gifts of the Hereafter. The blessings of this world are tests of stewardship—meant to assess how faithfully one uses them in obedience to Allah, the Exalted—while the blessings of the next life are the everlasting rewards for gratitude, patience, and righteousness. Recognizing this distinction allows one to live with humility, balance, and purpose, using every blessing as a means to draw closer to Allah, the Exalted, rather than as a distraction from Him.

In addition to granting mankind provision, Allah, the Exalted, also bestowed cures for both physical and spiritual ailments. Chapter 26 Ash Shu’ara, verse 80:

“And when I am ill, it is He who cures me.”

This verse establishes a profound truth: every cure, whether physical or spiritual, originates from Allah, the Exalted. Illness, in its many forms, is an inseparable part of the human condition, reminding mankind of their weakness and dependence upon their Creator. Yet the One who created mankind did not leave them without remedy. Out of His infinite mercy, He provided the means of restoring health, both through direct divine intervention and through the knowledge and resources He placed within creation. He granted humanity the ability to recognise the healing properties of herbs, plants, and minerals, and He inspired within them the capacity to research, discover, and refine treatments. Thus, the sciences of medicine and healing are themselves gifts from Allah, the Exalted, for without His guidance mankind would remain ignorant of the cures hidden within the natural world. Even when a person benefits from medical treatment, the ultimate source of healing remains Allah, the Exalted, for He is the One who placed the cure within creation, who guided mankind to uncover it, and who alone determines whether the treatment will succeed.

Through the teachings of Islam, Allah, the Exalted, also provided preventative measures to preserve health, for prevention is superior to cure. The divine code emphasises moderation in eating and drinking, regular physical activity, and balance in lifestyle. These principles protect the body from harm and ensure that it remains strong enough to fulfil its purpose of worship and service. For example, in a Hadith found in Jami At Tirmidhi, number 2380, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the stomach should be divided into three parts: one for food, one for drink, and one left empty for breathing. This principle of moderation was not merely theoretical but was the consistent practice of the Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them. Their lives were marked by simplicity, restraint, and balance, and as a result, they were safeguarded from many of the illnesses that arise from excess. If people were to act upon this guidance, they would be protected from countless ailments, for as numerous scholars and physicians have observed, one of the primary causes of disease is overindulgence and indigestion. The body, when burdened with excess, becomes weakened and vulnerable, while moderation strengthens it and allows it to function in harmony. Thus, the teachings of Islam are not only spiritual in nature but also practical, addressing the physical needs of mankind and ensuring that health is preserved. In this way, the mercy of Allah, the Exalted, is evident. He not only provides sustenance but also provides cures and preventative measures, ensuring that mankind has the means to maintain balance in both body and soul. By following the divine guidance contained in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, mankind is able to protect themselves from harm, preserve their health, and secure peace of mind. Chapter 26 Ash Shu’ara, verse 80:

“And when I am ill, it is He who cures me.”

In addition to providing physical remedies, Allah, the Exalted, through His divine code of conduct, has also provided mankind with the means to address the ailments of the mind and the heart. Conditions such as stress, anxiety, and depression are not unique to the modern age; they have afflicted humanity throughout history. What has changed is the manner in which people seek relief. Many, including Muslims, turn to worldly sources such as self-help gurus, psychologists, and counsellors in search of comfort and solutions. While some of the advice they offer may be beneficial when it coincides with the principles of Islam, the majority of it remains inherently limited. The limitations of human knowledge are numerous and unavoidable. Every individual is shaped by personal experience, cultural background, social class, race, gender, and countless other factors. A counsellor, regardless of their training or experience, can only work with the information a patient chooses to disclose. Even then, their interpretation is filtered through their own perspective, which is itself shaped by their upbringing, worldview, and subconscious inclinations. Researchers, too, are bound by the constraints of their methods and the narrowness of their samples. Their findings are influenced by the demographics they study, the questions they ask, and the assumptions they bring to their work. Human beings, no matter how well-intentioned, cannot escape bias, for they are creatures of limitation, bound by time, place, and circumstance. By contrast, Allah, the Exalted, is free from all limitation. His knowledge is not partial or dependent upon disclosure, for He knows every thought before it is spoken, every emotion before it is expressed, and every hidden state of the human heart before it is revealed. He knows the causes of every ailment and the cure for every condition. He never errs in diagnosis, nor does He overlook even the smallest aspect of the human soul. His knowledge is perfect, comprehensive, and eternal. Chapter 67 Al Mulk, verse 14:

"Does He not know those whom He created..."

This verse is a reminder that the Creator’s knowledge of His creation is absolute. He knows every weakness, every strength, every hidden struggle, and every unspoken thought. Therefore, the one who seeks true healing for mental and spiritual ailments must turn to Allah, the Exalted, by gaining knowledge of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and by acting upon them with sincerity. Within this divine guidance lies the cure for the diseases of the heart—pride, envy, greed, arrogance, despair, and heedlessness—ailments that no worldly science can fully address. When a person embraces this divine guidance, the worldly sciences that run parallel to it also become beneficial, for they are then placed within the framework of truth. Psychology, medicine, and counselling can serve as useful tools, but only when subordinated to the principles of revelation. Without this foundation, they remain incomplete, unable to provide lasting peace. With it, they become instruments of mercy, complementing the divine code rather than competing with it. In this way, one finds balance, health, and peace of mind. They recognise that every cure—whether physical, mental, or spiritual—comes only from Allah, the Exalted. They understand that worldly means are but channels through which divine mercy flows, and that ultimate healing rests in the hands of the One who created them, sustains them, and knows them better than they know themself. Chapter 21 Al Anbiya, verse 10:

"We have certainly sent down to you a Book [i.e., the Qur’ān] in which is your mention. Then will you not reason?"

And chapter 10 Yunus, verse 57:

"O mankind, there has come to you instruction from your Lord and healing for what is in the breasts..."

The following verse also reveals how the character of the Holy Prophet Ibrahim, peace be upon him, was firmly rooted in glorifying Allah, the Exalted. An essential aspect of glorification is to refrain from attributing anything negative to Him. Even though all things occur only by His will, the Holy Prophet Ibrahim, peace be upon him, did not ascribe illness to Allah, the Exalted. Chapter 26 Ash Shu'ara, verse 80:

"And when I am ill, it is He who cures me."

This subtle distinction reflects the highest level of reverence. It demonstrates that true glorification involves recognising Allah, the Exalted, as the source of mercy, healing, and goodness, while never associating Him with deficiency or harm. Such an attitude requires the cultivation of a positive mindset, which serves as a vital tool in navigating the trials of life while remaining steadfast in obedience to Allah, the Exalted. A positive mindset is not mere optimism; it is an act of worship. It is the conscious decision to view every circumstance through the lens of faith, recognising that every blessing is a trust and every hardship a test. This obedience involves utilising the blessings bestowed by Allah, the Exalted, 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. When individuals encounter

difficulties, they should remind themselves that the situation could have been far worse. If the hardship is worldly in nature, they should be grateful that it does not harm their faith. Rather than dwelling on immediate sorrow, they should focus on the eternal reward awaiting those who endure with patience for the sake of Allah, the Exalted. When a person loses certain blessings, they should reflect upon the countless blessings that remain. In every trial, they should recall the words of Allah, the Exalted, in 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."

This verse reminds mankind that divine wisdom often lies hidden within difficulties, and that what appears unfavourable may, in truth, be the very means of salvation and growth. Thus, the believer recognises that the present situation, though painful, is ultimately more favourable than the one they might have desired for themselves. In conclusion, cultivating a positive mindset is essential for correctly glorifying Allah, the Exalted. It prevents one from attributing negative things to Him and instead directs the heart towards gratitude and trust.

The Holy Prophet Ibrahim, peace be upon him, then turned the attention of his people to the inevitability of the Day of Judgement and the accountability that awaits every soul. Chapter 26 Ash Shu'ara, verse 81:

“And who will cause me to die and then bring me to life.”

This statement affirms both the certainty of death and the reality of resurrection. To deny the possibility of mankind being raised again on the Day of Judgement is a strange claim, for examples of resurrection are woven into the fabric of daily life. Allah, the Exalted, revives barren land with rain, causing dead seeds to burst forth with life and provide sustenance for creation. In the same way, He can and will bring forth the human being, who is buried in the earth like a seed, and cause him to rise again. The cycle of the seasons also bears witness to this truth: in winter, trees shed their leaves and appear lifeless, yet in spring they return to full bloom, displaying vitality once more. Resurrection is also evident within the human body itself. Cells are constantly dying and being replaced, ensuring the continuation of life. The sleep-wake cycle provides yet another sign. Sleep is described as the sister of death, for in sleep the senses are suspended and the soul is partially withdrawn. Allah, the Exalted, then returns the soul to the body if life has been decreed for that day, thereby granting a form of resurrection each morning. 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.”

Beyond these signs, the very order of the universe points to the necessity of a Day of Judgement. The Earth is set at a perfect distance from the Sun, balanced so that life may flourish. The water cycle operates with precision,

ensuring the continuation of creation. The ground is soft enough for fragile shoots to pierce through, yet firm enough to support towering structures. Everywhere one looks, balance is evident. Yet there remains one glaring imbalance in this world: the actions of mankind. Oppressors often escape justice, while the oppressed endure suffering without receiving their due recompense. Those who sincerely obey Allah, the Exalted, frequently face hardship, while those who openly disobey Him often enjoy worldly luxuries. Just as balance governs the natural order, so too must balance govern the moral order. Since this balance is not achieved in this world, it must necessarily be established in another realm—the Day of Judgement.

Allah, the Exalted, could choose to reward and punish fully in this life, but out of His wisdom He does not. He grants repeated opportunities for repentance and reform, delaying punishment so that none may claim they were denied a chance to turn back. Likewise, He withholds the full reward of the believers, for this world is not Paradise. Faith requires belief in the unseen, and the unseen reward of the Hereafter is what makes faith precious. To believe only in what can be perceived by the senses would not distinguish the faithful from the heedless.

In addition, fear of the complete punishment of the Hereafter and hope in its eternal reward serve as powerful motivators, encouraging mankind to abstain from sin and to strive in righteous deeds. For the Day of Recompense to begin, however, the actions of mankind must first come to an end. This necessitates the conclusion of the material world itself, for only when deeds are sealed can judgement be rendered. The end of this world is therefore inevitable, and with it the commencement of the eternal life to come.

Reflecting upon these truths strengthens faith in the Day of Judgement and inspires preparation for it. The wise individual uses the blessings granted by Allah, the Exalted, in accordance with the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. In doing so, they attain peace of mind and success in both worlds, achieving balance in body and soul, and placing everything and everyone in their rightful place within life. Chapter 45 Al Jathiyah, verse 22:

“For Allah created the heavens and the earth for a purpose, so that every soul may be paid back for what it has committed. And none will be wronged.”

And chapter 26 Ash Shu’ara, verses 81-82:

“And who will cause me to die and then bring me to life. And who I aspire that He will forgive me my sin on the Day of Recompense."

Even though Allah, the Exalted, has provided mankind with a perfect code of conduct that guarantees peace of mind on an individual level—through achieving balance in both mental and physical states and by correctly placing everything and everyone in their rightful position—and ensures the spread of justice and harmony within society, this alone does not suffice unless it is applied with wisdom. Knowledge, no matter how vast or perfect, requires the guiding light of wisdom to be used correctly. Without wisdom, knowledge can

be misapplied, distorted, or even turned into a source of harm. Chapter 26 Ash Shu’ara, verse 83:

“[And he said], "My Lord, grant me wisdom…”

This supplication demonstrates that wisdom is not merely an intellectual achievement but a divine gift. It is the ability to take knowledge—whether religious or worldly—and apply it in a way that benefits both the individual and society, in this world and the next. Wisdom ensures that knowledge is not left as theory but is transformed into action that aligns with the will of Allah, the Exalted. The difference between possessing knowledge and possessing wisdom is profound. A person may acquire scientific knowledge, but without wisdom they may misuse it, producing destructive weapons that spread corruption and death. By contrast, the one who possesses wisdom will use the same knowledge to develop medicines, technologies, and systems that preserve life and promote well-being. Similarly, a person may have knowledge of religious texts, but without wisdom they may apply them harshly, unjustly, or without context, thereby driving people away from faith rather than guiding them towards it. The one who possesses wisdom, however, will apply the same knowledge with gentleness, balance, and foresight, ensuring that it becomes a source of guidance, mercy, and unity.

The term translated as wisdom in this verse can also be interpreted as sound judgement. This refers to the inner ability to distinguish clearly between right and wrong, benefit and harm, and truth and falsehood. It is the capacity to make balanced and righteous decisions in all matters—spiritual and worldly alike—so that one remains firm in obedience to Allah, the Exalted. True

judgement enables a person to act with discernment, resisting the sway of desires, emotions, or societal influence. It allows them to weigh every situation with fairness, insight, and foresight. In this sense, wisdom and judgement are not merely intellectual attributes but spiritual faculties—a guiding light that illuminates the proper use of knowledge. It ensures that understanding leads to peace, moderation, and justice rather than pride or corruption. Without this inner light, knowledge can become distorted, serving arrogance or wrongdoing. But when guided by wisdom and sound judgement, knowledge transforms into a blessing—an instrument for righteousness, compassion, and nearness to Allah, the Exalted.

The supplication of the Holy Prophet Ibrahim, peace be upon him, therefore teaches that the pursuit of wisdom must accompany the pursuit of knowledge. It is only through this union that mankind can truly benefit from the divine code of conduct, achieving tranquillity within themselves and spreading justice and harmony throughout society. Wisdom transforms knowledge into action, and action into obedience, and obedience into peace of mind and eternal success, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

Throughout history one's companions have always been are a major cause of right guidance or misguidance. As a result, the Holy Prophet Ibrahim, peace be upon him, supplicated for righteous companions who will aid him in obeying Allah, the Exalted. Chapter 26 Ash Shu'ara, verse 83:

"…and join me with the righteous."

Human beings are inherently social, and their beliefs, habits, and character are profoundly shaped by those with whom they associate—whether that influence uplifts or corrupts them. This impact may appear suddenly or develop subtly over time, but it is always transformative. Companionship, therefore, is never neutral; it is a force that moulds one's values, emotions, and ultimate direction in life. The Holy Prophet Muhammad, peace and blessings be upon him, expressed this reality in a Hadith found in Sunan Abu Dawud, number 4833, which illustrates how a person inevitably adopts the manners and outlook of their companions—just as one who enters a perfumer's shop departs carrying its fragrance, while one who enters a blacksmith's forge leaves marked by its smoke. Those who keep the company of the righteous find their hearts inclined toward sincerity, humility, and obedience to Allah, the Exalted. Such companions remind one of responsibility, encourage the proper use of blessings, and inspire preparation for the Day of Judgement. In their presence, the heart is softened, the mind becomes clear, and conduct is refined. They help cultivate harmony—spiritually, mentally, and physically—leading to a life of contentment and purpose. Conversely, those who associate with the heedless and corrupt gradually absorb their attitudes and behaviour. This decline may begin subtly but eventually weakens their awareness of Allah, the Exalted, and distances them from righteousness. They become enslaved to desire, misuse the blessings they possess, and lose sight of their true purpose. This spiritual decay distorts their judgment, disrupts their relationships, and replaces inner peace with turmoil. When the remembrance of Allah, the Exalted, is abandoned for fleeting pleasure, no amount of wealth or status can fill the void that forms within. Outwardly, they may seem successful, but inwardly they suffer from restlessness, anxiety, and regret. Their hearts grow heavy, their relationships strained, and their minds clouded by dissatisfaction. The effects of poor companionship extend beyond this worldly life, bringing confusion and despair in this world and spiritual loss in the next. In contrast, righteous companionship strengthens faith, nourishes the soul, and guides one toward eternal peace. For this

reason, a wise person is always discerning in their choice of friends—seeking those whose presence reminds them of Allah, the Exalted, and whose character inspires steadfastness upon the path of truth and virtue.

The Holy Prophet Ibrahim, peace be upon him, having been appointed as a leader and guide for humanity, prayed to Allah, the Exalted, that future generations would remember him in the proper manner. His desire was that his remembrance would inspire people toward righteousness and serve as a means of guidance, rather than becoming a cause of misguidance or exaggeration. Chapter 2 Al Baqarah, verse 124:

“And when Abraham was tried by his Lord with commands and he fulfilled them. [Allah] said, "Indeed, I will make you a leader for the people."…”

And chapter 26 Ash Shu’ara, verse 84:

“And grant me a mention of truth among later generations.”

This supplication reflects the deep concern of the Holy Prophet Ibrahim, peace be upon him, for the continuity of true guidance. He did not seek remembrance for the sake of worldly fame or personal legacy, but rather that his example of obedience and sincerity would inspire future generations to

remain steadfast upon the truth. Such remembrance is only beneficial when it is tied to righteous conduct, for if people were to remember him incorrectly—by exaggerating his status, distorting his teachings, or neglecting his example—then his remembrance would become a source of misguidance rather than guidance. The way to ensure that remembrance becomes a source of right guidance is by adopting the behaviour of the Holy Prophet Ibrahim, peace be upon him, and leading through example. Leadership in its truest form is not established by words alone but by action. When parents, elders, and community leaders embody the teachings of faith and morality in their daily lives, their children and followers naturally remember them in a positive way, and this remembrance strengthens their own resolve to remain firm upon right guidance. Leading by example means learning and acting upon divine teachings so that others recognise their truthfulness not merely through abstract arguments but through lived reality. Only when people themselves embody these teachings can they effectively pass them on to the next generation. In this way, children and youth will come to understand truth through clear evidence, rather than through blind imitation. This is essential, for blind imitation cannot withstand the challenges of time. A teenager who has only inherited belief as a cultural identity, without understanding its proofs, will be vulnerable to doubt and neglect, and may eventually drift away. By contrast, the one who accepts truth based on evidence recognises it as a comprehensive way of life, to be applied in every circumstance and in the use of every blessing. It is therefore a matter of deep concern that many parents today show great eagerness in teaching their children worldly knowledge, striving for their academic and professional success, yet neglect their moral and spiritual education. They often delegate this responsibility entirely to others, forgetting that it is their own duty to teach their children the foundations of faith and morality directly. While encouraging the pursuit of worldly knowledge is praiseworthy, it must never come at the expense of spiritual knowledge. Sending children merely to learn recitation without understanding is insufficient. True education requires that children be taught the evidences of truth, so that they can embrace it with conviction and clarity. This responsibility falls foremost upon the elders of the family, especially parents. They must not only teach but also embody the values they wish to pass on, for children learn most powerfully through

example. When parents live by the principles of truth and justice, their children witness those principles in action. This lived example, combined with clear proofs and evidences, ensures that the next generation accepts truth with understanding and remains steadfast upon it throughout their lives. Thus, the supplication of the Holy Prophet Ibrahim, peace be upon him, serves as a timeless reminder that true leadership is established through obedience, sincerity, and example. When remembrance is tied to such qualities, it becomes a source of guidance for generations to come. Chapter 26 Ash Shu'ara, verse 84:

"And grant me a mention of truth among later generations."

This supplication is not merely a request for remembrance but a plea for the strength to embody good character, so that whenever people recall him—whether during his lifetime or after his passing—they remember him in a positive light, as one who contributed to the betterment of society. The Holy Prophet Ibrahim, peace be upon him, did not desire to be remembered as a wrongdoer, whose memory would only provoke curses and expressions of relief at his departure. Rather, he sought to be remembered as a source of guidance, whose life and example would inspire others to righteousness. The desire to be remembered well is deeply rooted in human nature. Every reasonable person wishes that their legacy be one of goodness, that their name be associated with justice, kindness, and truth. Yet such a remembrance is not attained through empty words or superficial gestures; it is achieved only by following in the footsteps of the Holy Prophet Ibrahim, peace be upon him, and adopting the noble qualities praised in divine teachings. These include patience in the face of hardship, generosity in times of abundance and scarcity, and compassion towards all of creation. At the same time, one must avoid the destructive traits condemned in revelation,

such as greed, envy, arrogance, and pride. When a person adorns themselves with these virtues and distances themselves from these vices, their life becomes a testimony to truth. Their remembrance among later generations becomes a remembrance of honour, for people recall not only their words but also their deeds, their sacrifices, and their service. Such a legacy is not confined to personal reputation but becomes a means of guiding others, for the memory of a righteous life continues to inspire long after the individual has departed from this world. Thus, the supplication of the Holy Prophet Ibrahim, peace be upon him, teaches that true honour lies not in worldly fame or fleeting recognition, but in being remembered as one who lived in obedience to Allah, the Exalted, and who contributed positively to the lives of others. This is the remembrance of truth, a remembrance that endures across generations and serves as a beacon of guidance for all who reflect upon it. Chapter 26 Ash Shu'ara, verse 84:

"And grant me a mention of truth among later generations."

Those who embody the righteous conduct described thus far will make proper use of the blessings bestowed upon them by Allah, the Exalted. Through this, they will achieve balance in both mind and body, giving everything and everyone in their lives their rightful place while preparing themselves responsibly for their ultimate accountability on the Day of Judgement. Such conduct leads to genuine peace of mind and contentment in this world and the next. Chapter 26 Ash Shu'ara, verse 85:

"And place me among the inheritors of the Garden of Pleasure."

As mentioned in a Hadith found in Sahih Muslim, number 196, sincerity is a fundamental aspect of faith, and it must be shown to all people. Among those who most deserve sincerity are one's parents. Chapter 26 Ash Shu'ara, verse 86:

"And forgive my father…"

The importance of treating parents with the utmost care is further emphasized in the Holy Quran, where kindness to parents is often mentioned immediately after the command to worship Allah, the Exalted. Chapter 2 Al Baqarah, verse 83:

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

This close connection between worship and kindness to parents highlights the elevated status of parental rights. A person must therefore ensure that they treat their parents with respect, compassion, and good conduct, in accordance with the teachings of Islam. This duty applies even if one's parents are not believers, as clarified in a Hadith found in *Sahih Muslim*, number 2325, and reinforced by the verse itself, which does not restrict kindness only to believing parents. The principle is universal: parents are to

be honoured and treated well, regardless of their faith. The best way to achieve this is to treat one's parents in the same manner one would wish to be treated by their own children. It is important to note, however, that the Holy Quran does not command absolute obedience to parents. Parents may at times command their children to disobey Allah, the Exalted, or to adopt practices contrary to His guidance. In such cases, obedience is not permitted, for total obedience belongs only to Allah, the Exalted, and to His Messenger, the Holy Prophet Muhammad, peace and blessings be upon him, who commands only what Allah, the Exalted, has decreed. Parents must not misinterpret the teachings of Islam by demanding unconditional submission from their children in every matter. Unfortunately, this misunderstanding has become widespread in some cultures, where parental authority is equated with divine authority, a concept foreign to Islam. Children are permitted to disagree with their parents, even in matters that are lawful, but they must always maintain respect in their speech and actions. Disagreement must never descend into disrespect, for the duty of honouring parents remains constant, even when obedience is not possible.

Ultimately, a person must strive to be a good child according to the standard set by Allah, the Exalted, not according to the fluctuating standards of parents, relatives, or society. Human definitions of what constitutes a "good child" are often flawed, shaped by culture, personal expectation, or worldly ambition. Therefore, a person must not be swayed by the labels of others, nor should they be disheartened if they are called disobedient or ungrateful when, in truth, they are adhering to the divine standard. The true measure lies in the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Seeking the approval of Allah, the Exalted, must always take precedence over seeking the approval of people, even of one's parents. To prioritise human approval over divine approval risks insincerity and may even lead one into disobedience of Allah, the Exalted. The believer must therefore remain steadfast, treating their

parents with kindness and respect, but always seeking the pleasure of Allah, the Exalted, above all else. 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…”

More specifically, despite the harsh and hostile attitude of his father towards him and his message, the Holy Prophet Ibrahim, peace be upon him, continued to pray on his father’s behalf. Chapter 19 Maryam, verses 46-47:

“[His father] said, "Have you no desire for my gods, O Abraham? If you do not desist, I will surely stone you, so avoid me a prolonged time." [Abraham] said, "Peace will be upon you. I will ask forgiveness for you of my Lord. Indeed, He is ever gracious to me.””

And chapter 26 Ash Shu’ara, verse 86:

“And forgive my father. Indeed, he has been of those astray.”

These verses highlight the remarkable patience and gentleness of the Holy Prophet Ibrahim, peace be upon him. Even when faced with threats and rejection, he did not respond with anger or despair. Instead, he maintained dignity, prayed for his father, and entrusted the matter to Allah, the Exalted. This teaches that one should never lose hope in the possibility of reform, even when confronted with stubbornness and hostility. A person should continue to fulfil the rights of others by aiding them in what is good, while refusing to support them in what is harmful, for such a positive and principled attitude may encourage change. At the same time, it is important to remain realistic. If someone persists in their opposition and wrongdoing, one must accept their choice without falling into despair. This was the example of the Holy Prophet Ibrahim, peace be upon him, who ultimately recognised that his father would continue to oppose the truth. He did not allow this to break his spirit, for he understood that his role was not to force guidance upon others. His responsibility was to present the message clearly, to distinguish between right and wrong, and to encourage others toward virtue through words and example. Guidance itself belongs solely to Allah, the Exalted. Chapter 88 Al Ghashiyah, verses 21-22:

"So remind you are only a reminder. You are not over them a controller."

This divine wisdom liberates the caller to truth from unnecessary grief and frustration. It teaches that the task is to convey the message with clarity, sincerity, and compassion, while leaving the outcome to Allah, the Exalted, who alone guides hearts. Those who truly desire truth will seek it and embrace it when it reaches them, while those who persist in arrogance and heedlessness will only harm themselves. Such wisdom also protects the one who calls to righteousness from despair. Many become disheartened when their sincere efforts to reform others appear fruitless, forgetting that

acceptance of truth lies beyond human control. The reminder that guidance is solely in the hands of Allah, the Exalted, allows them to persevere with patience, knowing that their duty is fulfilled by conveying the message faithfully. Those who sincerely seek truth recognise that Allah, the Exalted, never burdens a soul beyond its capacity, and that every challenge faced is an opportunity to grow in faith and patience. They understand that peace—both in this life and the Hereafter—requires discipline and sacrifice. They restrain their lower desires, knowing that true satisfaction does not lie in worldly indulgence but in spiritual fulfilment. This reality becomes clear when one observes those who appear to possess everything—wealth, status, and fame—yet remain inwardly restless and discontent. Their material abundance has not granted them peace, because the tranquillity of the heart is not found in possessions but in submission to the divine will of Allah, the Exalted. Thus, the one who sincerely seeks peace must recognise that real success lies not in compelling others or in pursuing worldly pleasures, but in fulfilling their duty: to follow the truth, to share it with compassion, and to entrust all outcomes to Allah, the Exalted, who guides whom He wills with perfect wisdom.

Even though the Holy Prophet Ibrahim, peace be upon him, was adorned with every noble quality, he nevertheless remained deeply conscious of his accountability before Allah, the Exalted. He did not allow his many virtues, sacrifices, and acts of obedience to deceive him into a false sense of security. Instead, he avoided the peril of wishful thinking, whereby a person disobeys Allah, the Exalted, yet convinces themselves that they are guaranteed salvation in both worlds on account of a few imperfect good deeds. This dangerous mindset blinds a person to their shortcomings, encourages complacency, and prevents sincere reform. The Holy Prophet Ibrahim, peace be upon him, demonstrated the opposite attitude. Despite his lofty rank, he humbled himself before Allah, the Exalted. Chapter 26 Ash Shu’ara, verse 87:

“And do not disgrace me on the Day they are [all] resurrected.”

This prayer reflects his profound humility and his awareness of the gravity of the Day of Judgement. He did not presume that his status as a Holy Prophet, peace be upon him, or his past deeds alone would guarantee him safety. Instead, he persisted in obedience, used the blessings granted to him in ways pleasing to Allah, the Exalted, and then placed his hope in divine mercy. His example illustrates the essence of real hope: it is not a passive expectation of reward, but an active reliance upon Allah, the Exalted, that is accompanied by sincere effort, humility, and obedience. The difference between wishful thinking and real hope is clarified in a Hadith found in Jami At Tirmidhi, number 2459. Wishful thinking is when a person neglects action yet assumes they will be forgiven and rewarded regardless. Real hope, by contrast, is when a person strives to obey Allah, the Exalted, repents for their shortcomings, and then entrusts their outcome to His mercy. The former is self-deception, while the latter is faith. This distinction is vital for every person. Wishful thinking leads to arrogance, negligence, and ultimately ruin, for it neither benefits in this world nor in the next. It lulls a person into ignoring their sins, while convincing them that they are safe. Real hope, however, produces balance. It inspires a person to strive with effort, to repent sincerely, and to remain humble, knowing that salvation is only through the mercy of Allah, the Exalted. Such hope brings peace of mind in this life and salvation in the Hereafter. The example of the Holy Prophet Ibrahim, peace be upon him, therefore teaches that even the most righteous must never consider themselves beyond accountability. True faith lies in combining obedience with humility, effort with repentance, and action with hope. This balance protects a person from both despair and arrogance, guiding them to the middle path that leads to success in both worlds, through obtaining a

balanced mental and physical state and through correctly placing everything and everyone within their life.

The supplication of the Holy Prophet Ibrahim, peace be upon him, further eliminates the false notion of wishful thinking by reminding all people that real hope in the mercy of Allah, the Exalted, is inseparably tied to the purification of one's spiritual heart. Chapter 26 Ash Shu'ara, verses 88-89:

"The Day when there will not benefit [anyone] assets or children. But only one who comes to Allah with a pure heart."

This verse establishes that on the Day of Judgement, neither material possessions nor worldly attachments will avail a person. The only true currency of success will be the state of the heart. A pure heart is one that has been purified of corruption, arrogance, and heedlessness, and filled instead with sincerity, humility, and devotion. It is not enough to merely profess faith with the tongue or to perform outward acts of worship while the heart remains diseased. Real hope in divine mercy requires an inner transformation that aligns the heart with the will of Allah, the Exalted. Spiritual purification, however, is not a passive state that one drifts into by chance. It is an active and deliberate process of learning, reflecting, and implementing divine teachings in daily life. It requires constant vigilance, self-examination, and the willingness to reform. A person must adorn themselves with the noble qualities praised in revelation—generosity, patience, humility, gratitude, and compassion—while consciously striving to abandon the destructive traits condemned therein—pride, envy, greed, arrogance, and heedlessness. This struggle against the lower self is lifelong, but it is also

the very path to elevation. When the heart is cleansed of vice and adorned with virtue, the soul is elevated, and tranquillity naturally follows. Peace of mind is not found in indulgence or excess but in living in harmony with divine guidance. Moreover, spiritual purification ensures that a person employs the blessings granted to them—whether wealth, health, knowledge, or influence—in the manner prescribed by Allah, the Exalted, and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This conscious use of blessings prevents waste, excess, and misuse, and instead channels them towards gratitude, service, and obedience. Through this process, a person achieves balance in both mental and physical states, placing every matter and every relationship in its rightful place. This balance safeguards their worldly affairs, strengthens their relationships, and prepares them adequately for their accountability on the Day of Judgement. Such a life of purification brings with it a double reward: serenity in this world and salvation in the next. In this world, the purified soul experiences clarity, contentment, and resilience in the face of trials. In the Hereafter, it finds eternal peace and reward with Allah, the Exalted. Chapter 26 Ash Shu'ara, verse 90:

"And Paradise will be brought near [that Day] to the righteous."

Thus, spiritual purification is not merely a personal refinement but the very foundation of success in both worlds. It transforms a person's character, directs their blessings towards righteousness, and secures their peace of mind in this life and the next. The supplication of the Holy Prophet Ibrahim, peace be upon him, therefore serves as a timeless reminder that salvation is not attained through wishful thinking or empty claims, but through the active purification of the heart, which alone will be of value when all else is stripped away.

However, because purifying one's spiritual heart often conflicts with worldly desires, many people choose to persist in their corrupt traits—such as pride, greed, envy, and arrogance. These destructive qualities blind the heart and compel them to misuse the blessings they have been granted by Allah, the Exalted. Instead of using these blessings as means to draw closer to Him, they employ them in the pursuit of personal pleasure, power, or recognition. As a result, their spiritual state deteriorates, and their hearts become hardened to truth and guidance. In this worldly life, such an attitude prevents them from attaining inner peace and balance, both mentally and physically. Their distorted outlook causes them to misplace everything and everyone within their lives—they fail to appreciate what truly matters and value what is fleeting and superficial. Consequently, all aspects of their lives—family, friendships, careers, and even wealth—become sources of distress and anxiety. Rather than experiencing comfort from these blessings, they find only agitation and dissatisfaction. If they persist in disobeying Allah, the Exalted, their hearts grow more clouded, leading them to misdirect their blame. They begin to attribute their unhappiness to the wrong causes—criticizing their circumstances, their work, or even the loved ones who care for them. In extreme cases, they may sever ties with good and sincere people, including their spouse or family members, mistakenly believing that these relationships are the root of their pain. Yet, such decisions only deepen their turmoil, pushing them further into states of confusion, isolation, and emotional instability. Over time, their unrest manifests as mental and emotional disorders, leading them toward depression, addiction, and, in some cases, even suicidal tendencies. This tragic pattern is not uncommon; it can be clearly observed among those who misuse the blessings they have been granted—particularly the wealthy and famous—who, despite their material abundance and worldly status, often suffer from profound emptiness and despair. Their lives serve as living reminders that worldly luxury without spiritual purpose brings no true contentment. This reality highlights a fundamental truth: when one distances themselves from the remembrance and obedience of Allah, the Exalted, they lose the very foundation of peace.

And because their attitude prevents them from preparing for their accountability on the Day of Judgment, their suffering will not end with this world. Instead, it will culminate in a far greater and more severe punishment in the Hereafter. Chapter 26 Ash Shu’ara, verse 91:

“And Hellfire will be brought forth for the deviators.”

As indicated by the next verses, deviation of the spiritual heart will also cause one to follow man-made codes of conduct whereby one obeys other things, such as social media, fashion and culture, in the disobedience of Allah, the Exalted. Chapter 26 Ash Shu’ara, verses 92-93:

“And it will be said to them, "Where are those you used to worship. Other than Allah?...””

It is vital to recognize that worship in Islam is not confined to visible rituals, such as bowing before idols or calling upon false deities. In its truest sense, worship signifies complete obedience, love, and submission. Whatever a person places above the command of Allah, the Exalted—whether it be desires, people, or worldly systems—becomes, in effect, their object of worship. A person may not utter words of devotion to anything besides Allah, the Exalted, yet by allowing worldly influences to determine their choices in defiance of divine guidance, they unknowingly direct their loyalty toward those influences. Chapter 9 At Tawbah, verse 31:

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

The scholars and monks among the People of the Book were not physically worshipped as gods; rather, they were obeyed in contradiction to the revelation of Allah, the Exalted. This misplaced obedience was, therefore, considered a form of worship. This same concept applies to obedience to 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.”

People do not bow to Satan in prayer, yet they are deemed his worshippers when they follow his temptations and commands in opposition to divine law. This makes it clear that true worship is not merely an outward ritual but an inward submission that governs one’s priorities and actions. For this reason, it is imperative to reject all forms of obedience that lead to the disobedience of Allah, the Exalted. Those who persist in following worldly influences—whether social trends, cultural expectations, political ideologies, or the pursuit of wealth and recognition—become enslaved by them. These false masters are many, their demands conflicting, and their satisfaction impossible to attain. Just as an employee with several superiors cannot please them all, a person who abandons servitude to Allah, the Exalted, finds themselves torn between competing loyalties, each one pulling them in a different direction. This misplaced servitude inevitably leads to inner chaos

and exhaustion. Though such individuals may appear successful in worldly terms and enjoy temporary luxuries, their hearts are burdened with stress, dissatisfaction, and restlessness. They live in constant pursuit of approval, validation, and material gain, yet they never experience true contentment. The lives of the rich and famous make this reality evident—despite their wealth and fame, many suffer from anxiety, depression, and addiction, revealing that peace cannot be purchased nor found in worldly indulgence. Ultimately, obedience to anything besides Allah, the Exalted, yields nothing but loss in both worlds. On the Day of Judgement, all those whom people followed—their idols, leaders, desires, and influences—will abandon them. None will intercede or offer aid, and every individual will stand alone before Allah, the Exalted, accountable for their own choices. All illusions of dependence and worldly allegiance will vanish, leaving only the truth of one's relationship with the Creator. Chapter 26 Ash Shu'ara, verses 92-95:

"And it will be said to them, "Where are those you used to worship. Other than Allah? Can they help you or help themselves?" So they will be overturned into Hellfire, they and the deviators. And the soldiers of Iblees, all together."

Across the ages, one of the greatest reasons people have fallen into error—obeying others in disobedience to Allah, the Exalted—has been their blind imitation of the prevailing customs of their society. These customs are often shaped by the elite, whose only concern is to satisfy their worldly ambitions and desires. Chapter 26 Ash Shu'ara, verses 96-99:

“They will say while they dispute therein. "By Allah, we were indeed in manifest error. When we equated you with the Lord of the worlds. And no one misguided us except the criminals.””

This confession reveals the tragic reality of blind conformity. Those who followed the majority without reflection will realise too late that they had elevated the authority of people above the authority of Allah, the Exalted. They will admit that their downfall came from following corrupt leaders who misled them for selfish gain. The lesson is that one must never assume the behaviour of the majority is correct. When a person sees most of society ignoring divine guidance, they may be tempted to think that the majority must be right, and so they follow without reflection. Yet history has shown repeatedly that the majority can be wrong. For centuries, people believed the Earth was flat, until evidence proved otherwise. In the same way, the majority’s assumptions in matters of faith and morality are often based on ignorance, desire, or cultural habit rather than truth. 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.”

This verse makes clear that most people follow nothing more than conjecture and inherited custom. To follow them blindly is to risk being led astray. A person must therefore avoid behaving like cattle, unthinkingly conforming to the herd. Such conformity often results in misguided choices in both worldly and spiritual matters. Instead, every individual must use the reasoning and

intellect granted to them by Allah, the Exalted. They must weigh each matter carefully, judge it by knowledge and evidence, and act accordingly, even if this means standing apart from the majority. This is the path of dignity and responsibility, for it requires courage to resist the pull of popular opinion when it contradicts truth. For this reason, Islam strongly condemns blind imitation in religious matters. Faith is not meant to be inherited passively or practised mechanically, but embraced with understanding and conviction. The Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, repeatedly call upon people to reflect, to ponder, and to use their intellect. Only by doing so can a person ensure that their obedience is sincere, their faith firm, and their actions guided by truth rather than by the shifting tides of majority opinion. Chapter 12 Yusuf, verse 108:

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

Those who persist in blindly following others, without reflection or discernment, will ultimately discover in the Hereafter that their companions, families, and misguided role models will be of no benefit to them. Chapter 26 Ash Shu’ara, verses 100-101:

“So now we have no intercessors. And not a devoted friend.”

This declaration reveals the utter loneliness and despair of those who relied upon others instead of relying upon Allah, the Exalted. In the world, they found comfort in the approval of their peers, the influence of their leaders, and the companionship of those who shared their errors. They assumed that these relationships would protect them, or at least justify their choices. Yet in the Hereafter, all such bonds are severed. Those whom they followed will disown them, and those whom they trusted will abandon them. The very people they imitated will themselves be in need of help, unable to offer support or intercession. This is the inevitable outcome of blind conformity. When a person allows the behaviour of others to dictate their own, they surrender the intellect and reasoning that Allah, the Exalted, has bestowed upon them. They exchange the eternal companionship of divine mercy for the fleeting approval of society. On the Day of Judgement, this exchange will be exposed as a profound loss, for neither wealth, nor family ties, nor friendships will carry any weight unless they were grounded in obedience to Allah, the Exalted. The lesson is clear: every individual must take responsibility for their own choices. While companionship and community are blessings, they cannot replace personal accountability. Friends and family may encourage, advise, and support, but they cannot bear the burden of another's deeds. True loyalty is shown in this world by guiding one another to righteousness, not by indulging one another in error. Thus, the words of the Holy Quran remind mankind that salvation cannot be secured through association, imitation, or reliance upon others. It is attained only through sincere obedience, purification of the heart, and steadfastness upon truth. On the Day of Judgement, the only companionship that will endure is the companionship of faith, and the only intercession that will benefit is that which Allah, the Exalted, permits.

The one who refuses to accept the truth and persists in obeying others in disobedience to Allah, the Exalted, will ultimately find themselves bereft of all good, drowning in despair and regret. Yet these regrets will be of no avail,

for the place of second chances was the world, not the Hereafter. Chapter 26 Ash Shu'ara, verse 102:

"Then if we only had a return [to the world] and could be of the believers."

This cry of regret illustrates the futility of wishing for another chance once the opportunity has passed. The world was the arena of choice, action, and reform; the Hereafter is the realm of recompense, where deeds are weighed and outcomes are final. It is important to recognise that regrets fall into two distinct categories. The first are worldly regrets, such as not marrying, not having children, or not achieving certain ambitions. These regrets, though painful, are temporary in nature. They may end when a person fulfils their desire, when they change their perspective, or when death itself brings them to a close. Even if such regrets linger throughout life, they are not of ultimate significance, for they do not lead to punishment or torment. Moreover, if a person enters Paradise through the mercy of Allah, the Exalted, these worldly regrets will vanish entirely, replaced by eternal contentment. The second category, however, is far more serious: the regrets of the Hereafter. These include failing to use one's blessings, wealth, health, time, and opportunities in ways that please Allah, the Exalted. Such regrets are not fleeting, for the time in the grave and on the Day of Judgement will far exceed the span of earthly life. They will not end until one enters Paradise—if that is decreed—or they may endure for an unimaginably long period. Chapter 22 Al Hajj, verse 47:

"…And indeed, a day with your Lord is like a thousand years of those which you count."

These regrets are not only long-lasting but also deeply significant, for they may lead to severe punishment and torment. Unlike worldly regrets, they cannot be undone by a change of mind or circumstance, for the time for action will have passed.

Therefore, a person should reflect carefully and be kind to themselves by striving to remove the potential regrets of the grave and the Day of Judgement before they concern themselves with the regrets of this world. To focus only on worldly regrets while neglecting eternal ones is to prioritise the temporary over the everlasting. True wisdom lies in recognising that the greatest kindness one can show to oneself is to prepare for the Hereafter, using the blessings of this life in obedience to Allah, the Exalted, so that when the Day of Resurrection arrives, they stand with a pure heart, free of the regrets that bring despair and punishment.

It is significant to observe that in the preceding verses concerning the Hereafter, outright disbelief was not mentioned. Instead, the warning is directed at those who verbally declared belief in Allah, the Exalted, yet failed to support their words with consistent obedience. This omission serves as a profound reminder that faith is not secured by mere utterance of the tongue, but by the continual nourishment of the heart and the steadfastness of one’s actions. A person who neglects this reality is in great danger of departing from this world stripped of their faith, despite once professing it. Faith may be likened to a delicate flame. Just as a fire requires constant tending, fuel, and protection from the wind in order to remain alight, so too does faith require continual acts of obedience, remembrance, and reflection to remain

strong. If a fire is left unattended, it gradually weakens until it is extinguished. In the same way, if faith is neglected—if prayer is abandoned, remembrance is forgotten, and obedience is cast aside—it begins to fade, leaving the heart in darkness. This loss is the most devastating of all, for it deprives a person of the very light that guides them through life and into the Hereafter. Chapter 26 Ash Shu'ara, verse 102:

"Then if we only had a return [to the world] and could be of the believers."

This lament reveals the futility of wishful thinking once the opportunity for action has passed. The world was the place for tending the flame of faith, for nourishing it with obedience and protecting it from the winds of heedlessness. The Hereafter is not a place of cultivation but of harvest, where the fruits of one's deeds are gathered. Those who failed to sustain their faith will find themselves wishing for another chance, but the time for striving will have ended. Thus, the lesson is clear: faith must be guarded with vigilance. It must be fed with righteous deeds. It must be shielded from the corrosive effects of sin, arrogance, and heedlessness. Only then will the flame of faith continue to burn brightly, guiding a person to peace in this world and salvation in the next. Chapter 26 Ash Shu'ara, verse 103:

"Indeed in that is a sign…"

When a person strives to practically obey Allah, the Exalted, by using the blessings He has granted in the manner prescribed by divine teachings, they often find that this path contradicts worldly desires. For this reason, many persist in disobedience, preferring the fleeting satisfaction of their passions over the lasting peace of submission. Chapter 26 Ash Shu'ara, verse 103:

"…but most of them were not to be believers."

This verse is not merely a statement about the past but a timeless warning. It reminds mankind that the majority will always incline towards heedlessness, for the discipline required to obey Allah, the Exalted, is resisted by the lower self. To follow the truth demands restraint, sacrifice, and the conscious use of blessings in ways that align with divine guidance. Those who refuse this discipline may still enjoy certain worldly luxuries, but beneath the surface they suffer imbalance. Such people misplace everything and everyone within their lives. Their priorities become distorted: wealth is pursued at the expense of health, status is sought at the expense of family, and fleeting pleasures are chosen over eternal success. This misplacement produces an unbalanced mental and physical state, for the human being was created to live in harmony with divine order. When that order is ignored, the result is inner turmoil. Stress, anxiety, and dissatisfaction take root, even in the midst of material abundance. Moreover, by neglecting obedience, they fail to prepare adequately for their accountability on the Day of Judgement. The very blessings they misused—wealth, health, knowledge, and influence—will testify against them. Their worldly indulgence will then be exposed as a deception, for it neither brought them true peace in this life nor protection in the next. Thus, the verse serves as a sobering reminder that the path of the majority is not necessarily the path of truth. Real success lies in disciplining the self, using blessings with gratitude and responsibility, and

preparing for the eternal life to come. Those who do so achieve balance in both mind and body, peace in their worldly affairs, and salvation in the Hereafter. Those who do not, no matter how luxurious their outward life may appear, will find themselves burdened with stress, trouble, and regret in both worlds.

Yet, Allah, the Exalted, in His boundless compassion, does not hasten to punish people for their acts of disobedience or ingratitude. Instead, He grants them time—a divine respite—so they may reflect upon their conduct, awaken their conscience, and return to the path of righteousness. This delay in accountability is itself one of the greatest signs of His mercy and patience. Were Allah, the Exalted, to immediately hold people to account for every sin, mistake, or moment of heedlessness, the earth would be emptied of its inhabitants. Yet, His wisdom dictates that He allows life to continue, granting people countless opportunities to repent, reform, and seek forgiveness before the appointed hour. However, this respite should never be misunderstood as a sign of divine indifference or approval. It is not a cancellation of judgment but merely a postponement. The reckoning is certain, even if it seems delayed. Allah, the Exalted, will hold every individual accountable for their innermost intentions, the words they utter, and the deeds they perform—whether through worldly consequences that serve as a warning or through the final judgment in the Hereafter. Chapter 26 Ash Shu’ara, verse 104:

“And indeed, your Lord - He is the Exalted in Might, the Merciful.”

This verse conveys the perfect balance between divine might and divine mercy. Allah, the Exalted, is the All-Powerful, fully capable of seizing the wrongdoers at any instant. Yet, He is also the Most Merciful, whose patience allows even the most negligent to find their way back to Him. What may appear to people as delay or leniency is, in truth, a deliberate act of mercy meant to test their sincerity and offer them a chance to reform before justice is enforced. The wise person perceives that this harmony between might and mercy is not a contradiction but a profound expression of divine perfection. His might ensures that no injustice will ever go unanswered, while His mercy guarantees that no sincere repentance will ever go unrewarded. Those who recognize this balance use their time of respite as an opportunity—to humble themselves, to express gratitude, and to live in accordance with divine guidance. Such individuals find that the mercy of Allah, the Exalted, ultimately overwhelms their past errors and shortcomings. In contrast, those who mistake the delay in punishment for escape or impunity deceive only themselves. Their heedlessness blinds them to the reality that every passing moment brings them closer to the inevitable reckoning. When the time of accountability arrives—whether through death or on the Day of Resurrection—no plea for delay will be accepted, and no opportunity for reform will remain.

Thus, the lesson is both clear and urgent: one must not defer gratitude, repentance, or obedience. The moment to turn toward Allah, the Exalted, is now—while the heart still beats, while mercy still envelops, and while the door of forgiveness remains open. Once that door closes, every soul will stand alone before its Creator, facing the consequences of how it used the time it was mercifully granted.

After discussing some elements from the life of the Holy Prophet Ibrahim, peace be upon him, and some aspects of the hereafter in order to encourage people to appreciate the consequences of obeying and disobeying Him, Allah, the Exalted, discusses some elements from the life of the Holy Prophet Nuh, peace be upon him, with the same aim. Chapter 26 Ash Shu'ara, verse 105:

"The people of Noah denied the messengers."

Although the only prophet directly sent to his people was the Holy Prophet Nuh, peace be upon him, their rejection of him was regarded as a rejection of all the Holy Prophets, peace be upon them, for every one of them conveyed the same essential truth: obedience to Allah, the Exalted. To deny one prophet is to deny the entire chain of prophethood, since their mission was one and their message was unified. This reality served as a reminder to the disbelievers of Mecca and to the people of the book in Medina that the Holy Prophet Muhammad, peace and blessings be upon him, was not presenting something new or unfamiliar. Chapter 46 Al Ahqaf, verse 9:

"Say, "I am not something original among the messengers…""

This declaration affirms that the mission of the Holy Prophet Muhammad, peace and blessings be upon him, was not an innovation but the continuation and completion of the same divine call that had been entrusted to his

predecessors. He was the final messenger in a long succession, sent to confirm the truth of earlier revelations and to bring the religion of Allah, the Exalted, to its perfected form for all of humanity. The lesson is unmistakable: divine revelation has always been consistent, regardless of time or place. While the circumstances of each nation varied, the essence of the message never changed—submission to Allah, the Exalted, and adherence to His guidance. Those who turned away from the Holy Prophet Muhammad, peace and blessings be upon him, were therefore not rejecting a new faith, but the very same truth that had been proclaimed by all the Holy Prophets, peace be upon them, before him. This continuity demonstrates the unity of divine guidance. The succession of prophets may be seen as one collective mission, each carrying the same light of truth, until it reached its completion in the final revelation of Islam. To accept one prophet while rejecting another is to misunderstand the very nature of prophethood, for all were sent by the same Lord of the worlds, with the same purpose, and with the same call to truth.

A recurring feature in the mission of every Holy Prophet, peace be upon them, is that they were not strangers to their people. They were born among them, raised in their midst, and lived under their constant observation for many years before the announcement of prophethood. Their lives were open books, marked by honesty, integrity, and sincerity. Their people knew them as trustworthy and upright long before they ever claimed to be messengers of Allah, the Exalted. This lifelong testimony of character was itself a divine proof, for no one could reasonably accuse them of deceit when their entire existence had been defined by truthfulness. It is for this reason that the Holy Prophet Nuh, peace be upon him, is described in the Holy Quran as a brother to his people, emphasizing both his closeness to them and their familiarity with his character. Chapter 26 Ash Shu’ara, verses 106-107:

“When their brother Noah said to them, "Will you not fear Allah? Indeed, I am to you a trustworthy messenger.””

This recognition should have been enough to compel his people to listen with fairness and an open mind. They had no grounds to doubt his sincerity, for he had never betrayed their trust in worldly matters. If he had never lied to them about their daily affairs, how could he possibly lie about something as weighty as revelation from Allah, the Exalted? Yet despite this, many of them turned away, blinded by arrogance and the pull of worldly desires. Had they reflected sincerely, they would have realised that his call was not for his own benefit but for theirs. He invited them to obey Allah, the Exalted, and to use their blessings in accordance with divine guidance. Chapter 26 Ash Shu’ara, verse 108:

“So fear Allah and obey me.”

This simple yet profound command was the key to their success. By obeying Allah, the Exalted, and His messenger, they would have learned to place every matter and every relationship in its rightful place. Their wealth would have been used with gratitude, their families nurtured with justice, and their lives directed towards preparing for the Day of Judgement. Such obedience would have brought them balance in both their mental and physical states, protecting them from the turmoil that arises when desires are misplaced and priorities are distorted. The rejection of this message, therefore, was not merely a denial of the Holy Prophet Nuh, peace be upon him, but a denial of the very principles that would have guaranteed their well-being in this world and their salvation in the next. Their refusal condemned them to imbalance,

confusion, and eventual destruction, while acceptance would have led to peace of mind in both realms. This pattern is repeated throughout history. Every prophet, peace be upon them, was first recognised by their people as trustworthy, yet many still rejected them when they called to truth. This demonstrates that rejection was never due to a lack of evidence or credibility, but rather due to arrogance, pride, and the refusal to submit. The lesson for mankind is clear: sincerity demands that when truth is presented by one whose character is beyond reproach, it must be received with humility and reflection. To turn away is to harm oneself, for the message of the prophets, peace be upon them, is not for their own benefit but for the eternal success of those who follow it.

Another powerful testimony to the truthfulness of every Holy Prophet, peace be upon them, was their sincerity. They never requested or demanded any payment, wealth, or worldly compensation from their people for delivering the divine message entrusted to them. Their mission was not motivated by personal gain, but by obedience to Allah, the Exalted, and concern for the eternal well-being of their nations. Chapter 26 Ash Shu'ara, verse 109:

"And I do not ask you for it any payment…"

Instead, they declared with clarity that their reward lay only with Allah, the Exalted. Chapter 26 Ash Shu'ara, verse 109:

“…My payment is only from the Lord of the worlds.”

This reality is of immense importance, for it highlights the central role of intention in Islam. Just as the outward foundation of Islam rests upon earning and utilising what is lawful, the inward foundation rests upon sincerity of purpose. If the foundation is corrupt, then whatever is built upon it will also be corrupt. A deed outwardly impressive may be rendered worthless if it is performed for the sake of reputation, wealth, or recognition rather than for Allah, the Exalted. The Holy Prophet Muhammad, peace and blessings be upon him, warned of this danger in a Hadith found in Jami At Tirmidhi, number 3154, which makes clear that the one who performs good deeds for any reason other than the sake of Allah, the Exalted, will not obtain reward from Him in either this world or the next. Such a person may receive fleeting praise or worldly benefit, but they will be deprived of the eternal reward that only sincerity secures. Thus, the example of the Holy Prophets, peace be upon them, teaches that sincerity is not an optional virtue but the very essence of faith. Their refusal to seek worldly payment was itself a proof of their truthfulness, for it demonstrated that their mission was purely for Allah, the Exalted. This principle applies to every person: deeds must be purified of ulterior motives, for only those actions performed with sincerity will endure and be accepted. In this lies the secret of true success, both in this world and in the Hereafter.

As a result of the sincerity of the Holy Prophet Nuh, peace be upon him, which none among his people could reasonably deny, they were left without excuse. His life had been a testimony of truthfulness, his character a model of integrity, and his mission free from any worldly motive. For this reason, his people should have accepted his message without hesitation, recognizing that he sought nothing for himself but only their salvation. He called them to

obey Allah, the Exalted, and to follow him in correctly using the blessings that Allah, the Exalted, had granted them, as outlined in divine guidance. Chapter 26 Ash Shu’ara, verse 110:

“So fear Allah and obey me."

This command was not a demand for personal authority but a reminder that obedience to the messenger is obedience to Allah, the Exalted, for the messenger conveys nothing from himself. To heed his call would have ensured that they used their wealth, health, families, and resources in ways that pleased their Creator. It would have brought order to their lives, balance to their minds and bodies, and clarity to their priorities. By placing everything and everyone in its rightful place, they would have lived in harmony with divine wisdom and prepared adequately for their accountability on the Day of Judgement.

In truth, every person who turns away from the divine code of life revealed by Allah, the Exalted, and instead embraces man-made systems of conduct does so to serve their worldly cravings and personal ambitions. This is because any system crafted by human beings, no matter how refined it appears, is ultimately influenced by human desire, pride, and self-interest. Unlike the divine law—which is founded upon perfect wisdom, absolute justice, and boundless mercy—human systems are shaped by the inclinations of those who design them, inevitably reflecting their biases, limitations, and ambitions. The wealthy, the influential, and the powerful are often the foremost among those who resist divine guidance. They realise that accepting the truth of Islam would necessitate surrendering to a higher moral

authority—one that commands justice, humility, and moderation, and forbids exploitation, oppression, and excess. Such submission would demand that they place boundaries upon their desires, govern their power with fairness, and recognise their accountability before Allah, the Exalted. However, their love for worldly comfort and control blinds them to the eternal consequences of their actions. They fear losing their privileges more than they fear losing their souls. In this way, they not only reject the truth themselves but also become instruments of misguidance, using their influence to promote disbelief and moral decay in others, thereby preserving their dominance at the expense of their eternal ruin. This behaviour is a recurring theme throughout human history. The Holy Quran repeatedly illustrates that those who first opposed the Holy Prophets, peace be upon them, were not the humble or the poor but the affluent and the powerful—individuals whose pride could not tolerate submission to the truth. They feared that embracing divine revelation would expose their corruption, weaken their grip over society, and bring an end to their oppression of others. Their denial was not born from ignorance or lack of evidence, for the signs of Allah, the Exalted, were clear and abundant before them. Rather, it was arrogance—the same arrogance that led The Devil to defy the command of his Creator—that drove them to reject what they inwardly recognised as truth. Thus, disbelief and rejection of divine law are seldom matters of intellectual misunderstanding. More often, they are diseases of the heart—manifestations of pride, greed, and rebellion against divine authority. It is not that the truth is unclear, but that the heart refuses to humble itself before it. The one who insists on following their whims in defiance of divine revelation chooses the fleeting comfort of illusion over the eternal security of faith. Such a person may appear powerful in this world, but in reality, they are enslaved—to their own desires, to societal expectations, and to the illusions of success that will vanish the moment their soul departs from their body. As history has repeatedly shown, those who opposed divine guidance often did so by resorting to shallow criticisms, attacking not the message itself but those who embraced it. Chapter 26 Ash Shu’ara, 111:

“They said, "Should we believe you while you are followed by the lowest [class of people]?"”

This statement reflects a common pattern of arrogance. Instead of engaging with the truth of the message, they dismissed it on the basis of who accepted it. They assumed that because the poor, the weak, and the socially marginalised were among the first to respond, the message itself must be unworthy. Yet this was a foolish and baseless criticism, for the validity of divine guidance cannot be judged by the social status of its followers. Revelation is not the property of the elite, nor is it restricted to any class of people. It is universal, inclusive, and accessible to all who approach it with sincerity. The truthfulness of divine revelation must therefore be judged by its own merits: by the knowledge it imparts, the evidence and proofs it provides, and the transformative effect it has on individuals and societies. A message that brings clarity to the mind, purity to the heart, and justice to the community cannot be dismissed simply because it is first embraced by those whom society deems insignificant. In fact, history shows that the humble and sincere are often the first to recognise truth, while the arrogant and self-satisfied resist it. The real measure of revelation lies in whether it guides people to peace of mind, balance, and righteousness—both individually and collectively. When divine guidance is followed, it elevates the lowly, restrains the powerful, and establishes justice. It nurtures compassion, humility, and gratitude, while eradicating arrogance, oppression, and corruption. These are the signs of truth, and they remain constant regardless of who accepts or rejects the message. Thus, the criticism levelled against the Holy Prophet Nuh, peace be upon him, was not only unjust but also self-defeating. By dismissing the message on the basis of its followers, his people revealed their own arrogance and blindness. The lesson for all generations is clear: truth must be evaluated by its evidence and its harmony with human nature, not by the worldly status of those who embrace it. Chapter 26 Ash Shu’ara, verses 112-113:

“He said, "And what is my knowledge of what they used to do? Their account is only upon my Lord, if you [could] perceive.”

One of the recurring tactics employed by the leaders of the non-Muslims throughout history has been to sow division among the followers of truth by urging the Holy Prophets, peace be upon them, to distance themselves from their poorer companions. Their aim was to elevate worldly status above spiritual worth, thereby discouraging unity and undermining the universality of divine guidance. The leaders of Mecca attempted this very strategy against the Holy Prophet Muhammad, peace and blessings be upon him. The Holy Prophet Muhammad, peace and blessings be upon him, was deeply eager for people to accept Islam, not for his own benefit but for their salvation. He was especially desirous that the leaders of the non-Muslims should embrace the truth, knowing that their followers would be more inclined to accept Islam if they did so. When some of the noblemen of Mecca expressed interest in conversing with him about Islam, they demanded that he dismiss his poor companions, may Allah be pleased with them, for they disdained to sit in their company. Out of eagerness for their acceptance, the Holy Prophet Muhammad, peace and blessings be upon him, considered their request. At that moment, Allah, the Exalted, revealed verses that firmly established the principle of equality in Islam. Chapter 6 Al An’am, verses 52-54:

“And do not send away those who call upon their Lord morning and afternoon, seeking His face [i.e., favor]. Not upon you is anything of their account and not upon them is anything of your account. So were you to send

them away, you would [then] be of the wrongdoers. And thus We have tried some of them through others that they [i.e., the disbelievers] might say, "Is it these whom Allāh has favored among us?" Is not Allāh most knowing of those who are grateful? And when those come to you who believe in Our verses, say, "Peace be upon you. Your Lord has decreed upon Himself mercy: that any of you who does wrong out of ignorance and then repents after that and corrects himself - indeed, He is Forgiving and Merciful.""

This has been discussed in Imam Al Wahidi's, Asbab Al Nuzul, 6:52, Page 76.

This incident demonstrates that Islam is a religion for all people, regardless of wealth, lineage, or social standing. Worldly barriers such as gender, ethnicity, and class hold no weight in the sight of Allah, the Exalted. What matters is sincerity, righteousness, and obedience. This principle carries profound implications. Every person must be treated with respect and kindness according to the teachings of Islam. While certain individuals, such as one's parents, have a greater right to kindness, this does not diminish the obligation to treat all people with dignity. Indeed, the Holy Prophet Muhammad, peace and blessings be upon him, declared that a person cannot be a true Muslim until they refrain from causing harm—whether verbal or physical—to others or to their possessions. This is confirmed in a Hadith found in Sunan An Nasai, number 4998. Furthermore, no one should ever believe themselves superior to others on account of worldly possessions, status, or influence. Such an attitude corrupts the heart and prevents one from treating others in accordance with divine teachings. Every blessing is created and granted by Allah, the Exalted, and therefore no person has the right to boast over what is not truly theirs. True superiority lies only in

righteousness and obedience to Allah, the Exalted. Chapter 49 Al Hujurat, verse 13:

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

This nobility is attained by using one's blessings in accordance with the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Since intention and most actions are hidden from human eyes, no one has the right to claim superiority over others, nor to declare others superior. The only true measure is known to Allah, the Exalted, who judges by sincerity and righteousness. Chapter 53 An Najm, verse 32:

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

The Holy Prophets, peace be upon them, were consistently warned against yielding to the pressure of the elite within their societies, who often sought to manipulate them into distancing themselves from their poorer followers. Even when such suggestions appeared to carry the promise of wider acceptance of divine guidance, the prophets were reminded that Allah, the Exalted, does not desire the faith of the elite until they first abandon their

arrogance and humble themselves before Him. Chapter 26 Ash Shu’ara, verse 114:

“And I am not one to drive away the believers.”

This verse affirms that the worth of a person in the sight of Allah, the Exalted, is not determined by wealth, lineage, or social standing, but by sincerity of faith and obedience. The prophets, peace be upon them, were therefore commanded to treat all people equally, delivering the divine message without discrimination and providing the perfect role model for humanity to emulate. Their mission was not to seek worldly approval but to serve as clear warners. Chapter 26 Ash Shu’ara, verse 115:

“I am only a clear warner."

This principle carries a timeless lesson: divine guidance benefits only those who respond to it practically. It is not enough to hear the good news of mercy or the warnings of accountability; one must act upon them by using the blessings granted by Allah, the Exalted, in the manner prescribed by revelation. When a person does so, they achieve balance in both their mental and physical states, placing every matter and every relationship in its rightful place. This alignment with divine order brings peace of mind in this world and prepares them for success in the Hereafter. Conversely, the one who fails to respond practically to the guidance of Islam persists in misusing the

blessings they have been granted. Such misuse leads to imbalance, confusion, and disorder. They misplace priorities, neglect their accountability before Allah, the Exalted, and live in a state of inner turmoil. Even if they outwardly enjoy certain worldly luxuries, inwardly they are burdened with stress, hardship, and dissatisfaction. Their neglect of divine guidance deprives them of true peace in this life and exposes them to severe loss in the next. Thus, the example of the Holy Prophets, peace be upon them, and the verses of the Holy Quran remind mankind that the path to serenity and salvation lies not in worldly status or empty claims, but in humility, sincerity, and the practical use of blessings in obedience to Allah, the Exalted.

When the more subtle strategies of the leaders of the disbelievers failed to deter people from accepting the divine message, they inevitably resorted to open hostility. Their fear of losing influence, authority, and social standing drove them from mockery and criticism to threats and violence. Chapter 26 Ash Shu’ara, verse 116:

“They said, "If you do not desist, O Noah, you will surely be of those who are stoned."”

This verse illustrates a timeless reality: when truth exposes falsehood, those who cling to their desires and worldly power often respond with aggression rather than reflection. The same pattern is witnessed in every age. When an individual chooses a path different from their peers—especially one rooted in obedience to Allah, the Exalted—it unsettles those who have built their lives upon indulgence. Their choices are silently challenged by the example of the believer, and this often provokes feelings of inadequacy. Instead of

reconsidering their own path, they lash out with criticism, sometimes even from within one's own family.

In modern times, the pressures of society amplify this struggle. Social media, cultural trends, and the pursuit of wealth and status frequently present Islam as an obstacle to worldly ambitions. Industries that thrive on excess and exploitation naturally resist Islamic principles, for Islam calls for moderation, justice, and accountability. This resistance fuels the anti-Islamic sentiments that are so visible across public platforms, where the faith is misrepresented and its followers are pressured to compromise.

Those who strive to live by Islamic teachings, which emphasise moderation and the responsible enjoyment of blessings, are often met with hostility from those who indulge without restraint, like animals. Such individuals, driven by unchecked impulses, attempt to lure others into the same lifestyle of heedlessness. They attack Islam in whatever way they can, often focusing on visible symbols such as the dress code for women. Yet their criticisms are shallow and inconsistent. They object to Islamic modesty while remaining silent about the strict dress codes imposed in professions such as law enforcement, the military, healthcare, education, and business. This inconsistency exposes the weakness of their arguments, which are not rooted in reason but in disdain for Islam's emphasis on self-discipline. Ultimately, it is the very principles of Islam—its call to restraint, humility, and accountability—that provoke such opposition. The disciplined conduct of believers stands as a living testimony against the excesses of those who reject divine guidance. Unable to refute the truth, they resort to ridicule, pressure, and even threats, just as the people of the Holy Prophet Nuh, peace be upon him, threatened him with violence. Chapter 26 Ash Shu'ara, verse 116:

“They said, "If you do not desist, O Noah, you will surely be of those who are stoned.""

The lesson is clear: in every circumstance, one must remain steadfast in their obedience to Allah, the Exalted. This loyalty, even when it appears to bring hardship or isolation, is in reality a source of serenity and protection. By using their blessings in accordance with divine guidance, they achieve harmony in both mind and body, placing every matter and every relationship in its rightful place. This alignment with divine order prepares them for their accountability on the Day of Judgement and grants them peace of mind in this world. Such steadfastness ensures that they are rightly guided in every situation, whether in times of ease or difficulty. Their faith becomes a shield against the hostility of others, their obedience a source of tranquillity, and their sincerity a guarantee of eternal reward. In this way, they secure not only serenity in this life but also boundless success in the Hereafter. Chapter 26 Ash Shu’ara, verses 117-119:

“He said, "My Lord, indeed my people have denied me. Then judge between me and them with decisive judgement and save me and those with me of the believers." So We saved him and those with him in the laden ship.”

In contrast, when a person chooses to disregard the commands of Allah, the Exalted, in order to gain the approval of others, they inevitably forfeit their inner peace. Such behaviour leads them to misuse the blessings that Allah, the Exalted, has entrusted to them, directing these gifts towards worldly desires rather than divine obedience. The consequence of this neglect is a state of disorder, both inwardly and outwardly. Their mind and body fall into imbalance, their priorities become confused, and they misplace everything and everyone within their lives. In this condition, they remain heedless of their accountability before Allah, the Exalted, on the Day of Judgement. This misalignment produces stress, hardship, and difficulty in both worlds. Even if they outwardly enjoy material comforts, wealth, or social recognition, these cannot shield them from the turmoil that arises when blessings are misused and divine guidance is ignored. Their worldly luxuries become a veil that conceals their inner emptiness and their lack of preparation for the eternal life to come. Chapter 26 Ash Shu'ara, verse 120:

"Then We drowned thereafter the remaining ones."

This verse serves as a stark reminder that those who persist in rejecting divine guidance, despite clear warnings and opportunities for reform, will face destruction. Just as the people of the Holy Prophet Nuh, peace be upon him, were drowned after turning away from the truth, so too will every generation that ignores the commands of Allah, the Exalted, face ruin—whether in the form of worldly chaos or eternal loss in the Hereafter. The lesson is clear: true tranquillity cannot be found in the approval of others or in the pursuit of worldly gain. It lies only in obedience to Allah, the Exalted, in using His blessings with gratitude and responsibility, and in preparing for the Day when every soul will be held accountable. Those who live by this principle will find peace in both worlds, while those who ignore it will find that

their apparent comforts conceal only hardship, regret, and eventual destruction. Chapter 26 Ash Shu’ara, verse 121:

“Indeed in that is a sign…”

When a person sincerely strives to obey Allah, the Exalted, by using the blessings He has granted in the manner prescribed by divine teachings, they often find themselves at odds with worldly desires. This conflict between spiritual discipline and sensual temptation exposes the weakness of many, who choose fleeting pleasures over lasting peace. Chapter 26 Ash Shu’ara, verse 121:

“…but most of them were not to be believers.”

This statement transcends history; it is an eternal warning. It reveals a consistent truth—that the majority will always lean toward heedlessness, for genuine faith requires self-discipline, sacrifice, and the willingness to restrain the ego. True obedience demands that every blessing—wealth, strength, intelligence, and influence—be used for good and in alignment with divine purpose. Those who neglect this responsibility may appear to enjoy comfort and success, but inwardly their lives are filled with imbalance and unease. Such people lose all sense of proper priority. They pursue wealth at the expense of health, chase status at the cost of family, and prefer short-lived pleasures over everlasting success. This distortion of values creates

disorder within the soul, leading to spiritual and emotional unrest. Human beings were created to live in balance with divine order, and when this harmony is broken, the result is confusion, anxiety, and dissatisfaction. Outward achievements may hide an inward emptiness that no amount of luxury or recognition can fill. In neglecting divine obedience, they also neglect their preparation for the ultimate reckoning. The very gifts they misused—whether wealth, knowledge, or influence—will stand as witnesses against them. What once seemed like success will be exposed as deception, for worldly indulgence without spiritual awareness brings neither peace in this life nor protection in the next. Thus, this verse serves as a powerful reminder that truth is not determined by majority opinion. True success lies in self-discipline, gratitude, and conscious effort to live by divine principles. Those who do so attain harmony, peace, and success in both worlds, while those who do not live burdened by inner turmoil and eventual regret.

Yet, Allah, the Exalted, in His infinite mercy, does not immediately punish those who disobey Him. Instead, He grants them time—a merciful delay—to reflect upon their actions, correct their mistakes, and return to the right path. This respite is one of the greatest signs of His compassion and patience. If Allah, the Exalted, were to hold people accountable for every transgression at once, no one would remain upon the earth. But His wisdom dictates that He gives each soul repeated opportunities to awaken and seek forgiveness before the moment of judgment arrives. However, this delay must not be misinterpreted as approval or neglect. It is not a suspension of justice but a temporary reprieve. The day of accountability will come, and every individual will be held responsible for their thoughts, words, and deeds—whether through consequences in this world or final judgment in the Hereafter. Chapter 26 Ash Shu’ara, verse 122:

“And indeed, your Lord - He is the Exalted in Might, the Merciful.”

This verse beautifully illustrates the perfect harmony between the power and mercy of Allah, the Exalted. Though He possesses complete authority to punish instantly, He restrains His might out of infinite mercy, granting every person the opportunity to repent and return to righteousness. What may appear as delay or tolerance is, in reality, a profound act of compassion—a divine test that reveals the true condition of one’s heart. The perceptive individual understands that Allah’s might and mercy are never in conflict but operate in perfect balance. His might ensures that every injustice will meet its rightful consequence, while His mercy guarantees that every sincere act of repentance will be accepted and abundantly rewarded. Those who grasp this truth make wise use of their time—seeking forgiveness, expressing gratitude, and striving to live in harmony with divine guidance. For them, the mercy of Allah, the Exalted, cleanses past transgressions and fills their hearts with peace. Conversely, those who misinterpret this period of leniency as freedom from accountability are deluded. Each passing day brings them closer to the moment when all self-deception will end—when death arrives or the Day of Resurrection begins. At that point, no plea for delay will be granted, and the chance for repentance will be gone forever. The message is both timeless and urgent: do not defer repentance or obedience. The moment to return to Allah, the Exalted, is now—while the door of mercy remains open and life still provides the opportunity for transformation. Once that door closes, every soul will stand before its Creator, face to face with the outcome of how it spent the time and blessings so mercifully bestowed.

After recounting aspects of the life of the Holy Prophet Nuh, peace be upon him, to help people reflect on the outcomes of obedience and disobedience, Allah, the Exalted, then presents episodes from the life of the Holy Prophet

Hud, peace be upon him. Through this continuation, Allah, the Exalted, reinforces the same timeless lesson—that steadfast obedience brings safety and honour, while arrogance and defiance inevitably lead to downfall. Each account serves as a mirror for humanity, inviting reflection, repentance, and renewed commitment to the path of truth. Chapter 26 Ash Shu’ara, verse 123:

“'Aad denied the messengers.”

Although the Holy Prophet Hud, peace be upon him, was the sole messenger directly appointed to his people, their rejection of him was considered a rejection of all the Holy Prophets, peace be upon them. This is because every Holy Prophet, peace be upon them, regardless of time or nation, proclaimed the same essential truth—complete obedience to Allah, the Exalted. To deny one messenger, therefore, is to deny them all, for their mission was unified, and their message was one. This principle also served as a reminder to the disbelievers of Mecca and the people of the book in Medina that the Holy Prophet Muhammad, peace and blessings be upon him, was not introducing a new doctrine or unfamiliar faith. Chapter 46 Al Ahqaf, verse 9:

“Say, "I am not something original among the messengers…””

This verse emphasizes that the Holy Prophet Muhammad, peace and blessings be upon him, was not a founder of a new religion, but the final link

in the unbroken chain of divine messengers. His mission was to reaffirm the timeless truths revealed to his predecessors and to deliver the final, perfected form of the guidance of Allah, the Exalted, to all humanity.

The message is clear: divine revelation has always been consistent and coherent. While each Holy Prophet, peace be upon them, addressed the unique circumstances of their nation, the essence of their message—submission to Allah, the Exalted, and adherence to His commands—remained unchanged. Thus, those who opposed the Holy Prophet Muhammad, peace and blessings be upon him, were not rejecting a novel message but the same truth that had been proclaimed throughout history by every Holy Prophet, peace be upon them, before him. This continuity affirms the unity of divine purpose. The succession of prophets may be likened to a single mission carried forward by many Holy Prophets, peace be upon them, each bearing the same light of guidance until it reached its completion in the final revelation. To accept one Holy Prophet, peace be upon them, while rejecting another is to deny the unity of that divine mission itself, for all were sent by Allah, the Exalted, to call humanity toward the same eternal truth.

The Holy Prophets, peace be upon them all, consistently displayed a profound connection to the communities they were sent to guide. They did not appear as outsiders but were instead natives of their own people, born and brought up within that society. Their lives unfolded under the continuous scrutiny of their communities for many years before they ever declared their prophetic mission. These individuals lived lives that were completely transparent, characterized by unwavering honesty, integrity, and sincerity. Their people universally recognized them as trustworthy and virtuous long before they claimed to be messengers of Allah, the Exalted. This established history of impeccable character served as an inherent, divinely provided

evidence of their truthfulness. It became virtually impossible for anyone to credibly accuse them of lying when their entire existence had been a testament to sincerity. This deep connection is explicitly highlighted in the Holy Quran's description of the Holy Prophet Hud, peace be upon him, as a brother to his people, underscoring both their immediate kinship and their intimate knowledge of his exemplary nature. Chapter 26 Ash Shu’ara, verses 124-125:

“When their brother Hud said to them, "Will you not fear Allah? Indeed, I am to you a trustworthy messenger.”

That long-established reputation for trustworthiness should have been sufficient to persuade his people to listen with impartiality and an open mind. They possessed no logical basis for questioning his sincerity, given that he had never once betrayed their trust in any worldly dealings. If he had been consistently truthful regarding their everyday matters, it seemed inconceivable that he would lie about a subject as immense as receiving revelation from Allah, the Exalted. Nevertheless, despite this undeniable truth, a large number of them ultimately rejected his message, driven by their own arrogance and the lure of materialistic desires. Had these individuals paused for genuine reflection, they would have certainly realized that his invitation was not for any personal gain, but was delivered entirely for their own benefit. His essential call was for them to submit to Allah, the Exalted, and to correctly utilize the blessings they had been given in accordance with divine guidance. Chapter 26 Ash Shu’ara, verse 126:

“So fear Allah and obey me.”

This straightforward yet fundamental directive held the secret to their success. By submitting to Allah, the Exalted, and His messenger, they would have learned to establish the correct order and balance for every aspect of their lives and all their relationships. Their wealth would have been utilized with a sense of gratitude, their families fostered with equity and justice, and their entire existence would have been purposefully directed toward preparation for the Day of Judgement. Such genuine obedience would have created equilibrium in their mental and physical well-being, providing protection from the distress and chaos that inevitably arises when desires are misdirected and priorities become confused.

The rejection of this divine message, consequently, was not merely a slight against the Holy Prophet Hud, peace be upon him, but an absolute refusal of the very principles designed to ensure their prosperity in this life and their ultimate salvation in the Hereafter. Their resistance effectively sentenced them to a state of imbalance, bewilderment, and eventual ruin, whereas acceptance would have guaranteed peace of mind in both worlds.

This exact pattern recurs throughout human history. Every Holy Prophet, peace be upon them, was initially acknowledged by their respective people as trustworthy, yet many still chose to reject them when they delivered the call to truth. This clearly illustrates that the rejection was never due to a deficiency of evidence or credibility, but stemmed instead from arrogance, pride, and an unwillingness to submit. The message for all mankind is undeniable: sincerity requires that when the truth is delivered by an individual whose character is beyond reproach, it must be met with humility and earnest

reflection. To turn one's back on it is to inflict harm upon oneself, as the message conveyed by the prophets, peace be upon them, is not for their own benefit but for the eternal success of those who embrace it.

Another potent validation of the truthfulness of every Holy Prophet, peace be upon them, lay in their profound sincerity. They consistently never requested or demanded any form of remuneration, wealth, or worldly payment from their communities in exchange for fulfilling the divine message entrusted to them. Their entire mission was not driven by the pursuit of personal advantage, but solely by their obedience to Allah, the Exalted, and their deep concern for the eternal welfare of their respective nations. Chapter 26 Ash Shu’ara, verse 127:

“And I do not ask you for it any payment…”

Rather, they made it clear that their true reward rested solely with Allah, the Exalted. Chapter 26 Ash Shu’ara, verse 127:

“…My payment is only from the Lord of the worlds.”

This profound reality is extremely significant because it underscores the central importance of intention in the faith of Islam. While the outward

structure of Islam is built upon acquiring and utilizing what is lawful, its inward foundation rests entirely upon sincerity of purpose. If this underlying foundation is flawed, then anything constructed upon it will also be defective. An action that appears impressive externally can be rendered void if it is executed for the sake of reputation, material gain, or human acknowledgement, instead of being purely for Allah, the Exalted. The Holy Prophet Muhammad, peace and blessings be upon him, cautioned against this risk in a Hadith recorded in Jami At Tirmidhi, number 3154. This narration explicitly states that anyone who performs good deeds for a motive other than seeking the pleasure of Allah, the Exalted, will secure no reward from Him, neither in this world nor the next. Such an individual might temporarily gain fleeting praise or a worldly benefit, but they will be denied the eternal reward that only true sincerity guarantees. Therefore, the example set by the Holy Prophets, peace be upon them all, demonstrates that sincerity is not merely an optional quality but the very core of faith. Their consistent refusal to seek any form of worldly payment was, in itself, a powerful proof of their truthfulness, since it affirmed that their entire mission was motivated purely for Allah, the Exalted. This critical principle holds true for every person: all deeds must be purified of any ulterior motives, as only those actions performed with complete sincerity will last and be accepted. Within this lies the secret to achieving true success, both in the present life and in the Hereafter.

Consequently, because of the sincerity of the Holy Prophet Hud, peace be upon him, which none among his community could reasonably dispute, his people were left without any valid excuse. His life was a consistent testimony of truthfulness, his character a model of integrity, and his prophetic mission was demonstrably free from any worldly ambition. For these reasons, his community should have accepted his message instantly, recognizing that he sought nothing for himself but only their eventual salvation. He simply called them to submit to Allah, the Exalted, and to follow his guidance in the correct

utilization of the blessings that Allah, the Exalted, had bestowed upon them, as prescribed by the divine law. Chapter 26 Ash Shu’ara, verse 126:

“So fear Allah and obey me."

This command was never intended to elevate the personal authority of the Holy Prophet Hud, peace be upon him, but to remind his people that obedience to the messenger is, in essence, obedience to Allah, the Exalted. The messenger conveys only what has been divinely revealed and adds nothing of his own. Had his people responded to his call, they would have learned to use their wealth, health, families, and resources in ways that earned the pleasure of their Creator. Such obedience would have brought order to their lives, balance to their minds and bodies, and clarity to their priorities. By aligning every aspect of their existence and relationships with divine wisdom, they would have attained true harmony and adequately prepared for their ultimate accountability before Allah, the Exalted, on the Day of Judgement.

The Holy Prophet Hud, peace be upon him, rebuked his nation for their obsession with worldly superiority and their misuse of the resources granted to them by Allah, the Exalted. Instead of employing their blessings to fulfil the rights of their people—such as caring for the poor, ensuring security, and providing adequate shelter and livelihoods—they squandered them in arrogant displays of power. Chapter 26 Ash Shu’ara, verse 128:

“Do you construct on every elevation a sign [of your might], amusing yourselves.”

This verse exposes the hollowness of a people who dedicated their wealth and energy to monuments of pride, symbols of grandeur, and spectacles of self-glorification, while neglecting the true responsibilities of leadership. Their obsession with outward displays of might was not a sign of strength but of corruption, for it revealed their disregard for justice and their indifference to the needs of the vulnerable. Throughout history, this pattern has repeated itself. Misguided nations, led by arrogant elites, have often diverted the wealth of their people into projects designed to boast of their superiority before others. Instead of ensuring that their citizens were provided with security, housing, employment, and healthcare, they poured vast sums into festivals, parades, and monuments intended to dazzle the eye and distract the mind. These spectacles served as a veil, concealing the hardships endured by the common people as a result of neglect and mismanagement. This tactic remains a recurring feature of governance in many societies. Leaders, fearful of losing their grip on power, attempt to pacify their people with shows of strength and grandeur, hoping to divert attention from the injustices and inequalities that persist beneath the surface. Yet the Holy Quran reminds us that such behaviour is a mark of arrogance and heedlessness, not of progress. True leadership lies in humility, justice, and service—using resources responsibly and ensuring that blessings are distributed with fairness and gratitude. The lesson is timeless: when resources are misused for arrogance and display, rather than for service and justice, a nation is on the path of decline. The example of the people of Hud, peace be upon him, stands as a warning that the misuse of blessings, coupled with neglect of the poor, invites divine displeasure and eventual downfall.

The nation of the Holy Prophet Hud, peace be upon him, not only gloried in their collective power as a people but also indulged in individual arrogance. The wealthy and elite among them constructed elaborate palaces and fortresses, not out of necessity, but as a means of boasting over their wealth and influence. Chapter 26 Ash Shu'ara, verse 129:

"And take for yourselves palaces and fortresses…"

This behaviour reflected a deeper disease of the heart: the illusion of permanence in this world. By building extravagant homes and fortresses, they acted as though they would abide eternally, forgetting that life is fleeting and that every soul must return to Allah, the Exalted. Their construction projects became symbols of pride, distractions from their true purpose, and a misuse of the blessings they had been granted.

Sadly, this same tendency has afflicted people in every age. Many compete with one another in beautifying their homes, not for comfort or necessity, but out of rivalry and pride. This competition consumes time, energy, and wealth, diverting resources away from charity and righteous causes. The Holy Prophet Muhammad, peace and blessings be upon him, warned against this in a Hadith found in Jami At Tirmidhi, number 2482, where he advised that all lawful spending earns reward from Allah, the Exalted, except the wealth that is spent on construction. This Hadith does not condemn necessary building, for shelter is a basic need and providing for one's family is a duty. Rather, it cautions against extravagance and excess, for unnecessary construction easily leads to waste. It also fosters attachment to the world, making a person less inclined to give in charity and more inclined to delay

repentance. The one who builds beyond their needs often nurtures false hopes of a long life, imagining that they will enjoy their home for many years. Yet such hopes weaken the urgency to perform righteous deeds, for they believe there will always be time in the future to reform. This false sense of permanence causes them to dedicate more effort to worldly comforts while neglecting preparation for the Hereafter.

Moreover, unnecessary construction consumes not only wealth but also time and energy. The fatigue of such projects often prevents a person from engaging in voluntary acts of worship, such as fasting and the night prayer, and distracts from the pursuit of religious knowledge. Worse still, this pursuit rarely ends. Once one part of a home is completed, attention shifts to another, and the cycle repeats itself endlessly, binding the heart to worldly concerns. Chapter 26 Ash Shu’ara, verse 129:

“And take for yourselves palaces and fortresses that you might abide eternally?”

This rhetorical question reminds mankind that no matter how grand their dwellings, they cannot escape death. The illusion of permanence is shattered the moment the soul is taken, leaving behind the very structures that consumed so much effort.

Therefore, a person is urged to remain within the bounds of necessity in all matters, not only in construction. Moderation preserves wealth for charity, keeps the heart detached from worldly delusions, and ensures that time and energy are directed towards deeds that bring peace in this life and salvation in the next. By avoiding extravagance, a person safeguards their sincerity, strengthens their preparation for the Hereafter, and ensures that their blessings are used in ways that truly please Allah, the Exalted, thereby securing 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 nation of the Holy Prophet Hud, peace be upon him, stands as a striking example of how blessings, when misused, become a cause of downfall rather than prosperity. Allah, the Exalted, had granted them immense resources, authority, and power. These were divine trusts, intended to be used for the establishment of justice, the protection of the weak, and the fulfilment of the rights of all members of society. Yet instead of employing these gifts for righteousness, the elite among them misdirected their strength towards the fulfilment of their own worldly desires and ambitions. Their authority, which should have been a shield for the oppressed, became a weapon of tyranny. Their wealth, which should have been a source of relief for the poor, was squandered on arrogance and self-indulgence. Chapter 26 Ash Shu’ara, verse 130:

“And when you strike, you strike as tyrants.”

This verse reveals the essence of their misguidance. They did not strike in defence of justice, nor did they use their power to uphold truth. Instead, they struck with cruelty, oppressing those beneath them and spreading fear rather than security. Their leadership was not marked by compassion or fairness but by domination and pride. Such behaviour is the hallmark of a misguided nation: when those entrusted with power use it for self-glorification and oppression rather than for service and justice.

The consequences of this abuse were inevitable. When the rights of people are neglected, when the poor are left without support, and when the vulnerable are trampled, corruption spreads like a disease through society. Injustice breeds resentment, arrogance blinds the heart, and the very foundations of a community begin to crumble. The people of the Holy Prophet Hud, peace be upon him, were warned, yet they persisted in their tyranny, and their downfall became a lesson for all generations.

This lesson is not confined to the past. In every age, when leaders misuse their authority for personal gain, when wealth is hoarded for luxury rather than shared for the common good, and when the rights of the weak are neglected, the same corruption takes root. Authority and resources are divine trusts, and their rightful use lies in establishing balance, ensuring fairness, and protecting the dignity of all people. When these trusts are betrayed, society inevitably descends into inequality, unrest, and eventual ruin. The example of the people of the Holy Prophet Hud, peace be upon him, therefore, serves as a timeless warning. True strength does not lie in tyranny but in justice. True greatness is not measured by wealth or monuments but by humility before Allah, the Exalted, and service to His creation. Those who wield power must remember that they will be held

accountable for how they used it—whether to uplift or to oppress, whether to establish peace or to spread corruption.

In order to protect themselves from the harms that arise when blessings are misused—harms that manifest on an individual level through imbalance of mind and body, and on a societal level through the spread of corruption and injustice—the Holy Prophet Hud, peace be upon him, called his people to embrace and act upon the divine code of conduct entrusted to him. Chapter 26 Ash Shu'ara, verse 131:

"So fear Allah and obey me."

This call was not limited to his people alone but stands as a universal reminder for all generations. No matter how advanced a society may become, and regardless of the knowledge it acquires in various fields—including the sciences of the mind, body, and social order—it remains beyond human capacity to formulate a code of conduct that is perfectly aligned with human nature and capable of addressing every circumstance, condition, and scenario that individuals and societies will encounter throughout their existence on earth. Human knowledge, though ever-expanding, is partial and limited. Even in matters such as the human brain, humanity continues to uncover new insights, which demonstrates the impossibility of constructing a flawless system of guidance based solely on human reasoning. Only Allah, the Exalted, possesses the knowledge and wisdom required to provide such a code. As the Creator of all things, His knowledge encompasses the past, present, and future in their entirety. He alone is rightly positioned to establish a standard that clearly distinguishes

good from evil, beneficial from harmful, and that leads to tranquillity and justice both for the individual and for society. His guidance is not bound by time or circumstance but is eternally relevant, for it is rooted in His perfect knowledge of human nature and the realities of existence. History itself bears witness to this truth. Whenever the divine code of conduct has been sincerely implemented in the lives of individuals and communities, it has produced harmony, justice, and peace. It has elevated the weak, restrained the powerful, and established balance in society. Conversely, whenever divine guidance has been neglected or replaced with man-made systems, corruption, inequality, and unrest have inevitably followed. Therefore, individuals must embrace the divine code of conduct, recognising it as the most advantageous for their well-being, even when certain elements appear to conflict with their personal desires. Just as a wise patient accepts the counsel of a skilled physician—enduring bitter medicine and strict regimens because they know it is ultimately for their health—so too must a person accept the commands of Allah, the Exalted, with trust and submission. What may seem restrictive at first glance is in reality a safeguard, and what may appear burdensome is in truth a source of healing and peace. In this lies the secret of true success: obedience to Allah, the Exalted, through adherence to His code of conduct. It alone secures balance within the self, justice within society, and tranquillity in both worlds.

The Holy Prophet Hud, peace be upon him, reminded his people of a fundamental reality: true obedience belongs solely to Allah, the Exalted, for He alone is the Creator and Sustainer, providing humanity with continuous and countless blessings. Chapter 26 Ash Shu’ara, verses 132-134:

“And fear He who provided you with that which you know. Extended you with grazing livestock and children. And gardens and springs.”

Just as a person who cares for even a small aspect of another's provisions, such as offering shelter, deserves gratitude, so too is it only fitting that people show gratitude to Allah, the Exalted, for the innumerable blessings He bestows upon them. Gratitude begins in the heart, with one's intentions. Acts performed solely to please Allah, the Exalted, earn divine reward, while actions driven by desire for recognition, praise, or material gain do not. The Holy Prophet Muhammad, peace and blessings be upon him, warned of this in a Hadith recorded in Jami At Tirmidhi, number 3154. A clear sign of sincerity is acting without anticipation of reward or acknowledgment from others. Gratitude extends beyond the heart. With the tongue, it manifests in words of goodness or in silence; with actions, it manifests in using the blessings granted in ways that align with the guidance of Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Such gratitude brings an increase in blessings, cultivates peace of mind, and establishes balance in both the mental and physical dimensions of life, enabling a person to place everything and everyone within their life in its proper place. Chapter 14 Ibrahim, verse 7:

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

Just as a person who owns an object has the authority to decide its use, so does Allah, the Exalted, possess ultimate ownership over all creation. He alone determines what occurs in the universe, and He alone commands the appropriate use of every blessing granted to humans. Thus, obeying Allah,

the Exalted, is not merely an act of submission—it is the rightful acknowledgment of His sovereignty over all that exists.

Likewise, when a person lends an item they own, it is reasonable and expected that the borrower uses it according to the owner's wishes. In the same way, the blessings granted by Allah, the Exalted, are given as a loan, not as an outright gift. These blessings must be used in ways pleasing to Allah, the Exalted, to fulfil their purpose and repay the trust He has placed in the individual. The blessings of this world, unlike the gifts of Paradise, are not for unrestricted use; they are entrusted to humans for stewardship, accountability, and ethical management. In contrast, the rewards of Paradise are gifts freely bestowed upon the righteous, to be enjoyed without limitation. 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.""

It is therefore vital for every person to distinguish between worldly blessings, which are entrusted as a responsibility to be used in obedience to Allah, the Exalted, and the eternal gifts of Paradise, which are freely granted to those who fulfil that responsibility. Misunderstanding this principle can lead to the misuse of worldly provisions and a failure to prepare for the hereafter, whereas true recognition and gratitude align one's actions with divine guidance, ensuring peace, balance, and success in both worlds. By approaching life with this understanding, a person cultivates a mindset of responsibility and reverence. They recognize that every blessing—wealth, knowledge, health, relationships, and material possessions—is entrusted to

them temporarily, and their proper use is a form of worship and obedience to Allah, the Exalted. This awareness transforms daily living into a conscious act of gratitude, ensuring that blessings serve their true purpose: the elevation of the soul, the nurturing of society, and the attainment of eternal peace, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

Those who fail to show gratitude to Allah, the Exalted, for the countless and continuous blessings He bestows upon them are inevitably led into the misuse of these very blessings. In this world, such an attitude creates imbalance—both mentally and physically—and distorts the way they perceive and relate to everything and everyone in their lives. Consequently, aspects of life that should bring comfort and fulfilment, such as family, friends, career, and wealth, instead become sources of constant tension and distress. As these individuals persist in disobeying Allah, the Exalted, they often misattribute the causes of their stress, blaming the wrong people or circumstances, such as a spouse or close friends, rather than recognizing the consequences of their own choices. In extreme cases, this misplacement can lead to the exclusion of virtuous people from their lives, further deepening their mental and emotional turmoil. Over time, this pattern of mismanagement and misplaced blame can precipitate serious psychological disorders, including depression, substance addiction, and even suicidal tendencies. This phenomenon is strikingly evident among those who possess wealth and worldly fame yet continue to misuse the resources and opportunities granted to them. Despite enjoying material comfort and social prestige, they often remain unsettled, anxious, and unfulfilled, demonstrating that external luxuries cannot compensate for a lack of spiritual mindfulness and gratitude. Moreover, the consequences of such neglect extend beyond the temporal life. By failing to cultivate gratitude and to use their blessings in accordance with divine guidance, these individuals jeopardize their preparation for the Day of Judgement. Their disregard for accountability

ensures that they will face a far more severe punishment in the Hereafter. Chapter 26 Ash Shu’ara, verse 135:

“Indeed, I fear for you the punishment of a terrible day."

Thus, ingratitude is not merely a moral failing; it is a destructive force that unravels the balance of one’s life, disrupts relationships, and imperils both worldly well-being and eternal success. The antidote lies in conscious gratitude, obedience to Allah, the Exalted, and the mindful, responsible use of the blessings entrusted to each individual.

When a person becomes consumed by worldly desires, they gradually surrender their ability to govern themselves with reason and restraint. Instead of being guided by wisdom, conscience, and divine instruction, they become enslaved to the constant urge to satisfy their cravings. In this state, they ignore the clear proofs and warnings before them, convincing themselves that their actions carry no consequences. Chapter 26 Ash Shu’ara, verses 136-139:

“They said, "It is all the same to us whether you advise or are not of the advisors. This is not but the custom of the former peoples. And we are not to be punished." And they denied him…”

These words reveal the blindness that overtakes those who are addicted to their desires. They no longer respond to reason or evidence, nor do they reflect upon the signs of Allah, the Exalted, that surround them. Instead, they cling to false assurances, imagining that they will never be held accountable. Their hearts become hardened, and their arrogance prevents them from recognising the truth that lies plainly before them. This condition mirrors the plight of a drug addict. Addiction strips a person of self-control, driving them to destructive behaviour. They may commit theft or other wrongful acts, oblivious to the harm they cause themselves and others, because their judgment has been clouded by the overpowering grip of their craving. In the same way, when worldly desires—whether for wealth, status, or pleasure—are pursued without restraint, they morph into addictions that govern a person's behaviour. The individual becomes enslaved, no longer acting with wisdom but with compulsion, heedless of the moral and physical consequences. The outcome of such enslavement is always ruin. It leads to immoral actions, injustice towards others, and harm to one's own health, both mental and physical. The heart becomes restless, the mind clouded, and the body burdened by the consequences of excess. The pursuit of desires without balance creates a cycle of dissatisfaction, for no matter how much is attained, the craving only intensifies, leaving the person perpetually unfulfilled. For this reason, divine guidance emphasises the importance of managing one's desires. Islam does not call for the eradication of natural inclinations, for desires are part of human nature and, when kept within lawful bounds, can be a source of blessing. Rather, it calls for their regulation, ensuring that they are pursued in moderation and in ways that are pleasing to Allah, the Exalted. When desires are controlled, they enrich life and strengthen gratitude. When left unchecked, they enslave the heart and destroy the soul. The Holy Quran repeatedly likens heedlessness to blindness, for the one who is consumed by desires cannot see the truth even when it is before them. In contrast, the one who disciplines their self and obeys Allah, the Exalted, gains clarity of vision, peace of mind, and balance in their life. Such a person is not enslaved by their cravings but is guided by

wisdom and faith, using their blessings responsibly and preparing for their accountability on the Day of Judgement.

Thus, the lesson is clear: balance is the key to freedom, while excess leads only to captivity. By disciplining the self and correctly using the blessings one has been granted as outlined in Islamic teachings, a person safeguards their dignity, preserves their health, and secures tranquillity in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

But if one fails to control their worldly desires, it will only cause them to persist on misusing the blessings they have been granted. As a result they will obtain an unbalanced mental and physical state, they will misplace everything and everyone within their life and fail to adequately prepare for their accountability on the Day of Judgement. This will lead to stress, trouble and difficulties in both worlds, even if they enjoy some worldly luxuries. Chapter 26 Ash Shu'ara, verse 139:

"And they denied him, so We destroyed them. Indeed in that is a sign…"

This verse serves as a profound reminder to avoid becoming consumed by a self-centred perspective, where one's focus is limited solely to personal circumstances while ignoring the wider truths and realities of the world. Such a narrow viewpoint clouds the heart, preventing it from perceiving the

invaluable lessons embedded in history, personal trials, and the experiences of others. By reflecting deeply on these lessons, a person cultivates wisdom, strengthens character, and develops the insight necessary to avoid repeating mistakes. This reflective practice leads to genuine inner peace, achieved through a balanced mental and physical state and by correctly prioritizing and placing everything and everyone within one's life. For instance, observing the lives of the wealthy and famous illustrates that the misuse of blessings—despite abundant material comforts—often results in anxiety, depression, addiction, or even suicidal tendencies. Their struggles reveal a fundamental truth: lasting tranquillity cannot be purchased through wealth, social status, or the indulgence of unchecked desires. Similarly, witnessing the suffering of those afflicted by illness should inspire gratitude for one's own health and motivate the careful stewardship of it before it is lost. Islam, therefore, emphasizes mindfulness and reflection. It encourages individuals to look beyond the narrow confines of personal concerns, to perceive the broader realities of life, and to extract lessons from the world around them. By doing so, a person not only strengthens their spiritual awareness but also cultivates the discernment and resilience necessary to live a life of balance, purpose, and peace—both internally and in their interactions with others. Through this conscious engagement with the world and thoughtful reflection on its lessons, one moves closer to the path of true contentment, aligning their actions with divine guidance and achieving harmony in every aspect of life.

But as obeying Allah, the Exalted, often contradicts the worldly desires of people, many of them will persist on disobeying Him, by misusing the blessings He has granted them. Chapter 26 Ash Shu'ara, verse 139:

"…Indeed in that is a sign, but most of them were not to be believers."

Allah, the Exalted, in His infinite wisdom and mercy, does not immediately hold people accountable for their negligence, ingratitude, or disobedience. Instead, He provides them with respite—a period in which they are given the opportunity to reflect, to repent, and to reform their ways. This delay in accountability is a profound manifestation of His mercy; were it not so, and were every misdeed to be instantly punished, no soul would remain unscathed on Earth. Yet, it is essential to understand that this period of reprieve is not an exemption. It is temporary, and accountability is inevitable. Allah, the Exalted, will judge every individual for their intentions, their speech, and their deeds—whether through trials and consequences in this world or through the ultimate reckoning in the Hereafter. Chapter 26 Ash Shu’ara, verse 9:

“And indeed, your Lord - He is the Exalted in Might, the Merciful.”

This verse emphasizes the dual nature of divine justice. It asserts that Allah, the Exalted, possesses unmatched might, making Him fully capable of immediately punishing any act of disobedience. Simultaneously, He is infinitely merciful, generously extending opportunities for repentance and correction prior to the final judgment. The wise individual understands this not as a contradiction, but as a perfect balance: His might guarantees that justice will ultimately prevail, while His mercy ensures every soul has a chance to seek forgiveness before the appointed time. Consequently, every person must approach this divine respite with utmost seriousness and sincerity. The time granted is not a sign of negligence or indifference on the part of the Divine, but a profound test of the individual's heart's intentions

and the authenticity of their deeds. Those who utilize this period to reform their character, cultivate gratitude, and align their actions with divine guidance will discover that the mercy of Allah, the Exalted, surpasses their shortcomings. Conversely, those who persist in heedlessness, mistakenly assuming that delay equates to exemption, will ultimately confront the full magnitude of His might and justice. The lesson conveyed is both clear and urgent: acts of gratitude, obedience, and righteousness cannot be postponed. The present moment is the only opportunity to act rightly while the door of divine mercy remains open. Once the appointed time of accountability arrives—whether through the inevitability of death or on the Day of Judgement—every soul will be confronted with the consequences of its choices. At that point, the chance to amend past negligence will be irrevocably gone, leaving only the reality of one's deeds before the All-Powerful, the Most Merciful.

Following the account of the Holy Prophet Hud, peace be upon him, to illustrate the consequences of obedience and disobedience, Allah, the Exalted, then turns to the life of the Holy Prophet Salih, peace be upon him. Through this narrative, the same enduring lesson is emphasised: sincere submission to Allah, the Exalted, brings protection and honour, while pride and defiance lead inevitably to ruin. These stories serve as a reflective mirror for humanity, encouraging introspection, repentance, and a renewed dedication to living in accordance with divine guidance. Chapter 26 Ash Shu'ara, verse 141:

"Thamud denied the messengers."

Although the Holy Prophet Salih, peace be upon him, was sent exclusively to his own people, their refusal to accept him was, in effect, a rejection of all the Holy Prophets, peace be upon them. Every Holy Prophet, peace be upon them, regardless of era or nation, conveyed the same essential message: complete submission and obedience to Allah, the Exalted. To deny one of them is, therefore, to deny the entire line of prophethood, since their mission and message were unified. This principle also served as a reminder to the disbelievers of Mecca and the people of the book in Medina that the Holy Prophet Muhammad, peace and blessings be upon him, was not introducing a new or unfamiliar religion, but was affirming and completing the same divine guidance that had been delivered by his predecessors. Chapter 46 Al Ahqaf, verse 9:

“Say, "I am not something original among the messengers…””

This verse emphasizes that the Holy Prophet Muhammad, peace and blessings be upon him, was not founding a new religion but was the final link in the uninterrupted chain of divine messengers. His mission was to confirm the eternal truths conveyed by those before him and to deliver the perfected guidance of Allah, the Exalted, to all people. The principle is unmistakable: divine revelation has always been consistent. While each prophet addressed the unique circumstances and challenges of their nation, the core message—submission to Allah, the Exalted, and adherence to His commands—remained unchanged. Consequently, opposing the Holy Prophet Muhammad, peace and blessings be upon him, was not a rejection of something new, but a denial of the same eternal truth proclaimed by all prophets before him. This continuity highlights the unity of divine purpose. The succession of prophets represents a single, overarching mission, each messenger bearing the same light of guidance until it culminated in the final

revelation. To accept one prophet while rejecting another is to misunderstand the very essence of prophethood, for all were sent by Allah, the Exalted, with the singular goal of guiding humanity toward eternal truth.

Moreover, the Holy Prophets, peace be upon them, were never strangers to the people they were sent to guide. They were born, raised, and lived among their own communities, their lives open to observation long before their prophetic mission began. Their conduct was marked by honesty, integrity, and sincerity, and they were universally recognized as trustworthy and virtuous. This lifetime of impeccable character served as a living proof of their truthfulness, making it impossible for anyone to accuse them of deceit. The Holy Quran emphasizes this closeness in its description of the Holy Prophet Salih, peace be upon him, as a brother to his people, highlighting both his kinship and the intimate knowledge they had of his exemplary character. Chapter 26 Ash Shu’ara, verses 142-143:

“When their brother Salih said to them, "Will you not fear Allah? Indeed, I am to you a trustworthy messenger.”

His long-standing reputation for honesty and integrity should have been enough to inspire his people to listen with fairness and an open heart. There was no rational reason for them to doubt his sincerity, since he had never broken their trust in any worldly matter. If he had been consistently truthful in everyday affairs, it was only reasonable to trust him regarding something far greater—the reception of revelation from Allah, the Exalted. Yet, despite this clear evidence, many chose to reject his message, swayed by arrogance and the allure of worldly desires. Had they paused to reflect sincerely, they

would have seen that his call was not motivated by personal gain, but was intended entirely for their own welfare. The essence of his message was simple and profound: to submit to Allah, the Exalted, and to use the blessings granted to them in a manner aligned with divine guidance. Chapter 26 Ash Shu'ara, verse 144:

"So fear Allah and obey me."

This simple yet profound guidance contained the key to their well-being. By submitting to Allah, the Exalted, and following His Holy Prophet, peace be upon them, they would have learned to organize every aspect of their lives and relationships correctly. Their wealth would have been used with gratitude, their families nurtured with fairness and justice, and their entire existence oriented toward preparation for the Day of Judgement. Such sincere obedience would have brought harmony to their mental and physical states, shielding them from the confusion and turmoil that arise when desires go unchecked and priorities are misplaced. Rejecting this divine message, therefore, was not merely a refusal of the Holy Prophet Salih, peace be upon him, but a rejection of the very principles intended to ensure prosperity in this life and salvation in the Hereafter. Their defiance led to imbalance, disorientation, and eventual ruin, while acceptance would have guaranteed peace and stability across both worlds.

This pattern repeats throughout history. Every Holy Prophet, peace be upon them, was known to their people as trustworthy, yet many still turned away when the call to truth was delivered. This demonstrates that rejection was never due to a lack of evidence or credibility, but arose from arrogance, pride,

and unwillingness to submit. The lesson for all of humanity is clear: when a person of impeccable character delivers the truth, it must be met with humility and careful reflection. To ignore it is to harm oneself, for the prophets, peace be upon them, convey guidance not for their own benefit, but for the eternal success of those who embrace it.

Further proof of their truthfulness lies in their unwavering sincerity. They never demanded payment, wealth, or any worldly gain for conveying the divine message. Their mission was entirely driven by obedience to Allah, the Exalted, and by a genuine concern for the spiritual welfare and eternal destiny of their people. Chapter 26 Ash Shu'ara, verse 145:

"And I do not ask you for it any payment…"

Instead, they affirmed that their ultimate reward lay entirely with Allah, the Exalted. Chapter 26 Ash Shu'ara, verse 145:

"…My payment is only from the Lord of the worlds."

This profound reality underscores the pivotal role of intention in Islam. While the outward aspects of faith involve lawful acquisition and proper use of blessings, the inner foundation rests entirely on sincerity. If this core principle

is compromised, all visible actions—no matter how impressive—lose their true value. Any deed done for the sake of reputation, material gain, or human recognition, rather than for Allah, the Exalted, is ultimately void in His sight. The Holy Prophet Muhammad, peace and blessings be upon him, cautioned against this in a Hadith recorded in Jami At Tirmidhi, number 3154, explaining that anyone who performs good deeds for reasons other than seeking Allah's pleasure will receive no reward, neither in this life nor in the Hereafter. Such a person may gain fleeting praise or worldly advantage, but they are deprived of the eternal reward reserved for sincere actions. The example of all the Holy Prophets, peace be upon them, demonstrates that sincerity is not optional—it is the very essence of faith. Their refusal to demand any worldly compensation serves as clear proof of their truthfulness, showing that their missions were motivated solely by obedience to Allah, the Exalted, and concern for the eternal welfare of their people. This principle applies universally: only actions performed with genuine sincerity endure and are accepted, forming the true pathway to success in both this world and the Hereafter.

In the case of the Holy Prophet Salih, peace be upon him, his unwavering sincerity left his people without any valid excuse. His life testified to his honesty, his character exemplified integrity, and his mission was entirely free from worldly ambition. For these reasons, his community had every reason to accept his message, recognizing that his sole aim was their salvation. He called them to submit to Allah, the Exalted, and to use the blessings they had been granted in accordance with divine guidance, fulfilling their responsibilities under the law of Allah, the Exalted. Chapter 26 Ash Shu'ara, verse 144:

"So fear Allah and obey me."

This directive was not intended to elevate the personal authority of the Holy Prophet Salih, peace be upon him, but to emphasize that obedience to the a Holy Prophet, peace be upon them, is in essence, obedience to Allah, the Exalted, because he messenger conveys only what is divinely revealed. Responding to his guidance would have ensured the community used their wealth, health, families, and resources in ways pleasing to their Creator. Such compliance would have brought order to their daily lives, fostered balance in mind and body, and clarified their priorities. By properly aligning all aspects of life and relationships with divine wisdom, they would have lived in true harmony and adequately prepared for their ultimate accountability on the Day of Judgement.

The Holy Prophet Salih, peace be upon him, warned his people against the delusion of permanence in this world and their neglect of the inevitable reality of death and accountability in the Hereafter. Chapter 26 Ash Shu'ara, verses 146-148:

"Will you be left in what is here, secure. Within gardens and springs And fields of crops and palm trees with softened fruit?"

These verses remind mankind that worldly comforts, no matter how abundant, are not a guarantee of security. Gardens, springs, and harvests may provide temporary ease, but they cannot shield a person from death or from standing before Allah, the Exalted, on the Day of Judgement. A major

cause of ignoring this reality is the adoption of false hopes of a long life. This is a deeply blameworthy trait, for it leads people to prioritise the accumulation of worldly possessions over preparation for the Hereafter. One need only reflect upon the average day to see how much time is devoted to worldly pursuits compared to the time spent preparing for eternity. False hope of longevity is one of the most effective weapons of the Devil, for it convinces people that they can always repent later, that they can always reform in the future. Yet for most, that “future” never arrives, and death overtakes them before they have adequately prepared. This false hope also delays sincere repentance and the effort to improve one’s character. It encourages hoarding of wealth and possessions, as people convince themselves they will need these things for their imagined long stay on earth. The Devil frightens them with thoughts of old age and poverty, whispering that they must secure their future by clinging to wealth. They forget that the same Lord who provided for them in their youth will provide for them in their old age. Indeed, provision was decreed for every soul fifty thousand years before the creation of the heavens and the earth, as confirmed in a Hadith found in Sahih Muslim, number 6748. It is remarkable that a person may spend forty years saving for retirement, which rarely lasts more than twenty years, yet fail to prepare with the same diligence for the eternal Hereafter. Islam does not forbid preparing for worldly needs, nor does it discourage saving for the near future. What it forbids is giving priority to the temporal over the eternal. People admit with their tongues that death can come at any moment, yet many live as though they will remain forever. Even if they were promised eternal life on earth, they could not strive harder to accumulate wealth than they already do, for the cycle of day and night limits human effort. How many have died earlier than expected, and how few take heed from their passing?

In truth, one of the greatest pains a person will feel at the time of death or in the stages of the Hereafter is regret for delaying preparation. 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.”

This regret is likened to a fool who spends more time and wealth on a house he will inhabit for a short while than on the house he will live in forever. Such is the folly of giving priority to the fleeting world over the eternal Hereafter.

Therefore, a person must strive for both the world and the Hereafter, but always with the understanding that death is certain, while the future of this world is not. Preparation for death and what follows must take precedence, for it is the only certainty. To neglect this is to give up eternity, while to prioritise it is to secure peace in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

The example of the nation of the Holy Prophet Salih, peace be upon him, provides a timeless warning against pride, blind imitation, and the misuse of blessings. Just as the generations before them, the people of Thamud became obsessed with carving grand homes and monuments—not out of necessity, but as a way to boast, compete, and elevate their status before others. Chapter 26 Ash Shu’ara, verse 149:

“And you carve out of the mountains, homes, with skill.”

This verse highlights how the pursuit of vanity and imitation of predecessors can divert human effort from its true purpose, leading to wasted blessings and spiritual decline. The tendency to follow others blindly is not a modern problem; it is an ancient weakness of human nature. The Thamud copied the behaviours of the nation of Aad without reflection, demonstrating how unthinking imitation leads to moral corruption and disobedience. In contemporary society, this tendency persists in subtler forms. Many people emulate social trends, lifestyles of celebrities, or popular online influencers, assuming that if “everyone is doing it,” it must be correct or desirable. This uncritical conformity often leads individuals to adopt habits that are harmful, frivolous, or even sinful, such as overindulgence, materialism, or moral compromises to fit in. Blindly following others can result in misused resources, squandered time, and a misplaced sense of purpose—just as it did for the people of Thamud. 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 26 Ash Shu’ara, verses 151-152:

“And do not obey the order of the extravagant. Who cause corruption in the land and do not amend."

Here, Allah, the Exalted, makes clear that popular opinion, no matter how widespread, is not a reliable guide for right action. The majority may act out of ignorance, desire, or mere habit, and following them without discernment often leads one astray. History is replete with examples: societies have endorsed beliefs or behaviours that were later proven false, from misconceptions about the natural world to oppressive social norms. Acting like the masses without thought is akin to behaving like cattle, moving only according to instinct or imitation rather than reason and guidance. To avoid such misguidance, Islam calls upon every person to employ the intellect and reasoning that Allah, the Exalted, has granted them. Each individual must reflect critically on their choices, evaluate circumstances based on knowledge and evidence, and act even when their decisions diverge from societal norms. Chapter 12 Yusuf, verse 108:

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

For example, a person may notice that their peers indulge in unethical business practices, pursue reckless financial decisions, or adopt lifestyle habits that harm themselves or others. Acting in alignment with Islamic principles—even if unpopular—preserves moral integrity and safeguards one’s spiritual and worldly well-being. In today’s digital age, the risk of blind

imitation is magnified by social media. Platforms encourage people to emulate trends without considering their consequences. Viral challenges, lifestyle comparisons, or online debates often sway opinions without regard for truth, wisdom, or morality. Islam teaches that one must pause, analyse, and prioritize divine guidance over societal pressure. By doing so, people ensure that the blessings they have been granted—time, health, wealth, knowledge—are used purposefully and not squandered in pursuit of fleeting approval or imitation.

Moreover, independent thinking and discernment foster resilience and spiritual growth. A person who evaluates situations with knowledge and understanding can resist peer pressure, avoid moral pitfalls, and make choices that are consistent with the divine code. This not only benefits the individual but also sets a positive example for family, friends, and society at large, encouraging a culture of conscious, principled living.

Thus, the lesson of the Thamud is both timeless and practical: one must avoid unthinking imitation, employ reason and reflection in all matters, and align their actions with the guidance of Allah, the Exalted. In doing so, they protect themselves from misguidance, utilize their blessings responsibly, and cultivate a life of balance, wisdom, and true obedience. By thinking independently, acting deliberately, and observing divine principles, a person not only secures their own well-being in this life but also prepares for success in the Hereafter, attaining peace of mind and a harmonious place for everything and everyone within their life. It was this truth to which the Holy Prophet Salih, peace be upon him, was calling his people towards. Chapter 26 Ash Shu’ara, verse 150:

“So fear Allah and obey me.”

Chapter 26 Ash Shu’ara, verses 151-152:

“And do not obey the order of the extravagant. Who cause corruption in the land and do not amend.”

Although extravagance is not explicitly defined as a sin in Islam, the Holy Prophet Salih, peace be upon him, warned his people against it, for it often serves as a gateway to sin. This principle highlights an important aspect of piety: avoiding not only what is unlawful but also some things that are lawful, out of fear that they may lead one closer to the unlawful. Chapter 2 Al Baqarah, verse 187:

“…These are the limits [set by] Allah, so do not approach them…”

Notice that Allah, the Exalted, did not merely forbid crossing His limits; He commanded that people must not even approach them. This distinction is profound, for it teaches that safety lies not only in abstaining from sin but also in avoiding the pathways that lead to it. This principle is echoed

throughout the Holy Quran. For example, Allah, the Exalted, commanded the Holy Prophet Adam, peace be upon him, not to eat from the tree in Paradise, but He also instructed him not to even approach it, even though approaching it was not in itself unlawful. 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.""

This illustrates that just because something is lawful does not mean it should always be pursued. Approaching the limits of Allah, the Exalted, may not be unlawful in itself, but it increases the likelihood of eventually crossing into what is forbidden. Certain lawful matters, such as vain activities, must therefore be avoided, for they often lead to sin. Vain speech, for instance, is not in itself a sin, but it frequently leads to backbiting, lying, or mockery. Similarly, vain spending of wealth often leads to wastefulness, which the Holy Quran condemns. 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 people who become misguided do so gradually, through a step-by-step process. They begin by approaching unlawful things without directly engaging in them, but over time, they are tempted and eventually fall into sin. For example, a person who regularly accompanies those who drink

alcohol is far more likely to eventually drink than one who avoids such company altogether. This attitude of avoiding some lawful things, especially vain things, was emphasised by the Holy Prophet Muhammad, peace and blessings be upon him. In a Hadith found in Jami At Tirmidhi, number 2451, he advised that a person cannot attain true piety—meaning they cannot become steadfast in using their blessings correctly according to Islamic teachings—until they abandon some lawful things out of fear that they may lead to the unlawful. Therefore, one must pay close attention not only to avoiding what is clearly forbidden but also to avoiding certain lawful matters that may serve as a bridge to sin. This carefulness ensures that they remain firm in the sincere obedience of Allah, the Exalted, which is the essence of righteousness. Such obedience involves using blessings in the manner prescribed by the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. It leads to peace of mind in both worlds by granting balance to one's mental and physical state and by ensuring that everything and everyone in life is placed in its rightful position. 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."

On the other hand, the one who fails to appreciate the importance of not approaching the limits of Allah, the Exalted, will inevitably overindulge in lawful matters, especially vain ones. This overindulgence increases the likelihood of falling into the unlawful and leads to the misuse of blessings. The result is an unbalanced mental and physical state, the misplacement of priorities, and a failure to prepare for accountability on the Day of Judgement. Even if such a person experiences fleeting moments of entertainment or

luxury, their life is marked by stress, difficulty, and inner turmoil. This reality is evident in the lives of those who live in extravagance, such as the wealthy who squander their blessings without gratitude or restraint. 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.""

Thus, the wisdom of Islamic teachings is clear: true piety lies not only in avoiding sin but in safeguarding oneself from the pathways that lead to it.

When a person sincerely commits to a path of obedience to Allah, the Exalted, they inevitably stand apart from the crowd. Their life of truth, humility, and moderation quietly exposes the emptiness of those who have surrendered themselves to indulgence and excess. The mere presence of such a person becomes a living reminder that moral discipline and spiritual awareness are still attainable, even in an age consumed by materialism. Yet, this reminder unsettles those whose lives revolve around self-gratification. Instead of turning inward and reflecting upon their own shortcomings, they feel threatened. Their discomfort often manifests as mockery, criticism, or resentment—sometimes even from within one’s own household or among close companions.

In the modern world, these pressures are intensified by a culture that glorifies excess and ridicules restraint. Social media platforms, entertainment industries, and commercial advertising continuously promote vanity, competition, and unrestrained desire as the measures of success and happiness. Within such an environment, the divine teachings of Islam—rooted in moderation, humility, and accountability—seem inconvenient. They stand as an obstacle to the relentless pursuit of wealth, fame, and self-indulgence that defines much of contemporary society. Entire industries thrive on extravagance, moral decay, and exploitation, and therefore naturally resist the principles of justice, compassion, and responsibility that Islam calls for. This clash of values lies at the heart of the widespread hostility and misrepresentation of Islam witnessed across the modern world.

Those who sincerely strive to live by divine guidance often find themselves misunderstood, criticised, or even ostracised. Their commitment to modesty, honesty, and ethical conduct is dismissed as outdated or restrictive by those who confuse freedom with the absence of restraint. Yet, such hostility arises not because Islamic principles are unreasonable, but because they reveal the hollowness of unrestrained living. The person who lives by divine truth becomes a mirror reflecting the moral neglect of others—and many cannot bear to see their reflection. A striking example of this can be seen in the criticisms directed toward Islamic modesty, particularly the dress code prescribed for women. Those who attack these principles often do so under the guise of defending freedom of expression, yet remain silent about the strict dress codes enforced in numerous professions such as law enforcement, the military, healthcare, education, and business. Their inconsistency exposes the weakness of their argument. Their objections are not truly about liberty, but about rejecting the discipline and dignity that Islam promotes. Modesty—both in dress and behaviour—directly challenges the

culture of exposure and excess. It represents self-control in a world addicted to indulgence and serves as a quiet rebellion against the objectification of the human being. This conflict between truth and falsehood is not new. It is the continuation of a pattern as old as human history. Every nation that received divine guidance produced those who opposed it, not because the truth lacked clarity, but because it demanded accountability. The disciplined conduct of the faithful has always unsettled the heedless, for it exposes the false comfort of their disobedience. Unable to refute the truth with reason or sincerity, such people resort to ridicule, intimidation, and hostility. They seek to silence those who remind them of their obligations to Allah, the Exalted—just as the people of Holy Prophet Salih, peace be upon him, hurled abuses at him rather than humbling themselves before the truth. Chapter 26 Ash Shu’ara, verse 153:

“They said, "You are only of those affected by magic.””

Throughout history, the leaders of the disbelievers opposed their Holy Prophets, peace be upon them, in order to prevent others from accepting the divine message. Their opposition was not rooted in reason but in fear—fear of losing their social influence, their authority, and their leadership over the people. One of the recurring tactics they employed was to accuse the prophets of madness or delusion, hoping to discredit them in the eyes of society. Chapter 26 Ash Shu’ara, verse 153:

“They said, "You are only of those affected by magic.””

This was a baseless and foolish claim. The people knew the Holy Prophet Salih, peace be upon him, intimately. He was not a stranger to them but a member of their own community, whose fine character, honesty, and trustworthiness were well established. They had witnessed his conduct over the years and were fully aware that he was free of any signs of insanity or delusion. His life was marked by integrity and wisdom, qualities that stood in stark contrast to the accusations hurled against him. The leaders resorted to such claims not because they believed them, but because they sought to undermine his credibility. Unable to refute the truth of his message, they attempted to tarnish his reputation. This pattern is repeated throughout history: when falsehood cannot overcome truth through reason, it resorts to slander and mockery. Yet such accusations only expose the weakness of those who make them, for they reveal their desperation and fear of losing control over the people. The lesson is clear. The Holy Prophets, peace be upon them, were always men of impeccable character, chosen by Allah, the Exalted, for their purity, honesty, and wisdom. Their enemies, unable to confront the strength of their message, resorted to baseless accusations. But the truth of their character and the clarity of their message stood as undeniable evidence of their sincerity.

When the baseless accusation of insanity failed, as any rational observer could recognize the falsehood of such a claim, the disbelievers resorted to another timeless method of opposition: they questioned the human nature of their Holy Prophet, peace be upon him. Chapter 26 Ash Shu’ara, verse 154:

“You are but a man like ourselves…”

The objection of the disbelievers exposes their inability to comprehend divine wisdom. They fail to understand that the role of a Holy Prophet, peace be upon him, is designed specifically for humanity. Angels could never fulfil this role, because the purpose of a Holy Prophet, peace be upon them, is to provide a living, practical example of how humans should live. A Holy Prophet, peace be upon them, worships Allah, the Exalted, while enduring hunger, fatigue, sickness, and other trials that are intrinsic to human life. Angels do not face these limitations, and if an angel were sent as a messenger, people could claim that his example was impossible to follow, thus excusing their own disobedience before Allah, the Exalted, on the Day of Judgement. Even if Allah, the Exalted, were to appoint an angel as a Holy Prophet, peace be upon them, He would present him in human form so that people could realistically emulate him. Therefore, the amazement of the disbelievers was misplaced. It is entirely natural that Allah, the Exalted, would choose a human to guide humanity. What is truly astonishing is not that the guidance came through a human, but that people, in their arrogance and heedlessness, rejected it altogether. Their objection reflects their own pride and preference for error over accepting the mercy of their Lord.

This pattern of rejection has recurred throughout history. The Holy Prophets, peace be upon them, were opposed not because their message was unclear, but because their human nature exposed the excuses of those who wished to avoid accountability. Their lives exemplified a balance between worship and worldly duties, patience in adversity, and gratitude in times of ease. By living among humans, they demonstrated that obedience to Allah, the Exalted, is achievable, leaving no legitimate justification for rejection. Thus, the objections of disbelievers reveal their blindness and stubbornness. The appointment of human Holy Prophets, peace be upon them, is an expression of the mercy of Allah, the Exalted, ensuring that guidance is accessible, relatable, and practical. The true marvel is not that Allah sent prophets, but

that people would deny them despite the clarity of their message and the perfection of their example.

When their challenge to the human nature of the Holy Prophet, peace be upon him, proved unsuccessful, they turned to baseless demands to dissuade others from accepting divine guidance. Driven by fear of losing their social status and leadership, they demanded extraordinary miracles, even though the greatest and most undeniable signs were already before them: the divine revelation granted to the Holy Prophet, peace be upon him, and his impeccable, faultless character. Chapter 26 Ash Shu'ara, verse 154:

"…so bring a sign [i.e. a miracle], if you should be of the truthful."

The non-muslims of Mecca behaved in the same manner with the Holy Prophet Muhammad, peace and blessings be upon him. 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, has always been to clarify the divine guidelines for humanity and to embody those teachings as a perfect example for others to follow. Their mission was never to dazzle people with miraculous acts, for miracles were never the essence of prophethood. Rather, miracles were occasional signs, granted by Allah, the Exalted, to support their message in specific times and places. They were temporary in nature, witnessed only by those present, and while they could encourage acceptance of the truth, they could not serve as the enduring foundation of faith. For those who did not witness them directly, such miracles remained stories, unable to evoke the same conviction or strengthen obedience in the same way. 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. Unlike the miracles of earlier Holy Prophets, peace be upon them, the Holy Quran is accessible to all people in every age, transcending time and place. It is a miracle that speaks directly to the intellect and the heart, inviting reflection and submission. This is why it surpasses all temporary miracles granted to previous prophets, peace be upon them. The non-Muslims of Mecca, who prided themselves on their mastery of the Arabic language, recognised that the Holy Quran could not be the words of a human being. Its eloquence, depth, and unmatched style were beyond the capacity of even the most skilled poets and orators of their time. Furthermore, they had lived alongside the Holy Prophet Muhammad, peace and blessings be upon him, for forty years before his announcement of prophethood. They knew his character intimately—his honesty, his trustworthiness, and his freedom from deceit. Chapter 10 Yunus, verse 16:

“…for I had remained among you a lifetime before it. Then will you not reason?"

Moreover, the Holy Prophet Muhammad, peace and blessings be upon him, had no interaction with previous divine scriptures. Both the People of the Book and the non-Muslims of Mecca acknowledged this reality. He had not studied the Torah or the Bible, nor had he been taught by scholars of those traditions. This fact further supports 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 tradition of Allah, the Exalted, had He granted the non-Muslims of Mecca the specific miracles they demanded, and they still rejected Islam, they would have been annihilated, just as earlier nations were destroyed after denying clear signs. But Allah, the Exalted, did not desire their destruction, and so He withheld their requests. Instead, He made clear that their demands were not sincere but were intended only to discourage others from accepting 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.”

Their obstinacy was such that even if Allah, the Exalted, had shown them the most dazzling of miracles, they would still have rejected them, inventing excuses to justify their disbelief. Their hearts were already hardened, and their minds already made up. 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.""

Thus, the rejection of the non-Muslims of Mecca, just like the people before them, such as the nation of the Holy Prophet Salih, peace be upon him, was not due to a lack of evidence but due to their arrogance and attachment to worldly desires. The Holy Quran itself stood as the greatest miracle—timeless, universal, and accessible to all—yet they turned away from it. Their response reveals a profound truth: disbelief is not always the result of ignorance, but often the product of pride and the refusal to submit.

After the nation of the Holy Prophet Salih, peace be upon him, demanded a specific miracle, Allah, the Exalted, granted them the camel as a sign and

commanded them to respect its rights as a further test of their obedience. Chapter 26 Ash Shu’ara, verses 155-156:

“He said, "This is a she-camel. For her is a [time of] drink, and for you is a [time of] drink, [each] on a known day. And do not touch her with harm, lest you be seized by the punishment of a terrible day."”

This event highlights the danger of demanding what one does not fully understand. The people of the Holy Prophet Salih, peace be upon him, thought that requesting a miracle would strengthen their position, yet when it was granted, it became a burden upon them. They were required to share their water source with the camel on alternate days, which disrupted their lives and tested their patience. Their arrogance in demanding a sign led them into greater difficulty, showing that human beings often ask for things without comprehending the consequences.

This principle applies to all worldly requests. People frequently desire wealth, status, or comfort, believing these will bring happiness, yet they lack the foresight to see whether such things are truly beneficial. What they love may in fact harm them, while what they dislike may be the very thing that brings them closer to Allah, the Exalted. 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.”

This verse teaches humility. A person must acknowledge their ignorance of the future and submit to the wisdom of Allah, the Exalted, who alone knows what is best. To demand specifics from Him is to act as though one possesses knowledge equal to His, which is arrogance. Instead, one should ask for general good in this world and the next, leaving the details to Allah, the Exalted, who knows what will benefit each soul. Chapter 2 Al Baqarah, verse 200:

“…And among the people is he who says, "Our Lord, give us in this world," and he will have in the Hereafter no share.”

This attitude reduces religion to a tool for worldly gain, whereas the true purpose of worship is to please Allah, the Exalted, and secure peace in both worlds. The Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them, exemplified this balance. They accepted whatever Allah granted them, knowing it was best, and used it in ways pleasing to Him. This is the path to tranquility, balance, and success, 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."

And chapter 2 Al Baqarah, verse 201:

“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.""

It is remarkable that people readily accept medicines prescribed by a doctor, even when they did not request them specifically, trusting that the doctor knows what is best for their health. Yet many fail to place this same trust in Allah, the Exalted, demanding particular outcomes as though they know what is best for themselves. True wisdom lies in recognising one’s lack of knowledge and asking instead for general good, leaving the specifics to Allah, the Exalted. This is why the “good” mentioned in verse 201 quoted earlier is general. Good is defined as anything used in ways pleasing to Allah, the Exalted, according to His guidance. Anything misused in vain or sinful ways can never be good, no matter how attractive it may appear. Those who misuse blessings inevitably suffer imbalance in mind and body, misplace priorities and relationships, and fail to prepare for accountability on the Day of Judgement. Their lives, though decorated with luxuries, are marked by stress, difficulty, and inner turmoil. 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.""

Thus, the lesson of the camel is timeless. Trust in Allah, the Exalted, is superior to demanding specifics. Submission to His wisdom ensures peace in both worlds, while arrogance in demanding what one does not understand leads only to hardship and regret. One must therefore cultivate humility, contentment, and reliance upon Allah, the Exalted, knowing that His choices are always best, even when they conflict with personal desires.

As the miraculous camel they had demanded was sent to them as a clear sign from Allah, the Exalted, it should have inspired humility and repentance. Yet, rather than learning from this divine miracle, the people of Thamud allowed arrogance to dominate their hearts. Instead of accepting it as a blessing and a test, they treated it as an inconvenience that challenged their way of life. Their defiance culminated in the gravest act of transgression—they hamstrung the very sign they had requested—thus sealing their fate and cutting off their final opportunity for reform. Chapter 26 Ash Shu’ara, verses 157-158:

“But they hamstrung her and so became regretful. And the punishment seized them. Indeed in that is a sign…”

This event stands as a timeless reminder that when a person continues to resist the truth despite witnessing signs of divine mercy, their heart gradually hardens until repentance no longer appeals to them. Opportunities for reform do not last forever; they are gifts that diminish with continued negligence. Therefore, one must seize the moments of reflection and repentance granted to them by Allah, the Exalted, before their time runs out. A person who persistently misuses the blessings bestowed upon them should never mistake the absence of immediate punishment as a sign of divine approval or neglect. The respite given by Allah, the Exalted, is not a cancellation of accountability—it is a merciful delay, designed to encourage repentance. Yet many, deceived by worldly ease, continue to transgress, assuming their comfort implies safety. In reality, their heedlessness carries its own form of punishment even in this world. When one misuses blessings—whether wealth, status, health, or relationships—they inevitably lose inner peace. Their own ingratitude prevents them from achieving a balanced mental and physical state, and they begin to misplace everything and everyone within their life. Their blessings, instead of becoming sources of comfort, transform into burdens that weigh upon their hearts. Family, friends, careers, and possessions—all of which were meant to bring joy—become causes of stress and dissatisfaction. As they persist in disobedience, they begin to blame the wrong people and circumstances for their misery. They may accuse their spouse, family, or work of being the source of their distress, unaware that the true cause lies within—their neglect of Allah, the Exalted, and misuse of the blessings He has granted. When they sever ties with good people who could have reminded them of truth and patience, their isolation deepens, leading them further into darkness. Gradually, their heart becomes consumed by anxiety and confusion, manifesting outwardly as depression, addiction, and at times, despair that drives them to contemplate ending their own lives. This tragic pattern is evident in many who possess worldly luxuries yet remain spiritually bankrupt. The rich and the famous, surrounded by admiration and comfort, often suffer silently under the weight of inner emptiness. Despite their external success, their hearts remain restless, for peace cannot be bought with wealth nor found in the pursuit of unchecked desire. And when such individuals pass from this world without repentance, their true punishment begins. Having squandered the chance to reform, they

face a reckoning far more severe in the Hereafter—one where every ignored sign and wasted blessing will bear witness against them.

Thus, the story of the people of Thamud is not merely a historical account but an enduring warning. Each act of defiance, each wasted blessing, and each neglected opportunity for repentance draws a person closer to the same fate. The wise, therefore, heed the signs before them—signs in the world, in revelation, and within themselves—and return to Allah, the Exalted, before the door of mercy closes. Chapter 26 Ash Shu’ara, verse 158:

“…Indeed in that is a sign…”

However, since obedience to Allah, the Exalted, often conflicts with the inclinations and desires of human beings, many continue to follow their whims instead of divine guidance. Their hearts become attached to worldly attractions and comforts, leading them to persist in disobedience despite clear warnings and signs. Thus, they inevitably encounter the negative consequences already described—the loss of inner peace, confusion in their priorities, and the misuse of the blessings they have been granted. Chapter 26 Ash Shu’ara, verse 158:

“…but most of them were not to be believers.”

This verse reflects the recurring pattern in human history: although signs of truth are abundant and mercy is ever-present, only a few respond with humility and faith, while the majority turn away, deceived by temporary pleasures and false assurances. Yet, despite this persistent negligence, Allah, the Exalted, in His infinite mercy, does not hasten to punish. Instead, He grants people time—a period of respite meant for reflection, repentance, and reform. This delay in accountability is itself a profound expression of His compassion. Were Allah, the Exalted, to hold people instantly accountable for every act of ingratitude or neglect, the world would be emptied of its inhabitants. Yet He does not do so. Out of mercy, He allows people space to awaken from their heedlessness and return to Him. However, this reprieve must never be mistaken for exemption. It is not a sign of divine neglect or approval, but a temporary suspension of justice to allow the opportunity for change. Sooner or later, the time of accountability will arrive, and every soul will be held responsible for its intentions, words, and deeds—whether through the trials and consequences experienced in this world or through the final reckoning in the Hereafter. Chapter 26 Ash Shu'ara, verse 9:

"And indeed, your Lord - He is the Exalted in Might, the Merciful."

This verse beautifully illustrates the perfect equilibrium between divine justice and mercy. Allah, the Exalted, is the Exalted in Might, fully capable of punishing and destroying those who defy Him. Yet He is also the Most Merciful, providing repeated opportunities for repentance before the final judgment is executed. The interplay of these attributes reflects His flawless wisdom: His might guarantees that no wrongdoing will go unaddressed, while His mercy ensures that every wrongdoer is given sufficient time to return to the right path. A discerning person recognises this balance and

responds with humility and gratitude. They understand that the comfort, health, and stability they enjoy are not assurances of safety, but expressions of divine mercy—a chance to correct their actions, reform their conduct, and draw closer to Allah, the Exalted, before accountability arrives. Hence, the message is clear: the delay in punishment is not leniency or forgiveness, but a test of sincerity. Those who utilize this time to align their lives with divine guidance, purify their intentions, and express gratitude for their blessings will witness the mercy of Allah, the Exalted, outweighing their shortcomings. Conversely, those who remain heedless, mistaking this reprieve for immunity, will eventually face the full and undeniable manifestation of His might.

The message is clear and urgent: gratitude and obedience must not be postponed. The opportunity to act rightly is now—while the door of mercy remains open, while the heart still beats, and while repentance is still accepted. When the appointed time arrives—whether through death or the Day of Judgement—the door will close forever, and every soul will finally stand before Allah, the Exalted, confronted by the true weight of its choices.

After discussing some elements from the life of the Holy Prophet Salih, peace be upon him, in order to encourage people to appreciate the consequences of obeying and disobeying Him, Allah, the Exalted, discusses some elements from the life of the Holy Prophet Luut, peace be upon him, with the same aim. Chapter 26 Ash Shu’ara, verse 160:

“The people of Lot denied the messengers.”

Although the Holy Prophet Luut, peace be upon him, was sent specifically to his own people, their rejection of him effectively amounted to rejecting all the Holy Prophets, peace be upon them. Every Holy Prophet, peace be upon them, in every time and place, delivered the same essential message: complete obedience to Allah, the Exalted. To deny one is therefore to deny them all, since their mission and message were unified. This principle also reminded the disbelievers of Mecca and the people of the book in Medina that the Holy Prophet Muhammad, peace and blessings be upon him, was not presenting a new religion, but was reaffirming and completing the same timeless divine guidance that had been revealed to the prophets before him. Chapter 46 Al Ahqaf, verse 9:

“Say, "I am not something original among the messengers…””

This verse makes clear that the Holy Prophet Muhammad, peace and blessings be upon him, did not introduce a new religion but came as the final link in the unbroken chain of divine messengers. His purpose was to confirm the eternal truths conveyed by those before him and to deliver the perfected, universal guidance of Allah, the Exalted, to all humanity. The message is unmistakable: divine revelation has always been consistent and coherent. While each prophet addressed the unique circumstances of their people, the core call—submission to Allah, the Exalted, and adherence to His commands—remained unchanged across time. Opposition to the Holy Prophet Muhammad, peace and blessings be upon him, was therefore not a rejection of a new message, but a denial of the same truth proclaimed by all preceding prophets. This unbroken continuity underscores the unity of divine

purpose. The succession of prophets represents a single, ongoing mission, with each messenger carrying the same light of guidance until it culminated in the final revelation. To accept one Holy Prophet, peace be upon them, while rejecting another is to misunderstand the very nature of prophethood, for all were sent by Allah, the Exalted, to lead humanity toward the same eternal truth.

Furthermore, the Holy Prophets, peace be upon them, were not strangers to the communities they were sent to guide. They were born and raised among their own people, their entire lives lived in full view of those around them. Their conduct was characterized by honesty, integrity, and moral excellence, and they were universally known for their trustworthiness long before their prophetic missions began. This lifelong record of virtue stood as undeniable evidence of their truthfulness, leaving no reasonable ground for anyone to accuse them of falsehood. The Holy Quran draws attention to this closeness by describing the Holy Prophet Luut, peace be upon him, as a brother to his people, underscoring both his kinship and their intimate awareness of his upright character. Chapter 26 Ash Shu’ara, verses 161-162:

“When their brother Lot said to them, "Will you not fear Allah? Indeed, I am to you a trustworthy messenger.””

His well-established reputation for honesty and integrity should have been sufficient to move his people to listen with fairness and an open heart. They had no rational grounds to question his sincerity, for he had never once violated their trust in any worldly matter. A person who had always been truthful in everyday affairs could not possibly fabricate a claim as momentous

as receiving revelation from Allah, the Exalted. Nevertheless, despite this undeniable proof, many among his people rejected his message, driven by arrogance and the lure of material desires. Had they paused to reflect sincerely, they would have recognized that his invitation was entirely selfless, seeking no benefit for himself but solely the betterment of those he addressed. The heart of his message was both simple and profound: to submit to Allah, the Exalted, and to employ the blessings granted to them in accordance with divine wisdom and guidance. Chapter 26 Ash Shu'ara, verse 163:

"So fear Allah and obey me."

This simple yet profound instruction contained the key to their true well-being. Through sincere submission to Allah, the Exalted, and faithful adherence to His messenger, they would have learned to live with balance, clarity, and purpose. Their wealth would have been used with gratitude, their families nurtured with justice and compassion, and their lives oriented toward preparing for the Day of Judgement. Such obedience would have brought harmony to both heart and mind, shielding them from the turmoil and disorder that arise when desires go unchecked and priorities lose their proper order. Rejecting this divine message, therefore, was not merely a refusal of the Holy Prophet Luut, peace be upon him—it was a rejection of the very principles that guaranteed success in this world and salvation in the Hereafter. Their defiance led to imbalance, confusion, and ruin, while acceptance would have granted them peace, order, and fulfilment in both realms. This same pattern has echoed throughout history. Every Holy Prophet, peace be upon them, was known among their people as honest, trustworthy, and sincere, yet many still turned away once the call to truth was proclaimed. This demonstrates that disbelief was never due to insufficient

evidence or doubt in their integrity, but rather to pride, arrogance, and a refusal to submit to truth. The lesson for all humanity is clear: when truth is presented by one whose character is beyond reproach, it must be met with humility and reflection. To reject it is to harm oneself, for the Holy Prophets, peace be upon them, seek no personal gain—their message is a selfless call to eternal success and divine mercy.

Another powerful proof of their authenticity lies in their unwavering sincerity. Never did they demand payment, wealth, or any form of worldly reward for fulfilling their divine mission. Their every effort was motivated solely by obedience to Allah, the Exalted, and by a profound concern for the spiritual and eternal welfare of their communities. Chapter 26 Ash Shu'ara, verse 164:

"And I do not ask you for it any payment…"

Rather, they openly declared that their true and complete reward rested solely with Allah, the Exalted. Chapter 26 Ash Shu'ara, verse 164:

"…My payment is only from the Lord of the worlds."

This profound truth highlights the central importance of intention within the faith of Islam. While its outward form emphasizes the lawful earning and

proper use of blessings, its inner essence is entirely rooted in sincerity of purpose. When that sincerity is lost, every outward act—no matter how praiseworthy it may appear—becomes hollow and devoid of true value. Any deed performed for recognition, wealth, or the approval of others, rather than purely for the sake of Allah, the Exalted, is ultimately void in His sight. The Holy Prophet Muhammad, peace and blessings be upon him, warned against this in a Hadith recorded in Jami At Tirmidhi, number 3154, where he stated that one who performs good deeds with motives other than seeking the pleasure of Allah, the Exalted, will receive no reward from Him—neither in this world nor in the Hereafter. Such a person may gain fleeting praise or worldly comfort, but the eternal reward reserved for sincere actions will escape them. The lives of the Holy Prophets, peace be upon them, stand as timeless examples of pure sincerity. They showed that true faith rests not merely in words or outward acts but in an unshakable devotion to Allah, the Exalted. Their unwavering refusal to seek worldly compensation or personal advantage was undeniable proof of their truthfulness. Every step of their mission was motivated solely by obedience to Allah, the Exalted, and concern for the everlasting well-being of their people. This principle applies to all: deeds hold value only when performed with a heart devoted entirely to Allah, the Exalted. Within that sincerity lies the secret of enduring success—peace in this world and eternal reward in the Hereafter.

In the case of the Holy Prophet Luut, peace be upon him, his complete sincerity and integrity left his people with no justification for disbelief. His life was an open testament to truthfulness, his character was beyond reproach, and his call was utterly free from personal ambition. Thus, his people had every reason to trust and accept his message, understanding that his sole aim was their spiritual salvation. His invitation was simply to submit to Allah, the Exalted, and to use the blessings granted to them in harmony with divine guidance, fulfilling their responsibilities under His law. Chapter 26 Ash Shu’ara, verse 163:

“So fear Allah and obey me."

This command was not intended to exalt the personal status of the Holy Prophet Luut, peace be upon him, but to convey a timeless truth: obedience to the Holy Prophet, peace be upon them, is in reality obedience to Allah, the Exalted, for they deliver only what has been divinely revealed. By adhering to this guidance, the people would have learned to manage their wealth, health, families, and resources in a manner that pleases their Creator. Such obedience would have brought structure and discipline to their daily lives, fostered harmony between mind and body, and illuminated their sense of purpose. By aligning every aspect of their lives and relationships with divine wisdom, they would have attained lasting peace and properly prepared for their ultimate accountability on the Day of Judgement.

When a person becomes consumed by their worldly desires, they gradually lose control over their actions, allowing these desires to dictate their behaviour without regard for consequences. This state is comparable to that of an addict: a drug addict’s mind becomes wholly absorbed by their addiction, driving them to commit harmful acts, such as theft or deceit, while remaining oblivious to the resulting harm. In the same way, excessive attachment to worldly pursuits—whether wealth, status, or lust—can dominate a person’s mind and actions. When desire becomes an obsession, it becomes a controlling force, distorting judgment and leading inevitably to moral, mental, and physical harm. The antidote lies in self-discipline: one must regulate desires, fulfilling only what is lawful in moderation, lest they fall into corruption and imbalance.

The nation of the Holy Prophet Luut, peace be upon him, provides a stark historical example. Their desires for same-gender relations intoxicated them so completely that they lost awareness of right and wrong, perceiving their actions as good rather than sinful and harmful. Chapter 26 Ash Shu’ara, verses 165-166:

“Do you approach males among the worlds. And leave what your Lord has created for you as mates? But you are a people transgressing."

Their indulgence represented a direct contradiction of human nature, which was designed for certain intrinsic laws and relationships. From the very creation of humanity, Allah, the Exalted, established the natural bond between men and women. Chapter 2 Al Baqarah, verse 35:

“And We said, "O Adam, dwell, you and your wife, in Paradise…””

Individuals who unquestioningly adopt behaviours promoted by society, influenced by social media, fashion, and cultural trends, risk acting in ways that conflict with the natural disposition upon which they were created. They are often convinced that true contentment and peace of mind lie in these external constructs, yet the reality is that any attempt to alter one’s

fundamental nature destabilizes both mental and physical well-being. The human body and mind are designed to operate in harmony, and when this natural balance is disrupted—whether through extreme indulgence or suppression—it leads to disorder and dysfunction. For example, maintaining a stable body temperature, balanced nutrition, or normal blood pressure is essential for proper bodily function; deviations from these norms can cause illness or permanent damage. Similarly, when individuals deviate from the natural order of human desires and inclinations, it disrupts their inner equilibrium, resulting in heightened vulnerability to emotional instability, poor decision-making, and loss of self-control. This explains why individuals who act contrary to the nature they were created upon—such as pursuing intimate relationships with the same gender—often experience serious mental and emotional difficulties. While they may encounter fleeting pleasures or temporary moments of satisfaction, these are not equivalent to lasting peace of mind. Happiness, being a transient emotional response dependent on circumstances, should not be confused with inner stability and tranquillity, which remain constant regardless of external conditions. When a person consistently acts against their natural disposition, their ability to manage priorities, relationships, and responsibilities deteriorates. Family, friends, career, and wealth—elements that should provide support and fulfilment—become sources of stress. If such individuals continue in disobedience, they are prone to misattribute their struggles to others, such as a spouse or close companion, removing the very sources of guidance and support that could stabilize their lives. This pattern often escalates into severe psychological issues, including depression, substance abuse, or even suicidal ideation. Such outcomes are particularly observable among those who persistently act in contradiction to the inherent nature for which they were created, regardless of any temporary worldly comforts they may enjoy.

Historically, such behaviours were universally recognized by professional psychologists as disorders, reflecting an understanding of their harmful divergence from human nature. In recent decades, however, social and

professional pressures have led some to reclassify these behaviours as “normal,” often without empirical evidence to justify the change. This shift is frequently driven by fear of social censure, professional repercussions, or loss of academic positions rather than objective scientific inquiry. Consequently, many in society now assume that the majority view reflects truth, leading individuals to follow prevailing opinions without critical reflection. Yet, the majority is not infallible. History provides numerous examples of widely accepted beliefs later proven false, such as the erroneous notion that the Earth was flat. Progress is legitimate only when it is grounded in evidence and reason; when it is dictated solely by societal pressure or convenience, it results in moral and social decline rather than advancement.

Modern media and cultural platforms intensify this problem, inundating individuals with images, videos, and narratives that glorify behaviours contrary to human nature. Exposure to such content can persuade vulnerable individuals to join these communities under the false assumption that they will find genuine fulfilment there. Even natural human affections and friendly emotions are sometimes misinterpreted, manipulated to suggest romantic attraction where none exists, particularly among impressionable individuals who lack strong moral or emotional grounding. This creates a misleading perception of normalcy, enticing some to embrace lifestyles that are incompatible with their inherent disposition.

Despite external pressures, every individual possesses an intrinsic awareness of the nature upon which they were created, giving them an innate sense of how to conduct themselves rightly. When confronted with the truth, those who persist in behaviours contrary to their nature often fail to provide reasoned justification, offering only that their actions “bring

happiness.” Yet this argument is flawed: temporary pleasure is not evidence of alignment with natural law, just as recreational drugs can produce fleeting satisfaction while causing long-term harm.

Those who deviate from their innate nature frequently seek affirmation from others, reflecting a lack of confidence in their choices. This need for social validation often motivates them to advocate for acceptance of their behaviour in broader society, attempting to secure external approval in place of internal certainty. In contrast, individuals who live according to their natural disposition do not seek such validation; their decisions stem from conviction, not social reinforcement. Insecurity-driven behaviour is akin to a student who continuously seeks a teacher’s approval, whereas true confidence resembles a student who acts according to their understanding without seeking constant affirmation. This dependence on external validation serves as a clear indicator of internal inconsistency.

Those who pursue such behaviours while claiming religious adherence often distort religious teachings to justify their choices, even though all established faiths oppose these actions as major transgressions. A person who is not blinded by desire will remain faithful to both their moral compass and religious obligations, acting in accordance with the nature they were created upon. Conversely, individuals who lack certainty in their actions often respond to criticism or correction with hostility, resorting to personal attacks against others, including family, religious beliefs, and societal norms, rather than engaging in reasoned discussion. Chapter 26 Ash Shu’ara, verse 167:

“They said, "If you do not desist, O Lot, you will surely be of those evicted."”

The Holy Prophet Luut, peace be upon him, sought to guide his people away from desires that blinded them to truth, warning that unchecked indulgence inevitably produces harmful actions, both personally and socially. Just as a drug addict harms themselves and others through crime or deceit to sustain their habit, or as a person obsessed with wealth may commit theft or fraud, so too does indulgence in disordered desires compromise moral judgment and cause societal harm. Even behaviors that may not constitute criminal acts, when driven by overwhelming desire, lead to morally corrupt or destructive outcomes. Chapter 11 Hud, verse 80:

“He said, "If only I had against you some power or could take refuge in a strong support.""

Thus, this timeless lesson demonstrates the critical importance of self-discipline, adherence to the innate order established by Allah, the Exalted, and obedience to His guidance. Individuals who act against their inherent nature endanger their mental and physical well-being, mismanage their blessings, and disrupt both personal and social harmony. The pursuit of desires divorced from natural and divine law may provide fleeting satisfaction but ultimately leads to imbalance, suffering, and the erosion of true peace of mind.

When confronted with social pressure, a person must remain unwavering in their obedience to Allah, the Exalted. Only through steadfastness in this

regard can they attain peace of mind in both worlds, for obedience brings balance to the mental and physical state and ensures that everything and everyone in life is placed in its rightful position. Chapter 26 Ash Shu'ara, verse 168:

"He said, "Indeed, I am, toward your deed, of those who detest [it].""

This statement reflects the courage required to reject the prevailing practices of society when they contradict divine guidance. A person must not allow themselves to be swayed by the majority, for popular opinion is not always aligned with truth. Many are deceived into thinking that the behaviour of the majority must be correct, especially when they see widespread support for practices that contradict human nature and divine law. Yet history demonstrates that majority opinion is often mistaken. For centuries, people believed the earth was flat, until evidence proved otherwise. This example illustrates the danger of blindly following the masses without reflection. 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."

This verse makes clear that truth is not determined by numbers but by evidence and revelation. To conform unthinkingly to the majority is to

surrender one’s intellect and risk misguidance in both worldly and spiritual matters. Instead, individuals must employ the reasoning and intellect bestowed upon them by Allah, the Exalted, to evaluate each circumstance carefully. Decisions should be rooted in knowledge, evidence, and divine guidance, even if they diverge from the prevailing opinions of society. Islam therefore condemns blind imitation in religious matters. Faith must be grounded in understanding, not in unthinking conformity. The Holy Prophet Muhammad, peace and blessings be upon him, emphasised that true obedience requires conscious reflection and sincere conviction. To learn and act upon Islamic teachings with comprehension is to safeguard oneself from error and to ensure that worship is meaningful and steadfast. Chapter 12 Yusuf, verse 108:

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

Thus, one must cultivate independence of thought, guided by revelation and reason, rather than surrendering to the tides of popular opinion. In doing so, they remain firm upon the path of Allah, the Exalted, and secure clarity, balance, and tranquillity in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 26 Ash Shu’ara, verses 169-170:

“My Lord, save me and my family from what they do." So We saved him and his family, all. Except an old woman among those who remained behind.”

This supplication highlights the responsibility of guiding one's family. The Prophet Luut, peace be upon him, demonstrated that leadership within the household is best fulfilled through example. Leading by example requires learning and acting upon the teachings of Islam so that others recognise their truthfulness through both speech and conduct. Only then can the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, be taught to the next generation in a way that allows them to understand Islam through evidence rather than blind imitation. Faith built upon evidence remains firm, while faith built upon imitation is fragile and easily discarded when challenged. It is regrettable that many parents devote great effort to ensuring their children excel in worldly knowledge, which leads to worldly success, yet neglect their religious education. They often hand this responsibility to others, forgetting that it is their duty to teach the foundations of Islam directly. While encouraging the pursuit of worldly knowledge is praiseworthy, it must never come at the expense of religious instruction. Sending children to mosques merely to learn recitation of the Holy Quran without understanding its meaning is insufficient. A teenager must accept Islam based on clear proofs, otherwise the faith may be perceived only as cultural inheritance and eventually abandoned. When Islam is accepted based on evidence, it is recognised as a comprehensive way of life, applicable in every situation and in the use of every blessing granted by Allah, the Exalted. This recognition is only possible when elders within the family take responsibility for teaching the clear proofs of Islam, and this responsibility can only be fulfilled when those elders themselves embody the teachings of Islam. Parents must therefore lead by example, living with sincerity, humility, and obedience, so that their children see Islam not as abstract rules but as a living reality.

The supplication of the Prophet Luut, peace be upon him, thus serves as a timeless reminder that salvation begins within the family. Just as he prayed

for the protection of his household, every person must strive to guide their family through knowledge, example, and prayer. In doing so, they safeguard not only their own faith but also the faith of future generations, ensuring that Islam is preserved as a living truth rather than reduced to a cultural formality.

Allah, the Exalted, serves as the supreme fair and just Judge, evaluating every individual according to faith, intention, word, and deed, rather than ancestry, lineage, or relationships. Chapter 26 Ash Shu'ara, verses 170-171:

"So We saved him and his family, all. Except an old woman among those who remained behind. Then We destroyed the others."

This passage demonstrates that salvation is not guaranteed by family ties. Even though the family of the Prophet Luut, peace be upon him, was largely saved, one member was excluded because of her disobedience. This shows that divine justice is impartial and that no relationship, however close, can shield a person from accountability. Those who imagine that lineage or association can protect them from punishment are, in effect, attributing injustice to Allah, the Exalted, which is impossible. 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."

This verse makes clear that the righteous and the sinful are never equal in the sight of Allah, the Exalted. To assume otherwise is to deny His perfect justice. The Holy Quran further warns against the belief that another person can save one from divine punishment. Even the closest relationships to prophets, peace be upon them, offered no immunity. Chapter 66 At Tahrim, verse 10:

“Allāh presents an example of those who disbelieved: the wife of Noah and the wife of Lot. They were under two of Our righteous servants but betrayed them, so they [i.e., those prophets] did not avail them from Allāh at all, and it was said, "Enter the Fire with those who enter."”

This example shows that proximity to righteousness is not enough; salvation requires personal obedience and sincerity. Sadly, many Muslims have adopted a similar mistaken belief, assuming that the Holy Prophet Muhammad, peace and blessings be upon him, will shield them from punishment regardless of their deeds. While his intercession is affirmed in authentic teachings, including the Hadith found in Sunan Ibn Majah, number 4308, it remains a reality that some Muslims will inevitably face Hell. The mere thought of even a fleeting moment in Hell is unbearable, underscoring the necessity of rejecting complacency. Wishful thinking mocks the intercession of the Holy Prophet Muhammad, peace and blessings be upon him, and may even result in exclusion from it. Worse still, he may testify against those who abandoned the Holy Quran. 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 specifically to Muslims, for they alone acknowledge the Holy Quran, and thus only they can abandon it. The outcome of those against whom the Holy Prophet Muhammad, peace and blessings be upon him, testifies on the Day of Judgement is evident.

Therefore, it is essential to reject wishful thinking and instead cultivate sincere hope in the mercy of Allah, the Exalted, by adhering to His obedience. This requires wisely employing the blessings He has granted in accordance with Islamic principles. Only through this path can an individual secure peace of mind in both worlds, achieve balance in mental and physical states, and correctly place everything and everyone within life.

The nation of the Holy Prophet Luut, peace be upon him, serves as a profound illustration of what occurs when people allow their desires to dominate their lives, blinding them to the truth. By persisting in the pursuit of worldly pleasures while neglecting divine guidance, they misused the blessings granted to them. This disregard for the moral and spiritual framework provided by Allah, the Exalted, inevitably led to imbalance in both mind and body, disarray in their relationships and priorities, and a failure to prepare for accountability on the Day of Judgement. Even if they enjoyed temporary worldly luxuries, these fleeting pleasures could not shield them

from the consequences of their actions. Chapter 26 Ash Shu'ara, verses 172-174:

"Then We destroyed the others. And We rained upon them a rain [of stones], and evil was the rain of those who were warned. Indeed in that is a sign…"

These verses are not only a historical account but also a timeless admonition. They caution against a life consumed by self-interest, where one's focus is restricted to personal gratification and immediate circumstances while ignoring the broader realities of existence. Such a narrow perspective blinds the heart, making it incapable of perceiving the lessons embedded in history, personal trials, and the experiences of others. By failing to reflect upon these lessons, individuals risk repeating mistakes that could otherwise have been avoided. Reflection and contemplation are essential tools for refining character. By observing the lives of others, one can recognize the pitfalls of misused blessings. Consider the lives of the wealthy and celebrated, who often appear to possess everything, yet are frequently consumed by anxiety, depression, addiction, or even despair leading to suicide. Their comforts, though abundant, cannot replace the inner peace that comes from gratitude, moderation, and obedience to Allah, the Exalted. Such examples demonstrate that true tranquillity cannot be purchased with money or secured through unchecked indulgence. Similarly, observing someone struggling with illness, adversity, or hardship can awaken gratitude for one's own health and opportunities. This awareness encourages a person to utilize their blessings responsibly, before they are lost or taken for granted. Islam, therefore, urges constant mindfulness and reflection, teaching that genuine wisdom lies in looking beyond one's immediate situation and extracting lessons from the broader tapestry of human experience. Living a reflective life cultivates balance—mental,

emotional, and physical—and enables a person to correctly prioritize their relationships, responsibilities, and desires. It fosters gratitude for the blessings one has been granted and inspires the use of those blessings in ways that please Allah, the Exalted. In turn, this alignment with divine guidance establishes the foundation for lasting inner peace, allowing the heart to remain tranquil even amidst life's inevitable challenges. Thus, the story of the people of the Holy Prophet Luut, peace be upon him, is not merely a historical account of punishment but a call to self-awareness, responsibility, and reflection. It illustrates the dangers of indulgence unchecked by moral and spiritual consciousness and highlights the path to stability, peace of mind, and preparedness for the ultimate accountability before Allah, the Exalted.

Obedience to Allah, the Exalted, often stands in direct contradiction to the worldly desires and aspirations that dominate human hearts. For this reason, many persist in disobedience, preferring fleeting pleasures over eternal accountability. Chapter 26 Ash Shu'ara, verse 174:

"…but most of them were not to be believers."

Yet, despite this persistent ingratitude, Allah, the Exalted, does not immediately hold people accountable. In His infinite mercy, He grants respite, allowing time for reflection, repentance, and reform. This delay in accountability is itself a sign of His compassion, for if He were to seize people instantly for every act of negligence, none would remain upon the earth. However, this respite must never be mistaken for exemption. Accountability is certain, and every soul will be held responsible for its intentions, words,

and deeds—whether through trials in this world or through the ultimate reckoning in the Hereafter. Chapter 26 Ash Shu’ara, verse 175:

“And indeed, your Lord - He is the Exalted in Might, the Merciful.”

This verse encapsulates the dual reality of divine justice. It explains that Allah, the Exalted, is the Exalted in Might, fully capable of instantly seizing people for their disobedience. However, He is also the Most Merciful, granting opportunities for repentance and reform. The wise recognize that this combination of might and mercy is not contradictory but perfectly harmonious. His might ensures that justice will inevitably be served, while His mercy ensures that no one is deprived of the chance to seek forgiveness before the appointed time. The respite granted in this life is, therefore, a test of sincerity. Those who use it to reform, to show gratitude, and to align their lives with divine guidance will find that the mercy of Allah, the Exalted, outweighs their shortcomings. Conversely, those who persist in heedlessness, mistaking delay for escape, will eventually face the full reality of His might. The lesson is clear: gratitude and obedience must not be postponed. The opportunity to act rightly is now, while the door of mercy remains open. Once the time of accountability arrives—whether through death or on the Day of Judgement—the chance to change will be gone, and every soul will be confronted with the outcome of its choices. This teaching underscores the urgency of living with awareness. The delay in punishment is not neglect but mercy, and the wise person seizes this opportunity to reform before the door of repentance closes.

After presenting aspects from the life of the Holy Prophet Luut, peace be upon him, to illustrate the outcomes of obedience and disobedience, Allah, the Exalted, next recounts elements from the life of the Holy Prophet Shoaib, peace be upon him, with the same purpose—to guide people toward reflection and to help them recognize the ultimate consequences of their choices in following or rejecting divine guidance. Chapter 26 Ash Shu’ara, verse 176:

“The companions of the thicket denied the messengers.”

The rejection of the Holy Prophet Shoaib, peace be upon him, was not simply the denial of one messenger, but in essence, a rejection of the entire succession of divine messengers. Every Holy Prophet, peace be upon them, regardless of their era or nation, delivered the same timeless message—complete obedience to Allah, the Exalted. Thus, rejecting one is tantamount to rejecting them all, for their mission and message were inseparably unified. This truth also served as a clear reminder to the disbelievers of Mecca and the people of the book in Medina that the Holy Prophet Muhammad, peace and blessings be upon him, was not presenting a new religion, but rather reaffirming and bringing to completion the same divine message that had been revealed through all the Holy Prophets, peace be upon them, before him. Chapter 46 Al Ahqaf, verse 9:

“Say, "I am not something original among the messengers…””

This verse highlights that the Holy Prophet Muhammad, peace and blessings be upon him, was the final link in the unbroken chain of divine messengers. His mission was not to introduce a new faith but to reaffirm the eternal truths delivered by those before him and to present the perfected and universal guidance of Allah, the Exalted, for all of humanity. Throughout history, divine revelation has remained consistent and harmonious—each Holy Prophet, peace be upon him, addressed the unique circumstances of his own community, yet the essence of every message was the same: submission to Allah, the Exalted, and adherence to His commands. Therefore, opposition to the Holy Prophet Muhammad, peace and blessings be upon him, was not a rejection of something unfamiliar, but a denial of the same divine truth proclaimed by all the Holy Prophets, peace be upon them, throughout time. This continuity underscores the unity of divine purpose—prophethood itself is one continuous mission, with each messenger carrying the same light of guidance until it reached its completion in the final revelation. To accept some and reject others is to misunderstand the very nature of prophethood, for all were sent by Allah, the Exalted, to lead humanity toward the same eternal reality.

Moreover, the Holy Prophets, peace be upon them, were not strangers or distant figures to their people. They lived among their communities, known for their honesty, integrity, and moral excellence long before their divine missions began. Their spotless reputations and trustworthy conduct stood as clear testimony to their truthfulness. The Holy Quran reminds humanity of this closeness—of how the messengers lived transparent lives in the full view of their people—so that none could claim ignorance of their sincerity or question the authenticity of their call to truth. Chapter 26 Ash Shu’ara, verses 177-178:

“When Shu'ayb said to them, "Will you not fear Allah? Indeed, I am to you a trustworthy messenger.”

His reputation for honesty and integrity should have been sufficient to move his people to listen with fairness. A person who had always been truthful in worldly matters could not fabricate a claim as momentous as revelation. Yet, despite this proof, many rejected his message, driven by arrogance and material desires. His invitation was entirely selfless, seeking no benefit for himself but solely the betterment of those he addressed. The heart of his message was simple yet profound: submission to Allah, the Exalted, and the proper use of blessings in accordance with divine wisdom. Chapter 26 Ash Shu’ara, verse 179:

“So fear Allah and obey me.”

This guidance contained the key to true well-being. By submitting to Allah, the Exalted, and following His messenger, people would have learned to structure their lives with harmony, purpose, and balance. Their wealth would have been spent with gratitude, their families nurtured with justice and compassion, and their entire existence devoted to preparing for the Day of Judgement. Such obedience would have fostered peace within both mind and body, shielding them from the turmoil and confusion that arise when desires dominate and priorities become distorted. Rejecting this divine message was therefore not merely a denial of the Holy Prophet Shoaib, peace be upon him, but a rejection of the very principles intended to ensure success in this world and salvation in the Hereafter. Their defiance led to imbalance, corruption, and ultimate ruin, whereas acceptance would have

brought serenity, order, and fulfilment in both realms. This same pattern has recurred throughout history: every Holy Prophet, peace be upon them, was known among their people as honest and trustworthy, yet many still turned away from the truth. Disbelief never arose from a lack of evidence or clarity, but from arrogance, pride, and an unwillingness to submit to what was right. The lesson for humanity is unmistakable: when the truth is delivered by one whose integrity is beyond question, it must be received with humility and reflection. To reject it is to inflict harm upon oneself, for the Holy Prophets, peace be upon them, sought no worldly gain or personal advantage; their guidance was purely for the eternal benefit of those who accepted it.

A further testament to their truthfulness lies in their unwavering sincerity. Never did they demand payment, wealth, or recognition for carrying out their mission. Their every word and action sprang solely from obedience to Allah, the Exalted, and from deep concern for the spiritual and eternal well-being of their people. Chapter 26 Ash Shu’ara, verse 180:

“And I do not ask you for it any payment. My payment is only from the Lord of the worlds.”

This underscores the pivotal role of intention in Islam. It asserts that outward deeds lose their value entirely when sincerity is absent. Actions performed for reputation or worldly gain, rather than purely for Allah, the Exalted, are considered void in His sight. The Holy Prophet Muhammad, peace and blessings be upon him, emphasized this danger, warning in a Hadith found in Jami At Tirmidhi, number 3154, that whoever performs good deeds with motives other than seeking the pleasure of Allah, the Exalted, will receive no

reward from Him. The lives of all the Holy Prophets, peace be upon them, serve as the ultimate example, demonstrating sincerity as the heart of faith. Their refusal to accept worldly payment was irrefutable proof of their devotion. Every aspect of their mission was driven solely by obedience to Allah, the Exalted, and compassion for their people. This fundamental truth extends to all people: actions endure only when performed with a pure intention directed toward Allah, the Exalted. It is within this sincerity that the key to lasting success in both this world and the Hereafter lies.

In the specific case of the Holy Prophet Shoaib, peace be upon him, his profound sincerity and integrity left his people with no justification for disbelief. His life was an open testament to truthfulness, his character was beyond reproach, and his call was entirely free from personal ambition. His invitation was simply to submit to Allah, the Exalted, and to use the blessings granted to them in harmony with divine guidance. Chapter 26 Ash Shu’ara, verse 179:

“So fear Allah and obey me."

The command given to the people of the Holy Prophet Shoaib, peace be upon him, was never intended to elevate his personal authority. Instead, it served as a reminder of the fundamental truth that obedience to the Holy Prophet, peace be upon them, is, in reality, obedience to Allah, the Exalted, because he conveys only what has been divinely revealed. To follow his guidance was to follow the will of the Creator; to reject him was to reject the One who had sent him. Had his people heeded this guidance, they would have been able to manage their wealth with gratitude, their health with

moderation, their families with justice, and their resources with wisdom. Their daily routines would have been ordered with purpose, their minds and bodies balanced, and their priorities clarified. Such alignment with divine wisdom would have brought them genuine harmony, both individually and within their society, and ensured their proper preparation for ultimate accountability on the Day of Judgement.

This truth extends beyond the people of Shoaib, peace be upon him, to all communities throughout history. Whenever a Holy Prophet, peace be upon them, was sent, the command to obey him was not a call for personal loyalty but a call to recognize the authority of Allah, the Exalted, who speaks through His chosen servants. By submitting to him, people submit to their Lord, and by rejecting him, they reject the very guidance designed to secure their success in this life and their salvation in the Hereafter.

Islam is presented in the Holy Quran as a complete and comprehensive code of conduct, one that governs not only acts of worship but also the full spectrum of human interaction. Allah, the Exalted, consistently connects worldly matters, such as business transactions, to His obedience, reminding humanity that faith is not confined to ritual but extends into every aspect of life. Chapter 26 Ash Shu’ara, verses 181-182:

“Give full measure and do not be of those who cause loss. And weigh with an even balance.”

This command illustrates that honesty and fairness in trade are not merely social virtues but acts of obedience to Allah, the Exalted. Islam does not separate the sacred from the worldly; rather, it integrates them, teaching that every action—whether in the marketplace, the home, or the mosque—falls under divine scrutiny. It is therefore a serious mistake to adopt the ignorant attitude that Allah, the Exalted, only concerns Himself with ritual duties such as prayer, fasting, or pilgrimage. While these are pillars of faith, they are not the entirety of it. The Holy Quran makes clear that every situation encountered in life, whether worldly or religious, will be subject to questioning. For this reason, every individual must learn and act upon Islamic teachings so that their conduct in all matters aligns with divine guidance. Only then can they achieve a harmonious mental and physical condition, placing everything and everyone in their lives in its rightful place, while preparing adequately for their accountability on the Day of Judgement. Such conduct leads to tranquillity in both worlds. By contrast, treating Islam as though it were a garment to be worn or discarded according to personal desire is nothing less than worshipping one's own whims. Chapter 25 Al Furqan, verse 43:

"Have you seen the one who takes as his god his own desire?..."

The one who fails to apply Islamic teachings consistently will inevitably misuse the blessings granted to them. Wealth will be squandered, relationships will be mishandled, and priorities will be misplaced. The result is an unbalanced mental and physical state, a life of disorder, and inadequate preparation for the Day of Judgement. Even if such a person enjoys certain worldly luxuries, they will find themselves burdened with stress, hardship, and inner turmoil, for peace cannot be found in disobedience. The lesson is clear: Islam is not a partial code to be applied selectively but a complete way

of life. Its guidance must permeate every action, every decision, and every relationship. Only through such comprehensive obedience can a person attain balance, clarity, and true 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.

The Holy Prophet Shoaib, peace be upon him, cautioned his people against engaging in dishonest and exploitative business practices, for such behaviour inevitably fosters greed, resentment, and injustice within society. Chapter 26 Ash Shu'ara, verses 181-183:

"Give full measure and do not be of those who cause loss. And weigh with an even balance. And do not deprive people of their due and do not commit abuse on earth, spreading corruption."

The Hadith found in Sunan Ibn Majah, number 2146, in which the Holy Prophet Muhammad, peace and blessings be upon him, warned that merchants will be raised as immoral people on the Day of Judgement except those who fear Allah, the Exalted, act righteously, and speak the truth, establishes a principle that extends far beyond the marketplace. It reveals that commerce is not a neutral or purely worldly pursuit but a spiritual trust, one that can either elevate a person through honesty and sincerity or degrade them through deception and greed. The warning is profound because business dealings are among the most common interactions in daily life. Every exchange of goods or services is an opportunity to demonstrate obedience to Allah, the Exalted, and sincerity of intention. Those who fear Him fulfil His commands, refrain from His prohibitions, and face destiny with

patience, as taught by the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This includes treating others with kindness and fairness, embodying the principle that one should treat others as one desires to be treated. In the realm of commerce, honesty is paramount. The Hadith found in Sahih Bukhari, number 2079, warns that concealing defects in goods or withholding details in financial transactions leads to a loss of blessings. This shows that dishonesty not only harms others but also deprives the dishonest person of divine favour. The blessings of wealth, health, and peace are diminished when deceit enters into trade.

Acting righteously in business requires avoiding exploitation, such as charging excessively or manipulating others for personal gain. Just as no one desires to be cheated, no one should cheat others. Righteous conduct also requires avoiding illegal practices condemned by Islam and prohibited by the law of the land. If one is dissatisfied with the laws of a country, the proper course is to refrain from doing business there, rather than engaging in unlawful practices.

Righteousness in commerce extends beyond the transaction itself. Success in business must be used in ways pleasing to Allah, the Exalted, as outlined in Islamic teachings. Wealth must be spent with gratitude, families must be nurtured with justice, and resources must be employed with wisdom. This ensures a balanced mental and physical state, proper placement of priorities, and adequate preparation for accountability 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."

By contrast, those who misuse their business success inevitably misuse the blessings they have been granted. Wealth becomes a source of arrogance, relationships are neglected, and priorities are distorted. The result is imbalance, stress, and hardship, even if worldly luxuries are enjoyed. 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."

The danger of dishonesty in business is further emphasized in the Hadith found in Jami At Tirmidhi, number 1971, where the Holy Prophet Muhammad, peace and blessings be upon him, warned that a person who continually lies will eventually be recorded as a great liar by Allah, the Exalted. Such immorality leads to Hell, for lying corrodes sincerity, destroys trust, and undermines the very foundation of faith.

In addition, immoral business dealings not only deprive individuals of their rightful dues but also create a ripple effect that destabilises the entire social order. When rights are denied in commerce, injustice spreads, and

corruption takes root. This corruption does not remain confined to isolated transactions; it permeates institutions, communities, and eventually entire nations. The denial of fairness in trade erodes trust, and once trust is lost, the bonds that hold society together begin to unravel. The danger lies in the contagious nature of immorality. When one business engages in dishonest practices, others are tempted to follow, believing that moral conduct will hinder their success. They justify their actions by pointing to the corruption of competitors, claiming that survival requires adopting similar methods. Yet such reasoning is fundamentally flawed. Neither Allah, the Exalted, nor even a worldly judge accepts wrongdoing on the basis that others are guilty of the same. Accountability is individual, and imitation of corruption only compounds the spread of injustice. This cycle of immorality creates a society where dishonesty becomes normalised, fairness is abandoned, and corruption multiplies. The marketplace, which should be a place of trust and mutual benefit, becomes a breeding ground for exploitation. Contracts lose their sanctity, promises lose their meaning, and wealth becomes a source of oppression rather than blessing. The result is widespread imbalance: individuals suffer stress and hardship, families are destabilised, and communities lose cohesion. Chapter 26 Ash Shu'ara, verses 181-183:

"Give full measure and do not be of those who cause loss. And weigh with an even balance. And do not deprive people of their due and do not commit abuse on earth, spreading corruption."

By contrast, when business dealings are conducted with integrity, rights are fulfilled, justice is upheld, and society flourishes. Honest trade strengthens trust, and trust strengthens relationships. Wealth is distributed fairly, opportunities are shared, and blessings are preserved. The Holy Quran

repeatedly connects honesty in trade with divine reward, reminding humanity that every transaction is a spiritual test.

The lesson is clear: corruption in commerce is not a private matter but a public calamity. It destabilises society, undermines justice, and invites divine displeasure. Integrity in business, on the other hand, safeguards both worldly prosperity and eternal salvation. Every merchant, every employer, and every worker must therefore recognise that their dealings are not merely economic exchanges but acts of worship, subject to the scrutiny of Allah, the Exalted. This truth underscores the unity of worldly and spiritual life. Commerce, worship, family, and community are not separate spheres but interconnected realities. To act dishonestly in one sphere corrupts the whole, while to act sincerely in all spheres brings harmony to the entire life. One must therefore approach every transaction with fear of Allah, the Exalted, and with the intention of fulfilling rights, knowing that justice in trade is justice in society, and justice in society is the foundation of peace in both worlds. Chapter 26 Ash Shu’ara, verse 184:

“And fear He who created you and the former creation."

Since Allah, the Exalted, alone possesses perfect knowledge and infinite wisdom, He is uniquely capable of guiding humanity toward genuine peace of mind, both individually and collectively. This truth extends to every aspect of life—religious, moral, and worldly. No matter how advanced a society becomes, nor how much knowledge it accumulates in areas such as psychology, medicine, or social sciences, it remains impossible for humans to develop a complete system of conduct that harmonizes fully with human

nature. The complexity of life, the intricacies of human behaviour, and the ever-evolving circumstances of individuals and societies make such an endeavour unattainable. Humans may uncover insights about certain aspects of existence, such as brain functions or physical health, yet they cannot attain the comprehensive understanding required to establish an infallible code that ensures both justice and inner tranquillity across all situations. Only Allah, the Exalted, who created all things and encompasses infinite knowledge of the past, present, and future, has the capacity to provide such guidance. His wisdom transcends human limitations, and His laws are perfectly designed to distinguish between what is beneficial and what is harmful, to differentiate good from evil, and to establish a framework through which peace of mind can be realized. By adhering to this divine guidance, individuals align themselves with a system that inherently promotes balance in thought, action, and societal structure. Conversely, abandoning or altering this system leads to disorder, conflict, and stress on both personal and communal levels. Historical evidence reinforces this reality. Societies and individuals who implemented the divine code of conduct experienced unparalleled stability, justice, and harmony. Families thrived, communities flourished, and people achieved a balanced mental and physical state when guided by principles aligned with the natural order created by Allah, the Exalted. In contrast, when societies turned away from these principles, seeking to replace them with human-made laws or self-serving traditions, they invariably fell into turmoil, corruption, and widespread dissatisfaction. Therefore, adherence to divine guidance must be regarded as an act of wisdom and foresight, even when it challenges personal inclinations or desires. Individuals should approach the teachings of Allah, the Exalted, with the same trust and patience that a wise patient exhibits toward their physician. A physician may prescribe medicines that taste bitter, enforce a strict diet, or demand exercises that require effort and discipline, yet the patient understands that these measures are ultimately for their own well-being. Similarly, the divine code of conduct may sometimes impose restrictions or require sacrifices that conflict with transient desires, but its implementation leads to long-term benefits, mental stability, societal harmony, and preparation for the ultimate accountability before Allah, the Exalted.

In essence, obedience to Allah, the Exalted, is not merely a matter of ritual or external conformity. It is the key to aligning one's life with the natural order, securing mental and physical balance, and achieving true peace of mind. By recognizing the divine code of conduct as the ultimate standard of wisdom, humanity safeguards itself against the chaos that arises from unchecked desires, misused blessings, and self-devised systems of governance. Just as the laws of nature operate flawlessly under the will of Allah, the Exalted, so too does the divine guidance, when followed, ensure the flourishing of individuals and societies alike.

In reality, every person who abandons the divine code of conduct revealed by Allah, the Exalted, and instead adopts man-made systems of conduct does so in order to gratify their worldly desires. This is because all codes devised by human beings are ultimately rooted in human inclinations, ambitions, and self-interest. Unlike the divine law, which is based on wisdom, justice, and mercy, man-made systems are shaped by the desires of those who create them. The wealthy and powerful are often the most entrenched in this mindset. They recognise that accepting the truth of Islam would require them to submit to a higher moral framework, one that places limits on their pursuit of unchecked desires. Such submission would restrict their exploitation of others, their indulgence in excess, and their misuse of authority. Out of fear of losing their influence and privileges, they not only reject the truth themselves but also actively encourage others to follow their lead. In doing so, they attempt to preserve their worldly status, even at the expense of their eternal well-being. This pattern is not new. Historically, the first to oppose the Holy Prophets, peace be upon them, were often the elites of society—those who feared that embracing divine guidance would undermine their power and expose their injustices. Their rejection was not based on a lack of evidence or clarity regarding the truth of the message, for

the signs of Allah, the Exalted, were manifest before them. Rather, their opposition stemmed from arrogance, pride, and the desire to continue living according to their whims. Thus, the rejection of divine guidance is rarely an intellectual dispute about truth or falsehood. Instead, it is most often a matter of the heart—a refusal to restrain one's desires and submit to the authority of the Creator.

As a consequence of their arrogance and attachment to worldly desires, the people of the Holy Prophet Shoaib, peace be upon him, utilized every possible tactic to resist accepting his guidance. One of their first strategies was to cast doubt upon his mental soundness, accusing him of insanity and claiming that his message was a product of magic or delusion. Chapter 26 Ash Shu'ara, verse 185:

"They said, "You are only of those affected by magic.""

Such an accusation was not only baseless but profoundly foolish. The people of the Holy Prophet Shoaib, peace be upon him, knew him intimately; he was one of their own, renowned for his honesty, trustworthiness, and impeccable character. They had observed his conduct for years and witnessed his wisdom, fairness, and integrity. There were no signs of delusion, confusion, or mental instability in his life. Therefore, the claim of insanity was not made out of belief, but out of desperation: unable to counter the strength and truth of his message, they sought to undermine his credibility through slander. This tactic illustrates a timeless pattern: when falsehood cannot confront truth through reason or evidence, it resorts to personal attacks, mockery, and baseless allegations. Such attempts reveal the weakness and insecurity of

those who make them, exposing their fear of losing influence over others. The lesson is clear: the prophets, peace be upon them, were chosen by Allah, the Exalted, for their purity, wisdom, and moral excellence, and the sincerity of their character serves as evidence of their divine appointment. When attempts to discredit the Holy Prophet Shoaib, peace be upon him, through claims of insanity failed, the disbelievers shifted to another familiar form of opposition: challenging the human nature of their Holy Prophet, peace be upon them. Chapter 26 Ash Shu'ara, verse 186:

"You are but a man like ourselves…"

This objection exposes the blindness of those who reject divine guidance. They failed to grasp that the essence of prophethood lies precisely in its human nature. The Holy Prophets, peace be upon them, were chosen from among people to serve as living examples—demonstrating how to live righteously while enduring the trials of human life such as hunger, fatigue, illness, and hardship. If angels—beings free from such limitations—had been appointed instead, their example would have been beyond human reach, giving people an excuse to avoid accountability on the Day of Judgement. Even if Allah, the Exalted, had sent an angel as a Holy Prophet, peace be upon him, He would have manifested him in human form so that people could relate to and follow his example. Thus, the astonishment of the disbelievers was entirely misplaced. That a human was chosen to guide humanity is not only logical but necessary. The true wonder lies not in the divine wisdom behind this arrangement, but in the arrogance of people who, despite clear guidance, persist in rejecting it. This resistance was not unique to the nation of the Holy Prophet Shoaib, peace be upon him—it has echoed throughout history. The Holy Prophets, peace be upon them, were not opposed because their message lacked clarity, but because their humanity eliminated every

excuse for heedlessness. Their lives perfectly balanced devotion to Allah, the Exalted, with patience in hardship, gratitude in ease, and integrity in worldly affairs. By guiding through personal example, they removed every justification for disobedience, leaving rejection as an act of deliberate pride rather than genuine misunderstanding.

Thus, when the people objected to the Holy Prophet Shoaib, peace be upon him, claiming he was merely a man, they revealed their own blindness and arrogance. The human nature of a Holy Prophet, peace be upon them, is itself a manifestation of mercy of Allah, the Exalted: guidance is made accessible, practical, and relatable. The extraordinary reality is not that Allah, the Exalted, chose human beings as Holy Prophets, peace be upon them, but that despite clear signs, perfect character, and manifest wisdom, people continued to reject the guidance of their Creator. Their refusal underscores a timeless truth: rejection of divine guidance stems not from rational doubt, but from pride, attachment to desires, and the unwillingness to confront one's own shortcomings.

The accusation directed at the Holy Prophet Shoaib, peace be upon him, by the leaders of his people was not only baseless but also a reflection of their desperation. When their arguments failed and they could not refute the truth of his message, they resorted to slander. Chapter 26 Ash Shu'ara, verse 186:

"…and indeed, we think you are among the liars."

This accusation was absurd, for his sincerity had already been made clear at the very beginning of his mission. Chapter 26 Ash Shu'ara, verse 180:

"And I do not ask you for it any payment. My payment is only from the Lord of the worlds."

This declaration revealed his pure intention, free from worldly ambition or personal gain. His mission was solely to deliver the message entrusted to him by Allah, the Exalted, and to seek reward only from Him. Such a statement was not an empty claim but a reflection of his lifelong character, which his people had witnessed long before his Prophethood. The people of the Holy Prophet Shoaib, peace be upon him, knew him intimately. They had observed his honesty, integrity, and trustworthiness in every aspect of life. He was recognised as the most reliable among them, never once deceiving or betraying their trust. To accuse such a person of lying about Allah, the Exalted, when he had never lied to people in worldly matters, was irrational and unjust. This reveals the true nature of disbelief: it is not born of evidence but of arrogance, pride, and refusal to submit to truth. This pattern of accusation is consistent throughout history. When disbelievers failed to undermine the message of the Holy Prophets, peace be upon them, they attacked their character, questioning sincerity or accusing them of falsehood. Yet these accusations collapse under scrutiny, for the prophets were chosen precisely because of their purity, honesty, and moral excellence. Their lives stood as irrefutable testimony to their truthfulness, leaving no rational ground for denial.

The lesson is profound: sincerity and integrity are the hallmarks of prophethood, and baseless accusations cannot diminish the truth of divine revelation. Those who reject the message do so not because of lack of evidence but because of arrogance and unwillingness to yield before Allah, the Exalted. The prophets, peace be upon them, sought no worldly gain, demanded no payment, and lived lives of selfless devotion. Their every word and deed testified to their sincerity, and their refusal to accept worldly reward was proof that their mission was entirely for the sake of Allah, the Exalted.

The rejection of the Holy Prophet Shoaib, peace be upon him, therefore illustrates the blindness of arrogance. His people had every reason to trust him, yet they chose denial. Their accusations were not a reflection of his character but of their own corruption. This truth extends to all times: when a person of proven honesty and integrity delivers divine guidance, rejection of that guidance is not a rational act but a spiritual disease.

After their baseless accusations did not deter people from accepting the truth, another tactic employed by the leaders of the non-muslims in every generation was to challenge their Holy Prophet, peace be upon them, to immediately bring upon them the punishment they were being threatened with and when Allah, the Exalted, granted them respite, they would falsely use this as evidence against the truthfulness of divine guidance. Chapter 26 Ash Shu’ara, verses 187-188:

“So cause to fall upon us fragments of the sky, if you should be of the truthful. He said, "My Lord is most knowing of what you do."”

They foolishly believed that the respite they were granted was permanent. One must avoid this error as the respite Allah, the Exalted, grants people in order to repent and reform is always temporary. A person who therefore misuses the blessings they have been granted should not be fooled into believing that as they have not been punished yet or as they have not recognized the punishment, it means they will not be punished at all. In this world, their attitude will prevent them from achieving a balanced mental and physical state and it will cause them to misplace everything and everyone within their life. As a result, everything within their life, such as their family, friends, career and wealth, will become a source of stress for them. If they persist on disobeying Allah, the Exalted, then they will blame the wrong things and people within their lives, such as their spouse, for their stress. When they cut these good people out of their lives, it will only increase them in mental disorders until they plunge into depression, substance addiction and even suicidal tendencies. This outcome is quite obvious when one observes those who persist on misusing the blessings they have been granted, such as the rich and famous, even if they enjoy worldly luxuries. And as their attitude prevented them from preparing for their accountability on Judgement Day, their punishment in the hereafter will be far worse. Chapter 26 Ash Shu'ara, verses 189-190:

"And they denied him, so the punishment of the day of the shade seized them. Indeed, it was the punishment of a terrible day. Indeed in that is a sign…"

This event stands as a powerful reminder that a self-centered approach to life—where one's focus is limited solely to personal circumstances—blinds the heart to the broader realities that surround it. Such a narrow perspective prevents one from learning valuable lessons from history, personal trials, and the experiences of others. Reflection on these lessons is one of the surest ways to refine character, avoid repeating mistakes, and attain enduring inner peace. Through mindful reflection, a person develops balance in both mind and body and learns to assign proper value to everything and everyone in their life. Consider the examples around us: witnessing the wealthy and renowned misuse their blessings—only to succumb to anxiety, depression, addiction, or even despair—demonstrates that true tranquility cannot be bought with wealth or satisfied through unchecked desires. Misused blessings become burdens rather than sources of peace. Similarly, observing someone struggle with illness inspires gratitude in the healthy and motivates them to use their own health wisely, recognizing that it is a fragile and fleeting blessing. Islam encourages individuals to cultivate mindfulness and reflection, to see beyond their immediate circumstances, and to extract lessons from the world around them. Every event, whether joyous or sorrowful, and every life, whether prosperous or afflicted, carries wisdom for those willing to perceive it. By reflecting deeply, a person strengthens faith, polishes character, and learns to manage blessings in a way that ensures peace in this world and salvation in the Hereafter. This reflective approach transforms everyday experiences into sources of guidance. The rise and fall of nations, the triumphs and failures of individuals, and even the ordinary moments of daily life serve as reminders of the consequences of obedience and disobedience. Those who make reflection a habit live with clarity, gratitude, and purpose, while those who remain self-absorbed stumble blindly, repeating mistakes and forfeiting the peace that comes only through conscious submission to Allah, the Exalted.

Obedience to Allah, the Exalted, often conflicts with the worldly desires that dominate human hearts. For this reason, many persist in disobedience,

following the same path as those who came before them and suffering the same consequences. Chapter 26 Ash Shu’ara, verse 190:

“…but most of them were not to be believers.”

Despite such persistent ingratitude, Allah, the Exalted, does not rush to hold people accountable. In His boundless mercy, He grants them a period of respite—a chance for reflection, repentance, and correction. This delay itself is an expression of His compassion, for if He were to punish every act of negligence immediately, no one would remain upon the earth. Yet this reprieve must never be misunderstood as immunity. Accountability is certain, and every soul will answer for its intentions, words, and actions—either through the tests of this world or the final reckoning in the Hereafter. Chapter 26 Ash Shu’ara, verse 9:

“And indeed, your Lord - He is the Exalted in Might, the Merciful.”

This verse illustrates the perfect balance between divine justice and mercy. Allah, the Exalted, is the Exalted in Might, capable of holding people immediately accountable for their disobedience, yet He is also the Most Merciful, providing opportunities for repentance and reform. The wise understand that His power and mercy are not contradictory but operate in complete harmony: His might guarantees that justice will be fulfilled, while His mercy ensures that everyone has the chance to seek forgiveness before

the appointed time. The respite granted in this life is a test of sincerity. Those who use it to reform themselves, show gratitude, and align their lives with divine guidance experience the overwhelming mercy of Allah, the Exalted, which outweighs their shortcomings. Conversely, those who remain heedless, mistaking the delay for immunity, will ultimately face the full consequences of His might. The lesson is clear and urgent: gratitude and obedience cannot be postponed. The opportunity to act rightly exists now, while the door of mercy remains open. When the time of accountability arrives—through death or on the Day of Judgement—the chance to amend one's ways will have passed, and every soul will face the results of its choices. This teaching emphasizes living with awareness, understanding that the delay in punishment is a manifestation of divine mercy, and encourages timely repentance and sincere action before the opportunity closes.

A person must therefore accept and act upon the teachings of Islam for their own benefit, even when these teachings contradict personal desires. The example of a wise patient illustrates this reality well: such a patient accepts and follows the medical advice of their doctor, knowing it is ultimately in their best interest, even if it involves bitter medicines and a strict diet. Just as this patient eventually achieves good mental and physical health, so too will the one who accepts and acts upon Islamic teachings attain balance and tranquillity in both realms. This is because the only One who possesses the complete knowledge required to ensure that a person achieves a balanced mental and physical state, and correctly places everything and everyone within their life, is Allah, the Exalted. Human knowledge, despite centuries of research, remains limited. Society cannot solve every issue a person faces, nor can it provide guidance that prevents all forms of mental and physical stress. Human advice is restricted by limited foresight, experience, and bias. By contrast, Allah, the Exalted, has granted perfect guidance to mankind in the form of the Holy Quran and the traditions of the Holy Prophet

Muhammad, peace and blessings be upon him. Chapter 26 Ash Shu'ara, verses 192-194:

"And indeed, it is the revelation of the Lord of the worlds. The Trustworthy Spirit has brought it down. Upon your heart - that you may be of the warners."

The truth of this guidance becomes clear when one observes the difference between those who use their blessings according to Islamic teachings and those who do not. The former achieve balance, peace, and purpose, while the latter often misuse their blessings and suffer inner turmoil despite outward success. In worldly matters, patients often take medicines without understanding the science behind them, trusting their doctors blindly. Yet Allah, the Exalted, does not demand blind trust in His guidance. Instead, He invites people to reflect upon His teachings, to recognise their truthfulness through clear proofs, and to appreciate their positive effects on life. This requires approaching Islam with an open and unbiased mind. Only then can a person recognise that divine guidance is not restrictive but liberating, not burdensome but protective, and not arbitrary but perfectly suited to human needs. Those who embrace it with sincerity will find that it leads to harmony in both mind and body, clarity in priorities, and peace in both worlds. Chapter 12 Yusuf, verse 108:

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

Chapter 26 Ash Shu’ara, verses 192-195:

“And indeed, it is the revelation of the Lord of the worlds. The Trustworthy Spirit has brought it down. Upon your heart - that you may be of the warners. In a clear Arabic language.”

The non-Muslims of Mecca, renowned for their mastery of the Arabic language, could not deny that the Holy Quran was beyond the words of any created being. Having lived alongside the Holy Prophet Muhammad, peace and blessings be upon him, for forty years prior to his announcement of Prophethood, they knew him intimately as a man of truth and integrity. His life was a testimony to honesty, and it was irrational to accuse him of falsehood after decades of trustworthiness. Chapter 10 Yunus, verse 16:

“…for I had remained among you a lifetime before it. Then will you not reason?"

Furthermore, the Holy Prophet Muhammad, peace and blessings be upon him, had no interaction with previous divine scriptures, a fact acknowledged by both the People of the Book and the non-Muslims of Mecca. He was not educated in their texts, nor did he inscribe or recite them. 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 26 Ash Shu’ara, verse 195:

“In a clear Arabic language.”

The Holy Quran was revealed in clear Arabic, the very language of its primary audience, leaving them with no excuse to dispute its authenticity. Its eloquence, precision, and depth were unmatched, despite their reputation as the most eloquent 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.”

Despite their mastery of Arabic, they could not replicate even a single chapter of the Holy Quran. Human speech, however eloquent, cannot penetrate the essence of human nature, psyche, and disposition as the Holy Quran does. Its guidance is presented with clarity, accessible even to those

without formal education, and its profound truths are conveyed in simple, actionable terms. It addresses the reality of human nature and provides timeless guidance suitable for every individual, community, and era. The Holy Quran's uniqueness is evident in its consistency and perfection. Unlike other scriptures, it is free from contradictions. It recounts the history of previous nations in detail, even though the Holy Prophet Muhammad, peace and blessings be upon him, was not educated in history. It commands every good and forbids every evil, addressing both individual and societal needs so that justice, security, and peace spread throughout homes and communities. Unlike poetry or fables, it avoids exaggeration and falsehood, and every verse is beneficial and practical. Even when stories are repeated, new lessons are highlighted, ensuring that the Holy Quran never tires the reader but continually enriches them. Its promises and warnings are supported by undeniable proofs. Abstract concepts, such as patience, are always accompanied by practical methods of implementation. It guides humanity to fulfil the purpose of creation: sincere obedience to Allah, the Exalted, by using blessings in ways pleasing to Him. This ensures peace of mind and success in both worlds, through achieving a balanced mental and physical state and correctly placing everything and everyone within life while preparing adequately for accountability on the Day of Judgement. The Holy Quran is timeless, addressing the very nature of humanity. It is a cure for emotional, economic, and physical difficulties when understood and applied correctly. It provides solutions for every problem faced by individuals or societies. History itself testifies that communities who implemented its teachings flourished in justice and peace. Centuries have passed, yet not a single letter has been altered, as Allah, the Exalted, promised. 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."

By addressing root problems within communities and providing practical remedies, the Holy Quran ensures that countless branch problems are automatically corrected. Chapter 16 An Nahl, verse 89:

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

This is the greatest timeless miracle bestowed upon the final Holy Prophet Muhammad, peace and blessings be upon him. Yet only those who sincerely seek and act upon the truth will benefit from it. Those who pursue desires and cherry-pick from its teachings will inevitably encounter loss in both worlds. 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.”

In addition, the scholars from among the People of the Book were not ignorant of the truthfulness of Islam. They recognized the Holy Quran as divine revelation because they were familiar with its Author, Allah, the Exalted. They also recognized the Holy Prophet Muhammad, peace and blessings be upon him, as the final Messenger, for both he and the Holy Quran had been mentioned in their own scriptures. 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…”

And chapter 26 Ash Shu’ara, verses 196-197:

“And indeed, it [or he is mentioned] in the scriptures of former peoples. And has it not been a sign to them that it is recognized by the scholars of the Children of Israel?”

These verses highlight that the recognition of the Holy Prophet Muhammad, peace and blessings be upon him, and the Holy Quran was not a matter of doubt but of certainty. Just as a parent cannot mistake their own child, the scholars of the People of the Book could not mistake the signs of

prophethood and revelation when they encountered them. Their denial was therefore not due to ignorance but due to arrogance and jealousy. The root of their rejection lay in lineage. The Holy Prophet Muhammad, peace and blessings be upon him, was a descendant of the Holy Prophet Ismaeel, peace be upon him, whereas they traced their ancestry to his brother, the Holy Prophet Ishaaq, peace be upon him. Their religion had been adapted around the importance of lineage, which they used to claim superiority over the rest of mankind. To accept a prophet from a different lineage would have destroyed the superiority complex they had fabricated. Thus, their rejection was not based on lack of evidence but on pride. They recognised the truth yet refused to submit to it, preferring to cling to worldly notions of status and superiority. This pattern of denial is repeated throughout history: when truth threatens the foundations of arrogance, those who value status over sincerity reject it, even when its signs are undeniable.

The rejection of divine guidance therefore, as explained by Allah, the Exalted, has never been rooted in a lack of evidence, knowledge, or logic. Revelation itself is built upon these foundations, and its clarity is undeniable. Chapter 26 Ash Shu’ara, verses 198-199:

“And even if We had revealed it to one among the foreigners. And he had recited it to them [perfectly], they would [still] not have been believers in it.”

This verse demonstrates that disbelief is not caused by ignorance of language or lack of understanding. Even if the Holy Quran had been revealed in a foreign tongue and recited flawlessly, the disbelievers would still have rejected it. Their denial was not intellectual but moral, stemming from the fact

that divine guidance often contradicts worldly desires. Revelation commands people to use their blessings correctly, to restrain themselves from indulgence, and to live with gratitude and obedience. Yet many, consumed by desire, refuse to submit. When worldly cravings dominate the heart, they enslave the individual. Such a person loses control over their actions, driven solely by the need to satisfy desires regardless of consequences. This condition mirrors the plight of a drug addict, whose addiction clouds judgment and compels destructive behaviour. Just as the addict may commit theft or other wrongful acts without recognising the harm they cause, so too does the one intoxicated by wealth, status, or pleasure act heedlessly, blinded to the damage inflicted upon themselves and others. Excessive desire, when left unchecked, becomes an addiction that governs behaviour. It strips away moral restraint, leading inevitably to immorality and imbalance in both mental and physical states. Chapter 26 Ash Shu'ara, verse 200:

"Thus have We inserted it into the hearts of the criminals."

This verse attributes the corruption of spiritual hearts to Allah, the Exalted, for nothing occurs without His will. Yet it is evident that this corruption is the direct consequence of intoxication with worldly desires and aspirations. When people persistently choose desire over obedience, their hearts become sealed, and they lose the capacity to recognise truth.

The lesson is profound: rejection of divine guidance is not an intellectual matter but a moral one. Those who allow desires to dominate their lives become blind to evidence and deaf to reason. By contrast, those who restrain their desires and pursue only lawful ones in a balanced manner preserve

clarity of mind and purity of heart. They are able to recognise revelation as truth, act upon it, and thereby achieve peace in both worlds.

Yet Allah, the Exalted, grants people respite in this world, allowing them time to reflect, repent, and reform before the inevitable moment of accountability arrives. But this respite is not an exemption from responsibility; it is a test of sincerity. Those who use this opportunity to purify their hearts and align their lives with divine guidance will discover that His mercy outweighs their shortcomings. Those who persist in heedlessness, however, mistaking delay for escape, will eventually face the full reality of divine justice. In this world, such heedlessness manifests in imbalance. A person who refuses to obey Allah, the Exalted, will fail to achieve a balanced mental and physical state. They will misplace everything and everyone within their life, turning blessings into burdens. Family, friends, career, and wealth—all of which should be sources of support and tranquillity—become sources of stress. When such a person persists in disobedience, they begin to blame the wrong things and people for their difficulties, even accusing their spouse or loved ones of being the cause of their distress. Cutting these good people out of their lives only deepens their disorder, leading them 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 their worldly luxuries, many are overtaken by anxiety, addiction, and despair. Their attitude prevents them from preparing for accountability, and thus their punishment in the Hereafter will be far worse. Chapter 26 Ash Shu’ara, verses 201-202:

“They will not believe in it until they see the painful punishment. And it will come to them suddenly while they perceive [it] not.”

At that moment, when the punishment arrives, their pleas for reprieve will be rejected. They will beg for further chances, but the time for repentance will have passed. This world is the place of repentance and reformation, while the Hereafter is the place of full accountability. Chapter 26 Ash Shu’ara, verse 203:

“And they will say, "May we be reprieved?"”

The lesson is unmistakable: the door of mercy is open now, but it will not remain open forever. Those who squander the opportunities granted to them in this life will find no reprieve in the next. The wise person recognizes that every moment of respite is a gift, a chance to reform, to show gratitude, and to prepare for the Day of Judgement. Chapter 26 Ash Shu’ara, verse 204:

“So for Our punishment are they impatient?”

Allah, the Exalted, makes it clear that worldly fulfilment, no matter how extensive, cannot grant true peace of mind in this world or salvation in the Hereafter. Chapter 26 Ash Shu’ara, verses 205-207:

“Then have you considered if We gave them enjoyment for years. And then there came to them that which they were promised? They would not be availed by the enjoyment with which they were provided.”

This passage highlights the futility of worldly pursuits when divorced from obedience to Allah, the Exalted. Fame, wealth, authority, family, friends, and career only hold value when accompanied by inner tranquillity. Without peace of mind, these blessings transform into burdens, intensifying stress and difficulties rather than alleviating them. The reality of this truth is evident when one observes the lives of the rich and famous. Despite possessing luxuries and comforts, many are plagued with anxiety, depression, addiction, and other mental health struggles. Their worldly success fails to shield them from inner turmoil, proving that peace of mind cannot be purchased or secured through material gain. Moreover, these worldly possessions will not aid them in the Hereafter. On the contrary, they will only magnify regret and punishment, as the misuse of blessings becomes a source of accountability. All their efforts and worldly achievements will be wasted, offering no benefit in their time of need. The enjoyment they pursued will vanish, leaving only the consequences of neglecting divine guidance. The lesson is profound: worldly things are transient and deceptive when sought without obedience to Allah, the Exalted. They may provide temporary satisfaction, but they cannot secure lasting peace or eternal success. True value lies in using blessings according to divine guidance, ensuring that they become means of gratitude and preparation for the Day of Judgement.

Chapter 26 Ash Shu’ara, verses 205-207:

“Then have you considered if We gave them enjoyment for years. And then there came to them that which they were promised? They would not be availed by the enjoyment with which they were provided.”

These verses serve as a powerful reminder that worldly enjoyment, even if prolonged for years, cannot shield a person from the inevitable reality of accountability. Allah, the Exalted, warns that when the promised moment arrives, all the pleasures and comforts of this world will prove utterly useless. This truth dismantles the illusion that worldly fulfilment can secure peace of mind or salvation, highlighting instead that such pursuits, when divorced from obedience, only intensify regret. The warning extends to the false hope of a long life, which is one of the strongest weapons the Devil uses to misguide people. When individuals convince themselves that they will live long, they delay repentance, reform, and preparation for the Hereafter. They falsely believe that they can prepare later, but in most cases, this “later” never arrives, and death overtakes them without adequate preparation. This misplaced hope leads them to hoard wealth and possessions, fearing poverty in old age, forgetting that Allah, the Exalted, who provided for them in youth, will also provide for them in weakness. The Holy Prophet Muhammad, peace and blessings be upon him, confirmed in a Hadith found in Sahih Muslim, number 6748, that provision was decreed fifty thousand years before the creation of the heavens and the earth. It is indeed strange that a person may dedicate forty years of their life saving for retirement, which rarely lasts more than twenty years, yet fail to prepare with the same seriousness for the eternal Hereafter. Islam does not forbid preparation for worldly needs, nor does it discourage saving for the near future. However, it insists that priority must be given to the Hereafter, for death is certain, though its time and circumstance are unknown. To behave as though one will live forever in this world is delusion, and history itself testifies to countless lives cut short unexpectedly. The Holy Quran captures the regret of those who delayed preparation. 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.”

This regret is among the greatest pains a person will feel at death or in the Hereafter—the anguish of wasted opportunities. The analogy is clear: a person would be labelled a fool if they invested more time and wealth in a house they would inhabit briefly than in a house they would live in permanently. Yet this is precisely the folly committed when one prioritises the temporal world over the eternal Hereafter.

The balanced teaching of Islam is that one should work for both the world and the Hereafter, but they must recognise that death is certain, while the future of this world is not. Therefore, preparation for death and what follows must take precedence. The wise person uses worldly blessings as tools for eternal success, ensuring that their efforts in this life serve as provisions for the next.

Allah, the Exalted, then reminds mankind through these verses that destruction and punishment never came upon a people without prior warning. Chapter 26 Ash Shu’ara, verses 208-209:

“And We did not destroy any city except that it had warners. As a reminder; and never have We been unjust.”

This reminder establishes that guidance has always been provided before accountability. Those who obeyed Allah, the Exalted, attained peace of mind in both worlds, while those who persisted in disobedience suffered imbalance in their mental and physical states and misplaced everything and everyone within their lives. Their downfall was not due to injustice from Allah, the Exalted, but was the direct result of their own heedlessness. For this reason, it is essential for a person to cultivate observance in daily life. To be consumed entirely by worldly matters is to risk heedlessness, which blinds the heart to the lessons unfolding around them and to the lessons already recorded in history. Observance strengthens faith, and faith sustains obedience to Allah, the Exalted, at all times. This quality involves using blessings 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. When a person sees someone who is sick, they should not only assist them with whatever means they possess, even if it is only through supplication, but also reflect upon their own health. They should recognise that health is temporary, destined to fade through illness, ageing, or death. This reflection should inspire gratitude and motivate them to use their health in both worldly and religious matters that please Allah, the Exalted. Similarly, when a person witnesses the death of someone wealthy, they should not only feel sorrow for the deceased and their family but also realise that their own death is inevitable and unknown in timing. Just as the rich person was abandoned by wealth, fame, and family at the grave, so too will they be left with only their deeds for company. This awareness should encourage preparation for the grave and the Hereafter.

Those who live with such observance strengthen their faith daily, drawing lessons from every event and encounter. They learn to see blessings as opportunities for gratitude and trials as reminders of accountability. By contrast, those who remain absorbed in worldly life become heedless, failing to improve their behaviour towards Allah, the Exalted, and towards creation. Their heedlessness blinds them to the reality of accountability and deprives them of the peace that comes from gratitude and obedience. This teaching highlights that reflection is not a passive act but an active discipline. Observing the world around us—whether sickness, death, or the rise and fall of communities—provides constant reminders of the temporary nature of life and the certainty of accountability. The person who internalises these reminders will live with balance, gratitude, and purpose, while the heedless will remain trapped in worldly illusions until the reality of death overtakes them.

Throughout history, one of the tactics employed by the leaders of the non-Muslims to discourage people from accepting Islam—the religion of all the Holy Prophets, peace be upon them—was to claim that divine revelation came from the Devils. This accusation was rooted in fear of losing their social influence and leadership, rather than in any genuine doubt about the truth of revelation. The Holy Quran itself refutes this baseless claim. Chapter 26 Ash Shu’ara, verse 210:

“And the devils have not brought the revelation down.”

This was a foolish assertion, for anyone who studies the Holy Quran with an open and unbiased mind can see that it addresses human nature in the most profound and comprehensive way, far beyond the capacity of any created being. Its guidance penetrates the essence of the human soul, offering clarity and balance that no human or jinn could ever produce. Chapter 26 Ash Shu'ara, verse 211:

"It is not allowable for them, nor would they be able."

Additionally, the Jinn were barred from reaching the Heavens, the source from which the Holy Quran was revealed. This prohibition ensures that there was no possibility of the Holy Quran being influenced or tampered with by them. Chapter 26 Ash Shu'ara, verse 212:

"Indeed they, from [its] hearing, are removed."

This verse establishs that revelation is entirely divine, safeguarded from interference by any created being. The claim that Devils could have revealed the Holy Quran collapses under scrutiny, for its unmatched eloquence, timeless wisdom, and perfect harmony with human nature testify to its divine origin. The leaders of disbelief resorted to such accusations not because they had evidence, but because they were unable to refute the truth of revelation through reason or knowledge.

Throughout history, the leaders of disbelief have often held control over their societies, shaping popular opinion and dictating collective behaviour. Their influence has led many to assume that the majority must be correct simply because of its size or dominance. Yet Allah, the Exalted, warns through the Holy Prophet Muhammad, peace and blessings be upon him, that following the majority without reflection can lead directly to disobedience. Chapter 26 Ash Shu'ara, verse 213:

"So do not invoke with Allah another deity…"

This command is not limited to idolatry alone but extends to the broader principle of avoiding blind conformity. When a person observes the majority ignoring divine guidance, they may be tempted to believe that the majority opinion must be right. However, history repeatedly demonstrates that majority beliefs have often been proven false when confronted with new evidence and knowledge. The once-popular belief that the Earth was flat is a clear example. 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."

This verse exposes the weakness of majority opinion when it is based on assumption rather than truth. To act like cattle, following the herd without thought, is to risk misguided choices in both secular and spiritual affairs. Instead, Allah, the Exalted, calls upon individuals to employ the reasoning and intellect He has bestowed upon them. Each circumstance must be evaluated on the basis of knowledge and evidence, even if this leads to decisions that diverge from prevailing social norms. Islam therefore criticises blind imitation in religious matters, urging people to learn and act upon divine teachings with understanding. Chapter 12 Yusuf, verse 108:

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

True obedience requires reflection, sincerity, and conscious choice, not mere conformity. The person who uses intellect and evidence to guide their actions will remain firm upon the straight path, while those who follow the majority without thought risk punishment. Chapter 26 Ash Shu’ara, verse 213:

“So do not invoke with Allah another deity and [thus] be among the punished.”

The lesson is clear: truth is not determined by numbers but by evidence and revelation. The wise person resists the pull of majority opinion when it

contradicts divine guidance, recognizing that salvation lies in obedience to Allah, the Exalted, even if it means standing apart from society.

Chapter 26 Ash Shu’ara, verse 213:

“So do not invoke with Allah another deity and [thus] be among the punished.”

It must be clearly understood that in Islam, worship is not limited to prostrating before idols or verbally invoking false deities. In its truest sense, worship signifies complete obedience, submission, and devotion. It is the act of aligning one’s will with the commands of Allah, the Exalted, in every aspect of life. Thus, whenever a person chooses to obey a command, ideology, or influence that contradicts divine revelation, they are, in essence, treating that source of influence as a lord besides Allah, the Exalted. This false worship may not take the form of ritual prostration, yet it manifests in more subtle and pervasive ways—through blind conformity to cultural norms, the pursuit of social acceptance, or the uncritical imitation of trends in fashion, entertainment, and social media. Chapter 9 At Tawbah, verse 31:

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

This verse does not mean that the scholars and monks of the People of the Book were literally worshipped as gods. Rather, it refers to the obedience granted to them when they legislated or permitted matters that directly contradicted divine revelation. Such obedience—placing human opinion above divine command—was counted as worship in the sight of Allah, the Exalted. The same principle extends to every other form of misplaced loyalty, including obedience to 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.”

Most people would never consciously claim to worship Satan, yet by obeying his whispers—acting upon arrogance, envy, greed, and lust—they unknowingly engage in a form of worship toward him. This demonstrates that worship is not merely a matter of ritual or physical gestures; it is determined by the object of one’s obedience, the source of one’s values, and the direction of one’s loyalty. For this reason, it is imperative to avoid any form of obedience that leads to the disobedience of Allah, the Exalted. Those who persist in such behaviour inevitably become slaves to other masters—be they influential figures, employers, cultural expectations, or the relentless pursuit of material success. These false masters are demanding and inconsistent. They change with time and circumstance, yet their followers must constantly chase their approval, never finding satisfaction. Just as an employee who serves multiple supervisors struggles to meet conflicting instructions, so too does the one who abandons servitude to Allah, the Exalted, become internally divided, torn between desires and expectations. The result of such misplaced servitude is profound inner unrest. While such individuals may enjoy temporary worldly luxuries, their souls are weighed down by anxiety, discontent, and spiritual emptiness. The pursuit of ever-

changing standards—beauty, wealth, power, or fame—becomes an unending cycle of exhaustion. Even when outwardly successful, they experience an inward void that no amount of material comfort can fill. This reality is most visible in the lives of public figures and celebrities, who, despite their fame and fortune, frequently fall into addiction, depression, and despair. Their struggles serve as living reminders that obedience to false masters—whether human, social, or ideological—can never yield lasting tranquillity. Furthermore, misplaced obedience is not only futile in this world but catastrophic in the Hereafter. On the Day of Judgement, those false masters—whether they be people, ideologies, or desires—will utterly disown their followers. The Holy Quran repeatedly depicts scenes of leaders and their followers blaming one another, each disavowing the other in terror. In that moment, every person will realize that their loyalty was misplaced, and every false attachment will dissolve. No worldly figure, social system, or personal passion will come to their aid. Each soul will stand alone before Allah, the Exalted, accountable for whom they truly obeyed during their life.

True freedom and peace, therefore, lie in exclusive servitude to Allah, the Exalted. It is only by directing one's obedience, loyalty, and love toward Him that a person escapes the exhausting bondage of worldly influences. This sincere obedience means using every blessing—time, health, wealth, knowledge, and influence—in accordance with the divine guidance revealed in the Holy Quran and exemplified in the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Such obedience liberates the heart from the chaos of conflicting desires and restores harmony to one's mental and physical state. It grants a serenity that cannot be shaken by external circumstances. The person who serves Allah, the Exalted, alone walks through life with purpose, confidence, and peace of mind. They are no longer enslaved by the changing opinions of society or the fleeting attractions of the world. Instead, they find contentment in steadfast obedience and draw strength from the unchanging truth of divine wisdom, Thus, the ultimate lesson is clear: worship is not defined merely by outward rituals but by the

inward direction of the heart. To obey Allah, the Exalted, in all matters is to worship Him truly. To obey others in defiance of His commands is to submit to false lords. Only when obedience is purified and directed solely toward Allah, the Exalted, can one attain true peace in this world and eternal salvation in the next.

A person must not only refrain from blindly imitating the majority opinion or the prevailing customs of their society—since such imitation often leads to disobedience to Allah, the Exalted—but must also strive to guide others away from this error, beginning with their own family. Chapter 26 Ash Shu'ara, verse 214:

"And warn your closest kindred."

This divine directive establishes a profound principle: one's moral responsibility begins at home. A person cannot effectively reform their community or nation without first reforming their own household. The most effective and enduring way to fulfil this responsibility is not through harsh words or empty preaching, but by leading through personal example. Leading by example means embodying the teachings of Islam in every action and word. When individuals sincerely learn, internalize, and act upon the commands of Allah, the Exalted, and the guidance found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, their conduct naturally becomes a form of spreading the positive teachings of Islam. Their honesty, humility, patience, and good character become living proofs of the beauty and truthfulness of Islam. Words can influence minds, but consistent righteous behaviour transforms hearts. Only

when a person establishes this example within their family can they truly teach the next generation to understand and appreciate Islam through knowledge and evidence rather than through mere cultural inheritance or blind imitation. This distinction is crucial. When faith is built on evidence and reason, it becomes firm and enduring; when it is inherited without understanding, it becomes fragile and easily shaken by doubt, peer pressure, or changing social trends. It is deeply concerning to observe that many parents today—though well-intentioned—place immense importance on providing their children with worldly education while neglecting their religious upbringing. They eagerly invest time and wealth in ensuring that their children succeed academically, gain prestigious careers, and attain material comfort. Yet, they often delegate their children's spiritual and moral development to others—teachers, imams, or institutions—without realizing that this duty, in its truest sense, rests upon their own shoulders. Parents are the first educators of their children, and their influence shapes the moral foundation upon which the child's entire worldview will be built. Encouraging children to pursue worldly knowledge is indeed praiseworthy, for Islam never discourages learning or progress. However, this pursuit must not come at the cost of neglecting religious education. Worldly knowledge without spiritual grounding becomes a tool that serves the ego rather than the Creator. It equips a person to navigate the material world but leaves them vulnerable to spiritual confusion and moral decline. It is not enough for parents to send their children to mosques merely to recite the Holy Quran without comprehension. A child may learn the words, but if they do not understand their meaning, purpose, and relevance to daily life, those words will remain hollow to them. When they grow older and face the complexities of the modern world, they will not possess the intellectual and spiritual tools to defend their faith or apply it meaningfully. This is why so many young people, when exposed to ideologies that contradict Islam, begin to view their faith as merely a cultural identity—something inherited rather than chosen—and, over time, they drift away from it. A teenager must embrace Islam based on clear evidence and conviction, not mere tradition. They must come to recognize that Islam is not confined to rituals or customs, but is a comprehensive way of life that governs every action, decision, and relationship. This realization can only arise when they are taught the rational

and moral proofs of Islam's truthfulness—the signs of Allah, the Exalted, in the universe, the wisdom behind divine laws, and the perfection of the example of the Holy Prophet Muhammad, peace and blessings be upon him. For this to happen, the elders of the family—especially parents—must first undertake this journey of learning themselves. They must seek to deepen their understanding of the Qur'an and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and then apply these teachings sincerely within their lives. Only then can they rightfully guide their children with knowledge, integrity, and credibility. A parent who advises their child to pray yet neglects their own prayers sends a mixed message. But a parent who prays consistently, speaks truthfully, and lives righteously nurtures faith within their child's heart without needing to utter many words. In essence, the home should be the first place where the principles of Islam are seen in practice—not as theory, but as living reality. When parents uphold justice, humility, patience, and gratitude in daily life, their children internalize these virtues naturally. Such an upbringing creates individuals who are spiritually strong, morally upright, and emotionally balanced—people who will carry the light of faith forward into future generations. Thus, reform and guidance begin within the family, through example before instruction, and sincerity before speech. When this principle is upheld, Islam will not merely survive within a household—it will flourish, strengthen hearts, and become a source of peace, stability, and purpose for generations to come.

An important aspect of leading by example is emphasized in the Holy Quran, where Allah, the Exalted, makes clear that guiding others to goodness is not possible without gentleness. Chapter 26 Ash Shu'ara, verse 215:

"And lower your wing to those who follow you of the believers."

This verse highlights that true leadership is not rooted in harshness or arrogance but in humility and compassion. The Holy Prophet Muhammad, peace and blessings be upon him, reinforced this principle in a Hadith found in Sahih Bukhari, number 7376, where he warned that Allah, the Exalted, will not show mercy to the one who does not show mercy to others. The teaching is simple yet profound: how a person treats others is how they will be treated by Allah, the Exalted. Those who pardon and overlook the mistakes of others will themselves be forgiven. Chapter 24 An Nur, verse 22:

"…and let them pardon and overlook. Would you not like that Allah should forgive you?..."

It is important to understand that forgiving others does not require one to place blind trust in them or to continue socializing with them as before. Doing so may only expose a person to further harm. Forgiveness should be offered sincerely for the sake of Allah, the Exalted, while still maintaining wisdom and caution in future interactions. A person must continue to fulfil the rights of others in accordance with the teachings of Islam but should remain prudent when dealing with those who have previously wronged them. This balanced approach ensures that past mistakes are not repeated and allows one to attain blessings and reward in both this world and the Hereafter.

Similarly, those who support others in beneficial worldly and religious matters—whether through emotional or financial aid—will be supported by

Allah, the Exalted, in both worlds. A Hadith found in Sunan Abu Dawud, number 4893, advises that the one who conceals the faults of others will have their own faults concealed by Allah, the Exalted.

The principle is clear: kindness and respect towards others, when carried out according to divine teachings, result in kindness and mercy from Allah, the Exalted. Conversely, those who mistreat others will be treated similarly, even if they fulfil their obligatory duties such as prayer. This is because success requires fulfilling both sets of duties: those owed to Allah, the Exalted, and those owed to people. Neglecting either leads to imbalance and loss.

An easy path to divine mercy is to treat others as one desires to be treated. This principle applies universally, irrespective of faith, and extends even to all creatures. Compassion and gentleness are not optional qualities but essential traits of a person who seeks divine favour.

Finally, it must be remembered that kindness only earns divine reward when it is done sincerely for the sake of Allah, the Exalted. If kindness is performed for worldly gain, reputation, or any motive other than pleasing Him, the reward is forfeited. The foundation of all acts, and indeed of Islam itself, is intention. This was confirmed in the famous Hadith found in Sahih Bukhari, number 1, which establishes that every action is judged by its intention.

Chapter 26 Ash Shu’ara, verse 215:

“And lower your wing to those who follow you of the believers.”

It is important to understand that this divine command is addressed not to those who merely profess belief in Allah, the Exalted, with their tongues, but to those who genuinely follow the Holy Prophet Muhammad, peace and blessings be upon him, in action, character, and conduct. True faith is not a matter of words alone; it is verified and illuminated by deeds. Verbal declarations of belief that are not supported by consistent obedience to the Holy Prophet Muhammad, peace and blessings be upon him, carry no real weight in the sight of Allah, the Exalted. Those who claim to follow the Holy Prophet Muhammad, peace and blessings be upon him, yet fail to emulate his way of life in their worship, morals, and dealings with others, are in fact distancing themselves from his path. Chapter 26 Ash Shu’ara, verse 216:

“And if they disobey you, then say, "Indeed, I am disassociated from what you are doing."”

This verse reveals a sobering truth: the bond with the Holy Prophet Muhammad, peace and blessings be upon him, is not established through lineage, cultural identity, or verbal claim, but through loyal adherence to his example. Disobedience to him in action severs this spiritual connection. To profess love for him while disregarding his teachings is a contradiction that leads to separation rather than closeness. If such neglect and hypocrisy persist, a person risks facing the most dreadful of outcomes — being

condemned by the very one they claim to believe in. 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 does not refer to those who never received the message of Islam; it addresses those who accepted it but failed to live by it. It exposes the condition of those who possess the Holy Quran yet treat it as a mere symbol — reciting its verses without reflection, displaying it in their homes without applying its guidance, and quoting its words without embodying its values. Such people have abandoned the Holy Quran in practice, even while keeping it on their tongues.

The thought of the Holy Prophet Muhammad, peace and blessings be upon him, testifying against a person on the Day of Judgement is a terrifying prospect. What greater loss could there be than to stand before Allah, the Exalted, and hear His beloved Holy Prophet, peace and blessings be upon him, declare that one has forsaken the very message he delivered for their salvation? The fate of those who are deprived of his intercession and who are testified against by him is self-evident — eternal regret, humiliation, and separation from divine mercy.

Therefore, one must abandon wishful thinking — the false comfort that mere identity or verbal faith guarantees success — and replace it with sincere, active hope in the mercy of Allah, the Exalted. True hope arises from obedience and consistent striving, not from complacency. It manifests in the determined effort to conform one's actions, words, and intentions to the example of the Holy Prophet Muhammad, peace and blessings be upon him.

To follow him in truth means to align every aspect of one's life with divine guidance — to worship as he worshipped, to treat others as he treated them, to restrain anger and desire as he did, and to employ every blessing from Allah, the Exalted — wealth, health, time, knowledge, and influence — in ways that please Him. When a person organizes their life in this manner, they will achieve peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Through this sincere and practical adherence, an individual achieves balance between the spiritual and material dimensions of life. They learn to see the world as a field of preparation for the Hereafter and to view every blessing as a trust rather than a possession. They recognize their position as a servant of Allah, the Exalted, and place everything and everyone in its rightful place — neither idolizing creation nor neglecting duty toward it. In this lies the true path to peace of mind, both in this world and the next. Words alone cannot bring salvation, nor can empty ritual. Only by living in conscious obedience to Allah, the Exalted, through faithful following of the Holy Prophet Muhammad, peace and blessings be upon him, can a person hope to attain divine mercy, inner tranquillity, and eternal success.

Chapter 26 Ash Shu'ara, verses 215-216:

“And lower your wing to those who follow you of the believers. And if they disobey you, then say, "Indeed, I am disassociated from what you are doing.""

In addition, if a person fails to support their verbal declaration of belief in Allah, the Exalted, by practically following the Holy Prophet Muhammad, peace and blessings be upon him, they place themselves in grave danger of leaving this world without their faith. Faith is not a static possession but a living reality, and it may be likened to a delicate flame that requires constant tending. Just as a fire dies out when deprived of fuel, faith weakens and may be extinguished if not sustained through consistent acts of obedience. Neglecting this spiritual nourishment places a person at risk of losing the very light that guides them, and such a loss is the most devastating of all. The flame of faith must be fed with remembrance, prayer, gratitude, and righteous action. Without these, the heart grows dark, and the clarity that once distinguished truth from falsehood fades away. This is why the Holy Quran repeatedly emphasises both belief and action, for verbal declaration alone is insufficient without practical obedience. The analogy of the flame also highlights the fragility of faith when neglected and its strength when nurtured. A small fire, when carefully tended, can grow into a source of warmth and light, sustaining life and guiding others. But if ignored, it dwindles until nothing remains but ashes. In the same way, faith, when nourished through obedience, becomes a source of peace and guidance for the individual and those around them. When neglected, however, it leaves the person vulnerable to despair, misguidance, and ultimately loss in both worlds.

Chapter 26 Ash Shu’ara, verses 215-216:

“And lower your wing to those who follow you of the believers. And if they disobey you, then say, "Indeed, I am disassociated from what you are doing.""

These verses also caution against the dangers of harmful companionship and the subtle yet powerful influence it exerts upon the heart. A person who associates with those whose words of faith are not supported by righteous actions will, over time, be drawn toward the same negligence—whether deliberately or unconsciously. Human nature is profoundly impressionable; people are shaped by those they spend time with. Every friendship leaves its mark—refining or corrupting, elevating or degrading. Companionship, therefore, is never without consequence; it moulds one’s values, habits, and destiny. The Holy Prophet Muhammad, peace and blessings be upon him, beautifully illustrated this truth in a Hadith recorded in Sunan Abu Dawud, number 4833, in which he likened companionship to entering a perfume shop or a blacksmith’s workshop. In the first, one departs carrying its fragrance; in the second, one leaves tainted by its smoke. Such is the nature of influence—subtle yet inevitable. Those who surround themselves with sincere and righteous individuals find their hearts drawn toward goodness. Their companions remind them of their responsibilities, encourage gratitude for divine blessings, and strengthen their resolve to live in accordance with the will of Allah, the Exalted. Such company cultivates humility, sincerity, and spiritual focus. It refines one’s character, brings balance to mind and body, and inspires a sense of purpose rooted in divine guidance. Through these relationships, a person’s heart finds peace, and their life becomes harmonized with higher values. Conversely, those who befriend the heedless and immoral gradually adopt their ways. This corruption may begin subtly—through casual imitation or silent approval—but over time it weakens one’s moral awareness and distances the heart from Allah, the Exalted. Such

individuals become enslaved to worldly desires, misuse the blessings granted to them, and lose sight of their ultimate purpose. As the remembrance of Allah fades, they chase temporary pleasures, hoping to fill a void that only spiritual connection can satisfy. Outwardly they may seem content, but inwardly they are troubled, restless, and burdened by guilt and dissatisfaction. The consequences of corrupt companionship thus extend far beyond the present life. They bring confusion and distress in this world and spiritual ruin in the Hereafter. In contrast, the company of the virtuous nurtures peace, steadiness, and moral strength, guiding one toward eternal success. For this reason, a wise person chooses their companions with care, seeking those whose presence rekindles the remembrance of Allah, the Exalted, and whose example inspires the pursuit of truth, humility, and righteousness.

Those who avoid the company of individuals who persist in disobedience, even if they verbally claim belief, will inevitably face criticism. This is because Islam calls people to control their worldly desires, and those whose lives revolve around fulfilling such desires feel exposed by this teaching. They perceive restraint and discipline as a rebuke to their indulgence, and thus they lash out, portraying those who live by divine guidance as animalistic or unnatural. Beyond individuals, entire industries and businesses thrive on encouraging people to unleash their desires without restraint. These forces, driven by profit, oppose Islamic teachings because they restrict excess and promote moderation. Yet Allah, the Exalted, commands steadfastness in the face of such criticism. The believer is assured that obedience brings peace of mind and divine protection, even if this protection is not immediately visible. By contrast, those who seek to please society while disobeying Allah, the Exalted, will find neither true acceptance from people nor protection from divine punishment. Society and worldly trends are fickle—social media, fashion, and culture shift constantly—while divine guidance remains firm and eternal. Furthermore, Allah, the Exalted, replaces harmful companions with righteous ones who encourage steadfastness. This exchange itself is a

mercy, for good companions strengthen faith, increase peace of mind, and prepare a person for accountability on the Day of Judgement. Their reward will be beyond imagination, as promised by Allah, the Exalted. Chapter 26 Ash Shu'ara, verses 217-220:

"And rely upon the Exalted in Might, the Merciful. Who sees you when you arise. And your movement among those who prostrate. Indeed, He is the Hearing, the Knowing."

These verses remind that Allah, the Exalted, is fully aware of their devotion, their rising for prayer, and their movements among those who worship. His knowledge and mercy encompass all, and reliance upon Him is the source of strength against criticism and opposition.

On the other hand, those who persist in disobedience, aiming to please society and fulfil worldly desires, inevitably misuse the blessings they have been granted. Their lives descend into imbalance, with misplaced priorities and broken relationships. They fail to prepare for accountability, and their stress and difficulties multiply in both worlds, regardless of material comforts. The gravest danger is that such a person, while verbally claiming faith, may leave this world without it, having allowed disobedience to extinguish the light of belief.

This teaching is both a warning and a reassurance: criticism and opposition are inevitable, but steadfastness in obedience leads to peace of mind, righteous companionship, and eternal reward.

Chapter 26 Ash Shu’ara, verse 217:

“And rely upon the Exalted in Might, the Merciful.”

It is important to understand that divine support does not always align with personal desires or expectations. Rather, it unfolds according to the perfect knowledge and wisdom of Allah, the Exalted. His assistance is never random, nor is any delay without purpose; it is granted at the most appropriate time and in the form that best serves the individual. Often, the wisdom behind such support is not immediately apparent, yet it works flawlessly, guiding events in ways that ultimately benefit the believer. This teaches that divine help should not be measured by fleeting wishes or limited human understanding. What may seem like delay, trial, or deprivation is frequently a hidden mercy and form of guidance. By placing trust in the perfect decree of Allah, the Exalted, a person develops patience, humility, and reliance upon Him, strengthening faith and ensuring continued support in this life and the Hereafter. As the following verses indicate, those who trust in Allah, the Exalted, must also maintain righteous companionship and obey Him by utilizing their blessings correctly, in accordance with Islamic teachings. Chapter 26 Ash Shu’ara, verses 218-220:

“Who sees you when you arise. And your movement among those who prostrate. Indeed, He is the Hearing, the Knowing.”

This will ensure that they attain a balanced mental and physical state, enabling them to correctly prioritize and value everything and everyone within their life in accordance with divine wisdom. By doing so, they will live with clarity of purpose, directing their energy and focus toward deeds that prepare them for their ultimate accountability on the Day of Judgement. Such conduct harmonizes their inner and outer life, fostering contentment, stability, and a deep sense of fulfilment. Consequently, this way of living becomes the means through which they secure lasting peace of mind in both this temporary world and the eternal Hereafter.

Ash Shu’ara, verses 218-220:

“Who sees you when you arise. And your movement among those who prostrate. Indeed, He is the Hearing, the Knowing.”

These verses highlight that the true source of righteous companionship lies in the mosques that are built and maintained according to the teachings of Islam. The mosque is not simply a physical structure but a spiritual centre that radiates benefit beyond the individual and their family, extending light into the wider community. It becomes a place of mutual cooperation in all that is good, where divine guidance is learned, embodied, and acted upon.

Within its walls, people are reminded of their higher purpose, encouraged to refine their character, and inspired to live in a way that secures peace of mind in both worlds—achieving balance in their mental and physical state and correctly placing everything and everyone within their life. The mosque also plays a vital role in preparing a person to fulfil their duty of representing Islam faithfully to the outside world. It nurtures qualities such as sincerity, humility, justice, and compassion, which are essential for presenting the true image of Islam. When individuals maintain a strong connection with the mosque, they cultivate these characteristics and become living examples of divine guidance. Their conduct itself becomes a form of silent da'wah, inviting others—whether Muslim or non-Muslim—to appreciate and embrace the beauty of Islam. On the other hand, neglecting the mosque deprives a person of the light of divine guidance. Without this connection, they fail to develop the qualities required to represent Islam correctly. Their shortcomings in behaviour, when observed by others, can discourage non-Muslims from considering Islam and Muslims from acting upon its teachings. This neglect is not a trivial matter, for every person carries the responsibility of representing Islam truthfully. Failing in this duty is a cause for accountability before Allah, the Exalted, in both this world and the Hereafter. Thus, the mosque is far more than a building of worship; it is the beating heart of the community, a source of light that strengthens individuals, unites families, and reforms societies. To maintain a living connection with it is to ensure that one's life remains illuminated by divine guidance, and to neglect it is to risk losing the very qualities that secure peace in this world and salvation in the next.

The accusation that the Holy Prophet Muhammad, peace and blessings be upon him, was a soothsayer deserves deeper reflection, as it reveals both the desperation of the leaders of disbelief and the timeless distinction between falsehood and divine truth. The leaders of Mecca, like those before them, feared losing their social influence and authority. Unable to refute the Holy Quran's eloquence, wisdom, and transformative power, they resorted

to slander. By labelling the Holy Prophet Muhammad, peace and blessings be upon him, as a soothsayer, they attempted to reduce revelation to mere trickery, equating divine truth with the deceptive practices of fortune-tellers and charlatans. Yet this accusation collapses under scrutiny. Soothsayers were known for their reliance on vague predictions, half-truths, and whispers from devils. Their words lacked consistency, depth, and moral clarity. By contrast, the Holy Prophet Muhammad, peace and blessings be upon him, was universally recognised as the trustworthy and the truthful one, long before revelation. His life was marked by honesty, justice, and compassion. His message was coherent, comprehensive, and transformative, addressing the deepest aspects of human nature and guiding people to balance in both worldly and spiritual affairs. Chapter 26 Ash Shu'ara, verses 221-223:

"Shall I inform you upon whom the devils descend? They descend upon every sinful liar. They pass on what is heard, and most of them are liars."

These verses expose the absurdity of the accusation. Revelation cannot descend upon sinful liars, for divine guidance is inseparably tied to purity, truth, and righteousness. The devils descend only upon those who are corrupt and deceitful. The Holy Prophet Muhammad, peace and blessings be upon him, was the very opposite of this description. His truthfulness was so well-established that even his enemies entrusted him with their possessions. His message was not fragmented whispers but a complete system of guidance, unmatched in clarity and depth. The accusation also reveals a timeless pattern: when truth cannot be refuted through reason or evidence, opponents resort to slander. This has been the case with all the Prophets, peace be upon them. The Holy Prophet Musa, peace be upon him, was accused of sorcery; the Holy Prophet Eesa, peace be upon him, was accused of blasphemy. Yet in every case, the accusations failed, and the

truth of revelation prevailed. The slander of the leaders of Mecca was no different. Their words were empty, while the Holy Quran itself stood as a living miracle, unmatched in eloquence, wisdom, and transformative power. This episode teaches that falsehood always exposes its own weakness. Those who rely on slander reveal their inability to confront truth with evidence. Divine revelation, by contrast, shines with clarity, addressing the human soul in ways that no created being can imitate. The Holy Prophet Muhammad, peace and blessings be upon him, was not a soothsayer but the Messenger of Allah, the Exalted, whose life and message continue to illuminate hearts and reform societies.

The leaders of Mecca, like those before them, were confronted with a message that was unlike anything they had ever heard. The Holy Quran was neither prose nor poetry, neither song nor story. It was a speech of such clarity, depth, and power that it penetrated the human heart and transformed entire societies. Unable to deny its impact, they sought to explain it away by equating it with poetry, which in their culture was the highest form of human eloquence. Yet this comparison was hollow, for the Holy Quran was categorically different. Poets of that time were known for exaggeration, inconsistency, and insincerity. Their verses often entertained but rarely reformed. They roamed from theme to theme, producing words that were beautiful in sound but lacking in substance. Their lives were often disconnected from their words, as Allah, the Exalted, describes. Chapter 26 Ash Shu’ara, verses 224-226:

“And the poets - [only] the deviators follow them. Do you not see that in every valley they roam. And that they say what they do not do?”

By contrast, the Holy Prophet Muhammad, peace and blessings be upon him, embodied truthfulness and sincerity in every aspect of his life. His words were consistent with his actions, and his message was not entertainment but guidance. He called people to balance in their mental and physical state, to gratitude for their blessings, and to prepare for accountability before Allah, the Exalted. His speech was not whimsical or self-serving but rooted in knowledge, evidence, and logic. The Holy Quran itself demonstrates its divine origin. Its verses are supremely eloquent, yet they are free from the contradictions, exaggerations, and falsehoods found in poetry and fables. It provides promises and warnings, each supported by undeniable proofs. When it addresses abstract concepts such as patience, gratitude, or humility, it always provides practical methods for implementation in daily life. This is a quality no poetry or human literature can match. Moreover, the Holy Quran is not bound by time or culture. Poetry often fades with the generation that produced it, but the Holy Quran remains timeless, relevant, and transformative across centuries and civilizations. It does not merely entertain the ear but reforms the heart, reshapes societies, and elevates humanity. Its words are not the product of human imagination but the speech of Allah, the Exalted, preserved in purity and unmatched in power. The accusation of poetry therefore collapses under the weight of evidence. The Holy Prophet Muhammad, peace and blessings be upon him, was not a poet but the Messenger of Allah, the Exalted. The Holy Quran was not poetry but revelation, a living miracle that continues to illuminate hearts and guide societies. Its unmatched eloquence and depth testify to its divine origin, while the baseless accusations of its opponents remain as proof of their weakness and desperation. This episode also teaches a universal lesson: when truth cannot be refuted through reason or evidence, opponents resort to slander. Yet slander only exposes their inability to confront truth directly. The Holy Quran, by contrast, shines with clarity, addressing the human soul in ways that no created speech can imitate. It is not poetry, nor story, nor song—it is the eternal word of Allah, the Exalted, guiding humanity 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 26 Ash Shu’ara, verses 224-226:

“And the poets - [only] the deviators follow them. Do you not see that in every valley they roam. And that they say what they do not do?”

These verses reveal not only the foresight of the Holy Quran but also its timeless relevance in diagnosing the human tendency to idolize figures of influence without discernment. The parallel drawn between the poets of the past and the singers of the modern age is not a superficial comparison but a profound commentary on the nature of influence, devotion, and deception that transcends generations. Chapter 26 Ash Shu’ara, verse 224:

“*And the poets - [only] the deviators follow them.”*

At the time of revelation, poets were admired for their eloquence and celebrated for their ability to stir emotions. Yet their words were often detached from sincerity and moral grounding. They entertained, exaggerated, and roamed freely across themes without coherence or accountability. Their followers, captivated by rhythm and imagery, mistook emotional stimulation for genuine guidance, thereby adopting misguided attitudes. This misplaced devotion shaped societies, normalising insincerity

and deviation. In the modern age, singers and entertainers occupy a strikingly similar role, though magnified by technology and global media. Their followers, immersed in music and celebrity culture, often adopt a deviant mindset. They imagine an intimacy connection with their idols through songs, yet the true aim of the industry is profit. Social media intensifies this illusion, presenting singers as accessible and authentic while functioning as a commercial machine designed to monetise attention. The Holy Quran's description of poets being followed by deviators applies seamlessly to this phenomenon, as blind devotion to entertainers leads to deviation from sincerity, balance, and truth. Singers frequently claim their fans are like family, yet they demand exorbitant sums for concerts, merchandise, and appearances. Many fans, even when financially strained, spend extravagantly for amusement, convinced that this proves devotion. They imitate their idols in dress, speech, and behaviour, following them obsessively on tours and online platforms. Chapter 26 Ash Shu'ara, verse 225:

"Do you not see that in every valley they roam."

The "roaming" here symbolizes inconsistency and lack of purpose. Just as poets shifted from theme to theme without coherence, singers and their fans drift from one trend to another, chasing fleeting desires. Their devotion escalates to extremes, with fans defending their idols aggressively, even threatening critics. They celebrate the worldly achievements of singers as though they were their own, and they mourn their deaths as though they had lost intimate companions. Yet these idols often display vulgar behaviour, misuse their influence, and live lives carefully curated by marketing agencies to appear appealing while concealing corruption. Chapter 26 Ash Shu'ara, verse 226:

“And that they say what they do not do?”

This verse exposes the insincerity of those who speak one way but live another. Singers often present themselves as loving, loyal, and authentic, yet their actions reveal the opposite. Their words are designed to manipulate emotions, not to guide or uplift. Their lives are full of contradictions, and their influence leads many astray. The timeless lesson is clear: blind devotion to entertainers, whether poets of the past or singers of today, results in deception, wasted wealth, and misplaced priorities. Fame and profit cannot provide true guidance, for they are inconsistent, insincere, and hollow. True guidance lies only in the revelation of Allah, the Exalted, which is consistent, sincere, and transformative. Unlike poetry or entertainment, the Holy Quran provides clarity, balance, and practical instruction, guiding people to peace of mind in both worlds. This comparison demonstrates that while human culture evolves, the underlying tendencies of blind devotion, misplaced priorities, and susceptibility to emotional manipulation remain constant. The Holy Quran, in exposing these tendencies, offers humanity a path away from deception and towards truth. It reminds people that salvation lies not in following entertainers but in following divine guidance, which alone provides sincerity, balance, and lasting peace, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

Poetry was a central feature of Arab society, woven into its culture, gatherings, and public life. Many of the Companions, may Allah be pleased with them, were poets, and their skill with words was a natural part of their

heritage. Yet, because poetry was often misused for vulgarity, exaggeration, and deviation, Allah, the Exalted, clarified that His criticism was not directed at poetry itself, but at its abuse. He made an exception for those poets who combined their art with faith, righteous deeds, remembrance of Allah, and the defense of truth. Chapter 26 Ash Shu'ara, verse 227:

"Except those [poets] who believe and do righteous deeds and remember Allah often and defend [the Muslims] after they were wronged…"

This verse establishes a principle of moderation and purpose. Poetry, like other lawful activities, is acceptable when it is used in ways that support faith and righteousness. It becomes a tool of remembrance, a means of defending the believers, and a vehicle for spreading truth. The Companions, may Allah be pleased with them, employed poetry to counter the attacks of deviant poets who sought to ridicule Islam with shameless words. Their poetry became a shield, protecting the honour of the Holy Prophet Muhammad, peace and blessings be upon him, and the community of believers. The verse also teaches that lawful things which are not inherently good or bad must be engaged with moderation and sincerity. Verbal declaration of belief must be supported by righteous deeds, and blessings must be used in ways pleasing to Allah, the Exalted. This obedience is itself the essence of remembering Him. By correctly using their talents and blessings, one ensures balance in their mental and physical state, placing everything and everyone in its rightful place, while preparing adequately for accountability on the Day of Judgement.

The wisdom of this verse also extends beyond poetry. It applies to all neutral aspects of human culture—art, literature, entertainment, and even modern media. When these are used without faith, they often lead to deviation, distraction, and corruption. But when they are harnessed with sincerity, remembrance, and righteousness, they become tools of guidance, strengthening individuals, defending truth, and reforming society. Thus, the Holy Quran does not call for rejection of culture but for its refinement. It teaches that every blessing, whether words, art, or influence, must be placed under the guidance of faith. In this way, even ordinary acts become extraordinary, and even neutral practices become pathways to divine reward.

As obeying Allah, the Exalted, often stands in direct contradiction to the worldly desires of people, many will persist in disobedience even while verbally claiming belief in Him. They misuse the blessings He has granted them, and this misuse prevents them from attaining a balanced mental and physical state. It causes them to misplace everything and everyone within their lives, so that family, friends, career, and wealth—blessings meant to bring tranquility—become sources of stress and turmoil. Persisting in disobedience, they begin to blame the wrong people and things for their unhappiness, such as their spouse, rather than recognizing their own failure to obey Allah, the Exalted. Cutting good people out of their lives only deepens their isolation, increasing their mental instability until they plunge into depression, substance addiction, and even suicidal tendencies. This outcome is evident when one observes those who persist in misusing their blessings, including the rich and famous, who despite enjoying worldly luxuries often live in turmoil and despair. Chapter 26 Ash Shu’ara, verse 227:

“…And those who have wronged are going to know to what [kind of] return they will be returned.”

In the Hereafter, their punishment will be far worse, for their negligence prevented them from preparing for accountability before Allah, the Exalted.

The misuse of blessings is therefore both a worldly and eternal loss. By failing to use wealth, health, family, and influence in ways pleasing to Allah, the Exalted, people transform gifts into burdens. Their lives become filled with disorder, their relationships collapse, and their inner state deteriorates. Ultimately, their refusal to obey Allah, the Exalted, deprives them of peace in this world and salvation in the next. True balance and tranquillity can only be achieved by recognising blessings as trusts, using them in obedience, and preparing for the inevitable return to Allah, the Exalted, on the Day of Judgement.

Therefore, every person must accept and act upon the teachings of Islam for their own benefit, even when these teachings appear contrary to their immediate desires or inclinations. They should behave as a wise patient who willingly follows the medical advice of their physician, recognizing that such counsel is prescribed for their ultimate well-being, even if it involves bitter medicine and a strict regimen. Just as this patient eventually attains good mental and physical health through disciplined adherence, so too does the person who accepts and implements the guidance of Islam attain balance and peace in both dimensions of life—the mental and the physical. This is because the only Being who possesses complete knowledge of what truly ensures human harmony, peace of mind, and balance in all affairs is Allah,

the Exalted. His knowledge encompasses every aspect of human existence—past, present, and future—while the understanding possessed by human societies remains inherently limited. Despite all the advancements in science, psychology, and medicine, human knowledge cannot comprehensively address every challenge, nor can it eliminate all forms of mental and physical distress. Human reasoning is bound by limitation, shaped by bias, and often driven by short-term experience rather than perfect foresight. It can propose solutions that bring temporary relief, but it cannot provide a universal code of conduct that guarantees perpetual peace, justice, and balance in every circumstance. Only Allah, the Exalted, possesses the absolute wisdom required to achieve this outcome. Out of His mercy, He has revealed this perfect guidance to humanity through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These divine teachings form the ultimate framework for a balanced, purposeful life—one that correctly places everything and everyone within their rightful position and leads to true tranquillity of the heart. This truth becomes self-evident when one reflects upon the outcomes of those who live according to Islamic principles compared to those who disregard them. Those who use their blessings—health, wealth, time, and intellect—in the way prescribed by divine guidance attain serenity, while those who misuse them, despite material success, often find themselves engulfed in stress, anxiety, and confusion. It is also worth noting that while patients often follow their doctors' advice without understanding the intricate science behind their prescriptions, Allah, the Exalted, invites people not to follow blindly but to reflect deeply upon His guidance. He calls upon humanity to recognize the truthfulness of Islam through clear proofs and rational reflection. Blind imitation is not the path to certainty; true faith is founded upon insight and comprehension. Chapter 12 Yusuf, verse 108:

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

Therefore, people must approach the teachings of Islam with an open and unbiased mind, free from the distortions of cultural influence and personal prejudice. Only then will they be able to witness the harmony between divine revelation and human nature, and understand that every command of Allah, the Exalted, serves their true benefit—both in this world and the next. Furthermore, it must be recognized that peace of mind ultimately rests in the hands of Allah, the Exalted. He alone controls the spiritual hearts of people—the true abode of tranquillity. Chapter 53 An Najm, verse 43:

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

This verse highlights that all states of inner peace or distress originate by His decree. Therefore, peace of mind is not a product of material comfort or worldly achievement, but a divine gift granted to those who use the blessings of Allah, the Exalted, in the manner prescribed by Him. Only those who align their actions, desires, and priorities with His guidance will taste the serenity of heart that no wealth or worldly success can ever provide. 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.

Chapter 27 – An Naml, Verses 1-93 of 93

طسٓ تِلْكَ ءَايَٰتُ ٱلْقُرْءَانِ وَكِتَابٍ مُّبِينٍ ١

هُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ ٢

ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤْتُونَ ٱلزَّكَوٰةَ وَهُم بِٱلْءَاخِرَةِ هُمْ يُوقِنُونَ ٣

إِنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ زَيَّنَّا لَهُمْ أَعْمَٰلَهُمْ فَهُمْ يَعْمَهُونَ ٤

أُو۟لَٰٓئِكَ ٱلَّذِينَ لَهُمْ سُوٓءُ ٱلْعَذَابِ وَهُمْ فِى ٱلْءَاخِرَةِ هُمُ ٱلْأَخْسَرُونَ ٥

وَإِنَّكَ لَتُلَقَّى ٱلْقُرْءَانَ مِن لَّدُنْ حَكِيمٍ عَلِيمٍ ٦

إِذْ قَالَ مُوسَىٰ لِأَهْلِهِۦٓ إِنِّىٓ ءَانَسْتُ نَارًا سَـَٔاتِيكُم مِّنْهَا بِخَبَرٍ أَوْ ءَاتِيكُم بِشِهَابٍ قَبَسٍ لَّعَلَّكُمْ تَصْطَلُونَ ٧

فَلَمَّا جَآءَهَا نُودِيَ أَنۢ بُورِكَ مَن فِي ٱلنَّارِ وَمَنۡ حَوۡلَهَا وَسُبۡحَٰنَ ٱللَّهِ رَبِّ ٱلۡعَٰلَمِينَ ٨

يَٰمُوسَىٰٓ إِنَّهُۥٓ أَنَا ٱللَّهُ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ٩

وَأَلۡقِ عَصَاكَۚ فَلَمَّا رَءَاهَا تَهۡتَزُّ كَأَنَّهَا جَآنّٞ وَلَّىٰ مُدۡبِرٗا وَلَمۡ يُعَقِّبۡۚ يَٰمُوسَىٰ لَا تَخَفۡ إِنِّي لَا يَخَافُ لَدَيَّ ٱلۡمُرۡسَلُونَ ١٠

إِلَّا مَن ظَلَمَ ثُمَّ بَدَّلَ حُسۡنَۢا بَعۡدَ سُوٓءٖ فَإِنِّي غَفُورٞ رَّحِيمٞ ١١

وَأَدۡخِلۡ يَدَكَ فِي جَيۡبِكَ تَخۡرُجۡ بَيۡضَآءَ مِنۡ غَيۡرِ سُوٓءٖۖ فِي تِسۡعِ ءَايَٰتٍ إِلَىٰ فِرۡعَوۡنَ وَقَوۡمِهِۦٓۚ إِنَّهُمۡ كَانُواْ قَوۡمٗا فَٰسِقِينَ ١٢

فَلَمَّا جَآءَتۡهُمۡ ءَايَٰتُنَا مُبۡصِرَةٗ قَالُواْ هَٰذَا سِحۡرٞ مُّبِينٞ ١٣

وَجَحَدُواْ بِهَا وَٱسۡتَيۡقَنَتۡهَآ أَنفُسُهُمۡ ظُلۡمٗا وَعُلُوّٗاۚ فَٱنظُرۡ كَيۡفَ كَانَ عَٰقِبَةُ ٱلۡمُفۡسِدِينَ ١٤

وَلَقَدۡ ءَاتَيۡنَا دَاوُۥدَ وَسُلَيۡمَٰنَ عِلۡمٗاۖ وَقَالَا ٱلۡحَمۡدُ لِلَّهِ ٱلَّذِي فَضَّلَنَا عَلَىٰ كَثِيرٖ مِّنۡ عِبَادِهِ ٱلۡمُؤۡمِنِينَ ١٥

وَوَرِثَ سُلَيۡمَٰنُ دَاوُۥدَۖ وَقَالَ يَٰٓأَيُّهَا ٱلنَّاسُ عُلِّمۡنَا مَنطِقَ ٱلطَّيۡرِ وَأُوتِينَا مِن كُلِّ شَيۡءٍۖ إِنَّ هَٰذَا لَهُوَ ٱلۡفَضۡلُ ٱلۡمُبِينُ ١٦

وَحُشِرَ لِسُلَيۡمَٰنَ جُنُودُهُۥ مِنَ ٱلۡجِنِّ وَٱلۡإِنسِ وَٱلطَّيۡرِ فَهُمۡ يُوزَعُونَ ١٧

حَتَّىٰٓ إِذَآ أَتَوۡاْ عَلَىٰ وَادِ ٱلنَّمۡلِ قَالَتۡ نَمۡلَةٞ يَٰٓأَيُّهَا ٱلنَّمۡلُ ٱدۡخُلُواْ مَسَٰكِنَكُمۡ لَا يَحۡطِمَنَّكُمۡ سُلَيۡمَٰنُ وَجُنُودُهُۥ وَهُمۡ لَا يَشۡعُرُونَ ١٨

فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِيٓ أَنْ أَشْكُرَ نِعْمَتَكَ
ٱلَّتِيٓ أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَٰلِدَيَّ وَأَنْ أَعْمَلَ صَٰلِحًا تَرْضَىٰهُ وَأَدْخِلْنِي
بِرَحْمَتِكَ فِي عِبَادِكَ ٱلصَّٰلِحِينَ ﴿١٩﴾

وَتَفَقَّدَ ٱلطَّيْرَ فَقَالَ مَالِيَ لَآ أَرَى ٱلْهُدْهُدَ أَمْ كَانَ مِنَ
ٱلْغَآئِبِينَ ﴿٢٠﴾

لَأُعَذِّبَنَّهُۥ عَذَابًا شَدِيدًا أَوْ لَأَا۟ذْبَحَنَّهُۥٓ أَوْ لَيَأْتِيَنِّي بِسُلْطَٰنٍ
مُّبِينٍ ﴿٢١﴾

فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطتُ بِمَا لَمْ تُحِطْ بِهِۦ وَجِئْتُكَ مِن
سَبَإٍۭ بِنَبَإٍ يَقِينٍ ﴿٢٢﴾

إِنِّي وَجَدتُّ ٱمْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِن كُلِّ شَيْءٍ وَلَهَا عَرْشٌ
عَظِيمٌ ﴿٢٣﴾

وَجَدتُّهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِن دُونِ ٱللَّهِ وَزَيَّنَ لَهُمُ
ٱلشَّيْطَٰنُ أَعْمَٰلَهُمْ فَصَدَّهُمْ عَنِ ٱلسَّبِيلِ فَهُمْ لَا يَهْتَدُونَ ﴿٢٤﴾

أَلَّا يَسْجُدُوا۟ لِلَّهِ ٱلَّذِي يُخْرِجُ ٱلْخَبْءَ فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَيَعْلَمُ مَا
تُخْفُونَ وَمَا تُعْلِنُونَ ﴿٢٥﴾

ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ رَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ ۩ ﴿٢٦﴾

۞ قَالَ سَنَنظُرُ أَصَدَقْتَ أَمْ كُنتَ مِنَ ٱلْكَٰذِبِينَ ﴿٢٧﴾

ٱذْهَب بِّكِتَٰبِي هَٰذَا فَأَلْقِهْ إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَٱنظُرْ مَاذَا
يَرْجِعُونَ ﴿٢٨﴾

قَالَتْ يَٰٓأَيُّهَا ٱلْمَلَؤُا۟ إِنِّىٓ أُلْقِىَ إِلَىَّ كِتَٰبٌ كَرِيمٌ ﴿٢٩﴾

إِنَّهُۥ مِن سُلَيْمَٰنَ وَإِنَّهُۥ بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴿٣٠﴾

أَلَّا تَعْلُوا۟ عَلَىَّ وَأْتُونِى مُسْلِمِينَ ﴿٣١﴾

قَالَتْ يَٰٓأَيُّهَا ٱلْمَلَؤُا۟ أَفْتُونِى فِىٓ أَمْرِى مَا كُنتُ قَاطِعَةً أَمْرًا حَتَّىٰ تَشْهَدُونِ ﴿٣٢﴾

قَالُوا۟ نَحْنُ أُو۟لُوا۟ قُوَّةٍ وَأُو۟لُوا۟ بَأْسٍ شَدِيدٍ وَٱلْأَمْرُ إِلَيْكِ فَٱنظُرِى مَاذَا تَأْمُرِينَ ﴿٣٣﴾

قَالَتْ إِنَّ ٱلْمُلُوكَ إِذَا دَخَلُوا۟ قَرْيَةً أَفْسَدُوهَا وَجَعَلُوٓا۟ أَعِزَّةَ أَهْلِهَآ أَذِلَّةً ۖ وَكَذَٰلِكَ يَفْعَلُونَ ﴿٣٤﴾

وَإِنِّى مُرْسِلَةٌ إِلَيْهِم بِهَدِيَّةٍ فَنَاظِرَةٌۢ بِمَ يَرْجِعُ ٱلْمُرْسَلُونَ ﴿٣٥﴾

فَلَمَّا جَآءَ سُلَيْمَٰنَ قَالَ أَتُمِدُّونَنِ بِمَالٍ فَمَآ ءَاتَىٰنِۦَ ٱللَّهُ خَيْرٌ مِّمَّآ ءَاتَىٰكُم بَلْ أَنتُم بِهَدِيَّتِكُمْ تَفْرَحُونَ ﴿٣٦﴾

ٱرْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُمْ بِجُنُودٍ لَّا قِبَلَ لَهُم بِهَا وَلَنُخْرِجَنَّهُم مِّنْهَآ أَذِلَّةً وَهُمْ صَٰغِرُونَ ﴿٣٧﴾

قَالَ يَٰٓأَيُّهَا ٱلْمَلَؤُا۟ أَيُّكُمْ يَأْتِينِى بِعَرْشِهَا قَبْلَ أَن يَأْتُونِى مُسْلِمِينَ ﴿٣٨﴾

قَالَ عِفْرِيتٌ مِّنَ ٱلْجِنِّ أَنَا۠ ءَاتِيكَ بِهِۦ قَبْلَ أَن تَقُومَ مِن مَّقَامِكَ ۖ وَإِنِّى عَلَيْهِ لَقَوِىٌّ أَمِينٌ ﴿٣٩﴾

قَالَ ٱلَّذِى عِندَهُۥ عِلۡمٞ مِّنَ ٱلۡكِتَٰبِ أَنَا۠ ءَاتِيكَ بِهِۦ قَبۡلَ أَن يَرۡتَدَّ إِلَيۡكَ طَرۡفُكَۚ
فَلَمَّا رَءَاهُ مُسۡتَقِرًّا عِندَهُۥ قَالَ هَٰذَا مِن فَضۡلِ رَبِّي لِيَبۡلُوَنِيٓ ءَأَشۡكُرُ أَمۡ
أَكۡفُرُۖ وَمَن شَكَرَ فَإِنَّمَا يَشۡكُرُ لِنَفۡسِهِۦۖ وَمَن كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٞ ٤٠

قَالَ نَكِّرُواْ لَهَا عَرۡشَهَا نَنظُرۡ أَتَهۡتَدِيٓ أَمۡ تَكُونُ مِنَ ٱلَّذِينَ لَا يَهۡتَدُونَ ٤١

فَلَمَّا جَآءَتۡ قِيلَ أَهَٰكَذَا عَرۡشُكِۖ قَالَتۡ كَأَنَّهُۥ هُوَۚ وَأُوتِينَا ٱلۡعِلۡمَ مِن قَبۡلِهَا وَكُنَّا
مُسۡلِمِينَ ٤٢

وَصَدَّهَا مَا كَانَت تَّعۡبُدُ مِن دُونِ ٱللَّهِۖ إِنَّهَا كَانَتۡ مِن قَوۡمٖ كَٰفِرِينَ ٤٣

قِيلَ لَهَا ٱدۡخُلِي ٱلصَّرۡحَۖ فَلَمَّا رَأَتۡهُ حَسِبَتۡهُ لُجَّةٗ وَكَشَفَتۡ عَن سَاقَيۡهَاۚ قَالَ
إِنَّهُۥ صَرۡحٞ مُّمَرَّدٞ مِّن قَوَارِيرَۗ قَالَتۡ رَبِّ إِنِّي ظَلَمۡتُ نَفۡسِي
وَأَسۡلَمۡتُ مَعَ سُلَيۡمَٰنَ لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ ٤٤

وَلَقَدۡ أَرۡسَلۡنَآ إِلَىٰ ثَمُودَ أَخَاهُمۡ صَٰلِحًا أَنِ ٱعۡبُدُواْ ٱللَّهَ فَإِذَا هُمۡ
فَرِيقَانِ يَخۡتَصِمُونَ ٤٥

قَالَ يَٰقَوۡمِ لِمَ تَسۡتَعۡجِلُونَ بِٱلسَّيِّئَةِ قَبۡلَ ٱلۡحَسَنَةِۖ لَوۡلَا
تَسۡتَغۡفِرُونَ ٱللَّهَ لَعَلَّكُمۡ تُرۡحَمُونَ ٤٦

قَالُواْ ٱطَّيَّرۡنَا بِكَ وَبِمَن مَّعَكَۚ قَالَ طَٰٓئِرُكُمۡ عِندَ ٱللَّهِۖ بَلۡ أَنتُمۡ قَوۡمٞ
تُفۡتَنُونَ ٤٧

وَكَانَ فِي ٱلۡمَدِينَةِ تِسۡعَةُ رَهۡطٖ يُفۡسِدُونَ فِي ٱلۡأَرۡضِ وَلَا
يُصۡلِحُونَ ٤٨

قَالُوا۟ تَقَاسَمُوا۟ بِٱللَّهِ لَنُبَيِّتَنَّهُۥ وَأَهْلَهُۥ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِۦ مَا شَهِدْنَا
مَهْلِكَ أَهْلِهِۦ وَإِنَّا لَصَٰدِقُونَ ﴿٤٩﴾

وَمَكَرُوا۟ مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ ﴿٥٠﴾

فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ مَكْرِهِمْ أَنَّا دَمَّرْنَٰهُمْ وَقَوْمَهُمْ
أَجْمَعِينَ ﴿٥١﴾

فَتِلْكَ بُيُوتُهُمْ خَاوِيَةًۢ بِمَا ظَلَمُوٓا۟ ۗ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّقَوْمٍ
يَعْلَمُونَ ﴿٥٢﴾

وَأَنجَيْنَا ٱلَّذِينَ ءَامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ ﴿٥٣﴾

وَلُوطًا إِذْ قَالَ لِقَوْمِهِۦٓ أَتَأْتُونَ ٱلْفَٰحِشَةَ وَأَنتُمْ
تُبْصِرُونَ ﴿٥٤﴾

أَئِنَّكُمْ لَتَأْتُونَ ٱلرِّجَالَ شَهْوَةً مِّن دُونِ ٱلنِّسَآءِ ۚ بَلْ أَنتُمْ قَوْمٌ
تَجْهَلُونَ ﴿٥٥﴾

۞ فَمَا كَانَ جَوَابَ قَوْمِهِۦٓ إِلَّآ أَن قَالُوٓا۟ أَخْرِجُوٓا۟ ءَالَ لُوطٍ مِّن
قَرْيَتِكُمْ ۖ إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُونَ ﴿٥٦﴾

فَأَنجَيْنَٰهُ وَأَهْلَهُۥٓ إِلَّا ٱمْرَأَتَهُۥ قَدَّرْنَٰهَا مِنَ ٱلْغَٰبِرِينَ ﴿٥٧﴾

وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا ۖ فَسَآءَ مَطَرُ ٱلْمُنذَرِينَ ﴿٥٨﴾

قُلِ ٱلْحَمْدُ لِلَّهِ وَسَلَٰمٌ عَلَىٰ عِبَادِهِ ٱلَّذِينَ ٱصْطَفَىٰٓ ۗ ءَآللَّهُ خَيْرٌ أَمَّا
يُشْرِكُونَ ﴿٥٩﴾

أَمَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَأَنزَلَ لَكُم مِّنَ ٱلسَّمَآءِ مَآءً
فَأَنۢبَتْنَا بِهِۦ حَدَآئِقَ ذَاتَ بَهْجَةٍ مَّا كَانَ لَكُمْ أَن تُنۢبِتُوا۟
شَجَرَهَآ ۗ أَءِلَٰهٌ مَّعَ ٱللَّهِ ۚ بَلْ هُمْ قَوْمٌ يَعْدِلُونَ ﴿٦٠﴾

أَمَّن جَعَلَ ٱلْأَرْضَ قَرَارًا وَجَعَلَ خِلَٰلَهَآ أَنْهَٰرًا وَجَعَلَ لَهَا رَوَٰسِىَ
وَجَعَلَ بَيْنَ ٱلْبَحْرَيْنِ حَاجِزًا ۗ أَءِلَٰهٌ مَّعَ ٱللَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا
يَعْلَمُونَ ﴿٦١﴾

أَمَّن يُجِيبُ ٱلْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ ٱلسُّوٓءَ وَيَجْعَلُكُمْ
خُلَفَآءَ ٱلْأَرْضِ ۗ أَءِلَٰهٌ مَّعَ ٱللَّهِ ۚ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٦٢﴾

أَمَّن يَهْدِيكُمْ فِى ظُلُمَٰتِ ٱلْبَرِّ وَٱلْبَحْرِ وَمَن يُرْسِلُ ٱلرِّيَٰحَ بُشْرًۢا
بَيْنَ يَدَىْ رَحْمَتِهِۦٓ ۗ أَءِلَٰهٌ مَّعَ ٱللَّهِ ۚ تَعَٰلَى ٱللَّهُ عَمَّا
يُشْرِكُونَ ﴿٦٣﴾

أَمَّن يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ وَمَن يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ ۗ أَءِلَٰهٌ مَّعَ
ٱللَّهِ ۚ قُلْ هَاتُوا۟ بُرْهَٰنَكُمْ إِن كُنتُمْ صَٰدِقِينَ ﴿٦٤﴾

قُل لَّا يَعْلَمُ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ٱلْغَيْبَ إِلَّا ٱللَّهُ ۚ وَمَا يَشْعُرُونَ أَيَّانَ
يُبْعَثُونَ ﴿٦٥﴾

بَلِ ٱدَّٰرَكَ عِلْمُهُمْ فِى ٱلْءَاخِرَةِ ۚ بَلْ هُمْ فِى شَكٍّ مِّنْهَا ۖ بَلْ هُم مِّنْهَا
عَمُونَ ﴿٦٦﴾

وَقَالَ ٱلَّذِينَ كَفَرُوٓا۟ أَءِذَا كُنَّا تُرَٰبًا وَءَابَآؤُنَآ أَئِنَّا لَمُخْرَجُونَ ﴿٦٧﴾

لَقَدْ وُعِدْنَا هَٰذَا نَحْنُ وَءَابَآؤُنَا مِن قَبْلُ إِنْ هَٰذَآ إِلَّآ أَسَٰطِيرُ
ٱلْأَوَّلِينَ ﴿٦٨﴾

قُلْ سِيرُوا۟ فِى ٱلْأَرْضِ فَٱنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُجْرِمِينَ ﴿٦٩﴾

وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُن فِى ضَيْقٍ مِّمَّا يَمْكُرُونَ ﴿٧٠﴾

وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ ﴿٧١﴾

قُلْ عَسَىٰٓ أَن يَكُونَ رَدِفَ لَكُم بَعْضُ ٱلَّذِى تَسْتَعْجِلُونَ ﴿٧٢﴾

وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى ٱلنَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٧٣﴾

وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٧٤﴾

وَمَا مِنْ غَآئِبَةٍ فِى ٱلسَّمَآءِ وَٱلْأَرْضِ إِلَّا فِى كِتَٰبٍ مُّبِينٍ ﴿٧٥﴾

إِنَّ هَٰذَا ٱلْقُرْءَانَ يَقُصُّ عَلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ أَكْثَرَ ٱلَّذِى هُمْ فِيهِ
يَخْتَلِفُونَ ﴿٧٦﴾

وَإِنَّهُۥ لَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٧٧﴾

إِنَّ رَبَّكَ يَقْضِى بَيْنَهُم بِحُكْمِهِۦ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْعَلِيمُ ﴿٧٨﴾

فَتَوَكَّلْ عَلَى ٱللَّهِ ۖ إِنَّكَ عَلَى ٱلْحَقِّ ٱلْمُبِينِ ﴿٧٩﴾

إِنَّكَ لَا تُسْمِعُ ٱلْمَوْتَىٰ وَلَا تُسْمِعُ ٱلصُّمَّ ٱلدُّعَآءَ إِذَا وَلَّوْا۟ مُدْبِرِينَ ﴿٨٠﴾

وَمَآ أَنتَ بِهَٰدِ ٱلْعُمْىِ عَن ضَلَٰلَتِهِمْ ۖ إِن تُسْمِعُ إِلَّا مَن يُؤْمِنُ بِـَٔايَٰتِنَا
فَهُم مُّسْلِمُونَ ﴿٨١﴾

۞ وَإِذَا وَقَعَ ٱلْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَآبَّةً مِّنَ ٱلْأَرْضِ تُكَلِّمُهُمْ أَنَّ ٱلنَّاسَ كَانُوا۟ بِـَٔايَـٰتِنَا لَا يُوقِنُونَ ﴿٨٢﴾

وَيَوْمَ نَحْشُرُ مِن كُلِّ أُمَّةٍ فَوْجًا مِّمَّن يُكَذِّبُ بِـَٔايَـٰتِنَا فَهُمْ يُوزَعُونَ ﴿٨٣﴾

حَتَّىٰٓ إِذَا جَآءُو قَالَ أَكَذَّبْتُم بِـَٔايَـٰتِى وَلَمْ تُحِيطُوا۟ بِهَا عِلْمًا أَمَّاذَا كُنتُمْ تَعْمَلُونَ ﴿٨٤﴾

وَوَقَعَ ٱلْقَوْلُ عَلَيْهِم بِمَا ظَلَمُوا۟ فَهُمْ لَا يَنطِقُونَ ﴿٨٥﴾

أَلَمْ يَرَوْا۟ أَنَّا جَعَلْنَا ٱلَّيْلَ لِيَسْكُنُوا۟ فِيهِ وَٱلنَّهَارَ مُبْصِرًا ۚ إِنَّ فِى ذَٰلِكَ لَـَٔايَـٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٨٦﴾

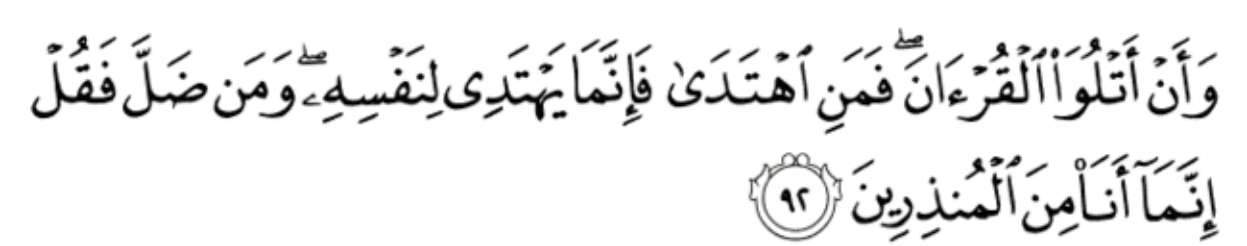
وَيَوْمَ يُنفَخُ فِى ٱلصُّورِ فَفَزِعَ مَن فِى ٱلسَّمَـٰوَٰتِ وَمَن فِى ٱلْأَرْضِ إِلَّا مَن شَآءَ ٱللَّهُ ۚ وَكُلٌّ أَتَوْهُ دَٰخِرِينَ ﴿٨٧﴾

وَتَرَى ٱلْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِىَ تَمُرُّ مَرَّ ٱلسَّحَابِ ۚ صُنْعَ ٱللَّهِ ٱلَّذِىٓ أَتْقَنَ كُلَّ شَىْءٍ ۚ إِنَّهُۥ خَبِيرٌۢ بِمَا تَفْعَلُونَ ﴿٨٨﴾

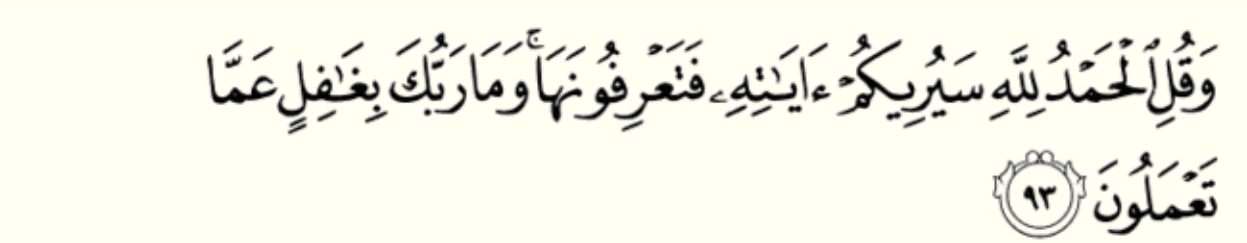
مَن جَآءَ بِٱلْحَسَنَةِ فَلَهُۥ خَيْرٌ مِّنْهَا وَهُم مِّن فَزَعٍ يَوْمَئِذٍ ءَامِنُونَ ﴿٨٩﴾

وَمَن جَآءَ بِٱلسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِى ٱلنَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٩٠﴾

إِنَّمَآ أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَـٰذِهِ ٱلْبَلْدَةِ ٱلَّذِى حَرَّمَهَا وَلَهُۥ كُلُّ شَىْءٍ ۖ وَأُمِرْتُ أَنْ أَكُونَ مِنَ ٱلْمُسْلِمِينَ ﴿٩١﴾



وَأَنْ أَتْلُوا۟ ٱلْقُرْءَانَ ۖ فَمَنِ ٱهْتَدَىٰ فَإِنَّمَا يَهْتَدِى لِنَفْسِهِۦ ۖ وَمَن ضَلَّ فَقُلْ
إِنَّمَآ أَنَا۠ مِنَ ٱلْمُنذِرِينَ ﴿٩٢﴾



وَقُلِ ٱلْحَمْدُ لِلَّهِ سَيُرِيكُمْ ءَايَٰتِهِۦ فَتَعْرِفُونَهَا ۚ وَمَا رَبُّكَ بِغَٰفِلٍ عَمَّا
تَعْمَلُونَ ﴿٩٣﴾

1. Ta, Seen. These are the Signs of the Quran—a book that makes things clear.

2. Guidance and good news for the believers.

3. Those who observe the prayers, and give charity regularly, and are certain of the Hereafter.

4. As for those who do not believe in the Hereafter: We made their deeds appear good to them, so they wander aimlessly.

5. It is they who will receive the grievous punishment—and in the Hereafter they will be the greatest losers.

6. You are receiving the Quran from an All-Wise, All-Knowing.

7. When Moses said to his family, “I have glimpsed a fire. I will bring you some news from it; or bring you a firebrand, that you may warm yourselves.”

8. Then, when he reached it, he was called: “Blessed is He who is within the fire, and He who is around it, and glorified be Allah, Lord of the Worlds.

9. O Moses, it is I, Allah, the Almighty, the Wise.

10. Throw down your staff." But when he saw it quivering, as though it were a demon, he turned around not looking back. "O Moses, do not fear; the messengers do not fear in My presence.

11. But whoever has done wrong, and then substituted goodness in place of evil. I am Forgiving and Merciful.

12. Put your hand inside your pocket, and it will come out white, without blemish—among nine miracles to Pharaoh and his people, for they are immoral people."

13. Yet when Our enlightening signs came to them, they said, "This is obvious witchcraft."

14. And they rejected them, although their souls were certain of them, out of wickedness and pride. So see how the outcome was for the mischief-makers.

15. And We gave David and Solomon knowledge. They said, "Praise Allah, who has favored us over many of His believing servants."

16. And Solomon succeeded David. He said, "O people, we were taught the language of birds, and we were given from everything. This is indeed a real blessing."

17. To the service of Solomon were mobilized his troops of sprites, and men, and birds—all held in strict order.

18. Until, when they came upon the Valley of Ants, an ant said, "O ants! Go into your nests, lest Solomon and his troops crush you without noticing."

19. He smiled and laughed at her words, and said, "My Lord, direct me to be thankful for the blessings you have bestowed upon me and upon my parents, and to do good works that please You. And admit me, by Your grace, into the company of Your virtuous servants."

20. Then he inspected the birds, and said, "Why do I not see the hoopoe? Or is he among the absentees?

21. I will punish him most severely, or slay him, unless he gives me a valid excuse."

22. But he did not stay for long. He said, "I have learnt something you did not know. I have come to you from Sheba, with reliable information.

23. I found a woman ruling over them, and she was given of everything, and she has a magnificent throne.

24. I found her and her people worshiping the sun, instead of Allah. Satan made their conduct appear good to them, and diverted them from the path, so they are not guided.

25. If only they would worship Allah, who brings to light the mysteries of the heavens and the earth, and knows what you conceal and what you reveal.

26. Allah—There is no god but He, the Lord of the Sublime Throne."

27. He said, "We will see, whether you have spoken the truth, or whether you are a liar.

28. Go with this letter of mine, and deliver it to them; then withdraw from them, and see how they respond."

29. She said, "O Counselors, a gracious letter was delivered to me.

30. It is from Solomon, and it is, 'In the Name of Allah, the Gracious, the Merciful.

31. Do not defy me, and come to me submissively.'"

32. She said, "O counselors, advise me in this matter of mine. I never make a decision unless you are present."

33. They said, "We are a people of might and great courage, but the decision is yours, so consider what you wish to command."

34. She said, "When kings enter a city, they devastate it, and subjugate its dignified people. Thus they always do.

35. I am sending them a gift, and will see what the envoys bring back."

36. When he came to Solomon, he said, “Are you supplying me with money? What Allah has given me is better than what He has given you. It is you who delight in your gift.

37. Go back to them. We will come upon them with troops they cannot resist; and we will expel them from there, disgraced and humiliated.”

38. He said, “O notables, which one of you will bring me her throne before they come to me in submission?”

39. An imp of the sprites said, “I will bring it to you before you rise from your seat. I am strong and reliable enough to do it.”

40. He who had knowledge from the Book said, “I will bring it to you before your glance returns to you.” And when he saw it settled before him, he said, “This is from the grace of my Lord, to test me, whether I am grateful or ungrateful. He who is grateful, his gratitude is to his own credit; but he who is ungrateful—my Lord is Independent and Generous.”

41. He said, “Disguise her throne for her, and we shall see whether she will be guided, or remains one of the misguided.”

42. When she arrived, it was said, “Is your throne like this?” She said, “As if this is it.” “We were given knowledge before her, and we were submissive.”

43. But she was prevented by what she worshiped besides Allah; she belonged to a disbelieving people.

44. It was said to her, “Go inside the palace.” And when she saw it, she thought it was a deep pond, and she bared her legs. He said, “It is a palace paved with glass.” She said, “My Lord, I have done wrong to myself, and I have submitted with Solomon, to Allah, Lord of the Worlds.”

45. And We sent to Thamood their brother Saleh: “Worship Allah.” But they became two disputing factions.

46. He said, “O my people, why are you quick to do evil rather than good? If only you would seek Allah’s forgiveness, so that you may be shown mercy.”

47. They said, “We consider you an ill omen, and those with you.” He said, “Your omen is with Allah. In fact, you are a people being tested.”

48. In the city was a gang of nine who made mischief in the land and did no good.

49. They said, “Swear by Allah to one another that we will attack him and his family by night, and then tell his guardian, 'We did not witness the murder of his family, and we are being truthful.'“

50. They planned a plan, and We planned a plan, but they did not notice.

51. So note the outcome of their planning; We destroyed them and their people, altogether.

52. Here are their homes, in ruins, on account of their iniquities. Surely in this is a sign for people who know.

53. And We saved those who believed and were pious.

54. And Lot, when he said to his people, “Do you commit lewdness with open eyes?

55. Do you lust after men instead of women? You are truly ignorant people.”

56. But the only response of his people was to say, “Expel the family of Lot from your town. They are purist people.”

57. So We saved him and his family, except for his wife, whom We destined to be among the laggards.

58. And We rained upon them a rain. Miserable was the rain of those forewarned.

59. Say, “Praise Allah, and peace be upon His servants whom He has selected. Is Allah better, or what they associate?”

60. Or, who created the heavens and the earth, and rains down water from the sky for you? With it We produce gardens full of beauty, whose trees

you could not have produced. Is there another god with Allah? But they are a people who equate.

61. Or, who made the earth habitable, and made rivers flow through it, and set mountains on it, and placed a partition between the two seas? Is there another god with Allah? But most of them do not know.

62. Or, who answers the one in need when he prays to Him, and relieves adversity, and makes you successors on earth? Is there another god with Allah? How hardly you pay attention.

63. Or, who guides you through the darkness of land and sea, and who sends the winds as heralds of His mercy? Is there another god with Allah? Most exalted is Allah, above what they associate.

64. Or, who originates the creation and then repeats it, and who gives you livelihood from the sky and the earth? Is there another god with Allah? Say, "Produce your evidence, if you are truthful."

65. Say, "No one in the heavens or on earth knows the future except Allah; and they do not perceive when they will be resurrected."

66. In fact, their knowledge of the Hereafter is confused. In fact, they are in doubt about it. In fact, they are blind to it.

67. Those who disbelieve say, "When we have become dust, and our ancestors, shall we be brought out?

68. We were promised that before, we and our ancestors—these are nothing but legends of the ancients."

69. Say, travel through the earth, and observe the fate of the guilty."

70. But do not grieve over them, and do not be troubled by what they plot.

71. And they say, "When is this promise, if you are truthful?"

72. Say, "Perhaps some of what you are impatient for has drawn near."

73. Your Lord is gracious towards humanity, but most of them are not thankful.

74. And your Lord knows what their hearts conceal, and what they reveal.

75. There is no mystery in the heaven and the earth, but it is in a Clear Book.

76. This Quran relates to the Children of Israel most of what they differ about.

77. And it is guidance and mercy for the believers.

78. Your Lord will judge between them by His wisdom. He is the Almighty, the All-Knowing.

79. So rely on Allah. You are upon the clear truth.

80. You cannot make the dead hear, nor can you make the deaf hear the call if they turn their backs and flee.

81. Nor can you guide the blind out of their straying. You can make no one listen, except those who believe in Our verses; for they are Muslims.

82. And when the Word has fallen on them, We will bring out for them from the earth a creature which will say to them that the people are uncertain of Our revelations.

83. On the Day when We gather from every community a group of those who rejected Our revelations; and they will be restrained.

84. Until, when they arrive, He will say, "Did you reject My revelations without comprehending them? Or what is it you were doing?"

85. The Word will come down upon them for their wrongdoing, and they will not speak.

86. Do they not see that We made the night for them to rest therein, and the day for visibility? Surely in that are signs for people who believe.

87. On the Day when the Trumpet is blown, everyone in the heavens and the earth will be horrified, except whomever Allah wills; and everyone will come before Him in humility.

88. And you see the mountains, and imagine them fixed, yet they pass, as the passing of the clouds—the making of Allah, who has perfected everything. He is fully Informed of what you do.

89. Whoever brings a virtue will receive better than it—and they will be safe from the horrors of that Day.

90. But whoever brings evil—their faces will be tumbled into the Fire. Will you be rewarded except for what you used to do?

91. "I was commanded to worship the Lord of this town, who has sanctified it, and to Whom everything belongs; and I was commanded to be of those who submit.

92. And to recite the Quran." Whoever is guided—is guided to his own advantage. And whoever goes astray, then say, "I am one of the warners."

93. And say, "Praise belongs to Allah; He will show you His signs, and you will recognize them. Your Lord is not heedless of what you do."

Discussion on Verses 1-93 of 93

The ultimate understanding of the first verse is known only to Allah, the Exalted. Chapter 27 An Naml, verse 1:

“Ta, Seen…”

Nevertheless, this may indicate that the Holy Quran is composed of the very Arabic letters and expressions familiar to the Arabs, who were its first audience. This demonstrates that they possessed no valid basis to doubt its divine origin, for they fully understood its language and were direct witnesses to its unmatched eloquence. Despite being celebrated as masters of Arabic and priding themselves on their linguistic brilliance, they failed to produce even a single composition that could rival the Holy Quran in its depth of meaning, purity of style, and perfection of guidance. Their inability to replicate it—despite having every linguistic advantage—stands as a timeless and irrefutable testimony to its divine authorship. 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.”

This may explain why the Holy Quran is mentioned immediately after in the same verse. Its placement highlights that the very scripture revealed to them—composed of the same letters and language they were well acquainted with—stands as the clearest proof of its divine source and the most powerful rebuttal to their scepticism. Chapter 27 An Naml, verse 1:

“…These are the verses of the Qur'an - a clear Book.”

Even if a person were to craft the most elegant and melodious sentence in Arabic, it would still fail to encompass the depth of wisdom the Holy Quran offers concerning human nature, psychology, and moral disposition. No human work could ever equal its unique balance of simplicity and profundity—conveying truths so deep that scholars spend lifetimes studying them, yet so clear that even those without formal education can grasp, apply, and find guidance in them throughout their daily lives. Chapter 27 An Naml, verse 1:

“…These are the verses of the Qur'an - a clear Book.”

No human composition could ever hope to express abstract and profound realities with the clarity, practicality, and universal relevance demonstrated by the Holy Quran. It penetrates to the very core of human nature, offering timeless guidance suited to every individual, society, and era. Each verse

bears witness to its divine origin—its expressions are unmatched, its meanings conveyed with flawless precision, and its eloquence surpasses that of all other literary works. Unlike other scriptures and teachings that contain inconsistencies or contradictions, the Holy Quran remains entirely free from error. It presents a complete and accurate account of the histories of past nations, despite the fact that the Holy Prophet Muhammad, peace and blessings be upon him, was unlettered and had received no formal education in history. It commands all that benefits humanity and forbids all that harms it, addressing both the personal and communal aspects of life in a way that nurtures justice, harmony, and peace within homes and societies. The Holy Quran never engages in exaggeration, falsehood, or embellishment, unlike poetry, myths, or legends. Every verse serves a deliberate and practical purpose, offering guidance that remains fresh and illuminating no matter how many times it is recited. Even when recounting the same events, it unveils new dimensions of meaning and insight. Its promises and warnings are supported by clear and rational evidence. When it discusses abstract virtues such as patience, it simultaneously provides simple and actionable ways to implement them in daily life—making divine wisdom both comprehensible and attainable. Chapter 27 An Naml, verse 1:

“…These are the verses of the Qur'an - a clear Book.”

The Holy Quran invites individuals to recognize the true purpose of their existence—to sincerely obey Allah, the Exalted, by using the blessings bestowed upon them in ways that earn His pleasure. Through this obedience, they attain peace and success in both this life and the Hereafter, achieving harmony in mind and body while placing every aspect of their lives in its rightful order. The Holy Quran illuminates the straight path, presenting it with clarity and beauty to all who sincerely seek lasting peace and

fulfilment. Its teachings, perfectly aligned with the nature of humanity, remain timeless and universally relevant. When rightly understood and applied, the Holy Quran offers guidance for every dimension of human life—providing solutions to emotional, financial, and physical challenges, and addressing the needs of both individuals and societies. History bears witness to the transformative power of its message: nations that sincerely followed its teachings flourished in justice, wisdom, and peace. Most remarkable of all is its divine preservation—through the passage of centuries, not a single letter of the Holy Quran has been altered, for Allah, the Exalted, Himself has promised to safeguard it for all 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.”

No other text in human history shares this extraordinary and unparalleled quality. Allah, the Exalted, directly addressed the primary challenges faced by every community and provided the most effective and enduring solutions. By resolving these foundational issues, the Holy Quran also prevented or alleviated countless secondary problems that stem from them. This reveals the perfection and comprehensiveness of its guidance—it encompasses every essential principle necessary for the prosperity, stability, and moral elevation of both individuals and societies. Through adherence to its teachings, people secure true success in this world and eternal salvation in the Hereafter. Chapter 16 An Nahl, verse 89:

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

This represents the most extraordinary and enduring miracle that Allah, the Exalted, granted to His final Messenger, the Holy Prophet Muhammad, peace and blessings be upon him. However, its guidance and benefit are reserved for those who approach it with sincerity, humility, and a genuine desire for truth. Chapter 27 An Naml, verse 2:

“As guidance and good tidings for the believers.”

But those who allow their desires and worldly inclinations to dominate—accepting only what suits them while neglecting or rejecting the rest—deprive themselves of its transformative power. Such selective obedience leads only to confusion, loss, and regret, 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.”

Chapter 27 An Naml, verse 1:

“Ta, Seen…”

This chapter of the Holy Quran, like many others, opens with disjointed letters whose precise meanings remain known only to Allah, the Exalted. Their presence serves as a profound reminder of the limitations of human understanding and the necessity of humility when approaching divine revelation. The fact that verse 1 describes the Holy Quran as “a clear book” rather than “the clear book” further emphasizes this point, as the common phrasing reflects the limited understanding of people and their need to approach it with humility. These letters signify that the Holy Quran is not the work of human intellect but a direct revelation from Allah, the Exalted. By recognizing their own intellectual limits, individuals prepare their hearts to receive the deeper wisdom and guidance contained within the Holy Quran. Those who approach it with arrogance—trusting solely in their intellect and dismissing what lies beyond their comprehension—often find themselves unsettled or in doubt. When they encounter verses whose wisdom exceeds human reason, they may turn to denial or misinterpretation. This is not a flaw in the Holy Quran but a reflection of their own arrogance, which blinds them to divine truth. The relationship between a person and the Holy Quran may be likened to that of a humble student and a wise teacher. The sincere student benefits from the teacher’s instruction, even when the lesson is challenging or beyond immediate understanding. Over time, knowledge deepens and clarity emerges. The arrogant student, however, who insists that only what they already grasp can be true, deprives themselves of learning altogether. In the same way, only those who approach the Holy Quran with humility and reverence will truly benefit from its guidance. Such humility brings peace to the heart, aligning a person’s mind and body with divine wisdom. It teaches them to recognize the rightful place of everything and everyone within their life according to the order established by Allah, the Exalted. Thus, humility before the Holy Quran is far more than an intellectual stance—it is the key to balance, tranquillity, and enduring success in both this world and the Hereafter. Chapter 27 An Naml, verse 1:

“Ta, Seen…”

The foundational element of all knowledge is composed of letters, and thus, the opening of this chapter may also symbolize the central role of knowledge in human life. It serves as a reminder that knowledge is the key to understanding both worldly and spiritual matters. Every person is obliged to seek and apply beneficial knowledge, as emphasized in the Hadith recorded in Sunan Ibn Majah, number 224. Ignorance inevitably leads to misguidance and sin, for without knowledge one cannot discern right from wrong, nor avoid the pitfalls of error. Yet, possessing knowledge alone is not sufficient. Its true value lies in its implementation. Knowledge that remains unpractised is like a map left unread—it may point the way to success, but without action, one never reaches the destination. Just as a traveller must follow the directions on a map to arrive at their goal, a person must act upon what they know to attain true guidance and spiritual elevation. Therefore, knowledge must be both sought and applied. It must refine one’s character, purify one’s intentions, and shape one’s conduct. When understanding is translated into action, it becomes a source of light—illuminating the path of the individual and those around them. In this way, the pursuit and practice of beneficial knowledge lead to both worldly success and eternal salvation. Chapter 62 Al Jumu’ah, verse 5:

“…and then did not take it on (did not act upon knowledge) is like that of a donkey who carries volumes [of books]…”

The highest and most significant form of knowledge granted to humanity is highlighted in the following verse, which demonstrates that all other knowledge ultimately culminates in, and is perfected by, the divine knowledge contained in the Holy Quran. This knowledge offers complete guidance for human life, addressing both worldly and spiritual needs. By following it, individuals are able to attain a balanced mental and physical state and to correctly organize everything and everyone within their lives, ensuring success in this world as well as the Hereafter. Chapter 27 An Naml, verse 1:

“…These are the verses of the Qur'an - a clear Book.”

To truly benefit from the Holy Quran, one must engage with it in accordance with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This requires not only accurate and consistent recitation but also sincere effort to understand its meanings and implement its guidance in daily life. Reciting the Holy Quran without comprehension is insufficient, for it is not merely a text for vocal expression—it is a complete source of guidance. True benefit is realized only when its principles are actively applied, much like a map that guides a traveller only when followed. Moreover, the Holy Quran is not to be used for materialistic gains, such as repetitively reciting specific verses solely to obtain worldly desires like children or spouses. Its purpose is not to serve as a tool for fulfilling personal whims, as worldly blessings have their own divinely prescribed means. Instead, the Holy Quran directs humanity toward the correct and balanced use of the blessings they have received. Those who sincerely follow its teachings will achieve harmony of mind and body, properly manage all aspects of their lives, and prepare for accountability on the Day of Judgement. In this way, the Holy

Quran ensures peace, success, and balance in both this life and the Hereafter. It is not only the perfection of knowledge but also the ultimate guide for righteous living, transforming human life when approached with sincerity, humility, and active implementation.

Islam extends a continual, universal invitation to all people—regardless of education, social status, or background—to reflect deeply upon the Holy Quran. Chapter 27 An Naml, verse 1:

“…These are the verses of the Qur'an - a clear Book.”

And chapter 38 Saad, verse 29:

“[This is] a blessed Book which We have revealed to you that they might reflect upon its verses and that those of understanding would be reminded.”

And 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 Qur’ān] that you may make clear to the people what was sent down to them and that they might give thought.”

The misconception that contemplation of the Holy Quran is reserved solely for scholars undermines the very purpose of its revelation. The Holy Quran was sent as a universal guide for all of humanity, not as a text limited to the intellectual elite. Every person, regardless of education or background, is encouraged to reflect upon its verses, for such reflection nurtures faith, strengthens conviction, and transforms conduct. Denying people this opportunity contradicts the essence of Islamic teachings, which emphasize clarity, accessibility, and universality. At the same time, it is vital to understand the limits of personal reflection. While all individuals are encouraged to ponder the Holy Quran, this does not confer the authority to independently interpret complex verses or derive legal rulings without proper scholarly training. Attempting this can lead to misguidance, as matters of language, context, and jurisprudence require deep expertise. Instead, reflection should focus on clear and practical teachings accessible to everyone—virtues to cultivate, such as honesty, patience, humility, and gratitude, and vices to avoid, such as arrogance, greed, and injustice. These lessons offer practical guidance for achieving peace of mind in both worlds. More intricate subjects, particularly those related to law, theology, or historical context, should be approached using reliable translations and authentic commentaries. Proper exegesis provides the framework to ensure reflection remains truthful and avoids personal conjecture. By engaging with the Holy Quran through such guidance, individuals cultivate a deeper love and reverence for Allah, the Exalted. Their faith is strengthened as they witness its clear proofs, fostering a sincere desire to obey Him. This obedience, in turn, encourages the proper use of the blessings they have been granted and prepares them for accountability on the Day of Judgement. Learning under the mentorship of a scholar is the most effective way to achieve this understanding. A scholar imparts knowledge, context, wisdom,

and practical application, helping the learner avoid error. Nevertheless, knowledge must not remain theoretical; it must be reflected upon personally and applied in daily life. In this way, the Holy Quran becomes a living guide, shaping character, conduct, and priorities. For those unable to study directly under a scholar, authentic interpretations rooted in the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, should be consulted. When doubts arise, seeking clarification from qualified scholars is essential rather than relying solely on personal reasoning. This balance—personal reflection on clear teachings coupled with scholarly guidance on complex matters—ensures that everyone can benefit from the Holy Quran without falling into misinterpretation.

Ultimately, the Holy Quran is a universal guide: accessible to all for reflection, yet safeguarded from distortion through scholarly oversight. Those who approach it with humility, sincerity, and a genuine commitment to act upon its teachings will find it transforming their lives, bringing balance, peace, and success in this world and the Hereafter. The Holy Quran is not merely a book to be recited; it is a living source of guidance, a map to salvation, and a comprehensive framework for human flourishing.

Chapter 27 An Naml, verse 2:

“As guidance and good tidings for the believers.”

The Holy Quran is described as a source of guidance and a means to attain peace of mind in both this world and the Hereafter, but this benefit is reserved for those who truly embrace it with knowledge and understanding—the believers—not merely those who identify as Muslims by name or heritage. It is essential to distinguish between the two in order to fully reap the blessings of divine guidance. Muslims, in the technical sense, are those who may lack a deep understanding of Islam and accept it primarily due to familial influence, social environment, or tradition, rather than through personal reflection and comprehension. They follow the religion because their parents, relatives, or community practice it, but their faith may remain weak and superficial. 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…”

This verse highlights that mere verbal acknowledgment or cultural affiliation with Islam does not equate to true faith. Without knowledge, such individuals are prone to weak faith, which can result in inconsistent obedience to Allah, the Exalted. Even if they perform the basic obligatory duties, their hearts may be swayed by desires that contradict divine guidance, and they may misuse the blessings granted to them, failing to achieve true balance in their lives. In contrast, the believer accepts Islam based on knowledge, reflection, and evidence derived from the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This knowledge produces strong faith, which strengthens their obedience to Allah, the Exalted, and ensures that their actions, intentions, and words align with divine guidance. 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.”

Strong faith manifests in steadfast obedience in all circumstances—during times of hardship through patience, and during times of ease through gratitude. Gratitude in intention requires performing acts solely to please Allah, the Exalted. Gratitude in speech involves speaking positively or choosing silence when words may contradict divine guidance. Gratitude in action entails utilizing the blessings of Allah, the Exalted, in ways that please Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This practice ensures a harmonious and balanced life, yielding further blessings, tranquility, and success in both worlds. Chapter 14 Ibrahim, verse 7:

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

Patience complements gratitude. It entails enduring difficulties without complaint, maintaining steadfast obedience to Allah, the Exalted, and trusting that His wisdom is perfect, even when the immediate outcomes appear unfavorable. 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.”

Through the practice of gratitude and patience, believers attain the unwavering support and mercy of Allah, the Exalted. This divine assistance fosters peace of mind, a balanced mental and physical state, and proper alignment of all aspects of life, ensuring that their relationships, responsibilities, and resources are rightly managed. The importance of these principles is reinforced in the Hadith found in Sahih Muslim, number 7500, which emphasizes that sincere adherence to divine guidance produces tranquillity and success in both worlds. In essence, knowledge, strong faith, gratitude, and patience together form the foundation of a life directed toward Allah, the Exalted, enabling one to live in harmony with their true purpose and the order of creation. Those who act in accordance with this framework experience the profound peace that the Holy Quran promises, a peace unattainable by mere cultural affiliation or superficial practice.

The distinction between a Muslim and a believer is further clarified in the next verse, as a believer consistently aligns their actions with their verbal declaration of faith in Allah, the Exalted, even when this requires resisting worldly desires. Chapter 27 An Naml, verses 2-3:

“As guidance and good tidings for the believers. Who establish prayer and give the obligatory charity, and of the Hereafter they are certain [in faith].”

Establishing the obligatory prayers and donating the obligatory charity are mentioned throughout Islamic teachings as they represent the two central pillars on which are good actions revolve around. Therefore, one cannot be a believer until they are both established.

Establishing the obligatory prayers and donating the obligatory charity are repeatedly emphasised throughout the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, as they form the two central pillars around which all good actions revolve. A person cannot truly be counted among the believers until both are firmly established, for they represent the practical proof of faith and the foundation of obedience to Allah, the Exalted. Establishing the obligatory prayers requires fulfilling them with all their conditions and etiquettes, foremost among them being punctuality. The Holy Quran frequently repeats the command to establish prayer, as it is the most important outward evidence of one's faith in Allah, the Exalted. The daily prayers, spread throughout the day, act as constant reminders of the Day of Judgement, practically preparing the believer for it. Each stage of the prayer is connected to the realities of that Day. When one stands upright in prayer, it recalls the moment when all of mankind will stand before Allah, the Exalted, awaiting their 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 one bows, it is a reminder of those who will be criticized on the Day of Judgement for refusing to bow to Allah, the Exalted, during their lives on Earth. Chapter 77 Al Mursalat, verse 48:

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

This criticism extends beyond physical bowing to include the refusal to submit practically to the obedience of Allah, the Exalted, in all aspects of life. When one prostrates, it recalls the scene of Judgement Day when people will be invited to prostrate before Allah, the Exalted, but those who failed to do so correctly in their earthly lives—by neglecting obedience in all matters—will be prevented from doing so. 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 one sits on their knees in prayer, it is a reminder of the nations kneeling before Allah, the Exalted, on the Day of Judgement, awaiting 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.””

The one who prays with these reflections in mind establishes their prayers correctly, and this sincerity ensures obedience to Allah, the Exalted, in the times between prayers. Chapter 29 Al Ankabut, verse 45:

“…Indeed, prayer prohibits immorality and wrongdoing…”

Thus, prayer is not merely a ritual but a transformative act that nurtures obedience, guiding one to use the blessings granted by Allah, the Exalted, in ways pleasing to Him. Alongside prayer, the obligatory charity ensures that wealth is purified and shared, protecting society from greed and injustice. Together, these two pillars anchor one’s life, cultivating balance, sincerity, and preparation for accountability on the Day of Judgement. Chapter 27 An Naml, verse 3:

“Who establish prayer and give the obligatory charity…”

The obligatory charity, though constituting only a small portion of one’s wealth and required only when a person possesses a fixed minimum amount,

carries immense spiritual weight. Its purpose is not merely financial redistribution but a reminder that wealth does not truly belong to the individual. If it were entirely theirs, they would be free to spend it however they wished. Instead, wealth is created, sustained, and granted by Allah, the Exalted, and must therefore be used in accordance with His pleasure. Every blessing—whether wealth, health, knowledge, or status—is but a loan entrusted to a person, which must ultimately be repaid to its rightful Owner. This repayment is not through returning the blessing itself, but by utilising it in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When a believer fulfils this trust, their wealth becomes a source of purification, protection, and reward. But the one who fails to grasp this truth, treating blessings as though they belong solely to them, inevitably misuses them. The withholding of obligatory charity is a particularly grave misuse, for it denies the rights of the poor and disregards the command of Allah, the Exalted. Just as one who fails to repay a worldly loan is held accountable, so too will the one who withholds charity face severe consequences. The seriousness of this accountability is illustrated in a Hadith found in Sahih Bukhari, number 1403, which warns that the person who neglects their obligatory charity will be confronted on the Day of Judgement by a large poisonous snake that will coil around them and continuously bite them as punishment. This stark imagery underscores that wealth is both a blessing and a test. Used correctly, it elevates a person spiritually, strengthens community bonds, and secures reward in the Hereafter. Misused or hoarded, it becomes a source of torment, regret, and loss in both worlds. Chapter 3 Alee Imran, verse 180:

“And let not those who [greedily] withhold what Allah has given them of His bounty ever think that it is better for them. Rather, it is worse for them. Their necks will be encircled by what they withheld on the Day of Resurrection…”

This verse makes clear that wealth withheld from its rightful purpose will become a burden rather than a blessing. In this world, the very wealth upon which charity is withheld will itself become a source of stress and misery. Instead of bringing comfort and security, it will drive its possessor towards misuse of blessings, leading to imbalance in both mental and physical states. Priorities will be misplaced, relationships misjudged, and preparation for accountability neglected. Such negligence results in confusion in this life and ruin in the next. Even if outwardly they enjoy worldly luxuries, inwardly they remain restless, burdened by anxiety, and deprived of true contentment. Their wealth, which could have been a means of purification and reward, instead becomes a cause of hardship, stress, and regret. Ultimately, by neglecting their duty to Allah, the Exalted, they exchange eternal peace for fleeting comfort, and lasting success for temporary illusion. True prosperity lies not in hoarding wealth but in recognising it as a trust, using it in obedience, and investing it in the way of Allah, the Exalted, where the returns are eternal and far greater than anything this world can offer. 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 both the obligatory prayers and the obligatory charity serve as constant reminders of the Day of Judgement and the accountability that awaits, the one who establishes them will inevitably cultivate a firm conviction in the

Hereafter. This conviction is not abstract but practical, manifesting in the correct use of the blessings granted by Allah, the Exalted, in accordance with His teachings. By aligning their actions with divine guidance, they prepare adequately for their accountability on Judgement Day while simultaneously attaining peace of mind in this world. The establishment of prayer anchors the believer's daily life, ensuring that every moment is tied to remembrance of Allah, the Exalted, and preparation for standing before Him. Charity, on the other hand, purifies wealth and reminds one that possessions are a trust, not an absolute right. Together, these two pillars nurture sincerity, discipline, and compassion, qualities that strengthen faith in the unseen realities of the Hereafter. Chapter 27 An Naml, verse 3:

"Who establish prayer and give zakah, and of the Hereafter they are certain [in faith]."

This verse makes clear that certainty in the Hereafter is inseparably linked to the establishment of prayer and charity. The one who fulfils these obligations demonstrates not only outward obedience but inward conviction. Such a person achieves balance in both mental and physical states, correctly placing everything and everyone within their life, and thereby securing tranquility in this world and success in the next.

Chapter 27 An Naml, verse 3:

“…and of the Hereafter they are certain [in faith].”

As discussed earlier, the one whose faith is rooted in knowledge and evidence, strengthens conviction in the Hereafter by reflecting upon the signs within divine teachings and the creation itself. Resurrection is not merely a distant promise but a reality continuously demonstrated in the natural order. Rain revives barren land, causing dead seeds to burst forth into life, providing sustenance for creation. In the same way, Allah, the Exalted, will resurrect the human being buried in the earth, just as He brings forth life from a lifeless seed. The cycle of seasons also illustrates resurrection: in winter, trees appear lifeless as their leaves fall, yet in spring and summer they return to full vitality. Even within the human body, resurrection is evident, as cells die and are replaced, maintaining life. Sleep itself is a daily reminder, for it is the sister of death. During sleep, the senses are cut off, yet Allah, the Exalted, returns the soul to the sleeper if life remains decreed for them. 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.”

The certainty of the Day of Judgement is further established through reflection on the balance within creation. The Earth is perfectly positioned at a distance from the Sun that sustains life. The water cycle operates in flawless harmony, ensuring the continuation of life. The ground is soft enough to allow fragile shoots to emerge yet strong enough to support heavy

structures. These examples testify to a Creator and to balance. Yet the actions of mankind remain unbalanced. Oppressors often escape punishment, while the oppressed endure hardship without receiving full recompense. Those who sincerely obey Allah, the Exalted, frequently face trials, while those who openly disobey Him enjoy worldly luxuries. Just as balance governs the natural world, justice must govern human actions. Since this balance is not achieved in this world, it must occur in another time—the Day of Judgement. Allah, the Exalted, could reward and punish fully in this world, but His wisdom dictates otherwise. He grants opportunity after opportunity for repentance and correction. He does not grant full reward here because this world is not Paradise. Faith requires belief in the unseen, and the unseen reward of the Hereafter is what makes faith special. Believing only in what can be perceived through the senses would not distinguish faith.

In addition, fear of punishment and hope in reward encourage abstinence from sin and perseverance in righteous deeds. For the Day of Recompense to begin, the material world must end, for reward and punishment can only be given once all actions have ceased. This necessity indicates that the world will inevitably come to an end.

Reflecting on these truths strengthens faith in the Day of Judgement, urging one to prepare by using blessings correctly as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. In doing so, they achieve peace of mind and success in both worlds, attaining balance in their mental and physical state and correctly placing everything and everyone within their life. Chapter 45 Al Jathiyah, verse 22:

“For Allah created the heavens and the earth for a purpose, so that every soul may be paid back for what it has committed. And none will be wronged.”

But as obeying Allah, the Exalted, and preparing for one’s accountability on Judgement Day often contradicts the worldly desires of people, many will either reject accountability outright or fail to prepare for it, even if they verbally claim belief in it. This is because the demands of obedience—such as restraining unlawful desires, sacrificing wealth, or prioritizing worship over indulgence—conflict with the inclinations of the lower self. Instead of disciplining themselves, many choose the easier path of denial or negligence. Chapter 27 An Naml, verse 4:

“Indeed, for those who do not believe in the Hereafter, We have made pleasing to them their deeds…”

This verse reveals that when people persist in disbelief or negligence, their actions appear attractive to them. They become deluded into thinking their way of life is correct, even though it leads to ruin. The attribution of this state to Allah, the Exalted, is not because He forces them into error, but because nothing occurs without His will. The reality is that their own worldly desires and aspirations dominate them, and as a result, they are left to wander in their chosen path. Chapter 27 An Naml, verse 4:

“…so they wander blindly.”

This blindness is not of the eyes but of the heart. When a person becomes consumed by worldly desires, they lose control over their actions. Instead of exercising reason and restraint, they are driven solely by the need to satisfy those desires, regardless of the consequences. Their judgment becomes clouded, and they no longer perceive right from wrong with clarity. This condition can be compared to that of a drug addict. Addiction compels the addict to seek drugs even when they know the harm it causes. Their craving overrides reason, leading them to commit wrongful acts such as theft, while remaining oblivious to the destruction they bring upon themselves and others. In the same way, excessive worldly desires—such as the relentless pursuit of wealth, status, or pleasure—become an addiction. The desire intensifies until it governs behaviour entirely, stripping away self-control and moral awareness. When worldly desires reach this level, they enslave the heart and blind the intellect. The pursuit of wealth, for example, can drive a person to dishonesty, exploitation, or neglect of obligations. The pursuit of status can lead to arrogance, rivalry, and injustice. The pursuit of pleasure can result in immorality, broken families, and wasted lives. In every case, the person becomes a servant of desire rather than a servant of Allah, the Exalted. The consequences of enslavement to worldly desires are not confined to the Hereafter but are clearly visible in this world. When desires dominate a person, they inevitably lead to stress, anxiety, and imbalance in both mental and physical health. The relentless pursuit of wealth, recognition, or pleasure leaves the heart restless and unsatisfied. Just as the addict never finds peace in their addiction, the one enslaved by worldly desires never finds contentment in their pursuits, no matter how much they acquire.

In this world, such an attitude prevents a person from achieving a balanced state of mind and body. It causes them to misplace everything and everyone within their life, so that blessings which should bring tranquillity—such as family, friends, career, and wealth—become sources of stress and turmoil. Persisting in disobedience to Allah, the Exalted, they begin to blame the wrong things and people for their unhappiness, even accusing their spouse or loved ones of being the cause of their distress. Cutting good people out of their lives only deepens their isolation, increasing their mental instability until they plunge 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, who despite enjoying worldly luxuries often live in turmoil and despair. Chapter 27 An Naml, verse 5:

“Those are the ones for whom there will be the worst of punishment…”

This punishment begins in this world, as their misuse of blessings transforms them into burdens. Wealth becomes a source of anxiety, fame becomes a prison, and relationships collapse under the weight of misplaced priorities. Their lives, though outwardly luxurious, are inwardly filled with emptiness and regret. Yet the punishment in the Hereafter will be far worse, for their negligence prevented them from preparing for accountability. Chapter 27 An Naml, verse 5:

“…and in the Hereafter they are the greatest losers.”

This verse makes clear that those who allow worldly desires to dominate them lose in both worlds. In this life, they lose peace of mind, balance, and sincere relationships. In the Hereafter, they lose eternal success, facing the worst of punishments for failing to use their blessings in obedience to Allah, the Exalted.

The remedy lies in managing desires and pursuing only what is lawful, in moderation, and under the guidance of Islam. Desires themselves are not inherently evil; they are part of human nature. But when disciplined through obedience, they become blessings that enrich life. Lawful wealth provides security, lawful status allows service to others, and lawful pleasures bring comfort and gratitude. When balanced, desires serve as means of worship, drawing a person closer to Allah, the Exalted. True freedom, therefore, is not found in indulging every desire but in disciplining them. The one who restrains unlawful desires and channels lawful ones in moderation achieves peace of mind, balance in body and soul, and preparation for the Day of Judgement. The one who fails to do so wanders blindly, enslaved by the very desires they thought would bring them happiness, only to find regret and punishment in both worlds.

Therefore, a person must accept and act upon the teachings of Islam for their own benefit, even when those teachings contradict their personal desires. This is because the desires of the lower self are often short-sighted, seeking immediate gratification without regard for long-term consequences. By contrast, the guidance of Allah, the Exalted, is rooted in perfect wisdom and foresight, ensuring that every command leads to balance, tranquillity, and success in both worlds. The person who resists divine guidance in favour of their desires resembles one who consumes harmful food simply because it

tastes pleasant, ignoring the damage it causes to their health. The one who accepts divine guidance, however, resembles the wise patient who follows the doctor's prescription, even if it involves bitter medicine and strict discipline, knowing that it will ultimately restore health and strength. Just as the patient achieves good mental and physical health through trust in the doctor's expertise, so too does the one who accepts and acts upon Islamic teachings achieve balance in body and soul. This is because the only One who possesses complete knowledge of human nature, both mental and physical, is Allah, the Exalted. He alone knows how to ensure that a person correctly places everything and everyone within their life, thereby achieving harmony. Human knowledge, even with all its research and discoveries, remains limited. It cannot solve every issue a person faces, nor can it prevent all forms of stress, nor can it ensure that relationships, priorities, and blessings are placed in their rightful order. Human advice is restricted by limited foresight, personal biases, and incomplete understanding. Allah, the Exalted, alone possesses perfect 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. Chapter 27 An Naml, verse 6:

"And indeed, you receive the Qur'an from one Wise and Knowing."

This verse makes clear that the Holy Quran is not the product of human thought but the revelation of the One who is both Wise and Knowing. His wisdom ensures that every command is purposeful, and His knowledge ensures that every instruction is perfectly suited to human nature. The difference between those who follow divine guidance and those who do not is evident in their lives. Those who use their blessings according to Islamic teachings achieve peace, balance, and fulfilment, while those who misuse

them fall into stress, imbalance, and regret. Even though patients often do not understand the science behind the medicines they are prescribed and therefore place blind trust in their doctor, Allah, the Exalted, does not expect people to blindly trust His teachings. Instead, He invites them to reflect upon the guidance of Islam so that they may appreciate its truthfulness and positive effects. He provides clear proofs in the Holy Quran, in the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and in the signs of creation, so that His guidance can be recognised as truth. This invitation to reflection distinguishes divine guidance from human prescriptions. Whereas the patient trusts the doctor without understanding, people are encouraged to think, reflect, and recognise the wisdom of Allah, the Exalted, through evidence. Chapter 12 Yusuf, verse 108:

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

However, this recognition requires an unbiased and open mind. If a person approaches the teachings of Islam with prejudice or arrogance, they will fail to see its wisdom. But if they approach with humility and sincerity, they will recognise its truthfulness from its clear proofs. They will see how obedience to Allah, the Exalted, transforms their life, bringing balance to their mental and physical state, correctly placing everything and everyone within their life, and preparing them for accountability on the Day of Judgement. In this way, divine guidance is not only a path to eternal salvation but also the key to peace of mind and success in this world.

By mentioning elements from the life of the Holy Prophet Musa, peace be upon him, Allah, the Exalted, demonstrates that divine guidance has always been revealed to mankind throughout history, guiding them towards peace of mind in both worlds. Chapter 27 An Naml, verse 7:

“When Moses said to his family…”

Therefore, this reminder was directed to the non-muslims of Mecca and the People of the Book in Medina, making clear that the Holy Prophet Muhammad, peace and blessings be upon him, was not introducing something novel or alien. Chapter 46 Al Ahqaf, verse 9:

“Say, "I am not something original among the messengers…””

The Holy Prophet Muhammad, peace and blessings be upon him, was the final link in a long and unbroken chain of Holy Prophets, peace be upon them, who all carried the same divine message. His mission was not to innovate but to complete and perfect what had been entrusted to his predecessors. The lesson is clear: divine revelation is consistent across time and place. Though the circumstances of each nation differed, the essence of the message remained unchanged—submission to Allah, the Exalted, and adherence to His guidance. Those who rejected the Holy Prophet Muhammad, peace and blessings be upon him, were not rejecting a new religion but turning away from the same truth conveyed by all the Holy

Prophets, peace be upon them, before him. This continuity underscores the unity of divine guidance. Therefore, to accept one Holy Prophet, peace be upon them, while rejecting another is to misunderstand the very nature of prophethood, for all were sent by the same Lord of the worlds, with the same purpose, and with the same call to truth. This truth also highlights the mercy of Allah, the Exalted, who has never left mankind without guidance. From the earliest Holy Prophets, peace be upon him, to the final Holy Prophet and Messenger, Muhamnmad, peace and blessings be upon him, revelation has been a continuous thread, weaving together the history of humanity and reminding every generation that peace of mind and salvation lie only in obedience to Allah, the Exalted.

Just as the Holy Prophet Musa, peace be upon him, and his family were lost during their journey and he perceived a fire, which became the source of right guidance for him and his nation, so too does Allah, the Exalted, remind mankind that irrespective of how deeply the world plunges into the darkness of worldly desires and aspirations, there will always remain the light of divine guidance. This light leads one to the recognition of their Creator and Sustainer and to the recognition of their true purpose in this world. When that purpose is fulfilled, it results in peace of mind in both worlds for those who sincerely desire it.

The incident of the Holy Prophet Musa, peace be upon him, perceiving the fire is not merely a historical event but a timeless lesson. He journeyed towards the light source, leaving behind his family and belongings, demonstrating that the pursuit of divine guidance requires dedication, sacrifice, and prioritisation. In the same way, every person must be ready to dedicate themselves to reaching the light of divine guidance by learning and acting upon divine knowledge. This journey may require setting aside worldly

distractions, comforts, and attachments, but the reward is clarity, balance, and salvation. Chapter 27 An Naml, verses 7-9:

“When Moses said to his family, "Indeed, I have perceived a fire. I will bring you from there information or will bring you a burning torch that you may warm yourselves." But when he came to it, he was called, "Blessed is whoever is at the fire and whoever is around it. And glorified is Allah, Lord of the worlds. O Moses, indeed it is I - Allah, the Exalted in Might, the Wise.""

This passage highlights that divine guidance is not only a source of warmth and comfort, as the Holy Prophet Musa, peace be upon him, initially sought, but also the source of ultimate truth and recognition of Allah, the Exalted. The fire symbolises the light of revelation, which transforms confusion into clarity and darkness into illumination. The lesson for mankind is clear: one must approach divine guidance with sincerity and readiness to act upon it. The light of revelation is always present, but only those who journey towards it, leaving behind distractions and worldly attachments, will be blessed with recognition of Allah, the Exalted, and with the fulfilment of their true purpose. This recognition leads to peace of mind in this world, through balance and proper placement of everything and everyone in life, and to eternal success in the Hereafter. Chapter 27 An Naml, verse 8:

“But when he came to it, he was called, "Blessed is whoever is at the fire and whoever is around it…""

As divine guidance encourages people to control their worldly desires, those whose only aim in life is to fulfil their desires inevitably criticize it, for Islam exposes their behaviour as animalistic. In addition, the businesses and industries that profit from people indulging their desires strive against Islam, seeking to dissuade people from acting upon its teachings. In the face of such criticism, a person must remain steadfast in obedience to Allah, the Exalted, for He alone provides peace of mind and protection from the negative effects of people, even when this protection is not immediately apparent. An aspect of remaining steadfast in obedience, as indicated in verse 8, is glorifying Allah, the Exalted, by refusing to attribute anything negative to Him, including the difficulties and criticism encountered in His obedience, which He permits to occur. Chapter 27 An Naml, verse 8:

"…And glorified is Allah, Lord of the worlds."

Glorifying Allah, the Exalted, in this way requires cultivating a positive mindset. This is essential, for a positive mindset serves as a powerful tool in navigating challenges while remaining obedient. Obedience involves using the blessings bestowed by Allah, the Exalted, in ways pleasing to Him, as described in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. When hardships arise, one must recognise that the situation could have been far worse. If the difficulty is worldly, gratitude should be shown that it does not affect faith. Instead of fixating on immediate sorrow, one should focus on the ultimate reward awaiting those who exhibit patience for the sake of Allah, the Exalted. When a person experiences the loss of certain blessings, they should reflect upon the multitude of blessings they still enjoy. Every trial should remind them of the verse in the following verse, which teaches that difficulties contain hidden wisdoms 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.”

This verse highlights that what appears unfavourable may in fact be beneficial, and what seems desirable may in reality be harmful. Thus, the current situation faced by a person is often more favourable than the one they initially wished for.

In conclusion, contemplation of these truths cultivates a positive mindset, which is essential for correctly glorifying Allah, the Exalted, by avoiding the attribution of negative things to Him. One must remember that the cup is not half empty; it is, in fact, half full. This perspective transforms trials into opportunities for gratitude and patience, ensuring peace of mind in this world and reward in the Hereafter.

The first thing Allah, the Exalted, declared to the Holy Prophet Musa, peace be upon him, was that He is Mighty and Wise. This introduction is not incidental but deliberate, for it establishes the very foundation of divine guidance. It reminds mankind that the One who reveals the code of conduct is not limited in strength, knowledge, or wisdom, but possesses absolute perfection in all these attributes. Only Allah, the Exalted, can provide a system that ensures peace of mind in both worlds, because only He knows the true nature of mankind, the intricacies of creation, and the consequences of every action across time. Chapter 27 An Naml, verse 9:

“O Moses, indeed it is I - Allah, the Exalted in Might, the Wise."

This declaration is a timeless reminder that divine law is not the product of human speculation or limited reasoning. Human beings, no matter how advanced their societies become, remain bound by partial knowledge, restricted foresight, and personal biases. Their codes of conduct, however well-intentioned, are shaped by ambition, desire, and self-interest. They may address certain issues temporarily, but they cannot encompass all circumstances, conditions, and scenarios that individuals or societies encounter throughout their existence. Even in the modern age, with vast research into the mental and physical aspects of human beings, humanity continues to uncover new insights into its own nature. For example, scientists are still exploring the functions of different regions of the brain, the complexities of human emotions, and the subtle interplay between body and mind. If mankind has not yet fully understood the workings of its own body, how can it hope to establish a flawless code of conduct that governs the entirety of human life? The attempt is fundamentally impossible. Only Allah, the Exalted, possesses boundless knowledge of the past, present, and future. He is the Creator of all things, and His wisdom encompasses every detail of existence. Therefore, He alone is rightly positioned to provide humanity with a code of conduct that is perfectly aligned with human nature, universally applicable, and eternally relevant. This divine law separates good from evil, beneficial from harmful, and provides a path to tranquillity and justice both individually and collectively. History itself testifies to this truth. Whenever divine law was implemented sincerely, it produced societies marked by justice, compassion, and peace. Individuals who lived by divine guidance found balance in their mental and physical states, correctly placing everything and everyone within their lives. Conversely, when societies abandoned divine law in favour of man-made systems, corruption,

oppression, and imbalance spread. The wealthy exploited the poor, desires dominated morality, and peace was replaced by conflict.

In order to support the mission of the Holy Prophet Musa, peace be upon him, to Pharaoh and his followers, Allah, the Exalted, granted him miracles that would serve both as signs of truth and as reassurance to his own heart. Chapter 27 An Naml, verse 10:

“And [he was told], "Throw down your staff." But when he saw it writhing as if it were a snake, he turned in flight and did not return. [Allah said], "O Moses, fear not. Indeed, in My presence the messengers do not fear.””

This event is deeply instructive. It demonstrates that showing emotion within limits is not only acceptable but natural. The Holy Prophet Musa, peace be upon him, reacted in a human way by fleeing from what appeared to be a dangerous snake, and Allah, the Exalted, did not criticise him for this response. Instead, He reassured him, reminding him that in His presence, the messengers do not need to fear. This illustrates that emotions such as fear, sadness, or joy are part of human nature, and Islam does not expect a person to suppress them entirely or behave like a robot in difficult situations. The key, however, is balance. Emotions must be expressed within the boundaries set by Allah, the Exalted. Releasing tension through emotion is permissible, but crossing into extremes is not. 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 sadness or happiness. Rather, it cautions against extremes in grief or exultation, both of which can lead to sin. Excessive grief may cause despair and neglect of duties, while excessive pride in blessings may lead to arrogance and ingratitude. Islam teaches moderation, ensuring that emotions serve as a means of reflection and growth rather than a cause of imbalance. A person should always remember that as long as they remain within these limits, they will overcome difficulties, earn reward, and attain blessings in both worlds. This truth is illustrated at the end of the event, where Allah, the Exalted, granted safety to the one who obeyed Him. That safety may not always be immediately apparent, but it will eventually manifest—either in this world or in the Hereafter. The essential lesson is that sincere obedience to Allah, the Exalted, must be maintained in all situations. 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. When emotions are balanced within these limits, they become a source of strength rather than weakness, guiding one through trials with patience, gratitude, and trust in Allah, the Exalted.

Not only does Allah, the Exalted, extend protection and safety to His Holy Prophets, peace be upon them, but He also grants safety, protection, and peace of mind to anyone who follows in their footsteps by remaining firm in obedience to Him. This obedience is demonstrated by correctly using the blessings He has granted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Such

individuals are assured of peace in both worlds, through attaining a balanced mental and physical state and through correctly placing everything and everyone within their life. This promise applies even to those who have committed sins in the past, provided they sincerely repent. Chapter 27 An Naml, verse 11:

“Otherwise, he who wrongs, then substitutes good after evil - indeed, I am Forgiving and Merciful.”

This verse highlights the immense mercy of Allah, the Exalted. It shows that wrongdoing does not permanently bar a person from His protection and forgiveness. Instead, the door of repentance remains open, allowing one to transform evil into good through sincere change. Sincere repentance involves several essential steps. First, one must feel genuine guilt and remorse for the sin committed, recognising that it was a violation of the command of Allah, the Exalted. Second, one must seek forgiveness from Allah, the Exalted, and, where possible, from anyone who has been wronged, provided that doing so does not lead to further harm or trouble. Third, one must sincerely resolve to avoid committing the same or similar sin again, demonstrating a true change of heart. Fourth, one must make amends for any rights that have been violated, whether they are the rights of Allah, the Exalted, such as missed obligations, or the rights of people, such as debts or injustices. Repentance is not complete unless it is followed by continued obedience to Allah, the Exalted. This involves using the blessings He has granted in ways pleasing to Him, as outlined in Islamic teachings. By doing so, a person demonstrates that their repentance is genuine and that they have chosen to walk the path of righteousness. The lesson is clear: Allah, the Exalted, does not expect perfection from His creation, but sincerity. Those who sincerely repent and strive to obey Him will be granted safety,

protection, and peace of mind, even if their past was filled with mistakes. His forgiveness and mercy are vast, and His promise of tranquillity and success is assured for those who turn back to Him with sincerity.

Allah, the Exalted, then mentions another miracle He granted to the Holy Prophet Musa, peace be upon him, in order to strengthen his mission to Pharaoh and his followers. Chapter 27 An Naml, verse 12:

“And put your hand into the opening of your garment [at the breast]; it will come out white without disease. [These are] among the nine signs [you will take] to Pharaoh and his people…”

This miracle, like the staff that transformed into a serpent, was a clear sign of divine support. It was intended not only to reassure the Holy Prophet Musa, peace be upon him, but also to demonstrate to Pharaoh and his people that the message he carried was from Allah, the Exalted, and not from himself. The whiteness of the hand, free from disease, symbolised purity, clarity, and divine power—contrasting with the corruption and arrogance of Pharaoh and his people. Yet despite witnessing such undeniable signs, Pharaoh and his people persisted in misusing the blessings Allah, the Exalted, had granted them, such as wealth, authority, and influence. Instead of using these blessings to establish justice and compassion, they exploited them for oppression and tyranny. They failed to obtain peace of mind on an individual level, for arrogance and greed never bring tranquillity. Worse still, they failed to fulfil the rights of others, oppressing the children of Israel and spreading corruption throughout their society. Chapter 27 An Naml, verse 12:

“…Indeed, they have been a people defiantly corrupt.”

This phrase captures the essence of their rebellion. Their corruption was not accidental or due to ignorance—it was deliberate, persistent, and defiant. They consciously chose to misuse their blessings, reject divine guidance, and oppress others, even after clear signs were presented to them. The lesson is timeless. When blessings such as wealth, authority, or influence are misused, they become sources of corruption rather than peace. Those who persist in arrogance and oppression not only lose tranquillity in this world but also prepare for severe accountability in the Hereafter. By contrast, those who use the blessings they have been granted in obedience to Allah, the Exalted, achieve balance, justice, and peace of mind in both worlds.

The rejection of divine guidance is not merely a historical account but a timeless reflection of human nature. Allah, the Exalted, makes clear that when His signs, full of insight and clarity, were presented to Pharaoh and his people, they dismissed them as “obvious magic.” Yet, within themselves, they were convinced of their truth. Chapter 27 An Naml, verses 13-14:

“But when there came to them Our visible signs, they said, "This is obvious magic." And they rejected them, while their [inner] selves were convinced thereof, out of injustice and haughtiness…”

Their denial was not born of ignorance but of arrogance and injustice. This distinction is crucial, for it reveals that the barrier to accepting divine guidance is rarely intellectual—it is moral and spiritual. Every person who abandons the divine code of conduct does so in pursuit of worldly desires. Human-made systems, however elaborate, are ultimately rooted in ambition, self-interest, and bias. They lack the perfection of divine law, which is founded upon wisdom, justice, and mercy. The wealthy and powerful, in particular, often resist divine guidance because it threatens their privileges. To accept Islam would mean submitting to a higher moral framework that places limits on their exploitation, indulgence, and misuse of authority. Out of fear of losing influence, they not only reject the truth themselves but actively encourage others to follow their lead, thereby perpetuating corruption. This pattern has repeated throughout history. The Holy Prophet Nuh, peace be upon him, was opposed by the leaders of his people who mocked his message. The Holy Prophet Ibrahim, peace be upon him, was resisted by rulers who feared losing their authority. The Holy Prophet Musa, peace be upon him, was opposed by Pharaoh, who arrogantly claimed divinity to maintain control. The Holy Prophet Muhammad, peace and blessings be upon him, was resisted by the leaders of the Mecca who feared that Islam would dismantle their unjust privileges. In each case, the opposition was not due to a lack of evidence, for the signs of Allah, the Exalted, were manifest before them. It was due to arrogance, pride, and the refusal to restrain desires. Chapter 27 An Naml, verses 13-14:

“But when there came to them Our signs full of insight, they said, "This is obvious magic." And they rejected them, while their [inner] selves were convinced thereof, out of injustice and haughtiness…”

This hypocrisy is the essence of disbelief. Outwardly, they denied the signs, but inwardly they recognised their truth. Their rejection was deliberate, motivated by arrogance and injustice. This shows that disbelief is not simply a matter of misunderstanding but a conscious choice to resist submission to Allah, the Exalted. The lesson for mankind is clear. The rejection of divine guidance is not a failure of evidence but a failure of sincerity. Those who resist it do so because they refuse to restrain their desires and submit to the authority of Allah, the Exalted. By contrast, those who humble themselves, acknowledge His signs, and act upon His guidance achieve peace of mind in this world and eternal success in the Hereafter.

This truth remains relevant today. Modern societies, despite their advancements, often resist divine guidance for the same reasons as Pharaoh and his people. Wealth, power, and desire blind them to the wisdom of revelation. They dismiss divine law as outdated or restrictive, while inwardly recognising its justice and clarity. Their rejection perpetuates corruption, injustice, and imbalance, just as it did in the past. Thus, the verses remind every generation that arrogance and pride are the greatest obstacles to faith. Submission to Allah, the Exalted, requires humility, sincerity, and the willingness to restrain desires. Only then can one truly benefit from His guidance, achieve balance in life, and prepare for eternal success, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

As obeying Allah, the Exalted, contradicted the worldly desires and aspirations of Pharaoh and his followers, they persisted in misusing the blessings Allah, the Exalted, had granted them. Their wealth, authority, and influence became tools of arrogance and oppression rather than means of justice and compassion. Out of fear of losing their social influence and

leadership, they strove against divine teachings, clinging to their privileges even though such resistance only deepened their corruption. This attitude inevitably prevents a person from achieving a balanced mental and physical state. It causes them to misplace everything and everyone within their life, so that blessings which should bring tranquillity—such as family, friends, career, and wealth—become sources of stress and turmoil. Persisting in disobedience, they begin to blame the wrong things and people for their unhappiness, even accusing their spouse or loved ones of being the cause of their distress. Cutting good people out of their lives only increases their isolation, driving them further into mental disorders until they plunge into depression, substance addiction, and even suicidal tendencies. This outcome is evident when one observes those who persist in misusing the blessings they have been granted, such as the rich and famous. Despite enjoying worldly luxuries, their lives are often marked by imbalance, despair, and self-destruction. Their wealth and fame, instead of granting peace, become burdens that expose the emptiness of a life lived without obedience to Allah, the Exalted. Moreover, their failure to fulfil the rights of people spreads corruption and injustice within society. Pharaoh and his followers oppressed the children of Israel, denying them justice and freedom, and in doing so they corrupted their nation. Similarly, when individuals misuse blessings today, they contribute to societal imbalance, exploitation, and injustice. Most critically, their attitude prevents them from preparing for accountability on the Day of Judgement. By rejecting divine guidance, they neglect the very purpose of their existence. As a result, their punishment in the Hereafter will be far worse than the turmoil they experience in this world. The imbalance, stress, and corruption they create here are but a reflection of the eternal loss awaiting them if they persist in disobedience. Chapter 27 An Naml, verse 14:

“…So see how was the end of the corrupters.”

This verse reminds mankind that corruption, arrogance, and self-absorption inevitably lead to ruin, both in this world and in the Hereafter. The verse calls upon people not merely to read history but to reflect upon it, to observe the downfall of those who misused their blessings, and to recognise the consequences of ignoring divine guidance. A self-absorbed way of life, where one's attention is confined only to personal circumstances, blinds the heart from recognising the greater realities that surround it. Such a narrow outlook prevents a person from drawing wisdom from history, from personal trials, and from the experiences of others. Reflection upon these lessons is one of the surest means of refining character, avoiding repeated mistakes, and attaining lasting inner peace. Through this process, a person achieves a balanced mental and physical state, correctly placing everything and everyone within their life according to its rightful value. The examples are striking. Observing how the wealthy and renowned misuse the blessings they have been granted—only to be overtaken by anxiety, depression, addiction, or even suicide despite their comforts—teaches that genuine tranquillity cannot be purchased through wealth or secured by unchecked desires. Their downfall demonstrates that blessings, when misused, become burdens rather than sources of peace. Similarly, witnessing someone struggle with illness should stir gratitude in the hearts of the healthy and motivate them to use their health properly before it slips away. Health is among the most fragile of blessings, and its misuse or neglect leads to regret once it is lost. Islam therefore urges people to remain mindful and reflective, to look beyond the narrow lens of their own situation, and to extract wisdom from the world around them. Every event, whether joyous or sorrowful, and every life, whether prosperous or afflicted, contains lessons for those willing to see. By reflecting upon these realities, a person strengthens faith, refines character, and learns to use blessings in a manner that secures peace in this world and salvation in the Hereafter. This reflective approach transforms ordinary experiences into sources of guidance. The rise and fall of nations, the successes and failures of individuals, and even the fleeting moments of daily life all serve as reminders of the consequences of obedience and disobedience. Those who cultivate this habit of reflection live with clarity,

gratitude, and purpose, while those who remain self-absorbed stumble blindly through life, repeating the same mistakes and forfeiting the peace that comes only through mindful obedience to Allah, the Exalted.

After recounting the disobedience of Pharaoh and his followers, and how their defiance led to ruin in both this world and the Hereafter, Allah, the Exalted, contrasts their fate with that of a family who remained steadfast in obedience to Him. By properly utilizing the blessings granted to them, they attained peace of mind in both worlds, achieving a balanced mental and physical state and correctly placing everything and everyone within their lives in accordance with divine guidance. Chapter 27 An Naml, verse 15:

“And We had certainly given to David and Solomon knowledge, and they said, "Praise [is due] to Allah, who has favored us over many of His believing servants."”

As this verse indicates, the foundation of true obedience and gratitude lies in divine knowledge, for knowledge cultivates certainty in faith. A faith grounded in understanding enables a person to remain steadfast in obeying Allah, the Exalted, in every circumstance—whether in times of ease or difficulty. Such unwavering faith is nurtured through careful study, reflection, and practical implementation of the clear guidance found in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. These divine teachings demonstrate that sincere obedience to Allah, the Exalted, is the key to attaining lasting peace in both this life and the Hereafter.

Conversely, those who are deprived of Islamic knowledge often possess weak faith. This fragility makes them more susceptible to straying from the path of obedience, particularly when their personal desires conflict with divine guidance. Their lack of understanding prevents them from recognizing that surrendering worldly inclinations in favour of obeying Allah, the Exalted, is not a limitation, but the very gateway to genuine and enduring peace of mind. Without this recognition, they may pursue fleeting pleasures while overlooking the comprehensive balance and contentment that obedience brings. Therefore, individuals must actively seek to strengthen their faith by acquiring Islamic knowledge and applying it consistently. This strengthens their ability to remain obedient to Allah, the Exalted, in all situations, showing gratitude during times of ease and exercising patience in times of hardship. True patience involves controlling one's speech and actions—refraining from complaint—and maintaining unwavering commitment to Allah, the Exalted, trusting that He alone selects what is best, even when it 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."

Gratitude, similarly, encompasses three dimensions. Gratitude in intention means acting solely to please Allah, the Exalted. Gratitude in speech entails speaking positively or remaining silent when words may conflict with divine guidance. Gratitude in action involves utilizing the blessings one has been granted in ways that honor Allah, the Exalted, in accordance with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and

blessings be upon him. By cultivating such gratitude, a person not only attracts further blessings but also establishes peace of mind and success in both worlds. This occurs through achieving balance in mental and physical well-being and properly placing everything and everyone within one's life. Chapter 14 Ibrahim, verse 7:

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

And chapter 27 An Naml, verse 15:

"…and they said, "Praise [is due] to Allah, who has favored us over many of His believing servants.""

Thus, a person who consistently acts correctly in every circumstance earns the unwavering support and mercy of Allah, the Exalted. This divine assistance ensures a harmonious mental and physical state, the proper alignment of relationships and priorities, and ultimately, peace of mind in both this world and the Hereafter. The importance of these principles is reinforced in a Hadith recorded in Sahih Muslim, number 7500, which highlights that the application of knowledge, patience, and gratitude forms the foundation for attaining lasting tranquility and success.

And chapter 27 An Naml, verse 15:

“…and they said, "Praise [is due] to Allah, who has favored us over many of His believing servants."”

This praise is indeed a reflection of the positive attitude they both possessed, which ensured they remained grateful to Allah, the Exalted, even during times of difficulty. Gratitude in hardship is a mark of true faith, for it demonstrates reliance upon Allah, the Exalted, rather than upon worldly appearances. The lives of others often seem to appear better than one’s own, yet this perception is deceptive. Many people observe celebrities and mistakenly believe their lives are superior, but in reality, those who appear to be in a better situation may well be facing difficulties that would make others wish not to trade places with them. The outward image is often only one side of the story, while the inner reality is hidden from view. This misconception is frequently caused by the media, whose aim is to paint an appealing picture of celebrity lives to attract attention and profit. Rarely do they report the full truth, for if they presented facts without embellishment, many of their customers would lose interest. Thus, the image of perfection that is projected is often far removed from reality. In truth, everyone faces problems, and no one possesses a perfect life, irrespective of wealth, fame, or possessions. Islam warns against falling into this false belief, for it is a tool of the Devil, who seeks to drive people towards ingratitude for what they possess. Ingratitude blinds the heart to blessings and leads to dissatisfaction, envy, and despair. To protect against this, the Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Jami At Tirmidhi, number 2513, that a person should always observe those who possess less worldly things than themselves, rather than those who possess more. This attitude cultivates gratitude, reminding one of the

countless blessings they already enjoy. Whenever a person feels ungrateful, they should shift their focus to the many people living in severe poverty and facing far greater hardships. Such reflection not only prevents ingratitude but also inspires compassion and generosity. The grass is not greener on the other side of the fence; it is, in fact, green enough on one's own side. 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…"

Recognising this truth brings peace of mind, balance, and contentment, ensuring that blessings are used correctly and that gratitude to Allah, the Exalted, remains constant in both ease and difficulty.

The inheritance of knowledge and prophethood by the Holy Prophet Suleiman, peace be upon him, from his father, the Holy Prophet Dawud, peace be upon him, as mentioned in the following verse is a profound reminder of the responsibility of parents to lead by example. The Holy Prophet Dawud, peace be upon him, fulfilled his duty as a father by teaching his son that the only way to pass the test of life in this world is to correctly use the blessings Allah, the Exalted, has granted, as outlined in divine teachings. This inheritance was not merely material; it was the transmission of wisdom, faith, and responsibility, which prepared the Holy Prophet Suleiman, peace be upon him, to continue the mission of prophethood. Chapter 27 An Naml, verse 16:

“And Solomon inherited David…”

Leading by example is the central lesson here. The Holy Prophet Dawud, peace be upon him, did not simply instruct his son with words; he demonstrated through his actions and speech the truthfulness of divine guidance. This ensured that the Holy Prophet Suleiman, peace be upon him, recognised the truth of Islam through evidence and lived it with conviction. In the same way, parents today must realise that their children will only remain firm on the teachings of Islam if they see those teachings embodied in the lives of their elders. It is indeed sad to observe that many parents are eager to provide their children with worldly knowledge, which leads to worldly success, yet they neglect their religious education. Often, they hand over this responsibility to others, forgetting that it is their duty to teach their children the foundations of Islam directly. While encouraging the pursuit of worldly knowledge is praiseworthy, it must never come at the expense of religious education. Sending children to Mosques to learn how to recite the Holy Quran without understanding is insufficient. Recitation without comprehension does not instil conviction, and conviction is essential for faith to endure. A teenager must accept Islam based on evidence, not blind imitation. If they perceive Islam merely as a cultural practice, they will drift away with time, discarding it as something outdated or irrelevant. But when they are taught the clear proofs and evidences of its truthfulness, they will understand that Islam is not culture but a way of life, applicable in every situation and guiding the use of every blessing. This understanding can only be achieved when elders, especially parents, lead by example—learning, acting upon, and embodying Islamic teachings themselves. The lesson is timeless: the most effective way to pass faith to the next generation is through living it sincerely. Just as the Holy Prophet Dawud, peace be upon him, ensured that his son inherited not only his position but his conviction, so too must parents today ensure that their children inherit not only worldly

success but the evidence-based understanding of Islam. This is the only way to secure their faith, their balance, and their peace of mind in both worlds.

Chapter 27 An Naml, verse 16:

“And Solomon inherited David…”

The inheritance mentioned in this verse is a profound reminder that the true legacy of the Holy Prophets, peace be upon them, is not wealth or property but knowledge, wisdom, and responsibility. As confirmed in a Hadith found in Sunan Ibn Majah, number 223, the Holy Prophets, peace be upon them, are not inherited from in respect to worldly possessions. Rather, they leave behind knowledge, and those who are fortunate inherit it. This knowledge is the most precious inheritance, for it guides mankind to obedience, balance, and salvation, and it continues to benefit those who act upon it long after the Prophet has departed from this world.

Worldly legacies, by contrast, are fragile and fleeting. History is filled with examples of empires built upon wealth and power, only to collapse and be forgotten shortly after their founders passed away. The remnants of these legacies endure only as warnings, reminding people of the futility of arrogance and the emptiness of worldly pride. Pharaoh’s empire is one such example: despite its grandeur, it was destroyed, leaving behind ruins that

testify to the consequences of misusing blessings and rejecting divine guidance.

Islam teaches that a person should not only send blessings ahead of them to the Hereafter in the form of righteous deeds but also leave behind a legacy from which people can benefit. This principle is confirmed in a Hadith found in Sahih Muslim, number 4223, which states that when a person passes away, their deeds come to an end except for three: ongoing charity, beneficial knowledge, and a righteous child who prays for them. These legacies continue to benefit the deceased, ensuring that their influence endures in a positive way.

Therefore, every person should strive to perform righteous deeds and send forward as much good as possible, while also leaving behind a legacy that benefits others after their passing. Sadly, many people are so concerned with wealth and property that they only end up leaving behind material possessions, which do not benefit them in the least. Wealth without righteous use is quickly consumed, forgotten, or even becomes a source of dispute among heirs. No one should be deceived into thinking they have plenty of time to prepare a legacy, for the moment of death is unknown and often arrives unexpectedly. Today is the day to reflect on the legacy one will leave behind. If it is good and beneficial, one should praise Allah, the Exalted, for granting the strength to achieve it. If it is lacking, then one should prepare something that will benefit them, so that they not only send forward good to the Hereafter but also leave good behind in this world.

The inheritance of the Holy Prophet Suleiman, peace be upon him, from the Holy Prophet Dawud, peace be upon him, demonstrates that the most valuable legacy is knowledge and faith. This inheritance ensured continuity of divine guidance, preserved justice, and safeguarded the mission of prophethood. In the same way, parents today must realise that their children will inherit not only their possessions but also their values, their faith, and their example. If they lead by example, embodying Islamic teachings in their lives, their children will inherit conviction and evidence-based faith. If they neglect this duty, their children may inherit only worldly possessions, which will not benefit them in the Hereafter.

Thus, the question every person must ask themselves is not how much wealth they will leave behind, but what kind of legacy they will leave. Will it be one of fleeting possessions, or one of enduring benefit? The answer to this question will determine whether their remembrance after death is a warning or a blessing, and whether their Hereafter is marked by regret or forgiveness.

An aspect of gratitude of the Holy Prophet Suleiman, peace be upon him, is beautifully illustrated in the next part of verse 16, where he openly attributes all his knowledge and worldly success to Allah, the Exalted:. Chapter 27 An Naml, verse 16:

“…He said, "O people, we have been taught the language of birds, and we have been given from all things. Indeed, this is evident bounty.""

This statement reflects the humility of a Holy Prophet, peace be upon him, who, despite being granted extraordinary knowledge and authority, recognised that every blessing originates solely from Allah, the Exalted. Such recognition is vital, for it prevents arrogance and ensures that success—whether worldly or religious—is seen as a divine gift rather than a personal achievement. Avoiding arrogance is crucial, as arrogance can lead a person to mistakenly believe they are doing Allah, the Exalted, a favour by following His commands. This attitude corrupts sincerity and hinders genuine obedience, particularly when personal desires conflict with divine instructions. By contrast, those who understand that faith and obedience ultimately serve their own benefit cultivate humility before Allah, the Exalted. They remain steadfast in obedience during both hardship and ease, knowing that every circumstance is a test designed for their growth. In times of comfort, they express gratitude, recognising that blessings are opportunities to draw closer to their Creator. Gratitude manifests in three dimensions: intention, speech, and action. Gratitude in intention involves acting solely to please Allah, the Exalted. Gratitude in speech is conveyed through good words or silence. Gratitude in action means using blessings in accordance with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. In times of difficulty, such individuals exhibit patience, refraining from complaints in both words and actions, and trusting that Allah, the Exalted, always chooses what is best, even if it 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.”

This verse reminds mankind that divine wisdom surpasses human perception. What appears harmful may in fact be beneficial, and what seems desirable may ultimately be detrimental. Trusting in Allah, the Exalted, requires surrendering to His knowledge and recognising that His choices are always in the best interest of His servants. Consequently, an individual who consistently behaves in alignment with this conduct—gratitude in ease and patience in hardship—receives unwavering support and compassion from Allah, the Exalted. This results in peace in both worlds, through attaining a balanced mental and physical state and through correctly placing everything and everyone within their life. This truth is illustrated in a Hadith found in Sahih Muslim, number 7500. This comprehensive approach to gratitude and patience ensures that a person remains spiritually grounded, emotionally balanced, and ultimately successful 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.

Instead of abusing the worldly authority and influence he was granted, as Pharaoh and his followers did, the Holy Prophet Suleiman, peace be upon him, organized his assets and armies with the noble aim of spreading order, justice, and peace within society. Chapter 26 Ash Shu'ara, verse 17:

"And gathered for Solomon were his soldiers of the jinn and men and birds, and they were [marching] in rows."

This verse highlights the extraordinary resources granted to the Holy Prophet Suleiman, peace be upon him, which included not only human soldiers but also the obedience of the jinn and even the birds. Yet, rather than using these

blessings for arrogance, oppression, or personal indulgence, he employed them in a disciplined and organised manner to establish justice and maintain peace. His leadership was marked by balance, humility, and gratitude to Allah, the Exalted, recognising that all authority and influence are entrusted responsibilities, not personal entitlements. The contrast with Pharaoh is striking. Pharaoh misused his authority to oppress the children of Israel, spread corruption, and preserve his own power. His misuse of blessings led to imbalance, injustice, and ultimately his destruction. The Holy Prophet Suleiman, peace be upon him, by contrast, demonstrated that true leadership lies in using blessings to serve others, uphold justice, and spread peace. His armies, gathered in rows, symbolised discipline, organisation, and purpose, reflecting the harmony that results when divine guidance is followed. This example teaches that worldly assets, whether wealth, influence, or authority, are not inherently corrupting. Their value depends on how they are used. When employed in obedience to Allah, the Exalted, they become instruments of justice and mercy. When misused for arrogance and oppression, they become sources of corruption and destruction. The Holy Prophet Suleiman, peace be upon him, exemplifies the correct use of blessings, showing that true greatness lies in humility, gratitude, and service to Allah, the Exalted, and His creation.

An episode from the life of the Holy Prophet Suleiman, peace be upon him, beautifully illustrates the importance of showing sincerity to others. Chapter 27 An Naml, verse 18:

“Until, when they came upon the valley of the ants, an ant said, "O ants, enter your dwellings that you not be crushed by Solomon and his soldiers while they perceive not.""

First of all, sincerity is indeed demonstrated by the ant in the valley, which considered the security and safety of the other ants before itself. This small yet profound example recorded in the Holy Quran shows that even among creatures without the complex reasoning of human beings, there exists a natural instinct to protect and care for others. If an animal shows sincerity in this way, it is far more befitting for a human—endowed with intellect, moral responsibility, and divine guidance—to show sincerity to fellow human beings.

This verse also highlights the sensitivity and sincerity of the Holy Prophet Suleiman, peace be upon him, in his leadership, demonstrating that true greatness lies not in the size of one's army or the extent of one's authority, but in the humility and care with which that authority is exercised. Despite commanding vast armies of men, jinn, and even birds—an extraordinary display of power granted by Allah, the Exalted—he remained attentive to the smallest of creatures. The ants feared being harmed unintentionally, yet the Holy Prophet Suleiman, peace be upon him, did not dismiss their concern as insignificant. Instead, he responded with humility and gratitude, recognising that even his immense authority was a trust from Allah, the Exalted, and must be exercised with care, justice, and sincerity towards all of creation. This moment illustrates the essence of prophetic leadership. The Holy Prophet Suleiman, peace be upon him, understood that authority is not a license for arrogance or oppression, but a responsibility to protect and serve. His attentiveness to the ants symbolises his awareness that every creature, no matter how small, has its place in the order established by Allah, the Exalted. By acknowledging their fear and responding with humility, he demonstrated that sincerity must extend beyond human society to encompass all of creation.

The lesson is profound: if a Holy Prophet, peace be upon him, entrusted with vast resources and armies, could show sensitivity to the concerns of ants, then surely human beings must show sincerity and compassion to one another. Leadership, whether within a family, community, or nation, requires attentiveness to the needs of all, including those who may seem insignificant in worldly terms. True sincerity is measured not by how one treats the powerful, but by how one treats the weak and vulnerable. Furthermore, his gratitude reflects the recognition that blessings such as authority, knowledge, and influence are not personal achievements but divine gifts. By attributing them to Allah, the Exalted, he safeguarded himself from arrogance and ensured that his leadership remained rooted in humility and sincerity. This attitude preserved balance within his life and ensured that his blessings were used in ways pleasing to Allah, the Exalted. Thus, the example of the Holy Prophet Suleiman, peace be upon him, teaches that sincerity in leadership requires humility, attentiveness, and gratitude. It requires recognising that authority is a trust, blessings are gifts, and every creature—great or small—deserves care and consideration. This is the path to justice, peace, and balance, both within society and within the heart of the leader.

Generally speaking, sincerity to others is a central aspect of Islam. According to a Hadith found in Sahih Muslim, number 196, sincerity is a fundamental duty of faith. Its importance is further emphasised in Sahih Bukhari, number 57, where sincerity to others is mentioned alongside two of the most important obligations: the obligatory prayers and the obligatory charity. This pairing demonstrates that sincerity is not a minor virtue but a pillar of religious life. Sincerity manifests in aiding others according to one’s means—whether through financial support, physical assistance, or emotional encouragement. It also requires keeping one’s verbal and physical harm away from others and their possessions. This is the very definition of a believer, as confirmed in a Hadith found in Sunan An Nasai, number 4998, which states that a true

believer is one from whose tongue and hand others are safe. The principle of sincerity can be adopted by treating others as one wishes to be treated oneself. This golden rule ensures fairness, compassion, and empathy in all interactions. It prevents arrogance and selfishness, and it fosters unity and trust within society. The example of the Holy Prophet Suleiman, peace be upon him, shows that sincerity extends even to the smallest creatures, reminding mankind that no one is too insignificant to deserve care and consideration. Thus, sincerity is not only a moral duty but a reflection of true faith. It safeguards relationships, strengthens communities, and ensures that blessings are used in ways pleasing to Allah, the Exalted. Those who embody sincerity in their dealings with others follow the path of the Holy Prophets, peace be upon them, and secure peace of mind in both this world and the Hereafter.

After witnessing the sincerity of an ant, the Holy Prophet Suleiman, peace be upon him, responded with a supplication of gratitude. Chapter 27 An Naml, verse 19:

“So [Solomon] smiled, amused at her speech, and said, "My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents…””

This supplication reflects the deep humility of a Holy Prophet, peace be upon him, who, despite being granted extraordinary authority and knowledge, recognised that every blessing originates solely from Allah, the Exalted. His gratitude was not limited to his own blessings but extended to those granted to his parents, acknowledging that much of what a person enjoys in life is

inherited from the sacrifices, guidance, and righteousness of their parents. This recognition teaches mankind that gratitude must encompass not only personal blessings but also the blessings passed down through family, for they shape one's opportunities, character, and faith. Gratitude manifests in three dimensions. Gratitude in intention involves acting solely to please Allah, the Exalted, ensuring that every deed is purified of arrogance and self-interest. Gratitude in speech involves speaking what is good or remaining silent, thereby using words to uplift rather than harm. Gratitude in action involves using blessings in accordance with the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, ensuring that wealth, health, knowledge, and influence are employed in ways pleasing to Allah, the Exalted. Chapter 27 An Naml, verse 19:

"…enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to do righteousness of which You approve…"

Here, gratitude is directly linked to righteous action. True thankfulness is not merely verbal acknowledgment but the practical use of blessings in ways that earn divine approval. This connection between gratitude and righteousness ensures that blessings are not wasted or misused but transformed into means of spiritual growth and service to others. The outcome of such conduct is profound. An individual who consistently demonstrates gratitude in intention, speech, and action, and who pairs it with patience during trials, receives unwavering support and compassion from Allah, the Exalted. This results in peace in both worlds, through attaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Such balance prevents arrogance, curbs selfishness, and ensures that blessings are used responsibly.

The supplication of the Holy Prophet Suleiman, peace be upon him, therefore serves as a timeless reminder that gratitude is both a safeguard against arrogance and a pathway to further blessings. It teaches that gratitude must be comprehensive—directed to Allah, the Exalted, for personal blessings, for the blessings of one's parents, and for the opportunity to act righteously. This comprehensive gratitude leads to tranquillity, success, and forgiveness 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]…"

Chapter 27 An Naml, verse 19:

"…and to do righteousness of which You approve…"

This supplication of the Holy Prophet Suleiman, peace be upon him, is a reminder that good deeds must not only be performed but must also be approved by Allah, the Exalted. True righteousness is not defined by human opinion or cultural practice but by adherence to the two authentic sources of guidance: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Any act of worship or spiritual exercise that is not rooted in these sources, even if it appears outwardly good, risks

leading a person away from divine approval and into misguidance. The danger lies in the gradual nature of deviation. A person who habitually acts on other sources of religious knowledge may begin with practices that seem harmless, but over time they will drift further from the truth. This is how the Devil leads people astray, step by step. For example, someone facing difficulties may be advised to perform spiritual exercises that contradict the teachings of Islam. Because they are accustomed to following unapproved sources, they may accept these practices without question. Eventually, they may even adopt beliefs that directly challenge the foundations of faith, such as attributing control of destiny to people or supernatural creatures. The Holy Prophet Muhammad, peace and blessings be upon him, warned against this in a Hadith found in Sunan Abu Dawud, number 4606, stating that any matter not rooted in the two sources of guidance will be rejected by Allah, the Exalted. This warning is crucial, for it shows that sincerity alone is not enough; deeds must conform to divine instruction. Otherwise, what appears to be devotion may in fact be disobedience. 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]."…”

This verse clarifies that even extraordinary practices, such as magic, are not sources of divine guidance but clear acts of disbelief. The devils misled people by teaching them practices that contradicted revelation, and those who followed them lost their faith without realising it. The same danger exists today when people adopt innovations or practices outside the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be

upon him. Thus, the supplication of the Holy Prophet Suleiman, peace be upon him, teaches that gratitude must be paired with sincerity and obedience. Good deeds must be rooted in divine approval, not human invention. Acting on religious innovations is following in the footsteps of the Devil, while adhering strictly to the two sources of guidance ensures safety, balance, and peace of mind 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.”

The concluding part of the supplication highlights the profound significance of good companionship. Chapter 27 An Naml, verse 19:

“…And admit me by Your mercy amongst Your righteous servants.”

Throughout history, the company one keeps has been a decisive factor in both guidance and misguidance. Human beings are inherently social creatures, and their beliefs, habits, and character are deeply shaped by those with whom they associate. This influence may be immediate and obvious, or subtle and gradual, yet its effect is always transformative. Companionship is never neutral; it exerts a powerful force on one’s values, emotions, and ultimately, destiny. The Holy Prophet Muhammad, peace and blessings be upon him, emphasized this truth in a Hadith found in Sunan Abu Dawud, number 4833, illustrating the profound impact companions have on

a person’s spiritual and moral state. A person naturally absorbs the attitudes, outlooks, and behaviours of those around them—much like one who enters a perfume shop carries away its fragrance, or one who visits a blacksmith is tainted by its smoke. Therefore, keeping the company of the righteous and sincere draws the heart toward sincerity, humility, and obedience to Allah, the Exalted. Righteous companions remind one of responsibilities, encourage proper use of the blessings granted by Allah, and inspire preparation for accountability on the Day of Judgement. In such company, the heart is uplifted, intentions are purified, and conduct is refined. One learns balance—mentally, spiritually, and physically—and moves toward a life of genuine contentment and purpose.

In contrast, associating with the heedless or morally corrupt gradually erodes one’s spiritual awareness and weakens the connection with Allah, the Exalted. Over time, such influence encourages indulgence in personal desires, misuse of blessings, and neglect of one’s ultimate purpose. This spiritual decay distorts the understanding of right and wrong, causes misplacement of priorities, strains relationships, and disrupts harmony in life. When remembrance of Allah, the Exalted, is replaced by fleeting pleasures or misguided ideals, the heart becomes restless. Outward appearances of success and contentment cannot fill the inner void created by spiritual neglect. Anxiety, instability, and dissatisfaction take root, affecting the mind, relationships, and overall well-being. The consequences of poor companionship extend beyond this worldly life, leading to confusion, despair, and spiritual ruin in the Hereafter. Conversely, righteous companionship nurtures inner peace, strengthens faith, and prepares one for eternal success. The wise person, therefore, is deliberate in choosing friends, seeking those whose character reflects piety, sincerity, and moral integrity—companions who remind them of Allah, the Exalted, and inspire them to walk the path of truth, virtue, and purposeful living.

Another episode from the life of the Holy Prophet Suleiman, peace be upon him, is then mentioned, illustrating the vital importance of taking personal responsibility for those under one's care and supervision—whether family members, subordinates, or anyone entrusted to one's authority. Chapter 27 An Naml, verse 20:

"And he took attendance of the birds and said, "Why do I not see the hoopoe - or is he among the absent?""

Despite being a king of immense power, commanding armies of men, jinn, and birds, the Holy Prophet Suleiman, peace be upon him, did not allow the vastness of his authority to make him negligent of the smallest details. His concern for the absence of a single bird demonstrates that true leadership is not about grandeur or prestige but about vigilance, accountability, and personal responsibility. He did not consider the hoopoe insignificant, nor did he dismiss its absence as unworthy of his attention. Instead, he personally noticed and questioned it, showing that every member of his dominion, no matter how small, was valued and expected to fulfil its role. This attentiveness reflects the principle that authority is a trust from Allah, the Exalted, and must be exercised with care. The Holy Prophet Suleiman, peace be upon him, recognised that blessings such as power and influence are not privileges for self-indulgence but responsibilities that demand sincerity and justice. His leadership was not detached or careless; it was deliberate, personal, and rooted in humility. This teaches mankind that responsibility must never be neglected or handed over entirely to others. Whether in family life, community, or professional roles, one must personally take charge of their duties and ensure that they are fulfilled with justice and sincerity. In family life, this principle is especially vital. Parents must not

delegate the religious upbringing of their children entirely to scholars or teachers. While such figures can assist, the primary responsibility lies with the parents themselves. If they neglect this duty, their children may grow up perceiving Islam as mere culture rather than as evidence-based guidance. By contrast, when parents lead by example—living the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him—their children inherit conviction and sincerity. This ensures that faith is preserved and passed on as a living reality rather than as a hollow tradition.

In professional life, the same principle applies. A manager or leader must ensure that those under their supervision are fulfilling their roles correctly and are provided with the care, safety, and support associated with their responsibilities. Leadership is not simply about issuing commands or delegating tasks; it is about ensuring that justice, sincerity, and balance are maintained within the organisation. The example of the Holy Prophet Suleiman, peace be upon him, shows that even the absence of one member must be noticed and addressed, for neglecting small responsibilities can lead to larger imbalances.

This episode also highlights the sincerity of the Holy Prophet Suleiman, peace be upon him, in recognising that authority must be exercised with humility. His concern for the hoopoe bird was not trivial; it reflected his understanding that every creature is part of Allah’s creation and deserves consideration. This teaches mankind that sincerity must extend to all aspects of life, including those that may seem insignificant. True sincerity is measured not by how one treats the powerful but by how one treats the weak and vulnerable.

The lesson is timeless: responsibility is a divine trust, and fulfilling it requires vigilance, attentiveness, and sincerity. Whether in family, work, or community, one must not neglect their duties or assume that others will fulfil them on their behalf. Authority is not a privilege but a responsibility, and those who embrace it with sincerity will maintain justice, balance, and peace in their lives. By contrast, those who neglect it will create imbalance, injustice, and corruption, both in their immediate sphere and in society at large.

This episode also serves as a reminder that accountability before Allah, the Exalted, extends to every trust, no matter how small. Just as the Holy Prophet Suleiman, peace be upon him, noticed the absence of a single bird, so too will every person be questioned about the responsibilities entrusted to them—whether their family, their wealth, their knowledge, or their position. Those who fulfil their trusts with sincerity will find peace in this world and salvation in the Hereafter, while those who neglect them will face regret and loss.

As the Holy Prophet Suleiman, peace be upon him, took the responsibility of leadership with the utmost seriousness, he recognized that any breach of this sacred duty would inevitably open the door to corruption and injustice. For this reason, when he noticed the absence of one of his soldiers, he issued a stern warning, thereby sending a clear message to all under his command that the roles entrusted to them were not trivial but essential for the preservation of justice, stability, and peace within society. Chapter 27 An Nam, verse 21:

“I will surely punish him with a severe punishment or slaughter him unless he brings me clear authorization."

This declaration was not born of cruelty but of wisdom, for it underscored the weight of responsibility carried by every individual within his kingdom. By holding even a single soldier accountable, the Holy Prophet Suleiman, peace be upon him, demonstrated that negligence in small matters could lead to greater disorder if left unchecked. His firmness ensured that discipline was maintained, that duties were fulfilled with sincerity, and that the blessings of authority were used to spread justice rather than oppression. The lesson for mankind is timeless: leadership, whether in the home, the workplace, or the wider community, is a trust from Allah, the Exalted, and must be exercised with vigilance. Parents must not neglect their duty to raise their children upon the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Employers and managers must ensure that those under their care are fulfilling their responsibilities with fairness and are provided with the support and protection they require. Authority is not a privilege for self-indulgence but a trust that demands accountability. The example of the Holy Prophet Suleiman, peace be upon him, teaches that firmness in discipline, when combined with sincerity and humility, safeguards society from corruption and ensures that justice and peace prevail.

When the hoopoe eventually returned, it immediately explained the reason for its absence and presented the news it had obtained to the Holy Prophet Suleiman, peace be upon him. This episode demonstrates the openness and humility of the leadership of the Holy Prophet Suleiman, peace be upon him. Despite commanding vast armies and possessing immense authority, he was not arrogant, nor did he demand excessive humility from his

subordinates in a way that would silence them. Often, leaders who expect exaggerated reverence create an atmosphere where important matters are left unspoken, as subordinates fear contradicting their desires. The Holy Prophet Suleiman, peace be upon him, by contrast, fostered an environment where respect was balanced with sincerity, allowing even a bird to speak freely and present information that was of genuine benefit. Chapter 27 An Naml, verse 22:

“But the hoopoe stayed not long and said, "I have encompassed [in knowledge] that which you have not encompassed, and I have come to you from Saba with certain news.””

This verse highlights two important lessons. First, it shows that respect for leaders must never prevent the discussion of matters that may contradict their expectations, provided the intention is sincere and the benefit is clear. The hoopoe did not remain silent out of fear but spoke respectfully, acknowledging the authority of his leader while presenting knowledge that he himself did not possess. Second, it illustrates the humility of the Holy Prophet Suleiman, peace be upon him, who accepted the bird’s words without arrogance. His leadership was marked by attentiveness, openness, and gratitude, recognising that wisdom can come from any source when Allah, the Exalted, wills it. The lesson for mankind is that true leadership requires humility and openness, while true respect requires sincerity and courage. Leaders must create an atmosphere where subordinates feel able to speak truthfully, and followers must balance respect with the responsibility to share beneficial knowledge. In this way, justice, stability, and peace are preserved, and authority becomes a trust that serves the collective good rather than personal desire.

The hoopoe continues discussing the nation of Saba to the Holy Prophet Suleiman, peace be upon him. Chapter 27 An Naml, verses 23-24:

“Indeed, I found [there] a woman ruling them, and she has been given of all things, and she has a great throne. I found her and her people prostrating to the sun instead of Allah…"

The contrast between the Holy Prophet Suleiman, peace be upon him, and the nation of Saba can be expanded to reveal the deeper lessons embedded in their respective approaches to blessings. The Holy Prophet Suleiman, peace be upon him, was granted extraordinary worldly gifts: vast armies, knowledge of creation, and authority over men, jinn, and even birds. Yet he used these blessings with humility, gratitude, and sincerity, recognising them as trusts from Allah, the Exalted, to be employed for justice, stability, and peace. His leadership was marked by balance, attentiveness, and submission to divine guidance, ensuring that his blessings became instruments of righteousness rather than corruption.

By contrast, the nation of Saba misused the blessings they were granted. Instead of recognising them as divine trusts, they worshipped their own desires. Outwardly, they venerated the Sun, a soulless object, but inwardly their devotion was to their cravings. They chose the Sun precisely because it could not provide a moral framework to restrict their behaviour. In venerating it, they freed themselves to create their own code of conduct, one that aligned with their desires rather than divine guidance. This allowed them

to appear virtuous in the eyes of society while indulging their earthly passions. This behaviour reveals the essence of all idol worship and man-made codes of conduct: they are rooted in the satisfaction of personal desires. Idol worshippers and those who follow worldly codes may claim to adhere to higher moral standards, but in reality, they are simply chasing after their cravings, much like animals driven by instinct. Their outward rituals are a façade, designed to deceive others into thinking they are virtuous, while their inward reality is one of selfishness and indulgence. Chapter 27 An Naml, verses 24-25:

"…and Satan has made their deeds pleasing to them and averted them from [His] way, so they are not guided. [And] so they do not prostrate to Allah…"

This verse reveals the subtlety of the Devil's deception. He beautifies misguidance, making it appear virtuous, and diverts people from the path of Allah, the Exalted. The nation of Saba serves as a timeless warning: when blessings are misused and desires are worshipped, individuals and societies lose balance, justice collapses, and corruption spreads. On an individual level, following desires leads to imbalance. A person who abandons divine guidance misplaces everything and everyone within their life. They fail to prepare adequately for their accountability on the Day of Judgement. Even if they enjoy worldly luxuries, they will suffer stress, trouble, and difficulties in both worlds, for their mental and physical state will remain unbalanced. On a societal level, obedience to man-made codes of conduct prevents people from fulfilling the rights of others. It encourages them to wrong others for the sake of obtaining their worldly desires, leading to oppression, injustice, and corruption. When society abandons divine guidance, justice collapses, and the weak are exploited by the strong. The example of the Holy Prophet Suleiman, peace be upon him, therefore stands as the opposite of the nation

of Saba. He shows that blessings, when used with humility and sincerity, become instruments of justice, peace, and divine approval. The nation of Saba shows that blessings, when misused for desire, become instruments of corruption, oppression, and destruction. This contrast is timeless. It teaches that every blessing—whether wealth, knowledge, or authority—must be used in obedience to Allah, the Exalted. Otherwise, it becomes a trial that leads to imbalance and corruption. The humility of the Holy Prophet Suleiman, peace be upon him, and the arrogance of the nation of Saba together illustrate the two paths available to mankind: one leading to peace and salvation, the other to corruption and ruin.

Therefore, if an individual seeks true peace of mind—by attaining balance in both their mental and physical state and by correctly placing everything and everyone within their life—and if a society aspires to establish justice and lasting peace, then both must submit to the commands of Allah, the Exalted. He alone is the Creator and Sustainer, the One who will hold all accountable in both worlds, and the only One capable of providing humanity with the perfect code of conduct that leads to these outcomes. Chapter 27 An Naml, verses 25-26:

“…Allah, who brings forth what is hidden within the heavens and the earth and knows what you conceal and what you declare. Allah - there is no deity except Him, Lord of the Great Throne.”

Allah, the Exalted, alone brings forth the rain from the sky and causes crops and plants to grow, both of which are essential for sustaining life on Earth. Just as a person who provides for another’s needs, such as housing, is

worthy of gratitude, it is only fair and right that mankind shows gratitude to Allah, the Exalted, who has granted every blessing within the universe. Gratitude is not a mere sentiment but a comprehensive attitude expressed through intention, speech, and action. Gratitude in intention means acting solely to please Allah, the Exalted, without seeking recognition or reward from people. As warned in a Hadith found in Jami At Tirmidhi, number 3154, the one who acts for other reasons will not obtain reward from Allah, the Exalted. A positive sign of sincerity in intention is that a person does not expect appreciation or compensation from others. Gratitude in speech involves speaking what is good or remaining silent, while gratitude in action requires using blessings in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This comprehensive gratitude leads to an increase in blessings and ultimately peace of mind in both worlds, through attaining a balanced mental and physical state and through correctly placing everything and everyone within one's life. Chapter 14 Ibrahim, verse 7:

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

Furthermore, when a person owns an object, it is considered correct and normal for them to use it however they please. Since Allah, the Exalted, created, owns, and sustains everything in the universe, including people themselves, He alone decides what should occur within the universe and what should not. Therefore, it is only fair for mankind to obey Allah, the Exalted, as He alone owns the entire universe, including them.

Similarly, when one lends something they own to another, it is only fair that the borrower uses the item according to the wishes of its owner. Allah, the Exalted, has granted every blessing a person possesses as a loan, not as a gift. Like worldly loans, this loan must be repaid, and the only way to repay it is to use blessings in ways pleasing to Allah, the Exalted. By contrast, the blessings of Paradise are gifts, and people will be free to use them as 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.""

A person must therefore not confuse the worldly blessings, which are loans entrusted to them for a time, with the gifts of Paradise, which are eternal rewards. Worldly blessings must be used responsibly, in obedience to Allah, the Exalted, while the gifts of Paradise will be enjoyed freely as a result of righteous deeds.

As Allah, the Exalted, alone possesses complete and perfect knowledge, He is fully aware of the intentions, speech, and actions of every individual. Nothing is hidden from Him, whether it is concealed within the heart or openly declared upon the tongue. Chapter 27 An Naml, verse 25:

"…and knows what you conceal and what you declare."

This verse reminds mankind that accountability before Allah, the Exalted, is comprehensive. It is not limited to outward deeds but extends to the inner states of the heart, including sincerity, arrogance, hypocrisy, and hidden desires. A person may deceive others with words or appearances, but they cannot deceive Allah, the Exalted, who knows the truth of every intention. This knowledge forms the foundation of divine justice. Since Allah, the Exalted, is aware of both the visible and the unseen, His judgment is perfectly fair. He rewards those who act with sincerity, even if their deeds are small, and He holds accountable those who act with hypocrisy, even if their deeds appear outwardly great. This ensures that every person receives precisely what they deserve in both this world and the Hereafter. The awareness that Allah, the Exalted, knows what is concealed and declared should inspire humility and vigilance. It should encourage individuals to purify their intentions, guard their speech, and align their actions with divine guidance. It should also remind them that accountability is inevitable, and that peace of mind in both worlds can only be achieved through sincerity and obedience.

Chapter 27 An Naml, verse 26:

“Allah - there is no deity except Him, Lord of the Great Throne.”

When one reflects more deeply upon the creation of the Heavens and the Earth, the countless perfectly balanced systems reveal not only the existence of a Creator but also His wisdom, mercy, and power. Every aspect of creation is interconnected in such a way that even the smallest imbalance

would lead to chaos. This harmony is a testimony that Allah, the Exalted, alone governs all affairs. Consider the alternation of day and night. Chapter 2 Al Baqarah, verse 164:

"…*and the alternation of the night and the day…"*

The precise timing of day and night is not only a matter of convenience but a necessity for life. Longer days would exhaust mankind, depriving them of rest, while longer nights would hinder their ability to earn livelihood and acquire knowledge. Shorter nights would prevent sufficient rest, leading to poor health. Even crops depend on this balance, as their growth is tied to the cycles of light and darkness. This perfect alternation ensures that both human beings and animals thrive, and it demonstrates that the universe is governed by One who knows the needs of His creation. 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…"

This verse highlights that the harmony of creation itself is proof of divine Oneness. Multiple gods would desire different outcomes, leading to conflict and chaos. The fact that the universe operates in perfect balance is evidence that it is sustained by One Creator alone.

Chapter 2 Al Baqarah, verse 164:

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

Water evaporates from the sea, rises into the atmosphere, condenses, and falls as rain. This rain, which is acidic in nature, is neutralized by mountains so that it becomes suitable for mankind and animals. If this balance were disrupted, life on Earth would be impossible. The salt in the sea prevents contamination from dead creatures, ensuring that sea life thrives and that impurities do not overwhelm life on land. The composition of water is so perfectly balanced that it allows both sea life to exist within it and heavy ships to sail upon it. If this balance were altered even slightly, either sea life would thrive but ships could not sail, or ships could sail but sea life would perish. Even today, sea transport remains the most common method of moving goods across the world, showing the enduring importance of this balance.

The perfection of species also points to divine design. Evolution, being a process of mutation, is imperfect, yet the camel is perfectly suited for desert life. It can withstand high temperatures and survive long periods without water. Chapter 88 Al Ghashiyah, verse 17:

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

The goat has been created in such a perfect manner that the impurities within its body are completely separated from the milk it produces. Any mingling of the two would render the milk undrinkable. 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.”

Each species has been granted a specific life span and reproductive capacity which ensures that no single species overwhelms the balance of creation. This system of moderation is one of the clearest signs of divine wisdom. For example, flies have a very short life span of only three to four weeks, yet they lay up to five hundred eggs during that time. If their lifespan were extended, their population would increase disproportionately, leading them to overwhelm other species and disrupt the balance of life on Earth. By contrast, creatures with very long lifespans have been designed to produce only a few offspring, which prevents their populations from becoming excessive. This balance ensures that every species fulfils its role within creation without overpowering others. Such precision cannot be the result of accident or chance. Nor can the imperfect process of evolution explain the flawless balance observed across countless species. Evolution, being rooted in mutation, produces irregularities and imperfections, whereas the systems of life are marked by harmony, proportion, and stability. The fact that every species has been granted a lifespan and reproductive capacity suited to its environment and role in creation is evidence of a deliberate design. Chapter 2 Al Baqarah, verse 164:

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

Winds are essential for pollination, sea travel, and moving rainclouds to provide water. A lack of winds would cause chaos, while excessive winds would also lead to destruction. Rain is likewise balanced. 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."

Too little rain causes drought and famine, while too much causes floods. The measured balance of rain sustains life and provision. When one observes all these perfectly balanced systems—the alternation of day and night, the water cycle, the design of species, the winds, and the rain—it becomes clear that they cannot be the result of chance or accident. They are signs of a single Creator who has power over all things. The harmony of creation is a testimony to the Oneness of Allah, the Exalted, and a reminder that mankind must recognise Him as their Creator, Sustainer, and ultimate Judge. The more one reflects upon these signs, the more one realises that they are not only proofs of divine existence but also reminders of divine mercy. Every system has been created to benefit mankind, to provide sustenance, and to ensure balance. This reflection should inspire gratitude, humility, and obedience, for the One who has created such perfection is also the One who

will hold mankind accountable for how they respond to these signs. Chapter 27 An Naml, verse 26:

“Allah - there is no deity except Him, Lord of the Great Throne."

No matter how advanced a society becomes or how vast its knowledge grows across various disciplines—including those that explore the mental and physical dimensions of human beings—it remains beyond human capacity to devise a complete and flawless code of conduct that perfectly harmonizes with human nature and addresses every possible circumstance, condition, and situation that individuals or societies may face throughout their existence on Earth. Such an undertaking is inherently impossible. Humanity continues to discover new information about even the most basic aspects of its own being—such as the intricate workings of the brain—revealing how limited human understanding truly is. How then could people ever hope to produce a comprehensive moral and ethical system that ensures lasting tranquillity, balance, and justice at both the individual and collective level? Only Allah, the Exalted, possesses the absolute knowledge required to do so. As the Creator of all things, His knowledge encompasses the past, present, and future in their entirety. He knows the hidden and the manifest, the external and the internal, the seen and the unseen. It is therefore only fitting that He alone should define the code of conduct for humankind—a code that clearly distinguishes good from evil, benefit from harm, and the path of peace from the path of destruction. This divine code, revealed through the Holy Quran and exemplified through the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, offers humanity a framework that nurtures serenity of the heart, mental and physical equilibrium, and genuine social harmony. History itself bears witness to this truth. Whenever this divine system was sincerely implemented—whether at

the level of the individual, the family, or the wider community—it resulted in the spread of peace, justice, and tranquillity. Hearts were at rest, societies prospered, and relationships were governed by compassion and equity. Conversely, whenever humanity has turned away from this divine guidance in favour of its own limited reasoning, imbalance and corruption have followed—manifesting as moral decay, social unrest, and personal distress. Therefore, it is incumbent upon every person to accept and live according to the divine code prescribed by Allah, the Exalted, understanding that it represents their greatest benefit, even when certain aspects may oppose their personal inclinations. They should approach this divine guidance as a wise patient approaches the counsel of a skilled physician—trusting the treatment despite its temporary bitterness, knowing that the discipline and restriction it entails are necessary for long-term health and well-being. Likewise, those who accept and act upon the guidance of Allah, the Exalted, will ultimately attain the true peace and balance that no human-devised system can ever provide.

After hearing the hoopoe's explanation, and despite being displeased with him for his unauthorized absence, the Holy Prophet Suleiman, peace be upon him, did not rush to judgement. Instead, he demonstrated wisdom and restraint by investigating the information further before making a decision. Chapter 27 An Naml, verse 26:

"[Solomon] said, "We will see whether you were truthful or were of the liars.""

This moment reflects the principle that deliberation is essential in leadership and in personal conduct. The Holy Prophet Suleiman, peace be upon him,

understood that acting hastily could lead to injustice, and so he withheld judgement until the truth was established. His example teaches mankind that careful consideration is a safeguard against error and corruption. The Holy Prophet Muhammad, peace and blessings be upon him, reinforced this principle in a Hadith found in Jami At Tirmidhi, number 2012, where he advised that thinking things through is from Allah, the Exalted, while hastiness is from the Devil. This shows that deliberation is not merely a matter of prudence but a spiritual quality that reflects divine guidance, whereas haste is a tool of misguidance. This teaching is extremely important to understand and act upon, because even those who perform many righteous deeds may destroy them through hastiness. For example, a person may utter evil words in a fit of rage, words that plunge them into Hell on the Day of Judgement. This danger is warned in Jami At Tirmidhi, number 2314. The vast majority of sins and difficulties, such as arguments and disputes, arise because people fail to think things through and instead act impulsively. The sign of intelligence is when one reflects before speaking or acting, and only proceeds when they are certain that their words or actions are good and beneficial in both worldly and religious matters. It is true that a person should not delay in performing righteous deeds, yet even in such cases they must think carefully before acting. A deed may outwardly appear righteous but may receive no reward if its conditions and etiquettes are not fulfilled due to hastiness. Therefore, one should move forward in any matter only after deliberate thought. The one who behaves in this manner will not only minimise their sins and increase their obedience to Allah, the Exalted, but they will also reduce the difficulties they encounter in life. Arguments, disagreements, and unnecessary troubles are often the result of rash behaviour. By cultivating deliberation, a person safeguards their faith, their relationships, and their peace of mind.

This episode from the life of the Holy Prophet Suleiman, peace be upon him, therefore provides a timeless lesson: wisdom lies in restraint, and true intelligence is shown when one pauses to reflect before acting. Those who

embody this principle will spread justice and peace in their immediate sphere, while those who neglect it will invite corruption, discord, and regret.

As discussed earlier, history testifies that any society which abandons divine guidance and instead follows man-made codes of conduct, fashioned by elites whose only aim is to gratify their worldly desires and ambitions, inevitably falls into corruption, injustice, and oppression. Such systems are rooted in human inclinations and self-interest, and therefore cannot provide a framework of justice that restrains the ego or ensures the fulfilment of the rights of others. The result is always imbalance, exploitation, and societal decay. By contrast, the mission of the Holy Prophet Suleiman, peace be upon him, was to liberate people from this oppression by establishing the divine code of conduct within their society. This code, revealed by Allah, the Exalted, ensures that the rights of all people are fulfilled, thereby spreading justice, stability, and peace. His leadership was not about consolidating power for personal gain but about implementing divine law so that every individual, regardless of status, could live with dignity and fairness. It is important to note that his aim, like that of all the Holy Prophets, peace be upon them, was never to force divine guidance upon people. Compulsion contradicts the very purpose of life in this world, which is a test of sincerity and free choice. Chapter 2 Al Baqarah, verse 256:

“There is absolutely no compulsion in the religion…”

This verse establishes a timeless truth: faith must be embraced willingly, through conviction and reflection, not through coercion. The Holy Prophets, peace be upon them, presented the truth with clarity, evidence, and

gentleness, leaving people to decide whether to accept or reject it. Those who accepted divine guidance found peace of mind and societal harmony, while those who rejected it did so out of arrogance or desire, not because of a lack of evidence. Thus, the example of the Holy Prophet Suleiman, peace be upon him, demonstrates that true leadership is about establishing justice through divine guidance, while respecting the freedom of choice that is central to the test of life. His mission, like that of all the Holy Prophets, peace be upon them, was to call people to the truth, liberate them from oppression, and ensure that society was built upon justice and sincerity, without compulsion. Chapter 27 An Naml, verses 28-29:

“Take this letter of mine and deliver it to them. Then leave them and see what [answer] they will return." She said, "O eminent ones, indeed, to me has been delivered a noble letter.””

It is indeed unlikely that the letter of the Holy Prophet Suleiman, peace be upon him, was limited only to the few words recorded in the Holy Quran. What has been preserved is what was most relevant for conveying the intended lessons to mankind. Chapter 27 An Naml, verses 30-31:

“Indeed, it is from Solomon, and indeed, it reads: 'In the name of Allah , the Entirely Merciful, the Especially Merciful. Be not haughty with me but come to me in submission.”

By beginning with the divine attributes of mercy, the Holy Prophet Suleiman, peace be upon him, set the tone of his invitation. He did not begin with threats or displays of power, despite being a king of immense authority. Instead, he reminded the nation of Saba that true peace, mercy, and justice can only be established through obedience to Allah, the Exalted. His words were a call to humility, urging them not to allow their worldly desires and aspirations to lead them into arrogance. Arrogance, in this context, meant resisting his mission of liberating their people from the oppression that inevitably arises when societies are governed by man-made codes of conduct fabricated by the rich and elite, whose only aim is to gratify their desires. The Holy Prophet Suleiman, peace be upon him, therefore invited them to submit not to his personal authority, but to the divine plan for their nation. His leadership was rooted in mercy for all, as indicated by the attributes of Allah, the Exalted, with which he began his letter. This shows that the mission of the Holy Prophets, peace be upon them, is always to establish justice and compassion, freeing people from exploitation and imbalance. Their invitation is never coercive, but always rooted in mercy, evidence, and sincerity.

This episode illustrates the timeless principle that divine guidance is the only framework capable of ensuring justice and peace in society. Man-made systems, shaped by the desires of elites, inevitably lead to oppression and corruption. By contrast, submission to Allah, the Exalted, brings balance, mercy, and dignity to all people. The letter of the Holy Prophet Suleiman, peace be upon him, therefore stands as a reminder that true leadership begins with humility before Allah, the Exalted, and mercy towards creation.

It is indeed important to clarify the meaning of submission in the following verse. Chapter 27 An Naml, verse 31:

“Be not haughty with me but come to me in submission.”

This submission does not refer to embracing faith, for faith is always a matter between the individual and Allah, the Exalted, and there is no compulsion in religion, as has already been discussed in light of chapter 2 Al Baqarah, verse 256. Submission in faith is directed solely to Allah, the Exalted, and never to a person, even a Holy Prophet, peace be upon them. The consistent attribution of submission in these verses to the Holy Prophet Suleiman, peace be upon him, rather than directly to Allah, the Exalted, demonstrates that the submission being referred to is of a different nature. In this context, submission means yielding to the plan of the Holy Prophet Suleiman, peace be upon him, to establish justice and peace within their society. It was a call to humility and cooperation, not to coercion in matters of belief. The people of Saba were being warned against arrogance and resistance to a divinely guided mission that sought to liberate them from oppression and corruption. Their submission was therefore to the societal order rooted in mercy and justice, which the Holy Prophet Suleiman, peace be upon him, was striving to implement. This distinction is crucial, for it highlights the balance between freedom of belief and the necessity of social order. Faith must be embraced willingly, without compulsion, but justice and peace in society require collective submission to divine principles of fairness and restraint. The Holy Prophet Suleiman, peace be upon him, was not demanding worship or belief in himself; he was calling for obedience to a divinely inspired plan that would safeguard the rights of all people and prevent the elite from exploiting others. Thus, the submission mentioned in this verse is a submission to justice, humility, and peace, not to faith itself. It reflects the timeless principle that while belief is a matter of the heart, social harmony requires cooperation with divinely guided leadership. Those who resist such leadership out of arrogance inevitably perpetuate corruption, while those who submit to it help establish balance and mercy within society.

Just as the Holy Prophet Suleiman, peace be upon him, demonstrated wisdom by deliberating over the news brought to him by the hoopoe rather than rushing into judgement, so too did the queen of Saba show intelligence and restraint in her response. Instead of reacting impulsively to the letter she received, she sought counsel from her advisors, thereby displaying prudence and foresight. Chapter 27 An Naml, verse 32:

“She said, "O eminent ones, advise me in my affair. I would not decide a matter until you witness [for] me.""

Her example highlights the importance of consultation and reflection before making decisions, especially in matters of great consequence. It shows that true intelligence lies not in haste but in seeking guidance and weighing matters carefully.

Generally speaking, one should only consult a select few people regarding their difficulties, and these individuals should be chosen according to the guidance of the Holy Quran. Chapter 16 An Nahl, verse 43:

“…So ask the people of the message if you do not know.”

This verse reminds mankind to consult those who possess knowledge, for consulting the ignorant only leads to further trouble. Just as it would be foolish to consult a car mechanic about one's physical health, it is equally misguided to seek advice from those who lack understanding of the matter at hand or of the Islamic teachings connected to it. In addition, one should only share their problems with those who fear Allah, the Exalted. This is because such individuals will never advise others to disobey Him. By contrast, those who do not fear or obey Allah, the Exalted, may possess knowledge and experience, but they are prone to advising others in ways that contradict divine guidance, thereby increasing rather than alleviating difficulties. In reality, those who fear Allah, the Exalted, possess true knowledge, and only this knowledge can successfully guide others through their problems. Chapter 35 Fatir, verse 28:

"…Only those fear Allah, from among His servants, who have knowledge…"

The examples of the Holy Prophet Suleiman, peace be upon him, and the queen of Saba together illustrate a timeless principle: wisdom lies in deliberation, and consultation must be sought from those who combine knowledge with piety. This ensures that decisions are made with sincerity, balance, and foresight, leading to outcomes that are beneficial in both worldly and spiritual matters.

The eminent ones of the queen's court adopted a balanced and thoughtful approach in their reply. They acknowledged their strength and military might,

thereby assuring her of their readiness to support her if she chose war against the Holy Prophet Suleiman, peace be upon him. Yet, they did not compel her to take that path, instead leaving the final decision in her hands. This demonstrated sincerity and respect for her authority, ensuring that she was not coerced but rather empowered to deliberate and decide. Chapter 27 An Naml, verse 33:

“They said, "We are possessors of strength and of great military might, but the command is yours, so see what you will command.""”

This balanced approach reflects a principle that is vital in Islam: sincerity towards leaders. According to a Hadith found in Sahih Muslim, number 196, sincerity to leaders includes offering them the best advice, supporting them in their good decisions, and assisting them by any means necessary, whether financial or physical. Another Hadith found in Imam Malik’s Muwatta, book number 56, Hadith number 20, confirms that fulfilling this duty pleases Allah, the Exalted. Chapter 4 An Nisa, verse 59:

"O you who have believed, obey Allah and obey the Messenger and those in authority among you..."

This verse makes it clear that obedience to leaders is a duty, but it is conditional. Obedience is required only so long as it does not lead to disobedience of Allah, the Exalted. There is no obedience to the creation if it

results in disobedience to the Creator. In situations where leaders stray from divine guidance, revolting against them should be avoided, as it only leads to harm for innocent people. Instead, leaders should be gently advised to do good and forbidden from evil, in accordance with the teachings of Islam. People should encourage one another to act rightly and supplicate for their leaders to remain on the correct path. When leaders remain straight, the general public will also remain straight. Deceit towards leaders is a sign of hypocrisy, which must be avoided at all times. True sincerity involves striving to obey leaders in matters that unite society upon good, while warning against anything that causes disruption or corruption. Islam does not permit blind loyalty to leaders; rather, it commands obedience only in matters that please Allah, the Exalted. This episode from the queen's court therefore illustrates the balance between loyalty and sincerity. Leaders must be respected and supported, but always within the boundaries of divine guidance. This ensures that society remains united upon justice and goodness, while avoiding the dangers of blind obedience or rebellion.

The queen of Saba, being well educated and reflective upon the lessons of history, recognized that war between nations inevitably results in the suffering of innocent people, something she was determined to avoid. Chapter 27 An Naml, verse 34:

"She said, "Indeed kings - when they enter a city, they ruin it and render the honored of its people disgraced. And thus do they do.""

This statement reveals her wisdom and foresight. She understood that the destruction caused by war is not limited to armies but extends to the

innocent, stripping dignity from the honoured and spreading ruin across society. Her example teaches that a wise person always aims to avoid confrontation, for uncontrolled emotions and rash decisions often lead to greater harm than good. The primary attitude of a person should therefore be gentleness, as this quality leads to benefit for both oneself and others. The Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Jami At Tirmidhi, number 2701, that Allah, the Exalted, loves gentleness in all matters. Gentleness is not merely a social virtue but a divine command, a quality that reflects mercy and brings blessings. Gentleness benefits the individual more than anyone else. A gentle person receives reward from Allah, the Exalted, and minimises sins, for gentleness restrains the tongue and actions from harm. It also brings worldly benefits. A spouse treated with gentleness will respond with greater love and respect. Children are more likely to obey and honour parents who treat them kindly. Colleagues at work are more inclined to assist one who is gentle with them. The examples are endless, and they show that gentleness is far more effective than harshness in almost every situation. Only in rare cases is a firm or stern attitude required, but even then, it must be balanced with wisdom. The Holy Prophet Muhammad, peace and blessings be upon him, possessed countless noble qualities, yet Allah, the Exalted, specifically highlighted his gentleness in the Holy Quran as a key ingredient in his success in guiding people. Chapter 3 Al Imran, verse 159:

“So by mercy from Allah, you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you…”

This verse shows that gentleness is essential for winning hearts and maintaining unity. Harshness repels, while gentleness attracts. A person

must also remember that they will never surpass the Holy Prophets, peace be upon them, in virtue, nor will those they interact with be worse than Pharaoh. Yet Allah, the Exalted, commanded the Holy Prophet Musa and the Holy Prophet Harun, peace be upon them, to address Pharaoh with gentleness. Chapter 20 Taha, verse 44:

“And speak to him with gentle speech that perhaps he may be reminded or fear [Allah]."

This command demonstrates that gentleness is required even when dealing with the most tyrannical of individuals. Harshness only repels people from Islam and misrepresents it as a crude and severe religion, which is a serious offence that must be avoided. Therefore, a person should adopt gentleness in all affairs, for it leads to reward, blessings, and positive influence upon others, especially within one’s family. Gentleness does not mean weakness, nor does it mean allowing others to take advantage. Islam teaches humility without weakness, strength without arrogance, and gentleness without passivity. Finally, one must always remember a simple yet profound philosophy: how one treats others is how they will be treated by Allah, the Exalted. If one shows harshness in speech and actions, they will be treated with harshness. If one shows gentleness, making things easy for others, aiding them in good, and overlooking their faults, then Allah, the Exalted, will treat them with gentleness. This teaching, embodied by the queen of Saba, establishes gentleness as a cornerstone of faith and a key to success in both worlds.

Chapter 27 An Naml, verse 34:

“She said, "Indeed kings - when they enter a city, they ruin it and render the honored of its people disgraced. And thus do they do.””

This statement from the queen of Saba can indeed be understood as more than a reflection on the destructive nature of war. It may also highlight her awareness of the fragility of her own honorable station and the positions of the elite class within her society. History demonstrates that when foreign nations conquer a people, the elite class are disgraced and lose their influence. In this respect, her words remind mankind that those whose aim is to fulfil worldly desires and aspirations are always haunted by the fear of losing their social position and authority. This fear prevents them from ever attaining true peace of mind, for their hearts remain restless, clinging to status that can be stripped away at any moment. This reality is also attributed to Pharaoh and his elites. Chapter 28 Al Qasas, verse 6:

“…and show Pharaoh and [his minister] Haman and their soldiers through them that which they had feared.”

Pharaoh and his followers feared losing their power, wealth, and influence, and this fear drove them to oppression and arrogance. Yet their fear was ultimately realised, for no worldly position can withstand the decree of Allah, the Exalted. The only way to escape this fear, which removes a person of peace of mind, is through obedience to Allah, the Exalted, by correctly using the blessings He has granted in accordance with His teachings. The one who

behaves in this manner will obtain peace of mind in both worlds, achieving a balanced mental and physical state and correctly placing everything and everyone within their life. Such a person fulfils the rights of others and therefore does not fear their behaviour, unlike oppressors who constantly dread rebellion and revenge. In addition, the one who obeys Allah, the Exalted, is granted freedom from fear in every situation. Chapter 65 At Talaq, verse 2:

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

It is essential to recognise that divine assistance is never bound by human inclinations, preferences, or limited understanding. Rather, it is dispensed in perfect harmony with the boundless knowledge and flawless wisdom of Allah, the Exalted. What a person may perceive as delay, denial, or hardship is, in reality, a precise manifestation of divine mercy and planning. Assistance is always granted at the most suitable moment and in the most beneficial form, even when the wisdom behind it remains veiled from immediate perception. This reality teaches that divine support is not a reflection of human desire but of divine wisdom. A person may long for relief in a particular way or at a particular time, yet Allah, the Exalted, knows what is truly best for them. Just as a skilled physician prescribes medicine according to the actual needs of the patient rather than their preference for sweetness or ease, so too does Allah, the Exalted, administer His aid in ways that heal the soul, strengthen the heart, and guide the individual toward lasting success. Therefore, the wise person does not measure divine assistance by whether it aligns with their immediate wishes, but by its ultimate purpose: to draw them nearer to Allah, the Exalted, and to secure their well-being in both this world and the Hereafter. To trust in this reality is to cultivate patience, gratitude, and reliance, knowing that every

circumstance—whether ease or trial—is a form of divine support, perfectly tailored to one's journey.

Before declaring war, the queen of Saba sought to discern the true intention of the Holy Prophet Suleiman, peace be upon him. She did this by sending him gifts of jewels and wealth, hoping to determine whether his mission was motivated by worldly ambition or by a sincere desire for justice and peace. Chapter 27 An Naml, verse 35:

"But indeed, I will send to them a gift and see with what [reply] the messengers will return."

Her action reflects a timeless principle: worldly possessions are often used as a test to reveal the true nature of a person's heart. This test is not limited to kings and queens but applies to every individual. Whenever Allah, the Exalted, grants a person wealth, fame, or authority, it is not necessarily a sign of divine favor or affection. Rather, it is a test to make evident whether they will use these blessings in the correct way or misuse them in pursuit of their desires. Chapter 23 Al Mu'minun, verses 55-56:

"Do they think that what We extend to them of wealth and children. Is [because] We hasten for them good things? Rather, they do not perceive."

The Holy Prophet Suleiman, peace be upon him, provides the perfect example of how to respond to such tests. When the queen's messengers arrived with gifts, he rejected them, declaring that what Allah, the Exalted, had granted him was far superior. Chapter 27 An Naml, verse 36:

"So when they came to Solomon, he said, "Do you provide me with wealth? But what Allah has given me is better than what He has given you. Rather, it is you who rejoice in your gift.""

This response demonstrates that his mission was not driven by greed or ambition but by submission to Allah, the Exalted, and the pursuit of justice. He recognised that worldly possessions are fleeting, while divine blessings are eternal. For mankind, the lesson is clear. To pass the test of life, one must adopt the attitude of the Holy Prophet Suleiman, peace be upon him, by using blessings in ways pleasing to Allah, the Exalted. This ensures that a person obtains a balanced mental and physical state, correctly places everything and everyone within their life, and adequately prepares for accountability on the Day of Judgement. Such behaviour leads to peace of mind in both worlds, for it frees the heart from attachment to fleeting desires and anchors it in eternal truth.

Chapter 27 An Naml, verse 36:

“So when they came to Solomon, he said, "Do you provide me with wealth? But what Allah has given me is better than what He has given you. Rather, it is you who rejoice in your gift.””

The lesson drawn from this can be expanded further to highlight the profound consequences of compromising faith for the sake of worldly gain. When a person abandons the remembrance of Allah, the Exalted, and pursues wealth, status, or authority at the expense of their values, they may appear outwardly successful, yet inwardly they are burdened with restlessness and anxiety. Their blessings become a curse, for they misuse them in ways that corrupt their soul and distort their priorities. This misuse leads to imbalance in both mental and physical states, as they misplace everything and everyone within their life. They fail to prepare adequately for accountability on the Day of Judgement, and even if they enjoy temporary luxuries, their existence is marked by stress, trouble, and difficulty. 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.""

The path of salvation lies in following the example of the Holy Prophet Suleiman, peace be upon him, who remained firm upon his faith and values despite being granted immense wealth and authority. He recognized that

true blessings are not measured by worldly possessions but by obedience to Allah, the Exalted. His rejection of the queen's gifts demonstrated that his mission was rooted in justice and submission, not greed. By adopting this attitude, a person ensures that they use their blessings correctly, achieving balance in mind and body, placing everything and everyone in their rightful place, and preparing for accountability on the Day of Judgement. This behaviour leads to peace of mind in both worlds. 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."

It must be understood that striving in obedience to Allah, the Exalted, and the blessings associated with it will always surpass worldly blessings. Religious blessings are flawless and lasting, while worldly blessings are temporary and inevitably accompanied by difficulty. Chapter 16 An Nahl, verse 96:

"Whatever you have will end, but what Allāh has is lasting..."

When a person fulfils the commands of Allah, refrains from His prohibitions, and faces destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, they ensure that

their blessings are used in ways pleasing to Allah, the Exalted. In return, Allah grants them the very thing that all of mankind strives for night and day: contentment and peace of mind. This is the ultimate goal of humanity, even if individuals pursue smaller aims such as wealth, travel, or fame. The Holy Prophet Muhammad, peace and blessings be upon him, clarified this in a Hadith found in Jami At Tirmidhi, number 2373, where he advised that true richness does not lie in wealth but in being content with life. This explains why worldly rich people often fail to find peace of mind, while a poorer person who strives in obedience to Allah, the Exalted, does. Chapter 13 Ar Ra'd, verse 28:

"…Unquestionably, by the remembrance of Allah do hearts find peace."

There is nothing wrong with seeking lawful wealth, provided one avoids excessiveness. Islam does not condemn the pursuit of lawful provision, but it makes clear that true peace of mind is not placed in wealth or worldly possessions. It is found only in remembrance of Allah, obedience to His commands, and reliance upon His mercy. Wealth without faith becomes a burden, while wealth with faith becomes a blessing. Thus, worldly blessings are tests, not guarantees of happiness. Only when they are used in obedience to Allah, the Exalted, do they bring balance, peace, and reward. Otherwise, they lead to imbalance, anxiety, and regret. The wise person recognises this truth and strives to remain firm upon faith, knowing that the obedience of Allah, the Exalted, is the only path to lasting peace in both this world and the Hereafter. Chapter 27 An Naml, verse 36:

“So when they came to Solomon, he said, "Do you provide me with wealth? But what Allah has given me is better than what He has given you. Rather, it is you who rejoice in your gift.””

The response of the Holy Prophet Suleiman, peace be upon him, to the queen of Saba’s gifts carries profound lessons that extend far beyond the immediate historical context. The queen’s offering of wealth and jewels was not a neutral gesture of goodwill; it was a calculated attempt to preserve the privileged positions of herself and her elite followers. Their aim was to maintain their honoured status within society, which allowed them to pursue their worldly desires without restraint, even at the expense of justice and the rights of others. This behaviour, as the Holy Prophet Suleiman, peace be upon him, recognised, inevitably leads to corruption, injustice, and oppression, for when the elite are intoxicated by wealth and status, they exploit the weak and neglect the responsibilities of leadership. The Holy Prophet Suleiman, peace be upon him, therefore rejected their gifts and issued a decisive warning. Chapter 27 An Naml, verse 37:

“Return to them, for we will surely come to them with soldiers that they will be powerless to encounter, and we will surely expel them therefrom in humiliation, and they will be debased.”

This was not a declaration of arrogance or a pursuit of conquest for personal gain. Rather, it was a statement of divine justice. The Holy Prophet Suleiman, peace be upon him, made it clear that if they persisted in their intoxicated pursuit of worldly desires, he would confront them with force, not to humiliate for the sake of pride, but to establish justice and peace within their society.

His mission, like that of all the Holy Prophets, peace be upon them, was to liberate people from oppression and to ensure that the rights of all were fulfilled. This episode highlights a timeless principle: when corruption spreads unchecked, when the rights of people are trampled in the pursuit of wealth and power, then firmness becomes necessary to restore balance. Gentleness and patience are the default qualities of divine leadership, but when arrogance and oppression persist, decisive action is required. The Holy Prophet Suleiman, peace be upon him, embodied this balance perfectly—gentle in invitation, firm in justice. For mankind, the lesson is twofold. First, one must recognise that worldly gifts and privileges are not signs of divine favour but tests. If they are used to oppress others, they become a source of humiliation in this world and punishment in the Hereafter. Second, authority is a trust from Allah, the Exalted, and it must be exercised with sincerity, justice, and courage. Leaders who use their power to protect the weak and establish fairness fulfil their duty, while those who exploit it for personal gain invite disgrace. The warning of the Holy Prophet Suleiman, peace be upon him, also reminds people that arrogance and intoxication with wealth always end in humiliation. Those who cling to worldly power at the expense of truth may appear strong for a time, but their downfall is inevitable, for Allah, the Exalted, does not allow injustice to endure. By contrast, those who remain firm upon faith, who use their blessings in obedience to Allah, the Exalted, and who strive to establish justice, will be honoured in both this world and the next. This passage therefore teaches that justice sometimes requires firmness, and that true leadership is not about preserving privilege but about fulfilling responsibility. The Holy Prophet Suleiman, peace be upon him, stands as an example of a leader who combined mercy with strength, humility with authority, and who acted only to establish peace and justice in accordance with divine guidance.

As discussed earlier, the aim of the Holy Prophet Suleiman, peace be upon him, was to establish peace and justice within the world, not to wage war against people. This principle is evident in the letter he sent to the queen of

Saba, which began with the divine attributes of mercy, setting the tone of his mission as one rooted in compassion rather than aggression. It is further emphasized in the subsequent verse, where he sought to demonstrate a profound miracle to the queen of Saba so that she might accept his aim of establishing justice and peace within her society without resorting to violence, for violence often leads to the harm of innocent people, something the Holy Prophet Suleiman, peace be upon him, wished to avoid if possible. Chapter 27 An Naml, verse 38:

“[Solomon] said, "O assembly [of jinn], which of you will bring me her throne before they come to me in submission?"”

As discussed earlier in detail, the submission referred to here does not mean submission in faith, for faith is always a matter between the individual and Allah, the Exalted, and there is no compulsion in religion, as clarified in chapter 2 Al Baqarah, verse 256. Submission in faith is directed solely to Allah, the Exalted, and never to a person, even a Holy Prophet, peace be upon them. The consistent attribution of submission in these verses to the Holy Prophet Suleiman, peace be upon him, rather than directly to Allah, the Exalted, demonstrates that the submission being referred to is of a different nature. In this context, submission means yielding to the plan of the Holy Prophet Suleiman, peace be upon him, to establish justice and peace within their society. It was a call to humility and cooperation, not coercion in matters of belief. The people of Saba were being warned against arrogance and resistance to a divinely guided mission that sought to liberate them from oppression and corruption. Their submission was therefore to the societal order rooted in mercy and justice, which the Holy Prophet Suleiman, peace be upon him, was striving to implement. This distinction is crucial, for it highlights the balance between freedom of belief and the necessity of social

order. Faith must be embraced willingly, without compulsion, but justice and peace in society require collective submission to divine principles of fairness and restraint. The Holy Prophet Suleiman, peace be upon him, was not demanding worship or belief in himself; he was calling for obedience to a divinely inspired plan that would safeguard the rights of all people and prevent the elite from exploiting others. Thus, the submission mentioned in this verse is a submission to justice, humility, and peace, not to faith itself. It reflects the timeless principle that while belief is a matter of the heart, social harmony requires cooperation with divinely guided leadership. Those who resist such leadership out of arrogance inevitably perpetuate corruption, while those who submit to it help establish balance and mercy within society.

Allah, the Exalted, then makes clears that knowledge is superior to outward strength and might.Chapter 27 An Naml, verses 39-40:

“A powerful one from among the jinn said, "I will bring it to you before you rise from your place, and indeed, I am for this [task] strong and trustworthy." Said one who had knowledge from the Scripture, "I will bring it to you before your glance returns to you." And when [Solomon] saw it placed before him…”

The one who possessed physical strength offered his service, but it was the one endowed with divine knowledge who accomplished the task instantly. This demonstrates that knowledge, when acted upon, elevates a person to a higher rank in the sight of Allah, the Exalted, than mere physical power. For this reason, a person should prioritise learning and acting upon Islamic knowledge, as it leads to superiority in both worlds. The Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in

Sahih Muslim, number 6853, that whoever follows a path seeking knowledge, Allah, the Exalted, will make the path to Paradise easy for them. This path includes both physical journeys, such as attending lectures and classes, and non-physical journeys, such as listening, reading, studying, and writing. The path to Paradise is filled with obstacles, and only those who possess knowledge of them and how to overcome them will reach safely. Just as one cannot reach a city in this world without knowing its location and the route leading to it, Paradise cannot be attained without knowledge of its path.

The knowledge referred to encompasses both religious and useful worldly knowledge. Religious knowledge guides a person in fulfilling the commands of Allah, the Exalted, refraining from His prohibitions, and facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Worldly knowledge, when sought with sincerity, aids obedience to Allah, the Exalted. For example, one who seeks worldly knowledge to obtain a lawful occupation will find it easier to avoid unlawful wealth, thereby aiding their journey towards Paradise. Chapter 35 Fatir, verse 28:

"...Only those fear Allāh, from among His servants, who have knowledge..."

This establishes that true piety is rooted in knowledge, for only those who understand the greatness of Allah, the Exalted, and the consequences of disobedience will truly fear Him. It is vital, however, that the intention behind seeking knowledge is to please Allah, the Exalted. Whoever seeks religious knowledge for worldly reasons, such as showing off, has been warned of Hell

if they fail to sincerely repent, as mentioned in a Hadith found in Sunan Ibn Majah, number 253. Knowledge must therefore be accompanied by sincerity and humility. Furthermore, knowledge must be acted upon, for knowledge without action is of no value. It is like one who knows the path to safety but refuses to walk it, remaining instead in a place of danger. Knowledge can therefore be divided into two categories. The first is knowledge acted upon, which leads to piety and an increase in obedience to Allah, the Exalted. The second is knowledge without action, which leads only to arrogance. Such a person may believe themselves superior to others, yet they are like donkeys carrying books that bring them no benefit. Chapter 62 Al Jumu'ah, verse 5:

"…and then did not take it on (did not act on their knowledge) is like that of a donkey who carries volumes [of books]…"

This passage teaches that true superiority lies not in strength or status but in knowledge that is sincerely sought, humbly held, and faithfully acted upon. It is this knowledge that illuminates the path to Paradise and secures 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 discussed earlier, the test of life in this world revolves around whether a person uses the blessings they have been granted in accordance with divine teachings. This reality is emphasized in chapter 27 An Naml, verse 40:

“…And when [Solomon] saw it placed before him, he said, "This is from the favor of my Lord to test me whether I will be grateful or ungrateful…””

The Holy Prophet Suleiman, peace be upon him, recognised that even the extraordinary miracle of the throne being brought before him was not a sign of personal greatness but a test from Allah, the Exalted. This acknowledgement demonstrates the humility of the Holy Prophets, peace be upon them, and their awareness that every blessing is a trust to be used correctly. The one who passes the test of life by using blessings in ways pleasing to Allah, the Exalted, will obtain peace of mind in both worlds. They will achieve a balanced mental and physical state, correctly place everything and everyone within their life, and prepare adequately for their accountability on the Day of Judgement. Such a person experiences tranquillity, stability, and harmony, as their blessings become a source of mercy rather than a burden. By contrast, the one who fails the test of life misuses their blessings, leading to imbalance in both mind and body. They misplace priorities, misuse relationships, and neglect their preparation for the Hereafter. This failure results in stress, trouble, and difficulties in both worlds, even if they outwardly enjoy certain worldly luxuries. Their blessings become a source of anxiety rather than peace, for they are not aligned with divine guidance. This verse therefore teaches that every blessing, whether great or small, is a test of gratitude and obedience. The outcome of this test determines whether a person finds peace of mind and success in both worlds or falls into imbalance and hardship.

The Holy Prophet Suleiman, peace be upon him, reminds humanity of a profound truth: that showing gratitude to Allah, the Exalted, benefits the person themselves, while Allah, the Exalted, remains entirely independent of both gratitude and ingratitude. Chapter 27 An Naml, verse 40:

“…And whoever is grateful - his gratitude is only for [the benefit of] himself. And whoever is ungrateful - then indeed, my Lord is Free of need and Noble."

This verse carries a timeless reminder—that obedience, worship, and gratitude to Allah, the Exalted, bring no increase to His majesty, for He is already Perfect, Self-Sufficient, and Independent of all creation. Rather, the benefit of such actions returns solely to the individual. Understanding this reality protects a person from the subtle poison of arrogance, which can creep into the heart when one mistakenly believes that by obeying Allah, the Exalted, they are doing Him a favour. Arrogance is spiritually destructive, for it corrupts the sincerity of one’s faith and transforms worship into an act of self-admiration rather than devotion. A person tainted by arrogance may obey outwardly but only selectively—remaining obedient when it suits their desires, yet neglecting divine commands when they conflict with personal inclinations. Such behaviour reveals not submission, but pride disguised as piety. In contrast, those who truly comprehend that their obedience benefits only themselves cultivate humility before Allah, the Exalted. They recognize that His commands are expressions of mercy, designed solely for their spiritual, mental, and physical well-being. This awareness motivates them to remain steadfast in every circumstance—expressing gratitude in times of ease and practicing patience during hardship. Gratitude, when properly understood, manifests on multiple levels. Gratitude in intention means acting purely for the sake of pleasing Allah, the Exalted, without seeking worldly recognition or reward. Gratitude in speech is demonstrated by speaking words of goodness, praise, and positivity—or by choosing silence when one’s words may cause harm. Gratitude in action involves using all blessings—wealth, knowledge, strength, time, and influence—in the manner outlined by the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Patience, on the other hand,

entails restraining the self from complaint in both words and deeds, while remaining firmly committed to obedience. It requires trusting in the perfect wisdom of Allah, the Exalted, even when His decree appears contrary to one's desires. 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."

When a person adopts this balanced attitude—showing gratitude in ease and patience in difficulty—they align themselves with divine wisdom. Such a person receives the unceasing mercy, support, and guidance of Allah, the Exalted. The outcome of this conduct is inner tranquility, balance between mind and body, and the ability to correctly prioritize everything and everyone within one's life. This way of being leads to peace of mind in both worlds, as confirmed in a Hadith found in Sahih Muslim, number 7500, which teaches that the believer's affair is always good—whether in adversity or prosperity—because they respond with the correct attitude in every situation.

In order to test the discernment of the queen of Saba, the Holy Prophet Suleiman, peace be upon him, commanded that her throne be altered in appearance so that her response would reveal the depth of her understanding. Chapter 27 An Naml, verses 41-42:

“He said, "Disguise for her, her throne; we will see whether she will be guided [to truth] or will be of those who is not guided." So when she arrived, it was said [to her], "Is your throne like this?" She said, "[It is] as though it was it."…”

The wisdom of this test lies in its subtlety. The Holy Prophet Suleiman, peace be upon him, did not confront the queen with direct demands or accusations. Instead, he created a situation in which her intelligence, humility, and discernment could be revealed through her own words. By disguising the throne, he placed her in a position where rashness or arrogance would expose her weakness, while careful reflection would demonstrate her wisdom. The queen’s response reflects her intelligence and prudence. She did not hastily claim the throne as her own, for she recognised that it had been altered and miraculously transported from her palace over a great distance. Yet she did not deny it either, for she saw its resemblance. By saying, “It is as though it was it,” she avoided error while acknowledging the truth of what she perceived. This cautious and balanced reply protected her from misjudgement and revealed her ability to think carefully under pressure. This episode highlights the importance of discernment, humility, and restraint in speech. The queen of Saba demonstrated that true intelligence is not only measured by knowledge but also by the ability to respond wisely when faced with uncertainty. Her example teaches that one should avoid rash declarations, for they may lead to error, and instead adopt humility and caution, thereby protecting oneself from misjudgement. The test also reveals the method of the Holy Prophets, peace be upon them, in guiding people. They did not rely solely on miracles or force but often employed wisdom, subtle tests, and opportunities for reflection to bring out the truth in others. The Holy Prophet Suleiman, peace be upon him, sought to guide the queen not by coercion but by allowing her to witness signs of divine power and to exercise her own discernment. In this way, her eventual acceptance of truth would be sincere and rooted in understanding rather than compulsion.

The lesson for mankind is clear. When faced with situations of uncertainty, one must adopt caution and humility, avoiding rash words and hasty judgements. At the same time, leaders and teachers should recognise the value of guiding others through wisdom and subtlety, allowing them to arrive at truth through reflection and discernment. The queen of Saba's response stands as an example of intelligence and prudence, while the method of the Holy Prophet Suleiman, peace be upon him, demonstrates the prophetic balance of wisdom, patience, and guidance. Chapter 27 An Naml, verse 42:

"…[Solomon said], "And we were given knowledge before her, and we have been from those who have submitted.""

This statement highlights that true beneficial knowledge and wisdom are inseparable from submission to divine guidance. The Holy Prophet Suleiman, peace be upon him, acknowledged that the knowledge granted to him was not a product of his own intellect or power but a favour from Allah, the Exalted. By declaring that he and his followers were among those who had submitted, he emphasised that wisdom arises only when knowledge is used in accordance with divine will. Knowledge in isolation can lead to arrogance or misuse, but when coupled with submission, it becomes beneficial and transformative. Submission ensures that knowledge is directed towards justice, mercy, and the fulfilment of rights, rather than selfish ambition or corruption. This principle applies to both worldly and religious knowledge. Worldly knowledge, when guided by submission, is used to serve humanity and avoid harm, while religious knowledge, when acted upon with humility, leads to piety and obedience to Allah, the Exalted. Thus, the statement of the Holy Prophet Suleiman, peace be upon him, teaches that wisdom is not merely the possession of knowledge but the

correct application of it. This correct application is only possible when one recognises that all knowledge originates from Allah, the Exalted, and submits to His guidance. In this way, knowledge becomes a means of establishing justice and peace, while submission ensures that it is never misused.

Whereas, obeying other things in the disobedience of Allah, the Exalted, will inevitably lead to the misuse of the knowledge and other worldly blessings one has been granted. Chapter 27 An Naml, verse 43:

“And that which she was worshipping other than Allah had averted her. Indeed, she was from a disbelieving people.”

This verse highlights the destructive reality that obedience to anything other than Allah, the Exalted, inevitably leads to the misuse of blessings. The queen of Saba, despite her intelligence and worldly authority, was diverted from truth because of her devotion to false objects of worship. Her misplaced obedience prevented her from recognising the correct use of the blessings she had been granted, including her knowledge, wealth, and influence. On an individual level, this misdirection results in imbalance. A person who obeys worldly desires or false authorities in disobedience to Allah, the Exalted, will suffer an unbalanced mental and physical state. They will misplace priorities, misuse relationships, and fail to prepare adequately for accountability on the Day of Judgement. Even if they outwardly enjoy luxuries, inwardly they are burdened with stress, turmoil, and difficulty. Their blessings, which should have been a source of tranquillity, instead become sources of anxiety and unrest.

On a societal level, the misuse of knowledge and worldly blessings leads to corruption and injustice. When leaders or individuals act in disobedience, the rights of people are neglected, and oppression spreads. Wealth is hoarded, authority is abused, and knowledge is twisted to serve selfish aims rather than truth. This results in widespread imbalance, where the weak are exploited and the strong intoxicated by their power. The verse therefore warns that worshipping or obeying anything other than Allah, the Exalted, diverts the heart from its true purpose and transforms blessings into burdens.

The lesson is timeless. Knowledge, wealth, and influence are not inherently good or evil; their value depends on how they are used. When directed by submission to Allah, the Exalted, they become tools for justice, mercy, and peace. When diverted by disobedience, they become instruments of arrogance, oppression, and corruption. The queen of Saba's initial misguidance illustrates how misplaced obedience blinds a person to truth, while her eventual recognition of divine guidance demonstrates the transformative power of submission. This passage therefore teaches that every blessing is a test. If used in obedience to Allah, the Exalted, it elevates a person and brings balance to both individual and society. If misused in disobedience, it leads to imbalance, injustice, and eventual humiliation. The wise person recognises this truth and strives to ensure that their obedience is directed solely to Allah, the Exalted, so that their blessings remain sources of mercy rather than burdens.

Chapter 27 An Naml, verse 43:

“And that which she was worshipping other than Allah had averted her. Indeed, she was from a disbelieving people.”

It is essential to recognize that false deities, such as idols, are not the only things that can be worshipped besides Allah, the Exalted. In reality, anything that a person obeys in opposition to Allah, the Exalted—whether social media, fashion, culture, or even other people—becomes what they truly worship. Chapter 9 At Tawbah, verse 31:

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

The scholars and monks of the people of the book were not worshipped, but they were obeyed in acts of rebellion against Allah, the Exalted. This obedience was judged as a type of worship, for worship in Islam is not limited to ritual acts but includes obedience and submission. This principle is further emphasised in relation to 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 overwhelming majority of people have not engaged in direct worship of the Devil, yet they are accused of such because of their obedience to him in opposition to Allah, the Exalted. This demonstrates that worship is not merely ritual but is defined by obedience. For this reason, it is essential to refrain from obeying any entity in defiance of Allah, the Exalted, for such obedience amounts to worship. Those who persist in disobedience inevitably find themselves subservient to multiple influences—individuals, social media, fashion, culture, employers—each demanding loyalty and attention. Striving to balance these unjust masters only results in stress, for it is impossible to satisfy them all due to their unpredictable nature. Just as an employee with several supervisors struggles to meet everyone's expectations, those who turn away from servitude to Allah, the Exalted, become weighed down by numerous masters, ultimately sacrificing their peace of mind. Over time, such individuals may face sadness, isolation, and despair, as their efforts to please worldly masters fail to yield the satisfaction they seek. This reality is visible in the lives of celebrities and others who devote themselves to worldly influences yet remain restless and unfulfilled. Furthermore, worshipping other entities by yielding to them in disobedience to Allah, the Exalted, will not provide any advantage in the Hereafter, for these entities will not assist them in their time of need. The only way to avoid this outcome is to abandon obedience to all things that lead to disobedience of Allah, the Exalted, and instead obey Him by correctly using the blessings He has granted, as outlined in divine teachings. In this way, a person secures peace of mind in this world and salvation in the next, for obedience to Allah, the Exalted, is the only form of worship that brings lasting benefit.

The Holy Quran presents one of the most profound turning points in the narrative of the queen of Saba. She had been raised amidst luxury, surrounded by worldly blessings, and was deeply familiar with the extent of human achievement. Her palace, her wealth, her jewels, and her finely crafted structures represented the pinnacle of worldly splendor. She understood well the reach of human effort and the magnificence that could

be attained through wealth and power. Yet, despite her familiarity with grandeur, she was confronted with something that surpassed all she had ever known. Chapter 27 An Naml, verse 44:

“She was told, "Enter the palace." But when she saw it, she thought it was a body of water and uncovered her shins [to wade through]…””

This moment reveals the wisdom of the Holy Prophet Suleiman, peace be upon him, in guiding her. He did not confront her with abstract arguments or compel her through force. Instead, he presented her with a sign that spoke directly to her experience. The palace floor, made smooth with glass, was so finely crafted that it appeared to be water. This was not merely a display of wealth or artistry but a miracle that transcended human capability. It was designed to show her that the blessings granted to the Holy Prophet Suleiman, peace be upon him, were not the result of human ingenuity but of divine favor. By disguising the palace floor in such a way, he allowed her to recognize the limits of human achievement and the supremacy of divine blessings. Chapter 27 An Naml, verse 44:

“…He said, "Indeed, it is a palace [whose floor is] made smooth with glass."…””

The Holy Prophet Suleiman, peace be upon him, revealed the truth of what she had seen, clarifying that it was not water but a palace floor made of glass.

This explanation was crucial, for it demonstrated that what she had witnessed was not an illusion or trick but a manifestation of divine blessings. The resources and knowledge granted to him were beyond human reach, surpassing even the wealth and power of the queen of Saba. This moment was tailored to her understanding, for she was a monarch who had seen the finest treasures of her age. By showing her something that exceeded all she had known, the Holy Prophet Suleiman, peace be upon him, guided her to recognize the reality of divine authority. Chapter 27 An Naml, verse 44:

“…She said, "My Lord, indeed I have wronged myself, and I submit with Solomon to Allah, Lord of the worlds."”

Her response reflects a profound transformation. She admitted her error, acknowledging that her previous devotion to false objects of worship had been a wrong against herself. She recognised that her wealth and power had blinded her to the truth, and she humbly declared her submission to Allah, the Exalted. Importantly, she did not submit to the Holy Prophet Suleiman, peace be upon him, as a person, but with him to Allah, the Exalted, the Lord of the worlds. This distinction highlights the sincerity of her faith, for she understood that true submission is directed only to Allah, the Exalted. Her humility in admitting her mistake and her willingness to submit alongside the Holy Prophet Suleiman, peace be upon him, demonstrates that even those raised in privilege can be guided to truth when they recognise the signs of Allah, the Exalted. This episode teaches several timeless lessons. It shows that guidance often comes through signs that speak directly to a person’s background and experience. The queen of Saba was moved not by abstract reasoning but by a demonstration that contrasted her worldly splendour with divine blessings. It highlights the importance of humility, for despite her status as a monarch, she admitted her error and submitted to Allah, the Exalted. It also demonstrates that true greatness lies not in wealth or

authority but in submission to Allah, the Exalted. Her transformation illustrates that worldly blessings, no matter how abundant, cannot provide ultimate peace or salvation. Only submission to Allah, the Exalted, secures balance in this world and success in the Hereafter. The queen's journey from luxury and pride to humility and submission serves as a powerful reminder that guidance can reach anyone, regardless of their background. Her recognition of divine blessings and her willingness to submit to Allah, the Exalted, alongside the Holy Prophet Suleiman, peace be upon him, show that the signs of Allah, the Exalted, are sufficient to overcome even the strongest attachments to worldly power. Her story is a testament to the transformative power of recognising divine authority and the peace that comes from submission to the Lord of the worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

After recounting lessons from the life of the Holy Prophet Suleiman, peace be upon him, Allah, the Exalted, presents another historical event to illustrate the contrasting outcomes of obedience and disobedience to Him. Chapter 27 An Naml, verse 45:

"And We had certainly sent to Thamud their brother Salih…"

This description is deliberate and deeply meaningful. The Holy Prophets, peace be upon them, were not outsiders to the communities they were sent to guide. They were born and raised among their own people, their lives lived openly and transparently in full view of those around them. Their conduct was consistently marked by honesty, integrity, and moral excellence. Long

before their missions began, they were universally recognised for their trustworthiness. This lifelong record of virtue stood as undeniable evidence of their truthfulness, leaving no reasonable ground for anyone to accuse them of fabrication or deceit. The Holy Quran draws attention to this closeness by describing the Holy Prophet Salih, peace be upon him, as a “brother” to his people. This term underscores both his kinship and their intimate awareness of his upright character. He was not a stranger imposing foreign ideas but one of their own, whose sincerity and reliability had been proven over the course of his life. His reputation for honesty should have been sufficient to move his people to listen with fairness and openness. A person who had never violated their trust in worldly matters could not possibly invent a claim as momentous as receiving revelation from Allah, the Exalted. Yet, despite this undeniable proof, many among his people rejected his message. Their refusal was not based on rational grounds but on arrogance and attachment to material desires. They allowed pride and worldly ambition to blind them to the truth. Had they paused to reflect sincerely, they would have recognised that his invitation was entirely selfless. He sought no benefit for himself, no wealth, no power, and no worldly gain. His call was solely for their betterment, urging them to submit to Allah, the Exalted, and to use the blessings they had been granted in accordance with divine wisdom. The heart of his message was both simple and profound: to acknowledge Allah, the Exalted, as the sole Lord, and to employ the gifts of life—wealth, health, knowledge, and resources—in obedience to Him. This was not a call to deprivation but to balance, justice, and gratitude. By rejecting him, the people of Thamud rejected not only a Holy Prophet, peace be upon him, but also the very principles that safeguard peace of mind and prosperity in both worlds.

This event therefore illustrates the consequences of arrogance and disobedience. It shows that when people allow pride and worldly desires to dominate, they close their hearts to truth even when it is presented by one whose honesty and integrity are beyond question. It also demonstrates the

mercy of Allah, the Exalted, in sending Holy Prophets, peace be upon them, from among their own people, so that no one could claim ignorance or unfamiliarity. The rejection of such guidance is thus a rejection of undeniable evidence, and it inevitably leads to ruin.

In reality, every person who abandons the divine code of conduct revealed by Allah, the Exalted, and instead adopts man-made systems of conduct does so in pursuit of worldly gratification. Beneath the surface of such rejection lies a common motive—the desire to live according to one's inclinations, ambitions, and self-interest without restraint. All codes devised by human beings, no matter how sophisticated or appealing they appear, are ultimately rooted in these limited and self-serving impulses. Unlike the divine law, which is founded upon perfect wisdom, justice, and mercy, man-made systems are shaped by the fluctuating desires and biases of those who construct them. The wealthy and powerful are often the most deeply entangled in this pattern. They understand that acknowledging the truth of Islam would compel them to submit to a higher moral authority—one that limits their exploitation of others, restrains their indulgence in excess, and holds them accountable for their misuse of privilege. Divine guidance demands humility and justice, yet arrogance and self-preservation dominate their hearts. Accepting the divine code would mean surrendering their false sense of superiority and relinquishing control over those they seek to dominate. Thus, out of fear of losing their worldly influence, they reject the truth themselves and actively strive to turn others away from it. In doing so, they attempt to protect their temporary comforts while endangering their eternal future. Chapter 27 An Naml, verse 45:

"And We had certainly sent to Thamud their brother Salih, [saying], "Worship Allah," and at once they were two parties conflicting."

This tendency is not unique to modern times; it has been repeated throughout history. The Holy Quran recounts that the first to oppose the Holy Prophets, peace be upon them, were often the societal elites—the leaders, merchants, and chiefs—who feared that embracing divine guidance would expose their injustices and strip them of unearned authority. Their denial was never due to a lack of evidence or clarity, for the signs of Allah, the Exalted, were manifest before them in both revelation and reality. Rather, their rejection stemmed from arrogance, pride, and an unwillingness to restrain their desires. Therefore, the rejection of divine guidance is rarely a matter of intellectual disagreement between truth and falsehood. It is, at its core, a disease of the heart—a spiritual rebellion against the authority of the Creator. Those who are unwilling to submit to the will of Allah, the Exalted, seek refuge in ideologies that legitimize their desires, constructing moral systems that permit indulgence, injustice, and exploitation. Yet such systems can never bring peace of mind or harmony to the world, for they are founded upon instability—the shifting sands of human desire—whereas divine law rests upon the unchanging wisdom of the Creator of all things. When one truly reflects upon this, it becomes evident that every deviation from divine guidance leads only to imbalance, both within the individual and across society. Peace of mind, justice, and contentment can only arise when human conduct is governed by the perfect and comprehensive law of Allah, the Exalted—the law that aligns with human nature, disciplines the desires, and elevates the soul beyond selfishness and greed.

As discussed earlier, throughout history, the leaders of the non-Muslims have consistently opposed divine guidance, as it contradicted their worldly desires and aspirations. Their resistance was not born from ignorance of the truth but from fear of losing their social influence, wealth, and leadership. In order to preserve their authority, they employed many tactics to deter others

from accepting Islam, the religion of all the Holy Prophets, peace be upon them. One of their most common strategies was to demand that the punishment they were warned of should manifest immediately, as if divine justice could be summoned at their command. When Allah, the Exalted, granted them respite out of mercy, they twisted this delay into false evidence against their Holy Prophets, peace be upon them, claiming that the warnings were empty threats. This attitude revealed their arrogance and their unwillingness to reflect sincerely. The Holy Prophet Salih, peace be upon him, warned his people against such behaviour, reminding them that the time for repentance and reformation is limited, and that mercy is only obtained through humility and seeking forgiveness. Chapter 27 An Naml, verse 46:

“He said, "O my people, why are you impatient for evil instead of good? Why do you not seek forgiveness of Allah that you may receive mercy?"”

The warning of the Holy Prophet Salih, peace be upon him, carries timeless relevance. A person who misuses the blessings they have been granted should never be deceived into thinking that because punishment has not yet arrived, or because they fail to recognise it, they will escape accountability altogether. In reality, their arrogance prevents them from achieving a balanced mental and physical state. They misplace priorities, misuse relationships, and fail to prepare for their accountability on the Day of Judgement. As a result, every aspect of their life—family, friends, career, and wealth—becomes a source of stress rather than peace. If they persist in disobedience, they begin to blame the wrong things and people for their troubles, such as their spouse or companions, cutting good influences out of their lives. This only deepens their imbalance, leading them into mental disorders, depression, substance addiction, and even suicidal tendencies. This outcome is evident when one observes those who persist in misusing

their blessings, such as the rich and famous, who despite enjoying worldly luxuries often suffer from inner turmoil and despair. Their wealth and status cannot shield them from the consequences of misplacing their obedience, for blessings misused become burdens rather than sources of peace. The greater tragedy is that such an attitude prevents them from preparing for their accountability before Allah, the Exalted. While their worldly punishment manifests as imbalance, stress, and despair, their punishment in the Hereafter will be far worse, for they will face the eternal consequences of rejecting divine guidance and misusing the blessings entrusted to them. The respite granted in this world is not a denial of punishment but an opportunity for repentance. Those who use it to seek forgiveness will find mercy, while those who misuse it will find both worldly imbalance and eternal loss.

Another tactic employed by the leaders of the non-Muslims was to exploit the ignorance of their people. Ignorant individuals are often prone to superstition, and the leaders manipulated this weakness to convince them that the guidance brought by their Holy Prophet, peace be upon him, would only bring misfortune and bad luck. Their aim was not to present rational arguments but to stir fear and suspicion, thereby deterring people from embracing the truth. Chapter 27 An Naml, verse 47:

“They said, "We consider you a bad omen, you and those with you."…”

The Holy Prophet Salih, peace be upon him, responded by exposing the futility of their superstition. He reminded them that omens and misfortunes are not determined by human imagination but by the will of Allah, the Exalted, who alone controls the events of the universe. He made clear that their

difficulties were not caused by his presence or his message but were part of a divine test meant to reveal their sincerity and obedience. Chapter 27 An Naml, verse 47:

“…He said, "Your omen is with Allah. Rather, you are a people being tested.""

This statement dismantles the foundation of superstition. It teaches that trials are not signs of bad luck but opportunities for reflection, repentance, and growth. When people fail to recognise the clear proofs, knowledge, and logic of divine guidance and instead cling to superstition, they seal their own destruction in both worlds. Their blessings are misused, their priorities misplaced, and their lives filled with imbalance. Superstitions, when adopted, lead to a chain of destructive consequences. They cause a person to misuse the blessings granted by Allah, the Exalted, and prevent them from achieving a balanced mental and physical state. Instead of preparing for accountability on the Day of Judgement, they become consumed by irrational fears. Their family, friends, career, and wealth, which should have been sources of peace, become sources of stress and turmoil.

Furthermore, superstition breeds paranoia. When difficulties arise, instead of examining their own behaviour and striving to reform themselves, people turn to uneducated and inexperienced individuals who claim to fix worldly problems through supposed spiritual means. These individuals often mislead others into believing that their problems are caused by supernatural creatures, such as jinns, or by black magic performed against them. While jinns do exist, it is extremely rare for them to interfere in worldly matters.

Such false advice causes people to become severely paranoid, suspicious of petty things, and even distrustful of their friends and relatives. This leads to enmity, fractured relationships, and a weakening of faith in Allah, the Exalted. The danger of superstition lies not only in its irrationality but in its ability to erode faith. Those who fall into paranoia are often advised to perform practices not found in the Holy Quran or the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This damages their reliance upon Allah, the Exalted, and replaces divine guidance with baseless rituals. Their faith becomes corrupted, and their obedience is diverted away from Allah, the Exalted, towards false influences. The remedy to this destructive cycle is strengthening faith through gaining and acting upon Islamic knowledge. Knowledge protects a person from turning to foolish individuals who cannot solve their own problems, let alone the problems of others. Strong faith prevents paranoia, as it instils reliance upon Allah, the Exalted, in all situations. A person with firm belief understands that even if the entire creation desired to harm them, they could not do so unless Allah, the Exalted, permitted it. Likewise, no one can benefit them unless Allah, the Exalted, wills it. Every case and situation unfolds according to a fixed and unchangeable plan, namely destiny. This principle is emphasised throughout the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, including the far-reaching Hadith found in Jami At Tirmidhi, number 2516. To conclude, when encountering a problem, a person should first assess their own behaviour and rectify it if necessary. They should then remain obedient to Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions, and facing destiny with patience. By doing so, they avoid falling into paranoia and protect themselves from those who falsely claim to fix worldly problems through spiritual means. True peace of mind and success in both worlds can only be achieved through reliance upon Allah, the Exalted, and steadfastness upon His guidance.

When a person chooses to walk a path different from that of their peers, particularly one grounded in obedience to Allah, the Exalted, it often

unsettles those around them. This is because such a choice exposes the inadequacy of decisions made by others, especially when those decisions are driven by personal desires rather than divine guidance. The contrast between self-discipline and indulgence can provoke feelings of insecurity, which frequently manifest as criticism directed at those who remain steadfast in their faith. At times, this criticism even comes from family members who struggle to reconcile their own choices with the example of restraint and obedience they witness.

Beyond the family, wider societal influences intensify this pressure. Social media, fashion trends, and cultural norms often glorify materialism and self-expression without boundaries. Within such an environment, the promotion of Islam is portrayed as restrictive, an obstacle to ambitions centred on wealth, status, and worldly recognition. Industries that thrive on excess and exploitation naturally resist the incorporation of Islamic principles, for those principles expose their flaws and limit their influence. This resistance fuels the anti-Islamic sentiments that are so prevalent across platforms, where faith is misrepresented as a barrier to progress rather than a source of true liberation.

Those who strive to live by Islamic teachings, which emphasise moderation in desires and responsible enjoyment of blessings, are often met with hostility from individuals who indulge without restraint. Islam describes such behaviour as animalistic, for it reduces human beings to creatures governed solely by impulse. These individuals not only reject discipline themselves but actively attempt to dissuade others from accepting Islam or discourage believers from practising their faith. Their lure is a lifestyle of unchecked desires, presented as freedom but in reality a form of enslavement to whims. A common tactic is to target specific aspects of Islam, such as the dress

code for women, in an effort to undermine its appeal. Yet perceptive individuals recognise the superficiality of these criticisms. They stem not from genuine concern but from contempt for Islam's emphasis on self-discipline. The inconsistency of such arguments is clear: while critics object to Islamic dress codes, they remain silent about the strict uniforms required in professions such as law enforcement, the military, healthcare, education, and business. This selective criticism exposes the fragility of their reasoning and the lack of depth in their objections. Ultimately, the disciplined conduct of Islam's adherents is what provokes these attacks. The core principles of Islam—moderation, restraint, accountability, and obedience to Allah, the Exalted—stand in stark contrast to a culture of excess and indulgence. Those who reject these principles often resort to criticism in any form possible, not because Islam is flawed, but because its truth highlights the emptiness of their own pursuits. The hostility directed at Islam is therefore less a reflection of its teachings and more a testimony to their enduring strength and relevance. Chapter 27 An Naml, verses 48-49:

"And there were in the city nine family heads causing corruption in the land and not amending [its affairs]. They said, "Take a mutual oath by Allah that we will kill him by night, he and his family. Then we will say to his executor, We did not witness the destruction of his family, and indeed, we are truthful.""

In every circumstance, an individual must remain steadfast in their sincere obedience to Allah, the Exalted, for such dedication is the only path to serenity and protection from the negative influences of others. Even if this protection is not immediately visible, it is assured, for obedience to Allah, the Exalted, aligns a person with divine wisdom and guidance. Loyalty to Him ensures that the blessings granted are used correctly, not squandered or misapplied. This practice nurtures a harmonious mental and physical state,

enabling a person to organize all aspects of their life—relationships, responsibilities, and priorities—in a balanced manner. At the same time, it prepares them for their accountability on the Day of Judgement. The result of this obedience is tranquility in both worlds, as they are rightly guided through every situation they face, whether in ease or difficulty. Their peace of mind is enhanced, and they are guaranteed boundless rewards in this life and the next. Chapter 27 An Naml, verse 50:

“And they planned a plan, and We planned a plan, while they perceived not.”

This verse illustrates that while people may devise schemes against the obedient servants of Allah, the Exalted, His plan always prevails. Those who remain loyal to Him are protected, even when they cannot perceive the unfolding of His wisdom. Their obedience secures them against harm, and their tranquillity remains intact despite the plots of others. In contrast, those who ignore the commands of Allah, the Exalted, in pursuit of others’ approval inevitably lose their inner tranquillity. Such actions encourage the misuse of the blessings He has bestowed, leading to imbalance and chaos. They misplace priorities, misuse relationships, and neglect their preparation for accountability on the Day of Judgement. Their lives descend into stress, challenges, and difficulties, regardless of the material comforts they may enjoy. Chapter 27 An Naml, verse 51:

“Then look how was the outcome of their plan - that We destroyed them and their people, all.”

This verse demonstrates the futility of opposing divine guidance. Those who reject obedience to Allah, the Exalted, and misuse their blessings ultimately face destruction. Their worldly comforts cannot shield them from the consequences of their disobedience, and their schemes collapse under the weight of divine justice. The lesson is clear: obedience to Allah, the Exalted, secures peace, balance, and eternal reward, while disobedience leads to chaos, stress, and eventual ruin. The wise individual recognises this truth and commits themselves unwaveringly to the path of obedience, ensuring that their blessings are used correctly and their life remains aligned with divine guidance.

To uphold the correct mindset, one must make a conscious effort to nurture and strengthen their faith. A strong faith serves as the foundation of steadfast obedience to Allah, the Exalted, enabling a person to remain devoted in every circumstance—whether in times of ease or adversity. Such faith does not arise by chance; it is cultivated through continuous reflection upon, and practical application of, the clear signs and teachings found within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These divine sources of guidance illuminate the path to true tranquillity, revealing that lasting peace—both in this world and the Hereafter—can only be achieved through sincere obedience to Allah, the Exalted.

Conversely, those who are ignorant of Islamic principles possess a fragile faith, easily swayed by emotions, desires, and external influences. When confronted with trials or temptations, their commitment falters because it lacks the firm foundation of knowledge and conviction. Their limited understanding blinds them to a vital truth—that surrendering their personal

desires in favour of adhering to the commands of Allah, the Exalted, is not a restriction but a liberation. It frees them from the turmoil of conflicting passions and from the constant anxiety of seeking fulfilment through transient worldly means. Chapter 27 An Naml, verse 52:

“So those are their houses, desolate because of the wrong they had done. Indeed in that is a sign for people who know.”

Therefore, it is essential for every individual to strengthen their faith through the pursuit of authentic Islamic knowledge and its implementation in daily life. True knowledge must translate into action—into speech that is honest and kind, intentions that are pure and sincere, and deeds that are in harmony with divine guidance. By doing so, one learns to use every blessing—whether wealth, health, time, or intellect—in ways that please Allah, the Exalted. This alignment between knowledge, faith, and action cultivates a profound inner harmony. It enables a person to achieve balance in their mental and physical state, ensuring that they place everything and everyone within their life in its rightful position. As a result, they experience a deep and enduring peace of mind—one that is not dependent on circumstances but anchored in unwavering trust in the wisdom and mercy of Allah, the Exalted. Chapter 27 An Naml, verse 53:

“And We saved those who believed and used to fear Allah.”

Chapter 27 An Naml, verse 51:

“Then look how was the outcome of their plan - that We destroyed them and their people, all.”

It must be remembered that the scheme which led to the downfall of the people of Thamud was devised by the elite of their society, yet the punishment encompassed the entire community. This was because the rest of the people blindly followed their leaders without reflection or discernment. This reality serves as a timeless warning: one must never surrender their judgement to the majority, for collective behaviour often leads to disobedience of Allah, the Exalted. When the majority ignore divine teachings, it is tempting to assume that their behaviour must be correct simply because it is widespread. Yet truth is not determined by numbers but by revelation and evidence. History itself demonstrates how majority opinion has frequently been proven false. For centuries, many believed the Earth was flat, until new knowledge revealed otherwise. This example illustrates the danger of unthinking conformity. To follow the crowd without reflection is to risk misguided choices in both worldly and spiritual 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.”

This verse exposes the weakness of majority opinion when it is based on assumption rather than truth. It reminds individuals that the path of obedience to Allah, the Exalted, requires independent reflection and the use of intellect. Instead of conforming to the majority, individuals should employ the reasoning and intellect bestowed upon them to evaluate each circumstance based on knowledge and evidence. This allows them to make informed decisions, even if those decisions diverge from prevailing social norms. Islam therefore strongly condemns blind imitation in religious matters. It encourages people to learn and act upon divine teachings with understanding, so that their obedience is rooted in conviction rather than habit. Chapter 12 Yusuf, verse 108:

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

The person who reflects sincerely and uses intellect to guide their actions will remain firm upon the straight path, while those who follow the majority without thought risk misguidance and destruction. Chapter 27 An Naml, verses 52-53:

“So those are their houses, desolate because of the wrong they had done. Indeed in that is a sign for people who know. And We saved those who believed and used to fear Allah.”

These verses vividly illustrates the consequences of arrogance and disobedience. The once-thriving homes of the people of Thamud were reduced to ruins, standing as silent witnesses to their wrongdoing. Their destruction was not random but the direct result of their rebellion against divine guidance. In contrast, those who believed and lived in reverent fear of Allah, the Exalted, were saved, showing that obedience secures protection even amidst calamity. The verse serves as a striking reminder against adopting a self-absorbed way of life, where one's attention is confined only to personal circumstances while ignoring the greater realities surrounding them. Such a narrow outlook blinds the heart from recognising the wisdom that can be drawn from history, personal trials, and the experiences of others. To reflect upon these lessons is one of the surest means of refining character, avoiding repeated mistakes, and finding lasting inner peace. This peace is achieved through obtaining a balanced mental and physical state and through correctly placing everything and everyone within one's life. For example, observing how the wealthy and renowned misuse the blessings they have been granted—only to be overtaken by anxiety, depression, addiction, or even suicide despite their comforts—teaches that genuine tranquillity cannot be purchased through wealth or secured by unchecked desires. Similarly, witnessing someone struggle with illness should stir gratitude for one's own health and motivate its proper use before it slips away. These reflections remind individuals that blessings are not guaranteed and must be used responsibly in obedience to Allah, the Exalted. Islam therefore urges people to remain mindful and reflective, to look beyond the narrow lens of their own situation, and to extract wisdom from the world around them. The ruins of past nations, the trials of individuals, and the misuse of blessings all serve as signs for those who know. They teach that obedience brings salvation and tranquillity, while disobedience leads to imbalance, destruction, and loss in both worlds.

After recounting certain aspects of the life of the Holy Prophet Salih, peace be upon him, to inspire reflection on the outcomes of obedience and

disobedience to Him, Allah, the Exalted, then presents elements from the life of the Holy Prophet Luut, peace be upon him, with the same purpose.

When a person becomes intoxicated by worldly desires, they lose mastery over themselves. Their actions are no longer guided by reason or conscience but are driven by the compulsion to satisfy their cravings. This condition is much like that of a drug addict, whose addiction blinds them to the destructive consequences of their behaviour. The addict may resort to theft or other harmful acts, yet in their clouded state they perceive these actions as necessary, even justified. In the same way, when worldly desires—such as the pursuit of wealth, status, or pleasure—become overwhelming, they enslave the heart and mind. What begins as a desire becomes an addiction, and what should have been a blessing becomes a chain. For this reason, one must learn to regulate desires, fulfilling only what is lawful and doing so in balance, for excess inevitably leads to evil deeds, spiritual blindness, and mental and physical harm. The people of the Holy Prophet Luut, peace be upon him, provide a striking example of this truth. Their lust for the same gender intoxicated them to such a degree that they lost the ability to perceive their actions as wrong and unnatural. Instead, they regarded them as good, just as an addict convinces himself that his destructive behaviour is harmless or even beneficial. Chapter 27 An Naml, verses 54-55:

“And [mention] Lot, when he said to his people, "Do you commit immorality while you have insight and understanding? Do you indeed approach men with desire instead of women? Rather, you are a people behaving ignorantly.""

Their behaviour was unprecedented in human history, for it contradicted the very nature upon which humanity was created. If such conduct had been part of human nature, it would have been evident from the beginning of mankind, just as the institution of marriage between man and woman was established from the outset. Chapter 2 Al Baqarah, verse 35:

“And We said, "O Adam, dwell, you and your wife, in Paradise…””

This verse affirms that the natural order of creation was built upon the union of man and woman, a union that ensures harmony, continuity, and balance. When individuals uncritically embrace societal constructs shaped by culture, fashion, or social media, they risk engaging in behaviours that conflict with their inherent nature. They are led to believe that peace of mind can be found in these constructs, yet altering one’s fundamental nature only produces instability. Just as the human body requires balance—temperature within a certain range, food in moderation, blood pressure within limits—so too does the human soul require balance. When these systems are pushed to extremes, disorder follows. Likewise, when human beings act against their created nature, they invite both physical and mental turmoil. This explains why those who contradict their nature often suffer from mental health difficulties, even if they experience fleeting moments of pleasure. It is crucial to distinguish between happiness, which is a temporary emotion tied to circumstances, and peace of mind, which is a stable state rooted in harmony with divine guidance. Those who act contrary to their nature misuse the blessings they have been granted, misplace their priorities, and struggle to live by the code of conduct revealed by Allah, the Exalted. Their family, friends, career, and wealth—blessings meant to bring tranquillity—become sources of stress. Persisting in disobedience, they wrongly blame their difficulties on others, even on their closest companions, and by cutting off

these positive influences they only worsen their condition. This downward spiral can lead to depression, substance abuse, and even suicidal thoughts, a reality tragically visible in many who persist in lifestyles that contradict their created nature.

For centuries, such behaviour was unanimously classified by psychologists as a disorder. The recent shift in labelling it as normal has not been driven by new evidence or scientific discovery but by societal pressure. Many professionals fear losing their positions if they do not conform to prevailing cultural trends. This reveals the danger of assuming that the majority opinion is always correct. History is filled with examples of widely held beliefs later proven false, such as the conviction that the Earth was flat. True progress occurs when majority opinion changes in light of evidence and reason. But when it changes without evidence, driven only by social pressure, it is not progress but regression.

In addition, many people agree with this behaviour and even join their community simply out of being bombarded with images and videos which advocate their way of life, such as social media. When one is flooded with such content, then it convinces them that this type of behaviour is normal and acceptable and they may even be tempted into joining their community falsely believing genuine peace of mind lies there. Even in normal relationships, adults are often confused about their feelings and this confusion is often exploited in order to convince people that their friendly feelings for someone of the same gender are romantic feelings and as a result, people, especially weak-minded people, falsely believe this, even though there is no evidence which supports this conclusion.

Every individual has been created with an innate awareness of their true nature. This awareness serves as an internal compass guiding them towards what is right and warning them against what is wrong. It is this inner knowledge that allows people to recognise how they ought to conduct themselves, even before external instruction reaches them. Consequently, when confronted with the truth, those who deviate from their nature are unable to present any evidence or knowledge to substantiate their life choices. Their only justification is that their behaviour, though at odds with their inherent nature, provides them with a sense of happiness. Yet this reasoning is deeply flawed, for there are countless harmful behaviours—such as the use of intoxicants or recreational drugs—that may elicit temporary pleasure but are universally recognised as destructive. Pleasure alone cannot be the measure of truth, for fleeting enjoyment often conceals long-term harm.

Furthermore, because all individuals are inherently aware of their nature, those who deviate from it often reveal their inner uncertainty through their behaviour. In particular, those who indulge in desires contrary to their created nature frequently seek affirmation from others, as they lack confidence and certainty in their choices. This explains their eagerness to impose their views upon broader society, for they only feel secure when others agree with them. In contrast, those who live in harmony with their nature do not seek constant validation. They pursue their lives with a sense of ease and confidence, untroubled by whether others approve or disapprove. Just as an insecure student constantly seeks reassurance from a teacher, those who doubt their own behaviour crave affirmation from others. Conversely, the self-assured student, confident in their knowledge, does not require such validation. This persistent need for external approval is itself evidence of inner conflict, and for those who reflect with common sense, it is a sign that such behaviour is not rooted in truth.

In addition, when individuals who adopt such behaviour also claim adherence to a religion, they often resort to misinterpreting their religious teachings in order to justify themselves. Yet this is a clear indication of being blinded by desire, for every established religion on earth has consistently opposed such conduct and classified it as a major sin. A person who is not enslaved by their desires would never attempt to twist the words of their faith to suit their inclinations. Instead, they would remain loyal to their religion and strive to live according to the nature upon which they were created.

Moreover, when individuals lack certainty and confidence in their lifestyle decisions—particularly when they recognise, even subconsciously, that these choices conflict with their inherent nature—they often resort to hostility towards those who oppose them. Lacking evidence or rational argument, they abandon mature discourse and instead launch personal attacks. They target not only the individuals who disagree with them but also their families, their beliefs, and their way of life. This behaviour mirrors the actions of the nation of the Holy Prophet Luut, peace be upon him, who, when confronted with truth, responded not with reason but with aggression and abuse. Chapter 27 An Naml, verse 56:

“But the answer of his people was not except that they said, "Expel the family of Lot from your city. Indeed, they are people who keep themselves pure.""

The lesson is clear: deviation from one's created nature leads not only to personal imbalance but also to social discord. It produces insecurity, a craving for validation, distortion of religion, and hostility towards truth. By contrast, those who remain steadfast upon the nature given to them by Allah, the Exalted, find confidence, peace of mind, and harmony in both their personal lives and their societies.

After the Holy Prophet Luut, peace be upon him, exhausted his efforts to guide his people away from their desires, which had blinded them from recognising the truth, he warned them of the gravity of their behaviour. He made clear that their actions were worthy of being resisted, for intoxication by one's desires inevitably leads to evil and shameful deeds, as well as harm to innocent members of society. When a person loses control to their desires, they cease to act with reason and conscience, and instead become enslaved to impulses that drive them towards destructive outcomes. This reality can be observed in many forms. A drug addict, for instance, not only harms themselves but also harms others, as their addiction often drives them into crime in order to sustain their habit. Similarly, one intoxicated by the desire for wealth will resort to theft, fraud, and exploitation to obtain it. In the same way, those who fulfil their lust with the same gender may not perceive their actions as criminal, yet once a person becomes blinded by desire, they are encouraged to act upon all their worldly impulses. Some of these inevitably lead to evil and harm, not only to themselves but to others around them. Chapter 11 Hud, verse 80:

"He said, "If only I had against you some power or could take refuge in a strong support.""

This verse reflects his anguish and frustration at the obstinacy of his people. Despite his sincere warnings and appeals, they remained intoxicated by their desires, unable to recognise the harm they were causing themselves and society. His words reveal both his yearning for strength to resist their corruption and his reliance upon Allah, the Exalted, as the ultimate source of refuge and support. The lesson here is timeless. When desires are left unchecked, they enslave the heart and mind, leading to imbalance, injustice, and harm. Whether it is the pursuit of intoxicants, wealth, or lust, the outcome is the same: a loss of control, the spread of evil, and the suffering of innocent people. By contrast, those who discipline their desires in obedience to Allah, the Exalted, safeguard themselves and their societies from corruption, and they find refuge in His support when faced with opposition. Chapter 27 An Naml, verse 57:

“So We saved him and his family, except for his wife; We decreed her to be of those who remained behind.”

This passage powerfully illustrates the impartiality of divine justice. The example of the family of the Holy Prophet Luut, peace be upon him, demonstrates that salvation is not guaranteed by lineage or proximity to righteousness. Though most of his household was saved, one member was excluded due to disobedience. This exclusion underscores that accountability before Allah, the Exalted, is personal and cannot be transferred through relationships. To imagine otherwise is to ascribe injustice to Allah, the Exalted, which is impossible, for His justice is perfect and absolute. 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.”

This verse makes clear that the righteous and the sinful are never equal in the sight of Allah, the Exalted. To assume equality between them is to deny His flawless justice. The Holy Quran further warns against the belief that another person, however close, can shield one from divine punishment. Even the wives of Holy Prophets, peace be upon them, were not spared when they betrayed the truth. Chapter 66 At Tahrim, verse 10:

“Allāh presents an example of those who disbelieved: the wife of Noah and the wife of Lot. They were under two of Our righteous servants but betrayed them, so they [i.e., those prophets] did not avail them from Allāh at all, and it was said, "Enter the Fire with those who enter.""”

This example shows that proximity to righteousness is insufficient. Salvation requires personal obedience, sincerity, and submission to Allah, the Exalted. Sadly, many have fallen into the mistaken belief that the Holy Prophet Muhammad, peace and blessings be upon him, will shield them from punishment regardless of their deeds. While his intercession is affirmed in authentic traditions, such as the Hadith found in Sunan Ibn Majah, number 4308, it remains a reality that some will inevitably face Hell. The thought of even a fleeting moment in Hell is unbearable, underscoring the necessity of rejecting complacency. Wishful thinking mocks the intercession of the Holy

Prophet Muhammad, peace and blessings be upon him, and may even result in exclusion from it. Worse still, he may testify against those who abandoned the Holy Quran. 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 specifically to those who acknowledge the Holy Quran, for only they can abandon it. The outcome of those against whom the Holy Prophet Muhammad, peace and blessings be upon him, testifies on the Day of Judgement is evident: they will face divine justice without protection.

Therefore, it is essential to reject wishful thinking and cultivate sincere hope in the mercy of Allah, the Exalted, by adhering to His obedience. This requires wisely employing the blessings He has granted in accordance with Islamic principles. Only through this path can an individual secure peace of mind in both worlds, achieve balance in mental and physical states, and correctly place everything and everyone within life.

The nation of the Holy Prophet Luut, peace be upon him, stands as a timeless warning of the destructive consequences that follow when desires are allowed to dominate the heart and mind. Their downfall was not sudden, nor was it without warning. It was the inevitable result of persisting in worldly pleasures while neglecting the divine guidance that had been sent to them

for their protection and prosperity. By misusing the blessings granted to them, they corrupted both their individual lives and their collective society. Their disregard for the moral and spiritual framework provided by Allah, the Exalted, led to imbalance in every aspect of their existence. Their minds became clouded, their bodies were misused, their relationships fell into disarray, and their priorities were misplaced. They failed to prepare for the Day of Judgement, living as though accountability would never come. Even when they enjoyed temporary worldly luxuries, these fleeting pleasures could not shield them from the consequences of their actions. Their desires blinded them to truth and justice, preventing them from fulfilling the rights of others, and in doing so they spread corruption and injustice throughout their society. Chapter 27 An Naml, verse 58:

“And We rained upon them a rain [of stones], and evil was the rain of those who were warned.”

This verse is not merely a historical record but a profound lesson for all generations. It shows that when individuals or societies persist in disobedience, ignoring the warnings of the Holy Prophets, peace be upon them, and refusing to restrain their desires, their destruction becomes inevitable. The “rain of stones” symbolises the certainty of divine justice: no matter how secure a people may feel in their luxuries or their numbers, they cannot escape the decree of Allah, the Exalted, when they persist in corruption. The lesson is clear. Desires must be disciplined, blessings must be used responsibly, and divine guidance must be followed with sincerity. Otherwise, the same imbalance, injustice, and eventual ruin that befell the people of the Holy Prophet Luut, peace be upon him, will manifest in other forms within any society that chooses to walk the same path.

The destruction of corrupt and poisonous societies is indeed portrayed in the Holy Quran as a mercy upon creation. Such communities, by persisting in disobedience and indulgence in desires, spread injustice and corruption across the earth. Their downfall serves not only as a punishment for their own wrongdoing but also as a warning and lesson for others. By witnessing their fate, people are encouraged to avoid the same behaviour and its consequences, thereby ensuring that justice and peace have the opportunity to spread within the world. Chapter 27 An Naml, verse 59:

“Say, "Praise be to Allah…””

This declaration of praise is significant. It reminds people that the justice of Allah, the Exalted, is perfect, and His decrees are always in harmony with wisdom and mercy. When He destroys a society steeped in corruption, it is not an act of cruelty but of compassion for the wider creation. Their removal prevents further harm, protects the innocent, and establishes a clear sign for those who reflect. The ruins of past nations stand as monuments of warning, urging people to remain obedient and to use the blessings Allah, the Exalted, has granted them correctly. They remind humanity that unchecked desires and arrogance lead inevitably to destruction, while obedience to Allah, the Exalted, secures peace of mind, balance in life, and salvation in the Hereafter, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, and causes the spread of justice and peace within society, through fulfilling the rights of people. Chapter 27 An Naml, verse 59:

“…and peace upon His servants whom He has chosen…”

Therefore, people must obey Allah, the Exalted, by using the blessings they have been granted in accordance with Islamic teachings, both on an individual and societal level. Every blessing—whether wealth, intellect, authority, or health—has been entrusted to people for a specific purpose: to be used in a manner that pleases Allah, the Exalted, and brings benefit to His creation. When these blessings are used as intended, harmony and justice flourish; when they are misused, imbalance and corruption spread within hearts and societies. This is why Allah, the Exalted, reminds humanity of the futility of associating partners with Him such as following man-made systems of conduct. Chapter 27 An Naml, verse 59:

“…Is Allah better or what they associate with Him?”

No matter how advanced a society becomes—no matter the progress achieved in science, philosophy, or psychology—it remains impossible for human beings to formulate a code of conduct that perfectly aligns with the innate nature upon which humanity was created. Despite centuries of exploration, people continue to uncover new discoveries about their own existence—such as the complexities of the human brain and the intricate connections between the body and mind. If humanity has yet to fully comprehend even a single organ within itself, how can it hope to produce a flawless and universal moral system that addresses every dimension of human life across all times and circumstances? This limitation is inherent, for human knowledge is finite and fallible. It is shaped by bias, emotion, and the constraints of experience. By contrast, Allah, the Exalted, is the Creator

of all things. His knowledge is absolute, encompassing the past, present, and future. Nothing escapes His awareness—not the whispers of the heart nor the movements of the galaxies. Therefore, He alone possesses the authority and wisdom to provide a code of conduct that accommodates every individual, every era, and every condition of existence. His divine law, revealed through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, is the only system that truly harmonizes with human nature, distinguishing good from evil, benefit from harm, and justice from oppression. This divine code of conduct is not merely a set of legal injunctions; it is a comprehensive guide to human well-being. It cultivates tranquillity and balance within individuals and establishes justice and peace within societies. History bears witness to this truth: whenever and wherever this divine system was implemented sincerely, it produced people of integrity, compassion, and discipline, and it led to the flourishing of civilizations grounded in fairness and mutual respect. Conversely, when societies abandoned divine guidance in favour of their own desires and ideologies, corruption, conflict, and anxiety inevitably took root. Therefore, wisdom dictates that individuals and societies should embrace the divine code revealed by Allah, the Exalted, recognizing that it is designed for their ultimate benefit—even when certain commands may challenge their desires or appear difficult to follow. The path to true peace often requires restraint, just as the road to physical healing requires discipline. A wise patient does not reject the advice of their physician simply because the prescribed medicine is bitter or the diet restrictive. They understand that the temporary discomfort leads to lasting health. Similarly, the person who submits to the divine guidance of Allah, the Exalted, will find that every command, even if it seems demanding, ultimately restores balance to their heart, mind, and life. Through this submission, they achieve the highest form of well-being: peace of mind in this world and eternal success in the next.

Chapter 27 An Naml, verse 59:

“…Is Allah better or what they associate with Him?”

It is essential to recognize that false deities are not limited to carved idols or physical representations of worship. In reality, anything that a person prioritizes or obeys in defiance of Allah, the Exalted, becomes their true object of devotion. This may include social media, wealth, fashion, culture, ideologies, or even the approval of other people. When one’s loyalty, time, and energy are directed toward satisfying these influences instead of fulfilling the commands of Allah, the Exalted, they have, in essence, given these things the place that rightfully belongs only to Him. Chapter 9 At Tawbah, verse 31:

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

The scholars and monks of the People of the Book were not physically worshipped. Rather, they were obeyed when they commanded actions that contradicted divine revelation. This obedience itself was regarded as a form of worship, for worship in Islam is not confined to ritual acts such as prayer or fasting. It encompasses obedience, submission, and the willingness to conform one’s will to another. When obedience is given to any being or system in opposition to Allah, the Exalted, that obedience becomes a form of misplaced worship. This principle is further reinforced through the example of 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 people do not consciously engage in the direct worship of the Devil, yet they are accused of doing so because they follow his temptations and commands in disobedience to Allah, the Exalted. This makes clear that true worship is not defined by physical gestures but by the direction of one’s obedience and loyalty. Whoever follows the whisperings of Satan, their desires, or societal trends instead of the divine command, has, in effect, taken these as their masters. For this reason, it is of utmost importance to avoid obeying any entity or influence in defiance of Allah, the Exalted, for such obedience amounts to spiritual servitude. Those who persist in disobedience eventually become enslaved by numerous masters—each competing for their attention, allegiance, and energy. They may find themselves trying to satisfy the demands of social approval, career success, fashion trends, or the fleeting standards of modern culture. Each of these masters is unstable and contradictory, and attempting to please them all inevitably leads to anxiety and exhaustion. Just as an employee with several supervisors finds it impossible to satisfy each one’s conflicting demands, so too does the person who seeks fulfilment through worldly influences become trapped in a cycle of stress, confusion, and restlessness. Over time, such individuals often experience emptiness, isolation, and despair. They strive endlessly to maintain appearances or attain worldly pleasures, yet their hearts remain unsettled. This phenomenon is evident in the lives of many who appear outwardly successful—celebrities, public figures, or those admired for their wealth or influence—but who, despite their material achievements, confess to feelings of sadness, loneliness, and inner void. Their obedience to worldly masters brings no peace, for these masters neither love them sincerely nor have the power to reward them in this world

or the next. When death approaches, all such false objects of devotion—people, possessions, or desires—will abandon them, powerless to intercede or offer aid.

The only path to genuine peace and salvation lies in freeing oneself from all forms of false servitude and directing obedience solely to Allah, the Exalted. This means using every blessing—wealth, time, intellect, status, and ability—in accordance with His guidance as revealed in the Holy Quran and through the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Such obedience aligns a person's inner state with their true purpose, restoring balance between the mind, body, and soul. Through this alignment, a person experiences tranquillity in this world and earns eternal reward in the next. For indeed, obedience to Allah, the Exalted, is the only form of worship that brings lasting benefit, whereas obedience to anything else leads only to disappointment and loss. Those who dedicate their lives to the service of their Creator become liberated from the tyranny of worldly attachments and attain the most precious of all treasures—peace of mind and closeness to Allah, the Exalted.

After reminding mankind of the consequences of disobedience through historical examples, Allah, the Exalted, strengthens this truth by directing attention to the signs embedded within creation itself. These signs are not incidental; they are deliberate markers of His Oneness, designed to awaken the heart and mind. They demonstrate that He alone deserves obedience in every circumstance, for He alone sustains life and governs the universe. Chapter 27 An Naml, verse 60:

“Is He [not better] who created the heavens and the earth and sent down for you rain from the sky, causing to grow thereby gardens of joyful beauty which you could not [otherwise] have grown the trees thereof?...”

This verse is a rhetorical question that pierces the conscience. It compels reflection upon the vastness of the heavens, the stability of the earth, and the countless perfectly balanced systems that sustain life. Each system operates with precision, leaving no doubt that there is only One Creator who governs and sustains the universe. The beauty of gardens, the nourishment of crops, and the provision of fruits are not random occurrences but signs of divine mercy and wisdom. Consider the water cycle, which is a clear sign of divine governance. Water evaporates from the seas, rises into the atmosphere, and condenses into rain. This rain, naturally acidic, descends upon mountains that neutralise it, ensuring that it becomes suitable for human and animal use. If this balance were altered even slightly, it would result in disaster for life on earth. Furthermore, the distribution of rain itself is perfectly measured. Too little rain leads to drought and famine, while too much rain results in floods and destruction. 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.”

This verse highlights not only the mercy of Allah, the Exalted, but also His power. Rain is given in precise measure, sustaining life, yet He reminds mankind that He is fully capable of withholding it. This reminder instils

humility, teaching that provision is not guaranteed by human effort but by divine decree.

The Earth itself has been designed to provide diverse forms of provision. The miracle of granting life to a dead seed is beyond human control and clearly points to the power of a Creator. No farmer, no scientist, no philosopher can explain how lifeless matter suddenly bursts forth into vitality except by acknowledging the will of Allah, the Exalted. He draws attention to the remarkable reality that the same land, watered from the same source, produces fruits of varying qualities. Chapter 13 Ar Ra'd, verse 4:

"And within the land are neighboring plots and gardens of grapevines and crops and palm trees, [growing] several from a root or otherwise, watered with one water; but We make some of them exceed others in [quality of] fruit…"

This phenomenon cannot be explained solely by agricultural factors, for even a single tree does not yield fruits of equal quality. The variation in outcome lies beyond human effort and demonstrates the direct will of Allah, the Exalted. It is He who determines the sweetness of one fruit and the bitterness of another, the abundance of one harvest and the scarcity of another. These differences are signs for those who reflect, reminding them that all outcomes lie in His hands. Chapter 27 An Naml, verse 60:

“…Is there a deity with Allah?...”

Thus, the signs within creation are not merely natural processes but deliberate reminders of divine governance. They call upon mankind to recognise the Oneness of Allah, the Exalted, and to obey Him in all situations. The heavens, the earth, the rain, the seeds, and the fruits all testify to His power and mercy. To ignore these signs is to blind oneself to the truth that surrounds us at every moment. To embrace them is to find peace of mind, balance in life, and certainty in faith.

Obedience to Allah, the Exalted, often stands in direct contradiction to the desires of worldly people. Their hearts are attached to fleeting pleasures, wealth, and status, and thus they persist in disobedience, misusing the blessings that have been granted to them. This persistence occurs despite the clear evidences that affirm His Oneness and the necessity of obeying Him. Chapter 27 An Naml, verse 60:

“…Rather they are a people who ascribe equals [to Him].”

This verse reveals the root of their disobedience: they elevate their desires, ambitions, or even other people to a status equal to Allah, the Exalted, by allowing these influences to dictate their actions. Such behaviour is not merely misguided but a form of shirk, for it places worldly influences in competition with divine authority. The inevitable outcome of this attitude is

imbalance. When blessings are misused, the mind and body lose harmony. A person who should have found tranquillity in obedience instead experiences confusion, stress, and disorder. They misplace everything and everyone within their life, failing to recognise the proper roles of family, wealth, health, and relationships. Instead of serving as sources of peace, these blessings become burdens. Most dangerously, this misplacement prevents them from preparing adequately for accountability on the Day of Judgement. Their focus remains fixed on worldly pursuits, leaving them unprepared for the eternal consequences of their actions. Even if they enjoy temporary luxuries, these comforts cannot shield them from the stress, trouble, and difficulties that arise in both worlds. Their worldly indulgence becomes a veil that blinds them to truth, while their neglect of obedience ensures that their Hereafter will be filled with regret.

The lesson is clear: obedience to Allah, the Exalted, is the only path to balance, peace of mind, and salvation. Disobedience, even when accompanied by worldly luxuries, leads only to imbalance, misplaced priorities, and eventual ruin.

Chapter 27 An Naml, verse 61:

“Is He [not better] who made the earth a stable residence…”

The land upon the Earth has been fashioned in a way that reflects perfect balance and harmony, serving as a clear sign of divine wisdom. It has been designed so that mankind can cultivate crops upon it while also building homes and cities on the same surface. This dual capacity demonstrates that the Earth was not created randomly but with deliberate purpose, ensuring that human beings could sustain themselves materially and socially. When one observes the different landscapes across the globe, the variation in altitude becomes evident. High altitudes, though majestic, are difficult to inhabit due to the challenges of accessibility and the thinner oxygen levels. Yet the vast majority of the Earth's surface lies at an optimum altitude, perfectly suited for human life. This arrangement is not coincidental but intentional, granting mankind wide expanses of land that are both accessible and beneficial. Even where certain regions remain inaccessible due to natural barriers, this too serves a purpose, preserving resources and ecosystems from overexploitation. The overall design of the Earth demonstrates that the more necessary a resource is for human survival, the more easily accessible it has been made. This reality cannot be explained by chance but clearly indicates the presence of a Creator who fashioned the Earth with wisdom and mercy.

The Holy Quran draws attention to the stabilising role of mountains, describing them as pegs that anchor the Earth. As the planet spins at immense speed, mountains ensure stability, allowing life to flourish upon it. Chapter 27 An Naml, verse 61:

"Is He [not better] who made the earth a stable residence and placed within it rivers and made for it firmly set mountains…"

And chapter 16 An Nahl, verse 15:

“And He has cast into the earth firmly set mountains, lest it shift with you…”

These verses highlight that mountains are not merely aesthetic features of the landscape but essential components of the Earth’s stability. Without them, the planet would be prone to violent shifts, rendering it uninhabitable. The imagery of mountains as pegs conveys their role in fastening the Earth, ensuring that its constant motion does not disrupt the balance required for life. Mountains also play a vital role in the water cycle. They retain and purify acidic rain, transforming it into fresh water that can be used for farming and drinking by humans and animals. This purified water flows into rivers and streams, which are strategically placed across the Earth to sustain life. Chapter 27 An Naml, verse 61:

“Is He [not better] who made the earth a stable residence and placed within it rivers and made for it firmly set mountains…”

This verse reminds mankind that rivers are not randomly scattered but deliberately placed to ensure that water reaches communities, crops, and animals. The placement of rivers reflects divine planning, ensuring that life can flourish in diverse regions. Furthermore, the fresh water supplied by mountains is kept distinct from the salty water of seas and oceans. This

separation is critical, for seawater prevents contamination by the countless corpses within the oceans, while fresh water remains pure and suitable for human and animal use. The mixing of these waters would have catastrophic effects on life. Chapter 27 An Naml, verse 61:

“…and placed within it rivers and made for it firmly set mountains and placed between the two seas a barrier?...”

This barrier between fresh and salt water is another sign of divine wisdom. It ensures that the two types of water serve their distinct purposes without interfering with one another. Fresh water sustains life directly, while salt water preserves the oceans and prevents decay. The existence of this barrier demonstrates that the Earth was created with precision, balance, and mercy. Thus, the land, mountains, rivers, and seas all testify to the deliberate design of Allah, the Exalted. They are signs for those who reflect, reminding mankind that the Earth was not formed by chance but by divine decree. Each system operates in harmony, sustaining life and guiding humanity to recognise the Oneness of the Creator. Chapter 27 An Naml, verse 61:

“…Is there a deity with Allah?...”

When a person becomes consumed by worldly desires, their ability to exercise reason and restraint is gradually eroded. Instead of acting with clarity and conscience, they are driven solely by the compulsion to satisfy

those desires, regardless of the consequences. This condition mirrors the plight of a drug addict, whose addiction blinds them to the destructive effects of their behaviour. Such a person may commit wrongful acts, such as theft, without recognising the harm they inflict upon themselves and others, because their judgment has been clouded entirely by their craving. The same outcome arises when worldly desires, such as the pursuit of wealth, intensify to the point of addiction. What begins as a natural inclination becomes a dominating force that governs a person's actions and behaviour. This enslavement to desire prevents them from recognising truths that are clear and apparent, such as the signs within creation that testify to the Oneness of Allah, the Exalted, and the necessity of obeying Him. Their blindness to these signs reduces them to ignorance, for they fail to acknowledge what is evident to those who reflect. Chapter 27 An Naml, verse 61:

"…Rather, most of them do not know."

This verse highlights the tragedy of those who allow desire to dominate their lives. Despite the abundance of signs in the heavens, the earth, and within themselves, they remain oblivious, behaving as though truth does not exist. Their ignorance is not due to a lack of evidence but to a refusal to see, a wilful blindness born of indulgence. The lesson is clear: unchecked desires enslave the heart, cloud the mind, and prevent recognition of divine signs. True freedom lies in disciplining desires, obeying Allah, the Exalted, and living in harmony with the truth that surrounds us. Only then can a person escape ignorance and attain peace of mind in both worlds.

One of the most profound signs which affirms the Oneness of Allah, the Exalted, and His supreme authority over all creation is the universal experience of turning to Him in moments of desperation. This is not a phenomenon limited to believers alone but is witnessed across humanity, irrespective of faith or disbelief. Chapter 27 An Naml, verse 62:

“Is He [not better] who responds to the desperate one when he calls upon Him and removes evil…”

This verse highlights a truth that transcends cultural and religious boundaries. When a person is confronted with a difficulty that cannot be resolved by their own means, wealth, or influence, they instinctively turn to One God. Even those who deny His existence or claim to follow multiple deities do not, in their moment of desperation, appeal to many. Their soul prevents them from doing so, compelling them instead to call upon the One who alone has power over all things. This reality is so deeply ingrained in human nature that it is often reflected even in films and television. Characters who otherwise mock or deny religion are shown appealing to One God in their most desperate moments. Despite the efforts of many within the entertainment industry to belittle faith, this truth continues to surface, for it cannot be erased from the human soul. This innate desire to call upon Allah, the Exalted, in times of desperation originates from the testimony of the soul itself. 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."..."

This covenant, taken before the creation of mankind, established within every soul the recognition of Allah's Lordship, His Oneness, and His absolute control over all things. It is this testimony that resurfaces in moments of desperation, when worldly distractions and false beliefs are stripped away, leaving only the innate recognition of the Creator. Even the most hardened disbeliever, when faced with death or calamity, instinctively calls upon Allah, the Exalted, for deliverance. This is not a learned behaviour but a reminder of the primordial covenant that every soul once made. One should take heed of these moments, for they are not mere emotional reactions but clear signs of the Oneness of Allah, the Exalted. They are reminders that belief in Him is not foreign to human nature but deeply embedded within it. To reflect upon these experiences encourages faith in those who have not yet believed, and strengthens sincerity in those who already profess belief. It inspires obedience, urging individuals to use the blessings granted to them in ways pleasing to Allah, the Exalted. True peace and successful outcomes lie in this path, for it aligns the soul with its original testimony and ensures harmony in both worlds. 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..."

Thus, the universal instinct to call upon One God in times of desperation is a profound sign of divine truth. It is the soul itself bearing witness to what it once affirmed: that Allah, the Exalted, is the sole Lord, the One who responds to the desperate and removes evil. To ignore such moments is to ignore the

voice of one's own soul, while to embrace them is to return to the path of obedience, gratitude, and peace.

Irrespective of the technological advancements, the accumulation of knowledge, and the influence that people may acquire on Earth, they remain powerless over the most fundamental realities of existence: life and death. From the smallest grain of seed to the largest creature, the processes of birth and death lie entirely beyond human control. This truth alone is sufficient to indicate that another, greater than all creation, is the One who created and governs both life and death. It is a sign that Allah, the Exalted, alone possesses supreme authority over existence. Chapter 27 An Naml, verse 62:

"…and makes you inheritors of the earth..."

This verse highlights the continuous cycle of life and death, whereby one generation departs and another takes its place. This succession is not random but a manifestation of divine wisdom. Through it, Allah, the Exalted, ensures that the Earth does not become overpopulated or underpopulated, thereby maintaining balance and sustaining life until the Day of Judgement. The birth of each new generation and the passing of the previous one are signs of His mercy and governance, preserving the equilibrium necessary for human survival and reflection.

This cycle also serves as a reminder of accountability. Each generation inherits the Earth not as absolute owners but as temporary custodians, entrusted with its resources and responsibilities. Their time upon it is limited, and their deeds will be judged. The inevitability of death strips away arrogance, reminding mankind that no matter how advanced their technology or knowledge becomes, they cannot escape the decree of Allah, the Exalted.

Thus, the rhythm of life and death is both a mercy and a warning. It maintains balance in the world, ensures continuity of human existence, and calls every individual to recognise their dependence upon Allah, the Exalted. It is a sign that should inspire humility, gratitude, and obedience, for only by acknowledging the One who controls life and death can a person prepare adequately for their accountability on the Day of Judgement. Chapter 27 An Naml, verse 62:

“…Is there a deity with Allah?...”

The Holy Quran draws attention to the reality that many people fail to reflect upon the purpose of life and their accountability before Allah, the Exalted, because obedience to Him often contradicts their worldly desires and aspirations. Chapter 27 An Naml, verse 62:

“…Little do you reflect.”

This short but profound statement highlights the root of heedlessness. People become absorbed in worldly pursuits, distracted by desires, and fail to pause and reflect upon the meaning of their existence. Their lives become dominated by external influences, ambitions, and pleasures, leaving little room for contemplation of their true purpose. Without reflection, they persist in disobedience, misusing the blessings granted to them, and neglecting preparation for the Day of Judgement. This neglect is not due to a lack of evidence, for signs of divine truth surround them, but rather due to their unwillingness to pause and consider what those signs mean. In the modern age, the challenge of reflection has become even greater due to the overwhelming presence of social media and the ease with which one can constantly socialize. While communication and connectivity have their benefits, they have also created a culture of distraction and superficiality. True self-reflection requires turning inward, temporarily cutting off external communication, and contemplating one's own circumstances with sincerity. No other person, however close, can fully understand the emotions and feelings that arise from a situation, for each individual experiences and reacts differently. This is why seeking advice from too many people often leads to confusion, as the multitude of perspectives can cloud judgment rather than clarify it. Reflection, therefore, is a deeply personal act that cannot be outsourced.

Expert advice, whether in worldly or religious matters, is indeed valuable, but it must be accompanied by self-reflection. Advice provides guidance, but reflection allows a person to assess whether that guidance aligns with their own needs, character, and ability. Without reflection, even the best advice may be misapplied or misunderstood. Reflection ensures that decisions are not made hastily or blindly but are rooted in a deeper understanding of one's own circumstances and responsibilities. It is the bridge between external guidance and internal conviction.

Self-reflection also requires focus and discipline. Just as a student cannot study properly while simultaneously surfing social media, a person cannot truly reflect while constantly engaging in conversation, entertainment, or messaging. Those who drown themselves in constant socializing lose the ability to make sound judgments, for they never pause to examine their own hearts and minds. The situation has become so extreme that many cannot even walk to a bus stop without engaging in some form of social interaction, whether through their phones or with others. This constant engagement leaves no space for silence, contemplation, or inward thought, which are essential for genuine reflection. This neglect of reflection has serious consequences. It leads to aimlessness, a life without direction, and the failure to pursue noble aspirations. Without reflection, a person does not question their purpose, their path, or whether they are heading in the right direction. They drift through life without striving to fulfil their hopes and aims, and ultimately they fail to prepare for accountability before Allah, the Exalted. Their lives become filled with activity but devoid of meaning, and their blessings are misused rather than appreciated.

Therefore, it is essential for every person to take time out regularly for self-reflection. By questioning their purpose, examining their path, and assessing their decisions, they can ensure that they are heading in the right direction. This practice brings clarity in both worldly and spiritual matters, strengthens one’s sense of purpose, and leads to peace and success in both worlds. Reflection is not a luxury but a necessity, for without it, one cannot truly live with awareness, gratitude, and preparation for the eternal life to come.

Chapter 27 An Naml, verse 63:

“Is He [not better] who guides you through the darknesses of the land and sea…”

This verse draws attention to one of the most striking signs of divine wisdom and mercy: the guidance provided to mankind in times of uncertainty and difficulty. The imagery of “darknesses” is not limited to the physical absence of light but also encompasses the confusion and uncertainty that people face in their journeys through life. Just as travellers in the land and sea are surrounded by literal darkness, so too are people often enveloped by metaphorical darkness in their worldly and spiritual journeys. In both cases, Allah, the Exalted, provides guidance, ensuring that mankind is not left abandoned or without direction. This guidance is manifested through the natural order of creation, through revelation, and through the innate compass of the soul.

The celestial bodies, such as the stars within the galaxy, serve as one of the most visible and practical forms of this guidance. For centuries, travellers across deserts and sailors upon the seas have relied upon the stars to determine their direction. Even in the modern age, with advanced technology and sophisticated navigation systems, celestial navigation remains a reliable and respected method. The stars are not scattered randomly across the heavens but are placed with precision, forming patterns and constellations that guide people through the night. Their consistency across seasons and generations demonstrates that they are part of a deliberate design, not the product of chance. This reality is so compelling that those who study the

celestial bodies cannot reasonably claim that their placement is random. The stars are not only beautiful ornaments of the night sky but also functional instruments of guidance. Their order and balance testify to the existence of a Creator who fashioned them with purpose. The fact that they continue to serve humanity in such a practical way, even in an age of technological advancement, is a reminder that divine wisdom transcends time and human progress. The stars are both physical guides for travellers and spiritual signs for those who reflect, pointing hearts and minds toward the Oneness of Allah, the Exalted. Thus, the verse calls upon mankind to recognise that guidance in all its forms—whether through the stars, through revelation, or through the inner testimony of the soul—comes from Allah, the Exalted, alone. Just as He guides travellers through the darkness of the land and sea, He guides hearts through the darkness of ignorance and doubt. To acknowledge this is to embrace the truth of His Oneness and to live in obedience to Him, the One who sustains and directs all things.

Chapter 27 An Naml, verse 63:

“…and who sends the winds as good tidings before His mercy…”

This verse draws attention to the winds as one of the most powerful signs of divine mercy and governance. The winds are not chaotic forces but are part of a perfectly balanced system that sustains life on Earth. They carry good tidings because they precede rainfall, which is a manifestation of divine mercy, and they enable countless processes essential for survival. Their presence is a reminder that Allah, the Exalted, has designed creation with precision, ensuring that even invisible forces serve humanity in ways that are

indispensable. One of the most vital functions of the winds is their role in pollination. Through wind pollination, crops, plants, and trees are able to reproduce, ensuring that food and vegetation continue to flourish for the benefit of mankind and animals. Without the winds, this natural process would be disrupted, leading to famine and imbalance in the ecosystem. The winds thus serve as unseen agents of provision, carrying the seeds of life across the earth. Their silent work sustains entire food chains, reminding mankind that even the smallest processes are governed by divine wisdom. In earlier times, winds were also essential for sea travel. Sailors relied upon them to propel their ships across oceans and seas, enabling trade, exploration, and communication between distant lands. The winds connected civilizations, facilitated commerce, and allowed knowledge to spread across continents. Even today, sea transport remains the primary mode of moving goods across the world, and the winds continue to play their part in guiding vessels. This demonstrates that the winds are not only natural phenomena but instruments of divine wisdom, facilitating human progress and survival across generations. The winds also play a critical role in the water cycle. They move rainclouds to specific locations, ensuring that water reaches the creation, which cannot live without it. If winds were absent, clouds would remain stagnant, and vast regions would suffer drought. If winds were excessive, storms and destruction would follow. The balance of the winds is therefore essential, for both deficiency and excess lead to chaos. This balance is a clear sign of divine governance, as only Allah, the Exalted, could establish such precision in nature. Similarly, rain itself is perfectly balanced. Too little rain results in droughts and famine, depriving people and animals of sustenance. Too much rain leads to floods, destruction, and loss of life. 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.”

This verse reminds mankind that rain is not random but measured, carefully apportioned to sustain life. It is settled in the earth to nourish crops and provide drinking water, yet Allah, the Exalted, warns that He is fully capable of withholding it. This reminder instils humility, teaching that provision is not guaranteed by human effort but by divine decree. Rain is both a mercy and a test, for it sustains life yet reminds mankind of their dependence upon the Creator. Thus, the winds and rain together form a perfectly balanced system that sustains life, facilitates human progress, and demonstrates the mercy of Allah, the Exalted. They are signs for those who reflect, pointing to His Oneness and reminding mankind that obedience to Him is the only path to peace and success in both worlds. The harmony of these systems is a living sermon, teaching that divine mercy is woven into the very fabric of creation. Chapter 27 An Naml, verse 63:

“…Is there a deity with Allah?...”

Despite the countless signs within the universe indicating the Oneness of Allah, the Exalted, and how He deserves to be obeyed in every situation, many people will persist on disobeying Him by obeying and following man-made codes of conduct, as obedience to Allah, the Exalted, contradicts their worldly desires and aspirations. They foolishly equate the perfect, balanced and all-encompassing code of conduct granted by Allah, the Exalted, the One who knows all things, to man-made conducts which are rooted on worldly desires, aspirations and ignorance. Chapter 27 An Naml, verse 63:

“…High is Allah above whatever they associate with Him.”

No matter how advanced a society may become—whether in science, philosophy, or the understanding of the human condition—it remains utterly incapable of formulating a code of conduct that perfectly aligns with the nature upon which humanity was created and that adequately addresses every situation, condition, and circumstance that individuals and societies will face throughout their existence on Earth. Human knowledge, despite its progress, remains fragmentary and limited. Even in fields such as neuroscience, psychology, and sociology, people continue to uncover new insights about themselves, including discoveries concerning the intricate workings of the human brain and mind. If humanity has yet to fully comprehend even its own nature, how could it ever hope to devise a flawless and all-encompassing system that ensures lasting tranquility and justice for both individuals and societies? Only Allah, the Exalted, possesses the complete and infinite knowledge required to establish such a system. He is the Creator of all things, the One whose wisdom encompasses the entirety of existence—the past, present, and future. Nothing escapes His knowledge, not even the most concealed thoughts within the human heart. It is for this reason that He alone is fully qualified to provide humanity with a perfect code of conduct, one that clearly distinguishes between good and evil, benefit and harm, truth and falsehood. This divine guidance, revealed through the Holy Quran and exemplified by the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, serves as the only reliable path to achieving true peace of mind, inner harmony, and justice within society. History itself stands as a powerful witness to this truth. Whenever divine guidance was sincerely implemented—whether in the lives of individuals or entire communities—it produced unparalleled tranquillity, stability, and moral excellence. People who lived by divine law experienced a sense of balance and purpose, for they were governed not by human whims or shifting ideologies, but by the timeless principles of justice and compassion established by Allah, the Exalted. In contrast, when societies abandoned

divine instruction in favour of man-made systems rooted in desire and limited understanding, chaos, corruption, and moral decay inevitably followed. Therefore, it is imperative for every person to embrace the divine code of conduct bestowed by Allah, the Exalted, recognizing it as the ultimate source of their well-being. They must acknowledge that His wisdom far surpasses their own and that His commands are designed for their benefit, even when they may initially conflict with personal preferences or desires. A wise person should relate to this truth as a patient does to their physician—accepting both the bitter medicine and the strict diet prescribed, knowing that such discipline ultimately leads to healing and strength. In the same way, adherence to divine guidance may sometimes challenge one's comfort or worldly inclination, yet it guarantees spiritual health, peace of mind, and eternal success. Those who trust in the wisdom of Allah, the Exalted, and live according to His commandments find that their lives are marked by clarity and serenity, for they are guided by the light of truth rather than the confusion of human conjecture.

Chapter 27 An Naml, verse 64:

"Is He [not better] who begins creation and then repeats it…"

This verse serves as a reminder of the unique power of Allah, the Exalted, to initiate creation and then to repeat it. No other possesses this ability. The cycle of creation and recreation is not a singular event but a continuous process that unfolds across the universe, serving as a living testimony to divine authority. Every aspect of existence, from the smallest seed to the largest creature, reflects this truth. The repetition of creation is not only a

mercy but also a sign, teaching mankind that resurrection is both possible and inevitable. One of the clearest examples of this divine ability is observed in the cycle of rain. Allah, the Exalted, sends rain to barren land, reviving it and causing dead seeds to burst forth alive, thereby providing sustenance for creation. This process is repeated throughout the year, across the world, and serves as a visible reminder of resurrection. The land that appears lifeless is revived, and the seed that seemed dead becomes a source of nourishment. This cycle is not only a mercy but also a sign, teaching mankind that just as Allah, the Exalted, revives the earth, He will revive human beings after death.

The changing of the seasons further demonstrates this divine ability. During winter, the leaves of trees die and fall, leaving the tree appearing lifeless. Yet with the arrival of spring and summer, the leaves grow once again, and the tree appears full of life. This transformation is a living parable of resurrection, showing that what seems dead can be restored to life by the will of Allah, the Exalted. The seasons are not random fluctuations but deliberate cycles that remind mankind of the Creator’s power to begin creation and repeat it.

This process of life, death, and resurrection is not limited to the external world but occurs continuously within the body itself. Cells are constantly dying and being reproduced, such as skin cells, which renew themselves regularly. This unseen cycle within the human body is a testimony to divine wisdom, showing that resurrection is not a distant concept but a reality that occurs daily within creation. The body itself is a microcosm of the larger cycle of life and death, reminding mankind that renewal is woven into the very fabric of existence.

The sleep-wake cycle of all creatures is another profound example of resurrection. Sleep is described as the sister of death, for the senses of the sleeper are cut off, and they enter a state of unconsciousness. Allah, the Exalted, then returns the soul to the sleeper if they are destined to live on, thereby granting life 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.”

This verse highlights that sleep itself is a daily reminder of death and resurrection. Each night, souls are taken, and each morning, they are returned, except for those whom Allah, the Exalted, has decreed to die. This continuous cycle is a sign for those who reflect, teaching that resurrection is not only possible but inevitable.

Beyond these examples, resurrection is also witnessed in the natural cycles of life around creation. The caterpillar that enters a cocoon appears lifeless, yet emerges as a butterfly, transformed and renewed. The tides of the ocean rise and fall, retreating as if withdrawn, only to return again with strength. Even volcanic soil, which seems barren after destruction, becomes fertile ground for new vegetation. These processes remind mankind that death is not an end but a transition, and life can be restored by the will of Allah, the Exalted.

The control of life, death, and resurrection is undoubtedly beyond the reach of people. No matter how advanced their knowledge or technology becomes, they cannot create life from nothing, nor can they resurrect the dead. These realities point to a greater power in the universe, the One who decides the continuous cycle of life and death on Earth. The repetition of creation is a sign of divine authority, reminding mankind that just as Allah, the Exalted, revives the earth and sustains the body, He will revive them on the Day of Judgement to account for their deeds.

Not only does Allah, the Exalted, control life and death, but He also continuously provides the creation with countless blessings. Chapter 27 An Naml, verse 64:

“…and who provides for you from the heaven and earth?...”

When a person provides another with even a portion of their needs—such as housing, food, or clothing—they are naturally regarded as deserving of gratitude. It is only fair, therefore, that Allah, the Exalted—Who has granted humanity every blessing that exists in the universe—be shown the greatest gratitude of all. Every comfort, every necessity, and every means by which a person survives and thrives originates from His infinite generosity. Thus, showing gratitude to Allah, the Exalted, is not merely a matter of courtesy; it is an obligation of justice and recognition of His supreme benevolence. True gratitude manifests in three distinct yet interconnected forms: intention,

speech, and action. Gratitude with one's intention involves performing all deeds purely for the sake of pleasing Allah, the Exalted. A person whose actions are driven by worldly motives—such as seeking fame, wealth, or praise—will find no reward with Allah, the Exalted. This truth is clearly stated in a narration found in *Jami` At-Tirmidhi*, number 3154. A sign of sincerity in one's intention is that they expect neither appreciation nor reward from others, knowing that all reward lies solely with their Lord. Gratitude with the tongue means speaking only words that are good, kind, and truthful, or choosing silence when speech may lead to harm or ingratitude. Gratitude with one's actions involves using every blessing one has been granted in a way that pleases Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Such comprehensive gratitude results in an increase in blessings, both spiritual and material. Chapter 14 Ibrahim, verse 7:

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

Through sincere gratitude, a person cultivates peace of mind in this world and the next, achieving balance in both mental and physical health and correctly prioritizing the people and things in their life.

Furthermore, when an individual owns an object, it is universally accepted that they have the right to use it as they please. By this same logic, since Allah, the Exalted, is the Creator, Owner, and Sustainer of everything in the heavens and the earth—including humanity itself—it follows that He alone determines what is permissible and what is not. Therefore, it is both just and

rational that every person obeys Allah, the Exalted, and conforms their life to His will.

Likewise, when a person lends an item to another, it is expected that the borrower use it in accordance with the lender's wishes. Similarly, every blessing granted by Allah, the Exalted—such as health, wealth, time, and intellect—is not a permanent gift but a loan. This loan must be repaid not by returning the object itself, but by using it in a manner pleasing to its true Owner. Only by doing so can one fulfil their duty of gratitude. In contrast, the blessings of Paradise are not loans but gifts, freely given to those who showed gratitude and obedience in this world. Those gifts will never be taken back, and their recipients will be free to enjoy them without limit or 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 wise person, therefore, must never confuse the temporary, conditional blessings of this world with the eternal gifts of the Hereafter. Worldly blessings are entrusted to people as a test—loans that must be managed with responsibility, obedience, and gratitude. Only when they are used in accordance with divine guidance do they lead to everlasting joy and the eternal rewards of Paradise. Chapter 27 An Naml, verse 64:

“…Is there a deity with Allah?...”

Despite the countless signs within divine teachings and the universe that indicate the Oneness of Allah, the Exalted, and how He deserves to be obeyed in every situation, yet many people will persist on disobeying Him as His obedience contradicts their worldly desires and aspirations. They will persist on obeying man-made codes of conduct that cater to their worldly desires, despite having no proof, evidence or knowledge that supports the truthfulness of their way of life. Chapter 27 An Naml, verse 64:

“…Say, "Produce your proof, if you should be truthful.""

Every person who turns away from the divine code of conduct revealed by Allah, the Exalted, and instead embraces systems devised by human beings does so in pursuit of worldly gratification. Human-made codes are inevitably shaped by personal inclinations, ambitions, and self-interest, whereas divine law is founded upon wisdom, justice, and mercy. The frameworks created by people reflect the desires of those who establish them, and they are often designed to serve the interests of the powerful. Those who hold wealth and influence are particularly resistant to divine guidance. They understand that acknowledging the truth would require submission to a higher moral order, one that places limits on their unchecked desires. Such submission would restrict their exploitation of others, their indulgence in excess, and their misuse of authority. Out of fear of losing their privileges, they not only reject the truth themselves but also encourage others to follow their example, seeking to preserve their worldly status even at the cost of their eternal well-being. This pattern has been repeated throughout history. The first to

oppose the Holy Prophets, peace be upon them, were often the elites of society—those who feared that embracing divine guidance would undermine their power and expose their injustices. Their rejection was not due to a lack of evidence, for the signs of Allah, the Exalted, were manifest before them in creation, revelation, and the character of the messengers. Instead, their opposition was rooted in arrogance, pride, and a determination to continue living according to their whims. The rejection of divine guidance is therefore rarely an intellectual dispute about truth or falsehood. It is most often a matter of the heart—a refusal to restrain desires and submit to the authority of the Creator. The signs of Allah, the Exalted, are clear, but those consumed by pride and worldly ambition blind themselves to them. Their denial is not born of ignorance but of deliberate choice, a choice to preserve their own authority and indulgence rather than humble themselves before the One who knows and governs all things. Chapter 27 An Naml, verse 65:

“Say, "None in the heavens and earth knows the unseen except Allah…””

Allah, the Exalted, has already discussed His absolute power to resurrect the dead, and here He reminds mankind that because He alone possesses complete knowledge of all things—intentions, speech, and actions—He has the authority to hold every soul accountable in both worlds.Chapter 27 An Nahl, verse 65:

“…and they do not perceive when they will be resurrected.”

This statement emphasises the certainty of resurrection, even though people live heedlessly, unaware of when it will take place. The Day of Judgement is inevitable, for the very order of the universe testifies to balance and purpose. The Earth is set at a precise distance from the Sun; a slight variation would render it uninhabitable. The water cycle, involving evaporation, condensation, and rainfall, is perfectly regulated to sustain life. Even the ground itself is balanced—soft enough for fragile shoots to penetrate and grow, yet strong enough to support heavy structures. These examples reveal both the existence of a Creator and the harmony He has established. Yet, within this balanced creation, one clear imbalance remains: the actions of mankind. Oppressors and tyrants often escape punishment in this world, while countless others endure hardship and oppression without receiving their due reward. Many persons who sincerely obey Allah, the Exalted, face trials and difficulties, receiving only a portion of their reward in this life, whereas those who openly disobey Him often enjoy worldly luxuries. Just as balance is evident in nature, justice must also be balanced in human actions. Since this balance is not fully realised in this world, it must occur in another time—the Day of Judgement. Allah, the Exalted, could have chosen to reward and punish fully in this life, but His wisdom dictates otherwise. He grants repeated opportunities for repentance and reform, delaying complete accountability so that people may correct their behaviour. He does not grant full reward in this world because it is not Paradise. Faith requires belief in the unseen, and the unseen reward of the Hereafter is what makes faith distinctive. If complete reward were given in this life, which can be perceived through the senses, faith would lose its special quality. Belief in the unseen elevates faith, making it a test of sincerity and trust in Allah, the Exalted.

In addition, fear of ultimate punishment and hope in eternal reward encourage restraint from sin and inspire righteous deeds. This balance of fear and hope is essential for spiritual growth, guiding individuals to live responsibly and with awareness of their accountability.

For the Day of Recompense to begin, the material world must end. Reward and punishment can only be given once the actions of all people have concluded. The termination of worldly life is therefore a prerequisite for the Day of Judgement, showing that this world is temporary and destined to end.

Reflecting upon this reality strengthens faith in the Day of Judgement and motivates preparation for it. Preparation involves using the blessings granted by Allah, the Exalted, correctly, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. By doing so, a person achieves peace of mind and success in both worlds, attaining balance in mental and physical states and correctly placing everything and everyone within their life. Chapter 45 Al Jathiyah, verse 22:

“For Allah created the heavens and the earth for a purpose, so that every soul may be paid back for what it has committed. And none will be wronged.”

Obedience to Allah, the Exalted, and preparation for accountability often stand in opposition to the worldly desires and ambitions of people. Because of this conflict, many devote themselves entirely to the pursuit of material gain, pleasures, and social recognition, while neglecting the Hereafter even though they may outwardly profess belief in it. Their hearts become absorbed in the immediate and tangible, and their knowledge becomes restricted to the affairs of this world. They may become experts in worldly sciences,

commerce, or politics, yet remain blind to the realities of the eternal life. Chapter 27 An Nahl, verse 66:

“Rather, their knowledge has not reached the Hereafter…”

This verse highlights that their understanding is shallow and incomplete. They may know how to navigate worldly affairs, but they fail to grasp the greater reality of resurrection and accountability. Their ignorance is not due to a lack of evidence, for signs of divine truth surround them in creation and revelation, but rather due to their deliberate choice to concentrate on worldly desires and ignore eternal consequences. Chapter 30 Ar Rum, verse 7:

“They know what is apparent of the worldly life, but they, of the Hereafter, are heedless.”

This verse exposes the imbalance in human priorities. People may dedicate themselves to mastering worldly knowledge, building careers, and pursuing wealth, yet remain heedless of the Hereafter, which is far more consequential. Their knowledge is confined to appearances, to what can be seen and measured, while the deeper reality of eternal accountability is ignored. They may know how to cultivate crops, build cities, or govern nations, but they fail to prepare for the moment when they will stand before Allah, the Exalted. This heedlessness is not a matter of intellectual incapacity but of spiritual negligence, for they choose to focus on what is temporary

while disregarding what is everlasting. The one who has no knowledge of the Hereafter cannot practically prepare for accountability on the Day of Judgement, even if they claim belief in it. Without reflection and understanding, their faith remains hollow, and their actions fail to align with divine guidance. This ignorance often breeds wishful thinking. Such individuals persist in disobedience, misusing the blessings granted to them, while assuming they will somehow attain salvation through excuses, reliance on another's intercession, last-minute repentance, or forgiveness despite their sins. They may convince themselves that their association with righteous people will save them, or that Allah, the Exalted, will overlook their disobedience without sincere repentance. This false hope is a deception of the soul, allowing them to continue in sin while imagining safety in the Hereafter. It blinds them to the urgency of reform and lulls them into complacency, making them unprepared for the reality of accountability. This attitude has no value in Islam. True hope is not passive or careless; it is active, disciplined, and rooted in obedience. Real hope involves striving in obedience to Allah, the Exalted, using the blessings He has granted in accordance with His teachings, and then placing trust in His mercy and forgiveness in both worlds. Hope without effort is nothing more than wishful thinking, while hope with obedience is genuine faith. This distinction between false wishful thinking and genuine hope is clarified in a Hadith found in Jami At Tirmidhi, number 2459, where the Holy Prophet Muhammad, peace and blessings be upon him, explained that the one who truly hopes for Allah's mercy is the one who acts in obedience and then relies upon divine forgiveness. This Hadith makes clear that hope is not a substitute for action but a companion to it. Without obedience, hope is empty; with obedience, hope becomes a source of strength and comfort.

Therefore, every person must recognise this difference and ensure that they adopt real hope in the mercy and forgiveness of Allah, the Exalted, while avoiding the deception of wishful thinking. Only through sincere obedience, reflection, and correct use of blessings can one prepare for accountability

and achieve peace and success in both worlds. Wishful thinking blinds the heart, delays repentance, and leads to ruin, while genuine hope strengthens faith, inspires righteous deeds, and ensures that a person lives with awareness of their ultimate accountability before Allah, the Exalted. This awareness transforms daily life, guiding choices, shaping character, and instilling humility. It ensures that every blessing is used responsibly and every action is weighed against the reality of the Hereafter.

Another cause of failing to practically prepare for one's accountability on Judgement Day, even if they claim belief in it, is then mentioned. Chapter 27 An Naml, verse 66:

"…Rather, they are in doubt about it…"

This verse draws attention to the destructive role of doubt, which corrodes conviction and undermines action. Doubt is not a minor hesitation but a spiritual disease that weakens the heart and prevents it from fully submitting to Allah, the Exalted. Its root lies in ignorance, for when a person neglects to learn and act upon the teachings of Islam, their belief inevitably becomes fragile and unstable. Such weakness manifests in a lack of seriousness regarding obedience to Allah, the Exalted, and in neglecting practical preparation for the Day of Judgement. Doubt clouds the clarity of conviction, and conviction is the foundation of consistent action. Without certainty, obedience becomes sporadic, half-hearted, and easily abandoned when challenged by desires or difficulties. Preparation for accountability is delayed or disregarded altogether, for the doubting heart lacks the resolve to sacrifice worldly comfort for eternal success. In this way, doubt becomes a silent

destroyer, eroding the very motivation required to live responsibly before Allah, the Exalted. This condition is particularly evident among those born and raised within the community of Islam who fail to learn and act upon its teachings. They may verbally claim belief in the Hereafter, yet their actions reveal negligence and indifference. Their faith remains superficial, confined to words rather than deeds, and their outward identity masks an inner weakness. If such doubt deepens, it can even lead to thoughts of disbelief in the heart concerning the Hereafter. To ease their conscience, they may falsely claim that since they have uttered the testification of faith, salvation is assured—even if the Day of Judgement is real. This false assurance is a dangerous deception, for it blinds them to the necessity of obedience and reform. It allows them to continue in disobedience while imagining safety, and it transforms faith into a hollow formality rather than a living force. Such an attitude is not only self-destructive but also contagious, for it spreads complacency within families and communities, weakening collective resolve. The danger lies not in ignorance alone but in the arrogance of assuming that words without deeds will suffice before Allah, the Exalted. When doubt takes root, it often grows into excuses and justifications. A person may begin to rationalise their sins, convincing themselves that divine mercy will cover their negligence without effort on their part. They may misuse the concept of intercession, assuming that the righteousness of others will compensate for their own disobedience. They may delay repentance, imagining that there will always be time later to reform, or they may even deny the urgency of accountability altogether. This mindset is perilous, for it not only prevents sincere reform but also hardens the heart against reminders and warnings. The longer doubt is left unchecked, the more it erodes the soul’s capacity to respond to truth.

The remedy to doubt is knowledge and action. Certainty of faith is cultivated when a person learns and acts upon the clear proofs and evidences found within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These sources explain how sincere

obedience to Allah, the Exalted, leads to peace of mind in both worlds. They show that true tranquillity is not found in indulgence of desires but in submission to divine guidance. The one who studies and applies these teachings gains clarity, while the one who neglects them remains in confusion. Strong faith enables a person to remain firm in obedience to Allah, the Exalted, through every circumstance, whether in times of ease or difficulty. It provides stability and resilience, preventing the heart from wavering when desires or trials arise. On the other hand, the person who remains ignorant of Islamic teachings will inevitably possess weak faith. Such a person will easily disobey Allah, the Exalted, whenever their desires are contradicted, because they fail to perceive how abandoning desires and obeying Allah, the Exalted, leads to peace of mind in both worlds. Their ignorance leaves them vulnerable to temptation, and their lack of conviction prevents them from resisting it. They live in a state of imbalance, chasing worldly comfort while neglecting eternal accountability. Therefore, certainty of faith must be obtained through learning and acting upon Islamic knowledge. Only then can a person remain firm in obedience to Allah, the Exalted, at all times. This involves using the blessings granted by Allah, the Exalted, correctly, as outlined in His teachings. When blessings are used responsibly, they become means of spiritual growth rather than tools of indulgence. This ensures peace of mind in both worlds, achieved through balance in mental and physical states and through correctly placing everyone and everything within one’s life. Certainty dispels doubt, strengthens conviction, and transforms faith from mere words into a living force that guides every action.

Finally, the Holy Quran highlights another reason why people ignore or deny their accountability. Chapter 27 An Naml, verse 66:

“…Rather, they are, concerning it, blind.”

This blindness is not merely physical but a manifestation of a heart and mind consumed by worldly desires. When a person becomes engrossed in chasing ephemeral pleasures, their awareness of truth and reality diminishes. They fail to perceive the consequences of their actions and are often oblivious to the guidance and warnings provided by Allah, the Exalted. This spiritual blindness makes them impervious to the reminders of accountability, preventing reflection on the fleeting nature of worldly success and the certainty of the Hereafter. In this state, even clear signs and wisdom become ineffective, for the heart is veiled by indulgence in desires rather than illuminated by faith and divine guidance. When a person becomes consumed by worldly desires, their capacity for self-control diminishes, and they are driven almost entirely by the urge to satisfy these desires, often overlooking the negative consequences of their actions. This condition is analogous to that of a drug addict: their addiction dictates their behaviour, causing them to commit harmful acts—such as theft, dishonesty, or deceit—without recognizing the harm they bring to themselves and others. Just as an addict is enslaved to substances, so too are those who blindly follow their desires enslaved to the fleeting temptations of wealth, status, or lust. Their actions, while seeming pleasurable in the short term, ultimately disrupt mental equilibrium, strain relationships, and create physical, emotional, and spiritual imbalance. The Holy Quran consistently warns of this self-destructive pattern, urging reflection and moderation as a means to safeguard both worldly stability and eternal well-being. Similarly, the pursuit of excessive worldly desires—whether wealth, power, fame, or indulgence in forbidden pleasures—can become an addiction that governs a person’s actions and decision-making. When desires dominate the heart and mind, they gradually erode moral judgment, leading to disobedience of Allah, the Exalted, and misuse of the blessings He has granted. Such dominance of desire blinds a person to the truth of their purpose in life: to act in accordance with divine guidance, cultivate gratitude, and attain peace of mind. Left

unchecked, these desires disrupt the balance between the mental, physical, and spiritual aspects of a person's life. They may achieve temporary pleasures or social recognition, yet inwardly remain restless, anxious, and unfulfilled. Historical examples, as well as daily observation, demonstrate that indulgence in unrestrained desires often culminates in regret, societal harm, and mental and physical ailments. It is therefore essential to develop mastery over one's desires, pursuing only what is lawful and doing so in moderation. Learning to control desires is not a restriction of freedom but a liberation from slavery to one's whims. Balanced fulfilment of permissible needs safeguards a person from succumbing to immoral behaviour, protects mental and physical health, and ensures that one remains mindful of their accountability before Allah, the Exalted. By employing the blessings of health, wealth, time, and influence according to divine teachings, a person nurtures peace of mind, strengthens faith, and aligns their life with purpose. Through such obedience, individuals achieve a harmonious mental and physical state, properly prioritize their relationships and responsibilities, and cultivate a life that reflects gratitude and submission to Allah, the Exalted.

Throughout history, the leaders of the non-Muslims have consistently employed various tactics to discourage people from accepting Islam, the religion of all the Holy Prophets, peace be upon them. Their opposition was not born out of ignorance of the truth, for the signs of Allah, the Exalted, were manifest before them, but rather out of fear of losing their social influence and leadership. They recognized that embracing Islam would require submission to a higher moral framework, one that would expose their injustices and limit their exploitation of others. In order to protect their worldly status, they devised strategies to cast doubt upon the message of Islam. One of the most common tactics was to question the reality of resurrection, despite the many proofs provided by Allah, the Exalted, some of which have already been discussed. Chapter 27 An Naml, verses 67-68:

“And those who disbelieve say, "When we have become dust as well as our forefathers, will we indeed be brought out [of the graves]? We have been promised this, we and our forefathers, before. This is not but legends of the former peoples."”

This passage illustrates how opponents of divine guidance attempted to dismiss the concept of resurrection by exaggerating it to the point of absurdity. Their argument was not based on reason or evidence but on distortion. They presented the idea of resurrection as unrealistic, claiming that once bodies had turned to dust, revival was impossible. By framing the concept in this exaggerated way, they sought to make it appear unreasonable and untrue, thereby justifying their rejection. This tactic reflects a broader human tendency: when confronted with guidance that conflicts with desires, individuals often distort it until it seems unattainable, and then dismiss it altogether. Their denial was not a genuine intellectual objection but a deliberate attempt to undermine accountability and preserve their worldly privileges. A practical example of this distortion can be seen in everyday conduct. When an individual persists in mistreating others—such as relatives—and is advised to instead show respect and good behaviour, they may excuse themselves by claiming that such counsel requires them to be flawless, like an angel, never displaying even the slightest negative behaviour. Since human perfection is unattainable, they dismiss the original advice—which was both practical and achievable—as unrealistic. In this way, they justify their misconduct and avoid change for the better. This behaviour prevents individuals from assuming responsibility for their actions, inevitably leading to misguidance. It is a subtle but destructive form of evasion, where exaggeration is used as a shield against reform. Neglecting personal accountability stunts the development of character and fosters the misuse of blessings granted by Allah, the Exalted. When responsibility is evaded, blessings such as wealth, health, and relationships are misused,

leading to imbalance and disorder. This negligence results in both mental and physical instability, causing individuals to misplace priorities and relationships in their lives. They become consumed by worldly pursuits, while neglecting preparation for accountability on the Day of Judgement. Regardless of any material wealth they may possess, this failure to take responsibility leads to stress, hardship, and adversity in both this life and the Hereafter. The illusion of success is shattered when the reality of accountability is revealed, for worldly gains cannot compensate for spiritual neglect. Furthermore, evading accountability prevents individuals from fulfilling the rights of others. When people refuse to restrain their desires and accept responsibility, they inevitably wrong those around them. This contributes to the spread of corruption and injustice within communities, as selfishness and arrogance replace humility and fairness. The rejection of resurrection, therefore, is not merely a denial of a future event but a refusal to accept accountability itself. By denying resurrection, individuals attempt to escape the moral consequences of their actions, but in reality, they only deepen their misguidance and prepare for greater loss in the Hereafter. The denial of accountability leads to oppression, exploitation, and injustice, all of which destabilise societies and destroy the peace that divine guidance seeks to establish. Chapter 27 An Naml, verse 69:

“Say, "Travel through the land and observe how was the end of the criminals.""

This verse serves as a striking reminder against falling into a self-absorbed way of life, where one’s attention is confined only to personal circumstances while ignoring the broader realities surrounding them. Such a narrow outlook blinds the heart and mind from perceiving the wisdom embedded in historical events, personal trials, and the experiences of others. Reflection upon these

lessons is one of the most effective means of refining character, cultivating humility, and avoiding repeated mistakes. It also provides a path to genuine inner peace, achieved through maintaining a balanced mental and physical state and correctly prioritizing everything and everyone in one's life. For instance, observing how the wealthy and renowned misuse the blessings they have been granted—whether wealth, status, or influence—often reveals that despite their apparent comforts, they may fall prey to anxiety, depression, addiction, or even suicide. Such examples demonstrate that genuine tranquillity cannot be purchased with wealth or attained through indulgence in unchecked desires. Similarly, witnessing someone struggle with illness should inspire gratitude for one's own health and motivate its responsible and purposeful use before it is lost. Islam, therefore, calls upon individuals to remain mindful, reflective, and perceptive, to avoid being blinded by transient desires or personal preoccupations. By studying the world around them, learning from the successes and failures of others, and adhering to the guidance of Allah, the Exalted, one can cultivate a balanced approach to life. This includes using blessings in ways that please Allah, the Exalted, nurturing gratitude in intention, speech, and action, and thereby securing enduring peace of mind and harmony in both the mental and physical aspects of life. In doing so, one aligns themselves with the divine wisdom of the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, and strengthens the foundation for lasting contentment and purpose.

As Islam does not force right guidance upon people, for compulsion would nullify the very test of life in this world, Allah, the Exalted, consoles the Holy Prophet Muhammad, peace and blessings be upon him, to not grieve over those who persist in pursuing their worldly desires and aspirations at the cost of divine guidance. Chapter 27 An Naml, verse 70:

“And grieve not over them…”

This verse highlights the immense compassion of the Holy Prophet Muhammad, peace and blessings be upon him, whose concern for the guidance of humanity was so profound that it caused him personal anguish. His mission was not motivated by worldly ambition but by sincere care for the eternal well-being of mankind. Yet, throughout the Holy Quran, Allah, the Exalted, reminds him—and by extension, all who call to righteousness—that their role is to convey the truth, not to enforce it. The responsibility of the caller is to present the message clearly, to distinguish between right and wrong, and to encourage others toward virtue. They are to remind, advise, and exemplify righteousness through their character and actions. However, they are not responsible for compelling others to accept guidance, for faith cannot be imposed—it must be chosen freely. Chapter 88 Al Ghashiyah, verses 21-22:

"So remind you are only a reminder. You are not over them a controller."

This divine wisdom liberates the caller from unnecessary grief and frustration. It teaches that the task is to convey the message with clarity, sincerity, and compassion, while leaving the outcome to Allah, the Exalted, who alone guides hearts. Those who truly desire truth will seek it and embrace it once they encounter it, while those who persist in arrogance and heedlessness will only harm themselves. Such wisdom also protects the one who calls to righteousness from despair. Many become disheartened when their sincere efforts to reform others appear fruitless, forgetting that the acceptance of truth lies beyond human control. The reminder that guidance

is solely in the hands of Allah, the Exalted, allows them to persevere with patience, knowing that their duty is fulfilled by conveying the message faithfully. Those who sincerely seek truth recognise that Allah, the Exalted, never burdens a soul beyond its capacity, and that every challenge faced is an opportunity to grow in faith and patience. They understand that peace—both in this life and the Hereafter—requires discipline and sacrifice. They restrain their lower desires, knowing that true satisfaction does not lie in the pursuit of worldly indulgence but in spiritual fulfilment. This reality becomes strikingly clear when one observes those who appear to possess everything—wealth, status, and fame—yet remain inwardly restless and discontent. Their material abundance has not granted them peace, because the tranquillity of the heart is not found in possessions but in submission to the divine will of Allah, the Exalted. Thus, the one who sincerely seeks peace must recognise that real success lies not in compelling others or in pursuing worldly pleasures, but in fulfilling their duty: to follow the truth, to share it with compassion, and to entrust all outcomes to Allah, the Exalted, who guides whom He wills with perfect wisdom. This perspective transforms the caller's role from one of anxious control to one of serene trust, ensuring that their efforts remain pure, their patience remains firm, and their hope remains anchored in the mercy and justice of Allah, the Exalted.

In addition, as Islam encourages people to control their worldly desires, those whose only aim in life is to gratify such desires inevitably turn their criticism against it. They perceive restraint as a threat to their indulgence, for Islam exposes their behaviour as animalistic and unrestrained. The divine law calls them to discipline, moderation, and responsibility, but they prefer excess and indulgence. Thus, they attack Islam not because of a lack of evidence, but because its teachings make them uncomfortable by revealing the reality of their conduct. Their criticism is often loud and persistent, for they seek to justify their lifestyle and to discourage others from embracing restraint. Alongside them, the businesses and industries that profit from people unleashing their desires also strive against Islam. These industries thrive on

indulgence, whether through entertainment, fashion, or consumerism, and they recognize that adherence to divine teachings would limit their influence and reduce their profits. They therefore encourage people to avoid acting upon Islamic principles, presenting indulgence as freedom and restraint as oppression. In the face of such criticism and opposition, those who sincerely obey Allah, the Exalted, must remain steadfast, for He alone provides peace of mind and protection from the negative effects of people, even if this protection is not immediately apparent. Chapter 27 An Naml, verse 70:

“…or be in distress from what they conspire.”

This verse reminds people that the plots and criticisms of others should not cause them grief or distress, for their protection lies with Allah, the Exalted, who knows the truth of every matter. By contrast, the one who aims to please society while disobeying Allah, the Exalted, will not be protected from His punishment, nor will they truly succeed in pleasing society. People and worldly things—such as social media, fashion, and culture—are fickle in nature, constantly changing and never offering lasting satisfaction. To chase their approval is to pursue a mirage, for what is celebrated today may be condemned tomorrow. Such instability leaves a person restless and insecure, never achieving true peace. They may exhaust themselves trying to conform to trends, seeking validation from others, yet they will always find that the standards of society shift beyond their reach. In the end, they lose both divine approval and human respect, for those who live only to please others are rarely admired. Their pursuit of worldly approval blinds them to the eternal reality of accountability, and their neglect of obedience to Allah, the Exalted, leaves them vulnerable to punishment in the Hereafter.

As long as one remains firm in obedience to Allah, the Exalted, by correctly using the blessings they have been granted in accordance with Islamic teachings, they will obtain a balanced mental and physical state. This balance allows them to correctly place everything and everyone within their life, giving each its rightful importance without excess or neglect. Their wealth is used responsibly, their relationships are nurtured with fairness, and their time is spent in pursuits that bring benefit. In this way, they achieve peace of mind in both worlds: tranquillity in this life through discipline and order, and eternal peace in the Hereafter through divine mercy and reward. This peace is not superficial but deep and lasting, for it is rooted in submission to Allah, the Exalted, who alone grants true satisfaction. The one who lives in obedience finds that even trials and difficulties become sources of growth, while the one who chases worldly approval finds that even pleasures become sources of anxiety. Thus, steadfastness in obedience to Allah, the Exalted, is the only path to real success, both in this world and in the next.

Another tactic used by the leaders of the non-believers throughout history was to demand knowledge of the precise timing of the Day of Judgement. When they were not given this information, they falsely took it as proof that it would never take place. Chapter 27 An Naml, verse 71:

“And they say, "When is [the fulfillment of] this promise, if you should be truthful?"”

This was a foolish attitude, for ignorance of the precise date does not negate the certainty of the event. Death itself provides a clear parallel. No person knows the exact moment of their death, yet this ignorance does not prevent death from occurring. Certain truths, such as death and the Day of Judgement, have been deliberately concealed from creation to ensure that individuals remain in a state of constant readiness rather than deferring their preparations until the event approaches. This concealment is a mercy, for it encourages a proactive mindset, which is far more conducive to success than a reactive one. The wisdom of this concealment is illustrated in the verse itself. A wise student, aware of the possibility of a surprise test, will prepare daily until the test occurs. In contrast, a student who is told the exact date may postpone their efforts until the last moment, leading to insufficient preparation and likely failure. In the same way, the concealment of the Day of Judgement ensures that people remain vigilant and disciplined throughout their lives. Chapter 7 Al A'raf, verse 187:

"…It lays heavily upon the heavens and the earth. It will not come upon you except unexpectedly…"

And chapter 27 An Nahl, verse 72:

"Say, "Perhaps it is close behind you - some of that for which you are impatient."

These verses remind mankind that the Day of Judgement is not distant or uncertain, but imminent and inevitable, even if its exact timing remains concealed. Furthermore, this passage critiques those who claim they will not embrace or implement Islamic teachings until all matters, including the unseen, such as Angels, are made visible and comprehensible to them. This perspective is misguided, for true faith holds significance precisely because it involves belief in unseen realities without the necessity of perceiving them through the five senses. Faith in Allah, the Exalted, is not diminished by the unseen; rather, it is elevated by it. The unseen is not without evidence, for it is substantiated by countless signs in the heavens and the earth. The existence of a painting signifies the presence of a painter, and the existence of creation points to a Creator, particularly when creation exhibits perfection, balance, and purpose. Moreover, there are innumerable worldly phenomena that individuals fail to perceive yet utilise without hesitation. For example, many consume medicine without understanding how it functions within the body, yet they trust its effects. In the same way, the ethical framework provided through Islam is grounded in evidence and rational thought, but certain elements are inherently based on unseen realities, which enhances the value of faith. Consequently, the assertion of faith by an individual who only believes once unseen entities, such as Angels, are made visible will not be acknowledged by Allah, the Exalted, for such belief lacks uniqueness. Faith is meaningful only when it is exercised in the presence of uncertainty, not when reality is forced upon the senses. The test of individuals lies in their ability to accept reality even when it cannot be directly perceived, 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 in revealing divine scriptures, Allah, the Exalted, has consistently ensured that there is room for evaluating human judgment and compliance. He has never revealed reality to such an extent that individuals would be compelled to accept it unconditionally. If this were the case, there would be no test, and the concepts of success or failure would lose all meaning.

Therefore, individuals should not anticipate that unseen realities, such as the appearance of Allah, the Exalted, or His Angels, will be revealed before them in this world. Such an occurrence would signify the conclusion of all things, leaving no opportunity for decision or obedience. Faith and obedience hold significance only as long as reality is presented in a manner that allows for rejection. If the truth were entirely unveiled, 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 obscures reality. The moment reality is completely unveiled will mark the end of the time allotted for decision-making and conclude the testing period. That moment is known as the Day of Judgement.

Despite the persistent disobedience of people, Allah, the Exalted, does not punish them immediately. Instead, He grants them respite, allowing time for repentance and reform, for their own sake. Chapter 27 An Naml, verse 73:

“And indeed, your Lord is full of bounty for the people, but most of them do not show gratitude."

This verse reveals the generosity of Allah, the Exalted, who continues to bestow blessings even upon those who misuse them. His bounty is not withheld because of disobedience; rather, He provides opportunities for reflection and change. Yet most people fail to show gratitude, mistaking respite for exemption. They deceive themselves into believing that because punishment has not yet arrived—or because they do not recognise it—it will never come. This false sense of security blinds them to the reality of accountability and prevents them from reforming their conduct. In this world,

such an attitude has immediate consequences. A person who misuses the blessings they have been granted will fail to achieve a balanced mental and physical state. They will misplace priorities, giving undue importance to wealth, status, or desires, while neglecting family, faith, and responsibility. As a result, everything within their life—family, friends, career, and wealth—will become a source of stress rather than comfort. Their blessings, instead of bringing peace, will become burdens. If they persist in disobedience, they will begin to blame the wrong things and people within their lives for their stress. They may accuse their spouse, children, or colleagues of being the cause of their unhappiness, when in reality the root lies in their misuse of blessings and neglect of divine guidance. Cutting good people out of their lives only deepens their imbalance, increasing mental disorders and driving them further into despair. This downward spiral often leads to depression, substance addiction, and even suicidal tendencies. Such outcomes are evident when one observes those who persist in misusing their blessings, such as the rich and famous. Despite enjoying worldly luxuries, many remain restless, discontent, and plagued by inner turmoil. Their wealth and fame cannot shield them from the consequences of ingratitude and disobedience. Ultimately, this negligence has far greater consequences in the Hereafter. By failing to prepare for accountability on the Day of Judgement, they secure for themselves a punishment far worse than any hardship experienced in this world. The respite they enjoyed will be revealed as a test they failed, and the blessings they misused will testify against them. Their ingratitude will strip them of divine mercy, and their disobedience will lead to eternal regret.

In addition, one should never mistake the respite granted to them as an indication that Allah, the Exalted, is unaware of their intentions, speech, and actions, or that He has overlooked them. The delay in accountability is not due to ignorance or neglect, but rather a manifestation of divine wisdom and mercy. Allah, the Exalted, grants time so that individuals may reflect, repent, and reform, but this delay must not be misunderstood as exemption. He is fully aware of all that people do, both outwardly and inwardly, and He will

hold them accountable at the appropriate time—whether in this world through trials and consequences, or ultimately on the Day of Judgement, when no one will be able to evade the results of their deeds. Chapter 27 An Naml, verses 74-75:

“And indeed, your Lord knows what their breasts conceal and what they declare. And there is nothing concealed within the heaven and the earth except that it is in a clear Register.”

These verses highlight the absolute knowledge of Allah, the Exalted. He knows not only the actions that are visible to others but also the hidden thoughts, motives, and intentions that lie within the heart. Nothing escapes His awareness, whether whispered in secrecy or concealed deep within the soul. Furthermore, everything in the heavens and the earth is preserved in a clear Register, meaning that all deeds are recorded with perfect accuracy. This record ensures that no injustice will occur on the Day of Judgement, for every person will be recompensed according to what they truly intended and performed. The wisdom of this teaching lies in reminding mankind that respite is a test, not a pardon. Those who misuse blessings and persist in disobedience may deceive themselves into thinking that silence from Allah, the Exalted, means approval. In reality, it is an opportunity for reform. If they fail to use this opportunity, they will face consequences both in this life—through imbalance, stress, and misplacement of priorities—and in the Hereafter, through divine punishment. Conversely, those who use the respite to repent and obey Allah, the Exalted, will find peace of mind and eternal success.

Another tactic employed by the leaders of the non-believers in Mecca to discourage people from accepting Islam, out of fear of losing their social influence and leadership, was to challenge the authenticity of the Holy Quran. This was a baseless tactic, for those leaders were masters of language and eloquence. They knew that the Holy Quran was not the speech of a created being, as its depth, perfection, and unmatched style were beyond human capacity. Furthermore, they had lived alongside the Holy Prophet Muhammad, peace and blessings be upon him, for forty years prior to his announcement of Prophethood. During this time, they had witnessed his honesty, integrity, and noble character. They knew he was no liar, and their sudden accusations after the revelation of the Holy Quran were inconsistent and insincere. Chapter 10 Yunus, verse 16:

“…for I had remained among you a lifetime before it. Then will you not reason?"

This verse highlights the irrationality of their denial. The Holy Prophet Muhammad, peace and blessings be upon him, had lived among them for decades without ever being accused of deceit. His sudden claim to Prophethood, accompanied by the unmatched eloquence of the Holy Quran, could not reasonably be dismissed as fabrication.

In addition, the Holy Prophet Muhammad, peace and blessings be upon him, had no interaction with previous divine scriptures. He was not known to have studied the Torah or the Bible, nor did he have access to the modified or original teachings found in these texts. This reality was recognised by both the People of the Book and the non-believers of Mecca. His lack of exposure

to these scriptures further supports the divine origins of the Holy Quran, for its narratives, wisdom, and guidance align with the eternal truths revealed to earlier Holy Prophets, peace be upon them, while correcting distortions and restoring clarity. 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 27 An Naml, verse 76:

“Indeed, this Qur'an relates to the Children of Israel most of that over which they disagree.”

For the sake of worldly gain, such as leadership and influence, the scholars from the children of Israel intentionally misinterpreted and altered their divine teachings. This corruption of truth led them into disunity and conflict, despite the fact that clear proofs had been presented to them. Chapter 2 Al Baqarah, verse 213:

“…And none differed over the Scripture except those who were given it - after the clear proofs came to them - out of jealous animosity among themselves…”

This verse highlights that their divisions were not born of ignorance but of envy and rivalry. They recognised the truth yet chose to distort it for personal advantage, thereby betraying their responsibility as custodians of divine knowledge. Although the Holy Quran cannot be edited or altered, as Allah, the Exalted, has guaranteed its preservation, it can be misinterpreted. Sadly, history has repeated itself whereby certain scholars within the Muslim community have intentionally misinterpreted the Holy Quran for the sake of creating factions they can lead. Their aim is not to guide people to truth but to secure loyalty and authority for themselves. This behaviour mirrors the errors of past communities, and it is a grave misuse of the blessings of knowledge. One must avoid falling into this destructive pattern, for it leads to the misuse of blessings and results in imbalance. A person who misinterprets divine guidance for worldly gain will obtain an unbalanced mental and physical state. They will misplace priorities, giving undue importance to factional loyalty while neglecting obedience to Allah, the Exalted. Consequently, they will misplace everything and everyone within their life, failing to prepare adequately for accountability on the Day of Judgement. Even if they enjoy some worldly luxuries, their life will be filled with stress, trouble, and difficulties, for the misuse of blessings inevitably leads to disorder. Furthermore, one must avoid following such misguided scholars who advocate blind loyalty to their faction. Blind following of individuals who distort divine guidance only perpetuates division and misguidance. Instead, every person should strive to learn and act upon the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These are the only authentic sources of religious knowledge, and they provide clarity, balance, and peace of mind. Other sources of so-called religious knowledge, often promoted by misguided leaders, are tools of manipulation and must be avoided. Chapter 27 An Naml, verses 76-77:

“Indeed, this Qur'an relates to the Children of Israel most of that over which they disagree. And indeed, it is guidance and mercy for the believers.”

In this way, a person safeguards their faith, uses their blessings in the correct manner, and sincerely prepares for their accountability before Allah, the Exalted. Through this, they attain a balanced mental and physical state, correctly placing everything and everyone within their life, while adequately preparing for their reckoning on the Day of Judgement. Such conduct naturally leads to peace of mind in both worlds. Hence, genuine unity and lasting peace can only be achieved through adherence to the Holy Quran and the authentic traditions of the Holy Prophet Muhammad, peace and blessings be upon him—not through factionalism, nationalism, or blind allegiance to misguided leaders.

Chapter 27 An Naml, verse 77:

“*And indeed, it is guidance and mercy for the believers.”*

Regardless of how advanced a society may become, and irrespective of the knowledge it acquires across various fields, including the mental and physical aspects of human beings, it remains impossible for it to formulate a

code of conduct that is entirely aligned with human nature and capable of accommodating all circumstances, conditions, and scenarios that individuals or societies may encounter throughout their existence on Earth. This endeavour is fundamentally unattainable, for humanity continues to uncover new insights regarding specific components of human existence, such as the functions of different regions of the human brain, let alone amassing sufficient understanding to establish an impeccable code of conduct that fosters tranquillity and justice on both an individual and societal level. The limitations of human knowledge, combined with the biases and desires that shape human decision-making, ensure that any man-made system will remain partial, flawed, and subject to change. Only Allah, the Exalted, possesses the capability to accomplish this, for He is the Creator of all things, and His knowledge is boundless, encompassing the entirety of past, present, and future. He alone knows the intricacies of human nature, the hidden motives of the heart, and the unseen realities that govern existence. Thus, He alone is rightly positioned to provide humanity with a code of conduct, a standard that distinctly separates good from evil, beneficial from detrimental, and facilitates the attainment of peace of mind over a life otherwise fraught with stress. His guidance is not limited by time or circumstance, for it is eternal and universally applicable, ensuring that every generation finds within it the principles necessary for justice, balance, and harmony. Historical evidence unequivocally demonstrates that when this divine code of conduct was effectively implemented in the lives of individuals, it resulted in the proliferation of tranquillity, justice, and peace within society. Communities that adhered to divine guidance experienced fairness in dealings, compassion in relationships, and stability in governance. By contrast, societies that abandoned divine law and relied solely on human codes of conduct fell into corruption, exploitation, and imbalance. The record of history testifies that divine law alone provides the framework necessary for lasting justice and peace. Consequently, individuals must embrace the divine code of conduct bestowed upon them, recognising it as the most advantageous for their well-being, even if certain elements may conflict with their personal desires. Submission to divine guidance requires humility, acknowledging that human desires are often shortsighted and self-serving, whereas divine wisdom is comprehensive and merciful. They should conduct themselves as

a wise patient who acknowledges and adheres to the medical counsel of their physician, understanding that it is ultimately in their best interest, despite the prescription of unpleasant medications and a stringent dietary regimen. Just as the patient trusts the physician's expertise to restore health, so too must individuals trust in the guidance of Allah, the Exalted, to secure their spiritual, mental, and physical well-being.

Whether one accepts and acts upon the perfect Islamic code of conduct revealed by Allah, the Exalted, or clings to man-made codes of conduct designed to gratify worldly desires, the reality remains that Allah, the Exalted, will hold every individual accountable in both worlds. No one will be able to escape the consequences of their actions, for divine justice is comprehensive and inescapable. Chapter 27 An Naml, verse 78:

"Indeed, your Lord will judge between them by His [wise] judgement. And He is the Exalted in Might, the Knowing."

This verse highlights two essential attributes of Allah, the Exalted. His judgement is wise, meaning it is based on perfect knowledge of every intention, word, and deed. Unlike human judgement, which is limited by bias, ignorance, or incomplete information, divine judgement encompasses the entirety of past, present, and future. Nothing is overlooked, and no injustice is possible. His wisdom ensures that every person is judged according to their true state, not merely their outward appearance. The verse also reminds mankind that Allah, the Exalted, is Exalted in Might and Knowing. His might ensures that no one can resist or evade His decree, while His knowledge ensures that no detail is hidden from Him. Together, these attributes

guarantee that accountability will be absolute and unavoidable. Those who cling to man-made codes of conduct, seeking only worldly gain, will discover that their efforts were futile, for such systems cannot shield them from divine justice. Conversely, those who embrace the divine code of conduct, even when it conflicts with their desires, will find peace of mind in this world and eternal success in the Hereafter. The wisdom of this teaching lies in reminding mankind that accountability is not optional. Every blessing, every opportunity, and every choice will be weighed. Those who misuse blessings by following their desires will face consequences, while those who discipline themselves through obedience to Allah, the Exalted, will be rewarded. The divine code of conduct is therefore not merely guidance but the standard by which all actions will be judged.

Chapter 27 An Naml, verse 77:

“*And indeed, it is guidance and mercy for the believers.”*

It is important to note that the Holy Quran has been described as a source of guidance and mercy for the believers, not merely for those who identify as Muslims. This distinction is of great significance, as understanding it enables one to strive toward becoming a true believer and thus attain these invaluable blessings. The term Muslims refers to those who outwardly submit to Islam but whose acceptance of it may stem from cultural or familial inheritance rather than personal conviction or knowledge. Such individuals may identify as Muslims because their parents or relatives are, yet they have not developed a deep comprehension of Islam or internalized its teachings.
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…”

Because of their limited understanding of Islamic knowledge, these individuals often possess weak faith. This weakness manifests in their inconsistent obedience to Allah, the Exalted, especially when divine commands conflict with their desires or social pressures. Even if they perform the obligatory acts of worship, their actions may lack sincerity and spiritual depth, causing them to misuse the blessings they have been granted. Their faith wavers in the face of difficulty, and their gratitude fades during times of ease.

In contrast, the believers are those who embrace Islam based on sound knowledge derived from the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Their faith is not inherited but cultivated through learning, reflection, and conscious submission to the truth. 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.”

Such believers possess strong faith, which anchors them in obedience to Allah, the Exalted, through both ease and hardship. In times of ease, they demonstrate gratitude, recognizing that every blessing is a trust from Allah, the Exalted. In times of difficulty, they exhibit patience, trusting that every trial carries divine wisdom. Gratitude, in its highest form, manifests in three dimensions. Gratitude in intention involves performing all actions solely to please Allah, the Exalted, without seeking worldly recognition or reward. Gratitude in speech means speaking only what is good or choosing silence when speech may lead to harm. Gratitude in action requires that one utilize every blessing—wealth, health, time, intellect, and influence—in ways that please Allah, the Exalted, as guided by the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This comprehensive gratitude leads to an increase in blessings and a profound sense of tranquility and fulfillment, both in this life and the hereafter. Chapter 14 Ibrahim, verse 7:

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

Patience, on the other hand, entails restraining the tongue and limbs from complaint and maintaining obedience to Allah, the Exalted, regardless of circumstance. True patience is rooted in conviction that Allah, the Exalted, always decrees what is best, even when one’s limited perception cannot comprehend it. 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 demonstrate both gratitude and patience—who act rightly in all situations—are granted the continuous support and mercy of Allah, the Exalted. Such individuals achieve tranquility in both worlds through attaining harmony between the mind and body and by correctly placing everything and everyone within their lives according to divine wisdom. This state of serenity and balance is referenced in a Hadith found in Sahih Muslim, number 7500.

When a person chooses to walk a path different from that of their peers, particularly one grounded in obedience to Allah, the Exalted, it often unsettles those around them. This is because such a choice exposes the inadequacy of decisions made by others, especially when those decisions are driven by personal desires rather than divine guidance. The contrast between self-discipline and indulgence can provoke feelings of insecurity, which frequently manifest as criticism directed at those who remain steadfast in their faith. At times, this criticism even comes from family members who struggle to reconcile their own choices with the example of restraint and obedience they witness. The discomfort they feel is not due to any flaw in the path of obedience, but rather because the presence of discipline highlights their own lack of it.

Beyond the family, wider societal influences intensify this pressure. Social media, fashion trends, and cultural norms often glorify materialism and self-expression without boundaries. Within such an environment, the promotion of Islam is portrayed as restrictive, an obstacle to ambitions

centred on wealth, status, and worldly recognition. Industries that thrive on excess and exploitation naturally resist the incorporation of Islamic principles, for those principles expose their flaws and limit their influence. This resistance fuels the anti-Islamic sentiments that are so prevalent across platforms, where faith is misrepresented as a barrier to progress rather than a source of true liberation. The irony is that what is labelled restrictive is in fact the very guidance that liberates individuals from enslavement to desires and protects them from the instability of worldly pursuits.

Those who strive to live by Islamic teachings, which emphasise moderation in desires and responsible enjoyment of blessings, are often met with hostility from individuals who indulge without restraint. Islam describes such behaviour as animalistic, for it reduces human beings to creatures governed solely by impulse. These individuals not only reject discipline themselves but actively attempt to dissuade others from accepting Islam or discourage believers from practising their faith. Their lure is a lifestyle of unchecked desires, presented as freedom but in reality a form of enslavement to whims. The hostility they direct towards discipline is a reflection of their own insecurity, for the presence of restraint reminds them of the emptiness of indulgence. A common tactic is to target specific aspects of Islam, such as the dress code for women, in an effort to undermine its appeal. Yet perceptive individuals recognise the superficiality of these criticisms. They stem not from genuine concern but from contempt for Islam’s emphasis on self-discipline. The inconsistency of such arguments is clear: while critics object to Islamic dress codes, they remain silent about the strict uniforms required in professions such as law enforcement, the military, healthcare, education, and business. This selective criticism exposes the fragility of their reasoning and the lack of depth in their objections. It demonstrates that their opposition is not rooted in principle but in prejudice, for they accept restrictions in worldly contexts yet reject them when they serve a higher moral purpose. Ultimately, the disciplined conduct of Islam’s adherents is what provokes these attacks. The core principles of Islam—moderation,

restraint, accountability, and obedience to Allah, the Exalted—stand in stark contrast to a culture of excess and indulgence. Those who reject these principles often resort to criticism in any form possible, not because Islam is flawed, but because its truth highlights the emptiness of their own pursuits. The hostility directed at Islam is therefore less a reflection of its teachings and more a testimony to their enduring strength and relevance. The more discipline exposes indulgence, the louder the criticism becomes, yet this only confirms the power of truth.

In every circumstance, an individual must unwaveringly commit themselves to the sincere obedience of Allah, the Exalted, recognising that such dedication will grant them serenity and protect them from the negative influences of others, even if this protection is not immediately visible. Chapter 27 An Naml, verse 79:

“So rely upon Allah; indeed, you are upon the clear truth.”

This reliance is not passive but active, requiring steadfastness in obedience and trust in divine wisdom. This will ensure that they make proper use of the blessings granted to them. This practice will aid them in achieving a harmonious mental and physical state, allowing them to effectively organise all elements and individuals in their lives while also preparing for their accountability on the Day of Judgement. Consequently, this behaviour will foster tranquillity in both worlds. As a result, they will be rightly guided through every situation they face, whether in times of ease or difficulty, thus enhancing their peace of mind and guaranteeing they receive boundless rewards in both worlds. The path of obedience, though often criticised, is the

only path that leads to lasting serenity, for it aligns the individual with divine truth and shields them from the instability of worldly influences.

Chapter 27 An Naml, verse 79:

“So rely upon Allah; indeed, you are upon the clear truth.”

The clear truth of Islam is often practically upheld by only a minority within society. This reality serves as a vital reminder that truth is not determined by numbers but by its conformity to divine guidance. Therefore, one must be cautious not to blindly imitate the behaviour, customs, or opinions of the majority, for doing so frequently leads a person away from the right path. When people observe most of society neglecting or contradicting the teachings of Islam, they may be deceived into assuming that such conduct is acceptable or even correct merely because it is widespread. However, this assumption is fundamentally flawed, as the correctness of a belief or action is not established by how many people adopt it but by how closely it aligns with the commands of Allah, the Exalted. History repeatedly demonstrates the danger of assuming that the majority must be right. Countless examples reveal how beliefs once held by the overwhelming majority were later proven false when confronted with truth and evidence. For instance, entire civilizations once accepted the mistaken notion that the Earth was flat—an error sustained for centuries simply because it was the prevailing belief. In a similar way, moral and spiritual truths are often obscured in societies that follow cultural trends, personal desires, or the opinions of influential figures rather than divine revelation. Hence, one must resist the temptation to equate

popularity with truth or assume that consensus among people guarantees correctness. 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.”

This verse serves as a timeless warning that the majority of people, in most generations, are guided by assumptions, speculation, and fleeting desires rather than by true knowledge and reflection. To follow them uncritically is to risk spiritual blindness, much like cattle that follow one another without direction or understanding. The one who seeks truth must therefore rise above mere imitation and employ the intellect and reasoning that Allah, the Exalted, has granted. Rather than being swept along by popular trends or unexamined traditions, individuals should evaluate each matter carefully in the light of knowledge and evidence. This deliberate reflection allows them to distinguish between what is truly beneficial and what is merely fashionable or widely accepted. Indeed, Islam places immense emphasis on independent thought guided by revelation, urging people to use their intellect to reach understanding rather than to depend solely on inherited customs or the opinions of others. The Holy Quran repeatedly condemns those who reject divine truth merely because it contradicts the ways of their forefathers. Such unthinking imitation is described as a characteristic of those who are heedless, not of those who possess faith and insight. Therefore, the truly enlightened individual is one who learns the divine teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and applies them with understanding and sincerity. Only such an approach ensures that one’s actions are founded upon truth

rather than conjecture, leading to stability in belief, peace of mind, and success in both worlds. Chapter 12 Yusuf, verse 108:

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

But as obeying Allah, the Exalted, often contradicts the worldly desires of people and out of fear of facing criticism from others, many will persist on disobeying Him by misusing the blessings He has granted them. Even though it is the duty of a muslim to correctly represent Islam to the outside world but it is not their duty to force right guidance on them. Therefore, they must not grieve or stress over those who prefer pursuing their worldly desires and aspirations over right guidance. Chapter 27 An Naml, verses 80-81:

“Indeed, you will not make the dead hear, nor will you make the deaf hear the call when they have turned their backs retreating. And you cannot guide the blind away from their error…”

And chapter 88 Al Ghashiyah, verses 21-22:

"So remind you are only a reminder. You are not over them a controller."

This divine wisdom liberates the caller from unnecessary grief and frustration. It teaches that the task is to convey the message with clarity, sincerity, and compassion, while leaving the outcome to Allah, the Exalted, who alone guides hearts. Those who truly desire truth will seek it and embrace it once they encounter it, while those who persist in arrogance and heedlessness will only harm themselves. Such wisdom also protects the one who calls to righteousness from despair. Many become disheartened when their sincere efforts to reform others appear fruitless, forgetting that the acceptance of truth lies beyond human control. The reminder that guidance is solely in the hands of Allah, the Exalted, allows them to persevere with patience, knowing that their duty is fulfilled by conveying the message faithfully.

Those who sincerely seek truth recognise that Allah, the Exalted, never burdens a soul beyond its capacity, and that every challenge faced is an opportunity to grow in faith and patience. Chapter 27 An Naml, verse 81:

“…You will only make hear those who believe in Our verses so they are Muslims.”

They understand that peace—both in this life and the Hereafter—requires discipline and sacrifice. They restrain their lower desires, knowing that true satisfaction does not lie in the pursuit of worldly indulgence but in spiritual fulfilment. This reality becomes strikingly clear when one observes those

who appear to possess everything—wealth, status, and fame—yet remain inwardly restless and discontent. Their material abundance has not granted them peace, because the tranquillity of the heart is not found in possessions but in submission to the divine will of Allah, the Exalted. Thus, the one who sincerely seeks peace must recognise that real success lies not in compelling others or in pursuing worldly pleasures, but in fulfilling their duty: to follow the truth, to share it with compassion, and to entrust all outcomes to Allah, the Exalted, who guides whom He wills with perfect wisdom. This perspective transforms the caller's role from one of anxious control to one of serene trust, ensuring that their efforts remain pure, their patience remains firm, and their hope remains anchored in the mercy and justice of Allah, the Exalted.

Chapter 27 An Naml, verse 81:

"…You will only make hear those who believe in Our verses so they are Muslims."

In order to truly benefit from Islamic teachings, one must approach them with the correct attitude and method. This requires more than simply hearing words or attending gatherings; it involves careful listening with attentiveness and humility. When a person listens to Islamic knowledge, they must connect what they hear to their own past experiences, recognising how the guidance relates to the choices they have made and the consequences they have faced. This reflection allows the teachings to become personal and relevant, rather than abstract or distant. The next step is to evaluate how the teachings can be implemented in the future. Knowledge is not meant to remain

theoretical; it is a practical tool for reform and improvement. A person must consider how the guidance can be applied to their daily life, their relationships, their use of blessings, and their responsibilities. This evaluation must then be followed by sincere striving, for without effort, knowledge remains dormant. Striving involves discipline, sacrifice, and perseverance, ensuring that the teachings are not only understood but lived. This behaviour—listening carefully, connecting knowledge to experience, evaluating future application, and striving sincerely—guarantees that one benefits from the Islamic knowledge they study. Merely listening without these steps will not positively affect behaviour, for knowledge without action is like medicine left unused. It may contain the cure, but it cannot heal unless it is taken. This is the main reason why many people do not positively change, even though they have more access to Islamic knowledge than ever before. Modern technology has made lectures, books, and resources widely available, yet the absence of reflection and application has left much of this knowledge unused. The abundance of information has not translated into transformation because the essential steps of listening correctly, reflecting deeply, and striving sincerely are often neglected.

Chapter 27 An Naml, verse 81:

“…You will only make hear those who believe in Our verses so they are Muslims.”

In addition, for a person to be genuinely transformed by the teachings of Islam, so that they respond to divine guidance appropriately in every situation, they must develop a strong and unwavering faith. Such faith does

not emerge automatically; it is cultivated through continuous learning, reflection, and sincere application of what one learns. It is built by studying and acting upon the clear evidences and instructions found within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These divine sources explain that true inner peace—of both heart and mind—can only be attained through consistent obedience to Allah, the Exalted. This obedience produces a state of balance between one's spiritual, mental, and physical dimensions, allowing a person to live with clarity, purpose, and fulfilment in both this world and the next. In contrast, those who remain uninformed about divine teachings possess weak and unstable faith. Because their understanding is shallow, their beliefs fluctuate with circumstances, and their hearts are easily influenced by desires, emotions, and the ever-changing trends of society. When confronted with situations in which their personal wishes conflict with the commands of Allah, the Exalted, they are likely to choose the path of ease and temptation. In doing so, they fail to realize that surrendering their desires for the sake of divine obedience is the true path to lasting tranquillity and satisfaction. They will therefore continue to misuse the blessings granted to them, particularly when their desires conflict with Islamic teachings. Consequently, they will lose balance in both their mental and physical state, misplace everything and everyone within their life, and neglect proper preparation for their accountability on the Day of Judgement. This imbalance will inevitably lead to anxiety, hardship, and turmoil in both worlds, even if they temporarily enjoy certain worldly comforts or luxuries. Chapter 27 An Naml, verse 82:

"And when the word befalls them, We will bring forth for them a creature from the earth speaking to them, [saying] that the people were, of Our verses, not certain."

To avoid this weakness, every person must strive to build a faith that is certain and deeply rooted in conviction. This certainty is achieved through gaining sound knowledge and then acting upon it with sincerity. When one studies the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and applies them in daily life, faith becomes firmly established. It evolves beyond mere words or feelings and becomes an unshakable guiding force that directs one's actions and outlook. This type of faith empowers a person to remain steadfast in obeying Allah, the Exalted, during both comfort and hardship, abundance and difficulty, never allowing external circumstances to alter their commitment. Strong faith naturally expresses itself through the correct use of blessings, in accordance with divine guidance. Every blessing—such as health, wealth, time, and intellect—is a trust from Allah, the Exalted, and must be employed in ways that please Him. When a person does this, they bring order, harmony, and purpose to their life. They begin to see everything and everyone around them in its rightful place and learn to prioritize their responsibilities appropriately. This alignment produces inner calm, mental stability, and spiritual clarity, leading to a balanced life that benefits both the individual and those around them. Thus, strong faith becomes both the foundation and the result of sincere obedience to Allah, the Exalted. It shields the heart from confusion, fortifies the mind against doubt, and draws the soul closer to its Creator. Through this, a person attains lasting peace and fulfilment—an enduring balance that brings contentment in this temporary world and everlasting serenity in the life to come.

Therefore, one must hasten to learn and act upon Islamic knowledge in order to achieve certainty of faith before they are prevented from doing so by death or by one of the signs of the final hour. Among these signs is the emergence of the creature from the Earth, which will testify against people regarding their lack of certainty in the verses of Allah, the Exalted. At that time, professing belief will not aid them, nor will their faith benefit them if they had failed to derive practical benefit from it before the arrival of these signs. This

warning is clearly mentioned in a Hadith found in Sahih Muslim, number 398. Chapter 27 An Naml, verse 82:

“And when the word befalls them, We will bring forth for them a creature from the earth speaking to them, [saying] that the people were, of Our verses, not certain.”

This verse and Hadith together emphasise the urgency of acting upon knowledge while the opportunity remains. Faith is not merely a verbal declaration but a living conviction demonstrated through obedience. Once the signs of the final hour appear, the test of life will have concluded, and the chance to reform will be lost. Just as repentance at the moment of death is not accepted, so too belief professed after the unveiling of these decisive signs will hold no value. The wisdom behind concealing the exact timing of death and the final hour lies in compelling individuals to remain in a constant state of readiness. Certainty of faith must be cultivated through learning and acting upon the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, before the veil is lifted. Those who delay, waiting for undeniable proof, will find themselves deprived of mercy, for faith only holds significance when it is chosen freely in the presence of uncertainty. Thus, the emergence of the creature from the Earth will serve as a testimony against those who failed to act upon the clear proofs already provided. It will expose their negligence and confirm that their lack of certainty prevented them from obedience. The lesson is clear: one must not postpone the pursuit of knowledge and action, for delay leads only to regret. True success lies in hastening to obedience, securing certainty of faith, and preparing for accountability before the opportunity is lost forever. Chapter 27 An Naml, verses 83-84:

“And the Day when We will gather from every nation a company of those who deny Our signs, and they will be put in rows. Until, when they arrive, He will say, "Did you deny My signs while you encompassed them not in knowledge…””

These verses serve as a direct critique of those who reject or ignore Islamic teachings without first studying them with an open and unbiased mind. The danger lies in adopting the false belief that ignorance will be accepted by Allah, the Exalted, as an excuse. The famous statement “ignorance is bliss” is therefore entirely untrue when it comes to religious affairs and the Hereafter. Bliss cannot be found in neglecting divine guidance, for ignorance only leads to imbalance, misplacement of priorities, and eventual regret. Sadly, some individuals believe that simply because they do not know an Islamic rule, they are exempt from obeying it and will not be held accountable by Allah, the Exalted. This is one of the worst forms of ignorance, for Allah, the Exalted, has made it clear that there are no excuses. Every person is commanded to learn and act upon the teachings of Islam. The Holy Prophet Muhammad, peace and blessings be upon him, declared this to be a duty upon all believers in a Hadith found in Sunan Ibn Majah, number 224. To believe that ignorance is an acceptable excuse is a trap of the Devil, designed to keep people complacent and negligent, convincing them that they need not seek knowledge or reform their conduct. The irrationality of this belief can be understood through worldly analogies. If a government does not accept ignorance as an excuse, how can one expect Allah, the Exalted, to? A person who takes on a responsibility is expected to know the rules attached to it. For example, a licensed driver is required to know the laws of the road; ignorance of those laws does not exempt them from accountability. Similarly, the one who accepts Islam as their religion is responsible for learning the rules linked to it. To neglect this responsibility is to misuse the blessing of faith and to risk punishment in both worlds.

Therefore, individuals must avoid ignorance, for it will not benefit them in this world and it will certainly not aid them in the Hereafter. Chapter 6 Al An'am, verse 149:

"Say, "Allah has the most conclusive argument…""

This verse reminds mankind that Allah, the Exalted, possesses the final and irrefutable proof. His wisdom and justice are absolute, and no excuse will stand against them. Ignorance will never shield a person from accountability, for the divine record encompasses every intention, word, and deed. Even when people are given the opportunity to defend themselves, they will be silenced by the overwhelming evidence against them. Their own actions will testify, and the truth will be undeniable. Chapter 27 An Naml, verses 84-85:

"…or what [was it that] you were doing?" And the decree will befall them for the wrong they did, and they will not [be able to] speak."

These verses highlight the futility of excuses on the Day of Judgement. The question posed is not asked to seek information, for Allah, the Exalted, already knows all things. Rather, it is a rhetorical question exposing the emptiness of their conduct. Their silence will not be voluntary but compelled, for the evidence against them will be so overwhelming that no words can refute it. The decree of punishment will fall upon them, not because of ignorance or misunderstanding, but because of deliberate wrongdoing and

rejection of truth. This reality underscores the importance of accountability in both worlds. In this life, excuses may deceive others, but they cannot deceive Allah, the Exalted. In the Hereafter, excuses will vanish entirely, replaced by the undeniable testimony of deeds. The tongue will be silenced, while the hands, feet, and even the skin will bear witness to what was done. The lesson is clear: one must not delay obedience or rely on excuses, for the time will come when excuses are stripped away and only truth remains.

And as the signs within creation that indicate the Oneness of Allah, the Exalted, are so comprehensive and manifest, no one has an excuse for failing to acknowledge and obey Him. Chapter 27 An Naml, verse 86:

“Do they not see that We made the night that they may rest therein and the day giving sight?...”

This verse is not merely a rhetorical question but a reminder that the very rhythm of life, which people experience daily, is itself a proof of divine wisdom. The alternation of night and day is so perfectly balanced that it sustains life, health, and productivity. It is a system that no human being could design, yet it is taken for granted by many who fail to reflect upon its source. The fact that this balance has remained constant throughout history is itself a testimony to the Oneness of Allah, the Exalted, who alone governs creation without flaw or interruption. The timing of the days and nights, and their varied lengths throughout the year, allow people to obtain maximum benefit. If the days were longer, people would become exhausted from extended hours of activity, leading to physical and mental strain. If the nights were longer, people would lack sufficient time to earn their livelihood, pursue

beneficial activities such as acquiring knowledge, or fulfil their responsibilities. If the nights were shorter, people would not be able to rest adequately, resulting in poor health and diminished productivity. Moreover, changes to the length of days and nights would disrupt agriculture, affecting crops and thereby the provision of food for both people and animals. This delicate balance demonstrates divine wisdom and mercy, for it ensures that every aspect of life is sustained in harmony. The perfection of this system clearly indicates the Oneness of Allah, the Exalted, for multiple gods would desire different outcomes, leading to chaos. 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 stability of creation is therefore itself a proof of divine unity.

In addition to their practical benefits, the continuous cycle of night and day serves as a sign of resurrection. The night represents death, when the world becomes still and lifeless, while the day represents resurrection, when the world becomes lively once again. This cycle is mirrored in the sleep-wake rhythm of human beings. Sleep is described as the sister of death, for the senses of the sleeper are cut off, and they enter a state of unconsciousness. Allah, the Exalted, then returns the soul to the sleeper if they are destined to live on, thereby granting them life 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.”

Beyond these signs, Allah, the Exalted, uses rain as a profound demonstration of His power and mercy. Rain descends upon barren land, reviving it and causing vegetation to flourish. A dead seed buried in the soil bursts forth alive, providing sustenance for creation. This cycle is not only a blessing for survival but also a parable for resurrection. Just as the seed is revived after appearing lifeless, so too will the human being, buried in the Earth, be brought back to life by the command of Allah, the Exalted. The revival of the land through rain is therefore a daily reminder of the certainty of resurrection, a truth that no one can deny if they reflect sincerely. The changing of the seasons further illustrates this reality. During winter, the leaves of trees die and fall, leaving the tree seemingly lifeless. Yet with the arrival of spring and summer, the same tree blossoms once again, full of vitality and beauty. This transformation is a clear sign of resurrection, showing that life can emerge from apparent death. The cycle of seasons is not random but purposeful, designed to remind mankind of the greater truth: just as Allah, the Exalted, revives nature, He will revive human beings on the Day of Judgement. Resurrection is not only evident in the external world but also occurs continuously within the human body. Cells are constantly dying and being reproduced, such as skin cells. This ongoing renewal demonstrates that life and death are intertwined processes, governed by divine wisdom. The body itself is a living testimony to resurrection, for within it, death and renewal occur every moment. Chapter 27 An Naml, verse 86:

“…Indeed in that are signs for a people who believe.”

These signs are not obscure or hidden; they are woven into the very fabric of existence. The rain that revives barren land, the seasons that transform lifeless trees into flourishing gardens, and the renewal of cells within the body all point to the same truth: resurrection is certain. Those who reflect upon these signs with sincerity will recognize the Oneness of Allah, the Exalted, and prepare for the life to come. Those who ignore them, despite their clarity, will have no excuse when they are held accountable.

In addition, the occurrence of the Day of Judgement is an absolute certainty, for divine justice demands it. When one carefully observes the universe, they will find countless examples of perfect balance and order that reflect the wisdom of the Creator. The Earth, for instance, is positioned at a precise and balanced distance from the Sun—neither too close nor too far. If it were even slightly altered, life on Earth would be impossible. The same delicate balance is seen in the water cycle: the evaporation of water from the oceans, its condensation into clouds, and its descent as rain. Each stage functions in harmony, ensuring that life continues to thrive on Earth. Similarly, the structure of the ground displays remarkable balance—it is soft enough for the fragile roots of plants to penetrate and grow, yet strong enough to support the immense weight of buildings and mountains. These and countless other examples demonstrate not only the existence of a Creator but also the precision and equilibrium that underpin all aspects of creation. Yet, there is one striking imbalance in this world—the moral imbalance found in the actions of humanity. One witnesses tyrants and oppressors who commit grave injustices yet seem to escape punishment. Meanwhile, the weak, the oppressed, and the righteous often endure immense hardships without receiving their due recompense. Many individuals who sincerely obey Allah, the Exalted, face persistent trials and adversity, while those who openly disobey Him appear to enjoy ease and luxury. This discrepancy is not due to

injustice but rather points to a deferred balance that must inevitably be established elsewhere. Just as every other aspect of creation reflects harmony and proportion, divine justice too must be brought to balance. Since this balance is clearly not achieved fully in the present world, it must necessarily occur in another realm—on the Day of Judgement.

Allah, the Exalted, possesses the absolute power to administer complete reward and punishment in this world. However, in His infinite wisdom, He has chosen to delay the full measure of recompense until the Hereafter. One of the profound reasons for this is His mercy and patience. Allah, the Exalted, continuously grants opportunities for repentance and self-correction, even to those who persist in wrongdoing. Were He to punish immediately and completely, few would be left standing. Likewise, the faithful are not given their full reward in this life, for this world is a place of trial and test, not of eternal comfort and reward. The perfect compensation for their obedience awaits them in the life to come—a life free from imperfection, pain, and injustice.

Moreover, belief in the unseen—such as the existence of the Day of Judgement and the rewards and punishments it entails—is a fundamental characteristic of genuine faith. What makes faith truly valuable is believing in realities that cannot be perceived through the five senses. If everything were made visible and tangible in this world, then faith would no longer carry its profound spiritual weight or serve as a test of sincerity. True faith, therefore, requires trust in the promises of Allah, the Exalted, even when they lie beyond human perception.

In addition, fear of divine punishment and hope in divine mercy serve as two powerful motivators that drive a person to live righteously. When the heart holds both of these in balance, it remains alert, humble, and obedient. Fear restrains one from indulging in sin, while hope inspires steadfastness in good deeds. Together, they create harmony in a person's spiritual and emotional state, leading to a stable, conscientious, and meaningful life.

For the Day of Recompense to take place, this material world must first come to an end. Punishment and reward can only be justly administered once every person's actions have ceased and the entire record of human history is complete. This reality demonstrates that the physical universe, despite its vastness and apparent permanence, is destined to perish. Its purpose will have been fulfilled once it has served as the stage for human choice, testing, and moral accountability. The end of the world is therefore not random destruction but a necessary transition to the eternal realm where ultimate justice will unfold.

When one reflects deeply upon these truths, their faith in the reality of the Day of Judgement grows stronger. This conviction becomes a guiding force that reshapes their priorities and actions. It inspires them to use every blessing—health, wealth, time, and intellect—in ways that align with divine guidance as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Through this awareness, they attain peace of mind and success in both worlds: peace in this life through balance and gratitude, and everlasting tranquillity in the next through divine mercy and justice. Chapter 45 Al Jathiyah, verse 22:

“For Allah created the heavens and the earth for a purpose, so that every soul may be paid back for what it has committed. And none will be wronged.”

And chapter 27 An Naml, verse 87:

“And the Day the Horn will be blown, and whoever is in the heavens and whoever is on the earth will be terrified except whom Allah wills. And all will come to Him humbled.”

The important lesson to draw from this reality is that the call of the horn is something which no one can or will reject responding to. It will inevitably lead to resurrection and final judgment, and no individual will be able to escape its summons. Therefore, a person must respond to the call of Allah, the Exalted, through the Holy Prophet Muhammad, peace and blessings be upon him, by embracing sincere obedience. This obedience entails fulfilling the commands of Allah, the Exalted, refraining from His prohibitions, and facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. In doing so, they ensure that the blessings granted to them are used in ways pleasing to Allah, the Exalted, rather than squandered in heedlessness. 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…”

Whoever responds to this call in this world will find the final call easy to endure and respond to. Their obedience will have prepared them for the trumpet blast, and their faith will grant them serenity in the face of resurrection. By contrast, the one who lives heedless of the call of Allah, the Exalted, misusing the blessings they have been granted, will not find peace in it. They will be forced to answer the call of the trumpet, but for them it will be a great burden, a terrifying summons that exposes their negligence. A person can only ignore the call of Allah, the Exalted, for so long, for the final call will occur sooner or later, and no one will be able to avoid or ignore it. Chapter 27 An Naml, verse 87:

"…And all will come to Him humbled."

If this event is inevitable, it is only rational that one responds to it now, today, instead of living in heedlessness. To delay obedience is to gamble with certainty, for once the trumpet blast is heard, no action or regret will benefit the heedless. At that moment, the opportunity for reform will have passed, and what comes after will be even more terrifying for those who neglected their duty. The wisdom of this teaching lies in urging mankind to act before the veil is lifted, to embrace obedience while the test of life continues, and to prepare for the call that no one can escape.

In order to emphasize the seriousness of Judgement Day, Allah, the Exalted, draws attention to the most rigid and seemingly immovable structures in

creation—the great mountains. These colossal forms, which appear firm and unshakable to the human eye, will pass away as if they were clouds under the immense pressure of Judgement Day. This imagery is deliberately chosen to awaken mankind to the overwhelming reality of that Day. Mountains are often seen as symbols of permanence, stability, and strength, yet even they will dissolve into fragility when confronted with divine power. If such mighty structures will collapse, then the weak human being, who is far more fragile, can scarcely imagine the effects of that Day upon themselves. Chapter 27 An Naml, verse 88:

“And you see the mountains, thinking them rigid, while they will pass as the passing of clouds. [It is] the work of Allah, the One who has mastery over all things…”

This statement is not simply a description of physical upheaval but a reminder that the illusions of worldly permanence will be shattered, leaving only the reality of divine authority. The verse continues by affirming that Allah, the Exalted, is fully aware of the intentions, speech, and actions of people. Chapter 27 An Naml, verse 88:

“…Indeed, He is Acquainted with that which you do.”

This knowledge is not partial or limited but absolute, encompassing every hidden motive and every outward deed. It includes the whispers of the heart,

the words spoken in secret, and the actions performed in public. Nothing escapes His awareness, and this perfect knowledge ensures that accountability is unavoidable. The same divine power that causes mountains to pass like clouds is also the power that governs human destiny. The reminder of His complete awareness is meant to instil both humility and vigilance, for every choice will be weighed and every deed will be judged.

Thus, the passing of mountains on Judgement Day is both a warning and a reminder. It warns of the overwhelming power of that Day, when even the strongest structures will collapse, and it reminds mankind that accountability is unavoidable. The only path to serenity in both worlds is to prepare sincerely, using blessings in ways pleasing to Allah, the Exalted, and living with the awareness that every intention and action is known and will be judged. The imagery of mountains dissolving into clouds is meant to strip away illusions of permanence and awaken mankind to the urgency of obedience. Those who prepare will find peace and security, while those who neglect will face terror and regret.

The lesson derived from these verses is profound: accountability is inevitable, and preparation for it is indispensable. Therefore, a person must practically prepare by using the blessings granted to them in accordance with Islamic teachings. Through this, they will attain a balanced mental and physical state and correctly place everything and everyone within their life, while sincerely preparing for their accountability on the Day of Judgement. Such conduct leads to true peace of mind in both this world and the Hereafter. Chapter 27 An Naml, verse 89:

“Whoever comes with a good deed will have better than it, and they, from the terror of that Day, will be safe.”

It is important to note that this verse emphasises that the one who brings good deeds to the Day of Judgement will benefit from them, not merely the one who has performed good deeds during their lifetime. This distinction highlights the necessity of preserving one’s deeds until the final reckoning, for deeds can be destroyed or nullified by certain actions and characteristics. Among these destructive traits are envy, arrogance, and the habit of counting favours done to others, which diminish sincerity and corrupt the reward of otherwise righteous acts. The lesson is clear: good deeds must not only be performed but also safeguarded so that they remain intact until they are presented before Allah, the Exalted. Avoiding this destructive end requires knowledge, for without understanding the conditions that preserve or nullify deeds, a person risks losing the fruits of their labour. Knowledge of Islamic teachings provides the framework for sincerity, humility, and perseverance. It teaches the believer how to correctly use the blessings Allah, the Exalted, has granted them, ensuring that their deeds are performed with pure intention and in accordance with divine guidance. By learning and acting upon this knowledge, a person not only performs good deeds sincerely but also protects them from being wasted or invalidated. This preservation is essential, for on the Day of Judgement, only deeds that remain intact will benefit their owner. A person who neglects to safeguard their deeds may find themselves empty-handed, despite a lifetime of apparent effort. Thus, the true success lies not only in performing good deeds but in ensuring that they endure until the final accountability. Those who combine sincere performance with careful preservation will obtain their full reward, while those who neglect this responsibility will face regret when it is too late to recover what has been lost.

Obeying Allah, the Exalted, often stands in direct opposition to the worldly desires of people, and this is why many persist in disobedience. Instead of using the blessings they have been granted in ways pleasing to Him, they misuse them for indulgence and self-gratification. This misuse inevitably prevents them from attaining a balanced mental and physical state, for blessings detached from divine purpose lose their harmony. Rather than bringing tranquillity, they become sources of imbalance, confusion, and stress. As a result, every aspect of their life—family, friends, career, and wealth—becomes a burden rather than a blessing. Their disobedience causes them to misplace priorities, and when difficulties arise, they begin to blame the wrong things and people. A spouse, for example, may be unjustly accused of being the source of stress, when in reality the root cause lies in their own failure to obey Allah, the Exalted. Cutting good people out of their lives only deepens their isolation, increasing their vulnerability to mental instability. This downward spiral often leads to depression, substance addiction, and even suicidal tendencies. The tragic outcome of this path is clearly visible in the lives of those who persist in misusing their blessings, such as the rich and famous. Despite enjoying worldly luxuries, their lives are frequently marked by turmoil, instability, and despair. This imbalance in the world is only the beginning, for their negligence prevents them from preparing for accountability on Judgement Day. The punishment in the Hereafter will be far worse, for their disobedience deprived them of peace in this life and salvation in the next. Chapter 27 An Naml, verse 90:

“And whoever comes with an evil deed - their faces will be overturned into the Fire, [and it will be said], "Are you recompensed except for what you used to do?"”

This verse makes clear that punishment will be a direct consequence of their own actions. Just as misuse of blessings leads to imbalance and despair in this world, so too will it lead to destruction in the Hereafter.

Even within this verse that speaks of punishment lies a profound and awe-inspiring display of the mercy of Allah, the Exalted. The warning does not apply to those who have merely committed evil deeds, but to those who persist in sin and bring those deeds with them to the Day of Judgement—meaning those who die without repentance. This distinction reveals the boundless compassion of Allah, the Exalted, for He leaves the door of repentance wide open until the final moment of life. No matter how grave the sin, the opportunity to turn back to Him remains available so long as one's soul has not reached the throat at death. Therefore, every person must hasten to seek forgiveness before this door closes forever. Repentance is not a mere verbal apology but a profound spiritual transformation that realigns the heart with divine guidance. True repentance involves several essential elements. The first is heartfelt remorse—a deep and genuine feeling of guilt and shame over having disobeyed Allah, the Exalted. Without this emotional awareness, repentance becomes hollow, lacking the sincerity required for acceptance. The second component is seeking forgiveness sincerely from Allah, the Exalted, and from any individual who has been wronged, provided that doing so will not lead to further harm or conflict. If one's wrongdoing involves violating the rights of others—whether through dishonesty, harm, or neglect—then part of repentance requires restoring those rights to the best of one's ability. It is not enough to feel regret while leaving the harm unresolved; one must also take responsibility for amending the damage caused. The third aspect of sincere repentance is making a firm and honest resolve never to return to the same sin, nor to anything that leads to it. This determination reflects the seriousness of one's intention and the strength of one's will to change for the better. Although a person may later stumble out of human weakness, the key is to renew repentance each time with humility and persistence, trusting in the infinite mercy of Allah, the

Exalted. Additionally, genuine repentance must be followed by a renewed commitment to righteous action. One must continue striving to obey Allah, the Exalted, in all aspects of life by using every blessing—time, health, wealth, intellect, and influence—in the manner prescribed by divine teachings. This ongoing obedience transforms repentance from a single moment into a continuous process of spiritual growth and purification. Through such repentance, the heart becomes cleansed, peace of mind is restored, and a person regains balance within themselves and with the world around them. It is through this path that one draws nearer to Allah, the Exalted, and secures His protection, mercy, and forgiveness—both in this life and on the Day when every soul will be brought to account.

Chapter 27 An Naml, verse 90:

“And whoever comes with an evil deed - their faces will be overturned into the Fire, [and it will be said], "Are you recompensed except for what you used to do?"”

This verse’s reference to a single evil deed carries a profound warning. It suggests the frightening reality that when a person persists in misusing the blessings granted to them, even while outwardly claiming faith in Allah, the Exalted, they place themselves in grave danger of losing that faith altogether. The ultimate consequence of such negligence is dying upon disbelief, which is the greatest of evil deeds. This reminder underscores the seriousness of safeguarding one’s faith, for it is not a static possession but a living reality that requires constant care and attention. Faith may be likened to a delicate flame that requires continual tending. Just as a fire dies out when deprived

of fuel, faith weakens and may be extinguished if not sustained through consistent acts of obedience. The flame of faith must be fed with obedient actions. Without these, the heart grows dark, and the clarity that once distinguished truth from falsehood fades away. Neglecting this spiritual nourishment places a person at risk of losing the very light that guides them, and such a loss is the most devastating of all, for it deprives them of peace in this world and salvation in the Hereafter. The imagery of faith as a flame also highlights its fragility when neglected and its strength when nurtured. A small fire, when carefully tended, can grow into a source of warmth and light, sustaining life and guiding others. But if ignored, it dwindles until nothing remains but ashes. In the same way, faith, when nourished through obedience, becomes a source of peace and guidance for the individual and those around them. When neglected, however, it leaves the person vulnerable to despair, misguidance, and ultimately loss in both worlds. This verse therefore serves as a reminder that even a single evil deed, if pursued persistently and without repentance, can lead to the erosion of faith. The danger lies not only in the act itself but in the attitude of negligence and misuse of blessings that accompanies it. The lesson is clear: faith must be protected through practical obedience whereby one correctly uses the blessings they have been granted as outlined in Islamic teachings. Only then will it remain a guiding light until the Day of Judgement. Chapter 27 An Naml, verse 91:

“[Say], "I have only been commanded to worship the Lord of this city, who made it sacred…””

This verse is indeed a direct criticism of the leaders of the non-Muslims of Mecca, who attempted to justify their rejection of Islam by claiming that acceptance of divine guidance would result in their expulsion from their land

by other Arab tribes. In connection to this, Allah, the Exalted, revealed chapter 28 Al Qasas, verse 57:

“And they say, "If we were to follow the guidance with you, we would be swept from our land." Have We not established for them a safe sanctuary to which are brought the fruits of all things as provision from Us? But most of them do not know.”

This has been discussed in Imam Wahidi’s, Asbab Al Nuzul, 28:57, Pages 123-124.

This excuse was invalid, for the Arabian Peninsula at the time held the Meccans in high regard as custodians of the Kaaba, the House of Allah, the Exalted. Even during the age of ignorance, the Kaaba was revered, and Mecca was considered a sanctuary. Their claim of insecurity was therefore unfounded. Moreover, faith demands firmness upon the truth even in the face of hardship, as exemplified by the Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them. They endured persecution, exile, and deprivation, yet remained steadfast, proving that true belief requires sacrifice and perseverance.

Furthermore, Allah, the Exalted, had already granted the non-muslims of Mecca security and provision while they were immersed in idol worship. It is

illogical to assume that He would remove these blessings once they sincerely obeyed Him. Chapter 106 Quraysh, verses 1-4:

“For the accustomed security of the Quraysh. Their accustomed security [in] the caravan of winter and summer. Let them worship the Lord of this House. Who has fed them, [saving them] from hunger and made them safe, [saving them] from fear.”

The verses remind them that their prosperity and safety were divine gifts, not products of their idols, and that worship of Allah, the Exalted, was the true source of continued security. In addition, any worldly power, social influence, or wealth they feared losing by removing the idols worshipped in Mecca would have been compensated by Allah, the Exalted. He promises greater authority and stability to those who sincerely obey Him, as He eventually granted to the Companions, may Allah be pleased with them. Chapter 24 An Nur, verse 55:

“Allāh has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me. But whoever disbelieves after that - then those are the defiantly disobedient.”

Therefore, if people desire superiority in this world, they must abandon excuses that prevent them from sincerely obeying Allah, the Exalted. True obedience requires using the blessings they have been granted correctly, according to Islamic teachings. This was the attitude of the Companions, may Allah be pleased with them, who supported their verbal declaration of belief with consistent action. Their sincerity and steadfastness led to their eventual superiority, peace of mind, and success in both worlds, and nothing could prevent this outcome, as Allah, the Exalted, alone controls the affairs of the universe. Chapter 27 An Naml, verse 91:

"…I have only been commanded to worship the Lord of this city, who made it sacred and to whom [belongs] all things…"

The lesson is timeless: excuses rooted in fear of worldly loss only conceal negligence, while sincere obedience leads to both worldly honour and eternal salvation. Chapter 3 Alee Imran, verse 139:

"So do not weaken and do not grieve, and you will be superior if you are [true] believers."

The following verses make clear that submission to Allah, the Exalted, is not a matter of mere verbal declaration or abstract belief. True submission requires practical adherence to the Holy Quran, guided by the traditions of

the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 27 An Naml, verses 91-92:

“…And I am commanded to be of the those who submit to Allah. And to follow the Qur'an….”

This obedience is inseparable from action. To submit is to follow, and to follow is to live by the divine code revealed in the Holy Quran and exemplified by the Holy Prophet Muhammad, peace and blessings be upon him. This practical obedience ensures that the blessings granted by Allah, the Exalted, are used correctly. Wealth, health, family, and influence are not ends in themselves but trusts to be managed according to divine guidance. When blessings are used in obedience, they bring harmony rather than imbalance, and they become means of preparing for accountability on the Day of Judgement. By contrast, misuse of blessings leads to disorder, misplaced priorities, and regret. The outcome of obedience is a balanced mental and physical state. The individual who aligns their life with the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, finds clarity in purpose and stability in conduct. They correctly place everything and everyone within their life, recognising the rights of Allah, the Exalted, and the rights of creation. This balance shields them from the turmoil of heedlessness and prepares them adequately for the inevitable accountability. Such behaviour leads to peace of mind in both worlds. In this life, it grants serenity, discipline, and fulfilment, for obedience harmonises the inner and outer dimensions of existence. In the Hereafter, it secures salvation, for deeds performed sincerely and preserved through obedience will be presented intact before Allah, the Exalted. Submission, therefore, is not passive but active, requiring continuous effort to follow divine guidance.

In order to avoid developing an arrogant mentality whereby one falsely imagines that obedience is a favor done to Allah, the Exalted, it is essential to remember that obedience benefits the individual alone and not Allah, the Exalted. Chapter 27 An Naml, verse 92:

"…And whoever is guided is only guided for [the benefit of] himself…"

The arrogance of believing one is conferring benefit upon the Creator can corrupt sincerity and hinder genuine obedience, particularly when personal desires conflict with divine commands. Such an attitude steers a person off the right path, for it replaces humility with pride and submission with self-deception. On the other hand, those who recognise that their faith and obedience ultimately serve their own benefit cultivate humility before Allah, the Exalted. This humility anchors them in steadfastness, ensuring that they remain dedicated to obedience during both challenges and moments of ease. In times of hardship, they exhibit patience, refraining from complaint and trusting in divine wisdom. In times of comfort, they express gratitude, acknowledging that blessings are gifts to be used in accordance with the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Gratitude manifests in intention when one acts solely to please Allah, the Exalted; in speech when one chooses good words or silence; and in action when blessings are employed in ways pleasing to Him. Patience, likewise, is not passive endurance but active trust. It entails avoiding complaints in words and actions, while consistently obeying Allah, the Exalted, with the conviction that He always chooses what is best, even when it 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.”

Consequently, the individual who consistently behaves in alignment with this appropriate conduct—combining humility, gratitude, and patience—receives unwavering support and compassion from Allah, the Exalted. This results in peace in both worlds. In this life, they attain a balanced mental and physical state, correctly placing everything and everyone within their life. In the Hereafter, they secure salvation and eternal tranquillity. This reality is illustrated in a Hadith found in Sahih Muslim, number 7500, which affirms that those who remain steadfast in obedience and gratitude are enveloped in divine mercy.

And since Allah, the Exalted, does not compel people towards right guidance—lest the purpose of the worldly test be nullified—those who persist in disobedience by misusing the blessings granted to them will inevitably face the consequences of their actions in both worlds. As a result, they will suffer an unbalanced mental and physical state, misplace everything and everyone within their life, and fail to properly prepare for their accountability on the Day of Judgement. This will bring them stress, hardship, and difficulty in both worlds, even if they appear to enjoy certain worldly comforts. Chapter 27 An Naml, verse 92:

“…and whoever strays - say, "I am only [one] of the warners."”

And chapter 88 Al Ghashiyah, verses 21-22:

"So remind you are only a reminder. You are not over them a controller."

This divine wisdom frees the caller from unnecessary sorrow and frustration. It teaches that their duty is to convey the message with clarity, sincerity, and compassion—while leaving the outcome to Allah, the Exalted, who alone guides hearts. Those who genuinely seek the truth will recognise and embrace it once it reaches them, whereas those who persist in arrogance and heedlessness will only harm themselves. This understanding shields the one who calls to righteousness from despair. Many lose heart when their sincere efforts to guide others appear fruitless, forgetting that the acceptance of truth lies beyond human power. The awareness that guidance is solely within the control of Allah, the Exalted, strengthens the caller to persevere with patience, knowing that fulfilling the duty of conveying the message faithfully is success in itself. Those who sincerely seek truth understand that Allah, the Exalted, never burdens a soul beyond its capacity, and that every trial is an opportunity for spiritual growth. They realise that peace—both in this life and the Hereafter—requires discipline, restraint, and steadfastness. They learn to control their lower desires, recognising that true fulfilment does not lie in worldly indulgence but in spiritual contentment. This becomes evident when one observes individuals who appear to possess every worldly advantage—wealth, influence, and fame—yet remain inwardly restless and dissatisfied. Their abundance has not brought them serenity, for the tranquillity of the heart is found only in submission to the will of Allah, the Exalted. Therefore, those who sincerely seek peace must understand that real success lies not in compelling others or chasing worldly pleasures, but in fulfilling their duty—to follow the truth, to share it with kindness, and to

entrust all outcomes to Allah, the Exalted, whose wisdom is perfect and whose guidance is granted to whom He wills. This understanding transforms the caller's outlook from one of anxious striving to one of serene trust, ensuring that their efforts remain sincere, their patience unwavering, and their hope firmly anchored in the mercy and justice of Allah, the Exalted.

This chapter of the Holy Quran concludes by reminding mankind that all praise belongs to Allah, the Exalted, for the countless and continuous blessings He has bestowed upon them. These blessings include not only material provisions but also the perfect and balanced divine code of conduct which guides people to peace of mind. On an individual level, this guidance enables them to achieve a balanced mental and physical state and to correctly place everything and everyone within their life. On a societal level, it ensures justice and harmony through the fulfilment of the rights of others. Chapter 27 An Naml, verse 93:

"And say, "[All] praise is for Allah…""

As long as one accepts this truth and strives to obey Allah, the Exalted, by learning and acting upon Islamic teachings, they will obtain certainty of faith. This certainty strengthens their ability to recognize the signs of Allah, the Exalted, which indicate His Oneness and the necessity of obeying Him. These signs are found both in divine revelation and in creation, many of which have been discussed in detail throughout this chapter. Chapter 27 An Naml, verse 93:

“…He will show you His signs, and you will recognize them…”

The more one reflects upon these signs, the stronger their faith becomes. Strong faith inspires greater obedience, ensuring that blessings are used correctly and that life is lived in alignment with divine wisdom. This obedience brings balance to both mind and body, enabling a person to correctly place everything and everyone within their life while adequately preparing for accountability on the Day of Judgement. Such behaviour leads to peace of mind in both worlds. Moreover, strong faith encourages fulfilment of the rights of others, which spreads justice and peace within society.

Conversely, if one fails to obtain strong faith through learning and acting upon Islamic teachings, they will inevitably misuse the blessings they have been granted. When worldly desires conflict with divine guidance, they will fail to recognise the benefits of obedience and instead pursue heedlessness. This misuse results in an unbalanced mental and physical state, misplaced priorities, and inadequate preparation for accountability. Even if they enjoy certain worldly luxuries, their life will be marked by stress, trouble, and difficulty. Furthermore, their negligence in fulfilling the rights of others will encourage the spread of injustice and corruption within society.

The chapter concludes by affirming that Allah, the Exalted, is fully aware of the intentions, speech, and actions of people. Nothing is hidden from Him, and He knows who adopts the right attitude and who does not. Accountability

is therefore certain, and each person will be judged accordingly. The verse closes with the reminder: Chapter 27 An Naml, verse 93:

“…And your Lord is not unaware of what you do.”

This final statement seals the chapter with both reassurance and warning—reassurance for those who strive sincerely, and warning for those who persist in heedlessness.

Therefore, a person must accept and act upon Islamic teachings for their own benefit, even when these teachings contradict their personal desires. Life often presents situations where following one’s own inclinations may feel easier or more immediately gratifying, yet yielding to desires without guidance can lead to imbalance, regret, and inner unrest. Just as a wise patient follows their doctor’s advice, even when it involves unpleasant medicines or a strict diet, a person must trust in the wisdom of Islamic teachings, knowing that they have been designed to lead to mental, physical, and spiritual well-being. The short-term discomfort of resisting desires is outweighed by the long-term benefits of maintaining balance in one’s thoughts, emotions, relationships, and actions. In this way, a person gradually learns self-discipline, refines their character, and achieves peace of mind, even when life presents challenges or conflicting temptations. This is because only Allah, the Exalted, possesses the complete and perfect knowledge required to guide a person toward true balance and peace. Human knowledge, no matter how advanced, is inherently limited. Scientists, psychologists, and scholars can study aspects of the human body, mind, and society, but they cannot fully account for the complexity of human life or

foresee all possible situations a person may face. Advice based solely on human understanding cannot prevent every form of mental or physical stress, nor can it guarantee that a person will make the right choices in relationships, work, or personal priorities. Human reasoning is constrained by incomplete experience, unconscious biases, and the limits of foresight. In contrast, Allah, the Exalted, sees all things—past, present, and future—and knows what is truly beneficial or harmful for every individual. Allah, the Exalted, has granted humanity guidance through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings contain wisdom that transcends human understanding and address every aspect of life, from spiritual development to social interactions, mental discipline, and physical well-being. The benefits of following this guidance are evident in the lives of those who apply it faithfully. Their hearts are at peace, their relationships are nurtured with sincerity and justice, and their actions reflect balance and purpose. In contrast, those who neglect these teachings often experience internal conflict, misaligned priorities, and stress, despite achieving material or worldly success. The analogy of a patient blindly trusting their doctor illustrates that faith in divine guidance does not require complete comprehension of every detail, but rather an understanding of the broader wisdom behind the instructions and their ultimate benefit. Allah, the Exalted, invites individuals to reflect upon the teachings of Islam and observe their effects in life. This approach encourages critical thinking and insight rather than blind obedience. When a person examines their own life and the lives of others, it becomes clear that adherence to divine guidance brings order, contentment, and harmony, while neglect of guidance often leads to disorder, confusion, and unrest. By approaching Islamic teachings with an open and unbiased mind, a person can appreciate their practical benefits, internalize their principles, and apply them sincerely in daily life. This method transforms knowledge into lived wisdom, ensuring that faith is both understood and experienced, and not merely a matter of inherited tradition or societal conformity. Chapter 12 Yusuf, verse 108:

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

This verse emphasizes the importance of reasoning, reflection, and deliberate choice in accepting divine guidance. The act of sincere invitation requires not only knowledge but also clarity of understanding and an awareness of the consequences of one’s actions. A believer does not follow guidance out of habit, fear of societal judgment, or imitation of others, but from insight, reason, and recognition of its truth. This ensures that obedience is meaningful, consistent, and transformative, shaping both character and life circumstances in positive ways. Furthermore, Allah, the Exalted, alone governs the spiritual hearts of people, which are the true abode of peace of mind. He determines who attains genuine contentment, tranquillity, and stability, and who does not. Material wealth, social status, or worldly achievements cannot guarantee inner peace if one’s heart is disconnected from divine guidance. Chapter 53 An Najm, verse 43:

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

This verse highlights that emotional and spiritual states are ultimately under divine control. True balance and satisfaction of the heart arise not from external circumstances but from aligning one’s life with the principles and values laid out in Islamic teachings. By cultivating mindfulness, gratitude, patience, and obedience to Allah, the Exalted, a person nurtures a stable heart, capable of maintaining peace of mind even amidst challenges, uncertainty, or adversity. It is therefore evident that lasting peace of mind can only be attained by those who correctly utilize the blessings Allah, the

Exalted, has granted them, in accordance with Islamic guidance. This includes using one's health, wealth, time, and relationships in ways that reflect obedience, gratitude, and mindfulness. By internalizing and acting upon the principles of the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, a person can achieve a harmonious balance between the mental, physical, and spiritual aspects of life. They also learn to place everything and everyone in their life appropriately, making decisions that benefit themselves, their families, and their communities, while preparing for accountability in the next life. In this way, the teachings of Islam provide not only moral and spiritual guidance but also a comprehensive framework for living a balanced, fulfilling, and peaceful life in this world and the hereafter. 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.

Chapter 28 – Al Qasas, Verses 1-88 of 88

طسٓمٓ ﴿١﴾

تِلۡكَ ءَايَٰتُ ٱلۡكِتَٰبِ ٱلۡمُبِينِ ﴿٢﴾

نَتۡلُواْ عَلَيۡكَ مِن نَّبَإِ مُوسَىٰ وَفِرۡعَوۡنَ بِٱلۡحَقِّ لِقَوۡمٖ
يُؤۡمِنُونَ ﴿٣﴾

إِنَّ فِرۡعَوۡنَ عَلَا فِي ٱلۡأَرۡضِ وَجَعَلَ أَهۡلَهَا شِيَعٗا يَسۡتَضۡعِفُ
طَآئِفَةٗ مِّنۡهُمۡ يُذَبِّحُ أَبۡنَآءَهُمۡ وَيَسۡتَحۡيِۦ نِسَآءَهُمۡۚ إِنَّهُۥ كَانَ مِنَ
ٱلۡمُفۡسِدِينَ ﴿٤﴾

وَنُرِيدُ أَن نَّمُنَّ عَلَى ٱلَّذِينَ ٱسۡتُضۡعِفُواْ فِي ٱلۡأَرۡضِ وَنَجۡعَلَهُمۡ
أَئِمَّةٗ وَنَجۡعَلَهُمُ ٱلۡوَٰرِثِينَ ﴿٥﴾

وَنُمَكِّنَ لَهُمْ فِي ٱلْأَرْضِ وَنُرِيَ فِرْعَوْنَ وَهَٰمَٰنَ وَجُنُودَهُمَا مِنْهُم مَّا
كَانُوا۟ يَحْذَرُونَ ٦

وَأَوْحَيْنَآ إِلَىٰٓ أُمِّ مُوسَىٰٓ أَنْ أَرْضِعِيهِ ۖ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي
ٱلْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي ۖ إِنَّا رَآدُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ
ٱلْمُرْسَلِينَ ٧

فَٱلْتَقَطَهُۥٓ ءَالُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا ۗ إِنَّ فِرْعَوْنَ
وَهَٰمَٰنَ وَجُنُودَهُمَا كَانُوا۟ خَٰطِـِٔينَ ٨

وَقَالَتِ ٱمْرَأَتُ فِرْعَوْنَ قُرَّتُ عَيْنٍ لِّي وَلَكَ ۖ لَا تَقْتُلُوهُ عَسَىٰٓ أَن
يَنفَعَنَآ أَوْ نَتَّخِذَهُۥ وَلَدًا وَهُمْ لَا يَشْعُرُونَ ٩

وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَٰرِغًا ۖ إِن كَادَتْ لَتُبْدِى بِهِۦ لَوْلَآ أَن
رَّبَطْنَا عَلَىٰ قَلْبِهَا لِتَكُونَ مِنَ ٱلْمُؤْمِنِينَ ١٠

وَقَالَتْ لِأُخْتِهِۦ قُصِّيهِ ۖ فَبَصُرَتْ بِهِۦ عَن جُنُبٍ وَهُمْ لَا
يَشْعُرُونَ ١١

۞ وَحَرَّمْنَا عَلَيْهِ ٱلْمَرَاضِعَ مِن قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰٓ أَهْلِ بَيْتٍ
يَكْفُلُونَهُۥ لَكُمْ وَهُمْ لَهُۥ نَٰصِحُونَ ١٢

فَرَدَدْنَٰهُ إِلَىٰٓ أُمِّهِۦ كَىْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ وَلِتَعْلَمَ أَنَّ
وَعْدَ ٱللَّهِ حَقٌّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ١٣

وَلَمَّا بَلَغَ أَشُدَّهُۥ وَٱسْتَوَىٰٓ ءَاتَيْنَٰهُ حُكْمًا وَعِلْمًا ۚ وَكَذَٰلِكَ نَجْزِى
ٱلْمُحْسِنِينَ ١٤

وَدَخَلَ ٱلْمَدِينَةَ عَلَىٰ حِينِ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ
يَقْتَتِلَانِ هَٰذَا مِن شِيعَتِهِۦ وَهَٰذَا مِنْ عَدُوِّهِۦ ۖ فَٱسْتَغَٰثَهُ ٱلَّذِى مِن
شِيعَتِهِۦ عَلَى ٱلَّذِى مِنْ عَدُوِّهِۦ فَوَكَزَهُۥ مُوسَىٰ فَقَضَىٰ عَلَيْهِ ۖ قَالَ هَٰذَا مِنْ
عَمَلِ ٱلشَّيْطَٰنِ ۖ إِنَّهُۥ عَدُوٌّ مُّضِلٌّ مُّبِينٌ ﴿١٥﴾

قَالَ رَبِّ إِنِّى ظَلَمْتُ نَفْسِى فَٱغْفِرْ لِى فَغَفَرَ لَهُۥٓ ۚ إِنَّهُۥ هُوَ ٱلْغَفُورُ
ٱلرَّحِيمُ ﴿١٦﴾

قَالَ رَبِّ بِمَآ أَنْعَمْتَ عَلَىَّ فَلَنْ أَكُونَ ظَهِيرًا لِّلْمُجْرِمِينَ ﴿١٧﴾

فَأَصْبَحَ فِى ٱلْمَدِينَةِ خَآئِفًا يَتَرَقَّبُ فَإِذَا ٱلَّذِى ٱسْتَنصَرَهُۥ بِٱلْأَمْسِ
يَسْتَصْرِخُهُۥ ۚ قَالَ لَهُۥ مُوسَىٰٓ إِنَّكَ لَغَوِىٌّ مُّبِينٌ ﴿١٨﴾

فَلَمَّآ أَنْ أَرَادَ أَن يَبْطِشَ بِٱلَّذِى هُوَ عَدُوٌّ لَّهُمَا قَالَ يَٰمُوسَىٰٓ أَتُرِيدُ أَن
تَقْتُلَنِى كَمَا قَتَلْتَ نَفْسًۢا بِٱلْأَمْسِ ۖ إِن تُرِيدُ إِلَّآ أَن تَكُونَ جَبَّارًا فِى ٱلْأَرْضِ
وَمَا تُرِيدُ أَن تَكُونَ مِنَ ٱلْمُصْلِحِينَ ﴿١٩﴾

وَجَآءَ رَجُلٌ مِّنْ أَقْصَا ٱلْمَدِينَةِ يَسْعَىٰ قَالَ يَٰمُوسَىٰٓ إِنَّ ٱلْمَلَأَ يَأْتَمِرُونَ
بِكَ لِيَقْتُلُوكَ فَٱخْرُجْ إِنِّى لَكَ مِنَ ٱلنَّٰصِحِينَ ﴿٢٠﴾

فَخَرَجَ مِنْهَا خَآئِفًا يَتَرَقَّبُ ۖ قَالَ رَبِّ نَجِّنِى مِنَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٢١﴾

وَلَمَّا تَوَجَّهَ تِلْقَآءَ مَدْيَنَ قَالَ عَسَىٰ رَبِّىٓ أَن يَهْدِيَنِى سَوَآءَ
ٱلسَّبِيلِ ﴿٢٢﴾

وَلَمَّا وَرَدَ مَآءَ مَدۡيَنَ وَجَدَ عَلَيۡهِ أُمَّةٗ مِّنَ ٱلنَّاسِ يَسۡقُونَ
وَوَجَدَ مِن دُونِهِمُ ٱمۡرَأَتَيۡنِ تَذُودَانِۖ قَالَ مَا خَطۡبُكُمَاۖ قَالَتَا لَا
نَسۡقِي حَتَّىٰ يُصۡدِرَ ٱلرِّعَآءُۖ وَأَبُونَا شَيۡخٞ كَبِيرٞ ٢٣

فَسَقَىٰ لَهُمَا ثُمَّ تَوَلَّىٰٓ إِلَى ٱلظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَآ أَنزَلۡتَ إِلَيَّ مِنۡ خَيۡرٖ
فَقِيرٞ ٢٤

فَجَآءَتۡهُ إِحۡدَىٰهُمَا تَمۡشِي عَلَى ٱسۡتِحۡيَآءٖ قَالَتۡ إِنَّ أَبِي يَدۡعُوكَ
لِيَجۡزِيَكَ أَجۡرَ مَا سَقَيۡتَ لَنَاۚ فَلَمَّا جَآءَهُۥ وَقَصَّ عَلَيۡهِ ٱلۡقَصَصَ
قَالَ لَا تَخَفۡۖ نَجَوۡتَ مِنَ ٱلۡقَوۡمِ ٱلظَّٰلِمِينَ ٢٥

قَالَتۡ إِحۡدَىٰهُمَا يَٰٓأَبَتِ ٱسۡتَـٔۡجِرۡهُۖ إِنَّ خَيۡرَ مَنِ ٱسۡتَـٔۡجَرۡتَ ٱلۡقَوِيُّ
ٱلۡأَمِينُ ٢٦

قَالَ إِنِّيٓ أُرِيدُ أَنۡ أُنكِحَكَ إِحۡدَى ٱبۡنَتَيَّ هَٰتَيۡنِ عَلَىٰٓ أَن تَأۡجُرَنِي ثَمَٰنِيَ
حِجَجٖۖ فَإِنۡ أَتۡمَمۡتَ عَشۡرٗا فَمِنۡ عِندِكَۖ وَمَآ أُرِيدُ أَنۡ أَشُقَّ
عَلَيۡكَۚ سَتَجِدُنِيٓ إِن شَآءَ ٱللَّهُ مِنَ ٱلصَّٰلِحِينَ ٢٧

قَالَ ذَٰلِكَ بَيۡنِي وَبَيۡنَكَۖ أَيَّمَا ٱلۡأَجَلَيۡنِ قَضَيۡتُ فَلَا عُدۡوَٰنَ عَلَيَّۖ
وَٱللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٞ ٢٨

۞ فَلَمَّا قَضَىٰ مُوسَى ٱلۡأَجَلَ وَسَارَ بِأَهۡلِهِۦٓ ءَانَسَ مِن جَانِبِ ٱلطُّورِ
نَارٗا قَالَ لِأَهۡلِهِ ٱمۡكُثُوٓاْ إِنِّيٓ ءَانَسۡتُ نَارٗا لَّعَلِّيٓ ءَاتِيكُم مِّنۡهَا بِخَبَرٍ أَوۡ
جَذۡوَةٖ مِّنَ ٱلنَّارِ لَعَلَّكُمۡ تَصۡطَلُونَ ٢٩

فَلَمَّآ أَتَىٰهَا نُودِيَ مِن شَٰطِيِٕ ٱلْوَادِ ٱلْأَيْمَنِ فِي ٱلْبُقْعَةِ ٱلْمُبَٰرَكَةِ
مِنَ ٱلشَّجَرَةِ أَن يَٰمُوسَىٰٓ إِنِّيٓ أَنَا ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ ﴿٣٠﴾

وَأَنْ أَلْقِ عَصَاكَ ۖ فَلَمَّا رَءَاهَا تَهْتَزُّ كَأَنَّهَا جَآنٌّ وَلَّىٰ مُدْبِرًا وَلَمْ يُعَقِّبْ ۚ
يَٰمُوسَىٰٓ أَقْبِلْ وَلَا تَخَفْ ۖ إِنَّكَ مِنَ ٱلْءَامِنِينَ ﴿٣١﴾

ٱسْلُكْ يَدَكَ فِي جَيْبِكَ تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ سُوٓءٍ وَٱضْمُمْ إِلَيْكَ
جَنَاحَكَ مِنَ ٱلرَّهْبِ ۖ فَذَٰنِكَ بُرْهَٰنَانِ مِن رَّبِّكَ إِلَىٰ فِرْعَوْنَ
وَمَلَإِيْهِ ۚ إِنَّهُمْ كَانُوا۟ قَوْمًا فَٰسِقِينَ ﴿٣٢﴾

قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَن يَقْتُلُونِ ﴿٣٣﴾

وَأَخِي هَٰرُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسِلْهُ مَعِيَ رِدْءًا
يُصَدِّقُنِيٓ ۖ إِنِّيٓ أَخَافُ أَن يُكَذِّبُونِ ﴿٣٤﴾

قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا سُلْطَٰنًا فَلَا يَصِلُونَ
إِلَيْكُمَا ۚ بِـَٔايَٰتِنَآ أَنتُمَا وَمَنِ ٱتَّبَعَكُمَا ٱلْغَٰلِبُونَ ﴿٣٥﴾

فَلَمَّا جَآءَهُم مُّوسَىٰ بِـَٔايَٰتِنَا بَيِّنَٰتٍ قَالُوا۟ مَا هَٰذَآ إِلَّا سِحْرٌ مُّفْتَرًى
وَمَا سَمِعْنَا بِهَٰذَا فِيٓ ءَابَآئِنَا ٱلْأَوَّلِينَ ﴿٣٦﴾

وَقَالَ مُوسَىٰ رَبِّيٓ أَعْلَمُ بِمَن جَآءَ بِٱلْهُدَىٰ مِنْ عِندِهِۦ وَمَن تَكُونُ لَهُۥ
عَٰقِبَةُ ٱلدَّارِ ۖ إِنَّهُۥ لَا يُفْلِحُ ٱلظَّٰلِمُونَ ﴿٣٧﴾

وَقَالَ فِرْعَوْنُ يَٰٓأَيُّهَا ٱلْمَلَأُ مَا عَلِمْتُ لَكُم مِّنْ إِلَٰهٍ غَيْرِي
فَأَوْقِدْ لِي يَٰهَٰمَٰنُ عَلَى ٱلطِّينِ فَٱجْعَل لِّي صَرْحًا لَّعَلِّيٓ أَطَّلِعُ إِلَىٰٓ
إِلَٰهِ مُوسَىٰ وَإِنِّي لَأَظُنُّهُۥ مِنَ ٱلْكَٰذِبِينَ ﴿٣٨﴾

وَٱسْتَكْبَرَ هُوَ وَجُنُودُهُۥ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَظَنُّوٓا۟ أَنَّهُمْ
إِلَيْنَا لَا يُرْجَعُونَ ﴿٣٩﴾

فَأَخَذْنَٰهُ وَجُنُودَهُۥ فَنَبَذْنَٰهُمْ فِى ٱلْيَمِّ ۖ فَٱنظُرْ كَيْفَ
كَانَ عَٰقِبَةُ ٱلظَّٰلِمِينَ ﴿٤٠﴾

وَجَعَلْنَٰهُمْ أَئِمَّةً يَدْعُونَ إِلَى ٱلنَّارِ ۖ وَيَوْمَ ٱلْقِيَٰمَةِ لَا
يُنصَرُونَ ﴿٤١﴾

وَأَتْبَعْنَٰهُمْ فِى هَٰذِهِ ٱلدُّنْيَا لَعْنَةً ۖ وَيَوْمَ ٱلْقِيَٰمَةِ هُم مِّنَ
ٱلْمَقْبُوحِينَ ﴿٤٢﴾

وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ مِنۢ بَعْدِ مَآ أَهْلَكْنَا ٱلْقُرُونَ
ٱلْأُولَىٰ بَصَآئِرَ لِلنَّاسِ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٣﴾

وَمَا كُنتَ بِجَانِبِ ٱلْغَرْبِىِّ إِذْ قَضَيْنَآ إِلَىٰ مُوسَى ٱلْأَمْرَ وَمَا كُنتَ مِنَ
ٱلشَّٰهِدِينَ ﴿٤٤﴾

وَلَٰكِنَّآ أَنشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ ٱلْعُمُرُ ۚ وَمَا كُنتَ ثَاوِيًا
فِىٓ أَهْلِ مَدْيَنَ تَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِنَا وَلَٰكِنَّا كُنَّا
مُرْسِلِينَ ﴿٤٥﴾

وَمَا كُنتَ بِجَانِبِ ٱلطُّورِ إِذْ نَادَيْنَا وَلَٰكِن رَّحْمَةً مِّن رَّبِّكَ
لِتُنذِرَ قَوْمًا مَّآ أَتَىٰهُم مِّن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ
يَتَذَكَّرُونَ ﴿٤٦﴾

وَلَوْلَآ أَن تُصِيبَهُم مُّصِيبَةٌۢ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَيَقُولُوا۟ رَبَّنَا
لَوْلَآ أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ ءَايَٰتِكَ وَنَكُونَ مِنَ
ٱلْمُؤْمِنِينَ ﴿٤٧﴾

فَلَمَّا جَآءَهُمُ ٱلْحَقُّ مِنْ عِندِنَا قَالُوا۟ لَوْلَآ أُوتِىَ مِثْلَ مَآ أُوتِىَ
مُوسَىٰٓ ۚ أَوَلَمْ يَكْفُرُوا۟ بِمَآ أُوتِىَ مُوسَىٰ مِن قَبْلُ ۖ قَالُوا۟ سِحْرَانِ
تَظَٰهَرَا وَقَالُوٓا۟ إِنَّا بِكُلٍّ كَٰفِرُونَ ﴿٤٨﴾

قُلْ فَأْتُوا۟ بِكِتَٰبٍ مِّنْ عِندِ ٱللَّهِ هُوَ أَهْدَىٰ مِنْهُمَآ أَتَّبِعْهُ إِن كُنتُمْ
صَٰدِقِينَ ﴿٤٩﴾

فَإِن لَّمْ يَسْتَجِيبُوا۟ لَكَ فَٱعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَآءَهُمْ ۚ وَمَنْ أَضَلُّ
مِمَّنِ ٱتَّبَعَ هَوَىٰهُ بِغَيْرِ هُدًى مِّنَ ٱللَّهِ ۚ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ
ٱلظَّٰلِمِينَ ﴿٥٠﴾

۞ وَلَقَدْ وَصَّلْنَا لَهُمُ ٱلْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥١﴾

ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ مِن قَبْلِهِۦ هُم بِهِۦ يُؤْمِنُونَ ﴿٥٢﴾

وَإِذَا يُتْلَىٰ عَلَيْهِمْ قَالُوٓا۟ ءَامَنَّا بِهِۦٓ إِنَّهُ ٱلْحَقُّ مِن رَّبِّنَآ إِنَّا كُنَّا مِن قَبْلِهِۦ
مُسْلِمِينَ ﴿٥٣﴾

أُو۟لَٰٓئِكَ يُؤْتَوْنَ أَجْرَهُم مَّرَّتَيْنِ بِمَا صَبَرُوا۟ وَيَدْرَءُونَ بِٱلْحَسَنَةِ ٱلسَّيِّئَةَ
وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ﴿٥٤﴾

وَإِذَا سَمِعُوا۟ ٱللَّغْوَ أَعْرَضُوا۟ عَنْهُ وَقَالُوا۟ لَنَآ أَعْمَٰلُنَا وَلَكُمْ أَعْمَٰلُكُمْ
سَلَٰمٌ عَلَيْكُمْ لَا نَبْتَغِى ٱلْجَٰهِلِينَ ﴿٥٥﴾

إِنَّكَ لَا تَهۡدِي مَنۡ أَحۡبَبۡتَ وَلَٰكِنَّ ٱللَّهَ يَهۡدِي مَن يَشَآءُۚ وَهُوَ أَعۡلَمُ
بِٱلۡمُهۡتَدِينَ ٥٦

وَقَالُوٓاْ إِن نَّتَّبِعِ ٱلۡهُدَىٰ مَعَكَ نُتَخَطَّفۡ مِنۡ أَرۡضِنَآۚ أَوَلَمۡ نُمَكِّن لَّهُمۡ
حَرَمًا ءَامِنٗا يُجۡبَىٰٓ إِلَيۡهِ ثَمَرَٰتُ كُلِّ شَيۡءٖ رِّزۡقٗا مِّن لَّدُنَّا وَلَٰكِنَّ
أَكۡثَرَهُمۡ لَا يَعۡلَمُونَ ٥٧

وَكَمۡ أَهۡلَكۡنَا مِن قَرۡيَةِۭ بَطِرَتۡ مَعِيشَتَهَاۖ فَتِلۡكَ مَسَٰكِنُهُمۡ
لَمۡ تُسۡكَن مِّنۢ بَعۡدِهِمۡ إِلَّا قَلِيلٗاۖ وَكُنَّا نَحۡنُ ٱلۡوَٰرِثِينَ ٥٨

وَمَا كَانَ رَبُّكَ مُهۡلِكَ ٱلۡقُرَىٰ حَتَّىٰ يَبۡعَثَ فِيٓ أُمِّهَا رَسُولٗا يَتۡلُواْ عَلَيۡهِمۡ
ءَايَٰتِنَاۚ وَمَا كُنَّا مُهۡلِكِي ٱلۡقُرَىٰٓ إِلَّا وَأَهۡلُهَا
ظَٰلِمُونَ ٥٩

وَمَآ أُوتِيتُم مِّن شَيۡءٖ فَمَتَٰعُ ٱلۡحَيَوٰةِ ٱلدُّنۡيَا وَزِينَتُهَاۚ وَمَا عِندَ ٱللَّهِ خَيۡرٞ
وَأَبۡقَىٰٓۚ أَفَلَا تَعۡقِلُونَ ٦٠

أَفَمَن وَعَدۡنَٰهُ وَعۡدًا حَسَنٗا فَهُوَ لَٰقِيهِ كَمَن مَّتَّعۡنَٰهُ مَتَٰعَ ٱلۡحَيَوٰةِ
ٱلدُّنۡيَا ثُمَّ هُوَ يَوۡمَ ٱلۡقِيَٰمَةِ مِنَ ٱلۡمُحۡضَرِينَ ٦١

وَيَوۡمَ يُنَادِيهِمۡ فَيَقُولُ أَيۡنَ شُرَكَآءِيَ ٱلَّذِينَ كُنتُمۡ تَزۡعُمُونَ ٦٢

قَالَ ٱلَّذِينَ حَقَّ عَلَيۡهِمُ ٱلۡقَوۡلُ رَبَّنَا هَٰٓؤُلَآءِ ٱلَّذِينَ أَغۡوَيۡنَآ أَغۡوَيۡنَٰهُمۡ كَمَا غَوَيۡنَاۖ
تَبَرَّأۡنَآ إِلَيۡكَۖ مَا كَانُوٓاْ إِيَّانَا يَعۡبُدُونَ ٦٣

وَقِيلَ ٱدۡعُواْ شُرَكَآءَكُمۡ فَدَعَوۡهُمۡ فَلَمۡ يَسۡتَجِيبُواْ لَهُمۡ وَرَأَوُاْ ٱلۡعَذَابَۚ لَوۡ أَنَّهُمۡ
كَانُواْ يَهۡتَدُونَ ٦٤

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَآ أَجَبْتُمُ ٱلْمُرْسَلِينَ ﴿٦٥﴾

فَعَمِيَتْ عَلَيْهِمُ ٱلْأَنۢبَآءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَآءَلُونَ ﴿٦٦﴾

فَأَمَّا مَن تَابَ وَءَامَنَ وَعَمِلَ صَٰلِحًا فَعَسَىٰٓ أَن يَكُونَ مِنَ ٱلْمُفْلِحِينَ ﴿٦٧﴾

وَرَبُّكَ يَخْلُقُ مَا يَشَآءُ وَيَخْتَارُ ۗ مَا كَانَ لَهُمُ ٱلْخِيَرَةُ ۚ سُبْحَٰنَ ٱللَّهِ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ﴿٦٨﴾

وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٦٩﴾

وَهُوَ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ۖ لَهُ ٱلْحَمْدُ فِى ٱلْأُولَىٰ وَٱلْءَاخِرَةِ ۖ وَلَهُ ٱلْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٧٠﴾

قُلْ أَرَءَيْتُمْ إِن جَعَلَ ٱللَّهُ عَلَيْكُمُ ٱلَّيْلَ سَرْمَدًا إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ مَنْ إِلَٰهٌ غَيْرُ ٱللَّهِ يَأْتِيكُم بِضِيَآءٍ ۖ أَفَلَا تَسْمَعُونَ ﴿٧١﴾

قُلْ أَرَءَيْتُمْ إِن جَعَلَ ٱللَّهُ عَلَيْكُمُ ٱلنَّهَارَ سَرْمَدًا إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ مَنْ إِلَٰهٌ غَيْرُ ٱللَّهِ يَأْتِيكُم بِلَيْلٍ تَسْكُنُونَ فِيهِ ۖ أَفَلَا تُبْصِرُونَ ﴿٧٢﴾

وَمِن رَّحْمَتِهِۦ جَعَلَ لَكُمُ ٱلَّيْلَ وَٱلنَّهَارَ لِتَسْكُنُوا۟ فِيهِ وَلِتَبْتَغُوا۟ مِن فَضْلِهِۦ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٧٣﴾

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَآءِىَ ٱلَّذِينَ كُنتُمْ تَزْعُمُونَ ﴿٧٤﴾

وَنَزَعۡنَا مِن كُلِّ أُمَّةٖ شَهِيدٗا فَقُلۡنَا هَاتُواْ بُرۡهَٰنَكُمۡ فَعَلِمُوٓاْ أَنَّ
ٱلۡحَقَّ لِلَّهِ وَضَلَّ عَنۡهُم مَّا كَانُواْ يَفۡتَرُونَ ٧٥

۞ إِنَّ قَٰرُونَ كَانَ مِن قَوۡمِ مُوسَىٰ فَبَغَىٰ عَلَيۡهِمۡۖ وَءَاتَيۡنَٰهُ مِنَ ٱلۡكُنُوزِ
مَآ إِنَّ مَفَاتِحَهُۥ لَتَنُوٓأُ بِٱلۡعُصۡبَةِ أُوْلِي ٱلۡقُوَّةِ إِذۡ قَالَ لَهُۥ قَوۡمُهُۥ لَا تَفۡرَحۡۖ إِنَّ
ٱللَّهَ لَا يُحِبُّ ٱلۡفَرِحِينَ ٧٦

وَٱبۡتَغِ فِيمَآ ءَاتَىٰكَ ٱللَّهُ ٱلدَّارَ ٱلۡأٓخِرَةَۖ وَلَا تَنسَ نَصِيبَكَ
مِنَ ٱلدُّنۡيَاۖ وَأَحۡسِن كَمَآ أَحۡسَنَ ٱللَّهُ إِلَيۡكَۖ وَلَا تَبۡغِ ٱلۡفَسَادَ فِي
ٱلۡأَرۡضِۖ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلۡمُفۡسِدِينَ ٧٧

قَالَ إِنَّمَآ أُوتِيتُهُۥ عَلَىٰ عِلۡمٍ عِندِيٓۚ أَوَلَمۡ يَعۡلَمۡ أَنَّ ٱللَّهَ قَدۡ أَهۡلَكَ مِن قَبۡلِهِۦ
مِنَ ٱلۡقُرُونِ مَنۡ هُوَ أَشَدُّ مِنۡهُ قُوَّةٗ وَأَكۡثَرُ جَمۡعٗاۚ وَلَا يُسۡـَٔلُ عَن
ذُنُوبِهِمُ ٱلۡمُجۡرِمُونَ ٧٨

فَخَرَجَ عَلَىٰ قَوۡمِهِۦ فِي زِينَتِهِۦۖ قَالَ ٱلَّذِينَ يُرِيدُونَ ٱلۡحَيَوٰةَ ٱلدُّنۡيَا
يَٰلَيۡتَ لَنَا مِثۡلَ مَآ أُوتِيَ قَٰرُونُ إِنَّهُۥ لَذُو حَظٍّ عَظِيمٖ ٧٩

وَقَالَ ٱلَّذِينَ أُوتُواْ ٱلۡعِلۡمَ وَيۡلَكُمۡ ثَوَابُ ٱللَّهِ خَيۡرٞ لِّمَنۡ ءَامَنَ
وَعَمِلَ صَٰلِحٗا وَلَا يُلَقَّىٰهَآ إِلَّا ٱلصَّٰبِرُونَ ٨٠

فَخَسَفۡنَا بِهِۦ وَبِدَارِهِ ٱلۡأَرۡضَ فَمَا كَانَ لَهُۥ مِن فِئَةٖ يَنصُرُونَهُۥ مِن دُونِ
ٱللَّهِ وَمَا كَانَ مِنَ ٱلۡمُنتَصِرِينَ ٨١

وَأَصۡبَحَ ٱلَّذِينَ تَمَنَّوۡاْ مَكَانَهُۥ بِٱلۡأَمۡسِ يَقُولُونَ وَيۡكَأَنَّ ٱللَّهَ
يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ مِنۡ عِبَادِهِۦ وَيَقۡدِرُۖ لَوۡلَآ أَن مَّنَّ ٱللَّهُ عَلَيۡنَا
لَخَسَفَ بِنَاۖ وَيۡكَأَنَّهُۥ لَا يُفۡلِحُ ٱلۡكَٰفِرُونَ ﴿٨٢﴾

تِلۡكَ ٱلدَّارُ ٱلۡأٓخِرَةُ نَجۡعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوّٗا فِي ٱلۡأَرۡضِ وَلَا فَسَادٗاۚ
وَٱلۡعَٰقِبَةُ لِلۡمُتَّقِينَ ﴿٨٣﴾

مَن جَآءَ بِٱلۡحَسَنَةِ فَلَهُۥ خَيۡرٞ مِّنۡهَاۖ وَمَن جَآءَ بِٱلسَّيِّئَةِ فَلَا يُجۡزَى ٱلَّذِينَ
عَمِلُواْ ٱلسَّيِّـَٔاتِ إِلَّا مَا كَانُواْ يَعۡمَلُونَ ﴿٨٤﴾

إِنَّ ٱلَّذِي فَرَضَ عَلَيۡكَ ٱلۡقُرۡءَانَ لَرَآدُّكَ إِلَىٰ مَعَادٖۚ قُل رَّبِّيٓ أَعۡلَمُ مَن
جَآءَ بِٱلۡهُدَىٰ وَمَنۡ هُوَ فِي ضَلَٰلٖ مُّبِينٖ ﴿٨٥﴾

وَمَا كُنتَ تَرۡجُوٓاْ أَن يُلۡقَىٰٓ إِلَيۡكَ ٱلۡكِتَٰبُ إِلَّا رَحۡمَةٗ مِّن رَّبِّكَۖ
فَلَا تَكُونَنَّ ظَهِيرٗا لِّلۡكَٰفِرِينَ ﴿٨٦﴾

وَلَا يَصُدُّنَّكَ عَنۡ ءَايَٰتِ ٱللَّهِ بَعۡدَ إِذۡ أُنزِلَتۡ إِلَيۡكَۖ وَٱدۡعُ إِلَىٰ رَبِّكَۖ
وَلَا تَكُونَنَّ مِنَ ٱلۡمُشۡرِكِينَ ﴿٨٧﴾

وَلَا تَدۡعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَۘ لَآ إِلَٰهَ إِلَّا هُوَۚ كُلُّ شَيۡءٍ هَالِكٌ إِلَّا
وَجۡهَهُۥۚ لَهُ ٱلۡحُكۡمُ وَإِلَيۡهِ تُرۡجَعُونَ ﴿٨٨﴾

Ta, Seen, Meem.

These are the verses of the clear Book.

We recite to you from the news of Moses and Pharaoh in truth for a people who believe.

Indeed, Pharaoh exalted himself in the land and made its people into factions, oppressing a sector among them, slaughtering their [newborn] sons and keeping their females alive. Indeed, he was of the corrupters.

And We wanted to confer favor upon those who were oppressed in the land and make them leaders and make them inheritors

And establish them in the land and show Pharaoh and [his minister] Haman and their soldiers through them that which they had feared.

And We inspired to the mother of Moses, "Suckle him; but when you fear for him, cast him into the river and do not fear and do not grieve. Indeed, We will return him to you and will make him [one] of the messengers."

And the family of Pharaoh picked him up [out of the river] so that he would become to them an enemy and a [cause of] grief. Indeed, Pharaoh and Haman and their soldiers were deliberate sinners.

And the wife of Pharaoh said, "[He will be] a comfort of the eye for me and for you. Do not kill him; perhaps he may benefit us, or we may adopt him as a son." And they perceived not.

And the heart of Moses' mother became empty [of all else]. She was about to disclose [the matter concerning] him had We not bound fast her heart that she would be of the believers.

And she said to his sister, "Follow him"; so she watched him from a distance while they perceived not.

And We had prevented from him [all] wet nurses before, so she said, "Shall I direct you to a household that will be responsible for him for you while they are to him [for his upbringing] sincere?"

So We restored him to his mother that she might be content and not grieve and that she would know that the promise of Allah is true. But most of the people do not know.

And when he attained his full strength and was [mentally] mature, We bestowed upon him judgement and knowledge. And thus do We reward the doers of good.

And he entered the city at a time of inattention by its people and found therein two men fighting: one from his faction and one from among his enemy. And the one from his faction called for help to him against the one from his enemy, so Moses struck him and [unintentionally] killed him. [Moses] said, "This is from the work of Satan. Indeed, he is a manifest, misleading enemy."

He said, "My Lord, indeed I have wronged myself, so forgive me," and He forgave him. Indeed, He is the Forgiving, the Merciful.

He said, "My Lord, for the favor You bestowed upon me, I will never be an assistant to the criminals."

And he became inside the city fearful and anticipating [exposure], when suddenly the one who sought his help the previous day cried out to him [once again]. Moses said to him, "Indeed, you are an evident, [persistent] deviator."

And when he wanted to strike the one who was an enemy to both of them, he said, "O Moses, do you intend to kill me as you killed someone yesterday? You only want to be a tyrant in the land and do not want to be of the amenders."

And a man came from the farthest end of the city, running. He said, "O Moses, indeed the eminent ones are conferring over you [intending] to kill you, so leave [the city]; indeed, I am to you of the sincere advisors."

So he left it, fearful and anticipating [apprehension]. He said, "My Lord, save me from the wrongdoing people."

And when he directed himself toward Madyan, he said, "Perhaps my Lord will guide me to the sound way."

And when he came to the well of Madyan, he found there a crowd of people watering [their flocks], and he found aside from them two women driving back [their flocks]. He said, "What is your circumstance?" They said, "We do not water until the shepherds dispatch [their flocks]; and our father is an old man."

So he watered [their flocks] for them; then he went back to the shade and said, "My Lord, indeed I am, for whatever good You would send down to me, in need."

Then one of the two women came to him walking with shyness. She said, "Indeed, my father invites you that he may reward you for having watered for us." So when he came to him and related to him the story, he said, "Fear not. You have escaped from the wrongdoing people."

One of the women said, "O my father, hire him. Indeed, the best one you can hire is the strong and the trustworthy."

He said, "Indeed, I wish to wed you one of these, my two daughters, on [the condition] that you serve me for eight years; but if you complete ten, it will be [as a favor] from you. And I do not wish to put you in difficulty. You will find me, if Allah wills, from among the righteous."

[Moses] said, "That is [established] between me and you. Whichever of the two terms I complete - there is no injustice to me, and Allah , over what we say, is Witness."

And when Moses had completed the term and was traveling with his family, he perceived from the direction of the mount a fire. He said to his family, "Stay here; indeed, I have perceived a fire. Perhaps I will bring you from there [some] information or burning wood from the fire that you may warm yourselves."

But when he came to it, he was called from the right side of the valley in a blessed spot - from the tree, "O Moses, indeed I am Allah , Lord of the worlds."

And [he was told], "Throw down your staff." But when he saw it writhing as if it was a snake, he turned in flight and did not return. [Allah said], "O Moses, approach and fear not. Indeed, you are of the secure.

Insert your hand into the opening of your garment; it will come out white, without disease. And draw in your arm close to you [as prevention] from fear, for those are two proofs from your Lord to Pharaoh and his establishment. Indeed, they have been a people defiantly disobedient."

He said, "My Lord, indeed, I killed from among them someone, and I fear they will kill me.

And my brother Aaron is more fluent than me in tongue, so send him with me as support, verifying me. Indeed, I fear that they will deny me."

[Allah] said, "We will strengthen your arm through your brother and grant you both supremacy so they will not reach you. [It will be] through Our signs; you and those who follow you will be the predominant."

But when Moses came to them with Our signs as clear evidences, they said, "This is not except invented magic, and we have not heard of this [religion] among our forefathers."

And Moses said, "My Lord is more knowing [than we or you] of who has come with guidance from Him and to whom will be succession in the home. Indeed, wrongdoers do not succeed."

And Pharaoh said, "O eminent ones, I have not known you to have a god other than me. Then ignite for me, O Haman, [a fire] upon the clay and make for me a tower that I may look at the God of Moses. And indeed, I do think he is among the liars."

And he was arrogant, he and his soldiers, in the land, without right, and they thought that they would not be returned to Us.

So We took him and his soldiers and threw them into the sea. So see how was the end of the wrongdoers.

And We made them leaders inviting to the Fire, and on the Day of Resurrection they will not be helped.

And We caused to overtake them in this world a curse, and on the Day of Resurrection they will be of the despised.

And We gave Moses the Scripture, after We had destroyed the former generations, as enlightenment for the people and guidance and mercy that they might be reminded.

And you, were not on the western side [of the mount] when We revealed to Moses the command, and you were not among the witnesses [to that].

But We produced [many] generations [after Moses], and prolonged was their duration. And you were not a resident among the people of Madyan, reciting to them Our verses, but We were senders [of this message].

And you were not at the side of the mount when We called [Moses] but [were sent] as a mercy from your Lord to warn a people to whom no warner had come before you that they might be reminded.

And if not that a disaster should strike them for what their hands put forth [of sins] and they would say, "Our Lord, why did You not send us a messenger so we could have followed Your verses and been among the believers?"...

But when the truth came to them from Us, they said, "Why was he not given like that which was given to Moses?" Did they not disbelieve in that which was given to Moses before? They said, "[They are but] two works of magic supporting each other, and indeed we are, in both, disbelievers."

Say, "Then bring a scripture from Allah which is more guiding than either of them that I may follow it, if you should be truthful."

But if they do not respond to you - then know that they only follow their [own] desires. And who is more astray than one who follows his desire

without guidance from Allah ? Indeed, Allah does not guide the wrongdoing people.

And We have [repeatedly] conveyed to them the Qur'an that they might be reminded.

Those to whom We gave the Scripture before it - they are believers in it.

And when it is recited to them, they say, "We have believed in it; indeed, it is the truth from our Lord. Indeed we were, [even] before it, Muslims [submitting to Allah]."

Those will be given their reward twice for what they patiently endured and [because] they avert evil through good, and from what We have provided them they spend.

And when they hear ill speech, they turn away from it and say, "For us are our deeds, and for you are your deeds. Peace will be upon you; we seek not the ignorant."

Indeed, you do not guide whom you like, but Allah guides whom He wills. And He is most knowing of the [rightly] guided.

And they say, "If we were to follow the guidance with you, we would be swept from our land." Have we not established for them a safe sanctuary to which are brought the fruits of all things as provision from Us? But most of them do not know.

And how many a city have We destroyed that was insolent in its [way of] living, and those are their dwellings which have not been inhabited after them except briefly. And it is We who were the inheritors.

And never would your Lord have destroyed the cities until He had sent to their mother a messenger reciting to them Our verses. And We would not destroy the cities except while their people were wrongdoers.

And whatever thing you [people] have been given - it is [only for] the enjoyment of worldly life and its adornment. And what is with Allah is better and more lasting; so will you not use reason?

Then is he whom We have promised a good promise which he will obtain like he for whom We provided enjoyment of worldly life [but] then he is, on the Day of Resurrection, among those presented [for punishment in Hell]?

And [warn of] the Day He will call them and say, "Where are My 'partners' which you used to claim?"

Those upon whom the word will have come into effect will say, "Our Lord, these are the ones we led to error. We led them to error just as we were in error. We declare our disassociation [from them] to You. They did not used to worship us."

And it will be said, "Invoke your 'partners' " and they will invoke them; but they will not respond to them, and they will see the punishment. If only they had followed guidance!

And [mention] the Day He will call them and say, "What did you answer the messengers?"

But the information will be unapparent to them that Day, so they will not [be able to] ask one another.

But as for one who had repented, believed, and done righteousness, it is promised by Allah that he will be among the successful.

And your Lord creates what He wills and chooses; not for them was the choice. Exalted is Allah and high above what they associate with Him.

And your Lord knows what their breasts conceal and what they declare.

And He is Allah ; there is no deity except Him. To Him is [due all] praise in the first [life] and the Hereafter. And His is the [final] decision, and to Him you will be returned.

Say, "Have you considered: if Allah should make for you the night continuous until the Day of Resurrection, what deity other than Allah could bring you light? Then will you not hear?"

Say, "Have you considered: if Allah should make for you the day continuous until the Day of Resurrection, what deity other than Allah could bring you a night in which you may rest? Then will you not see?"

And out of His mercy He made for you the night and the day that you may rest therein and [by day] seek from His bounty and [that] perhaps you will be grateful.

And [warn of] the Day He will call them and say, "Where are my 'partners' which you used to claim?"

And We will extract from every nation a witness and say, "Produce your proof," and they will know that the truth belongs to Allah , and lost from them is that which they used to invent.

Indeed, Qarun was from the people of Moses, but he tyrannized them. And We gave him of treasures whose keys would burden a band of strong men; thereupon his people said to him, "Do not exult. Indeed, Allah does not like the exultant.

But seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world. And do good as Allah has done good to you. And desire not corruption in the land. Indeed, Allah does not like corrupters."

He said, "I was only given it because of knowledge I have." Did he not know that Allah had destroyed before him of generations those who were greater than him in power and greater in accumulation [of wealth]? But the criminals, about their sins, will not be asked.

So he came out before his people in his adornment. Those who desired the worldly life said, "Oh, would that we had like what was given to Qarun. Indeed, he is one of great fortune."

But those who had been given knowledge said, "Woe to you! The reward of Allah is better for he who believes and does righteousness. And none are granted it except the patient."

And We caused the earth to swallow him and his home. And there was for him no company to aid him other than Allah , nor was he of those who [could] defend themselves.

And those who had wished for his position the previous day began to say, "Oh, how Allah extends provision to whom He wills of His servants and restricts it! If not that Allah had conferred favor on us, He would have caused it to swallow us. Oh, how the disbelievers do not succeed!"

That home of the Hereafter We assign to those who do not desire exaltedness upon the earth or corruption. And the [best] outcome is for the righteous.

Whoever comes [on the Day of Judgement] with a good deed will have better than it; and whoever comes with an evil deed - then those who did evil deeds will not be recompensed except [as much as] what they used to do.

Indeed, He who imposed upon you the Qur'an will take you back to a place of return. Say, "My Lord is most knowing of who brings guidance and who is in clear error."

And you were not expecting that the Book would be conveyed to you, but [it is] a mercy from your Lord. So do not be an assistant to the disbelievers.

And never let them avert you from the verses of Allah after they have been revealed to you. And invite [people] to your Lord. And never be of those who associate others with Allah .

And do not invoke with Allah another deity. There is no deity except Him. Everything will be destroyed except His Face. His is the judgement, and to Him you will be returned.

Discussion on Verses 1-88 of 88

The ultimate meaning of the first verse is known only to Allah, the Exalted. Chapter 28 Al Qasas, verse 1:

“Ta, Seen, Meem.”

Nevertheless, this may suggest that the Holy Quran is composed of the very Arabic letters and expressions familiar to the Arabs, who were its initial audience. This shows that they had no valid reason to doubt its divine origin, for they fully understood its language and directly witnessed its unparalleled eloquence. Despite being renowned masters of Arabic and taking great pride in their linguistic excellence, they could not produce even a single composition comparable to the Holy Quran in depth of meaning, purity of expression, and perfection of guidance. Their inability to match it—despite possessing every linguistic advantage—remains an everlasting and undeniable proof of its divine origin. 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.”

This may explain why the Holy Quran is mentioned immediately in the next verse. Its placement emphasizes that the very scripture revealed to them—composed of the same familiar letters and language they knew—serves as the most evident proof of its divine origin and the strongest refutation of their doubts. Chapter 28 Al Qasas, verse 2:

“Those are the verses of the clear Book.”

Even if a person were to compose the most eloquent and harmonious expression in Arabic, it would still fall short of capturing the vast wisdom contained in the Holy Quran regarding human nature, psychology, and moral character. No human creation could ever attain its perfect balance of simplicity and depth—conveying insights so profound that scholars devote entire lifetimes to studying them, yet so lucid that even those without formal education can understand, implement, and be guided by them in their everyday lives. Chapter 28 Al Qasas, verse 2:

“Those are the verses of the clear Book.”

No human composition could ever hope to convey abstract and profound truths with the clarity, practicality, and universal relevance manifested in the Holy Quran. It reaches the deepest layers of human nature, offering timeless guidance suitable for every individual, society, and generation. Each of its verses stands as undeniable testimony to its divine origin—its expressions

are unparalleled, its meanings conveyed with perfect precision, and its eloquence surpasses all other forms of speech. Unlike other scriptures and teachings that contain inconsistencies or contradictions, the Holy Quran is entirely free from error. It presents a complete and authentic account of the histories of earlier nations, despite the fact that the Holy Prophet Muhammad, peace and blessings be upon him, was unlettered and had received no formal education in history. The Holy Quran commands everything that benefits humanity and forbids all that harms it, addressing both the personal and societal dimensions of life in a way that nurtures justice, balance, and peace within homes and communities. It never resorts to exaggeration, falsehood, or embellishment, unlike poetry, myths, or legends. Every verse is deliberate and purposeful, offering guidance that remains ever fresh and enlightening, no matter how often it is recited. Even when recounting the same events, it reveals new insights and layers of meaning each time. Its promises and warnings are supported by clear, rational evidence. When addressing abstract virtues such as patience, it simultaneously provides simple and practical means to implement them in daily life, making divine wisdom both comprehensible and attainable. Chapter 28 Al Qasas, verse 2:

“Those are the verses of the clear Book.”

The Holy Quran calls upon humanity to recognise the true purpose of creation—to sincerely obey Allah, the Exalted, by using the blessings bestowed upon them in ways that earn His pleasure. Through this obedience, they attain peace and success in both worlds, achieving harmony in mind and body while rightly ordering every aspect of their lives. It illuminates the straight path with clarity and beauty for all who sincerely seek lasting peace and fulfilment. Its guidance, perfectly attuned to the nature of

humanity, remains timeless and universally relevant. When rightly understood and implemented, the Holy Quran provides solutions for every aspect of human existence—addressing emotional, financial, and physical challenges, and meeting the needs of both individuals and societies. History stands as witness to the transformative power of its message: nations that sincerely adhered to its teachings flourished in justice, wisdom, and peace. Most extraordinary of all is its divine preservation—for throughout the passage of centuries, not a single letter of the Holy Quran has been altered, as Allah, the Exalted, has promised to safeguard it for all eternity. 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.”

No other text in human history possesses this extraordinary and unparalleled quality. Allah, the Exalted, directly addressed the fundamental challenges faced by every community and provided the most effective and lasting solutions. By resolving these core issues, the Holy Quran also prevented or alleviated countless secondary problems that arise from them. This demonstrates the perfection and comprehensiveness of its guidance—it encompasses every essential principle required for the prosperity, stability, and moral elevation of both individuals and societies. Through adherence to its teachings, people attain true success in this world and eternal salvation in the Hereafter. Chapter 16 An Nahl, verse 89:

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

This stands as the most extraordinary and enduring miracle that Allah, the Exalted, granted to His final Messenger, the Holy Prophet Muhammad, peace and blessings be upon him. However, its guidance and benefit are reserved for those who approach it with sincerity, humility, and a genuine desire for truth.

Those who allow their desires and worldly inclinations to dominate—accepting only what aligns with their preferences while neglecting or rejecting the rest—deprive themselves of its transformative power. Such selective obedience results only in confusion, loss, and regret, 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.”

Chapter 28 Al Qasas, verse 1:

“Ta, Seen, Meem.”

This chapter of the Holy Quran, like many others, opens with disjointed letters whose precise meanings are known only to Allah, the Exalted. Their presence serves as a profound reminder of the limits of human understanding and the necessity of humility when engaging with divine revelation. These letters indicate that the Holy Quran is not a product of human intellect but a direct revelation from Allah, the Exalted. By recognizing their intellectual limitations, individuals prepare their hearts to receive the deeper wisdom and guidance of the Holy Quran. Those who approach it with arrogance—relying solely on their intellect and rejecting what lies beyond their comprehension—find themselves troubled or doubtful. When faced with verses whose wisdom surpasses human reason, they may resort to denial or misinterpretation. This is not a deficiency in the Holy Quran but a reflection of their own pride, which blinds them to divine truth. The relationship between a person and the Holy Quran can be likened to that of a humble student and a wise teacher. The sincere student benefits from the teacher's instruction, even when the lesson is difficult or beyond immediate comprehension, and over time, understanding deepens. The arrogant student, however, who insists that only what they already grasp can be true, deprives themselves of learning entirely. In the same way, only those who approach the Holy Quran with humility and reverence will truly benefit from its guidance. Such humility brings peace to the heart, aligning a person's mind and body with divine wisdom. It teaches them to recognize the proper place of everything and everyone in their life according to the order established by Allah, the Exalted. Thus, humility before the Holy Quran is not merely an intellectual attitude—it is the key to balance, tranquillity, and lasting success in both this world and the Hereafter. Chapter 28 Al Qasas, verse 1:

"Ta, Seen, Meem."

The foundational element of all knowledge is composed of letters, and thus, the opening of this chapter may also symbolize the central role of knowledge in human life. It serves as a reminder that knowledge is essential for understanding both worldly and spiritual matters. Every person is obliged to seek and apply beneficial knowledge, as emphasized in the Hadith recorded in Sunan Ibn Majah, number 224. Ignorance inevitably leads to misguidance and sin, for without knowledge, one cannot distinguish right from wrong or avoid the traps of error. However, possessing knowledge alone is insufficient. Its true worth lies in its application. Knowledge that remains unpractised is like a map left unread—it may indicate the route to success, but without action, one never reaches the destination. Just as a traveller must follow a map to arrive at their goal, a person must act upon their knowledge to attain true guidance and spiritual elevation. Therefore, knowledge must be both sought and implemented. It should refine one's character, purify one's intentions, and shape one's behaviour. When understanding is put into practice, it becomes a source of light—illuminating the path of the individual and those around them. In this way, the pursuit and application of beneficial knowledge lead to worldly success and eternal salvation. Chapter 62 Al Jumu'ah, verse 5:

"…and then did not take it on (did not act upon knowledge) is like that of a donkey who carries volumes [of books]…"

The highest and most profound form of knowledge granted to humanity is highlighted in the following verse, which shows that all other knowledge ultimately culminates in, and finds perfection through, the divine knowledge contained in the Holy Quran. This knowledge provides comprehensive guidance for every aspect of human life, addressing both worldly and spiritual needs. Through adherence to it, individuals attain a balanced mental and

physical state and correctly organize everything and everyone within their lives, thereby ensuring success in this world and the Hereafter. Chapter 28 Al Qasas, verse 2:

“Those are the verses of the clear Book.”

To truly benefit from the Holy Quran, one must engage with it in accordance with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This involves not only accurate and consistent recitation but also sincere effort to comprehend its meanings and apply its teachings in daily life. Recitation without understanding is insufficient, for the Holy Quran is not merely a text for vocal expression—it is a complete and practical source of guidance. True benefit is attained only when its principles are actively implemented, much like a map that guides a traveller only when it is followed. Furthermore, the Holy Quran must not be used for materialistic purposes, such as repetitively reciting specific verses solely to fulfil worldly desires like acquiring wealth, children, or spouses. It was not revealed to satisfy personal whims, as worldly blessings have their own divinely ordained means. Rather, the Holy Quran directs humanity toward the correct and balanced use of the blessings they have been granted. Those who sincerely follow its guidance achieve harmony of mind and body, manage their lives with wisdom and purpose, and prepare diligently for accountability on the Day of Judgement. In doing so, they attain peace, success, and balance in both worlds. Thus, the Holy Quran is not only the perfection of knowledge but also the ultimate guide to righteous living—transforming hearts, conduct, and societies when approached with sincerity, humility, and action.

Islam extends a continuous and universal invitation to all people—regardless of education, social status, or background—to deeply reflect upon the Holy Quran. Chapter 28 Al Qasas, verse 2:

“Those are the verses of the clear Book.”

And chapter 38 Saad, verse 29:

“[This is] a blessed Book which We have revealed to you that they might reflect upon its verses and that those of understanding would be reminded.”

And 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 Qur’ān] that you may make clear to the people what was sent down to them and that they might give thought.”

The misconception that reflection upon the Holy Quran is reserved solely for scholars undermines the very purpose of its revelation. The Holy Quran was

sent as a universal guide for all of humanity, not as a text confined to the intellectual elite. Every person, regardless of background or education, is encouraged to reflect upon its verses, for such reflection nurtures faith, strengthens conviction, and transforms conduct. To deny people this opportunity contradicts the essence of divine guidance, which emphasizes clarity, accessibility, and universality. However, it is equally important to recognize the boundaries of personal reflection. While all individuals are encouraged to ponder the Holy Quran, this does not grant them the authority to interpret complex verses or derive legal rulings without proper scholarly training. Doing so can easily lead to misguidance, as such matters require deep understanding of language, context, and jurisprudence. Reflection should therefore focus on the clear and practical teachings accessible to everyone—virtues to cultivate, such as honesty, patience, humility, and gratitude, and vices to avoid, such as arrogance, greed, and injustice. These lessons provide practical direction for achieving balance, peace, and righteousness in both this world and the Hereafter. More intricate subjects, particularly those related to law, theology, or historical context, should be approached through reliable translations and authentic commentaries. Proper exegesis provides the essential framework to ensure reflection remains accurate and safeguarded from personal conjecture. By engaging with the Holy Quran through such authentic guidance, individuals develop a deeper love and reverence for Allah, the Exalted. Their faith is strengthened as they perceive the clarity and perfection of its proofs, inspiring sincere obedience to Him. This obedience enables them to use their blessings correctly and prepare consciously for accountability on the Day of Judgement. Learning under the mentorship of a qualified scholar is the most effective means of attaining such understanding. A scholar imparts not only knowledge but also context, wisdom, and practical insight, helping the learner avoid error and imbalance. Yet knowledge must not remain theoretical—it must be reflected upon and applied consistently in daily life. In this way, the Holy Quran becomes a living guide, shaping one’s character, behaviour, and priorities. For those unable to study directly with a scholar, authentic interpretations rooted in the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, should be relied upon. Whenever confusion arises, clarification should be sought from qualified

scholars rather than personal reasoning alone. This balanced approach—personal reflection on the clear and practical teachings of the Holy Quran, combined with scholarly guidance on complex matters—ensures that every person can benefit from it without falling into misinterpretation.

Ultimately, the Holy Quran stands as a universal and enduring guide: open to all for reflection yet protected from distortion through the wisdom of scholarly understanding. Those who approach it with humility, sincerity, and a true willingness to act upon its teachings will find their lives transformed—attaining balance, peace, and success in both worlds. The Holy Quran is not merely a book to be recited; it is a living source of divine light, a map to salvation, and a complete framework for human flourishing.

It is essential to recognize that, unlike other scriptures—whether religious or worldly—when Allah, the Exalted, narrates events of the past, He does so with a precise purpose, including only those details necessary for attaining right guidance that leads to peace of mind in both worlds. Chapter 28 Al Qasas, verse 3:

“We recite to you from the news of Moses and Pharaoh with purpose…”

The omission of extraneous information is deliberate. Specific dates, locations, or names are often left unmentioned if they do not contribute to the intended lessons. This characteristic is consistently found throughout the

Holy Quran and stands as one of its miraculous qualities, for every word is purposeful and directed toward guidance, with no surplus information included. This unique quality ensures that the reader remains focused on the lessons that matter most, leading to the implementation of knowledge that strengthens obedience to Allah, the Exalted. In turn, this obedience results in peace of mind in both worlds, achieved through a balanced mental and physical state and the correct placement of everything and everyone within one's life. Consequently, with regard to Islamic teachings, one should concentrate on examining and inquiring into matters explicitly mentioned in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, as these will be the very matters addressed on the Day of Judgement. Other branches of inquiry should be set aside, as they risk diverting one's attention from the essential knowledge and actions required. This principle is supported by a Hadith found in Sahih Muslim, number 3257, in which people are urged to refrain from posing trivial questions and instead focus on avoiding prohibitions and fulfilling obligations. Sadly, many people, including scholars, have become preoccupied with debates over inconsequential issues that will not be asked about on the Day of Judgement. Such an approach has contributed to unnecessary divisions within the community, despite the clear directive to maintain unity. In this context, Allah, the Exalted, narrates aspects of the life of the Holy Prophet Musa, peace be upon him, highlighting only what is essential for guidance and omitting details that hold no relevance, such as specific times and locations. Matters excluded from the Quranic account are therefore not meant to be pursued, as they do not contribute to increasing one's guidance. The wisdom of this omission is to direct mankind's attention to what truly matters: obedience, sincerity, and preparation for accountability. By focusing on these essentials, one safeguards their faith, strengthens their obedience, and ensures peace of mind in both worlds.

In addition, the purpose of relating events from history in the Holy Quran is not to provide entertainment or mere information, but to present lessons that

guide mankind towards obedience to Allah, the Exalted, and improved conduct towards people. This is the true mark of a believer, for the believer reflects upon these narratives and applies their lessons to daily life. By contrast, the one who merely submits outwardly without deep reflection often loses out on achieving this goal. Chapter 28 Al Qasas, verse 3:

“We recite to you from the news of Moses and Pharaoh with purpose for a people who believe.”

It is therefore vital to understand the difference between a Muslim and a believer so that one fully benefits from Islamic teachings. Muslims are those who lack Islamic knowledge and accept Islam largely due to their relatives, such as 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…”

Because of their ignorance of Islamic knowledge, such individuals possess weak faith. Weak faith causes them to frequently disobey Allah, the Exalted, by misusing the blessings they have been granted, especially when their desires are contradicted by Islamic teachings, even if they fulfil the basic obligatory duties. By contrast, the believer accepts Islam based on knowledge derived from the Holy Quran and the traditions of the Holy

Prophet Muhammad, peace and blessings be upon him, and as a result obtains strong 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.”

Strong faith ensures steadfastness in obedience to Allah, the Exalted, in all circumstances. In times of difficulty, the believer shows patience, and in times of ease, they show gratitude. Gratitude in intention means acting solely to please Allah, the Exalted. Gratitude in speech means speaking positively or choosing silence. Gratitude in action means using blessings in ways 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. This practice leads to further blessings, tranquility, and success in both this life and the Hereafter, by fostering a balanced mental and physical state and by correctly aligning everything and everyone in one’s life. Chapter 14 Ibrahim, verse 7:

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

Patience, likewise, requires refraining from complaints in both words and actions while remaining steadfast in obedience. It is rooted in the conviction

that Allah, the Exalted, always chooses what is best, even if it 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."

Therefore, individuals who act rightly in all situations, combining gratitude and patience with obedience, will receive the steadfast support and mercy of Allah, the Exalted. This results in tranquility in both worlds, achieved through a harmonious mental and physical condition and by correctly placing everything and everyone in their lives. This truth is reinforced in a Hadith found in Sahih Muslim, number 7500, which highlights that those who remain obedient, patient, and grateful are enveloped in divine mercy and support.

As Pharaoh and his followers pursued their worldly desires without restraint, their unchecked ambition inevitably led to oppression, corruption, and injustice. This is the natural consequence of a mentality that prioritizes personal gain over obedience to Allah, the Exalted. When blessings are misused, they cease to be sources of harmony and instead become instruments of harm. Pharaoh's arrogance and desire for dominance blinded him to the responsibilities of leadership, and his misuse of authority caused immense suffering. He exalted himself above his people, treating them as subjects to be divided and controlled rather than as human beings with rights and dignity. His pursuit of worldly power was not neutral; it actively corrupted his heart and poisoned the society he ruled. Chapter 28 Al Qasas, verse 4:

“Indeed, Pharaoh exalted himself in the land and made its people into factions, oppressing a sector among them, slaughtering their [newborn] sons and keeping their females alive. Indeed, he was of the corrupters.”

This verse illustrates the destructive nature of arrogance and worldly desire. Pharaoh exalted himself, dividing his people into factions to maintain control, and committed atrocities against the innocent. His misuse of blessings and authority is a timeless example of how unchecked ambition leads to cruelty and corruption. It demonstrates that when worldly desires are pursued without divine restraint, they not only destroy the individual’s spiritual state but also destabilise society. The oppression of the weak, the slaughter of children, and the manipulation of communities are all symptoms of a heart consumed by arrogance. This is why the Holy Quran presents Pharaoh as a warning: his story is not merely history but a mirror reflecting what happens whenever worldly ambition is allowed to dominate faith and morality. In fact, according to the Hadith found in Jami At Tirmidhi, number 2376, the uncontrolled desire for wealth and leadership is more destructive to a person’s faith than two hungry wolves released upon a flock of sheep. Just as wolves scatter and consume sheep, unchecked ambition consumes sincerity and obedience. The one who desires wealth and leadership excessively will compromise their faith to obtain them, disobeying Allah, the Exalted, both in the pursuit and in the preservation of these worldly gains. Leadership and excessive wealth, especially in this age, are rarely obtained without disobedience, deceit, or injustice. The more one desires them, the more they will wrong others and distance themselves from divine guidance. This analogy highlights the severity of the danger, for it shows that worldly ambition, if left unchecked, is not merely a distraction but a force that actively destroys faith. It gnaws away at humility, erodes gratitude, and replaces trust in Allah, the Exalted, with reliance on manipulation and oppression. History provides countless examples of this destructive pattern. People have gone

to great lengths to secure wealth and leadership, even resorting to killing innocents, betraying trusts, and spreading corruption. These actions reveal the depth of harm caused by unchecked desire. Pharaoh's oppression is one example, but the same pattern can be observed throughout history, where rulers and individuals sacrificed morality and obedience for worldly gain. Entire nations have been destabilised, families torn apart, and societies corrupted because individuals placed their ambition above justice and faith. The Holy Quran repeatedly draws attention to these examples, not to recount history for its own sake, but to warn mankind of the consequences of arrogance and greed. By reflecting on these lessons, one can recognise that the pursuit of wealth and leadership without divine restraint is a path that leads inevitably to destruction.

By contrast, the correct path is to strive for lawful wealth according to one's needs and responsibilities, and if appointed to leadership, to use it in ways pleasing to Allah, the Exalted. Wealth and leadership, when used correctly, become sources of peace for both the individual and society. They provide opportunities to fulfil obligations, support others, and spread justice. In this way, blessings are transformed into means of tranquillity and salvation rather than burdens. This attitude reflects humility and obedience, ensuring that worldly gains are aligned with divine wisdom. A person who earns wealth lawfully and uses it to support their family, aid the needy, and strengthen their community turns their possessions into acts of worship. Similarly, a leader who governs with justice, compassion, and sincerity transforms their position into a means of serving Allah, the Exalted, and uplifting society.

Otherwise, as history has repeatedly proven, misusing wealth and leadership will only result in stress, turmoil, and difficulties for the one who possesses them, in both this world and the Hereafter. Even if such consequences are

not immediately obvious to them or others, they are inevitable, for misuse of blessings always leads to imbalance and loss. The one who pursues wealth and leadership without restraint may appear successful outwardly, but inwardly they are burdened with anxiety, fear, and instability. Their possessions and authority become sources of constant worry, for they must guard them against rivals, maintain them through injustice, and live in fear of losing them. Ultimately, their misuse of blessings deprives them of peace in this life and salvation in the next. True success lies in obedience, humility, and correct use of what Allah, the Exalted, has granted, for only then do blessings bring tranquillity and eternal success.

As history has repeatedly demonstrated, those who endure oppression and injustice must remain steadfast in their obedience to Allah, the Exalted. This steadfastness is not merely a spiritual posture but a practical safeguard for their inner peace. By obeying Allah, the Exalted, they obtain tranquility on an individual level, achieving a balanced mental and physical state and correctly placing everything and everyone within their life. Even when the outward circumstances appear overwhelming and the means of relief are hidden from them, their obedience ensures that eventual deliverance will come. Chapter 28 Al Qasas, verses 5-6:

“And We wanted to confer favor upon those who were oppressed in the land and make them leaders and make them inheritors. And establish them in the land…”

This verse reveals the divine pattern of history: oppression does not last forever, and those who remain firm in faith are ultimately elevated. The

oppressed are not forgotten; rather, Allah, the Exalted, intends to honour them, transforming their suffering into leadership and inheritance. The promise is not only of relief but of dignity, authority, and succession. It shows that persecution is temporary, while the reward of patience and obedience is lasting. The lesson is profound. Relief from persecution may not always be visible or immediate, but it is certain for those who remain obedient. Their faith anchors them through trials, and their patience ensures that they do not lose balance in times of hardship. By correctly using the blessings they have been granted, even in limited measure, they prepare themselves for the greater blessings that Allah, the Exalted, will bestow. This transformation from oppressed to leader is not accidental but purposeful, designed to show mankind that true strength lies in submission to Allah, the Exalted, and not in worldly power. Thus, the verse serves as both comfort and motivation. Comfort, because it assures the oppressed that their suffering is known to Allah, the Exalted, and will be replaced with favour. Motivation, because it reminds them that obedience and patience are the keys to unlocking this divine promise. Those who remain firm will not only find peace of mind in this world but will also inherit eternal success in the Hereafter.

In addition, it must be understood that oppressors will inevitably face the consequences of their actions in both worlds, even if outward appearances suggest they are beyond accountability. Their wealth, authority, and influence may give the illusion of security, but in reality their attitude prevents them from achieving a balanced mental and physical state. By misusing the blessings Allah, the Exalted, has granted them, they distort their priorities and misplace everything and everyone within their life. What should have been sources of comfort—family, friends, career, and wealth—become instead sources of stress and turmoil. As they persist in disobedience, they begin to blame the wrong things and people for their unhappiness. A spouse, for example, may be unjustly accused of being the cause of their distress, when in truth the root lies in their own arrogance and misuse of blessings. Cutting good people out of their lives only deepens their isolation, increasing

their vulnerability to mental instability. This downward spiral often leads to depression, substance addiction, and even suicidal tendencies. Such outcomes are clearly visible when one observes those who persist in misusing the blessings they have been granted, such as the rich and famous. Despite enjoying worldly luxuries, their lives are frequently marked by imbalance, despair, and self-destruction. This worldly turmoil is only the beginning. Their negligence prevents them from preparing for accountability on Judgement Day, and their punishment in the Hereafter will be far worse. The Holy Quran warns against being deceived by the outward appearance of worldly success, for wealth and authority, when misused, become sources of fear, confusion, and anxiety. What appears enviable to others is in reality a heavy burden for those who fail to use it in obedience to Allah, the Exalted. Chapter 28 Al Qasas, verse 6:

"…and show Pharaoh and [his minister] Haman and their soldiers through them that which they had feared."

This verse demonstrates that even the most powerful oppressors, who seemed beyond accountability, were eventually confronted with the very consequences they feared. Their wealth and authority could not shield them from divine justice. The lesson is timeless: oppression and misuse of blessings lead inevitably to destruction, while obedience and humility lead to peace in both worlds.

As Pharaoh intensified his oppression by ordering the slaughter of the baby boys born to the children of Israel, his intention was to weaken their population and prevent any potential rebellion against his authority. This act

of cruelty was a manifestation of his fear and arrogance, for he believed that by controlling life itself he could secure his throne. Yet, in the midst of this tyranny, Allah, the Exalted, demonstrated His supreme power and mercy by directly inspiring the mother of the Holy Prophet Musa, peace be upon him. Chapter 28 Al Qasas, verse 7:

“And We inspired to the mother of Moses, "Suckle him; but when you fear for him, cast him into the river and do not fear and do not grieve. Indeed, We will return him to you and will make him [one] of the messengers.""

This verse reveals the extraordinary balance between divine command and maternal instinct. The mother of the Holy Prophet Musa, peace be upon him, was instructed to continue nursing her child, fulfilling her natural duty of care, but when danger became imminent, she was commanded to entrust him to the river. What appears outwardly as an act of desperation was in reality an act of faith, guided by divine inspiration. The promise of his safe return and his future role as a Holy Prophet, peace be upon him, provided her with reassurance, transforming fear into trust and grief into hope.

The lesson here is profound. When oppression reaches its peak and worldly means seem insufficient, Allah, the Exalted, provides guidance that transcends human calculation. The mother of the Holy Prophet Musa, peace be upon him, was given a command that defied ordinary logic, yet obedience to it ensured the preservation of her child and the fulfilment of divine destiny. This demonstrates that true reliance on Allah, the Exalted, requires surrendering to His wisdom, even when His commands appear beyond human comprehension.

The verse also serves as a reminder for all people that fear and grief must be tempered with trust in divine promise. Just as the mother of the Holy Prophet Musa, peace be upon him, was reassured not to fear or grieve, so too must people place their reliance upon Allah, the Exalted, in times of trial. Obedience and trust will always lead to relief, even if the path to it is hidden.

Chapter 28 Al Qasas, verse 7:

“And We inspired to the mother of Moses, "Suckle him; but when you fear for him, cast him into the river and do not fear and do not grieve. Indeed, We will return him to you and will make him [one] of the messengers.""

This event also highlights with great clarity the essential principle of trusting in Allah, the Exalted. True trust is not a passive state of waiting for divine intervention without effort, nor is it a purely human reliance on one’s own strength and resources. Rather, it is composed of two inseparable elements. The first is to make use of the lawful means that Allah, the Exalted, has provided, in accordance with the teachings of Islam. The second is to trust wholeheartedly that the outcome chosen by Allah, the Exalted, will be the best for everyone involved, even if the wisdom behind it is not immediately apparent. The mother of the Holy Prophet Musa, peace be upon him, embodied both aspects perfectly. She did not remain idle in her home, expecting salvation without action. Instead, she fulfilled her maternal duty by nursing her child and then, when danger became imminent, she acted upon

the divine inspiration to cast him into the river. This was a physical struggle, a practical use of the means available to her. Yet, at the same time, she placed her complete trust in the promise of Allah, the Exalted, that her son would be returned to her and raised as one of His messengers. Her example demonstrates that true reliance on Allah, the Exalted, requires both effort and surrender, both action and trust. It is therefore vital that people avoid extremes. To adopt only one aspect—either relying solely on means without trust, or claiming trust without using means—is a distortion of the principle of trusting in Allah, the Exalted. Using the means is itself an act of trust, for the means were created and provided by Allah, the Exalted. To neglect them is to neglect His provision. This is why the Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Jami At Tirmidhi, number 2517, that a person should tie up their camel and then trust that Allah, the Exalted, would safeguard it. The tying of the camel represents the lawful use of means, while the trust represents reliance on divine protection. Both are necessary, and neither can be abandoned. This principle also applies to modern circumstances. For example, going on social benefits and claiming trust in Allah, the Exalted, is not in accordance with Islamic teachings if one is not rightfully entitled to them. Such behaviour reflects reliance on the government rather than reliance on Allah, the Exalted. It is only acceptable if a person is genuinely entitled to such support, for then it becomes part of the lawful means provided by Allah, the Exalted. Otherwise, a person must strive to use their own means, such as their physical strength, skills, and opportunities, and then trust that Allah, the Exalted, will provide and choose what is best for them in all cases. The lesson is timeless: true trust in Allah, the Exalted, is a balance between effort and surrender. It requires using the means He has provided while recognising that the outcome rests entirely in His wisdom. This balance ensures peace of mind, for it harmonises human responsibility with divine reliance, leading to tranquillity in this world and success in the Hereafter. 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.”

Finally, this event indeed highlights the miraculous nature of divine planning and the futility of human schemes when they oppose the will of Allah, the Exalted. Pharaoh, in his arrogance, sought to prevent rebellion by slaughtering the infant boys of the children of Israel, believing that by controlling life itself he could secure his throne. Yet the very child he sought to destroy was preserved by Allah, the Exalted, and raised within Pharaoh’s own palace. What Pharaoh feared most was brought directly into his household, nurtured under his protection, and destined to become the Holy Prophet, peace be upon them, chosen to confront him and liberate the oppressed. This reversal is a profound demonstration that no amount of worldly power, wealth, or authority can obstruct the will of Allah, the Exalted. Human beings may plot and scheme, but divine wisdom always prevails. Chapter 28 Al Qasas, verse 8:

“And the family of Pharaoh picked him up [out of the river] so that he would become to them an enemy and a [cause of] grief. Indeed, Pharaoh and Haman and their soldiers were deliberate sinners.”

The verse shows that Pharaoh’s own household became the means of nurturing the very child who would later dismantle his tyranny. This is the essence of divine planning: what appears to be a victory for the oppressor is in fact the beginning of their downfall. Chapter 28 Al Qasas, verse 9:

“And the wife of Pharaoh said, "[He will be] a comfort of the eye for me and for you. Do not kill him; perhaps he may benefit us, or we may adopt him as a son." And they perceived not.”

The deliberate sins of Pharaoh, Haman, and their soldiers blinded them to the reality that their actions were serving the divine plan. The lesson is timeless. Oppressors may believe their power is unshakable, but their arrogance blinds them to the fact that Allah, the Exalted, can turn their very strategies into instruments of their defeat. This event is a reminder to trust in divine wisdom even when circumstances seem dire. Relief and victory may come from the most unexpected of places, for Allah, the Exalted, is the ultimate planner, and His will cannot be resisted.

As people have been created with the natural capacity to feel emotions, Allah, the Exalted, does not expect nor demand that they suppress them entirely. Emotions are part of human nature and serve important purposes, such as expressing love, grief, joy, or fear. What Allah, the Exalted, requires is that these emotions remain controlled within the boundaries of divine guidance. When emotions are regulated in this way, they do not overwhelm the mind or lead to harmful actions, but instead contribute to a balanced mental state. This balance aids a person in achieving peace of mind, as it allows them to experience emotions without being enslaved by them, and to channel their feelings in ways that strengthen obedience and moral conduct. The example of the mother of the Holy Prophet Musa, peace be upon him, illustrates this principle with great clarity. Her grief at being separated from her child was severe, yet she was not criticised for it. Rather, her natural emotional response was acknowledged, and her strength lay in the fact that she did not allow grief to lead her into disobedience or despair. Because she

possessed strong faith, she remained firm in obeying Allah, the Exalted, even in the most difficult of circumstances. Her heart was bound fast by divine support, ensuring that her emotions did not overwhelm her resolve. Chapter 28 Al Qasas, verse 10:

“And the heart of Moses' mother became empty [of all else]. She was about to disclose [the matter concerning] him had We not bound fast her heart that she would be of the believers.”

Again, the mother of the Holy Prophet Musa, peace be upon him, demonstrated both essential elements of trusting in Allah, the Exalted. The first element was the use of the means that had been provided to her. She did not remain idle or passive, but instead took practical steps to safeguard her child. The second element was her reliance on the wisdom of Allah, the Exalted, trusting that whatever outcome He decreed would be the best, even if the reasons behind it were hidden from her. This balance between effort and surrender is the true essence of reliance upon Allah, the Exalted, and it is beautifully illustrated in her actions. Chapter 28 Al Qasas, verse 11:

“And she said to his sister, "Follow him"; so she watched him from a distance while they perceived not.”

The secrecy of her daughter’s mission also highlights the wisdom of combining faith with prudence. Pharaoh and his guards were engaged in a

brutal campaign to slaughter the newborn boys of the children of Israel, and any sign of concern or pursuit could have exposed the Holy Prophet Musa, peace be upon him, to danger. By instructing her daughter to watch from a distance, the mother of the Holy Prophet Musa, peace be upon him, ensured that her child was monitored without drawing unwanted attention. This demonstrates that trust in Allah, the Exalted, does not mean neglecting caution, but rather using the means wisely while leaving the outcome to divine wisdom. This event therefore serves as a timeless lesson. Trust in Allah, the Exalted, requires both action and surrender. It requires using the means He has provided, whether they are physical, intellectual, or social, while recognising that the final outcome rests entirely in His hands. The mother of the Holy Prophet Musa, peace be upon him, exemplified this balance, showing that true reliance is neither passivity nor arrogance, but a harmonious blend of effort and trust.

As Allah, the Exalted, had promised returning the Holy Prophet Musa, peace be upon him, to his mother, He prevented him from drinking the milk of anyone except his mother. His sister was therefore provided the opportunity to direct Pharoah and his guards to their mother, thereby returning the Holy Prophet Musa, peace be upon him, home, with safety and peace. Chapter 28 Al Qasas, verses 12-13:

“And We had prevented from him [all] wet nurses before, so she said, "Shall I direct you to a household that will be responsible for him for you while they are to him [for his upbringing] sincere?" So We restored him to his mother that she might be content and not grieve and that she would know that the promise of Allah is true. But most of the people do not know.”

As Allah, the Exalted, alone governs the events of the universe, He alone determines what unfolds, both in the heavens and on the earth. Every occurrence, whether great or small, is under His control, and nothing escapes His decree. This reality means that His promise of granting peace of mind and success to those who obey Him is certain and inevitable. Peace of mind is not a vague concept but a tangible state achieved through balance—balance of the mind and body, and balance in how one places everything and everyone within their life. When a person uses the blessings Allah, the Exalted, has granted them correctly, according to divine guidance, they are safeguarded from imbalance and confusion. Conversely, those who persist in disobedience by misusing their blessings will inevitably fall into disorder. Their mental and physical state will become unstable, their priorities will be misplaced, and they will fail to adequately prepare for accountability on the Day of Judgement. This failure will lead to stress, trouble, and difficulty in both worlds, even if they outwardly enjoy certain luxuries. Such an outcome is unavoidable, as demonstrated by Pharaoh, who appeared invincible to the outside world yet was ultimately destroyed. His downfall is a reminder that worldly power cannot protect against divine justice. Chapter 28 Al Qasas, verse 13:

“…the promise of Allah is true. But most of the people do not know.”

To become firm upon the promises of Allah, the Exalted, so that they positively shape one’s intentions, speech, and actions, certainty of faith must be obtained. Certainty of faith is not simply a verbal claim but a deep conviction that permeates every aspect of life. It ensures that divine promises are not merely heard but are lived, influencing how one thinks, speaks, and acts. This certainty was exemplified by the mother of the Holy Prophet Musa,

peace be upon him, whose unwavering trust in divine promise enabled her to remain steadfast even in the most difficult of circumstances. Her example demonstrates that strong faith is essential for remaining committed to obedience in every situation, whether during ease or hardship. Such faith is nurtured by understanding and implementing the clear signs and teachings found in the Holy Quran and in the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings reveal that true obedience to Allah, the Exalted, brings peace in this life and the next, ensuring balance and tranquillity regardless of external conditions. On the other hand, those who lack knowledge of divine principles will inevitably possess weak faith. Weak faith is fragile and easily shaken, particularly when personal desires clash with divine guidance. Without knowledge, individuals are left vulnerable to confusion, doubt, and misguidance. This lack of understanding blinds them to the reality that surrendering their desires in favour of following the commands of Allah, the Exalted, is the key to attaining true peace in both worlds. Instead of recognising the wisdom behind divine commands, they view them as restrictions, and in doing so, they deprive themselves of the very peace they seek. Their misuse of blessings leads to misplaced priorities, and their negligence leaves them unprepared for accountability. This weakness is not only a personal failing but also a societal one, as it contributes to injustice, corruption, and division. It is therefore essential for individuals to strengthen their faith through the pursuit of divine knowledge and its practical application. Knowledge must not remain theoretical but must be implemented in daily life, shaping decisions, actions, and attitudes. By doing so, obedience to Allah, the Exalted, remains constant in all circumstances, whether in prosperity or adversity. This obedience involves correctly utilising the blessings they have been granted, as outlined in divine teachings, which ultimately leads to a balanced mental and physical state and the proper prioritisation of all areas of life. In this way, the promise of Allah, the Exalted, becomes a lived reality, guiding them to peace of mind and success in both worlds. The pursuit of knowledge, combined with its application, transforms faith from a fragile claim into a firm conviction, ensuring that divine promises are not only believed but experienced.

Due to the plan of Allah, the Exalted, the Holy Prophet Musa, peace be upon him, was not only preserved from Pharaoh's cruelty but was also raised within Pharaoh's own palace. This arrangement was extraordinary, for it fulfilled the divine promise of his mother's reunion with him while simultaneously granting him a unique education. Living in the palace meant that he was exposed directly to the arrogance, indulgence, and oppression that characterized Pharaoh's household. He observed how unchecked desires led to corruption, injustice, and imbalance, and he experienced firsthand the destructive consequences of living without restraint or divine guidance. This was not accidental but part of the divine preparation for his mission. By witnessing the conduct of Pharaoh and his people, he was given insight into the nature of tyranny and the harm caused by misuse of blessings. Thus, Allah, the Exalted, turned what appeared to be a dangerous situation into a means of nurturing the future Holy Prophet, peace be upon them, equipping him with discernment and resilience. Chapter 28 Al Qasas, verse 14:

"And when he attained his full strength and was [mentally] mature, We bestowed upon him sound judgement and knowledge…"

Sound judgement refers to the ability to make correct decisions in every circumstance, whether worldly or spiritual, ensuring that one remains aligned with divine guidance. This ability is not limited to prophets but is a gift that Allah, the Exalted, grants to those who strive to live correctly. Sound judgement brings peace of mind, for it enables a person to maintain balance in their mental and physical state and to place everything and everyone in their life in the correct position. The word used for judgement also conveys the meaning of wisdom. Wisdom is the capacity to apply knowledge in ways

that benefit both oneself and others, ensuring that blessings are used constructively rather than destructively. Without wisdom, knowledge can become a source of harm, but with wisdom, knowledge becomes a source of benefit and progress. For example, a person who possesses wisdom will use their scientific knowledge to produce medicines that heal and improve society. Their knowledge becomes a blessing because it is applied with compassion and responsibility. By contrast, one who lacks wisdom may misuse the same scientific knowledge to create weapons that harm and destroy. The difference lies not in the knowledge itself but in the way it is directed. Wisdom ensures that knowledge is used for good, while the absence of wisdom turns knowledge into a source of harm. This principle applies universally, whether in science, commerce, leadership, or daily life. Wisdom transforms blessings into means of peace, while its absence turns blessings into burdens. The verse concludes with the assurance that these gifts are not exclusive to prophets but are available to all who sincerely strive to live correctly. Chapter 28 Al Qasas, verse 14:

“…And thus do We reward the doers of good.”

This statement highlights the universal principle that obedience and goodness lead to divine reward. Just as the Holy Prophet Musa, peace be upon him, was granted wisdom and judgement through his perseverance and obedience, so too can any person who strives to use their blessings correctly receive these gifts. They are not limited by time, place, or circumstance but are granted to those who align their lives with divine guidance. In this way, the story of the Holy Prophet Musa, peace be upon him, becomes a timeless lesson: wisdom and sound judgement are divine rewards for those who remain steadfast, use their blessings responsibly, and dedicate themselves to benefiting both themselves and others.

Chapter 28 Al Qasas, verse 14:

“And when he attained his full strength and was [mentally] mature, We bestowed upon him judgement and knowledge. And thus do We reward the doers of good.”

The fact that the Holy Prophet Musa, peace be upon him, was raised in an environment filled with evil and immorality yet maintained good behaviour is a powerful indication that avoiding the negative effects of trials and tribulations is not necessarily achieved by physically fleeing from them. His upbringing in Pharaoh’s palace exposed him to arrogance, indulgence, and oppression, yet he remained steadfast in his conduct. This demonstrates that the true safeguard against corruption lies not in isolation but in inner strength and divine guidance. In the present age, many suggest that the solution to escaping tribulations is to move away, such as relocating to a nation perceived to be more religious, or to self-isolate one’s family, for example through homeschooling. While these measures may provide some degree of protection, they are not the ultimate solution. The problem with adopting an escape mentality is that unless one withdraws completely from society and lives in isolation, temptations and tribulations will inevitably present themselves. Sooner or later, every person will encounter them in some form. For instance, single-gender schools may produce better academic results than mixed schools, yet eventually students will encounter the opposite gender in life. In today’s age of social media, temptations can reach a person without them even leaving their bedroom. Even moving to a country perceived as religious does not eliminate tribulations, for every society has

its own challenges. Indeed, even in the most sacred places such as Mecca and Medina, injustice and unfairness can still be observed. It is often noted that individuals who come from more traditional societies and then travel to the west sometimes fall deeper into temptations than those who were born and raised in the west. This is because those who lived in restricted environments are suddenly exposed to temptations like a tidal wave, and without preparation they slip more easily. By contrast, those raised amidst such challenges may have developed resilience and strategies to resist them. This observation further proves that adopting an escape mentality is not practical in this age. Physical relocation or isolation cannot guarantee protection, because temptations are global and ever-present.

The true key to overcoming tribulations and temptations, as indicated by divine guidance, is the cultivation of strong faith through learning and acting upon sacred knowledge, and instilling this attitude in the next generation. Strong faith ensures that a person remains firm regardless of their environment, continuing to use the blessings they have been granted in ways pleasing to Allah, the Exalted. This strength is not dependent on geography or isolation but on the heart's connection to divine guidance. It is through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, that individuals learn how to use their blessings correctly and remain steadfast in all circumstances. Education is therefore the central solution. It teaches the wisdoms behind prohibitions, ensuring that individuals understand not only what is forbidden but why it is forbidden. An escape mentality may restrict access to temptations temporarily, but it does not provide the understanding needed to resist them when they inevitably appear. This is similar to a criminal who is restricted in prison; once released, they return to crime unless they have been educated and reformed. Likewise, young people have natural desires that are fuelled by worldly temptations, and without education they are likely to fail when tested. When a person is simply told of a prohibition without being taught the wisdom behind it, they are less likely to adhere to it. They may even be deceived into

thinking it is harmless. By contrast, one who understands the wisdom behind a prohibition is far more likely to remain firm. For example, a person who knows the prohibition of alcohol but does not understand its harms may be tempted to drink. However, one who understands its destructive effects on physical and mental health, its strong connection to crime, arguments, fights, and assaults, its financial burden, and the devastation it causes to relationships and life, is far more likely to avoid it. Knowledge of the wisdom behind prohibitions transforms obedience into conviction, making it easier to resist temptations.

In conclusion, while practical steps should be taken to reduce exposure to tribulations and temptations, the main solution lies in education. Learning and acting upon the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, provides the wisdom needed to understand prohibitions and strengthens faith. This ensures that individuals continue to obey Allah, the Exalted, under all circumstances, using the blessings they have been granted in ways pleasing to Him. True protection lies not in fleeing from the world but in cultivating inner strength through knowledge, faith, and obedience.

After the initial stage of the training of the Holy Prophet Musa, peace be upon him, which took place in Pharaoh's palace and exposed him to the corruption of unchecked desires, a new and more demanding phase began. This stage involved experiencing a harsher and rougher life, designed to further strengthen his character and prepare him for the responsibilities of prophethood. The Holy Quran describes how he entered the city at a time when its people were inattentive and found two men fighting—one from his own people and one from his enemies. The Israelite, recognizing strength

and compassion of the Holy Prophe Musa, peace be upon him, called upon him for help. Chapter 28 Al Qasas, verse 15:

“And he entered the city at a time of inattention by its people and found therein two men fighting: one from his faction and one from among his enemy. And the one from his faction called for help to him against the one from his enemy…”

As the Holy Prophet Musa, peace be upon him, had witnessed countless acts of oppression against the children of Israel by the Egyptians, he assumed this was another case of injustice. Instead of pausing to deliberate and ensure he fully understood the situation, he hastened to protect the Israelite. In his rush, he struck the Egyptian, which led to his death unintentionally. Chapter 28 Al Qasas, verse 15:

“…so Moses struck him and [unintentionally] killed him…”

Only afterwards did the Holy Prophet Musa, peace be upon him, reflect on his action. He recognized that his hastiness was influenced by the Devil, who encourages impulsive behaviour that often leads to harmful outcomes. Chapter 28 Al Qasas, verse 15:

“…[Moses] said, "This is from the work of Satan. Indeed, he is a manifest, misleading enemy."”

This lesson was reinforced centuries later by the Holy Prophet Muhammad, peace and blessings be upon him, who advised in a Hadith found in Jami At Tirmidhi, number 2012, that careful thought and deliberation are from Allah, the Exalted, while hastiness is from the Devil. This principle is vital, as many people who perform righteous deeds often undo them through rashness. For example, a person may utter harmful words in a fit of anger, which could cause them to lose their good deeds and face severe consequences on the Day of Judgement. This danger is emphasised in another Hadith found in Jami At Tirmidhi, number 2314, which warns that a single evil word spoken in rage can plunge a person into Hell. The vast majority of sins and difficulties, such as arguments and disputes, arise because people fail to think matters through and instead act hastily. True intelligence is shown when a person reflects before speaking or acting, and only proceeds when they are certain their words or actions will bring benefit in both worldly and spiritual matters. It is important to note that while one should not delay in performing righteous deeds, they must still think carefully before acting. A deed performed hastily may lose its reward if its conditions and etiquettes are not fulfilled. For instance, charity given without consideration may harm rather than help, or prayer performed without proper attention may lack sincerity. Therefore, one should move forward in any matter only after thoughtful reflection, ensuring that their actions are aligned with divine guidance. The one who behaves in this manner will not only minimise their sins and increase their obedience to Allah, the Exalted, but they will also reduce the difficulties they encounter in life. Arguments, disagreements, and unnecessary hardships are often avoided when actions are preceded by careful thought. In this way, patience and deliberation become shields against sin and sources of peace, guiding a person to live a life of balance, wisdom, and tranquillity.

Despite recognizing that his hastiness was influenced by the Devil, the Holy Prophet Musa, peace be upon him, did not attempt to excuse or justify his action. Instead, he immediately acknowledged his responsibility, demonstrating humility and sincerity. This is a crucial lesson, for the Devil can only whisper and encourage people to act in a certain way; he cannot physically compel anyone to commit a sin. The responsibility for every deed ultimately rests with the individual. Chapter 28 Al Qasas, verse 16:

“He said, "My Lord, indeed I have wronged myself…””

This response shows the importance of self-accountability. One must avoid the attitude of shifting blame onto others, which is common in this world. Those who fail to take responsibility for their actions will never improve their character. Instead, they will persist in misusing the blessings they have been granted, leading to a state of imbalance in both mind and body. Such individuals misplace priorities, mismanage relationships, and neglect their preparation for accountability on the Day of Judgement. The result is stress, challenges, and hardships in both this life and the next, regardless of any worldly luxuries they may possess. Furthermore, failing to take responsibility prevents a person from fulfilling the rights of others. This negligence misguides people and spreads corruption and injustice within society. Blaming others for one’s own wrongdoing will never be accepted by Allah, the Exalted, either in this world or in the Hereafter. The Holy Quran makes it clear that even the Devil himself will reject attempts to shift blame onto him. 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…””

This verse highlights that while the Devil will be held accountable for his own sins, no one will be able to transfer the consequences of their sins onto him. He did not possess the power to force people into misguidance; he merely invited them, and they chose to accept his invitation. Therefore, the responsibility lies entirely with the individual. This principle underscores the necessity of self-accountability: every person must recognize their own mistakes, repent sincerely, and strive to reform. Only by doing so can they avoid the destructive cycle of blame, corruption, and imbalance, and instead achieve peace of mind and success in both worlds.

As the Holy Prophet Musa, peace be upon him, took responsibility for his mistake, he did not delay in turning back to Allah, the Exalted, with humility and sincerity. His repentance was not superficial but complete, involving both an admission of wrongdoing and a firm resolve to reform his conduct. He recognized that his hastiness had led to an unintended consequence, and he resolved never to fall into such behaviour again. His words, recorded in the Holy Quran, show both his guilt and his reliance on divine mercy. Chapter 28 Al Qasas, verses 16-17:

“He said, "My Lord, indeed I have wronged myself, so forgive me," and He forgave him. Indeed, He is the Forgiving, the Merciful. He said, "My Lord, for the favor You bestowed upon me, I will never be an assistant to the criminals.""

This passage demonstrates that sincere repentance is not merely about uttering words of regret but about transforming one’s behaviour. It requires genuine remorse, a heartfelt plea for forgiveness, and a commitment to avoid repeating the same or similar mistakes. The Holy Prophet Musa, peace be upon him, exemplified this by promising never to assist wrongdoing again, thereby showing that repentance must be accompanied by reform. Sincere repentance also involves seeking forgiveness from those who have been wronged, provided that doing so does not lead to further harm or difficulty. It requires making amends for any rights that have been violated, whether they belong to Allah, the Exalted, or to people. This ensures that repentance is not only inward but outward, restoring justice and repairing relationships where possible. Furthermore, repentance must be followed by continued obedience to Allah, the Exalted. This means using the blessings He has granted in ways that align with divine guidance, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Repentance without obedience is incomplete, for true reform requires both turning away from sin and actively living in accordance with divine commands. The example of the Holy Prophet Musa, peace be upon him, therefore teaches that repentance is a comprehensive process: it begins with guilt, continues with seeking forgiveness, is strengthened by promises of reform, and is completed by consistent obedience. In this way, repentance becomes a means of restoring balance to one’s life, ensuring peace of mind, and drawing closer to Allah, the Exalted.

After the death of the Egyptian soldier, the authorities began actively investigating the incident. The Holy Prophet Musa, peace be upon him, was understandably apprehensive, fearing that he would be apprehended and that his explanation of accidentally killing the Egyptian would be dismissed. This fear was heightened by the fact that he belonged to the children of Israel, a group whose rights were not recognized within Egyptian society. Chapter 28 Al Qasas, verse 18:

“And he became inside the city fearful and anticipating [exposure]…”

This verse highlights the reality of living in a society where justice is not applied equally. When bias exists towards certain groups, such as the rich and elite, injustice and corruption inevitably follow. In such societies, one group can easily escape accountability for their actions, while another group is judged guilty even before evidence is considered. This imbalance erodes trust, spreads oppression, and destabilises communities. One of the major reasons societies decline is precisely because justice is abandoned. The Holy Prophet Muhammad, peace and blessings be upon him, warned against this in a Hadith found in Sahih Bukhari, number 6787. He explained that previous nations were destroyed because their authorities punished the weak when they broke the law but pardoned the rich and influential. To emphasise the seriousness of justice, he declared that even if his own daughter committed a crime, he would enforce the full legal punishment upon her. This statement demonstrates that justice must be impartial, applying equally to all, regardless of status or relationship. Although members of the general public may not always be in a position to directly advise their leaders to act justly, they can influence them indirectly by embodying justice in their own lives. Justice must begin at the individual level. For example, parents must act justly with their children, treating them equally and fairly. This

principle is specifically advised in a Hadith found in Sunan Abu Dawud, number 3544. Similarly, justice must be upheld in business dealings, irrespective of who one is dealing with. When individuals consistently act with fairness, communities gradually transform, and leaders are compelled to act justly, whether they desire to or not, because they recognise that the public will not tolerate injustice. This teaching demonstrates that justice is not only the responsibility of rulers but of every individual. When justice is upheld at the personal level, it spreads to families, communities, and eventually to nations. Conversely, when injustice is tolerated in small matters, it grows into systemic corruption. The example of the Holy Prophet Musa, peace be upon him, fearing injustice in Pharaoh's society, and the warning of the Holy Prophet Muhammad, peace and blessings be upon him, about the destruction of nations, both serve as timeless reminders that justice is the foundation of peace, stability, and divine approval.

The Holy Prophet Musa, peace be upon him, was shown the consequences of his earlier hastiness when the same Israelite who had sought his help the previous day once again cried out to him. This time, Musa, peace be upon him, recognized the reality of the situation and rebuked the man, declaring that he was a persistent troublemaker. Chapter 28 Al Qasas, verse 18:

"…when suddenly the one who sought his help the previous day cried out to him [once again]. Moses said to him, "Indeed, you are an evident, [persistent] deviator.""

This incident demonstrates that while oppression was indeed widespread against the children of Israel, in this particular case it was the Israelite himself

who was causing trouble. The Holy Prophet Musa, peace be upon him, realized that if he had avoided acting hastily in the earlier incident, he would have recognized the true nature of the situation and the accidental death of the Egyptian soldier could have been prevented. This highlights the importance of avoiding assumptions and ensuring that decisions are based on evidence and knowledge rather than impulse. Chapter 49 Al Hujurat, verse 12:

“O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin…”

Negative assumptions often lead to sins such as backbiting, slander, and false accusations. Interpreting matters in a negative way without evidence damages relationships and spreads corruption. It is far better to interpret situations positively wherever possible, giving others the benefit of the doubt. Unfortunately, adopting a negative mindset affects people at every level, from families to nations. History shows that wars have been fought over suspicion and assumption, scandals in the media are often built on speculation, and even laws have been created that rely on suspicion rather than evidence. This mindset fractures relationships, as people begin to believe that others are constantly mocking or undermining them. It prevents individuals from accepting advice, thinking it is insincere, and discourages others from offering advice, fearing it will lead to arguments. Such negativity breeds bitterness and division. It is essential to understand that even if one suspects that advice is being delivered with ill intent, they should still accept it if it is based on the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The truth of the advice remains valid regardless of the perceived intention behind it. Persistently interpreting matters negatively can also give rise to paranoia, a destructive

mental state in which a person constantly suspects others of bad intentions. Paranoia erodes trust and can devastate relationships, particularly within families and marriages. It creates an environment of hostility and suspicion, preventing unity and peace.

By contrast, striving to interpret matters positively fosters a healthy mindset. A positive outlook strengthens relationships, nurtures feelings of goodwill, and promotes unity. It encourages people to think and act constructively towards others, even when their behaviour is imperfect. A negative mindset, however, leads to constant suspicion and hostility, preventing individuals from fulfilling the rights of others, which Allah, the Exalted, has commanded. This lesson from the life of the Holy Prophet Musa, peace be upon him, is timeless: assumptions must be avoided, evidence must be sought, and positivity must be cultivated. Only then can individuals and societies achieve balance, justice, and peace.

In this instance, the Holy Prophet Musa, peace be upon him, intended to intervene in a more subtle manner so as to prevent further fighting between the two men. However, when he rebuked the Israelite for being a troublemaker, the Israelite became fearful that the Holy Prophet Musa, peace be upon him, might harm him. In his panic, he publicly revealed what had occurred the previous day, thereby exposing the accidental death of the Egyptian soldier. Chapter 28 Al Qasas, verse 19:

“And when he wanted to strike the one who was an enemy to both of them, he said, "O Moses, do you intend to kill me as you killed someone yesterday?...””

This reaction demonstrates the Israelite's lack of wisdom and his disruptive nature. He should have concealed the incident, recognising that making it public would only cause harm to the Holy Prophet Musa, peace be upon him, who would not have been given a fair trial due to the prejudice against the children of Israel. By exposing the matter, he placed the Holy Prophet Musa, peace be upon him, in danger and contributed to spreading injustice. The principle of concealing the faults of others is emphasised in the teachings of Islam. The Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Sahih Muslim, number 6853, that the one who conceals the faults of another will have their own faults concealed by Allah, the Exalted, in both this world and the Hereafter. This shows that overlooking the shortcomings of others is not only an act of mercy but also a means of securing divine mercy for oneself. Furthermore, in a Hadith found in Sunan Abu Dawud, number 4375, the Holy Prophet Muhammad, peace and blessings be upon him, encouraged people to overlook the mistakes of those who strive to obey Allah, the Exalted. This teaching highlights the importance of recognising the efforts of those who are sincere, even if they occasionally falter. Exposing their faults unnecessarily only discourages them and spreads division. The only time it is permissible to expose the faults of others is when concealing them would lead to genuine harm, such as enabling oppression or injustice to continue unchecked. In the case of the Holy Prophet Musa, peace be upon him, there was no such justification. The Israelite's disclosure was reckless and harmful, serving no constructive purpose. This episode underscores the importance of discretion, wisdom, and mercy in dealing with the faults of others. Concealing faults preserves unity, protects individuals from unnecessary harm, and fosters an environment of trust and compassion. Exposing faults without necessity, however, leads to discord, injustice, and the spread of corruption.

In order to deflect attention from his own corruption, the Israelite went so far as to accuse the Holy Prophet Musa, peace be upon him, of being a source of tyranny and disorder within society. Chapter 28 Al Qasas, verse 19:

"…You only want to be a tyrant in the land and do not want to be of the amenders."

This was a shameless and baseless accusation. The Israelite, along with others in their society, knew well the sincerity, integrity, and good nature of the Holy Prophet Musa, peace be upon him. His character was marked by truthfulness and compassion, and his actions were guided by divine wisdom. The Israelite's behaviour was therefore not motivated by truth but by self-interest. He sought to conceal his own corruption and mischief by projecting blame onto the Holy Prophet Musa, peace be upon him, in an attempt to divert attention away from his own faults. This episode serves as a timeless warning against the destructive habit of accusing others in order to hide one's own wrongdoing. Such behaviour may deceive people temporarily, but it cannot escape the authority of Allah, the Exalted. Even if one manages to evade worldly justice, they will inevitably face divine accountability. The attempt to deflect blame only compounds one's guilt, for it adds dishonesty and injustice to the original wrongdoing. The lesson here is clear: individuals must avoid concealing their corruption by accusing others of faults they do not possess. Instead, they should take responsibility for their own actions, repent sincerely, and strive to reform. Those who persist in deflecting blame will face consequences in both worlds, for Allah, the Exalted, is fully aware of every intention and every deed.

After the news reached the authorities that the Holy Prophet Musa, peace be upon him, had killed the Egyptian soldier, their determination to retaliate against him grew strong. They did not pause to consider the evidence or allow him to present his side of the story. Their prejudice against the children of Israel meant that justice was abandoned, and their decision was driven by corruption, arrogance, and bias rather than fairness. This shows how deeply injustice can permeate a society when authority is wielded without accountability. In such environments, truth is silenced, and the weak are condemned before they are even heard. The Holy Prophet Musa, peace be upon him, became the target of this injustice, not because of guilt proven by evidence, but because of his identity and the prejudice of those in power. Yet, amidst this environment of corruption, one sincere man emerged from among the Egyptian authorities. He recognised the unjust practices of his colleagues and chose to act differently. He did not remain silent, nor did he join in their corruption. Instead, he used the strength he had to uphold justice in the way available to him. He ran from the farthest end of the city to warn Musa, peace be upon him, of the plot against his life, advising him to leave Egypt before he was apprehended. Chapter 28 Al Qasas, verse 20:

“And a man came from the farthest end of the city, running. He said, "O Moses, indeed the eminent ones are conferring over you [intending] to kill you, so leave [the city]; indeed, I am to you of the sincere advisors."”

This man’s courage and sincerity are striking. Despite being surrounded by corruption and injustice, he chose to act with integrity. He could not dismantle the entire system of oppression, but he did what was within his capacity—he warned Musa, peace be upon him, and thereby protected him from immediate harm. His example demonstrates that even in environments dominated by wrongdoing, individuals can still act with righteousness. It is a

reminder that justice is not only the responsibility of rulers but of every individual. Even small acts of justice—speaking the truth, warning against harm, treating others fairly—carry immense weight. They may not dismantle corruption immediately, but they preserve integrity and set an example for others. This is a vital lesson for all societies. Many people blindly follow the majority behaviour, even when it is unjust and corrupt, claiming they lack the power to change it and therefore must accept it. Yet this excuse is invalid. A person may not be in a position to eliminate corruption entirely, but they can at least avoid contributing to it. They can choose to act justly in their own dealings, even if surrounded by injustice. Just as a worldly judge does not accept ignorance or blind conformity as a defence, Allah, the Exalted, will not accept blindly following the majority as an excuse for wrongdoing. The responsibility to act justly lies with every individual, regardless of their circumstances. The example of this sincere man shows that justice must begin at the personal level. When individuals consistently act with fairness, communities gradually transform, and leaders are compelled to act justly, whether they desire to or not, because they recognise that the public will not tolerate injustice. Conversely, when individuals tolerate corruption in small matters, it grows into systemic injustice. The courage of this man, who stood apart from his corrupt colleagues, demonstrates that righteousness is possible even in the darkest of circumstances. His act of warning the Holy Prophet Musa, peace be upon him, preserved justice in that moment and serves as a timeless reminder that every person has a responsibility to uphold truth and fairness.

After he was warned about the authorities, the Holy Prophet Musa, peace be upon him, fled from Egypt, fully aware of the danger that surrounded him. His departure was not one of defiance but of necessity, as he recognized that remaining in Egypt would almost certainly lead to his capture and execution. Chapter 28 Al Qasas, verse 22:

“So he left it, fearful and anticipating [apprehension]. He said, "My Lord, save me from the wrongdoing people.""

This verse reveals the depth of his humanity. Despite being a chosen the Holy Prophet, Musa, peace be upon him, experienced fear and anxiety, showing that even the greatest of individuals are not immune to human emotions. Yet, his response to fear was not despair or rebellion but immediate reliance upon Allah, the Exalted. He recognised that only divine protection could save him from the injustice of Pharaoh’s people. His words demonstrate that true strength lies in turning to Allah, the Exalted, in moments of vulnerability, acknowledging one’s weakness and seeking refuge in His power. This reliance is itself an act of obedience, for it shows that even in crisis, the Holy Prophet Musa, peace be upon him, placed his trust entirely in divine authority rather than worldly means. As he directed himself toward Madyan, the Holy Prophet Musa, peace be upon him, expressed hope that Allah, the Exalted, would guide him to what was best. Chapter 28 Al Qasas, verse 22:

“And when he directed himself toward Madyan, he said, "Perhaps my Lord will guide me to the sound way.""

This statement reflects his unwavering trust in divine guidance. The Holy Prophet Musa, peace be upon him, did not know what awaited him in Madyan, nor did he have a clear plan for his future. He was alone, without resources, and leaving behind everything familiar. Yet his reliance on Allah,

the Exalted, gave him confidence that he would be guided to safety and righteousness. His words reveal the essence of strong faith: trusting in Allah, the Exalted, even when the path ahead is uncertain. This reliance is not passive but active, for the Holy Prophet Musa, peace be upon him, continued to move forward, demonstrating that faith requires both trust in Allah, the Exalted, and effort from the individual. This reaction was the result of the deep faith the Holy Prophet Musa, peace be upon him, possessed. Strong faith is crucial for remaining committed to obedience in every circumstance, whether during ease or hardship. It is nurtured by understanding and implementing 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 reveal that true obedience brings peace in both this life and the next, ensuring balance and tranquillity even in times of trial. Faith transforms fear into reliance, uncertainty into hope, and hardship into opportunity for growth. It provides the believer with a compass that points to divine guidance, even when worldly directions seem lost. On the other hand, those who lack knowledge of divine principles will inevitably have weak faith. Weak faith makes individuals more likely to stray from obedience, especially when their personal desires clash with divine guidance. Without knowledge, they misinterpret trials as punishment rather than opportunities for reform, and they misuse blessings instead of directing them toward good. This lack of understanding blinds them to the reality that surrendering their desires in favour of following the commands of Allah, the Exalted, is the key to attaining true peace in both worlds. Such individuals often seek worldly solutions to their problems, only to find themselves trapped in imbalance and dissatisfaction. Their weakness of faith prevents them from recognising that divine obedience is the only path to lasting tranquillity. Therefore, it is essential for individuals to strengthen their faith through the pursuit of divine knowledge and its application. Faith must not remain theoretical but must be lived through consistent obedience. This involves correctly utilising the blessings granted by Allah, the Exalted, as outlined in His teachings, ultimately leading to a balanced mental and physical state and the proper prioritisation of all areas of life. In this way, faith becomes a shield against fear, a guide through uncertainty, and a source of peace in both worlds. The example of the Holy Prophet Musa, peace be upon him, fleeing Egypt yet

remaining steadfast in his reliance upon Allah, the Exalted, demonstrates that true faith is not shaken by hardship but is strengthened by it. His journey reminds all people that when worldly paths are blocked, divine guidance opens the way forward.

Despite the extreme difficulty the Holy Prophet Musa, peace be upon him, was enduring, he did not allow hardship to make him self-absorbed or indifferent to the struggles of others. Many people, when faced with personal trials, become consumed by their own pain and overlook the needs around them. This mindset only leads a person to exaggerate their own difficulties, making them seem far greater than their actual impact, as they become completely consumed by them. The Holy Prophet Musa, peace be upon him, demonstrated that true nobility lies in maintaining compassion even in times of distress. The Holy Quran describes how, upon arriving at the well of Madyan, he observed the situation carefully. He saw a crowd of men watering their flocks, but he also noticed two women standing aside, unable to access the well due to the dominance of the shepherds. His concern for their plight led him to ask about their circumstances, and upon learning that their father was elderly and unable to assist them, he immediately stepped forward to help. Chapter 28 Al Qasas, verses 23-24:

“And when he came to the well of Madyan, he found there a crowd of people watering [their flocks], and he found aside from them two women driving back [their flocks]. He said, "What is your circumstance?" They said, "We do not water until the shepherds dispatch [their flocks]; and our father is an old man." So he watered [their flocks] for them; then he went back to the shade…”

This event highlights the importance of noticing the difficulties of others and aiding them according to one's means. The Holy Prophet Musa, peace be upon him, had nothing material to offer at that time, yet he used his physical strength to relieve the burden of the women. His action demonstrates that no righteous deed should be belittled or dismissed as insignificant. The Devil deceives people into believing that only grand deeds matter, but in reality, every act of kindness carries weight with Allah, the Exalted. The Holy Prophet Muhammad, peace and blessings be upon him, taught in a Hadith found in Sahih Muslim, number 2342, that Allah, the Exalted, will reward even the donation of a single date fruit with a reward as vast as a mountain if it is given sincerely for His sake. The Holy Quran itself confirms the significance of even the smallest good deed. Chapter 99 Az Zalzalah, verse 7:

"So whoever does an atom's weight of good will see it."

The lesson here is that individuals should follow the example of the Holy Prophet Musa, peace be upon him, by helping others according to their capacity. At that moment, his only resource was his strength, and he used it without hesitation. He did not disregard the opportunity to help, nor did he consider the deed too small to matter. His action shows that righteousness is measured not by the size of the deed but by the sincerity and intention behind it. This truth is beautifully captured in the supplication of the Holy Prophet Musa, peace be upon him, when he turned to Allah, the Exalted, not only for protection but also for further opportunities to perform good deeds. His request demonstrates that even in moments of fear and uncertainty, his priority remained obedience and service to Allah, the Exalted. He understood that good deeds are not merely outward actions but the very means by which

peace of mind is attained in both worlds. Through them, a person achieves a balanced mental and physical state, and learns to correctly place everything and everyone within their life according to divine guidance. Chapter 28 Al Qasas, verse 24:

“So he watered [their flocks] for them; then he went back to the shade and said, "My Lord, indeed I am, for whatever good You would send down to me, in need."”

Another noble characteristic revealed in this event is sincerity. The Holy Prophet Musa, peace be upon him, was in a desperate condition himself, yet he did not desire or request payment from the women for his assistance. His action was purely for the pleasure of Allah, the Exalted. This sincerity is essential, for seeking worldly payback for good deeds proves insincerity and nullifies the reward. The Holy Prophet Muhammad, peace and blessings be upon him, confirmed this in a Hadith found in Jami At Tirmidhi, number 3154, which warns that insincerity wastes the reward one could have gained from Allah, the Exalted. The Holy Prophet Musa, peace be upon him, exemplified the highest standard of sincerity by helping without expectation, showing that true service is done solely for the sake of Allah, the Exalted.

This episode therefore teaches two timeless lessons: that no righteous deed is too small when done sincerely, and that sincerity itself is the foundation of reward. By following the example of the Holy Prophet Musa, peace be upon him, individuals can cultivate compassion, seize opportunities to help others, and ensure that their actions are directed solely toward pleasing Allah, the Exalted.

Chapter 28 Al Qasas, verse 23:

“And when he came to the well of Madyan, he found there a crowd of people watering [their flocks], and he found aside from them two women driving back [their flocks]. He said, "What is your circumstance?" They said, "We do not water until the shepherds dispatch [their flocks]; and our father is an old man."”

As every verse in the Holy Quran is a timeless piece of guidance, this particular verse demonstrates that it is permissible for women to earn a living, especially in circumstances of difficulty. The Holy Quran does not present employment as a matter restricted to men alone, but rather shows that women may also engage in lawful work. This reflects the balanced and logical nature of Islam, which does not prohibit women from earning a livelihood but instead places emphasis on the fulfilment of responsibilities and the preservation of dignity. Islam demands that people, whether husband or wife, fulfil the rights of their family, including their spouse and children, as outlined in divine teachings. Employment, therefore, is not simply about earning wealth but about ensuring that the rights of dependents are upheld. This principle applies equally to men and women, for both are accountable before Allah, the Exalted, for how they manage their responsibilities. The example of the two sisters in this verse illustrates that women may step forward to provide for their family when circumstances require it, especially when their father was elderly and unable to do so himself.

In addition, Islam demands that people maintain good manners during their employment. The two sisters demonstrated modesty, restraint, and dignity in their conduct, waiting until the shepherds had finished before approaching the well. Their behaviour shows that employment must be accompanied by upright character, for manners are as important as the work itself. This balance between fulfilling responsibilities and maintaining good conduct is central to Islamic teachings.

As long as these rights are being fulfilled and the correct behaviour is maintained to the best of one's ability, both men and women are free to seek employment and other lawful activities. Islam does not restrict lawful work but instead ensures that it is carried out in a way that preserves justice, dignity, and responsibility. This verse therefore serves as a reminder that earning a livelihood is permissible for all, provided it is done within the framework of divine guidance and with the intention of fulfilling one's duties before Allah, the Exalted.

Chapter 28 Al Qasas, verse 24:

"So he watered [their flocks] for them; then he went back to the shade and said, "My Lord, indeed I am, for whatever good You would send down to me, in need.""

This supplication of the Holy Prophet Musa, peace be upon him, is a profound lesson in humility and servanthood, and it deserves careful reflection. Humility in this context is not simply a matter of polite words or outward gestures, but rather a deep recognition within the heart and through one's actions that every blessing, whether material or spiritual, originates solely from Allah, the Exalted. The Holy Prophet Musa, peace be upon him, acknowledged in his supplication that all good in this world and the next is granted by Allah, the Exalted, and that no human being can claim ownership of blessings independent of divine mercy. This recognition is the foundation of gratitude, for it prevents arrogance and self-reliance, reminding individuals that their successes, their provisions, and even their ability to worship are gifts bestowed by Allah, the Exalted. By turning to Allah, the Exalted, in his supplication, the Holy Prophet Musa, peace be upon him, demonstrated that humility is not passive but active—it is expressed through prayer, through acknowledgment of divine favour, and through the rejection of pride. More importantly, the supplication reveals the subtlety of true servanthood. While it is a fact that nothing in creation occurs without the will and choice of Allah, the Exalted—including difficulties and hardships—the Holy Prophet Musa, peace be upon him, did not attribute his suffering to Allah, the Exalted. Instead, he mentioned only the good that Allah, the Exalted, had chosen for him. This restraint is significant, for attributing hardships directly to Allah, the Exalted, can be perceived as a form of complaint, whereas mentioning blessings reflects gratitude. The Holy Prophet Ibrahim, peace be upon him, adopted the same attitude when he attributed good things to Allah, the Exalted, but illness to himself, even though illness only occurs through divine will. Chapter 26 Ash Shu'ara, verse 80:

"And when I am ill, it is He who cures me."

This attitude is essential to adopt, as it nurtures a positive mentality rather than a negative one. The person who focuses only on their problems becomes impatient, restless, and weighed down by difficulties, while the one who observes and mentions their blessings develops patience and gratitude. The Holy Prophet Musa, peace be upon him, exemplified this positive outlook in his supplication, showing that even in hardship, one should highlight blessings rather than burdens. This mindset transforms trials into opportunities for growth and ensures that gratitude remains constant. It is the difference between seeing the glass as half full rather than half empty, a perspective that leads to peace of mind and resilience. A negative mentality blinds a person to the countless blessings they still possess, while a positive mentality allows them to endure hardship with dignity and hope. This lesson is timeless, for it applies equally to personal struggles, family difficulties, and societal challenges.

Finally, this supplication teaches that one should avoid asking for specific worldly things, as such requests may unknowingly invite trouble. Human beings are extremely short-sighted and lack knowledge of the future, whereas Allah, the Exalted, knows what is best for each person at every moment. 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."

This verse reveals that excessive provision can lead to corruption, arrogance, and tyranny, and therefore Allah, the Exalted, distributes sustenance in perfect measure according to His wisdom. The lesson is clear: one should adopt the attitude of the Holy Prophet Musa, peace be upon him, and ask for goodness in a general way, trusting fully that Allah, the Exalted, knows best what to grant and when to grant it. Such trust reflects humility, patience, and submission, ensuring that supplication becomes a means of drawing closer to Allah, the Exalted, rather than a demand for worldly desires. This correct attitude has also been indicated in 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.""

As discussed earlier, one should adopt the noble attitude of the Holy Prophet Musa, peace be upon him, by never belittling any good deed, no matter how small it may appear. Human beings often underestimate the significance of seemingly minor acts of kindness, forgetting that Allah, the Exalted, may open vast doors of mercy and opportunity through them. A single word of comfort, a small gesture of assistance, or even a smile can become the means of immense blessings in both this world and the next. The example of the Holy Prophet Musa, peace be upon him, at the well of Madyan demonstrates this truth vividly. He possessed nothing material to offer, yet he used his physical strength to help two women in need. This act, though outwardly simple, became the turning point in his life, leading him to safety, companionship, and ultimately to a new chapter in his prophetic mission. His example teaches that every deed counts, and that sincerity transforms even

the smallest action into a source of divine favor. Chapter 28 Al Qasas, verse 25:

“Then one of the two women came to him walking with shyness. She said, "Indeed, my father invites you that he may reward you for having watered for us."…”

This verse shows how the small act of kindness performed by the Holy Prophet Musa, peace be upon him, was rewarded almost immediately. Not only did it bring him into contact with a righteous family, but it also provided him with shelter, sustenance, and eventually marriage. What began as a simple act of watering flocks became the cause of immense good, proving that no righteous deed is insignificant when done sincerely for the sake of Allah, the Exalted. The shyness of the woman also highlights the importance of modesty and dignity in interactions, showing that even when seeking help or expressing gratitude, one should maintain upright character. The invitation of her father further demonstrates that righteous people recognise and appreciate good deeds, and that Allah, the Exalted, often rewards kindness through unexpected means.

The lesson here is timeless: individuals must never dismiss opportunities to help others, even if the deed seems small. One cannot know the ripple effects that such actions may have. A small act may lead to unexpected blessings, protection from harm, or even the fulfilment of long-awaited prayers. The Holy Prophet Musa, peace be upon him, teaches through his example that every deed matters, and that sincerity transforms even the smallest action into a source of divine favour. The reward of Allah, the

Exalted, is not measured by the size of the deed but by the purity of intention behind it. This principle encourages people to seize every opportunity for good, whether in family life, community service, or daily interactions, trusting that Allah, the Exalted, will magnify their efforts and open doors of mercy in ways they cannot foresee.

After meeting the woman's father, the Holy Prophet Musa, peace be upon him, displayed the noble qualities of honesty and sincerity by openly recounting the events that had led him to Madyan. Despite the immense difficulty of his situation, and the possibility that his words might lead to rejection or suspicion, he did not conceal the truth. This act of courage shows that honesty is not only a moral virtue but also a sign of trust in Allah, the Exalted. Many people, when faced with desperate circumstances, are tempted to turn to dishonesty in order to gain help or sympathy. Yet dishonesty, even if it appears to provide short-term relief, only leads to long-term harm. It creates a cycle of lies and deception that burdens the heart, corrupts the mind, and distances a person from divine mercy. The Holy Prophet Musa, peace be upon him, teaches through his example that sincerity and truthfulness are the only paths to lasting peace and support, even when one fears rejection. It is important to understand that dishonesty and insincerity never remain isolated acts. They inevitably multiply, leading to further lies, deception, and sins. This in turn produces an unbalanced mental and physical state, as the individual becomes consumed by guilt, anxiety, and confusion. Dishonesty causes one to misplace everything and everyone within their life, distorting priorities and weakening relationships. More dangerously, it prevents one from adequately preparing for accountability on the Day of Judgement, for a person who builds their life upon falsehood cannot stand firm before Allah, the Exalted. Thus, dishonesty and insincerity only ever lead to stress, trouble, and difficulties in both worlds. They may appear to offer escape in the moment, but they ultimately trap the individual in greater hardship, leaving them spiritually impoverished and morally unstable. By contrast, honesty—even in desperate situations—leads

to divine support and peace of mind. Truthfulness aligns the heart with righteousness, allowing one to obtain a balanced mental and physical state. It enables a person to correctly place everything and everyone within their life, recognising the true value of blessings and responsibilities. Honesty brings clarity, strengthens trust, and opens the doors of mercy, for Allah, the Exalted, supports those who remain sincere. The example of the Holy Prophet Musa, peace be upon him, illustrates this perfectly. His honesty did not result in rejection but in reassurance, as the woman's father responded with kindness and protection. Chapter 28 Al Qasas, verse 25:

"…So when he came to him and related to him the story, he said, "Fear not. You have escaped from the wrongdoing people.""

This verse shows that truthfulness, even when one fears its consequences, ultimately leads to safety and divine support. The Holy Prophet Musa, peace be upon him, was not shunned but welcomed, and his honesty became the means of his escape from danger. His example teaches that sincerity is the foundation of peace in both worlds, and that those who remain truthful will always find protection in the mercy of Allah, the Exalted. Honesty is not merely a social virtue but a spiritual shield, guarding the heart from corruption and ensuring that one's life remains aligned with divine guidance.

In addition, the truthfulness and sincerity of the Holy Prophet Musa, peace be upon him, became the very means by which he obtained employment, a wife, and a loving home to reside in. This shows that honesty and upright character are not only spiritual virtues but also practical qualities that bring worldly stability and blessings. Chapter 28 Al Qasas, verses 26-27:

“One of the women said, "O my father, hire him. Indeed, the best one you can hire is the strong and the trustworthy." He said, "Indeed, I wish to wed you one of these, my two daughters…””

These verses highlight how the qualities of strength and trustworthiness, demonstrated by the Holy Prophet Musa, peace be upon him, were recognised and valued by righteous people. His sincerity and honesty opened the door to employment, companionship, and a secure home, proving that divine support comes to those who remain steadfast in truth even when circumstances appear desperate. It is significant that the woman herself testified to his qualities, showing that good character is evident to others and naturally inspires trust. The father’s response further demonstrates that righteous families value integrity above wealth or status, and that Allah, the Exalted, often rewards sincerity by connecting individuals with people of virtue.

The Holy Prophet Musa, peace be upon him, had already demonstrated his physical strength when he single-handedly watered the flocks of the two women at the well. This act showed not only his capability but also his willingness to use his strength in service of others. His mental strength and resilience were evident when he migrated from Egypt to Madyan with no provisions, enduring hardship with patience and trust in Allah, the Exalted. His trustworthy nature was revealed when he truthfully explained his story to the women’s father, even though honesty could have cost him the aid and protection he desperately needed. At that time, he was considered a murderer, a fugitive, and homeless, yet he chose sincerity over deception.

This demonstrates that true trustworthiness is proven when one remains honest despite risk, and that Allah, the Exalted, honours such integrity by turning danger into safety and loneliness into companionship. In addition, when the Holy Prophet Musa, peace be upon him, journeyed with the daughter from the well to her house, he displayed the very best of manners throughout the way. This moment, though brief in description, is filled with profound lessons. Despite being exhausted, homeless, and burdened by the weight of his circumstances, he did not allow hardship to compromise his conduct. Instead, he upheld dignity, restraint, and respect, ensuring that his interaction with the young woman was marked by modesty and propriety. His behaviour reflects the principle that good manners are not situational but constant, and that true character is revealed most clearly when one is vulnerable.

This event teaches that strength is not limited to physical ability but includes mental resilience and moral integrity. The Holy Prophet Musa, peace be upon him, embodied all three, and it was these qualities that earned him the trust of a righteous family. His example demonstrates that honesty and sincerity, even when they seem risky, ultimately lead to divine support and worldly stability. Employment, marriage, and a home were granted to him not because of wealth or status but because of his character. This shows that true success lies in cultivating inner virtues, for they attract both the mercy of Allah, the Exalted, and the respect of people. His story is a reminder that worldly provisions are not secured through deception or manipulation but through sincerity, strength, and trustworthiness, which are qualities that Allah, the Exalted, Himself loves and rewards.

It is possible that the daughter who encouraged her father to hire the Holy Prophet Musa, peace be upon him, was also indirectly expressing her desire

to marry him, as she recognized the practical reality of his situation. She knew that he was homeless and would need to reside with them if he were to be employed by her father. Since the daughters were unwed, the only lawful way for the Holy Prophet Musa, peace be upon him, to reside with them was through marriage. This subtle yet profound moment shows the wisdom of the daughter, who not only sought to secure help for her family but also foresaw the possibility of a righteous union. Chapter 28 Al Qasas, verse 26:

“One of the women said, "O my father, hire him. Indeed, the best one you can hire is the strong and the trustworthy.""

The daughter was clearly aware of the characteristics of the other men in her society and deduced that the Holy Prophet Musa, peace be upon him, was not like them. She recognised that he possessed good character, which is the true foundation of a righteous life. Her understanding reflects the principle that the right spouse is not connected to worldly things such as wealth or fleeting emotions, but rather to good character, which is the direct result of piety. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Sahih Bukhari, number 5090, that a person is married for four reasons: wealth, lineage, beauty, or piety. He concluded by warning that one should marry for the sake of piety, otherwise they will be a loser. This Hadith confirms that piety is the only quality that guarantees lasting success in marriage. It is important to understand that the first three qualities mentioned in the Hadith—wealth, lineage, and beauty—are transient and imperfect. They may provide temporary happiness but ultimately become burdens, as they are linked to the material world and not to the eternal source of success, which is faith. Wealth does not bring happiness, as seen in the lives of the rich and famous, many of whom are

deeply unsatisfied despite their possessions. Marrying for lineage is equally unwise, as family connections do not guarantee a good spouse, and failed marriages often destroy bonds between families. Marrying solely for beauty, which is often equated with love, is also unstable, for beauty fades with time and emotions change with circumstances. Many couples who once claimed to be deeply in love later ended up in bitterness and hatred. These examples show that worldly qualities are unreliable foundations for marriage. However, it is important to note that this Hadith does not mean one should marry someone who is poor or unattractive. Financial stability is necessary to support a family, and attraction is an important aspect of a healthy marriage. What the Hadith emphasises is that these qualities should not be the ultimate or primary reason for marriage. The main and ultimate quality to seek in a spouse is piety. Piety means fulfilling the commands of Allah, the Exalted, refraining from His prohibitions, and facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Put simply, the one who fears Allah, the Exalted, will treat their spouse well in both times of happiness and difficulty. By contrast, those who are irreligious will mistreat their spouse whenever they are upset, and even when they are pleased, they will fail to fulfil their spouse's rights due to ignorance. This is one of the main reasons why domestic violence has increased amongst Muslims in recent years. Piety removes ignorance and ensures that rights are fulfilled consistently. Chapter 35 Fatir, verse 28:

"...Only those fear Allāh, from among His servants, who have knowledge..."

In addition, the pious person is always more concerned about fulfilling the rights of others, such as their spouse, than they are about demanding their own rights. This is because they understand that Allah, the Exalted, will question them about whether they fulfilled the rights of others, not whether

others fulfilled their rights. The impious person, however, is consumed by self-interest, demanding rights that are often derived from culture, fashion, or imagination rather than from Islam. As a result, they are never truly satisfied, even if their spouse fulfils their rights according to Islamic teachings. This selfishness and ignorance are among the strongest causes of divorce, as they erode trust and harmony within marriage.

Finally, if one desires to get married, they should first obtain the knowledge associated with it. This includes understanding the rights they owe their spouse, the rights they are owed, and how to deal with their spouse in different situations. Ignorance of these principles leads to arguments and divorces, as people demand things their spouse is not obliged to fulfil. Therefore, knowledge, which is the root of piety, is the foundation of a healthy and successful marriage. Without knowledge, marriage becomes a battlefield of unmet expectations; with knowledge, it becomes a sanctuary of patience, compassion, and mutual respect. The example of the Holy Prophet Musa, peace be upon him, and the wisdom of the daughter who recognised his character, remind us that piety and good conduct are the true keys to marital success and stability.

Furthermore, the daughter hinting to her father about the prospects of marrying the Holy Prophet Musa, peace be upon him, clearly teaches that Islam does not forbid individuals from choosing their own spouses. This incident is a powerful reminder that the voice of the child, whether male or female, is not only permitted but respected in Islam when it comes to marriage. The daughter observed the qualities of the Holy Prophet Musa, peace be upon him, and recognised that he was unlike the men of her society. She saw in him strength, trustworthiness, and piety, and therefore suggested to her father that he be hired. Yet her words carried a deeper

implication: she was indirectly expressing her desire to marry him, knowing that his employment would require him to reside with them, which could only be lawful through marriage. This shows that Islam acknowledges the natural inclination of children to recognise good character and allows them to express their preferences in marriage.

Sadly, many Muslims today have adopted un-Islamic cultural practices that contradict this principle. In some communities, elders become angered when their children inform them of someone they are interested in marrying, such as a colleague at work or a fellow student at university. These elders mistakenly believe they hold absolute authority over their children's marital choices, and in some cases, they go further by insisting that their children have no choice in the matter. This attitude is not only ignorant but also directly opposed to the teachings of Islam. The Holy Prophet Muhammad, peace and blessings be upon him, made it clear that no person can be forced into marriage against their will. Consent is a fundamental requirement, and the example of the daughter in the story of the Holy Prophet Musa, peace be upon him, proves that children have the right to express their preferences and that parents should listen with wisdom and respect.

The father's response in this story is equally instructive. Instead of dismissing his daughter's suggestion or reacting with anger, he deliberated upon her words. He recognised the truth in her assessment of the Holy Prophet Musa, peace be upon him, and agreed with her judgment. He then proposed marriage on her behalf, showing that parental authority in Islam is not about imposing decisions but about guiding choices with wisdom. This balance between parental guidance and the child's right to choose ensures that marriages are built upon mutual respect, sincerity, and divine approval. The father's acceptance demonstrates that parents should act as facilitators,

helping their children make righteous choices rather than obstructing them with cultural pride or misplaced authority. Chapter 28 Al Qasas, verses 26-27:

“One of the women said, "O my father, hire him. Indeed, the best one you can hire is the strong and the trustworthy." He said, "Indeed, I wish to wed you one of these, my two daughters…”

Therefore, this story is a timeless reminder that children have the right to choose their spouses, and that parents must respect their choices while guiding them with wisdom. Islam does not permit forced marriages, nor does it allow cultural practices to override divine guidance. Instead, it encourages dialogue, respect, and recognition of good character. The example of the daughter and her father in the story of the Holy Prophet Musa, peace be upon him, shows that when children and parents work together in sincerity, marriages become sources of peace, stability, and divine blessing.

Even though the father agreed with his daughter’s suggestion, nonetheless, he did not blindly trust the Holy Prophet Musa, peace be upon him, as this would contradict the attitude of a wise and protective father. His acceptance of her words was balanced with prudence, for a good father does not simply hand over his daughter without ensuring that she will be cared for in the best possible way. Instead, he acted with foresight, recognising that marriage is not a temporary arrangement but a lifelong commitment. By keeping the Holy Prophet Musa, peace be upon him, within his home for a number of years, he created the opportunity to observe his behaviour, his manners, and his consistency in fulfilling responsibilities. This period of observation was not a

test of suspicion but a safeguard of trust, ensuring that his daughter would be married to a man of proven character. This arrangement also highlights the wisdom of gradual trust. The father did not rush into marriage simply because his daughter expressed her preference, nor did he dismiss her suggestion. Rather, he combined her insight with his own responsibility as a parent. By allowing the Holy Prophet Musa, peace be upon him, to remain in his household, he ensured that his daughter's choice was confirmed through lived experience. Over the years, the qualities of strength, trustworthiness, and sincerity that the daughter had observed would be tested and proven. This demonstrates that parental guidance in Islam is not about denying the child's choice but about ensuring that the choice is sound, balanced, and beneficial for the long term. Chapter 28 Al Qasas, verse 27:

"He said, "Indeed, I wish to wed you one of these, my two daughters, on [the condition] that you serve me for eight years…""

This verse shows that the father's agreement was accompanied by a condition that ensured both responsibility and observation. The service of eight years was not merely labour but a period of integration into the family, a time in which the Holy Prophet Musa, peace be upon him, would demonstrate his reliability, his patience, and his ability to fulfil commitments. Only after this period would the father permit both of them to leave, fully trusting that the rights of his daughter would be fulfilled with love, care, and mercy. This event teaches that marriage in Islam is not a matter of blind emotion or cultural pride but a union built upon wisdom, trust, and proven character. It shows that parents have a duty to safeguard their children by ensuring that their spouses are truly worthy, while children have the right to express their preferences. When both sides act with sincerity and balance,

as demonstrated in the story of the Holy Prophet Musa, peace be upon him, marriage becomes a source of peace, stability, and divine blessing.

The father also demonstrated his righteousness by not burdening the Holy Prophet Musa, peace be upon him, beyond his strength and ability. His words reveal a deep sense of fairness, compassion, and foresight, qualities that are essential in any righteous guardian. He made it clear that his intention was not to exploit Musa, peace be upon him, as a servant or slave to fulfil household and business chores, but rather to welcome him into the family as a willing and loving member. This distinction is crucial, for it shows that the father viewed marriage not as a transaction or a burden but as a partnership built upon mutual respect, cooperation, and mercy. His approach reflects the Islamic principle that marriage is a union of hearts and responsibilities, where both spouses work together to establish a loving and peaceful home. By emphasising that he did not wish to put Musa, peace be upon him, in difficulty, the father showed that righteousness is expressed through gentleness and consideration, ensuring that obligations are fair and achievable. The condition he placed—that the Holy Prophet Musa, peace be upon him, serve for eight years, with the option of ten as a favour—was not a demand of servitude but a practical arrangement that allowed time for observation, integration, and trust. By stating that ten years would be voluntary, he emphasised that he did not wish to impose hardship or difficulty. This shows that righteousness is not only about worship but also about fairness in dealings with others. The father’s words embody the spirit of mercy, recognising that true relationships cannot be built upon compulsion but must be nurtured through willingness and sincerity. His assurance reflects the Quranic principle that Allah, the Exalted, does not burden a soul beyond its capacity, and that righteous people mirror this divine attribute in their dealings with others. Chapter 2 Al Baqarah, verse 286:

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

This arrangement also highlights the father’s wisdom in ensuring that his daughter’s marriage was safeguarded by a period of stability and trust, rather than rushed into without proper foundations. Chapter 28 Al Qasas, verse 27:

“…that you serve me for eight years; but if you complete ten, it will be [as a favor] from you. And I do not wish to put you in difficulty. You will find me, if Allah wills, from among the righteous.”

This verse highlights the father’s balance of authority and compassion. He set a clear condition to safeguard his daughter’s welfare, yet he did so with gentleness, ensuring that the Holy Prophet Musa, peace be upon him, would not feel oppressed. His righteousness was evident not only in his words but in his attitude, as he sought to create a home environment rooted in love, fairness, and peace. By emphasising that he was among the righteous, he reminded the Holy Prophet Musa, peace be upon him, that the household he was entering was one of piety and integrity, where rights would be respected and responsibilities shared. This assurance would have given Musa, peace be upon him, confidence that he was joining a family committed to justice and mercy, qualities that are the foundation of a successful marriage and household. This event teaches that righteousness in family life is expressed through fairness, compassion, and the avoidance of unnecessary hardship. Parents must ensure that their children’s marriages are built upon respect and cooperation, not exploitation or imbalance. The father’s example shows that true righteousness lies in creating conditions where love and mercy can flourish, and where responsibilities are shared willingly rather than imposed

harshly. His conduct is a timeless reminder that marriage is not about burdening one another but about working together to build a home of peace, stability, and divine blessing. It also demonstrates that parental wisdom involves balancing trust in the child's choice with safeguards that ensure long-term stability. In this way, the father of the stands as a model of righteousness, showing that fairness, compassion, and foresight are the hallmarks of a truly pious household.

As the Holy Prophet Musa, peace be upon him, recognized the pious characteristics of this family, he agreed to the marriage and the condition set by the father, knowing that this arrangement would ensure a life built upon love, mercy, and sincerity. His acceptance was not merely a practical decision but a spiritual one, for he understood that the foundation of a righteous household lies in mutual trust, respect, and obedience to Allah, the Exalted. Chapter 28 Al Qasas, verse 28:

"[Moses] said, "That is [established] between me and you. Whichever of the two terms I complete - there is no injustice to me, and Allah, over what we say, is Witness.""

By mentioning Allah, the Exalted, the Holy Prophet Musa, peace be upon him, reminds all people that their agreements with others, whether worldly or religious, are inseparably connected to obedience to Allah, the Exalted. This statement elevates a worldly contract into a spiritual covenant, showing that every promise made between people is witnessed by Allah, the Exalted, and must therefore be honoured with sincerity. Islam, being a complete code of conduct, does not separate worldly matters from religious obligations.

Inheritance, trade, marriage, and contracts are all tied to divine accountability. This verse teaches that Islam influences every situation one faces, whether worldly or religious, and affects every interaction with worldly things. To imagine otherwise is ignorance, for Allah, the Exalted, will question people about every circumstance they encountered, not only about their prayers and rituals. Therefore, one must ensure that they learn and act upon Islamic teachings so that they behave correctly in every situation. This comprehensive obedience guarantees a harmonious mental and physical condition, enabling one to appropriately position everything and everyone in their life while preparing adequately for accountability on the Day of Judgement. Such conduct results in tranquillity in both worlds, for it aligns the heart with divine guidance and prevents confusion and imbalance. The opposite attitude—treating Islam like a coat to be worn or removed according to desire—is condemned in the Holy Quran. The one who behaves in this manner is not worshipping Allah, the Exalted, but their own desires. Chapter 25 Al Furqan, verse 43:

“Have you seen the one who takes as his god his own desire?...”

This warning shows that selective obedience is in reality idolatry of the self, for it places personal preference above divine command. The one who fails to act upon Islamic teachings in every situation will inevitably misuse the blessings they have been granted. Wealth, health, family, and opportunities will be squandered or misdirected, leading to imbalance in both mental and physical states. Such a person will misplace everything and everyone in their life, failing to recognise the true value of blessings and responsibilities. More dangerously, they will inadequately prepare for their accountability on the Day of Judgement, arriving before Allah, the Exalted, with a life built upon desire rather than obedience. This condition results in stress, challenges,

and hardships in both realms, even if they appear to enjoy certain worldly luxuries. Their luxuries will not bring peace, for peace is only found in submission to Allah, the Exalted.

This passage therefore teaches that obedience to Allah, the Exalted, must permeate every aspect of life. Agreements, contracts, marriages, and worldly dealings are all sacred when connected to divine accountability. The example of the Holy Prophet Musa, peace be upon him, shows that true success lies in recognising that Allah, the Exalted, is the Witness over all matters, and that sincerity in every situation is the path to tranquillity in this world and salvation in the next.

After this phase of his personal development, in which the Holy Prophet Musa, peace be upon him, endured the hard desert life, he was finally prepared to be entrusted with the mission of Prophethood. His years of struggle were not wasted; they were a divine training ground. He had experienced the loneliness of exile, the humility of poverty, the responsibility of family life, and the discipline of labor. Each of these experiences refined his character, strengthened his reliance upon Allah, the Exalted, and taught him the value of sincerity, patience, and perseverance. It was only after this period of trial and growth that he was ready to receive the divine call, for Prophethood requires not only spiritual purity but also resilience, wisdom, and the ability to lead people through hardship. Chapter 28 Al Qasas, verse 29-30:

“And when Moses had completed the term and was traveling with his family, he perceived from the direction of the mount a fire. He said to his family,

"Stay here; indeed, I have perceived a fire. Perhaps I will bring you from there [some] information or burning wood from the fire that you may warm yourselves." But when he came to it, he was called from the right side of the valley in a blessed spot - from the tree, "O Moses, indeed I am Allah, Lord of the worlds.""

Just as the Holy Prophet Musa, peace be upon him, and his family were lost during their journey and he perceived a fire, which became the source of right guidance for him and his nation, so too does Allah, the Exalted, remind mankind that irrespective of how deeply the world plunges into the darkness of worldly desires and aspirations, there will always remain the light of divine guidance. This light is not extinguished by corruption, ignorance, or materialism; it continues to shine for those who sincerely seek it. It leads one to the recognition of their Creator and Sustainer and to the recognition of their true purpose in this world. When that purpose is fulfilled, it results in peace of mind in both worlds, for those who desire it with sincerity and humility.

The incident of the Holy Prophet Musa, peace be upon him, perceiving the fire is not merely a historical event but a timeless lesson. He journeyed towards the light source, leaving behind his family and belongings, demonstrating that the pursuit of divine guidance requires dedication, sacrifice, and prioritisation. His willingness to step away from comfort and security in order to seek knowledge and truth shows that revelation is attained only by those who are prepared to strive for it. In the same way, every person must be ready to dedicate themselves to reaching the light of divine guidance by learning and acting upon divine knowledge. This journey may require setting aside worldly distractions, comforts, and attachments, but the reward is clarity, balance, and salvation. It is a reminder that divine

guidance is not given to those who remain idle but to those who actively seek it with sincerity. This event also highlights that divine guidance is not only a source of warmth and comfort, as the Holy Prophet Musa, peace be upon him, initially sought, but also the source of ultimate truth and recognition of Allah, the Exalted. The fire symbolises the light of revelation, which transforms confusion into clarity and darkness into illumination. What the Holy Prophet Musa, peace be upon him, thought would be a means of physical warmth became instead the source of spiritual enlightenment and the beginning of his mission. The lesson for mankind is clear: one must approach divine guidance with sincerity and readiness to act upon it. The light of revelation is always present, but only those who journey towards it, leaving behind distractions and worldly attachments, will be blessed with recognition of Allah, the Exalted, and with the fulfilment of their true purpose. This recognition leads to peace of mind in this world, through balance and proper placement of everything and everyone in life, and to eternal success in the Hereafter.

These verses therefore teache that trials are not obstacles but preparations. The hardships endured by the Holy Prophet Musa, peace be upon him, were necessary steps in shaping him into a Holy Prophet, peace be upon him, capable of guiding his people. Likewise, the difficulties faced by individuals today may be the very means by which Allah, the Exalted, prepares them for greater responsibilities.

The fire that the Holy Prophet Musa, peace be upon him, perceived symbolizes the moment when hardship culminates in understanding—when darkness gives way to light and the soul becomes prepared to embrace its true purpose: obeying Allah, the Exalted, in every circumstance by using His blessings correctly, as taught in Islamic guidance. Through this, a person

attains a balanced mental and physical state, places everything and everyone in their proper place within their life, and prepares rightly for their accountability on the Day of Judgement. Such conduct brings peace of mind in both this world and the Hereafter. Chapter 28 Al Qasas, verse 30:

“But when he came to it, he was called from the right side of the valley in a blessed spot - from the tree, "O Moses, indeed I am Allah, Lord of the worlds."”

By introducing Himself as the Lord of the worlds, Allah, the Exalted, is reminding mankind of His absolute authority, His creative power, and His continuous nourishment of all creation. This introduction is not merely a title but a declaration of His right to be obeyed. Just as a person who provides housing or sustenance for another is naturally worthy of gratitude, Allah, the Exalted, who has granted every blessing within the universe, is infinitely more deserving of thanks and obedience. To ignore this reality is to deny the very foundation of existence, for every breath, every provision, and every opportunity originates from Him alone. Gratitude to Allah, the Exalted, manifests in three essential forms. Gratitude with one’s intention means that all actions are performed solely to please Him. The one who acts for other reasons—such as seeking praise, recognition, or worldly gain—will not obtain reward from Allah, the Exalted. This has been warned in a Hadith found in Jami At Tirmidhi, number 3154, which makes clear that sincerity of intention is the foundation of divine acceptance. A positive sign of a good intention is that a person does not expect nor hope for appreciation or compensation from people, but instead seeks only the pleasure of Allah, the Exalted. Gratitude with the tongue involves speaking what is good or remaining silent, thereby ensuring that one’s words reflect truth, kindness, and remembrance of Allah. Gratitude with one’s actions involves using the

blessings one has been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This comprehensive gratitude leads to an increase in blessings and ultimately peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within one's life. Chapter 14 Ibrahim, verse 7:

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

Furthermore, when a person owns an object, it is considered correct and normal for them to use the object however they please. Ownership grants authority, and no one questions the right of an owner to decide how their property should be used. In the same way, Allah, the Exalted, created, owns, and sustains everything within the universe, including people themselves. Therefore, He alone decides what should occur within the universe and what should not. It is only fair and just for people to obey Allah, the Exalted, as He alone owns the entire universe, including them. To disobey Him is to deny His ownership and to misuse what He has entrusted to His creation. Similarly, when one lends something they own to another, it is only fair that the borrower uses the item according to the wishes of its owner. Allah, the Exalted, granted every blessing a person possesses as a loan, not as a gift. Like worldly loans, this loan must be repaid. The only way to repay this loan is to use blessings in ways pleasing to Allah, the Exalted. On the other hand, the blessings of Paradise are gifts, not loans. People will be free to use them as they desire, without restriction, for they will have earned them through obedience and patience in this world. 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 loans, with the gifts of Paradise. Worldly blessings are entrusted to people as a test, requiring them to use them in obedience to Allah, the Exalted, and to prepare for accountability on the Day of Judgement. The blessings of Paradise, however, are eternal gifts, granted as a reward for faith and righteous deeds, and they will be enjoyed freely without restriction. This distinction is vital, for it reminds mankind that life in this world is temporary and conditional, while life in the Hereafter is everlasting and unconditional for those who are granted entry into Paradise.

In order to support the mission of the Holy Prophet Musa, peace be upon him, to Pharaoh and his followers, Allah, the Exalted, granted him miracles that would serve both as signs of truth and as reassurance to his own heart. These miracles were not only proofs of his Prophethood but also demonstrations of divine mercy, strengthening him in moments of fear and uncertainty. Chapter 28 Al Qasas, verse 31:

“And [he was told], "Throw down your staff." But when he saw it writhing as if it was a snake, he turned in flight and did not return. [Allah said], "O Moses, approach and fear not. Indeed, you are of the secure.””

This event is deeply instructive. It demonstrates that showing emotion within limits is not only acceptable but natural. The Holy Prophet Musa, peace be upon him, reacted in a human way by fleeing from what appeared to be a dangerous snake, and Allah, the Exalted, did not criticize him for this response. Instead, He reassured him, reminding him that in His presence, the messengers do not need to fear. This illustrates that emotions such as fear, sadness, or joy are part of human nature, and Islam does not expect a person to suppress them entirely or behave like a robot in difficult situations. The key, however, is balance. Emotions must be expressed within the boundaries set by Allah, the Exalted. Releasing tension through emotion is permissible, but crossing into extremes is not. 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 sadness or happiness. Rather, it cautions against extremes in grief or exultation, both of which can lead to sin. Excessive grief may cause despair, neglect of duties, and hopelessness, while excessive pride in blessings may lead to arrogance, ingratitude, and self-delusion. Islam teaches moderation, ensuring that emotions serve as a means of reflection and growth rather than a cause of imbalance. A believer is encouraged to feel, but to feel within limits—using emotion as a tool for humility, patience, and gratitude rather than as a source of weakness or sin. A person should always remember that as long as they remain within these limits, they will overcome difficulties, earn reward, and attain blessings in both worlds. This truth is illustrated at the end of the event, where Allah, the Exalted, granted safety to the one who obeyed Him. That safety may not

always be immediately apparent, but it will eventually manifest—either in this world or in the Hereafter. The essential lesson is that sincere obedience to Allah, the Exalted, must be maintained in all situations. 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. When emotions are balanced within these limits, they become a source of strength rather than weakness, guiding one through trials with patience, gratitude, and trust in Allah, the Exalted. The miracle of the staff turning into a snake thus becomes more than a sign of Prophethood—it becomes a lesson in the human condition, showing that fear is natural, but faith transforms fear into security.

Allah, the Exalted, then revealed another sign to strengthen the mission of the Holy Prophet Musa, peace be upon him, and to establish his authority before Pharaoh and his people. Chapter 28 Al Qasas, verse 32:

“Insert your hand into the opening of your garment; it will come out white, without disease…”

This sign, like the staff that transformed into a serpent, was a clear demonstration of divine support. It was not intended merely as a spectacle but as reassurance to the Holy Prophet Musa, peace be upon him, that he was under the protection of Allah, the Exalted, and that his mission was divinely sanctioned. At the same time, it served as irrefutable evidence to Pharaoh and his followers that the message carried by the Holy Prophet Musa, peace be upon him, was not his own invention but revelation from the Lord of the worlds. The whiteness of the hand, free from disease or defect,

symbolised purity, clarity, and divine power. It stood in stark contrast to the corruption, arrogance, and spiritual darkness of Pharaoh and his people. Just as the hand is the instrument of human action, this miracle showed that when a person acts under the guidance of Allah, the Exalted, their actions are illuminated with righteousness and free from corruption. It reminded mankind that divine guidance purifies both intention and deed, while arrogance and rebellion against Allah, the Exalted, lead only to decay and ruin.

This miracle also carried a personal dimension for the Holy Prophet Musa, peace be upon him. Facing Pharaoh, the most powerful ruler of his time, was a daunting task. Yet Allah, the Exalted, strengthened him with signs that removed fear and instilled confidence. The whiteness of the hand was a symbol of reassurance, reminding him that he was never alone, for Allah, the Exalted, was with him. It demonstrated that divine support manifests not only in outward signs but also in inner peace, enabling a person to stand firm against opposition.

The lesson for mankind is clear: divine signs are not given for entertainment but for reflection. The whitened hand calls people to purify their own actions, intentions, and hearts. Just as the Holy Prophet Musa, peace be upon him, was given a hand free from disease, people are called to cleanse themselves from the diseases of arrogance, greed, and corruption. Only then can their actions reflect purity and bring about justice, mercy, and balance in society.

As Islam encourages people to control their worldly desires, those whose only aim in life is to gratify such desires inevitably criticize this guidance, as

it exposes their behaviour as animalistic and unrestrained. In addition, the businesses and industries that profit from people indulging their desires—whether in entertainment, fashion, or consumerism—strive against Islam, seeking to discourage adherence to its teachings. Their opposition is not rooted in truth but in self-interest, as they fear losing influence and profit if people embrace restraint, moderation, and obedience to Allah, the Exalted. In the face of such criticism and opposition, one must remain steadfast in their obedience to Allah, the Exalted. His promise is that He will provide peace of mind and protection from the negative effects of people, even if this protection is not immediately apparent. This comfort is not always visible in worldly terms but manifests in the tranquillity of the heart, the clarity of the mind, and the strength to persevere through trials. The Holy Prophet Musa, peace be upon him, experienced this divine reassurance directly in the form of a miracle. Chapter 28 Al Qasas, verse 32:

"…And draw in your arm close to you [as prevention] from fear…"

This verse illustrates that divine comfort is granted to those who obey Allah, the Exalted. The Holy Prophet Musa, peace be upon him, was commanded to draw his arm close to himself as a means of protection from fear, symbolising that divine reassurance is always near for those who remain steadfast. Just as the Holy Prophet Musa, peace be upon him, was strengthened against the fear of Pharaoh and his people, so too are Muslims strengthened against the criticism and opposition of those who mock restraint and obedience. The lesson is clear: worldly desires and industries that promote them will always attempt to undermine divine guidance, but their influence is temporary and hollow. True peace and security come only from obedience to Allah, the Exalted. By controlling desires and using blessings in ways pleasing to Him, a person achieves balance in both mental

and physical states, correctly placing everything and everyone in their life. This balance prepares them for accountability on the Day of Judgement and grants tranquillity in both worlds.

Yet despite witnessing such undeniable signs—the staff transforming into a snake and the hand shining white without disease—Pharaoh and his people persisted in their rebellion. Allah, the Exalted, had granted them immense blessings such as wealth, authority, and influence, but instead of using these gifts to establish justice, compassion, and balance, they exploited them for oppression and tyranny. Their misuse of blessings revealed the corruption of their hearts, for arrogance and greed never bring tranquillity. Rather, they lead to an unbalanced mental and physical state, causing a person to misplace everything and everyone within their life, and preventing them from adequately preparing for accountability on the Day of Judgement. This imbalance manifests as stress, trouble, and difficulties in both worlds, even if outwardly they appear to enjoy worldly luxuries. Their palaces, treasures, and armies could not shield them from inner turmoil, for peace of mind is only granted to those who obey Allah, the Exalted. Worse still, they failed to fulfil the rights of others, oppressing the children of Israel and spreading corruption throughout their society. Their tyranny was not only a personal failure but a societal one, as their misuse of blessings poisoned the lives of countless innocents. Chapter 28 Al Qasas, verse 32:

“…for those are two proofs from your Lord to Pharaoh and his establishment. Indeed, they have been a people defiantly disobedient."

This verse highlights the root of their downfall: defiantly disobedient hearts that refused to acknowledge the signs of Allah, the Exalted. The miracles were not lacking in clarity, nor was the message hidden. Their rejection was deliberate, born of arrogance and a desire to maintain worldly power. The lesson for mankind is clear: when blessings are misused for selfish gain, they cease to be sources of peace and instead become instruments of destruction. True tranquility lies only in obedience to Allah, the Exalted, and in using His blessings to fulfil the rights of others and spread justice.

As the Holy Prophet Musa, peace be upon him, understood the immense importance of his prophetic mission, he openly expressed his fear that Pharaoh and his soldiers might kill him before he had the opportunity to deliver the message entrusted to him. He was, after all, a fugitive in their eyes, having fled Egypt after unintentionally killing an Egyptian man years earlier. This past weighed heavily upon him, and he recognized that Pharaoh could use it as justification to eliminate him before he could speak the truth. Chapter 28 Al Qasas, verse 33:

“He said, "My Lord, indeed, I killed from among them someone, and I fear they will kill me.””

This verse highlights the profound humanity of the Holy Prophet Musa, peace be upon him. Despite being chosen, he did not deny his past nor pretend to be fearless. Instead, he acknowledged his weakness before Allah, the Exalted, demonstrating that true strength lies in humility and reliance upon divine support. His confession shows that the Holy Prophets, peace be upon them, are not detached from human emotion; they feel fear, concern, and

vulnerability, yet they channel these feelings into supplication and trust in Allah, the Exalted. The lesson for mankind is clear: acknowledging one's limitations and past mistakes is not a weakness but a step toward divine assistance. Just as the Holy Prophet Musa, peace be upon him, admitted his fear and sought Allah's help, so too must people turn to Allah, the Exalted, when confronted with overwhelming challenges. Fear is natural, but despair is forbidden. By expressing fear to Allah, the Exalted, and seeking His protection, a person transforms vulnerability into strength, for divine reassurance removes fear and instils confidence. This event also teaches that the mission of truth often begins in the shadow of opposition. Pharaoh's authority, soldiers, and wealth seemed overwhelming, yet the Holy Prophet Musa, peace be upon him, was reminded that divine support outweighs worldly power. The one who obeys Allah, the Exalted, must remain steadfast, even when their past or their circumstances appear to threaten their mission.

The sincerity of the Holy Prophet Musa, peace be upon him, shines through in his humble request that his brother, the Holy Prophet Harun, peace be upon him, be granted a share in his divine mission. This request was not motivated by personal weakness or desire for companionship alone, but by a profound sense of responsibility and selflessness. The Holy Prophet Musa, peace be upon him, recognized that the mission entrusted to him was of immense importance, and he sought every means to ensure its success. His concern was not for his own distinction but for the fulfilment of the command of Allah, the Exalted. By asking for his brother's support, he demonstrated that true sincerity lies in prioritizing the mission of truth over personal recognition. Chapter 28 Al Qasas, verses 34-35:

“And my brother Aaron is more fluent than me in tongue, so send him with me as support, verifying me. Indeed, I fear that they will deny me. [Allah] said, "We will strengthen your arm through your brother…””

This passage highlights several lessons. Firstly, it shows the humility of the Holy Prophet Musa, peace be upon him, who openly acknowledged his limitation in speech. Rather than allowing pride to prevent him from seeking assistance, he embraced the strength of cooperation. Secondly, it reveals the deep love and respect he had for his brother, the Holy Prophet Harun, peace be upon him, recognising his eloquence and ability to complement his own strengths. Thirdly, it demonstrates that Allah, the Exalted, honours sincerity by granting support and reassurance, strengthening the mission through unity and partnership.

Sadly, many individuals today fail to support one another in acts of goodness due to misplaced fears that such support may elevate others above themselves in prominence. This attitude has even affected scholars and educational institutions, where assistance is withheld under the pretext of lacking personal ties or out of concern that one’s own platform may be overshadowed. Such reasoning is fundamentally flawed, for history clearly demonstrates the opposite. When one’s intention is to seek the pleasure of Allah, the Exalted, supporting others in righteousness invariably leads to increased honour and respect. Allah, the Exalted, turns the hearts of people towards those who act sincerely, even when their support benefits another individual, organisation, or institution. A profound example of this principle is found in the conduct of Umar Ibn Khattab, may Allah be pleased with him, following the passing of the Holy Prophet Muhammad, peace and blessings be upon him. Despite possessing the stature and support necessary to claim leadership, Umar, may Allah be pleased with him, recognised the

correctness of nominating Abu Bakr Siddiq, may Allah be pleased with him, as the first Caliph of Islam. He did not concern himself with the possibility of being forgotten by society; rather, he upheld the divine command to support what is right. This act of sincerity and submission is confirmed in the Hadiths recorded in Sahih Bukhari, numbers 3667 and 3668. Far from diminishing his status, this decision only elevated the honour and esteem of Umar, may Allah be pleased with him, in the eyes of the community—a truth evident to all who are acquainted with Islamic history. The lesson is timeless: people must reflect deeply upon this reality, reform their attitudes, and commit themselves to supporting others in good, regardless of who initiates the effort. Fear of being forgotten must never deter one from fulfilling this duty. Those who obey Allah, the Exalted, will never be forsaken in either this world or the next. On the contrary, their dignity and recognition will only increase in both realms. Just as the Holy Prophet Musa, peace be upon him, was strengthened through his brother, and just as Umar, may Allah be pleased with him, was elevated through his sincerity in supporting Abu Bakr, may Allah be pleased with him, so too will every person who acts with sincerity find their honour magnified by Allah, the Exalted.

Allah, the Exalted, reminds mankind that true peace of mind in both worlds can only be attained through submission to His signs, which are present both in divine revelation and throughout the universe. This submission requires obedience to Him and the correct use of the blessings He has granted, as outlined in His teachings. Chapter 28 Al Qasas, verse 35:

“…and grant you both supremacy so they will not reach you. [It will be] through Our signs; you and those who follow you will be the predominant."

This assurance demonstrates that those who act upon divine guidance will be granted protection, strength, and predominance. Their obedience ensures that they achieve a balanced mental and physical state, correctly placing everything and everyone within their lives, while adequately preparing for accountability on the Day of Judgement. Such behaviour not only leads to personal tranquility but also ensures the fulfilment of the rights of others, thereby encouraging the spread of justice and peace within society. Chapter 3 Alee Imran, verse 139:

“So do not weaken and do not grieve, and you will be superior if you are [true] believers.”

The lesson is clear: a person must accept and act upon Islamic teachings for their own sake, even when these teachings contradict their desires. They must behave like a wise patient who accepts the medical advice of their doctor, knowing it is best for them, even though the prescription may involve bitter medicines or a strict diet plan. Just as this patient achieves good health by following the doctor’s guidance, so too does a person achieve balance and peace of mind by acting upon Islamic teachings. This is because only Allah, the Exalted, possesses the complete knowledge required to ensure that a person achieves harmony in both mental and physical states, correctly positioning everything and everyone in their life. Human knowledge, despite all research and progress, remains limited. It cannot solve every issue a person faces, nor can it prevent all forms of stress or guarantee correct placement of responsibilities and relationships. Human advice is restricted by limited foresight, experience, and bias. Allah, the Exalted, alone has perfect 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 becomes evident when one observes the difference between those who use their blessings according to Islamic teachings and those who do not. Even though patients often do not understand the science behind the medicines they are prescribed and therefore trust their doctor blindly, Allah, the Exalted, does not expect blind trust in His teachings. Instead, He invites people to reflect upon Islam so that they may appreciate its positive effects on their lives. He provides clear proofs and signs, encouraging mankind to approach His guidance 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, Allah, the Exalted, alone controls the spiritual hearts of people—the true abode of peace of mind. He alone decides who obtains tranquility and who does not. Chapter 53 An Najm, verse 43:

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

It is therefore clear that Allah, the Exalted, will only grant peace of mind to those who use the blessings He has entrusted to them in the correct way, as outlined in Islamic teachings. Those who obey Him will find balance, tranquility, and success in both worlds, while those who misuse His blessings

will be deprived of true peace, no matter how many worldly luxuries they possess. Chapter 28 Al Qasas, verse 35:

“…and grant you both supremacy so they will not reach you. [It will be] through Our signs; you and those who follow you will be the predominant."

In reality, every person who abandons the divine code of conduct revealed by Allah, the Exalted, and instead adopts man-made systems of conduct does so in order to gratify their worldly desires. This is because all codes devised by human beings are ultimately rooted in human inclinations, ambitions, and self-interest. Unlike the divine law, which is founded upon wisdom, justice, and mercy, man-made systems are shaped by the desires of those who create them. The wealthy and powerful are often the most entrenched in this mindset. They recognise that accepting the truth of Islam would require them to submit to a higher moral framework, one that places limits on their pursuit of unchecked desires. Such submission would restrict their exploitation of others, their indulgence in excess, and their misuse of authority. Out of fear of losing their influence and privileges, they not only reject the truth themselves but also actively encourage others to follow their lead. In doing so, they attempt to preserve their worldly status, even at the expense of their eternal well-being. This pattern is not new. Historically, the first to oppose the Holy Prophets, peace be upon them, were often the elites of society—those who feared that embracing divine guidance would undermine their power and expose their injustices. Their rejection was not based on a lack of evidence or clarity regarding the truth of the message, for the signs of Allah, the Exalted, were manifest before them. Rather, their opposition stemmed from arrogance, pride, and the desire to continue living according to their whims. Thus, the rejection of divine guidance is rarely an intellectual dispute about truth or falsehood. Instead, it is most often a matter

of the heart—a refusal to restrain one's desires and submit to the authority of the Creator. Chapter 28 Al Qasas, verse 36:

"But when Moses came to them with Our signs as clear evidences, they said, "This is not except invented magic…""

This verse illustrates the blindness of those who reject divine guidance. Even when confronted with clear signs, they dismiss them as illusions, preferring to cling to their desires rather than acknowledge the truth. The lesson for mankind is clear: rejection of divine law is not due to lack of evidence but due to arrogance and the refusal to submit. True peace of mind and eternal success can only be achieved by recognizing the signs of Allah, the Exalted, and obeying His guidance.

Another way the leaders of the non-Muslims opposed divine guidance, in order to prevent others from accepting it and thereby protect their social influence and leadership, was by encouraging people to cling firmly to the popular and majority opinion within their society. This opinion was rooted in the practices of their forefathers, whose only aim was to gratify worldly desires and aspirations. By appealing to tradition and majority consensus, these leaders attempted to discredit the truth, presenting divine revelation as something unfamiliar or alien, even though its signs were clear and manifest. Chapter 28 Al Qasas, verse 36:

“…and we have not heard of this [religion] among our forefathers.”

This statement reveals the strategy of the elites: they sought to bind people to inherited customs, regardless of whether those customs were just or corrupt. Their argument was not based on evidence or reason but on blind imitation of ancestral practices. In doing so, they attempted to make divine guidance appear strange, unnecessary, or disruptive, thereby discouraging people from reflecting upon its truth. The lesson for mankind is timeless. Blind adherence to majority opinion or ancestral tradition, without reflection, often leads to the rejection of truth. Islam calls people to use their intellect, to reflect upon the signs of Allah, the Exalted, and to recognise that truth is not determined by numbers or popularity but by divine revelation. Those who follow the majority without reflection risk being led astray, while those who submit to Allah, the Exalted, attain balance, peace of mind, and eternal success. This pattern of opposition is repeated throughout history. When the Holy Prophet Muhammad, peace and blessings be upon him, invited the leaders of the non-muslims to Islam, many of their leaders rejected his message by appealing to the practices of their forefathers. They claimed that abandoning ancestral traditions would dishonour their heritage, even though those traditions were rooted in idolatry and injustice. Similarly, the Holy Prophet Musa, peace be upon him, faced Pharaoh and his establishment, who dismissed divine signs by appealing to the authority of their forefathers. In both cases, the rejection was not due to lack of clarity but due to arrogance and fear of losing power. The danger of blind imitation is that it prevents people from recognising truth even when it is manifest. It creates a false sense of security in numbers, as though the majority cannot be wrong. Yet the Holy Quran repeatedly warns that most people follow only conjecture and desire, not truth. True guidance requires courage to break away from inherited falsehoods and to embrace divine revelation, even if it contradicts the majority. 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, individuals must employ the reasoning and intellect bestowed upon them by Allah, the Exalted, to evaluate each circumstance based on knowledge and evidence. This enables them to make informed decisions, even when those decisions diverge from the prevailing opinions of the majority. Islam does not call a person to follow blindly, but to reflect, reason, and act with insight. In fact, Islam strongly criticises the practice of blindly imitating others in religious matters. Such imitation often leads to error, as it is rooted in habit, culture, or majority influence rather than truth. Therefore, a person is encouraged to learn and act upon Islamic teachings with understanding. Chapter 12 Yusuf, verse 108:

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

This means studying the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, with sincerity, reflecting upon their wisdom, and applying them consciously in daily life. When a person acts with knowledge and conviction, their faith becomes firm, their obedience sincere, and their peace of mind secure. Blind imitation, by contrast, leaves one vulnerable to error and unable to withstand the pressures of society.

When Pharaoh and his elite followers rejected the clear signs sent by Allah, the Exalted, the Holy Prophet Musa, peace be upon him, warned them that their denial was not hidden from the knowledge of their Creator. Allah, the Exalted, was fully aware that they recognized the truth internally, even though they verbally rejected it. Chapter 28 Al Qasas, verse 37:

“And Moses said, "My Lord is more knowing of who has come with guidance from Him…””

And chapter 27 An Naml, verses 13-14:

“But when there came to them Our visible signs, they said, "This is obvious magic." And they rejected them, while their [inner] selves were convinced thereof, out of injustice and haughtiness…”

These verses expose a profound spiritual truth: their refusal had nothing to do with misunderstanding or lack of proof. It was not intellectual confusion, nor a shortage of evidence. Their hearts fully recognized the truth, yet they deliberately rejected it because acceptance would challenge their position of worldly power. Thus, the obstacle between a person and divine guidance is rarely an intellectual barrier; it is almost always a moral one. Arrogance

blinds the heart, while injustice corrupts it. When these traits take root, even the clearest truth appears unappealing to the one who fears its consequences. Every person who abandons the divine code of conduct does so because they prefer worldly desire over accountability. Human-made systems, no matter how sophisticated, are ultimately shaped by human limitations: ambition, personal bias, cultural influence, and self-interest. Such systems may provide temporary governance, but they can never match the perfection of divine law, which is built upon absolute wisdom, justice, mercy, and foresight. Divine guidance protects individuals and societies from imbalance, oppression, and moral decay—yet those who benefit from unjust systems naturally oppose it. The wealthy and powerful, in particular, often resist divine guidance because it threatens the privileges they wish to preserve. Accepting Islam would mean submitting to a higher moral authority that restricts exploitation, prohibits corruption, and demands justice. It would require them to treat others with fairness, relinquish illegitimate gains, restrain desires, and accept full accountability. For those intoxicated by power, such moral discipline feels like a loss rather than a salvation. To protect their perceived status, they not only reject truth themselves but actively work to mislead others, using influence, rhetoric, or fear to maintain their authority. In doing so, they spread corruption and prevent their societies from embracing reform and righteousness. This pattern is not unique to Pharaoh. It is a repeated cycle throughout human history. When the Holy Prophet Nuh, peace be upon him, called his people to the truth, it was the leaders—those who benefitted most from the status quo—who mocked and resisted him. The Holy Prophet Ibrahim, peace be upon him, faced opposition from ruling authorities who feared that monotheism would shatter their control over the masses. The Holy Prophet Musa, peace be upon him, confronted Pharaoh, whose arrogance reached such extremes that he claimed divinity itself to maintain dominance. And the Holy Prophet Muhammad, peace and blessings be upon him, was fiercely opposed by the leaders of Mecca who recognized that Islam would end their unjust social privileges, dismantle corrupt economic practices, and hold them accountable for their cruelty and exploitation. In every case, the rejection of divine guidance was not due to a lack of evidence. The signs of Allah, the Exalted, were clear, undeniable, and witnessed openly. Rather, the root was

arrogance, the intoxication of pride, and the refusal to restrain personal desires. When desire becomes a master, truth becomes an inconvenience. When pride governs the heart, humility cannot enter it. And when injustice is a source of worldly benefit, even the clearest sign is dismissed as “magic,” “lies,” or “illusion,” just as Pharaoh and his people claimed. Ultimately, these examples serve as a powerful reminder for every generation: the struggle between truth and falsehood is not fought in the intellect alone—it is fought in the heart. Whoever purifies their heart through humility, sincerity, and obedience to Allah, the Exalted, will recognize and accept the truth. But whoever is governed by ego, desire, or pride will reject it, even if the signs stand before them as clearly as daylight. This rejection will only cause them to persist on disobeying by misusing the blessings He has granted them. In this world, their attitude will prevent them from achieving a balanced mental and physical state and it will cause them to misplace everything and everyone within their life. As a result, everything within their life, such as their family, friends, career and wealth, will become a source of stress for them. If they persist on disobeying Allah, the Exalted, then they will blame the wrong things and people within their lives, such as their spouse, for their stress. When they cut these good people out of their lives, it will only increase them in mental disorders until they plunge into depression, substance addiction and even suicidal tendencies. This outcome is quite obvious when one observes those who persist on misusing the blessings they have been granted, such as the rich and famous, even if they enjoy worldly luxuries. And as their attitude prevented them from preparing for their accountability on Judgement Day, their punishment in the hereafter will be far worse. Chapter 28 Al Qasas, verse 37:

“…and to whom will be succession in the home. Indeed, wrongdoers do not succeed.”

Pharaoh’s response to the clear miracles granted to the Holy Prophet Musa, peace be upon him, reveals the timeless tactics of tyrants when confronted with undeniable truth. Unable to challenge the staff that transformed into a serpent, or the hand that shone white without blemish, and unable to realistically dispute the flawless and pure character of the Holy Prophet Musa, peace be upon him—whose honesty and integrity were well known even to Pharaoh and his elite followers—Pharaoh resorted to intimidation and manipulation. He attempted to shift the focus away from the truth by appealing to loyalty and fear, reminding his followers, and by extension all people, not to accept the message of the Holy Prophet Musa, peace be upon him. Instead, he demanded that they continue to serve him as their sole authority. Chapter 28 Al Qasas, verse 38:

“And Pharaoh said, "O eminent ones, I have not known you to have a god other than me…””

This statement is deeply revealing. Pharaoh did not deny the miracles, nor did he attempt to discredit the character of the Holy Prophet Musa, peace be upon him. Instead, he appealed to his court’s loyalty and pride, presenting himself as the only god they had ever known. By doing so, he sought to bind them to his authority through fear of change and fear of losing their privileged positions. His words were not merely a declaration of arrogance but a calculated attempt to intimidate and manipulate public opinion. This tactic demonstrates how tyrants often operate. When truth cannot be denied, they resort to psychological strategies—intimidation, appeals to tradition, and manipulation of loyalty—to preserve their power. Pharaoh’s statement was designed to make divine guidance appear alien and disruptive, while reinforcing the idea that rejecting him was equivalent to rejecting stability and order. The lesson for mankind is profound. When confronted with truth,

individuals must recognise that intimidation and manipulation are tools used by those who fear losing their influence. A person must remain steadfast upon the truth, even when pressured by authority or society. Obedience to Allah, the Exalted, outweighs any worldly intimidation, for His signs are clear and His support is certain.

Furthermore, Pharaoh's arrogance illustrates the danger of misplaced loyalty. His court was urged to remain loyal to him, even at the expense of rejecting divine guidance. This shows that loyalty, when misdirected, can become a barrier to truth. True loyalty must be directed to Allah, the Exalted, and to His commands, for only this loyalty leads to peace of mind and eternal success.

This episode also highlights the courage of the Holy Prophet Musa, peace be upon him. Despite Pharaoh's intimidation, he remained firm, delivering the message entrusted to him without compromise. His example teaches that divine guidance must be proclaimed with sincerity and steadfastness, regardless of opposition.

In today's world, similar tactics are employed by leaders and influencers who fear losing their authority. They may ridicule divine teachings, appeal to majority opinion, or intimidate those who seek to live by truth. Yet the lesson remains the same: a person must resist intimidation, reflect upon the signs of Allah, the Exalted, and remain steadfast in obedience to Him.

Chapter 28 Al Qasas, verse 38:

“And Pharaoh said, "O eminent ones, I have not known you to have a god other than me…””

Pharaoh’s statement to his elite was not only an arrogant claim of divinity but also a calculated reminder of what they stood to lose if they accepted the message of the Holy Prophet Musa, peace be upon him. Their entire lifestyle was rooted in indulgence, luxury, and the gratification of worldly desires. Pharaoh understood that divine guidance would demand restraint, justice, and humility, stripping away their excesses and misuse of authority. Thus, his words were designed to instil fear: if they abandoned him and followed the truth, their privileges, wealth, and influence would vanish. This tactic is timeless. In the modern age, leaders, corporations, and industries that profit from people’s unrestrained desires employ the same strategy. They claim that Islam restricts freedom, portraying faith as a barrier to happiness. They argue that obedience to divine law prevents enjoyment of worldly blessings, convincing people that religion is a set of chains rather than a source of liberation. As a result, many turn away from faith, either literally by rejecting it or practically by neglecting its teachings, believing that true peace lies in unrestricted indulgence. They look down upon those who accept and actualize their faith, controlling their actions and using their blessings in ways pleasing to Allah, the Exalted. To them, such individuals appear as lowly slaves bound by restrictions, while they themselves imagine they are free. Yet this perception is a deception. In reality, the true slaves are those who fail to submit to Allah, the Exalted, for they become enslaved to countless worldly chains—social media, fashion, culture, wealth, and desires. The truly superior ones are those who submit to Allah, the Exalted, for they are freed from slavery to the world and its illusions. This truth can be illustrated through

the analogy of two children. One child is lovingly restricted by a wise parent, allowed only occasional unhealthy food but otherwise guided to follow a healthy diet. The child feels burdened by these restrictions, believing them to be unfair. Another child is given complete freedom by their parent to eat whatever they desire, whenever they desire, and in whatever quantity they desire. Outwardly, the second child appears happier, free of restrictions, and even criticises the first child for being bound by rules. The restricted child may even feel sorry for themselves when comparing their situation. But years later, the reality becomes clear. The unrestricted child grows up unhealthy, suffering from obesity, diabetes, high blood pressure, and other illnesses. Their physical decline leads to mental and social problems, making them slaves to medications, diseases, and insecurities. Their supposed freedom has become a prison. Meanwhile, the restricted child grows up healthy in mind and body, confident in their abilities, and free from the slavery of illness and social problems. What once appeared as restriction was in fact guidance, leading to true freedom. So too is the case with divine guidance. Outwardly, it may appear restrictive, limiting desires and indulgences. But in reality, it protects a person from becoming enslaved to the world, its illnesses, and its problems. The one who submits to Allah, the Exalted, achieves balance, peace of mind, and true freedom. The one who rejects Him becomes a slave to countless worldly chains.

To conclude, the real slave is the one who becomes enslaved to all things other than Allah, the Exalted—social media, society, fashion, culture, and desires—leading to mental, physical, and social problems. The real free person is the one who submits only to Allah, the Exalted, thereby attaining peace of mind and body, and liberation from the false freedoms of the world.

Pharaoh’s attempt to change the subject when confronted with the clear proofs brought by the Holy Prophet Musa, peace be upon him, is a profound example of how arrogance and pride manifest when truth cannot be denied. Chapter 28 Al Qasas, verse 38:

“…Then ignite for me, O Haman, [a fire] upon the clay and make for me a tower that I may look at the God of Moses. And indeed, I do think he is among the liars.””

This statement was not an act of genuine inquiry but a deliberate diversion. Pharaoh, unable to refute the miracles or the flawless character of the Holy Prophet Musa, peace be upon him, sought to confuse the discussion by raising an irrelevant question. His intention was not to seek knowledge but to undermine the authority of the Prophet and distract those listening from the truth that had been presented. By commanding Haman to build a tower, Pharaoh attempted to mock the idea of divine guidance, portraying it as something absurd or unattainable. This behaviour is timeless. When individuals lack evidence or knowledge to support their claims, they often resort to diversion. Instead of admitting their error, they move from one subject to another, often without logical connection, in order to avoid accountability. This tactic is designed to frustrate or exhaust the one confronting them, causing them to abandon their efforts. Such behaviour is not merely a debating strategy but a manifestation of arrogance. It reveals a heart that refuses to submit to truth because it contradicts personal desires, pride, or worldly interests. The essence of hypocrisy lies here: inwardly knowing one is wrong, yet outwardly persisting in denial by resorting to manipulation. Pharaoh’s diversion was not about seeking clarity but about preserving his false sense of superiority. This pattern is not confined to his time but recurs throughout history. In personal disputes, family

disagreements, or societal debates, when individuals are confronted with wrongdoing, they often raise irrelevant questions, introduce unrelated issues, or attempt to discredit the one who speaks the truth—all in an effort to avoid admitting fault.

The lesson is clear. Changing the subject in the face of truth is not a sign of strength but of weakness. It demonstrates that a person values pride and desire above justice and sincerity. The example of Pharaoh warns against this destructive tendency. By contrast, the example of the Holy Prophet Musa, peace be upon him, teaches steadfastness: to remain focused on truth, to refuse to be distracted by diversions, and to continue calling to justice with clarity and patience. This prophetic attitude is essential for all people. In today's world, diversions are common in debates about morality, faith, and justice. When confronted with evidence of wrongdoing, individuals may deflect by raising unrelated issues—claiming that faith restricts freedom, that morality is subjective, or that tradition must be preserved. These diversions are designed to avoid accountability and preserve worldly desires. Yet those who remain steadfast upon truth, like the Holy Prophet Musa, peace be upon him, will not be swayed. They will recognise such tactics for what they are—attempts to conceal error—and will remain firm in their commitment to justice. Ultimately, those who persist in arrogance and denial only hasten their own downfall. Pharaoh's diversion did not protect him; it exposed his weakness and led to his destruction. Chapter 28 Al Qasas, verses 39-40:

"And he was arrogant, he and his soldiers, in the land, without right, and they thought that they would not be returned to Us. So We took him and his soldiers and threw them into the sea…"

Those who remain firm upon truth, however, find themselves supported by Allah, the Exalted, and will ultimately prevail. The path of the Holy Prophets, peace be upon them, is one of clarity, patience, and steadfastness, and those who follow it will be liberated from the diversions of arrogance and manipulation.

A major cause of corruption and injustice is indeed the failure to correctly believe in accountability on the Day of Judgement. Chapter 28 Al Qasas, verse 39:

“And he was arrogant, he and his soldiers, in the land, without right, and they thought that they would not be returned to Us.”

When a person does not correctly believe in their accountability on the Day of Judgement, their intentions, speech, and actions are corrupted. They begin to assume that as long as they escape worldly authorities, they are free to act as they please. In this age, such escape can be achieved through bribery, manipulation, or exploitation of legal loopholes. This false sense of freedom leads to the misuse of blessings granted by Allah, the Exalted. Authority becomes a tool for oppression, wealth becomes a means of indulgence, and influence becomes a weapon for self-interest. On an individual level, this attitude creates imbalance. A person who denies accountability misplaces everything and everyone within their life. They fail to prepare for their return to Allah, the Exalted, and instead pursue desires without restraint. Even if they enjoy worldly luxuries, their heart remains

restless, weighed down by stress, trouble, and difficulties. Their mental and physical state becomes unbalanced, for they lack the peace that comes from living with purpose and responsibility. They may appear successful outwardly, but inwardly they are enslaved to anxiety, guilt, and dissatisfaction. On a societal level, disbelief in accountability prevents people from fulfilling the rights of others. It encourages oppression, exploitation, and injustice, as individuals pursue their worldly aspirations at the expense of fairness and compassion. Authority is abused, wealth is hoarded, and the weak are neglected. This inevitably leads to widespread corruption, as the collective failure to recognise accountability erodes justice and peace within society. When leaders and institutions operate without fear of divine accountability, corruption spreads like a disease, infecting every level of society.

The lesson is timeless: belief in accountability on the Day of Judgement is the safeguard against corruption and injustice. It is not merely a matter of faith but the foundation of ethical conduct. When a person lives with awareness of their return to Allah, the Exalted, they restrain their desires, use their blessings responsibly, and fulfil the rights of others. This belief brings balance to the individual and justice to society. When it is abandoned, corruption and injustice spread, just as they did under Pharaoh and his soldiers. The example of Pharaoh serves as a warning. His arrogance and denial of accountability led to his downfall, despite his wealth, power, and influence. By contrast, those who live with awareness of their return to Allah, the Exalted, achieve peace of mind, balance in their lives, and justice in their societies. They recognise that worldly authority is temporary, but divine accountability is eternal.

To expand further, this principle applies to every aspect of life. In family relationships, belief in accountability ensures fairness, compassion, and respect. In business, it ensures honesty, transparency, and justice. In governance, it ensures responsibility, humility, and service. Without accountability, all these spheres become corrupted, leading to oppression and imbalance. Thus, the verse is not only a description of Pharaoh's arrogance but a universal warning. Every person must reflect upon their accountability, for it shapes their intentions, speech, and actions. Those who deny it will misuse their blessings and spread corruption, while those who embrace it will find balance, peace, and success in both worlds.

Verse 40 demonstrates that no matter how much worldly authority a person may possess, they cannot escape the might of Allah, the Exalted. Pharaoh had wealth, armies, and influence, yet none of these could protect him when divine justice descended. His arrogance and denial of accountability led him and his followers to ruin, showing that worldly power is temporary, but the decree of Allah, the Exalted, is eternal. Chapter 28 Al Qasas, verse 40:

"So We took him and his soldiers and threw them into the sea. So see how was the end of the wrongdoers."

This event serves as a striking warning against living a self-absorbed life, where one's attention is confined only to personal circumstances while ignoring the greater realities surrounding them. Such a narrow outlook blinds the heart from recognising the wisdom that can be drawn from history, personal trials, and the experiences of others. Reflection upon these lessons is one of the surest means of refining character, avoiding repeated mistakes,

and finding lasting inner peace. The downfall of Pharaoh teaches that arrogance and denial of accountability inevitably lead to destruction. By contrast, reflecting upon history and the experiences of others allows a person to correctly place everything and everyone within their life, achieving balance in both mental and physical states. For example, observing how the wealthy and renowned misuse the blessings they have been granted—only to be overtaken by anxiety, depression, addiction, or even suicide despite their comforts—teaches that genuine tranquillity cannot be purchased through wealth or secured by unchecked desires. Similarly, witnessing someone struggle with illness should stir gratitude for one's own health and motivate its proper use before it slips away. Islam therefore urges people to remain mindful and reflective, to look beyond the narrow lens of their own situation, and to extract wisdom from the world around them. Reflection transforms trials into lessons, blessings into opportunities for gratitude, and history into guidance. It prevents arrogance by reminding a person that worldly power and luxury are fleeting, while accountability before Allah, the Exalted, is certain. The destruction of Pharaoh is not merely a historical event but a timeless lesson. It warns that those who misuse their blessings, deny accountability, and oppress others will ultimately face divine justice. It also encourages believers to cultivate humility, gratitude, and reflection, recognising that true peace lies not in worldly indulgence but in obedience to Allah, the Exalted. In conclusion, the end of Pharaoh and his soldiers is a mirror for all generations. It shows that arrogance blinds, power corrupts, and denial of accountability destroys. But reflection, humility, and submission to Allah, the Exalted, bring balance, peace of mind, and eternal success, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

But as obeying Allah, the Exalted, often stands in direct opposition to the worldly desires of people, many will inevitably follow the path of Pharaoh by misusing the blessings that Allah, the Exalted, has entrusted to them. In doing so, they bring upon themselves an imbalance in both mind and body,

misplacing priorities and failing to give each person and matter in their life its rightful place. This inner disorder manifests outwardly as stress, hardship, and difficulty, even if they outwardly appear to enjoy certain luxuries of the world. Because they neglected to prepare practically for their accountability on the Day of Judgement, their punishment will be multiplied, and they will find themselves abandoned, with no one and nothing to come to their aid. Chapter 28 Al Qasas, verses 41-42:

“And We made them leaders inviting to the Fire, and on the Day of Resurrection they will not be helped. And We caused to overtake them in this world a curse, and on the Day of Resurrection they will be of the despised.”

These verses expose the tragic end of those who misuse their blessings and lead others astray. Instead of guiding people toward justice, mercy, and obedience, they become examples of corruption, inviting others to destruction. Their wealth, authority, and influence—once seen as signs of success—become the very means of their downfall. On the Day of Judgement, these false leaders will stand helpless, stripped of all worldly support, and none will intercede on their behalf. Outwardly, such individuals may appear powerful, prosperous, and free, but inwardly they are enslaved to their desires. Their mental and physical state is disturbed, their relationships are corrupted, and their lives are filled with anxiety and emptiness. Their apparent success is hollow, for it is built upon arrogance and heedlessness. The greater tragedy is that their punishment will be magnified because they not only destroyed themselves but also misled others. Leadership in falsehood carries a heavier burden, for it multiplies the harm caused. Those who blindly follow such leaders, deceived by their glamour and influence, share in their fate. The Holy Quran reminds people

that accountability is personal: each soul will answer for its own deeds, and following leaders who invite to desires rather than truth leads only to ruin. The lesson is timeless. True leadership is a trust, rooted in humility, justice, and obedience to Allah, the Exalted. False leadership, rooted in arrogance and indulgence, invites only to destruction. Every person must reflect carefully on whom they follow and how they use the blessings they have been granted. Submission to Allah, the Exalted, brings balance, peace, and salvation, while misuse of blessings leads to imbalance, corruption, and eternal loss.

In conclusion, this verse reminds mankind that leadership is not a privilege to be exploited but a responsibility to guide others toward truth. Those who misuse it become leaders inviting to the Fire, while those who uphold it with sincerity become leaders of light and mercy. Each person must choose whether to walk the path of Pharaoh, rooted in arrogance and indulgence, or the path of the Holy Prophets, peace be upon them, rooted in humility, justice, and submission to Allah, the Exalted. The outcome of each path is clear: destruction for the arrogant, and eternal success for those who submit.

Chapter 28 Al Qasas, verse 41:

“And We made them leaders inviting to the Fire, and on the Day of Resurrection they will not be helped.”

This harmful outcome is often the direct result of blindly adopting the popular opinions and behaviours practiced within one's society. In most cases, the dominant cultural norms are shaped and influenced by the elite class—those who possess wealth, status, or power—and their primary aim is to fulfil their worldly desires and ambitions. Their priorities are material success, pleasure, comfort, and influence, not obedience to Allah, the Exalted, or the spiritual wellbeing of society. When these individuals shape the trends and standards of a community, the masses naturally begin to follow them, assuming that widespread behaviour must be correct simply because it is common. For this reason, one must avoid blindly following people, because the behaviour of the majority often leads a person toward the disobedience of Allah, the Exalted. When a person sees the majority of society neglecting or opposing Islamic teachings, they may assume that the majority must be right and therefore adopt the same behaviour without reflection or examination. This assumption—that large numbers of people cannot be mistaken—is deeply flawed. History has repeatedly shown that popular opinions are very often incorrect. Entire civilizations once believed the Earth was flat, or that certain superstitions governed the world, only to have these beliefs disproven by evidence and reason. Popularity has never been a guarantee of truth. For this reason, it is essential to avoid behaving like unthinking cattle that follow the herd wherever it goes without examining whether the direction is right or wrong. Blind conformity leads to poor decisions in both worldly matters and matters of faith. 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."

This verse reveals that the majority of people are often guided by assumption, desire, culture, and imitation—not knowledge, truth, or evidence. Therefore, a person must rely on the reasoning and intellect that Allah, the Exalted, has granted them. Each situation must be evaluated on the basis of clear knowledge and reliable evidence, not on emotional pressure, social norms, or the mere fact that others are doing it. Even if such thoughtful analysis leads a person to conclusions that differ from the opinions of the majority, they must remain firm upon what is true. In fact, Islam strongly criticizes blind imitation in religious matters precisely because it leads to ignorance, deviation, and injustice. A person is encouraged to understand Islamic teachings deeply, reflect upon them, and act upon them with certainty. Only through learning, reflection, and sincere practice can one protect themselves from being swept away by the misleading trends of society and instead remain obedient to Allah, the Exalted, in every circumstance. Chapter 12 Yusuf, verse 108:

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

Despite the persistent ingratitude shown by people throughout the generations—a behaviour that repeatedly led to their destruction at both the individual and societal levels—Allah, the Exalted, continued to show mercy. He repeatedly granted humanity a perfect and comprehensive divine code of conduct, enabling them to attain peace of mind in both worlds. This peace comes through acquiring a balanced mental and physical state and by correctly placing everything and everyone within their life. At the societal level, this code fostered justice, fairness, and stability by ensuring the rights of individuals were fulfilled. Chapter 28 Al Qasas, verse 43:

“And We gave Moses the Scripture, after We had destroyed the former generations, as insight for the people and guidance and mercy so that they reflect.”

This verse illustrates that even after generations had fallen into corruption, disobedience, and moral decay, Allah, the Exalted, did not abandon mankind. Instead, He continued to send revelation as a form of mercy: a clear guide to re-establish justice, restore spiritual clarity, and provide the means to rebuild society upon principles that ensure stability and peace. No matter how advanced a civilisation may become—whether in technology, psychology, medicine, sociology, or any other field—it remains fundamentally incapable of formulating a code of conduct that is perfectly aligned with human nature in all its dimensions. Human understanding is limited and constantly evolving. Even today, experts continue to discover new details about the human mind, the nervous system, emotional behaviour, and physical health. If humanity is still uncovering basic insights into its own design, how could it possibly produce an all-encompassing system that addresses every moral, spiritual, social, psychological, and physical matter across all times, places, cultures, and circumstances? Such an undertaking is impossible for human beings. Only Allah, the Exalted—the Creator of the heavens, the Earth, and every intricate aspect of the human being—possesses the perfect knowledge required. His knowledge is unlimited, encompassing the past, present, and future simultaneously. He knows what benefits a person, what harms them, what leads to inner peace, and what results in corruption. Therefore, He alone is fully qualified to establish a code of conduct that distinguishes good from evil, truth from falsehood, benefit from harm, and balance from imbalance. His guidance enables a person to rise above the confusion, stress, and contradictions of worldly life and achieve genuine tranquillity. History provides countless examples of this truth. Whenever a society truly implemented the divine code

of conduct—whether in the era of the Holy Prophet Musa, peace be upon him, or later under the guidance taught in the Holy Quran—justice, peace, cooperation, and harmony flourished. Crime decreased, oppression diminished, the rights of the vulnerable were protected, the strong were restrained from tyranny, and individuals found inner stability and a sense of purpose. The transformative power of divine guidance cannot be matched by human laws or philosophies, no matter how intellectual or sophisticated they may be. For this reason, a person must accept and act upon the divine code of conduct revealed by Allah, the Exalted, even when certain teachings conflict with their personal desires. This requires humility and trust—recognizing that Allah, the Exalted, knows what the human being does not. A wise person behaves like a patient who accepts the medical advice of their doctor. Though the medicine may be bitter and the diet restrictive, the patient endures it because they understand that the doctor seeks their wellbeing. Ultimately, the patient achieves good physical health through this discipline. Similarly, the person who surrenders their desires to follow Allah's revealed guidance achieves the highest form of wellbeing: peace of mind in both worlds, a balanced mental and physical state, and proper placement of everything and everyone within their life. Divine guidance is not a burden—it is a cure. It removes confusion, eases anxiety, restores clarity, and leads a person toward a life of stability in this world and eternal success in the next.

As neither group denied the fact that the Holy Prophet Muhammad, peace and blessings be upon him, had not studied the previous divine scriptures, this itself became a clear and undeniable proof of the miraculous nature of the Holy Quran. The Holy Prophet Muhammad, peace and blessings be upon him, was unlettered, without formal study or access to the records of past nations, yet he conveyed detailed accounts of events that had taken place centuries before his time. Even if he had studied the earlier scriptures, the Holy Quranic narratives went beyond mere repetition; they corrected distortions and restored truths that had been altered or forgotten. These corrections were matters he could never have known unless Allah, the

Exalted, had directly informed him. This demonstrates that the Holy Quran is not the product of human learning or imitation, but a divine revelation that restores truth where it had been concealed and perfects guidance for all generations. Chapter 28 Al Qasas, verses 44-46:

“And you were not on the western side [of the mount] when We revealed to Moses the command, and you were not among the witnesses [to that]. But We produced [many] generations [after Moses], and prolonged was their duration. And you were not a resident among the people of Madyan, reciting to them Our verses, but We were senders. And you were not at the side of the mount when We called [Moses]…”

These verses emphasise that the Holy Prophet Muhammad, peace and blessings be upon him, had no worldly access to the knowledge of past events. He was not present when revelation came to the Holy Prophet Musa, peace be upon him, nor was he among the witnesses of those events. He was not a resident of Madyan, nor did he recite verses to its people, and he was not at the mount when Allah, the Exalted, called the Holy Prophet Musa, peace be upon him. Yet, despite this, he was entrusted with the same divine mission, informed of matters far beyond his human experience. This is a clear testimony that the Holy Quran is revelation, not invention.

These verses also highlight the continuity of divine guidance. Allah, the Exalted, reminds mankind that He alone is the Sender of revelation, and that prophets are chosen to deliver His message, not by human effort but by divine appointment. Just as the Holy Prophet Musa, peace be upon him, was called to guide his people, so too was the Holy Prophet Muhammad, peace

and blessings be upon him, sent to complete and perfect the message. This unity of revelation across generations demonstrates that all prophets were sent with the same mission—to call mankind to obedience, justice, and accountability—while the final Messenger was entrusted with preserving and restoring truth in its purest form. The lesson here is profound. First, it affirms that true guidance cannot be attained through speculation, philosophy, or historical study alone; it comes only through revelation from Allah, the Exalted. Second, it warns against arrogance and denial: those who reject the Holy Quran despite its clarity are not rejecting the Prophet himself but the authority of Allah, the Exalted. Third, it calls mankind to humility, reminding them that history is not preserved by human effort but by divine will, and that the Holy Quran is the living testimony of this preservation. In conclusion, these verses strengthen faith by showing that the Holy Prophet Muhammad, peace and blessings be upon him, was divinely informed of matters far beyond his human experience, and that the Holy Quran is a miraculous revelation correcting distortions, restoring truth, and guiding mankind to righteousness. It is a reminder that revelation is the only true source of guidance, and that those who submit to it align themselves with the eternal wisdom of Allah, the Exalted.

In the following verse, Allah, the Exalted, also indicated a major cause of rejecting or ignoring divine guidance, even if one outwardly claims faith in it. Chapter 28 Al Qasas, verse 45:

“But We produced [many] generations and prolonged was their duration…”

This verse draws attention to the reality that over time, successive generations often lose sight of the essence of revelation. Although divine knowledge was available to them, many failed to truly learn and act upon it. Instead, they reduced their religion to a handful of outward practices, mistakenly believing this was sufficient for salvation. They did not realise that faith is meant to shape every intention, word, and action. True understanding only arises when one gains religious knowledge and applies it consistently, but when this is neglected, faith becomes hollow and lifeless. Sadly, many Muslims have fallen into the same error. They rely on a few physical acts of worship, often performed without comprehension, assuming this alone guarantees success. When faith is reduced to rituals carried out in a language they do not understand, it ceases to be a way of life. The danger is compounded when the next generation inherits this shallow practice. They begin to see faith as nothing more than cultural tradition, and eventually abandon even those few rituals, believing them irrelevant to modern life. For instance, elders who migrated to western countries often held onto cultural expressions of faith, such as clothing. Yet their children, raised in the West, abandoned these practices, assuming they were merely cultural rather than integral to a way of life. The problem with culture and fashion is that they are constantly changing. If faith is mistaken for cultural practice, it too will be discarded with the passing of time. This is exactly what happened with the people of the book—the Jews and Christians. Their synagogues and churches were once filled with devoted worshippers and seekers of knowledge. But when they abandoned knowledge and relied only on a few practices, the next generation went further still, abandoning even those practices. As a result, their places of worship became empty, and their faith was reduced to a name without substance. Moreover, those of the older generation who adopted this mentality clung to the few practices they knew, but without understanding their deeper meaning. As society’s mentality shifted, the younger generation no longer wished to blindly imitate cultural customs. They began to question why they should adopt faith at all. If the elders themselves did not know why they were Muslims, how could they explain it to their children? Ignorance only fuels abandonment, encouraging the next generation to forsake both faith and practice, choosing instead to serve their own desires. If Muslims fail to change this attitude—by studying

and acting upon Islamic knowledge, and by encouraging the next generation to do the same—they risk sharing the fate of the people of the book. They will become Muslims only in name, not in action. This is a dangerous state, for it can ultimately lead to the loss of faith itself. Faith may be likened to a delicate flame that requires constant tending. Just as a fire dies out when deprived of fuel, faith weakens and may be extinguished if not sustained through consistent acts of obedience. Neglecting this spiritual nourishment places a person at risk of losing the very light that guides them. Such a loss is the most devastating of all, for it deprives one of peace in this world and salvation in the next. This verse therefore serves as a timeless warning. It calls every generation to preserve divine knowledge, to act upon it sincerely, and to pass it on with understanding. Only then can faith remain alive, vibrant, and transformative, guiding individuals and societies to righteousness.

Out of His boundless mercy, Allah, the Exalted, continued to send revelation across the ages, reminding humanity that faith must be lived as a complete way of life rather than reduced to cultural customs that fade with time. This mercy reached its highest point when He revealed the final and eternal code of conduct to the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 28 Al Qasas, verse 46:

“…but [were sent] as a mercy from your Lord to warn a people to whom no warner had come before you that they might reflect.”

Here Allah, the Exalted, makes clear that revelation itself is an act of mercy, intended to awaken hearts and guide lives. The sending of the Holy Prophet

Muhammad, peace and blessings be upon him, with the Holy Quran was not simply a message for one generation, but a timeless guidance for all people, urging them to reflect and respond. It must be understood that divine warnings and glad tidings only bring benefit when they are met with practical response. Faith is not preserved by passive acknowledgment or empty ritual, but by active obedience and sincere application. The one who responds practically—by using the blessings Allah, the Exalted, has granted them in accordance with the teachings of the Holy Quran—will achieve peace of mind in both worlds. Such a person attains balance in their mental and physical state, and rightly orders everything and everyone within their life. Their blessings become sources of tranquillity, and their preparation for accountability on the Day of Judgement brings them security and hope. By contrast, the one who neglects to respond practically to divine guidance persists in misusing the blessings they have been granted. Wealth, health, and influence are squandered on desires rather than directed toward righteousness. As a result, they fall into imbalance, their mental and physical state becomes disturbed, and their relationships and priorities are misplaced. They fail to prepare for their accountability before Allah, the Exalted, and thus their worldly luxuries cannot shield them from inner turmoil. Stress, hardship, and difficulty dominate their existence in both worlds, for they have deprived themselves of the peace that comes only through obedience. This verse therefore serves as a reminder that revelation is mercy, but mercy requires response. To treat faith as ritual or culture is to strip it of its transformative power. To embrace it as a way of life is to unlock its promise of balance, tranquillity, and eternal success.

As the conclusive argument belongs to Allah, the Exalted, He reminds mankind that no excuse will be accepted from those who persist in misguidance by misusing the blessings He has granted them. Chapter 28 Al Qasas, verse 47:

“And if not that a disaster should strike them for what their hands put forth and they would say, "Our Lord, why did You not send us a messenger so we could have followed Your verses and been among the believers?””

This verse highlights the perfect justice of Allah, the Exalted. Out of His mercy, He sends Holy Prophets and Messengers, peace be upon them, to every people so that no one can claim ignorance or argue that they were left without guidance. The sending of revelation removes every possible excuse, for mankind is reminded that accountability is based not on ignorance but on deliberate choice. Those who misuse their blessings—whether wealth, health, or influence—cannot later plead that they were unaware of the truth, for Allah, the Exalted, has ensured that His message reaches them. The verse also illustrates the futility of excuses on the Day of Judgement. People may attempt to argue that they would have believed had a messenger come to them, but Allah, the Exalted, makes clear that He has already fulfilled this responsibility. Holy Prophets, peace be upon them, were sent, revelation was delivered, and guidance was made accessible. Thus, the burden lies upon each individual to respond sincerely and practically. The lesson is timeless. Faith is not preserved by claims or excuses but by obedience and action. Those who respond to divine guidance by correctly using the blessings they have been granted will find peace and balance in both worlds. Those who ignore it, misusing their blessings and persisting in heedlessness, will face imbalance, hardship, and ultimately punishment. On the Day of Judgement, no excuse will stand, for the conclusive argument belongs to Allah, the Exalted.

In reality, every person who turns away from the divine code of conduct revealed by Allah, the Exalted, and instead embraces man-made systems of

behaviour does so in order to gratify their worldly desires. This is because all human-created codes, no matter how refined or sophisticated they appear, ultimately spring from human inclinations, ambitions, and self-interest. They reflect the limitations, biases, and desires of the people who develop them. Unlike the divine law—which arises from perfect knowledge, justice, and mercy—man-made systems shift over time as values change, ideologies evolve, or societal pressures increase. They lack the stability, purity, and objectivity of divine guidance. The wealthy and powerful are often the most deeply entrenched in this mindset. They clearly understand that submitting to the truth of Islam requires surrendering to a higher moral framework—one that places firm boundaries on their appetites. Divine guidance demands honesty, fairness, humility, and accountability. It prohibits the exploitation of the vulnerable, the pursuit of unlawful pleasures, and the abuse of authority. For individuals who have built their status, wealth, or influence upon unjust advantage, deception, and indulgence, such restrictions are unwelcome. Accepting divine guidance would require them to relinquish behaviours they have grown accustomed to and privileges they wish to preserve. Out of fear of losing their comfort and dominance, they reject the truth—not because they doubt it, but because they fear what it would demand of them. Their concern is not spiritual loss but worldly inconvenience. Instead of reforming themselves, they attempt to maintain their control by spreading doubts, belittling the truth, and encouraging others to follow their path of disobedience. Their influence misguides the masses, causing many people to imitate them without reflection. In doing so, the powerful secure their worldly position at the cost of their eternal well-being. This pattern is not new; it has been repeated throughout history. The first to oppose the Holy Prophets, peace be upon them, were frequently the elites of their societies—the leaders, nobles, and influential figures who feared that accepting divine guidance would expose their injustices and erode their authority. The people of Nuh, peace be upon him, mocked the truth because their elites rejected it. The rulers in the time of Ibrahim, peace be upon him, resisted his call due to their arrogance. Pharaoh opposed the Holy Prophet Musa, peace be upon him, because he saw him as a threat to his tyrannical power. The leaders of Mecca at the time of the Holy Prophet Muhammad, peace and blessings be upon him, rejected Islam because it challenged their unjust practices and

threatened their economic and social dominance. In each case, the rejection was not due to a lack of evidence. The signs of Allah, the Exalted, were clear—miracles, scripture, wisdom, and the exemplary character of the Holy Prophets. Their hearts recognized the truth, yet their arrogance prevented them from submitting. Thus, the refusal to accept divine guidance is seldom an intellectual issue concerning proof or reasoning. It is primarily a moral and spiritual problem: a refusal to restrain one's desires, abandon one's arrogance, and submit humbly to the authority of the Creator. Ultimately, the heart resists what the mind already knows.

As a result of this attitude, the leaders of the non-muslims throughout history would discourage others from accepting Islam, the religion of all the Holy Prophets, peace be upon them, by different means. One such tactic was to demand specific miracles and when they were not granted them they falsely used this as evidence against their Holy Prophet, peace be upon them. Chapter 28 Al Qasas, verse 48:

"But when the truth came to them from Us, they said, "Why was he not given like that which was given to Moses?"…"

The role of a Holy Prophet, peace be upon them, is to clarify the divine guidelines for humanity and to serve as a perfect example for people to follow. Their mission was never to impress with miraculous acts, for the miracles bestowed upon them by Allah, the Exalted, were limited to specific times and places and served only to support their message. They were not the essence of Prophethood. Since miracles are restricted by circumstance, those who witness them may be encouraged to accept the truth, but for those

who do not see them directly, they remain mere accounts. Such stories, while significant, do not carry the same enduring power to inspire belief or strengthen obedience to Allah, the Exalted, among those who already possess faith. In contrast, the Holy Quran—and by extension, the traditions of the Holy Prophet Muhammad, peace and blessings be upon him—stand as an everlasting and living miracle. Unlike temporary signs, the Holy Quran is accessible to all people at all times, surpassing any miracle granted to the other Holy Prophets, peace be upon them. The non-Muslims of Mecca, masters of the Arabic language, recognised that the Holy Quran could not be the words of a human being. Having lived alongside the Holy Prophet Muhammad, peace and blessings be upon him, for forty years before his Prophethood, they knew his character and integrity, and they could not truthfully accuse him of deception. Chapter 10 Yunus, verse 16:

“…for I had remained among you a lifetime before it. Then will you not reason?"

Furthermore, the Holy Prophet Muhammad, peace and blessings be upon him, had no interaction with previous divine scriptures. This was acknowledged by both the People of the Book and the non-Muslims of Mecca. He would not have been aware of the original or altered teachings contained within those texts. This fact further confirms 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.”

Moreover, according to the eternal tradition of Allah, the Exalted, if He had granted the non-Muslims of Mecca the miracle they demanded and they still rejected Islam, He would have annihilated them completely, as He had done with previous nations. But since Allah, the Exalted, did not will their destruction, He chose not to meet their demands. Their insistence on miracles was not a sincere search for truth but a tactic to undermine 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.”

Thus, Allah, the Exalted, made it clear that the non-Muslims of Mecca were not genuinely seeking guidance. Their demands for miracles were intended to discourage others from accepting Islam. Even if dazzling signs had been shown to them, they would have dismissed them with excuses, for they had already resolved to reject Islam as it conflicted with their worldly desires and ambitions, just like the people before them done. 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.""

And chapter 28 Al Qasas, verse 48:

“…Did they not disbelieve in that which was given to Moses before? They said, "[They are but] two works of magic supporting each other, and indeed we are, in all, disbelievers.""

In addition to the open and timeless challenge of Allah, the Exalted, which involves producing something like the Holy Quran, which matches its depth of wisdom in solving individual and societal problems in a timeless manner, Allah, the Exalted, also invited the non-muslims of Mecca, and by extension all people, to produce something which was superior to it, and the original Torah, if they were so convinced they knew better. Chapter 28 Al Qasas, verse 49:

“Say, "Then bring a scripture from Allah which is more guiding than either of them that I may follow it, if you should be truthful.""

But it is not possible for someone to produce better guidance than divine knowledge, as all other ways of life are rooted in worldly desires and are heavily biased, thereby preventing people from achieving 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 peace and justice on a societal level, through fulfilling the rights of people. Chapter 28 Al Qasas, verse 50:

“But if they do not respond to you - then know that they only follow their desires…”

The one who persists in following man-made codes of conduct will inevitably misuse the blessings Allah, the Exalted, has granted them. In this world, their attitude prevents them from attaining a balanced mental and physical state, and it causes them to misplace everything and everyone within their life. As a result, their family, friends, career, and wealth all become sources of stress rather than comfort. If they continue to disobey Allah, the Exalted, they will begin to blame the wrong things and people for their difficulties, such as their spouse, instead of recognizing their own failings. When they cut these good people out of their lives, their condition only worsens, leading them deeper into mental disorders until they fall into depression, substance addiction, and even suicidal tendencies. This outcome is evident when one observes those who persist in misusing the blessings they have been granted, such as the rich and famous, who despite enjoying worldly luxuries, often suffer from inner turmoil. And because their attitude prevented them from preparing for accountability on Judgement Day, their punishment in the Hereafter will be far worse. Chapter 28 Al Qasas, verse 50:

“…And who is more astray than one who follows his desire without guidance from Allah? Indeed, Allah does not guide the wrongdoing people.”

This verse exposes the root of the problem: following desire without divine guidance leads to misplacement, imbalance, and eventual ruin. Human codes of conduct, built upon self-interest and worldly ambition, cannot provide the stability and peace that comes from obedience to Allah, the Exalted. Those who persist in this path are described as the most astray, for they have chosen to elevate their desires above divine wisdom.

The lesson is timeless. True success lies not in wealth, status, or worldly indulgence, but in aligning one's life with the guidance of Allah, the Exalted. Only then can blessings be used correctly, relationships be valued properly, and peace of mind be achieved in both worlds. Those who ignore this guidance, however, will find themselves lost, burdened, and ultimately punished, for Allah, the Exalted, does not guide those who persist in wrongdoing.

Therefore, no matter how advanced a society becomes, and regardless of the knowledge it gathers across scientific, psychological, or social fields—including research into the human mind and body—it will always remain impossible for people to create a complete and flawless code of conduct. Human understanding is limited, constantly changing, and often shaped by personal desires, cultural influence, and incomplete knowledge. Even today, after centuries of study, experts continue to discover new information about essential aspects of human existence, such as how different regions of the brain operate. If humanity is still uncovering basic truths about its own physical structure, it is unrealistic to expect people to design a perfect system that covers every situation individuals and societies will face throughout their

time on Earth. This task is beyond human ability. Human beings can only see a small portion of the full picture at any given moment. They make judgments based on the era they live in, the society they come from, and their own personal inclinations. This means that any system they develop—whether legal, ethical, or social—will always reflect imperfections and gaps. Only Allah, the Exalted, has the limitless knowledge required to create a code of conduct that aligns completely with human nature, promotes justice in every circumstance, and fosters true inner peace. He is the Creator of everything, fully aware of the past, present, and future. His knowledge encompasses every aspect of human life, including emotions, behaviour, morality, relationships, and social interactions. With this perfect understanding, He alone is able to provide a standard that clearly separates what is good from what is harmful and guides people toward a balanced, meaningful, and tranquil life. Chapter 28 Al Qasas, verse 51:

“And We have [repeatedly] conveyed to them the word so that they reflect.”

History provides unmistakable evidence of this truth. Whenever a community sincerely implemented the teachings revealed by Allah, the Exalted, their society became more stable, just, and compassionate. People treated each other fairly, families became stronger, and communities experienced unity and security. The divine code of conduct consistently produced peace and moral clarity because it was designed by the One who understands human nature better than the humans themselves. It offered guidance for every aspect of life—rights, responsibilities, worship, ethics, and social interactions—without the weaknesses found in man-made systems. For this reason, individuals must appreciate that the guidance revealed by Allah, the Exalted, is the greatest benefit for their well-being, even when certain teachings challenge their personal desires. A person may sometimes feel

resistant or confused by particular instructions, but this does not diminish the wisdom behind them. Just as a wise patient accepts the advice of a skilled doctor—even if the medicine tastes unpleasant or the treatment requires discipline—because they trust that it will lead to healing, a person should approach the divine code with the same trust. They should understand that Allah, the Exalted, only commands what is truly best for them, both in this world and in the eternal life to come. Chapter 28 Al Qasas, verse 51:

“And We have [repeatedly] conveyed to them the word so that they reflect.”

Allah, the Exalted, reminds the non-Muslims of Mecca, and by extension all people, that one of the clear signs affirming the divine origin of the Holy Quran is the testimony of sincere scholars from among the People of the Book. These individuals, being well-versed in divine knowledge, immediately recognised the words of Allah, the Exalted, when they encountered the Holy Quran. Their familiarity with revelation enabled them to discern its authenticity, for they knew its Author and recognised the signs of truth contained within it. It is recorded that while the Holy Prophet Muhammad, peace and blessings be upon him, was openly preaching Islam in Mecca, a group of twenty learned Christians came to him seeking answers about the new faith. The Holy Prophet Muhammad, peace and blessings be upon him, responded to their questions with clarity and recited passages from the Holy Quran. Upon hearing the words of Allah, the Exalted, they accepted Islam, for they recognised in him the signs of Prophethood that were preserved in their own scriptures, and they recognised the Holy Quran as divine revelation. Their acceptance was not based on emotion or cultural influence, but on knowledge and recognition of truth. When they rose to depart, Abu Jahl, the leader of the non-Muslims in Mecca, confronted them. He insulted them, claiming that they had abandoned their true faith. Yet these scholars,

embodying the gentleness and dignity taught by revelation, did not respond with insult. Instead, they greeted him with peace and continued on their way. Their conduct reflected the transformative power of divine guidance: it instils humility, patience, and respect even in the face of hostility. This incident serves as a timeless reminder. Those who are sincere in their pursuit of truth will recognise the signs of Allah, the Exalted, when they encounter them. The Holy Quran is not merely a book of rituals or stories; it is a living miracle that continues to guide hearts across generations. The scholars of the People of the Book recognised it because they were familiar with revelation, and their acceptance of Islam stands as a testimony for all people that truth is clear to those who seek it sincerely. Allah, the Exalted, then revealed chapter 28 Al Qasas, verses 52-55 of the Holy Quran:

“Those to whom We gave the Scripture before it - they are believers in it. And when it is recited to them, they say, "We have believed in it; indeed, it is the truth from our Lord. Indeed we were, [even] before it, Muslims [i.e., submitting to Allah].” Those will be given their reward twice for what they patiently endured and [because] they avert evil through good, and from what We have provided them they spend. And when they hear ill speech, they turn away from it and say, "For us are our deeds, and for you are your deeds. Peace will be upon you; we seek not the ignorant.""

This incident has been recorded in Imam Ibn Kathir’s, the Life of the Prophet, Volume 2, Pages 24-25.

Allah, the Exalted, highlights their sincerity in the Holy Quran, as they were not bound by loyalty to their religious teachers, schools of thought, or

communities. Such misplaced loyalty would have prevented them from accepting Islam, as it did many of their peers. Instead, their sincerity and devotion were directed solely to Allah, the Exalted. Because of this, they turned toward obedience to Him, even when it contradicted the way of life of their family, friends, and peers. Chapter 28 Al Qasas, verse 53:

“…they say, "We have believed in it; indeed, it is the truth from our Lord. Indeed we were, [even] before it, those who have submitted [to Allah].””

This verse demonstrates that true sincerity lies in prioritising Allah, the Exalted, above all else. Respect and love must certainly be shown to religious teachers, but loyalty must never be placed in them over Allah. When loyalty is misplaced, it leads to distortion of divine teachings, as individuals begin to interpret revelation in ways that serve their teachers or sects rather than the truth. This is a grave error, for it transforms divine guidance into a tool for human promotion rather than submission to Allah, the Exalted. The sincerity of these scholars from the People of the Book was evident in their willingness to abandon the expectations of their peers, their families, and their communities. They recognised that loyalty to Allah, the Exalted, required them to embrace Islam, even if it meant contradicting the traditions they had inherited. Their example shows that sincerity is not measured by blind allegiance to people but by steadfast devotion to divine truth. This sincerity allowed them to recognise the Holy Quran as revelation and the Holy Prophet Muhammad, peace and blessings be upon him, as the Messenger of Allah, the Exalted. Sadly, many Muslims today fall into the opposite behaviour. They allow their loyalty to teachers, sects, or schools of thought to overshadow their loyalty to Allah, the Exalted. In doing so, they misuse the blessings they have been granted, including religious knowledge. Instead of using knowledge to draw closer to Allah, they use it to defend their

group or promote their teacher. This leads to imbalance: their mental and physical state becomes disturbed, their priorities are misplaced, and they fail to prepare adequately for accountability on the Day of Judgement. Even if they enjoy worldly luxuries, their lives are filled with stress, hardship, and difficulty, for they have lost the peace that comes from sincere obedience. Therefore, a Muslim must avoid blind allegiance to any sect or teacher. They should learn from scholars and benefit from their guidance, but their ultimate loyalty must remain with Allah, the Exalted. This loyalty is expressed by sincerely implementing the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, even when these teachings contradict the opinions or practices of their teachers or peers. Only by doing so can one preserve sincerity, avoid misusing blessings, and attain balance and success in both worlds. Faith, in this sense, is like a compass. If it is aligned with Allah, the Exalted, it will always point toward truth, even when the path is difficult or unpopular. But if it is aligned with people, culture, or sectarian loyalty, it will lead astray, causing confusion, imbalance, and eventual ruin. The example of the sincere scholars who embraced Islam reminds us that true loyalty must always be to Allah, the Exalted, for only He is the source of guidance, peace, and salvation.

But as placing one’s loyalty to Allah, the Exalted, above others—such as their religious teacher, their peers, or their school of thought—will inevitably lead to criticism, opposition, and even boycott, a person must remain patient and steadfast in obedience to Allah, the Exalted. They should not respond to criticism with harshness or bad manners but instead demonstrate good character, as prescribed in divine teachings. This is the path of dignity and resilience, for Allah, the Exalted, promises a multiplied reward for those who endure with patience and respond to evil with goodness. Chapter 28 Al Qasas, verse 54:

“Those will be given their reward twice for what they patiently endured and [because] they avert evil through good…”

Remaining loyal to Allah, the Exalted, often requires standing firm against the tide of social pressure. When a person chooses divine obedience over human approval, criticism and rejection are inevitable. Yet patience in such circumstances is not merely passive endurance; it is active perseverance in righteousness. It is the ability to remain steadfast without allowing bitterness or resentment to corrupt one’s character. This patience is rewarded doubly, for it reflects sincerity and resilience in the face of adversity. Such conduct disarms hostility and reflects the noble example of the Holy Prophet Muhammad, peace and blessings be upon him, who endured persecution yet never abandoned mercy. Responding with good character is not only obedience to Allah, the Exalted, but also a means of transforming enmity into respect and hostility into admiration. A person must also remember that striving to please people never brings true peace of mind. Human approval is fleeting, and society’s standards shift constantly. Those who chase the acceptance of others will always remain unsettled, for they are bound by changing expectations. By contrast, obeying Allah, the Exalted, brings lasting tranquillity. It ensures that blessings are used correctly, relationships are valued properly, and life is ordered in harmony with divine wisdom. Chapter 28 Al Qasas, verse 54:

“…and from what We have provided them they spend.”

This highlights that obedience is not only inward but outward. Those who remain loyal to Allah, the Exalted, use their blessings—whether wealth, knowledge, or influence—in ways that benefit others. Their spending is purposeful, their actions balanced, and their lives marked by generosity and service. This correct use of blessings preserves peace of mind, strengthens community, and prepares them for accountability on the Day of Judgement. Obedience to Allah, the Exalted, brings balance to both mental and physical states. When blessings are used correctly, family, wealth, and career become sources of tranquillity rather than stress. Everything and everyone is placed in their rightful position, and life is lived with clarity and purpose. This balance is the fruit of loyalty to Allah, the Exalted, and it cannot be achieved through the pursuit of human approval. Thus, loyalty to Allah, the Exalted, may bring criticism from people, but it brings multiplied reward, inner peace, and eternal success. The path of patience, good character, and correct use of blessings is the path of true victory. Those who endure with sincerity will be rewarded twice: once in this world with peace and balance, and once in the Hereafter with eternal salvation.

In order to remain firm on obeying Allah, the Exalted, a person must avoid all types of vain things, whether speech or actions. Chapter 28 Al Qasas, verse 55:

“And when they hear ill speech, they turn away from it and say, "For us are our deeds, and for you are your deeds…””

This verse teaches that turning away from vain and harmful speech is a mark of sincerity and discipline. It is not enough to simply avoid unlawful acts; one

must also guard against lawful but purposeless actions that can gradually lead to sin. In fact, an aspect of piety is precisely this restraint—avoiding some lawful things out of fear they may lead to the unlawful. Chapter 2 Al Baqarah, verse 187:

“…These are the limits [set by] Allah, so do not approach them…”

Notice that Allah, the Exalted, does not merely forbid crossing His limits; He commands people not even to approach them. This principle is echoed throughout the Holy Quran. For example, when Allah, the Exalted, instructed the Holy Prophet Adam, peace be upon him, in Paradise, He did not only forbid eating from the tree but warned against even approaching it. 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.""

This shows that approaching the limits, even without crossing them, is dangerous. Lawful things can become gateways to unlawful behaviour. Vain speech, though not sinful in itself, often leads to backbiting, lying, or slander. Vain spending, though not unlawful at first, often leads to wastefulness, which is 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 people who become misguided do so gradually, step by step. They first approach unlawful things without participating, but over time they are tempted and encouraged to take part. For example, someone who regularly accompanies people who drink alcohol is far more likely to eventually drink it than someone who avoids such company altogether. This attitude of avoiding even lawful things that may lead to sin is emphasised by the Holy Prophet Muhammad, peace and blessings be upon him. In a Hadith found in Jami At Tirmidhi, number 2451, he advised that a person cannot become truly pious until they abandon some lawful things out of fear they may lead to the unlawful. This is a profound teaching: piety is not only about avoiding what is forbidden but also about exercising restraint in what is permitted, so that one’s blessings are used correctly and safely. Therefore, a person must pay close attention not only to avoiding unlawful things but also to avoiding certain lawful things, especially vain things, out of fear they may eventually lead to sin. This ensures they remain firm in sincere obedience to Allah, the Exalted, which involves using the blessings they have been granted correctly, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This is the essence of righteousness, and it leads to peace of mind in both worlds—through achieving 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."

By contrast, the one who fails to understand the importance of not approaching the limits of Allah, the Exalted, will overindulge in lawful things, especially vain things. This increases the likelihood of committing unlawful acts and leads to misuse of blessings. Such misuse results in stress, difficulty, and imbalance in both worlds. Their mental and physical state becomes disturbed, their priorities are misplaced, and they fail to prepare for accountability on Judgement Day. Even if they experience moments of entertainment or luxury, their lives remain troubled. This reality is evident when one observes those who live in this manner, such as the rich and famous, who despite their wealth often suffer from inner turmoil and lack of peace. 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.""

Finally, to remain steadfast in obeying Allah, the Exalted, a person must surround themselves with good companions. Chapter 28 Al Qasas, verse 55:

“…Peace will be upon you; we seek not the ignorant."

Human beings are naturally influenced by the company they keep. No one is entirely independent of their social environment; thoughts, emotions, and behaviour are shaped—sometimes subtly, sometimes dramatically—by the people one regularly interacts with. Companionship, therefore, is never a minor matter. It gradually moulds a person’s priorities, habits, and overall direction in life. The Holy Prophet Muhammad, peace and blessings be upon him, illustrated this profound truth in a narration found in Sunan Abu Dawud, number 4833. He compared the influence of companionship to entering a place filled with perfume or standing near a blacksmith: even without intending to, a person either absorbs a pleasant fragrance or is tainted by soot and smoke. In the same way, one inevitably adopts aspects of the character, manners, and mindset of their closest friends. For this reason, keeping company with sincere and righteous people is one of the greatest supports in maintaining obedience to Allah, the Exalted. Such companions encourage gratitude, humility, and balance. They remind each other to use their blessings correctly, to prepare for their accountability on the Day of Judgement, and to remain conscious of the purpose behind their existence. Their influence naturally uplifts the heart, strengthens moral discipline, and reinforces the desire to live according to the guidance of Allah, the Exalted. Through their encouragement, a person develops emotional stability, spiritual clarity, and a more meaningful relationship with their Creator. In contrast, associating with those who are heedless or morally careless gradually weakens a person’s resolve. The decline is often subtle—so subtle that it goes unnoticed until the damage has already taken root. Such company leads a person toward following their desires, misusing the blessings they have been granted, and treating temporary pleasures as life’s true purpose. This shift distorts one’s judgment, weakens the conscience, and disrupts the harmony between mind, body, and soul. Over time, priorities

become confused, relationships suffer, and inner peace disappears. A person who replaces remembrance of Allah, the Exalted, with the pursuit of worldly distractions finds their heart increasingly uneasy. No amount of entertainment, wealth, or comfort can compensate for the loss of spiritual stability. Outwardly, they may appear successful or confident, but inwardly they struggle with anxiety, dissatisfaction, and a sense of emptiness. Their thoughts become unsettled, their goals lose meaning, and their heart carries a weight that material comforts cannot remove. The impact of harmful companionship is therefore not limited to this worldly life—it influences a person's final outcome in the hereafter. It leads to confusion, moral decline, and spiritual harm in this world, and to ruin in the next. By contrast, righteous companionship nourishes inner peace, strengthens faith, and safeguards a person's path toward eternal success. For this reason, a wise person chooses their companions with great care. They seek the company of those who remind them of Allah, the Exalted, who possess sincere character, and whose presence motivates them to live with integrity, purpose, and humility.

The importance of good companionship is further emphasised in this verse, where Allah, the Exalted, reminds all people, through the Holy Prophet Muhammad, peace and blessings be upon him, that even though one may deeply wish for their loved ones to attain right guidance, only those who sincerely commit themselves to seeking it and are prepared to make the necessary sacrifices will obtain it. Guidance is not imposed upon anyone, for if Allah, the Exalted, were to compel people to accept the truth, it would remove the very essence of the test of life in this world. The purpose of existence is to freely choose obedience, to willingly restrain desires, and to consciously submit to divine will. This reminder teaches that companionship must be rooted in sincerity and shared pursuit of righteousness. A person may love their family and friends dearly, but love alone does not guarantee salvation. Each individual must strive for guidance themselves, and only those who value truth above comfort will embrace it. The caller to righteousness, therefore, must understand that their role is to convey the

message with clarity and compassion, while leaving the outcome to Allah, the Exalted. Chapter 28 Al Qasas, verse 56:

“Indeed, you do not guide whom you love, but Allah guides whom He wills. And He is better knowing of those who are committed to right guidance.”

And chapter 88 Al Ghashiyah, verses 21-22:

"So remind you are only a reminder. You are not over them a controller."

These verses provide profound wisdom for anyone who calls others to righteousness. They teach that the responsibility of the caller is to convey the message clearly, sincerely, and compassionately, while leaving the outcome to Allah, the Exalted, who alone guides hearts. This understanding frees the caller from grief and frustration when their efforts seem fruitless. It prevents despair by reminding them that success is not measured by how many people accept their words, but by their faithfulness in delivering the truth. Those who genuinely desire guidance will recognise it when they encounter it, while those who persist in arrogance and heedlessness only harm themselves. Those who sincerely seek truth also recognise that Allah, the Exalted, never burdens a soul beyond its capacity. Every trial they face is an opportunity to grow in patience and faith. They understand that peace in this world and the Hereafter requires discipline and sacrifice. They restrain their lower desires, knowing that true satisfaction is not found in worldly

indulgence but in spiritual fulfilment. This reality is evident when one observes those who appear to possess everything—wealth, status, and fame—yet remain restless and discontent. Their abundance has not granted them peace, because tranquillity of the heart is found only in submission to Allah, the Exalted. Thus, the one who sincerely seeks peace must realise that real success lies not in compelling others or in chasing worldly pleasures, but in fulfilling their duty: to follow the truth themselves, to share it with compassion, and to entrust the outcome to Allah, the Exalted, who guides whom He wills with perfect wisdom. This perspective transforms the caller's role from anxious control to serene trust, ensuring that their efforts remain pure, their patience firm, and their hope anchored in the mercy and justice of Allah, the Exalted.

After discussing the sincere ones from the People of the Book who accepted Islam as they recognized its truthfulness despite the criticism they received, Allah, the Exalted, contrasts their sincerity with the leaders of the non-Muslims of Mecca. These leaders clearly recognized the truth of Islam but refused to accept it out of fear of perceived worldly consequences. They were not ignorant of the message; rather, they deliberately rejected it despite knowing its authenticity. Being masters of the Arabic language, they understood that the Holy Quran could not be the words of a created being. Its eloquence, depth, and unmatched style were beyond human capacity. Furthermore, having lived alongside the Holy Prophet Muhammad, peace and blessings be upon him, for forty years before his Prophethood, they knew his honesty and integrity. They were fully aware that he was not a liar or deceiver. Chapter 10 Yunus, verse 16:

"…for I had remained among you a lifetime before it. Then will you not reason?"

In addition, the Holy Prophet Muhammad, peace and blessings be upon him, had no interaction with previous divine scriptures, a fact recognised by both the People of the Book and the non-Muslims of Mecca. He was unlettered and had not studied the teachings of earlier revelations, whether in their original or altered forms. This reality further supports the divine origin of the Holy Quran, for its content could not have been derived from human learning or imitation. 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.”

Despite these undeniable evidences, the leaders of the non-Muslims persisted in their opposition. They claimed they feared the negative consequences of accepting Islam, using worldly excuses to justify their rejection. Harith Bin Uthman once admitted to the Holy Prophet Muhammad, peace and blessings be upon him, that the leaders knew he was truthful, but they feared that the rest of the Arabs would drive them out of their land if they embraced Islam. Their concern was not about truth but about power and influence. In response, Allah, the Exalted, revealed chapter 28 Al Qasas, verse 57:

“And they say, "If we were to follow the guidance with you, we would be swept from our land." Have We not established for them a safe sanctuary to

which are brought the fruits of all things as provision from Us? But most of them do not know."

This has been discussed in Imam Wahidi's, Asbab Al Nuzul, 28:57, Pages 123-124.

This excuse was not valid as the Arabian Peninsula highly respected the Meccans as custodians of the Kaaba, the House of Allah, the Exalted, even during the age of ignorance. Their position was secure, and their sanctuary was revered. Even if their fear had some truth, faith demands firmness upon the truth despite hardships, just as the Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them, demonstrated. Moreover, if Allah, the Exalted, had granted them safety and provision while they were immersed in idol worship, why would He remove these blessings once they sincerely obeyed Him? Chapter 106 Quraysh, verses 1-4:

"For the accustomed security of the Quraysh. Their accustomed security [in] the caravan of winter and summer. Let them worship the Lord of this House. Who has fed them, [saving them] from hunger and made them safe, [saving them] from fear."

Furthermore, any power, influence, or wealth they feared losing by removing the idols of the tribes would have been compensated by Allah, the Exalted.

He would have granted them greater authority and prosperity if they sincerely obeyed Him, just as He eventually granted it to the Companions, may Allah be pleased with them. Their sacrifices were rewarded with leadership, stability, and success. Chapter 24 An Nur, verse 55:

“Allāh has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me. But whoever disbelieves after that - then those are the defiantly disobedient.”

Therefore, if Muslims desire superiority in this world, they must abandon excuses that prevent them from sincerely obeying Allah, the Exalted. True obedience involves using the blessings granted by Him correctly, in accordance with Islamic teachings. This was the attitude of the Companions, may Allah be pleased with them, who supported their verbal declaration of faith with action. They endured hardships, sacrificed worldly comforts, and remained steadfast in obedience. As a result, they were granted superiority, peace of mind, and success in both worlds. Their example demonstrates that excuses only lead to stagnation, while sincerity and obedience lead to divine support, worldly stability, and eternal salvation. Chapter 3 Alee Imran, verse 139:

“So do not weaken and do not grieve, and you will be superior if you are [true] believers.”

Allah, the Exalted, warned the non-Muslims of Mecca, and by extension all people, that the true reason they reject or ignore divine teachings is not because the message lacks clarity or evidence, but because of their attachment to worldly desires and ambitions. Their pursuit of wealth, status, and influence blinds them from recognising the truth, even when it is presented in the most manifest and undeniable form. This warning is timeless, for it applies to every generation. When people allow their worldly aspirations to dominate their hearts, they inevitably fall into imbalance. Their mental and physical states become disturbed, their priorities are misplaced, and they fail to see the blessings around them as tools for obedience to Allah, the Exalted. Instead, they misuse these blessings for selfish ends, which only deepens their disobedience and distances them from guidance. This imbalance has severe consequences. It prevents people from preparing adequately for accountability on the Day of Judgement. Even if they enjoy moments of luxury, entertainment, or worldly ease, their inner state remains troubled, and their worldly comforts cannot shield them from the difficulties that arise from disobedience. Their pursuit of worldly gain also prevents them from fulfilling the rights of others. Instead of justice, their attitude fuels oppression, exploitation, and corruption. When individuals misuse blessings for selfish ends, society itself becomes diseased. The rights of the weak are trampled, the poor are neglected, and the powerful exploit their positions. Such behaviour spreads injustice and corruption, creating a society that is unstable and unworthy of divine support.

Allah, the Exalted, makes clear that societies which persist in arrogance and indulgence become worthy of destruction. Their downfall serves both as punishment for their insolence and as a deterrent warning for those who come after. Chapter 28 Al Qasas, verse 58:

“And how many a city have We destroyed that was insolent in its [way of] living, and those are their dwellings which have not been inhabited after them except briefly. And it is We who were the inheritors.”

This verse reminds humanity that arrogance and indulgence in worldly desires lead to ruin. Cities that once flourished with wealth and power were reduced to ruins because their people turned away from divine guidance. Their empty dwellings stand as silent witnesses to the consequences of insolence, and their destruction serves as a lesson for all who come after.

The message is clear: those who prioritise worldly desires over obedience to Allah, the Exalted, will find themselves deprived of peace in both worlds. Their misuse of blessings leads to stress, imbalance, and eventual ruin. By contrast, those who use their blessings correctly—fulfilling rights, avoiding oppression, and preparing for accountability—will achieve balance, tranquillity, and success. This obedience ensures that their mental and physical states remain stable, their relationships are placed in their rightful positions, and their lives are lived with clarity and purpose. Such people are protected from the fate of past nations, for they align themselves with divine wisdom and avoid the arrogance that leads to destruction.

Chapter 28 Al Qasas, verse 58:

“And how many a city have We destroyed that was insolent in its [way of] living, and those are their dwellings which have not been inhabited after them except briefly. And it is We who were the inheritors.”

This verse stands as a powerful warning against becoming absorbed solely in one’s own life, concerns, and personal circumstances while neglecting the wider world and its lessons. When a person’s perspective narrows to the point that they only see their own immediate situation, their heart becomes veiled from the wisdom available all around them. Such a limited outlook prevents true growth, restricts understanding, and deprives the soul of the insights that come from reflecting upon history, observing the experiences of others, and contemplating one’s own trials. Engaging in thoughtful reflection is one of the most effective ways to develop sound character, avoid repeating past mistakes, and attain genuine peace of mind—through achieving a balanced mental and physical state and through correctly placing everything and everyone within one’s life. When one pays attention to the world around them, they find countless reminders of the consequences of misusing the blessings they have been granted. For instance, observing individuals who possess immense wealth, influence, or fame yet remain unsettled—falling into anxiety, depression, addiction, or even despair despite their comforts—demonstrates clearly that lasting tranquillity cannot be bought, nor can it be attained by indulging unrestrained desires. Their struggles serve as unmistakable evidence that inner peace is not tied to material gain, but to the correct use of blessings as instructed by divine guidance. Likewise, seeing someone experiencing illness should awaken gratitude for one’s own health and inspire a deeper commitment to using it responsibly before it fades. Such reflections soften the heart, broaden understanding, and anchor a person in humility. For this reason, Islam urges people to lift their gaze beyond the narrow confines of their personal concerns. It calls them to remain attentive, thoughtful, and reflective—to draw lessons from the world

around them, to recognize the signs embedded in every experience, and to cultivate the wisdom necessary for a life of stability, clarity, and inner peace.

Allah, the Exalted, makes it clear that He does not wrong anyone. His justice is absolute, and His mercy is continuous. He reminds all people that He has always provided right guidance to humanity throughout the generations, so that they could obtain peace of mind in both worlds, both individually and collectively. Chapter 28 Al Qasas, verse 59:

“And never would your Lord have destroyed the cities until He had sent to their capital a messenger reciting to them Our verses…”

This verse demonstrates the fairness of Allah, the Exalted. He does not punish without warning, nor does He leave people without guidance. His messengers were sent to every nation, ensuring that no one could claim ignorance. The destruction of past nations was never arbitrary; it was always preceded by clear signs and opportunities to reform. This shows that Allah, the Exalted, provides every chance for people to succeed, but when they persist in arrogance, they seal their own fate. Only when people persisted in misusing the blessings Allah, the Exalted, had granted them—such as wealth, authority, and influence—did He destroy them. Their misuse of blessings led to corruption, injustice, and oppression. Instead of using wealth to support the needy or authority to establish justice, they used these gifts for selfish gain, spreading harm throughout society. At that point, destruction became both a punishment for their wrongdoing and a warning for those who came after. Chapter 28 Al Qasas, verse 59:

“…And We would not destroy the cities except while their people were wrongdoers.”

This makes clear that wrongdoing, not poverty or weakness, leads to downfall. When blessings are misused, they become a source of ruin rather than prosperity. This principle applies universally: societies collapse not because they lack resources, but because they misuse them in pursuit of selfish desires. Even though one person cannot mend all the corruption within their society, they can still do their part by correctly using the blessings Allah, the Exalted, has granted them. This personal responsibility ensures that they achieve 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 fulfilling the rights of others, they contribute to justice and peace within their society. Even small acts of righteousness ripple outward, strengthening the moral fabric of the community. This teaches that reform begins with the individual, and when individuals act responsibly, society as a whole benefits. The Holy Quran repeatedly emphasises that every person will be held accountable for their own deeds, and thus each individual must strive to use their blessings in ways that promote justice and righteousness.

One of the major causes of an entire society adopting the wrong attitude is when people blindly follow the majority behaviour. Often, this majority behaviour is shaped by the elite class, whose only aim is to fulfil their worldly desires and aspirations at any cost. Blind conformity leads to disobedience of Allah, the Exalted, because people assume that what is popular must be

correct. When one observes the majority ignoring divine teachings, they may be tempted to believe that the majority opinion is right, and so they follow without thought or reflection. Yet history has repeatedly shown that majority opinion is not always correct. For centuries, people believed the Earth was flat, until evidence proved otherwise. This example illustrates the danger of uncritical conformity. Blindly following the majority is like walking in darkness without a lamp, where one is easily misled and harmed. It is essential to refrain from acting like cattle by unthinkingly following the herd. Blind imitation often results in misguided choices in both secular and spiritual affairs. 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."

This verse highlights that the majority often follows assumptions rather than truth. To follow them blindly is to risk being led astray. The Quran here exposes the weakness of majority behaviour, showing that it is often based on guesswork, desire, or cultural habit rather than evidence and revelation. This warning is crucial, as it teaches that truth is not determined by numbers but by divine guidance. Instead, individuals should employ the reasoning and intellect bestowed upon them by Allah, the Exalted. They must evaluate each circumstance based on knowledge and evidence, making informed decisions even if these decisions diverge from the prevailing opinions of the majority. Islam strongly criticises blind imitation in religious matters for this reason. It encourages people to learn and act upon Islamic teachings with understanding, not simply to copy others. Chapter 12 Yusuf, verse 108:

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

True obedience requires reflection, sincerity, and conscious choice. This approach safeguards individuals from being swept away by popular trends that contradict divine guidance. It ensures that their blessings are used correctly, their lives remain balanced, and their societies are strengthened by justice and truth. In this way, each person contributes to the preservation of righteousness, even if the majority around them chooses otherwise. Chapter 28 Al Qasas, verse 60:

“And whatever thing you have been given - it is [only for] the enjoyment of worldly life and its adornment. And what is with Allah is better and more lasting; so will you not use reason?”

It is essential to realise that worldly things—such as wealth, recognition, authority, family, friendships, and career success—only hold true value when a person possesses peace of mind. Without inner tranquillity, these very blessings become sources of confusion and hardship in both this life and the next. This reality is evident when one observes many of the wealthy and famous, who, despite having an abundance of worldly comforts, suffer from anxiety, depression, and other forms of emotional turmoil. Their condition demonstrates that worldly gain alone cannot secure the serenity that every person seeks. For this reason, a person must accept and act upon Islamic teachings for their own benefit, even when those teachings challenge their

personal desires. They should approach divine guidance in the same way a wise patient responds to the advice of a skilled doctor—trusting that the prescribed treatment, though sometimes bitter or difficult, is ultimately what will restore and protect their health. Just as such a patient eventually enjoys physical and mental well-being, the person who sincerely follows Islamic teachings attains emotional stability, spiritual strength, and clarity of purpose. This is because only Allah, the Exalted, possesses complete knowledge of what leads a person to a balanced mental and physical state and what enables them to correctly place everything and everyone within their life. Human understanding, no matter how advanced, remains limited. Despite extensive research into the human mind and body, society cannot address every problem people face, cannot shield them from all forms of mental or physical stress, and cannot ensure they maintain balanced relationships and priorities. Human knowledge is restricted by limited experience, incomplete information, personal bias, and an inability to foresee the future. Allah, the Exalted, however, is the Creator of all things, unrestricted by these limitations, and He has provided humanity with complete guidance in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 28 Al Qasas, verse 60:

“And whatever thing you have been given - it is [only for] the enjoyment of worldly life and its adornment. And what is with Allah is better and more lasting; so will you not use reason?”

The truth of this verse becomes clear when one compares the lives of those who use their blessings according to Islamic teachings with those who misuse them. The first group achieves tranquillity, balance, and contentment, while the latter becomes overwhelmed by internal conflict and dissatisfaction. Although most patients do not understand the science behind

their medication and therefore trust their doctor without fully comprehending the details, Allah, the Exalted, does not ask people to follow Islam blindly. Rather, He invites them to reflect on the teachings of Islam so they may witness its truth through clear evidence, wisdom, and practical benefit. This requires approaching Islamic guidance with an open and unbiased mind—free from prejudice, pride, or the influence of desires. 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, alone controls the spiritual hearts of people—the very place where peace of mind resides—He alone grants or withholds tranquility. Chapter 53 An Najm, verse 43:

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

Thus, it becomes clear that true peace of mind is only granted to those who use the blessings they have been given in the correct manner, as taught in Islamic guidance. When a person aligns their life with this divine framework, they find stability, fulfilment, and serenity. Their mental and physical states remain balanced, and they are able to correctly place everything and everyone within their life. Their wealth becomes a means of charity, their health a tool for worship, and their relationships a source of support and

compassion. By contrast, those who neglect this framework experience imbalance, confusion, and restlessness, regardless of how many worldly possessions they may enjoy. Their wealth becomes a burden, their health is wasted, and their relationships are misused, leaving them unsettled and unfulfilled. Chapter 28 Al Qasas, verse 61:

“Then is he whom We have promised a good promise which he will obtain like he for whom We provided enjoyment of worldly life [but] then he is, on the Day of Resurrection, among those presented [for punishment]?”

In order to be positively affected by the promise of Allah, the Exalted—that peace of mind in both worlds is guaranteed for those who obey Him—a person must obtain strong faith. Strong faith is essential because it ensures one remains firm in obedience to Allah, the Exalted, through every situation, whether times of ease or difficulty. Without strong faith, obedience falters when desires are contradicted or when hardships arise. Strong faith is cultivated by learning and acting upon the clear proofs and evidences found within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These sources explain how sincere obedience to Allah, the Exalted, leads to peace of mind in both worlds. They provide the intellectual and spiritual foundation that strengthens conviction, enabling a person to remain steadfast regardless of circumstances. Strong faith transforms challenges into opportunities for growth, and it allows one to see beyond temporary discomfort to the eternal reward promised by Allah, the Exalted.

On the other hand, the one who remains ignorant of Islamic teachings will only obtain weak faith. Such a person will easily disobey Allah, the Exalted, whenever their desires are challenged, because they fail to recognise that leaving their desires and obeying Allah, the Exalted, is the true path to peace of mind. Their ignorance prevents them from seeing the wisdom of divine guidance, and as a result, they are swayed by worldly temptations and misled by fleeting pleasures. Weak faith leaves them vulnerable to imbalance, stress, and dissatisfaction, both in this world and in the Hereafter. They may enjoy moments of luxury, but these are overshadowed by anxiety, fear, and emptiness. Their lack of certainty means they cannot withstand trials, and they quickly abandon obedience when faced with difficulty. This demonstrates that ignorance of divine teachings is not simply a lack of knowledge but a dangerous weakness that undermines both worldly stability and eternal salvation.

Therefore, it is vital for every person to obtain certainty of faith through learning and acting upon Islamic knowledge. Certainty of faith ensures that one remains firm in obedience to Allah, the Exalted, at all times, regardless of the challenges they face. This obedience involves using the blessings one has been granted correctly, as outlined in Islamic teachings. When blessings such as wealth, health, family, and authority are used in accordance with divine guidance, they become sources of tranquillity rather than stress. This correct use of blessings ensures peace of mind in both worlds, through achieving a balanced mental and physical state and by correctly placing everyone and everything within one’s life. Certainty of faith also protects against the deception of worldly desires, allowing a person to see clearly that true success lies in obedience to Allah, the Exalted. It transforms life into a purposeful journey, where every blessing is used constructively, every trial is endured patiently, and every relationship is nurtured with justice and compassion. In this way, certainty of faith becomes the foundation of peace, stability, and eternal success.

Obeying Allah, the Exalted, often contradicts the worldly desires of people, and because of this many persist in obeying other influences such as social media, fashion, and culture, even when it means disobeying Him. It is essential to recognize that false deities, such as idols, are not the only things that can be worshipped aside from Allah, the Exalted. In reality, anything that one obeys in opposition to Him—whether it be social trends, cultural norms, or individuals—represents what they genuinely worship. Chapter 9 At Tawbah, verse 31:

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

The scholars and religious leaders of the People of the Book were not worshipped as idols, but they were obeyed in acts of rebellion against Allah, the Exalted. This obedience was considered worship because it replaced divine authority with human authority. The same principle applies to 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.”

Most people did not worship the Devil, yet they are accused of worshipping him because they obey him in disobedience to Allah, the Exalted. This demonstrates that worship is defined by submission, and submission to anything in defiance of Allah, the Exalted, is a form of worship of that entity. For this reason, it is essential to avoid obeying other influences in defiance of Allah, the Exalted, because such obedience amounts to worship. Those who persist in disobedience inevitably become enslaved to multiple masters—whether individuals, social media, fashion, culture, or employers. Attempting to satisfy these competing influences only results in stress and exhaustion, because it is impossible to please them all. Just as an employee with several supervisors struggles to meet everyone's expectations, those who turn away from servitude to Allah, the Exalted, will be weighed down by numerous masters, ultimately sacrificing their peace of mind. Over time, this way of life leads to sadness, isolation, and despair. Many who adopt this mindset experience depression and even suicidal thoughts, because their efforts to please worldly masters fail to bring the satisfaction they seek. This truth is evident when one observes celebrities, who despite their wealth and fame often suffer from inner turmoil. Their lives show that obedience to worldly influences cannot provide lasting peace. Furthermore, worshipping other entities by yielding to them in disobedience to Allah, the Exalted, will bring no benefit in the Hereafter. These influences will not defend or assist them when they face divine accountability, leaving them abandoned and helpless. Chapter 28 Al Qasas, verses 62-64:

"And the Day He will call them and say, "Where are My 'partners' which you used to claim?" Those upon whom the word will have come into effect will say, "Our Lord, these are the ones we led to error. We led them to error just as we were in error. We declare our disassociation [from them] to You. They did not used to worship us." And it will be said, "Invoke your 'partners'" and they will invoke them; but they will not respond to them, and they will see the punishment. If only they had followed guidance!"

Their anguish and difficulties will only intensify when they are questioned about their response to the code of conduct delivered by the Holy Prophets, peace be upon them. This divine code was not simply a collection of rules, but a comprehensive framework designed to guide humanity towards peace of mind in both worlds. Had they followed it, they would have attained a balanced mental and physical state, and they would have correctly placed everything and everyone within their life according to divine wisdom. Yet, because they preferred their worldly desires over this guidance, they will be left speechless on that Day, unable to provide any reasonable excuse for rejecting or ignoring the divine code of conduct. Their silence will expose the futility of their excuses and the emptiness of their worldly pursuits. Chapter 28 Al Qasas, verses 65-66:

“And the Day He will call them and say, "What did you answer the messengers?" But the information will be unapparent to them that Day…”

Even those who supported and encouraged them in their misguided attitude—whether leaders, peers, or companions—will not come to their aid. On that Day, every soul will be consumed with its own judgement, and the bonds of worldly alliances will dissolve. The leaders who once misled them will be powerless, and the peers who once encouraged them will be too concerned with their own fate to offer assistance. This highlights the reality that reliance on others in disobedience to Allah, the Exalted, is futile, for each person will stand alone before Him, accountable for their own choices. Chapter 28 Al Qasas, verse 66:

“…so they will not ask one another.”

The only way to avoid this outcome is to abandon obedience to all influences that lead to disobedience of Allah, the Exalted, and instead devote oneself entirely to obeying Him alone. This obedience is not abstract; it is expressed through the correct use of the blessings He has granted—wealth, health, family, and influence—in accordance with Islamic teachings. When these blessings are used constructively and responsibly, they become sources of tranquillity rather than stress. Wealth becomes a means of charity, health becomes a tool for worship, family becomes a source of love and support, and influence becomes a means of justice and service. Aligning one’s life with divine guidance ensures peace of mind in both worlds. It brings balance to mental and physical states, and it allows a person to correctly place everything and everyone in their rightful position. This alignment prevents confusion, imbalance, and misuse of blessings. It transforms life into a purposeful journey, where every action is directed towards pleasing Allah, the Exalted, and every blessing is used to strengthen faith and serve humanity. This sincere obedience is the essence of worship and the path to eternal success. It is the only safeguard against the anguish described in these verses, and it is the only way to ensure that one stands before Allah, the Exalted, with peace, clarity, and hope. Chapter 28 Al Qasas, verse 67:

“But as for one who had repented, believed, and done righteousness, then perhaps they will be from among the successful.”

One must therefore take full advantage of the respite they have been granted in this world, for it is a precious opportunity to repent and reform before the inevitable moment of accountability arrives. This period of delay is not a sign of neglect from Allah, the Exalted, but rather a manifestation of His mercy, granting people time to reflect on their actions and return to Him. To waste this respite by persisting in sin is to squander a divine gift, while to use it for repentance is to transform one's life into a path of peace and salvation. Sincere repentance involves more than mere words; it requires genuine remorse and a deep sense of guilt for past disobedience. It demands seeking forgiveness from Allah, the Exalted, and from anyone who has been wronged, provided that doing so does not lead to further harm or trouble. Repentance must also be accompanied by a firm and sincere promise to avoid committing the same or similar sin again. In addition, one must strive to make amends for any rights that have been violated, whether they belong to Allah, the Exalted, or to people. This comprehensive approach ensures that repentance is not superficial but transformative, reshaping both the heart and the conduct of the person. Beyond repentance, a person must continue to sincerely obey Allah, the Exalted, by using the blessings He has granted them in the correct manner, as outlined in Islamic teachings. Wealth must be spent responsibly, health must be preserved and used for worship, family must be nurtured with love and justice, and influence must be exercised for truth and fairness. When blessings are used in this way, they become tools for obedience rather than distractions that lead to sin. This obedience is the practical expression of repentance, proving that one's remorse is genuine and that one's commitment to reform is sincere. Such behaviour ensures that a person obtains a balanced mental and physical state. Their mind is freed from guilt and confusion, their body is protected from the harmful effects of sin, and their life is organised with clarity and purpose. They learn to correctly place everything and everyone within their life, giving each its rightful importance according to divine guidance. This balance prepares them adequately for their accountability on the Day of Judgement, where every deed will be weighed and every blessing will be questioned. Ultimately, this way of living leads to peace of mind in both worlds. In this life, it brings tranquillity, stability, and fulfilment, while in the Hereafter it secures safety, mercy, and eternal success. Repentance and obedience are therefore not

burdens but blessings, guiding the person to a life of serenity and a destiny of salvation.

In order to prevent a person from adopting an arrogant attitude whereby they falsely believe they are doing a favor to Allah, the Exalted, by obeying Him, this verse points towards the true path to success. Chapter 28 Al Qasas, verse 67:

“But as for one who had repented, believed, and done righteousness, then perhaps they will be from among the successful.”

This arrogance can obstruct genuine obedience to Allah, the Exalted, particularly when personal desires conflict with His commands, steering a person away from the right path. On the other hand, those who recognise that their faith and obedience ultimately serve their own benefit cultivate humility before Allah, the Exalted. Such humility anchors them in steadfastness, ensuring they remain dedicated to obedience during both challenges and moments of ease. In times of hardship, they exhibit patience, refraining from complaint and trusting in divine wisdom. In times of comfort, they express gratitude, acknowledging that blessings are gifts to be used in accordance with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Gratitude manifests in intention when one acts solely to please Allah, the Exalted; in speech when one chooses good words or silence; and in action when blessings are employed in ways pleasing to Him. Patience, likewise, is not passive endurance but active trust. It entails avoiding complaints in words and actions, while consistently obeying Allah, the Exalted, with the conviction that

He always chooses what is best, even when it 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.”

Consequently, an individual who consistently behaves in alignment with this appropriate conduct—combining humility, gratitude, and patience—receives unwavering support and compassion from Allah, the Exalted. This results in peace in both worlds. In this life, they attain a balanced mental and physical state, correctly placing everything and everyone within their life. In the Hereafter, they secure salvation and eternal tranquillity. This reality is illustrated in a Hadith found in *Sahih Muslim*, number 7500, which affirms that those who remain steadfast in obedience and gratitude are enveloped in divine mercy.

Allah, the Exalted, reminds mankind that as He alone created, sustains, and manages the affairs of the universe, He alone deserves to be obeyed. His authority is absolute, and His wisdom is unmatched. No one else shares in His power of creation or His right to choose what occurs within the universe. Chapter 28 Al Qasas, verse 68:

“And your Lord creates what He wills and chooses; the choice was never for them…”

This verse highlights that human beings have no authority to dictate divine matters. Their role is not to question or challenge the decisions of Allah, the Exalted, but to submit to His will. He alone determines what is best for His creation, and His choices are always rooted in perfect wisdom. To imagine that one can oppose or replace His authority is arrogance and ignorance. Therefore, mankind is reminded that obedience to Him is not optional but essential, for He alone governs the universe and directs its affairs. One must therefore obey Allah, the Exalted, by correctly using the blessings He has granted, as outlined in Islamic teachings. This obedience alone 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 blessings such as wealth, health, family, and influence are used responsibly, they become sources of tranquillity and fulfilment. They strengthen relationships, provide stability, and allow a person to live with clarity and purpose. However, the one who persists in disobeying Allah, the Exalted, by misusing these blessings will find that they cannot escape the consequences of their disobedience, for He alone controls the affairs of the universe. In this world, their attitude will prevent them from achieving a balanced mental and physical state, and it will cause them to misplace everything and everyone within their life. Their family may become a source of conflict, their friends a source of disappointment, their career a source of stress, and their wealth a source of anxiety. Instead of enjoying these blessings, they will be burdened by them. If they persist in disobedience, they will begin to blame the wrong things and people within their lives, such as their spouse or companions, for their difficulties. Cutting these good people out of their lives will only increase their mental instability, leading them towards depression, substance addiction, and even suicidal tendencies. This outcome is evident when one observes those who persist in misusing the blessings they have been granted, such as the rich and famous, who despite enjoying worldly luxuries often suffer from inner turmoil and despair. Moreover, as their attitude prevented them from preparing for their accountability on Judgement Day, their punishment in the Hereafter will be

far worse. The luxuries they enjoyed in this world will not protect them from divine justice, nor will their excuses shield them from accountability. Therefore, a person must accept and act upon Islamic teachings for their own sake, even when these teachings contradict their desires. They must behave like a wise patient who accepts and acts upon the medical advice of their doctor, knowing it is best for them, even though the prescription may involve bitter medicines and a strict diet plan. Just as this wise patient achieves good mental and physical health, so too will the person who accepts and acts upon Islamic teachings achieve balance and peace. This is because the only One who possesses the complete 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 human mental and physical states possessed by society will never be sufficient to achieve this outcome, despite all the research undertaken. Human advice cannot solve every issue a person faces, nor can it prevent all types of stress or ensure that everything and everyone is placed correctly within their life. This limitation arises from restricted knowledge, limited foresight, and inherent biases. Allah, the Exalted, alone possesses perfect 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. These sources provide timeless guidance that addresses every aspect of life, ensuring that people can achieve true balance and peace. Chapter 28 Al Qasas, verse 68:

“…Pure is Allah and high above what they associate with Him.”

This verse reminds mankind that associating others with Allah, the Exalted, whether in worship or in authority, is false and futile. No one else shares in His perfection, His wisdom, or His authority. Only He deserves obedience,

and only His guidance ensures peace of mind in both worlds. To associate others with Him is to invite imbalance, confusion, and destruction, while to obey Him alone is to secure stability, fulfilment, and eternal success.

And as Allah, the Exalted, knows the intention, speech, and actions of all people, He is fully aware of who obeys Him and who disobeys Him. Nothing is hidden from His knowledge, whether it is concealed within the heart or openly expressed through words and deeds. This perfect awareness ensures that every individual will be held accountable in both worlds. Outward appearances may deceive others, but they cannot deceive Allah, the Exalted, who knows the truth of every intention and the reality behind every action. Chapter 28 Al Qasas, verse 69:

“And your Lord knows what their breasts conceal and what they declare.”

This verse emphasises that divine justice encompasses both the inner and outer dimensions of human life. A person may conceal arrogance, hypocrisy, or insincerity within their heart, or they may openly declare obedience and faith with their tongue. Allah, the Exalted, knows both realities and judges accordingly. His knowledge guarantees that no act of sincerity will go unrewarded, even if unnoticed by people, and no act of hypocrisy will go unpunished, even if outwardly praised by society. Therefore, a person must strive to purify their inner state and align it with their outward actions. True obedience requires sincerity of intention, honesty in speech, and righteousness in deeds. When these are combined, a person achieves balance and peace of mind in both worlds. But when they are neglected, the

result is imbalance, confusion, and eventual accountability before Allah, the Exalted.

Islam teaches mankind that the only One they must obey in every situation is their Creator and Sustainer, Allah, the Exalted. His authority is absolute, and His right to be obeyed is rooted in the fact that He alone created, sustains, and manages the affairs of the universe. No one else shares in His divinity or deserves obedience in opposition to Him. Chapter 28 Al Qasas, verse 69:

“And He is Allah; there is no deity except Him…”

This verse reminds mankind that obedience to Allah, the Exalted, is not a matter of choice but a necessity, for He alone possesses the qualities of divinity. He alone has the power to create, to sustain, and to manage all affairs. To obey anyone else in defiance of Him is to deny His rightful authority. Therefore, mankind must recognise that their peace, success, and salvation depend entirely on their obedience to Him alone.

In reality, whoever one obeys and models their life upon is what they worship, even if they claim not to believe in any deity. Humans have been created with an innate need to follow and obey something, and this obedience defines their worship. For some, this may be other people, social media, fashion, culture, or even their own desires. Chapter 25 Al Furqan, verse 43:

“Have you seen the one who takes as his god his own desire?...”

This verse reveals that worship is not limited to rituals or idols but includes obedience to anything in defiance of Allah, the Exalted. When a person allows their desires, culture, or society to dictate their life, they are in reality worshipping those influences. This principle teaches that worship is defined by submission, and submission to anything other than Allah, the Exalted, is misguidance. Whatever or whoever a person obeys and follows is who they worship. Therefore, a person must support their verbal declaration of faith with actions by sincerely obeying Allah, the Exalted, in every situation over all other influences. This obedience involves using the blessings they have been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Such obedience ensures that they obtain a balanced mental and physical state, correctly place everything and everyone within their life, and adequately prepare for their accountability on the Day of Judgement. This behaviour leads to peace of mind in both worlds. 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."

On the other hand, the one who rejects the Oneness of Allah, the Exalted, and instead obeys and worships other things will inevitably misuse the blessings they have been granted. As a result, they will obtain an unbalanced mental and physical state, misplace everything and everyone within their life, and fail to adequately prepare for their accountability on the Day of Judgement. Their life will be filled with stress, trouble, and difficulties, even if they enjoy some worldly luxuries. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

This verse illustrates that worldly enjoyment is temporary and shallow, while the consequences of disobedience are lasting and severe. Those who reject divine guidance may laugh and enjoy themselves briefly, but their end will be filled with grief and regret. Furthermore, turning away from the remembrance of Allah, the Exalted, leads to a life of hardship and despair, both in this world and the Hereafter. 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.""

A person who provides even a small part of another person's necessities—such as offering them a place to live—is considered deserving of thanks. When this is the case for human beings, then it is far more reasonable that Allah, the Exalted, who has provided every single blessing that exists in the universe, is the One most deserving of sincere gratitude. Chapter 28 Al Qasas, verse 70:

"…To Him is [due all] praise in the first [life] and the Hereafter…"

Gratitude begins with one's intention. It means performing every deed solely to please Allah, the Exalted. When a person acts with motives other than seeking His pleasure—such as praise, reputation, or worldly gain—they deprive themselves of divine reward. This warning is mentioned in a narration found in Jami At Tirmidhi, where people who perform good deeds for worldly reasons are reminded that they will receive nothing from Allah, the Exalted, on the Day of Judgment. A practical sign of a sincere intention is that a person does not desire appreciation or repayment from others for their actions. Gratitude with the tongue means speaking in a way that is pleasing to Allah, the Exalted—saying what is good, helpful, and truthful, or choosing silence when speaking would lead to harm or sin. And gratitude through one's actions means using every blessing in a manner that aligns with the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When a person adopts this complete form of gratitude, Allah, the Exalted, promises to increase them in blessings. This increase is not limited to material things—it includes clarity, inner calm, stability, and a healthier balance between their mental and physical states. Chapter 14 Ibrahim, verse 7:

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

Another reason gratitude is necessary is that ownership naturally gives a person the right to use their property as they wish. Since Allah, the Exalted, created, owns, and sustains everything in the universe—including every person—He alone has the authority to decide what should happen within His creation. Thus, obeying Him is simply an acknowledgment of His rightful authority and ownership.

In the same way, when someone lends an item to another person, it is expected that the borrower will use it according to the lender’s wishes. The blessings that people enjoy in this world—such as health, wealth, intelligence, and time—are not permanent gifts. They are temporary loans granted by Allah, the Exalted. Like any loan, they must be returned. The only way to “repay” these loans is to use them according to the guidance He has revealed. By contrast, the blessings of the next life are true gifts. The Holy Quran explains that the people of Paradise will be free to enjoy its rewards without restriction, because those gifts are granted as a permanent inheritance. 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."”

Understanding this distinction is crucial. The blessings of this world are temporary trusts, entrusted to people so they may use them responsibly. The blessings of Paradise, however, are everlasting gifts. A wise person does not treat a temporary loan as if it were a permanent possession. Instead, they recognize the responsibility attached to worldly blessings and use them in ways that please Allah, the Exalted, so that they may be counted among those who receive His eternal gifts in the hereafter. Chapter 28 Al Qasas, verse 70:

"…To Him is [due all] praise in the first [life] and the Hereafter…"

Ultimately, as the entire creation belongs to and is under the complete control and jurisdiction of Allah, the Exalted, a person has no choice but to comply with His rules. His authority extends over every aspect of existence, and His decisions are final. No one can challenge or overturn His decrees, for He alone governs the universe with perfect wisdom and justice. Chapter 28 Al Qasas, verse 70:

"…And His is the decision…"

This verse reminds mankind that Allah, the Exalted, alone determines the laws that govern creation. His decisions are not subject to human approval or alteration. Just as the sun rises and sets according to His command, and the seasons change by His will, so too do the moral and spiritual laws of life

remain fixed by His decree. To imagine that one can live outside His jurisdiction is to deny the very reality of existence, for every breath, every heartbeat, and every moment unfolds under His authority. Just as a person will face trouble if they fail to comply with the rules set by the government in charge of a particular country, so too will they face trouble in both worlds if they fail to comply with the rules of the Owner of the universe. A person may be able to leave a country if they are not pleased with its rules, but they will never be able to escape to a place where the rules and jurisdiction of Allah, the Exalted, do not apply. His authority encompasses the heavens and the earth, and there is no refuge from His command. A person may be able to change the rules of their society through influence or legislation, but they will never be able to change the rules of Allah, the Exalted, which are fixed and eternal. This comparison highlights the futility of resisting divine law, for unlike human governments, His authority is universal and everlasting. In addition, just as a person who owns a house decides the rules of the house, even if other people object to these rules, similarly, the universe belongs to Allah, the Exalted, and therefore He alone decides the rules of this universe, whether people like these rules or not. Ownership grants authority, and since Allah, the Exalted, owns all creation, His authority is absolute. To object to His rules is like a guest objecting to the rules of the house they live in—it is irrational and unjustified. Therefore, one must comply with these rules, not for His benefit, but for their own sake. To disobey is to invite harm, while to obey is to secure peace and success. The one who understands this fact will comply with the rules of Allah, the Exalted, and strive to obey Him by using the blessings they have 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. They will recognise that obedience is not a burden but a path to balance, clarity, and fulfilment. By correctly using wealth, health, family, and influence, they will achieve peace of mind in both worlds. Their obedience will not only benefit them personally but will also contribute to the well-being of society, as divine laws are designed to promote justice, compassion, and harmony. A person can either strive to learn the wisdoms behind the commands and prohibitions of Allah, the Exalted, so that they understand how these benefit them and the wider society, leading to peace of mind and body in both worlds, or they can

worship their desires and reject the teachings of Islam. The former path leads to stability and salvation, while the latter leads to imbalance and ruin. Those who fail to comply with Islamic rules should prepare themselves to face the consequences of their choice in both worlds, for no objections, protests, or complaints will save them from divine justice. Just as a patient who refuses the advice of a doctor suffers the consequences of their illness, so too does the person who rejects divine guidance suffer the consequences of their disobedience. Chapter 28 Al Qasas, verse 70:

"…And His is the decision, and to Him you will be returned."

This verse affirms that every person will ultimately return to Allah, the Exalted, and face the consequences of their obedience or disobedience. His decision is final, and His judgement is unavoidable. This reality should inspire humility, obedience, and preparation, for only those who comply with His rules will find peace in this world and salvation in the Hereafter. It is a call to recognize that life is not a playground of desires but a test of submission, and that true success lies in aligning oneself with the eternal laws of Allah, the Exalted.

Allah, the Exalted, further expands the discussion on why He alone deserves to be obeyed by drawing attention to the perfectly balanced cycle of the days and nights, which ensure the maximum benefit is provided to the creation. This balance is not random or accidental, but rather a deliberate system established by divine wisdom. The alternation of light and darkness, activity and rest, sustenance and renewal, is a sign of mercy and precision. It demonstrates that Allah, the Exalted, has arranged the universe in such a

way that every creature can thrive. The cycle of day and night is not only essential for physical survival but also for spiritual reflection, reminding mankind of their dependence on Allah, the Exalted, for every moment of their existence. Chapter 28 Al Qasas, verses 71-72:

“Say, "Have you considered: if Allah should make for you the night continuous until the Day of Resurrection, what deity other than Allah could bring you light? Then will you not hear?" Say, "Have you considered: if Allah should make for you the day continuous until the Day of Resurrection, what deity other than Allah could bring you a night in which you may rest? Then will you not see?""”

These verses highlight the utter dependence of creation on the divine arrangement of day and night. If the night were continuous, humanity would be deprived of light, productivity, and growth. If the day were continuous, humanity would be deprived of rest, renewal, and tranquillity. No deity other than Allah, the Exalted, could provide these essential alternations, proving that He alone sustains life and deserves obedience. The rhetorical questions posed in these verses are meant to awaken the human conscience, urging people to reflect on the impossibility of life without the balance Allah, the Exalted, has established. The perfect timings of the days and nights and their varied lengths throughout the year allow people to obtain maximum benefit from them. If the days were longer, people would become exhausted from extended hours of activity, leading to physical and mental strain. If the nights were longer, people would not have sufficient time to earn their livelihood, pursue beneficial knowledge, or engage in productive work. If the nights were shorter, people would not be able to rest adequately, resulting in poor health, fatigue, and imbalance. Furthermore, changes to the length of the day and night would affect crops, disrupting the provision of food for people and

animals. This delicate balance sustains life and ensures that creation thrives. It is a reminder that divine wisdom governs every aspect of existence, and that human well-being depends on the precise order Allah, the Exalted, has established. Chapter 28 Al Qasas, verse 73:

“And out of His mercy He made for you the night and the day that you may rest therein and [by day] seek from His bounty and [that] perhaps you will be grateful.”

This verse emphasises that the alternation of day and night is not only a sign of divine wisdom but also a manifestation of divine mercy. The night provides rest and renewal, allowing the body and mind to recover, while the day provides opportunity to seek sustenance, engage in productive activity, and fulfil responsibilities. Together, they form a system that nurtures gratitude, reminding mankind of their dependence on Allah, the Exalted, for both physical and spiritual well-being. Gratitude is cultivated when one recognises that these cycles are gifts, designed to benefit humanity and to remind them of their Creator’s mercy.

In addition, the fact that the days and nights, along with other balanced systems within the universe, operate in perfect harmony clearly indicates the Oneness of Allah, the Exalted. If there were multiple gods, each with different desires and wills, the universe would fall into chaos. Competing authorities would disrupt the balance, leading to disorder and destruction. The seamless harmony of creation is therefore a decisive proof that Allah, the Exalted, alone governs the universe. His unity ensures stability, order, and mercy,

and His authority guarantees that creation continues to benefit from the perfect balance He has established. 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…”

This truth calls mankind to obedience, gratitude, and reflection, for only by recognising His Oneness can they achieve peace in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

But because obeying Allah, the Exalted, often conflicts with the personal desires of people, many choose instead to follow other influences—such as social media, popular culture, and celebrities—even when this leads them into clear disobedience. It is crucial to understand that false deities are not limited to carved idols. In reality, anything a person consistently obeys in opposition to Allah, the Exalted, becomes, in practice, what they worship. Chapter 9 At Tawbah, verse 31:

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

The scholars and religious leaders among the People of the Book were not worshipped through physical prostration; rather, they were obeyed when they instructed people to act against the commands of Allah, the Exalted. This misplaced obedience was counted as worship because it elevated human authority above divine authority. The same principle applies to 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.”

Most people have never bowed to the Devil in a literal act of worship, yet Scripture describes them as worshipping him because they follow him in acts of disobedience to Allah, the Exalted. This makes clear that worship is not defined only by outward rituals, but by obedience and submission. Whenever a person submits to something in defiance of Allah, the Exalted, they are in reality worshipping that influence. For this reason, it is vital to avoid following other forces—whether trends, expectations, or individuals—when they contradict what Allah, the Exalted, has commanded. Such obedience becomes a form of worship, even if one does not intend it. People who live this way inevitably become controlled by multiple “masters,” such as social media, fashion, culture, peers, or employers. Trying to satisfy all these demands quickly leads to exhaustion and anxiety, because each one has its own expectations. Just as an employee with several supervisors becomes overwhelmed by conflicting instructions, anyone who turns away from servitude to Allah, the Exalted, will find themselves burdened by the pressure of many competing authorities, losing their peace of mind in the process. Over time, this lifestyle opens the door to sadness, confusion, and despair. Many who chase worldly validation experience depression and even suicidal thoughts, because the people and systems they strive to please never give

them lasting fulfilment. This reality can be clearly seen among celebrities who, despite luxury and fame, often suffer inner turmoil. Their experiences reveal that pursuing worldly approval cannot bring the tranquillity that every person seeks. Moreover, those influences people obey in disobedience to Allah, the Exalted, will provide no support in the Hereafter. They will not defend nor speak on behalf of those who followed them. Instead, those people will face divine accountability alone, abandoned by the very worldly forces they once elevated above the commands of Allah, the Exalted. Chapter 28 Al Qasas, verse 74:

“And the Day He will call them and say, "Where are my 'partners' which you used to claim?"”

One must avoid adopting wishful thinking by persisting in the disobedience of Allah, the Exalted, while falsely assuming that someone else will save them on the Day of Judgement. This attitude is extremely dangerous because it leads a person to neglect repentance and reform, relying instead on imagined intercession or excuses. It creates a false sense of security that blinds them to the reality of accountability. In truth, the very people they hope will intercede for them, such as the Holy Prophets, peace be upon them, may well testify against them for their abandonment of divine guidance. This sobering reality should awaken every person to the fact that salvation cannot be achieved through empty hopes but only through sincere obedience and repentance.Chapter 28 Al Qasas, verse 75:

“And We will extract from every nation a witness and say [to the rest], "Produce your proof,"…”

This verse makes clear that every nation will be called to account, and witnesses will testify against those who rejected or neglected divine guidance. The demand to produce proof is a rhetorical challenge, exposing the futility of excuses and false claims. No fabricated reasoning or imagined intercession will stand, for the truth will be laid bare before all. This verse demonstrates that accountability will be comprehensive, with no room for denial or evasion. 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. Non-Muslims, having not accepted its guidance, cannot be described as abandoning it. The warning here is directed at those who profess faith yet neglect the very scripture they claim to follow. Abandonment of the Holy Quran may take many forms: neglecting its recitation, ignoring its teachings, failing to act upon its commands, or treating it as secondary to worldly desires. Such neglect is a form of disobedience that will be exposed on the Day of Judgement. The testimony of the Holy Prophet Muhammad, peace and blessings be upon him, against those who abandoned the Quran is a clear indication of the seriousness of this sin. The outcome of any Muslim against whom the Holy Prophet Muhammad, peace and blessings be upon him, bears witness is obvious. To be testified against by the Holy Prophet Muhammad, peace and blessings be upon him, is to face undeniable condemnation, for his testimony is truth and cannot be refuted. This reality

should instil fear and humility in the hearts of those who neglect the Holy Quran, reminding them that their salvation depends on adherence to its guidance. Chapter 28 Al Qasas, verse 75:

“…and they will know that the truth belongs to Allah, and lost from them is that which they used to invent.”

This verse affirms that all false hopes, excuses, and inventions will vanish, leaving only the truth of Allah, the Exalted. Those who relied on wishful thinking, imagining that intercession or excuses would save them while they persisted in disobedience, will realize too late that they were deceived by their own assumptions. The truth will prevail, and only sincere obedience, repentance, and adherence to the Holy Quran will secure salvation. This is a powerful reminder that accountability is personal, and no one can rely on others to save them from the consequences of their own choices.

In addition, the final part of verse 75 urges people to remain firm on the two authentic sources of guidance: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These two sources are divinely preserved and complete, and they alone provide the framework for true obedience to Allah, the Exalted. To act on alternate sources of religious knowledge, whether cultural practices, personal opinions, or innovations, is to risk adopting wishful thinking that has no foundation in divine truth. Chapter 28 Al Qasas, verse 75:

“…and they will know that the truth belongs to Allah, and lost from them is that which they used to invent.”

This verse reminds mankind that all invented practices and beliefs will ultimately be exposed as false, leaving only the truth of Allah, the Exalted, to stand. Those who rely on innovations or alternate sources of guidance will realise too late that they were deceived by their own assumptions, while those who remained firm on the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, will be secure. The more a person acts on other sources of religious knowledge, even if they appear to lead to good deeds, the less they will act on the two authentic sources of guidance. This gradual neglect inevitably leads to misguidance. The Holy Prophet Muhammad, peace and blessings be upon him, warned against this in a Hadith found in Sunan Abu Dawud, number 4606, where he stated that any matter not rooted in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, will be rejected by Allah, the Exalted. This Hadith is a decisive reminder that sincerity alone is not enough; actions must be grounded in authentic guidance. Otherwise, they are rejected, no matter how well-intentioned. Furthermore, the more one acts on other sources of religious knowledge, the more they will begin to adopt practices that contradict the teachings of Islam. This is how the Devil leads people astray, step by step. For example, a person facing difficulties may be advised to perform certain spiritual exercises that contradict Islamic teachings. Because they are ignorant and accustomed to following alternate sources, they will easily fall into this trap. Over time, they may even begin to believe things about Allah, the Exalted, and the universe that directly contradict Islam, such as imagining that people or supernatural creatures can control their destiny. This false belief arises because their knowledge is taken from other than the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Some of these misguided practices and beliefs amount to clear 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]."…”

This shows how easily people can lose their faith without realising it, especially when they habitually act on sources of religious knowledge outside the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Therefore, acting on religious innovations that are not rooted in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, is nothing less than following in the footsteps of the Devil. Innovations may appear harmless or even beneficial, but they gradually erode true obedience and lead a person away from divine truth. The only safeguard is to remain firm on the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, recognising them as the sole sources of guidance that ensure peace of mind in this world and salvation in the Hereafter. 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.”

After discussing signs which indicate the Oneness of Allah, the Exalted, and how He alone must be obeyed, Allah, the Exalted, turns once again to the

life of the Holy Prophet Musa, peace be upon him, to illustrate the difference in consequences between those who obey Him and those who reject His commands. This is shown through the example of Qarun, who despite being from the people of Musa, peace be upon him, chose arrogance and tyranny. Chapter 28 Al Qasas, verse 76:

“Indeed, Qarun was from the people of Moses, but he tyrannized them…”

This verse introduces Qarun as a member of the Israelite community, yet his behaviour was marked by arrogance and oppression. His example demonstrates that lineage or association with a Holy Prophet, peace be upon him, does not guarantee safety or success. What matters is obedience to Allah, the Exalted, and righteousness in conduct. Qarun’s tyranny was not only a personal failing but also a betrayal of his own people, as he used his position and wealth to support injustice. His story serves as a reminder that true honour lies in obedience to Allah, the Exalted, rather than in worldly status or material possessions. Qarun was an Israelite, yet he aligned himself with Pharaoh in order to gain worldly benefits such as wealth, status, and authority. His pursuit of these temporary gains led him to support oppression, even if he did not directly carry it out himself. By siding with Pharaoh, he became complicit in the suffering of the children of Israel. This example serves as a warning against supporting anything or anyone in matters that are unjust or sinful. Even indirect support of wrongdoing is condemned, for it strengthens oppression and distances a person from obedience to Allah, the Exalted. Qarun’s choice illustrates how the desire for worldly gain can blind a person to truth and justice, leading them to sacrifice eternal success for temporary benefit. Instead, one must adopt the Quranic attitude of supporting others in what is good and warning them against what is evil, regardless of who they are. This principle applies equally to relatives,

friends, and strangers. Loyalty to family or companionship must never outweigh loyalty to truth and righteousness. Supporting good means encouraging justice, kindness, and obedience to Allah, the Exalted, while warning against evil means discouraging oppression, corruption, and disobedience. This balanced approach ensures that one's actions contribute positively to society and align with divine guidance. It also protects a person from becoming complicit in wrongdoing, even indirectly. Chapter 5 Al Ma'idah, verse 2:

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

This verse establishes a clear framework for conduct: cooperation is praiseworthy only when it is rooted in righteousness and piety. Any form of cooperation in sin or aggression is forbidden, even if it appears beneficial in the short term. The example of Qarun demonstrates the destructive consequences of ignoring this principle, while this command provides the guidance necessary to avoid falling into similar error. By following this divine instruction, a person ensures that their actions are always aligned with justice and truth, and they avoid the traps of worldly desire and oppression.

Qarun, like many people before and after him, was tested with worldly blessings. Chapter 28 Al Qasas, verse 76:

“…And We gave him of treasures whose keys would burden a band of strong men…”

This verse highlights the extraordinary scale of Qarun’s wealth, which was not a blessing in itself but a test from Allah, the Exalted. Wealth, status, and influence are all trials to see whether a person will use them in accordance with divine teachings or misuse them in pursuit of arrogance and oppression. Qarun’s example demonstrates that worldly blessings are not signs of divine favour unless they are used correctly; rather, they are responsibilities that demand accountability. The wise ones from the children of Israel reminded him that his worldly blessings were only a test from Allah, the Exalted, and they warned him not to fail this test by misusing them. They cautioned him against arrogance and exultation, reminding him that Allah, the Exalted, does not love those who boast about their wealth and status. Chapter 28 Al Qasas, verse 76:

“…thereupon his people said to him, "Do not exult. Indeed, Allah does not like the exultant.””

This warning reflects the timeless principle that wealth must be accompanied by humility and gratitude. To exult in blessings is to forget their true source and purpose, while to use them responsibly is to acknowledge them as trusts from Allah, the Exalted. The advice of the wise ones shows that true guidance lies in recognising blessings as tests and avoiding arrogance in their possession. The one who misuses the blessings they have been granted will not achieve a balanced mental and physical state, and they will inevitably misplace everything and everyone within their life. Their family,

friends, career, and wealth will all become sources of stress rather than comfort. Persisting in disobedience, they will begin to blame the wrong things and people within their lives, such as their spouse, for their difficulties. Cutting these good people out of their lives will only increase their mental instability, leading them towards depression, substance addiction, and even suicidal tendencies. This outcome is evident when one observes those who persist in misusing the blessings they have been granted, such as the rich and famous, who despite enjoying worldly luxuries often suffer from inner turmoil and despair. Moreover, as their attitude prevented them from preparing for their accountability on Judgement Day, their punishment in the Hereafter will be far worse, for they failed to recognise their blessings as a trust and misused them in arrogance. Whereas, the one who uses blessings correctly as outlined in divine teachings will obtain peace of mind in both worlds. They will achieve a balanced mental and physical state and correctly place everything and everyone within their life. Their obedience ensures that their wealth, family, and career become sources of comfort and fulfilment rather than stress. In addition, their attitude ensures that the rights of people are fulfilled, and they contribute to the spread of justice and peace within society. This is the true purpose of blessings: to benefit oneself and others in ways pleasing to Allah, the Exalted. Chapter 28 Al Qasas, verse 77:

But seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world. And do good as Allah has done good to you. And desire not corruption in the land. Indeed, Allah does not like corrupters.""

This verse establishes the balance between worldly life and the Hereafter. Wealth and blessings must be used to seek eternal success, while also fulfilling rightful worldly needs. Doing good to others, as Allah, the Exalted,

has done good to mankind, is the essence of gratitude and obedience. Avoiding corruption ensures that blessings are not misused to harm society. This principle, if followed, leads to peace of mind in this world and salvation in the Hereafter, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

Chapter 28 Al Qasas, verse 77:

“But seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world…”

Islam is a balanced way of life, and it does not advocate the abandonment of this world to the extent that a person lives in destitution and misery. Such an approach would contradict the mercy of Allah, the Exalted, who has provided mankind with blessings to be enjoyed in moderation. To deliberately reject the lawful provisions of this world and live in hardship is not considered piety, but rather ingratitude, as it denies the purpose of blessings. At the same time, Islam does not encourage a luxurious lifestyle whereby a person pursues worldly desires without restraint and neglects accountability in the Hereafter. Such indulgence leads to arrogance, heedlessness, and spiritual ruin. Both extremes are rejected, for they create imbalance and harm. The true path is one of moderation, where worldly blessings are used correctly according to divine teachings, ensuring that life is lived with dignity, purpose, and preparation for the eternal life to come. The one who strikes this balance will enjoy this world by attaining a stable mental and physical state. They will correctly place everything and everyone within their life, giving each its rightful importance without excess or neglect. Family

will be cherished without being idolised, wealth will be used without being hoarded, and career will be pursued without becoming a distraction from faith. Friendships will be valued but never allowed to lead to sin. In this way, all aspects of life become sources of comfort rather than stress, because they are managed in accordance with the guidance of Allah, the Exalted. At the same time, such a person will obtain success in the Hereafter, for their behaviour ensures that they prepare adequately for accountability on the Day of Judgement. This dual success—peace in this world and salvation in the next—is the hallmark of the balanced way of life taught by Islam. In order to appreciate the true value of peace of mind, one must remember that worldly things such as fame, wealth, authority, family, friends, and career only have value when accompanied by inner tranquillity. Without peace of mind, these very blessings become burdens, increasing stress and difficulties in both worlds. Wealth without peace of mind leads to anxiety and greed, fame without peace of mind leads to insecurity and loneliness, and authority without peace of mind leads to corruption and fear. Even family and friendships, which should be sources of joy, become sources of conflict when peace of mind is absent. This truth is evident when one observes the rich and famous, who despite possessing and enjoying worldly luxuries, are often plagued with mental health issues, instability, and despair. Their example demonstrates that worldly possessions alone cannot bring happiness; only obedience to Allah, the Exalted, and the correct use of blessings can secure true peace of mind. Peace of mind is therefore the foundation upon which all worldly blessings rest. It transforms wealth into generosity, fame into influence for good, authority into justice, and family into harmony. Without it, blessings lose their value and become sources of misery. Islam teaches that peace of mind is achieved through obedience to Allah, the Exalted, gratitude for His blessings, and moderation in worldly pursuits. This balance ensures that a person enjoys the provisions of this world while preparing for the eternal success of the Hereafter.

Chapter 28 Al Qasas, verse 77:

But seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world…"

Furthermore, Islam, as a complete code of conduct, encompasses the fulfilment of three interconnected categories of rights: the rights of Allah, the Exalted, the rights of oneself, and the rights of others. Each of these categories is essential, and neglecting one inevitably harms the others. Islam does not permit a person to focus exclusively on one set of rights while ignoring the others, for this imbalance leads to disorder in both personal and social life. The fulfilment of all three ensures harmony within the individual, justice within society, and accountability before Allah, the Exalted. This comprehensive framework demonstrates that Islam is not merely a religion of rituals, but a holistic way of life that governs every aspect of human existence. The rights of Allah, the Exalted, are fulfilled by sincerely and correctly using the blessings He has granted in accordance with His commands and prohibitions. This includes worship, remembrance, gratitude, and obedience. Worship is not limited to prayer and fasting, but extends to every action performed with the intention of pleasing Allah, the Exalted. Remembrance keeps the heart alive, gratitude ensures humility, and obedience safeguards against arrogance and sin. When a person directs their life towards pleasing Allah, the Exalted, they achieve inner harmony, as their actions are guided by divine wisdom rather than fleeting desires. This leads to peace of mind in both worlds, as they maintain balance in their mental and physical state and correctly prioritise everything and everyone in their life. Neglecting these rights results in spiritual emptiness, where worldly pursuits dominate and leave the heart restless. The rights of oneself must also be honoured. A person is entrusted with their own body, mind, and soul, and must therefore care for their health, fulfil their needs, and make life decisions that bring them contentment, provided these do not involve

disobedience to Allah, the Exalted. Caring for oneself includes eating and resting properly, seeking beneficial knowledge, and protecting one's dignity. It also includes setting boundaries with others, even relatives, when their expectations conflict with what is right. A person who constantly sacrifices their own wellbeing to please others will never find peace, for people's demands are endless. Instead, such a person will only grow resentful, as those they strive to please will never be fully satisfied. True wellbeing comes when a person respects their own rights alongside those of Allah, the Exalted, and others, ensuring that their life remains balanced and purposeful. Neglecting these rights leads to exhaustion, resentment, and imbalance, which in turn weakens one's ability to fulfil the rights of Allah and others. The rights of people are fulfilled by treating them as one desires to be treated. This principle is summarised in a Hadith found in Sahih Bukhari, number 13, where the Holy Prophet Muhammad, peace and blessings be upon him, described this as the essence of true faith. Respecting the dignity, property, and honour of others, and ensuring fairness in dealings, promotes peace and justice within society. Upholding these rights includes honesty in trade, kindness in speech, compassion towards the weak, and justice in authority. When individuals uphold these rights, communities flourish with trust, compassion, and stability. Neglecting these rights leads to oppression, corruption, and division, which ultimately harm both the individual and society. The fulfilment of people's rights ensures that society remains cohesive, free from injustice, and reflective of the mercy and justice of Allah, the Exalted. In conclusion, fulfilling these three categories of rights—towards Allah, oneself, and others—creates a holistic and balanced way of life. It nurtures inner tranquillity, strengthens social bonds, and ensures accountability before Allah, the Exalted, on the Day of Judgement. A person who fulfils all three is not only at peace within themselves but also becomes a source of peace for those around them, embodying the true spirit of faith. This comprehensive fulfilment of rights is what makes Islam a complete code of conduct, guiding individuals and societies towards justice, harmony, and eternal success. The one who neglects any of these rights will inevitably face imbalance and harm, while the one who fulfils them will achieve peace in this world and salvation in the Hereafter.

Chapter 28 Al Qasas, verse 77:

“…And do good as Allah has done good to you…”

Islam is a very simple religion, built upon principles that are clear, practical, and universally applicable. Its simplicity lies in the fact that it speaks directly to the human heart and conscience, without unnecessary complication or confusion. One of its fundamental teachings is that the way people treat others is the way they will be treated by Allah, the Exalted. This principle establishes a direct link between human conduct and divine response, reminding mankind that their behaviour towards others is not insignificant but carries eternal consequences. It teaches that every act of kindness, compassion, and justice is rewarded, while every act of cruelty, arrogance, and injustice is repaid in kind. This makes Islam not only a religion of worship but also a religion of character, where the treatment of others is inseparable from one’s relationship with Allah, the Exalted. For example, those who take steps to protect themselves from the harm of others, ensuring that history does not repeat itself, and then forgive those who have harmed them for the sake of Allah, the Exalted, will themselves be forgiven by Him. Chapter 24 An Nur, verse 22:

“…and let them pardon and overlook. Would you not like that Allah should forgive you?...”

Forgiveness in this context is not weakness but strength, as it requires restraint, patience, and trust in divine justice. It is easy to retaliate when wronged, but it is far greater to forgive, especially when forgiveness is offered purely for the sake of Allah, the Exalted.

Those who support others in beneficial worldly and religious matters, such as emotional or financial aid, will be supported by Allah, the Exalted, in both worlds. This principle has been advised in a Hadith found in Sunan Abu Dawud, number 4893. The same Hadith also advises that the one who conceals the faults of others will have their own faults concealed by Allah, the Exalted. This teaching shows that kindness and compassion are not only beneficial to society but also bring divine protection and mercy. By supporting others and concealing their faults, a person secures support and concealment from Allah, the Exalted, in return. This Hadith demonstrates the reciprocity of divine justice: the way one treats others is the way one will be treated by Allah, the Exalted. Simply put, if a person treats others with kindness and respect according to the teachings of Islam, they will be treated similarly by Allah, the Exalted. Conversely, those who mistreat others will be treated similarly by Allah, the Exalted, even if they fulfil the obligatory duties connected to Him, such as the obligatory prayers. This is because success in Islam requires fulfilling both sets of duties: the duties towards Allah, the Exalted, and the duties towards people. Neglecting one undermines the other, as faith is incomplete without compassion and justice. A person who prays regularly but mistreats others has failed to grasp the essence of Islam, for worship without good character is hollow. This principle ensures that Islam remains a balanced way of life, where devotion to Allah, the Exalted, is inseparable from service to humanity. An easy way to obtain divine mercy is to treat others as one desires to be treated by people. This principle is universal, applying to all people irrespective of their faith, and in fact extends

to all creatures. Showing kindness to animals, caring for the environment, and respecting creation are all part of this teaching. Islam's simplicity lies in this universality: mercy and justice are not confined to one group but extend to all. By treating others with fairness and compassion, a person secures mercy from Allah, the Exalted, and contributes to a society built on trust and harmony. This principle is so simple that it can be applied in every situation, yet so profound that it transforms lives and communities. Finally, it is important to note that one will only be treated kindly by Allah, the Exalted, if they treat others kindly for His sake. If kindness is shown for any other reason—such as personal gain, reputation, or worldly benefit—the reward mentioned in these teachings will undoubtedly be forfeited. The foundation of all acts, and Islam itself, is intention. This has been confirmed in a Hadith found in Sahih Bukhari, number 1, where the Holy Prophet Muhammad, peace and blessings be upon him, stated that actions are judged by their intentions. Thus, sincerity is the key to divine acceptance, and only those who act for Allah, the Exalted, will obtain His mercy. This principle ensures that Islam remains pure, free from hypocrisy, and rooted in devotion to Allah, the Exalted.

The wise ones from the children of Israel warned Qarun to avoid adopting a greed for wealth and social status, as this desire inevitably leads to the spread of injustice and corruption within society. Their counsel was not merely advice for him alone, but a timeless reminder for all people that unchecked ambition and greed destroy both the individual and the community. Wealth and status are not ends in themselves but tests from Allah, the Exalted, to see whether they will be used in accordance with His commands or misused in arrogance and oppression. Chapter 28 Al Qasas, verse 77:

“…And desire not corruption in the land. Indeed, Allah does not like corrupters.”

This verse establishes a principle that transcends time and place: greed for worldly gain, when pursued without restraint, becomes a source of corruption. The one who desires wealth and leadership beyond their needs will compromise their faith and integrity in order to obtain them. They will disobey Allah, the Exalted, both in the pursuit of these things and in the effort to maintain them. Leadership and excessive wealth, especially in this age, are rarely acquired without injustice, dishonesty, or oppression. The more a person desires these things, the more they will disobey Allah, the Exalted, and wrong others in the process. Greed blinds the heart, making disobedience seem acceptable and injustice appear justified. History itself testifies to this truth. When one observes the great lengths people have gone to in order to obtain leadership and wealth, the evidence is undeniable. Innocent lives have been taken, societies have been destabilised, and corruption has spread across nations. Greed has driven rulers to tyranny, families to betrayal, and nations to war. The pursuit of wealth and status without divine guidance has consistently led to destruction, both for individuals and for societies. Even in modern times, the same pattern is visible: corruption scandals, exploitation of the weak, and oppression of the poor all stem from the same root—greed for wealth and status. A person must therefore strive to earn lawful wealth according to their needs and responsibilities, recognising that wealth is a trust and not a possession to be hoarded or misused. Wealth should be used to fulfil obligations, support family, aid the needy, and contribute to the betterment of society. If a person happens to be appointed to leadership, they must use it in ways pleasing to Allah, the Exalted, so that it becomes a source of peace for themselves and for others in both worlds. Leadership, when exercised with justice and humility, becomes a means of service and a source of reward. Wealth, when spent lawfully and generously, becomes a means of gratitude and a source

of blessing. Both are opportunities to draw closer to Allah, the Exalted, if used correctly.

Otherwise, as proven by history, misusing wealth and leadership will only lead to stress, trouble, and difficulties for its bearer in both worlds, even if this is not obvious to them or others. Outwardly, such individuals may appear successful, enjoying luxury and authority, but inwardly they are plagued with anxiety, fear, and instability. Their misuse of blessings prevents them from achieving peace of mind in this world and ensures accountability in the Hereafter. The warning given to Qarun is therefore a warning for all: greed for wealth and status leads only to corruption, while moderation, humility, and obedience to Allah, the Exalted, lead to peace and success. This lesson is not confined to Qarun's time but applies equally today. In a world where materialism dominates and leadership is often pursued for personal gain, the reminder of the wise ones remains relevant. True success lies not in wealth or status but in obedience to Allah, the Exalted, and in using blessings responsibly. Those who heed this guidance will find peace in this world and salvation in the Hereafter, while those who ignore it will find themselves burdened by corruption, injustice, and divine accountability.

Qarun failed to understand the true nature of the test of being granted worldly success. Instead of recognizing his wealth and status as a trust from Allah, the Exalted, he falsely believed that he had obtained these things solely because of his own intelligence. Chapter 28 Al Qasas, verse 78:

"He said, "I was only given it because of knowledge I have."…"

When a person fails to accept this truth, they, like Qarun, will falsely believe that the worldly success they have obtained belongs to them and can therefore be used according to their desires. This attitude inevitably leads to imbalance. Such a person will obtain an unbalanced mental and physical state, misplacing everything and everyone within their life. Family, wealth, career, and friendships will all be mismanaged, becoming sources of stress rather than comfort. This arrogance will therefore lead to trouble and difficulties in both worlds, as the person loses peace of mind in this life and prepares nothing for the Hereafter. Furthermore, this behaviour prevents the fulfilment of the rights of people. When blessings are misused, others are wronged, and corruption spreads within society. Qarun's example demonstrates how arrogance and greed contribute to injustice, as he supported Pharaoh and oppressed his own people. The one who adopts this attitude inevitably becomes a source of harm rather than benefit, spreading corruption instead of justice. This arrogant attitude can only lead to one conclusion. Chapter 28 Al Qasas, verse 78:

"…Did he not know that Allah had destroyed before him of generations those who were greater than him in power and greater in accumulation [of wealth]?..."

This verse reminds mankind that arrogance and reliance on worldly success have destroyed countless generations before Qarun. No matter how powerful or wealthy a person may be, they cannot escape the decree of Allah, the Exalted. Those who fail to recognise their blessings as divine trusts will meet the same fate as Qarun and those before him. And as they fail to

prepare for their accountability on Judgement Day, they will not need to testify, for their worldly blessings and even their own body parts will be enough to testify against them. Their wealth will bear witness to how it was acquired and spent, their hands will testify to what they did, and their tongues will testify to what they spoke. These testimonies will seal their judgement, leaving no room for denial or excuse. Thus, the story of Qarun is a timeless warning: worldly success without humility and obedience to Allah, the Exalted, leads only to destruction in this world and punishment in the Hereafter. Chapter 28 Al Qasas, verse 78:

"…But the criminals, about their sins, will not be asked."

And chapter 36 Yaseen, verse 65:

"That Day, We will seal over their mouths, and their hands will speak to Us, and their feet will testify about what they used to earn."

Through the story of Qarun, Allah, the Exalted, teaches people to avoid the ignorant attitude of falsely believing that the lives of others—those who are drowned in worldly luxuries—are the best lives to emulate. Qarun's example demonstrates how appearances can deceive, as his wealth and adornment captivated those who desired the worldly life. Chapter 28 Al Qasas, verse 79:

“So he came out before his people in his adornment. Those who desired the worldly life said, "Oh, would that we had like what was given to Qarun. Indeed, he is one of great fortune.""

This verse highlights the danger of envy and misplaced admiration. Qarun’s display of wealth led many to believe that his life was enviable, yet in reality, his arrogance and misuse of blessings sealed his destruction. The lesson is clear: outward appearances of luxury do not guarantee happiness or success, and those who chase such illusions risk losing both peace of mind and salvation. The verse also shows how easily people can be deceived by external glamour, forgetting that true fortune lies in obedience to Allah, the Exalted, and preparation for the Hereafter. In modern times, ordinary people often observe celebrities and mistakenly believe their lives are better. In the majority of cases, this concept is far from the truth. Those who appear to be in a better situation may well be facing difficulties that would make others wish not to trade places with them. Many celebrities suffer from loneliness, instability, and mental health struggles despite their fame and wealth. An outsider only observes their life from one perspective, often shaped by media portrayals. If the whole story were visible, it would become clear that everyone faces problems and no one possesses a perfect life, irrespective of what they own or how famous they are. This misconception is dangerous because it fosters envy and dissatisfaction, distracting people from appreciating their own blessings. This misconception is often caused by the media, which thrives on painting a glamorous picture of celebrity lives. The aim of the media is not to present reality but to create stories that appeal to readers and viewers. If they reported facts without embellishment, most of their audience would lose interest. Thus, the media exaggerates and sugar-coats, presenting a false image of happiness and success that fuels envy and discontent among ordinary people. The media’s portrayal of wealth and fame is therefore a tool that distorts reality, encouraging people to chase

illusions rather than truth. Recognising this manipulation is essential to avoid falling into the same trap as those who admired Qarun's outward display. A person must avoid this false belief, as it is a tool of the Devil who uses it to drive people towards ingratitude over what they possess. Envy blinds the heart, making one forget the blessings already granted by Allah, the Exalted. The Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Jami At Tirmidhi, number 2513, that a person should always observe those who possess less worldly things rather than those who possess more. This attitude cultivates gratitude and prevents envy. By focusing on those who have less, one realises the abundance of their own blessings and avoids falling into ingratitude. This teaching is a practical safeguard against the Devil's whispers, ensuring that one remains content and thankful. Whenever a person feels ungrateful, they should shift their focus to the countless people living in severe poverty and facing much greater hardships. This reflection restores perspective and gratitude, reminding them that their own life is filled with blessings, even if it lacks certain luxuries. The grass is not greener on the other side of the fence; it is, in fact, green enough on one's own side. True contentment lies not in chasing the illusions of wealth and fame but in recognising and appreciating the blessings already granted by Allah, the Exalted. This attitude ensures peace of mind in this world and prepares a person for success in the Hereafter, as gratitude and humility are the foundations of faith.

In addition, it is vital to understand that worldly things, such as fame, wealth, authority, family, friends, and a career, only have true value when accompanied by peace of mind. Without peace of mind, these blessings lose their purpose and instead become burdens. Fame, which should be a platform for influence and benefit, becomes a source of anxiety and insecurity. Wealth, which should provide comfort and stability, becomes a cause of greed, fear of loss, and endless dissatisfaction. Authority, which should be exercised for justice and service, becomes a source of corruption and oppression. Even family and friendships, which should bring joy and

support, become strained and conflict-ridden when peace of mind is absent. A career, which should provide fulfilment and purpose, becomes a source of exhaustion and imbalance. Thus, peace of mind is the foundation upon which all worldly blessings rest, and without it, they only increase stress and difficulties in both worlds. This truth is evident when one observes the lives of the rich and famous. Despite possessing and enjoying worldly luxuries, many are plagued with mental health issues, instability, and despair. Their wealth and fame, which appear enviable from the outside, often conceal inner turmoil. Depression, substance addiction, broken relationships, and loneliness are common among those who seem to have everything. Their example demonstrates that worldly possessions alone cannot bring happiness or fulfilment. Instead, they often magnify problems, as the absence of peace of mind makes blessings feel like burdens. This reality serves as a reminder that true success lies not in accumulating worldly things but in achieving inner tranquillity through obedience to Allah, the Exalted, and the correct use of blessings. Chapter 28 Al Qasas, verse 80:

“But those who had been given knowledge said, "Woe to you! The reward of Allah is better for he who believes and does righteousness. And none are granted it except the patient."”

One of the key reasons many people adopt an unhealthy outlook on life is their tendency to uncritically accept the majority opinion of their society—particularly the idea that real success is measured by wealth, fame, social approval, and authority. This unexamined conformity is dangerous, because the behaviour of the majority often encourages actions that contradict the commands of Allah, the Exalted. When a person notices most of society disregarding Islamic teachings, they may assume that the majority must be correct simply because it is large in number. As a result, they follow them

without reflection, assuming that widespread behaviour automatically proves truthfulness. In reality, the opinion of the majority is not a reliable indicator of what is right. History provides countless examples of ideas that were once widely accepted but were later proven false when clearer evidence emerged—such as the once-dominant claim that the Earth was flat. This illustrates the danger of drifting along with popular trends without using one's intellect. A person who simply copies the behaviour of those around them resembles cattle that move without awareness or reason, and this often leads to harmful choices in both worldly and spiritual 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."

Therefore, a person must use the reasoning and intelligence granted to them by Allah, the Exalted, to carefully assess each situation based on knowledge, clarity, and evidence. This approach enables them to make sound and guided decisions, even when those decisions differ from what the majority believes or practices. In fact, Islam strongly warns against following others blindly, especially in matters of religion, precisely because such imitation often leads people away from what is true. Instead, Islam encourages every person to learn, understand, and act upon its teachings with insight, so that their actions are rooted in awareness rather than assumption or imitation. Chapter 12 Yusuf, verse 108:

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

And chapter 28 Al Qasas, verse 80:

“But those who had been given knowledge said, "Woe to you! The reward of Allah is better for he who believes and does righteousness. And none are granted it except the patient."”

To cultivate the correct attitude—one that allows a person to remain patient and steadfast in obeying Allah, the Exalted, even while society continuously pulls them toward worldly desires—they must develop strong and unwavering faith. Strong faith is essential because it fortifies a person through every circumstance, whether they are experiencing comfort or hardship. It is this firmness of faith that empowers a person to remain committed to the commands of Allah, the Exalted, rather than being swayed by temporary feelings, pressures, or temptations. Such strength of faith is only achieved when a person learns and applies the clear proofs and evidences contained in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings demonstrate, with clarity and wisdom, that sincere obedience to Allah, the Exalted, is the path to genuine peace of mind in both this life and the next. Through learning, reflection, and consistent practice, a person begins to witness how aligning their actions with divine guidance brings emotional balance, spiritual clarity, and a proper understanding of how to place everything and everyone within their life. In contrast, the one who neglects religious knowledge and remains unaware of Islamic teachings inevitably

develops weak faith. Because their heart lacks clarity and conviction, they easily disobey Allah, the Exalted, whenever their desires conflict with His commands. They fail to see how restraining their desires and choosing obedience brings far greater tranquillity than the fleeting pleasures they pursue. Without knowledge and certainty, their faith becomes unstable, and their decisions become shaped by impulses rather than wisdom. For this reason, a person must strive to build certainty of faith by actively learning, understanding, and living by Islamic knowledge. This requires using the blessings that Allah, the Exalted, has granted them in the correct manner, as explained in His teachings. When a person does this consistently, they are granted a stable and peaceful inner state—one that brings harmony to both their mental and physical well-being and enables them to organize their life with wisdom and balance. Through strong faith, they gain the ability to resist harmful influences and remain firm on the obedience of Allah, the Exalted, in every situation.

As Qarun persisted in his arrogant attitude, he continued to misuse the blessings Allah, the Exalted, had granted him. Instead of recognising his wealth and status as a trust, he failed to benefit from the respite Allah, the Exalted, had mercifully given him. This respite was an opportunity to repent, reform, and use his blessings in ways pleasing to Allah, the Exalted. Yet Qarun chose arrogance, greed, and corruption, thereby sealing his fate. His downfall was not sudden but the inevitable consequence of his persistent disobedience and misuse of blessings. By failing to fulfil the rights of people, Qarun spread corruption and injustice within his society. His desire for wealth and social status blinded him to the responsibilities that came with them. He wronged others, oppressed the weak, and contributed to the decay of justice and morality. His arrogance led him to believe that his wealth and influence would protect him, but in reality, they only hastened his destruction. Chapter 28 Al Qasas, verse 81:

“And We caused the earth to swallow him and his home. And there was for him no company to aid him other than Allah, nor was he of those who [could] defend themselves.”

This verse demonstrates the absolute power of Allah, the Exalted, and the futility of worldly wealth and status when misused. Qarun’s wealth, his home, and his influence—all of which he boasted about—were swallowed by the earth, leaving him with nothing. No company, no allies, and no strength could save him. His destruction was total, serving as a warning for all who follow the path of arrogance and corruption. The lesson is clear: when a person misuses blessings, ignores divine guidance, and wrongs others, they will eventually face consequences both in this world and in the Hereafter. Outwardly, they may appear successful, but inwardly they are unstable, and ultimately their arrogance leads to ruin. Qarun’s fate is a timeless reminder that wealth and status, when misused, become a curse rather than a blessing. True success lies in humility, gratitude, and obedience to Allah, the Exalted, which ensure peace in this world and salvation in the next, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

In addition, the outcome of Qarun makes it clear that being granted worldly blessings is not a sign of divine love. If wealth and status were indicators of divine favor, then Qarun’s destruction would never have occurred. Instead, his downfall demonstrates that worldly blessings, whether abundant or limited, are only means by which Allah, the Exalted, tests people. These blessings are not rewards in themselves but trials to see whether a person will use them in obedience or misuse them in arrogance and disobedience. The story of Qarun therefore dismantles the false belief that material success

equates to divine approval. It shows that wealth can be a curse if misused, and poverty can be a blessing if endured with patience and faith. The true measure of divine love is not the quantity of worldly possessions but the sincerity of obedience and the purity of intention. Chapter 28 Al Qasas, verse 82:

“And those who had wished for his position the previous day began to say, "Oh, how Allah extends provision to whom He wills of His servants and restricts it!...”

This verse shows how quickly perceptions change when the truth is revealed. Those who had admired Qarun’s wealth realised that provision is entirely in the hands of Allah, the Exalted, and that abundance or restriction are both part of His wisdom. Wealth is not a guarantee of success, nor is poverty a sign of rejection. Both are tests, and both require patience, gratitude, and obedience. The verse also teaches humility, reminding people that provision is not earned by human effort alone but is ultimately decreed by Allah, the Exalted. It is He who grants wealth to some and restricts it for others, and both situations are opportunities for spiritual growth. The one who understands this truth will concentrate on using the blessings they have been granted correctly, as outlined in Islamic teachings. They will not waste time envying others or chasing illusions of success. Instead, they will focus on achieving peace of mind in both worlds by maintaining a balanced mental and physical state. They will correctly place everything and everyone within their life, giving each its rightful importance without excess or neglect. Family will be cherished, wealth will be used responsibly, career will be pursued with balance, and friendships will be valued without becoming distractions. This attitude ensures that blessings become sources of comfort rather than stress, and that life remains purposeful and harmonious. Such a person will

also avoid observing the worldly blessings of others with envy, knowing that what has been granted to each person is only a test and not a sign of divine love or real success. They will recognise that true success lies in obedience to Allah, the Exalted, and preparation for the Hereafter. By adopting this perspective, they will be protected from arrogance, envy, and ingratitude, and will instead cultivate humility, gratitude, and contentment. This mindset transforms their outlook on life, enabling them to see blessings as trusts and trials rather than possessions to boast about. It also ensures that they remain focused on their own responsibilities rather than being distracted by the illusions of others. Chapter 28 Al Qasas, verse 82:

"…If not that Allah had conferred favor on us, He would have caused it to swallow us…"

But as faith in Allah, the Exalted, is the only way to understand this lesson correctly, those who persist in disbelief or fail to practically implement Islamic teachings will remain blind to this reality. They will continue to measure success by worldly standards, assuming that wealth, fame, and status are signs of true achievement, when in fact they are only temporary tests. Without faith, they will not recognise that blessings are trusts from Allah, the Exalted, nor will they appreciate that misuse of these blessings leads to corruption and destruction. Such individuals will inevitably follow in the footsteps of Qarun, repeating his mistakes by attributing their success to themselves, misusing their wealth, and oppressing others. They will fail to see that arrogance and greed only bring imbalance, stress, and eventual ruin. Just as Qarun's wealth became the cause of his downfall, their worldly pursuits will become sources of harm rather than benefit. By ignoring divine guidance, they will not prepare for accountability on the Day of Judgement, and their blessings will testify against them rather than in their favour. The

lesson of Qarun is therefore only truly understood by those who possess faith in Allah, the Exalted, and who implement His teachings in practice. Faith illuminates the reality that worldly success is fleeting, while obedience and humility secure eternal success. Those who lack this faith will remain deceived by appearances, chasing illusions of prosperity, and ultimately sharing the fate of Qarun. Chapter 28 Al Qasas, verses 82-83:

“…Oh, how the disbelievers do not succeed!" That home of the Hereafter We assign to those who do not intend exaltedness upon the earth or corruption…”

Thus, the one who correctly believes in Allah, the Exalted, and demonstrates this belief by using the blessings He has granted them in accordance with Islamic teachings will avoid the destructive conclusion faced by Qarun. Such a person recognises that wealth, status, family, and all worldly provisions are trusts from Allah, the Exalted, and must be managed responsibly. By doing so, they protect themselves from arrogance, greed, and corruption, and instead cultivate humility, gratitude, and obedience. This attitude ensures that blessings become sources of benefit rather than harm, guiding them towards success in both this world and the Hereafter. This correct belief and practice will ensure that they obtain a balanced mental and physical state. Their mind will be free from envy, arrogance, and anxiety, while their body will be protected from the exhaustion and imbalance caused by misuse of blessings. They will correctly place everything and everyone within their life, giving each its rightful importance without excess or neglect. Family will be cherished, wealth will be used responsibly, career will be pursued with balance, and friendships will be valued without becoming distractions. This harmony between inner state and outward responsibilities creates peace of mind, allowing them to live with dignity and purpose. At the same time, this

behaviour ensures that they adequately prepare for their accountability on the Day of Judgement. By using blessings in ways pleasing to Allah, the Exalted, they fulfil the rights of Allah, themselves, and others. Their wealth will testify in their favour, their family will be a source of comfort, and their deeds will reflect sincerity and obedience. They will not be burdened by the misuse of blessings, but instead will stand before Allah, the Exalted, with peace of mind, knowing they lived responsibly and faithfully. This way of life leads to peace of mind in both worlds. In this world, they enjoy tranquillity, balance, and fulfilment. In the Hereafter, they obtain salvation and eternal success. Chapter 28 Al Qasas, verses 83-84:

"…And the [best] outcome is for the righteous. Whoever comes [on the Day of Judgement] with a good deed will have better than it…"

It is important to note that verse 84 emphasises that it is the one who brings good deeds to the Day of Judgement who will benefit from them—not merely the one who performed good deeds during their lifetime. This distinction highlights the necessity of preserving one's deeds until the final reckoning. For while good deeds may be performed with effort, they can be destroyed or nullified by certain actions, attitudes, and moral defects. Among the most destructive of these are envy, arrogance, and the habit of reminding others of one's favours. Such traits corrupt sincerity and diminish the true reward of otherwise righteous acts. The lesson is clear: good deeds must not only be carried out, but also safeguarded, so that they remain pure and intact when they are ultimately presented before Allah, the Exalted. Protecting one's deeds requires knowledge, for without understanding what preserves and what nullifies actions, a person may unknowingly destroy the fruits of their labour. Knowledge of Islamic teachings provides the framework needed for sincerity, humility, and steadfastness. It teaches a person how to correctly

use the blessings Allah, the Exalted, has granted them, ensuring their deeds are both properly performed and preserved upon the foundation of pure intention and obedience. By learning and acting upon this knowledge, an individual not only performs good deeds but also protects them from being wasted. This preservation is essential, for on the Day of Judgement only those deeds that remain intact will benefit their owner. A person who neglects to protect their deeds may find themselves empty-handed despite a lifetime of apparent effort. True success, therefore, lies not only in performing righteous actions but in ensuring that they endure until the final accountability. Those who combine sincere performance with careful preservation will attain their full reward, while those who neglect this responsibility will face deep regret when it is too late to recover what has been lost. Obeying Allah, the Exalted, often runs contrary to the worldly desires of people, and this is why many persist in disobedience. Rather than using the blessings granted to them in ways that please Him, they misuse them for indulgence and self-gratification. Such misuse inevitably deprives them of a balanced mental and physical state, for blessings detached from their divine purpose lose harmony. Instead of bringing tranquillity, they become sources of imbalance, confusion, and distress. Consequently, every dimension of their life—family, friendships, work, and wealth—becomes a burden rather than a blessing. Their disobedience causes them to misplace priorities, and when difficulties arise, they begin to blame the wrong things and the wrong people. A spouse, for instance, may be wrongfully accused of being the cause of anxiety or unhappiness, when the true root lies in the individual's own neglect of obedience to Allah, the Exalted. Removing good people from their lives only deepens their isolation and increases vulnerability to instability. This downward spiral frequently leads to depression, substance abuse, and even suicidal tendencies. The consequences of this path are visible in the lives of many who misuse the blessings they have been granted—such as the rich and famous. Despite possessing worldly luxuries, their lives are often marked by turmoil, instability, and despair. Their imbalance in this world is only the beginning, for their negligence prevents them from preparing for their accountability on the Day of Judgement. The punishment of the Hereafter will be far more

severe, for their disobedience deprived them of peace in this life and salvation in the next. Chapter 28 Al Qasas, verse 84:

“…and whoever comes with an evil deed - then those who did evil deeds will not be recompensed except [as much as] what they used to do.”

This verse makes clear that punishment will be a direct consequence of their own actions. Just as the misuse of blessings leads to imbalance and despair in this world, it will likewise lead to destruction in the Hereafter.

Even within this verse that speaks of punishment is a profound and awe-inspiring display of the mercy of Allah, the Exalted. The warning does not apply to those who have merely committed evil deeds, but to those who persist in sin and bring those deeds with them to the Day of Judgement—that is, those who die without repentance. This distinction reveals the boundless compassion of Allah, the Exalted, for He keeps the door of repentance open until the final moment of life. No matter how severe the sin, the opportunity to return to Him remains available so long as the soul has not reached the throat at death. Every person must therefore hasten to seek forgiveness before this door closes forever. Repentance is not a mere verbal declaration but a profound spiritual transformation that realigns the heart with divine guidance. True repentance consists of several essential elements. The first is heartfelt remorse—a deep and genuine feeling of sorrow and shame for having disobeyed Allah, the Exalted. Without this emotional awareness, repentance becomes hollow and lacks the sincerity required for acceptance. The second component is sincerely seeking forgiveness from Allah, the Exalted, and from any person who has been wronged, provided

that doing so does not lead to further harm or conflict. If one's wrongdoing involves violating the rights of others—whether through dishonesty, harm, or neglect—then repentance requires restoring those rights to the best of one's ability. It is insufficient to feel regret while leaving the harm unresolved; one must also take responsibility for correcting the damage caused. The third aspect of sincere repentance is making a firm and honest resolve never to return to the same sin, nor to anything that leads to it. This determination reflects the seriousness of one's intention and the strength of one's will to change. Although a person may later stumble out of human weakness, the key is to renew repentance each time with humility and perseverance, trusting in the infinite mercy of Allah, the Exalted. Furthermore, genuine repentance must be followed by renewed commitment to righteous action. One must continue striving to obey Allah, the Exalted, in all aspects of life by using every blessing—time, health, wealth, intellect, and influence—in the manner prescribed by divine teachings. This ongoing obedience transforms repentance from a single moment into a continuous process of spiritual growth and purification. Through such repentance, the heart is cleansed, peace of mind is restored, and a person regains balance within themselves and with the world around them. It is through this path that one draws nearer to Allah, the Exalted, and secures His protection, mercy, and forgiveness—both in this life and on the Day when every soul will be brought to account.

One must therefore practically prepare for their final return to Allah, the Exalted, and accountability by learning and acting upon the Islamic code of conduct. This is the only way to ensure that the blessings granted by Allah, the Exalted, are used correctly and become a source of peace rather than harm. Preparation for the Hereafter is not achieved through mere belief or ritual alone, but through consistent practice of the divine guidance revealed in the Holy Quran and demonstrated in the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 28 Al Qasas, verse 85:

“Indeed, He who imposed upon you the Qur'an will take you back to a place of return…”

This verse establishes that the Holy Quran is not simply a book of recitation, but a code of conduct imposed upon humanity to guide them in every aspect of life. The one who learns and acts upon it will be prepared for their return to Allah, the Exalted, while the one who neglects it will face accountability without excuse. Regardless of how advanced a society may become, and irrespective of the knowledge they acquire across various fields—including the mental and physical aspects of people—it remains unattainable for them to formulate a code of conduct that is entirely aligned with human nature and accommodates all circumstances, conditions, and scenarios that individuals or societies may encounter throughout their existence on Earth. This endeavour is fundamentally impossible, as humanity continues to uncover new insights regarding specific components of human existence, such as the functions of different regions of the human brain, let alone amassing sufficient understanding to establish an impeccable code of conduct that fosters tranquillity and justice on both an individual and societal level. Human knowledge is limited, fragmented, and constantly evolving, whereas divine knowledge is complete, timeless, and absolute. Only Allah, the Exalted, possesses the capability to accomplish this, for He is the Creator of all things, and His knowledge is boundless, encompassing the entirety of past, present, and future. Thus, He alone is rightly positioned to provide humanity with a code of conduct, a standard that distinctly separates good from evil, beneficial from detrimental, and facilitates the attainment of peace of mind over a life fraught with stress. Chapter 28 Al Qasas, verse 85:

“…Say, "My Lord is most knowing of who brings guidance and who is in clear error.""

Historical evidence unequivocally demonstrates that when this divine code of conduct was effectively implemented in the lives of individuals, it resulted in the proliferation of tranquillity, justice, and peace within society. Communities that adhered to divine guidance flourished with fairness, compassion, and stability, while those that abandoned it fell into corruption, oppression, and destruction. The rise and fall of nations throughout history testify to this truth: obedience to Allah, the Exalted, brings prosperity and peace, while disobedience brings ruin. Consequently, individuals must embrace the divine code of conduct bestowed upon them, recognising it as the most advantageous for their well-being, even if certain elements may conflict with their personal desires. Submission to divine guidance requires humility, acknowledging that Allah, the Exalted, knows what is best for His creation. They should conduct themselves as a wise patient who acknowledges and adheres to the medical counsel of their physician, understanding that it is ultimately in their best interest, despite the prescription of unpleasant medications and a stringent dietary regimen. Just as the patient trusts the physician’s expertise, people must trust Allah’s wisdom, knowing that His commands are for their benefit even when they challenge personal inclinations. This analogy illustrates the essence of faith: obedience to Allah, the Exalted, even when it conflicts with desire, ensures healing, balance, and peace. Those who adopt this attitude will find tranquillity in this world and eternal success in the Hereafter, while those who reject it will face imbalance, corruption, and accountability.

After being forced to migrate from Mecca due to the persecution of the non-Muslim leaders, the Holy Prophet Muhammad, peace and blessings be

upon him, was assured by Allah, the Exalted, that he would eventually return. This divine promise was not merely a consolation but a prophecy of victory and restoration. It was fulfilled when he re-entered Mecca with dignity, humility, and authority, establishing justice and eradicating the corruption that had been spread by its leaders. His return was not marked by vengeance or arrogance but by mercy and reform, demonstrating that true leadership lies in service and submission to Allah, the Exalted. Chapter 28 Al Qasas, verse 85:

“Indeed, He who imposed upon you the Qur'an will take you back to a place of return…”

This verse therefore foreshadows that those who profited from injustice and oppression—despite their apparent power and wealth—would meet the same fate as Qarun, who was destroyed for his arrogance and misuse of blessings. The leaders of the non-muslims of Mecca, like Qarun, believed their influence and resources would shield them from accountability, yet their power collapsed when confronted with the mission of the Holy Prophet Muhammad, peace and blessings be upon him. The parallel is clear and deliberate. Qarun, with his immense wealth, believed himself untouchable, yet was swallowed by the earth in a dramatic display of divine justice. Similarly, the leaders of Mecca, with their authority and influence, believed they could resist divine truth, yet their dominance crumbled when faced with the unstoppable spread of Islam. Both examples demonstrate that arrogance, corruption, and reliance on worldly strength cannot protect against divine justice. Wealth, status, and authority are fragile when misused, and those who depend on them without obedience to Allah, the Exalted, will inevitably face ruin. This interpretation highlights the timeless lesson that Allah, the Exalted, always supports His chosen messenger and

those who uphold truth. No matter how powerful the opposition may appear, their downfall is certain if they persist in corruption and injustice. Conversely, those who remain steadfast in faith, even in the face of persecution and apparent setbacks, are ultimately victorious. The migration from Mecca, though outwardly a hardship, was in reality a stage in the fulfilment of divine wisdom, preparing people for greater strength, unity, and eventual triumph. For a person, this lesson is deeply reassuring. Apparent setbacks are not defeats but part of a divine plan. Just as the Prophet's migration led to his eventual return with authority, so too do the trials faced by a person lead to growth, purification, and ultimate success. The story of Qarun and the downfall of the Meccan leaders both serve as reminders that arrogance and corruption are fleeting, while truth and righteousness endure eternally under the support of Allah, the Exalted. Chapter 28 Al Qasas, verse 85:

"…Say, "My Lord is most knowing of who brings guidance and who is in clear error.""

Unlike the leaders of the non-Muslims who were constantly desperate to obtain things that would elevate them within society, the Holy Prophet Muhammad, peace and blessings be upon him, had no such worldly goal. His mission was not driven by ambition for wealth, fame, or authority, but by sincerity, humility, and obedience to Allah, the Exalted. This is one of the reasons why he was chosen to guide humanity through the final divine revelation. His life was a living testimony that true greatness lies in service, not in self-elevation. Chapter 28 Al Qasas, verse 86:

"And you were not expecting that the Book would be conveyed to you…"

This verse indicates that genuine greatness does not lie in desires for fame and wealth but in leading a humble life whereby one strives to contribute positively to society according to their means. The Holy Prophet Muhammad, peace and blessings be upon him, was not seeking revelation, nor was he expecting leadership or authority. Yet Allah, the Exalted, chose him precisely because of his humility, sincerity, and truthfulness. His greatness was not self-made but divinely bestowed, and it was rooted in his character rather than in worldly possessions. This shows that true honour is granted by Allah, the Exalted, to those who live with humility and sincerity, not to those who chase status and wealth. Chapter 28 Al Qasas, verse 86:

“And you were not expecting that the Book would be conveyed to you. but [it is] a mercy from your Lord…”

History clearly demonstrates this truth. Those who desperately tried to achieve greatness in society for the sake of being elevated above others faded away and became footnotes in history, barely remembered by anyone. Their wealth, power, and influence did not secure them lasting honour, for arrogance and selfish ambition are quickly forgotten once their worldly reign ends. Their names are erased from memory, their legacies tarnished, and their supposed greatness reduced to nothing more than a cautionary tale. By contrast, the memory of those who sincerely desired and strived to make a positive change within their society was solidified for all of time, despite their humble origins and meagre worldly possessions. Their sincerity and service ensured that their legacy endured, inspiring generations long after their passing. The example of the Holy Prophet Muhammad, peace and blessings

be upon him, is the clearest proof of this principle. Though he began life without wealth or status, his sincerity, humility, and devotion to Allah, the Exalted, made him the greatest leader in history. His memory is preserved eternally, while the names of those who opposed him for the sake of wealth and status have faded into obscurity. His greatness was not in worldly possessions but in his character, his mercy, and his service to humanity. This timeless lesson reminds people that true greatness lies not in worldly elevation but in humility, sincerity, and service to others. This principle applies universally. A person who lives humbly, contributes positively to society, and strives to fulfil their responsibilities sincerely will be remembered with honour, even if they possess little in terms of wealth or status. Their legacy will endure because it is built on truth and service, not on arrogance and self-promotion. Conversely, those who chase fame and wealth for selfish reasons will eventually be forgotten, as their lives lack true substance. The Holy Prophet Muhammad, peace and blessings be upon him, therefore stands as the ultimate example of how humility and sincerity lead to eternal greatness, while arrogance and greed lead only to obscurity.

The Holy Quran has been referred to as the Book because it contains both law and wisdom, and together these two elements form the complete framework for human life. Chapter 28 Al Qasas, verse 86:

“And you were not expecting that the Book would be conveyed to you. but [it is] a mercy from your Lord…”

This verse reminds humanity that the Holy Quran is not simply a text of recitation, but a divine mercy that provides comprehensive guidance. It is

called the Book because it is not fragmented or partial; it is complete, containing both the law that governs conduct and the wisdom that governs application. Without this combination, human beings would remain lost, unable to achieve balance, justice, or peace of mind. The law within the Holy Quran is the code of conduct people must live by so that they correctly use the blessings they have been granted. It establishes boundaries that protect individuals from misuse of wealth, status, family, and influence. By following this law, a person fulfils the rights of Allah, the Exalted, through worship and obedience, and fulfils the rights of people through justice, compassion, and fairness. The law ensures that blessings are not misused for selfish gain but are directed towards righteousness. This obedience creates peace of mind, as the person lives responsibly, and it spreads peace and justice within society, as corruption and oppression are prevented. Wisdom, however, is equally essential. Wisdom teaches people how to correctly apply their knowledge, including the law, so that it benefits them and others in both worlds. It is wisdom that allows a person to understand the spirit of the law, not just its letter. Without wisdom, even divine law can be misapplied, leading to rigidity or exploitation. Wisdom ensures that the law is implemented with fairness, compassion, and foresight, preventing injustice and ensuring that every circumstance is addressed with balance. It is wisdom that transforms knowledge into benefit, guiding people to act in ways that bring harmony to themselves and to society. Both law and wisdom are required in order to create a just and peaceful society. The law without wisdom can be easily misinterpreted, as people may exploit loopholes to wrong others while outwardly appearing compliant. This leads to injustice and corruption, undermining the very purpose of the law. Wisdom without the law, on the other hand, causes people to adopt a code of conduct based on their own limited definitions of what is correct and upright. As discussed earlier, all man-made codes of conduct will never lead to peace of mind because they are shaped by limited knowledge, insufficient foresight, and human biases—whether intentional or unintentional. Therefore, wisdom without the law will also prevent a person from achieving peace of mind and will hinder the spread of peace and justice within society. Without divine law, people will fail to fulfil the rights of others, as their personal definitions of justice will inevitably be flawed. Only when law and wisdom are combined, as they are

in the Holy Quran, can humanity achieve balance, tranquillity, and justice. This is why the Holy Quran is described as a mercy: it provides both the framework of law and the guidance of wisdom, ensuring that people live responsibly, fulfil their duties, and prepare for their accountability before Allah, the Exalted. This duality of law and wisdom is what makes the Holy Quran timeless. Human societies change, knowledge expands, and circumstances evolve, yet the Quran remains relevant because its law provides universal boundaries and its wisdom provides universal principles of application. Together, they ensure that every generation can find guidance, balance, and peace. The Book is therefore not only a mercy for the time of the Holy Prophet Muhammad, peace and blessings be upon him, but for all of humanity until the Day of Judgement.

But as the law and wisdom revealed by Allah, the Exalted, encourage people to control their worldly desires, those whose only aim in life is to fulfil their desires will inevitably criticise them. This is because Islam exposes the reality of such behaviour, making it appear animalistic, driven only by instinct and appetite rather than reason, restraint, and higher purpose. Those who live only to gratify their desires feel threatened when reminded of moderation and accountability, and so they attack the very teachings that call them to discipline. In addition, the businesses and industries that profit from people unleashing their desires—whether through entertainment, fashion, or consumerism—will also strive against Islam. Their aim is to encourage people to avoid acting on Islamic teachings, because obedience to Allah, the Exalted, undermines their profit model. Thus, criticism of Islam often arises not from reasoned objection but from fear of losing worldly indulgence and gain. In the face of this criticism, a person must remain steadfast in obedience to Allah, the Exalted. This steadfastness is not always easy, as the voices of society, media, and commerce can be loud and persuasive. Yet Allah, the Exalted, promises peace of mind and protection from the negative effects of people, even if this protection is not immediately obvious. The believer’s tranquillity comes from knowing that their obedience is rooted in

truth, while the criticism of others is rooted in desire. Chapter 28 Al Qasas, verse 86:

“…So do not be an assistant to the disbelievers.”

The one who aims to please society while disobeying Allah, the Exalted, will not be protected from His punishment. Nor will they truly please society, for people and worldly things such as social media, fashion, and culture are fickle in nature. What is praised today is condemned tomorrow, and what is fashionable now is forgotten later. To chase the approval of society is to chase shadows, while to seek the pleasure of Allah, the Exalted, is to seek eternal stability. As long as one remains firm in obedience to Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings, they will obtain a balanced mental and physical state. Their mind will be free from envy, arrogance, and anxiety, while their body will be protected from the exhaustion and imbalance caused by misuse of blessings. They will correctly place everything and everyone within their life, giving each its rightful importance without excess or neglect. This harmony between inner state and outward responsibilities creates peace of mind, allowing them to live with dignity and purpose. This way of life leads to peace of mind in both worlds. In this world, they enjoy tranquillity, balance, and fulfilment. In the Hereafter, they obtain salvation and eternal success. Thus, the law and wisdom revealed by Allah, the Exalted, are not burdens but mercies, guiding people away from the instability of desire and towards the stability of obedience. The criticism of others, no matter how loud, cannot diminish the truth that peace of mind belongs only to those who remain steadfast in the obedience of Allah, the Exalted. Chapter 28 Al Qasas, verse 87:

“And never let them avert you from the verses of Allah after they have been revealed to you…”

A major factor that leads society to misguide a person away from the Islamic code of conduct is the tendency to blindly follow the majority opinion. In most cases, the majority is shaped and influenced by powerful elites whose only concern is to satisfy their worldly ambitions and desires, regardless of the cost. Their influence creates trends, fashions, and cultural norms that appear convincing, but in reality, they often push people towards disobedience of Allah, the Exalted. When a person sees that most of society disregards Islamic teachings, they may assume that the majority must be correct. This assumption leads them to imitate others without thought or reflection, abandoning the reasoning and intellect that Allah, the Exalted, has granted them. Yet the truth is that majority opinion is not a reliable measure of correctness. History provides countless examples of widely accepted beliefs later proven false, such as the mistaken conviction that the Earth was flat. What was once considered unquestionable by the masses was eventually overturned by evidence and knowledge. For this reason, it is essential to avoid unthinking conformity. To follow the crowd without reflection is to act like cattle, moving wherever the herd goes without awareness of direction or purpose. Such behaviour results in misguided choices in both worldly and spiritual 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, a person should use the intellect and reasoning bestowed upon them by Allah, the Exalted, to evaluate each situation based on knowledge and evidence. This approach enables them to make informed decisions, even when those decisions differ from the prevailing opinions of the majority. Islam strongly condemns blind imitation in matters of faith for precisely this reason. It calls upon people to learn, reflect, and act upon Islamic teachings with understanding, ensuring that their obedience is rooted in truth rather than habit or social pressure. For this reason, Islam firmly criticizes blindly following others in religious matters and encourages people to learn and implement Islamic teachings with insight and comprehension. Chapter 12 Yusuf, verse 108:

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

By resisting blind conformity and instead relying on knowledge, evidence, and divine guidance, a person protects themselves from error and remains steadfast upon the path of Allah, the Exalted. This independence of thought is not only a safeguard against misguidance but also a mark of true faith and sincerity.

Chapter 28 Al Qasas, verse 87:

“And never let them avert you from the verses of Allah after they have been revealed to you…”

As indicated by this verse, another major cause of being misguided from learning and acting upon the Islamic code of conduct is bad companionship. Human beings, by their very nature, are social creatures whose beliefs, habits, and character are deeply influenced by those with whom they associate—whether that influence is beneficial or harmful. This impact may appear immediately or develop subtly over time, but it is always transformative. Companionship is therefore never neutral; it is a powerful force that shapes one’s values, emotions, and ultimate destiny. The Holy Prophet Muhammad, peace and blessings be upon him, affirmed this universal truth in a Hadith recorded in Sunan Abu Dawud, number 4833, which highlights the profound effect that companions have on a person’s spiritual and moral condition. One inevitably absorbs the attitudes and behaviour of those they spend time with—just as one who enters a perfume shop leaves carrying its fragrance, while one who visits a blacksmith comes away stained by its smoke. For this reason, those who keep the company of the righteous and sincere will find their hearts naturally inclined toward sincerity, humility, and obedience to Allah, the Exalted. Such companions remind them of their responsibilities, encourage the proper use of the blessings bestowed upon them, and inspire them to prepare for their accountability on the Day of Judgement. Their hearts are uplifted, their intentions purified, and their conduct refined. Through their influence, one learns balance—mentally, spiritually, and physically—and is guided toward a life of contentment and purpose. Conversely, those who associate with the heedless and misguided inevitably begin to mirror their attitudes and behaviour. Although this process may begin subtly, it gradually erodes spiritual awareness and weakens the connection with Allah, the Exalted. Such individuals become prone to following their desires, misusing the blessings they have been granted, and neglecting their true purpose. This corruption of the soul distorts their sense of right and wrong, leading them to

misplace priorities, misuse relationships, and lose harmony in their lives. When remembrance of Allah, the Exalted, is replaced with the pursuit of fleeting pleasures and misguided ideals, the heart becomes restless. No amount of material comfort can fill the void created by spiritual neglect. Though outwardly they may appear successful or content, inwardly they suffer from anxiety, instability, and dissatisfaction. Their relationships become strained, their minds unsettled, and their hearts burdened by guilt and regret. Thus, the consequences of poor companionship extend far beyond this worldly life. They result in confusion and despair here, and spiritual ruin in the Hereafter. In contrast, righteous companionship nurtures inner peace, strengthens faith, and prepares one for eternal success. For this reason, a wise person is always deliberate in choosing their friends—seeking the company of those who remind them of Allah, the Exalted, and whose character inspires them to walk the path of truth and virtue.

Chapter 28 Al Qasas, verse 87:

“And never let them avert you from the verses of Allah after they have been revealed to you…”

True strength in life is achieved when a person develops firm faith. Firm faith is the foundation that enables one to remain steadfast in the obedience of Allah, the Exalted, regardless of whether they are experiencing ease or hardship. It acts as a shield against temptation and doubt, ensuring that a person does not waver when confronted with challenges. Such faith is cultivated through learning and acting upon the clear proofs and evidences found in the Holy Quran and the traditions of the Holy Prophet Muhammad,

peace and blessings be upon him. These sources demonstrate that sincere obedience to Allah, the Exalted, is the path to tranquillity and fulfilment in both this world and the Hereafter. By contrast, the person who neglects Islamic teachings will only develop weak faith. Without knowledge and understanding, they lack the strength to resist their desires and will easily disobey Allah, the Exalted, whenever those desires are challenged. They fail to recognise that abandoning their desires in favour of obedience to Allah, the Exalted, is what truly brings peace of mind. Their weakness leaves them vulnerable to imbalance, anxiety, and dissatisfaction, as they chase fleeting pleasures that never provide lasting contentment. For this reason, it is essential to strive for certainty of faith. Certainty is achieved by learning and acting upon Islamic knowledge, allowing a person to remain firm in obedience to Allah, the Exalted, at all times. This certainty is not merely intellectual conviction but practical application, demonstrated through the correct use of the blessings Allah has granted. Wealth, health, family, and influence must all be managed responsibly, in line with divine guidance, so that they become sources of benefit rather than harm. When a person uses their blessings correctly, they achieve balance in both mind and body. Their mental state is free from envy, arrogance, and anxiety, while their physical state is protected from the exhaustion and imbalance caused by misuse of blessings. They also learn to place everyone and everything in their life in its rightful position, avoiding excess and neglect. This harmony between inner state and outward responsibilities creates peace of mind, enabling them to live with dignity, purpose, and tranquillity. In the end, strong faith ensures peace of mind in both worlds: in this life, through balance and fulfilment, and in the Hereafter, through salvation and eternal success.

Not only must a person avoid being misguided away from the Islamic code of conduct, but they must also fulfil their responsibility of correctly representing Islam to the wider world, beginning with their own family. Chapter 28 Al Qasas, verse 87:

“…And call towards your Lord…”

This verse establishes that calling others to Allah, the Exalted, is not a passive duty but an active responsibility. It is not enough to protect oneself from misguidance; one must also serve as a beacon of guidance for others. The most effective way to fulfil this responsibility is by leading through example. When a person learns and acts upon the teachings of Islam, their actions and speech become living proofs of its truthfulness. Their honesty, humility, compassion, and discipline silently testify to the divine origin of Islam. Leading by example is especially critical within the family. Children learn more from what they see than from what they are told. If parents embody Islamic teachings in their daily lives—through prayer, fairness, patience, and gratitude—their children will naturally absorb these values. Only then can parents effectively teach the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, to the next generation in a way that is convincing and rooted in evidence. This ensures that children understand Islam as truth, not merely as inherited culture. Evidence-based faith is enduring, while blind imitation is fragile and easily discarded. It is deeply concerning to observe how many parents devote immense effort to teaching their children worldly knowledge, striving for academic and professional success, yet neglect their duty of religious education. They often delegate this responsibility entirely to others, sending their children to Mosques to learn only how to recite the Holy Quran without understanding its meaning. While worldly education is praiseworthy and necessary, it must never overshadow religious education. A teenager cannot remain firm in Islam by recitation alone; they must accept Islam based on evidence, recognising its truthfulness and understanding that it is a complete way of life. When children are taught Islam only as ritual or culture, they may grow to see it as optional, outdated, or irrelevant. As they encounter new

ideas and influences, they may drift away, believing Islam to be nothing more than tradition. By contrast, when they are taught Islam through clear proofs and evidences, they realise that it is timeless, rational, and comprehensive. They understand that Islam governs every aspect of life, guiding how one uses every blessing granted by Allah, the Exalted. This conviction anchors them, ensuring they remain firm upon the path of truth throughout their lives. This responsibility rests heavily upon elders, especially parents. They must not only instruct but also embody the teachings themselves. Children must see Islam in practice within their homes: in the way parents treat each other, in the way they manage wealth, in the way they respond to hardship, and in the way they show gratitude for blessings. When parents lead by example, their children witness Islam as a living reality, not an abstract theory. This lived example is far more powerful than words alone, for it demonstrates the practicality and beauty of Islam in everyday life. Thus, the command to call towards Allah, the Exalted, begins at home. It is fulfilled when parents live Islam sincerely, teach it with evidence, and pass it on with responsibility. In this way, Islam is represented truthfully to the outside world, not as mere culture or ritual, but as a comprehensive way of life. Families that embody this responsibility become the foundation of just and peaceful societies, as each generation grows with conviction, balance, and steadfastness.

Allah, the Exalted, concludes verse 87 by reminding people that the inward foundation of Islam is sincerity to Him, just as the outward foundation of Islam is earning and utilizing lawful things. Chapter 28 Al Qasas, verse 87:

“…And never be of those who associate others with Allah.”

Just as one must ensure their outward actions are lawful, their inward intentions must be pure, directed solely towards Allah, the Exalted. Associating others with Him, even in subtle ways, corrupts the foundation of righteous deeds. The Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Sunan Ibn Majah, number 3989, that even slightly showing off is a form of polytheism. This is considered a minor type of polytheism which does not expel a person from faith, but it does lead to the loss of reward. Such a person acts for the sake of pleasing people when they should act to please Allah, the Exalted. On the Day of Judgement, they will be told to seek their reward from those they acted for, which will not be possible. This warning is found in a Hadith in Jami At Tirmidhi, number 3154. The Devil, if unable to prevent a person from performing righteous deeds, will attempt to corrupt their intention, thereby destroying their reward. If he cannot corrupt their intention in an obvious way, he will try to corrupt it through subtle means. This includes when people subtly show off their righteous deeds to others. Sometimes this is so subtle that the person themselves may not even be fully aware of what they are doing. As gaining and acting on knowledge is a duty upon all, according to a Hadith found in Sunan Ibn Majah, number 224, claiming ignorance will not be accepted by Allah, the Exalted, on the Day of Judgement. Subtle forms of showing off are particularly common in modern times, often through social media and speech. For example, a person might inform others that they are fasting even though no one asked them. Another example is when someone publicly recites the Holy Quran from memory in front of others, thereby displaying that they have memorised it. Even publicly criticising oneself can be considered showing off humility to others. These subtle acts, though seemingly harmless, can corrupt intentions and diminish reward. To conclude, showing off—even in subtle forms—destroys a person’s reward and must be avoided in order to safeguard righteous deeds. This is only possible through learning and acting upon Islamic knowledge, which teaches how to safeguard one’s speech and actions. By cultivating sincerity and vigilance, a person ensures that their deeds remain pure, directed solely towards Allah, the Exalted, and that they achieve peace of mind in both worlds.

It is essential to recognize that false deities, such as idols, are not the only things that a person might worship and obey aside from Allah, the Exalted. In reality, anything that one follows in opposition to Him—whether social media, fashion, culture, or even other people—represents what they truly worship. Chapter 28 Al Qasas, verse 88:

“And do not invoke with Allah another deity…”

And chapter 9 At Tawbah, verse 31:

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

Here, the knowledgeable individuals and religious leaders from the people of the book were not worshipped in the sense of ritual devotion, but they were obeyed in acts of rebellion against Allah, the Exalted. This obedience itself was judged as a form of worship, because worship in Islam includes submission and obedience, not only ritual acts. This principle is also mentioned in relation to 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 overwhelming majority of people have not engaged in direct worship of the Devil, yet they are accused of such because of their obedience to him in opposition to Allah, the Exalted. Thus, it is essential to refrain from obeying any entity in defiance of Allah, the Exalted, as this amounts to worshipping that entity. If a person persists in disobeying Allah, the Exalted, they will inevitably find themselves enslaved to other influences—whether individuals, social media, fashion, culture, or employers. Striving to balance multiple and unjust masters only results in stress, because it is impossible to satisfy them all due to their unpredictable nature. Just as an employee with several supervisors struggles to meet everyone’s expectations, those who turn away from the servitude of Allah, the Exalted, will become weighed down by numerous masters, ultimately sacrificing their peace of mind.Over time, such individuals may face sadness, isolation, depression, and even despair, as their efforts to please worldly masters fail to yield the satisfaction they desire. This truth is universally observable, especially when one looks at celebrities who, despite wealth and fame, often suffer from emptiness and instability. Furthermore, worshipping other entities by yielding to them in disobedience of Allah, the Exalted, will not provide any advantage in the Hereafter. These entities will not assist them in their time of need, for they themselves are powerless before Allah, the Exalted. The only way to avoid this outcome is to abandon obedience to all things that lead to disobedience of Allah, the Exalted, and instead obey Him alone. This obedience is demonstrated by correctly using the blessings one has been granted—wealth, health, family, and influence—in accordance with Islamic teachings. By doing so, a person secures peace of mind in this world and eternal success in the Hereafter, while freeing themselves from the burden of serving multiple false masters. Chapter 28 Al Qasas, verse 88:

“…There is no deity except Him…”

Islam teaches that the only One deserving of complete obedience in every circumstance is the Creator and Sustainer, Allah, the Exalted. A profound truth lies within this teaching: whatever a person consistently obeys, follows, or shapes their life around becomes, in practice, what they worship—even if they verbally deny worshipping any deity. Human beings are designed in such a way that they cannot live without following something. If they do not follow divine guidance, they inevitably end up following other influences, such as people, social media, fashion, culture, or even their own desires. Chapter 25 Al Furqan, verse 43:

“Have you seen the one who takes as his god his own desire?...”

This verse underscores that obedience is a form of worship. Therefore, whatever or whoever a person obeys becomes the object of their devotion. For this reason, people must ensure that their verbal declaration of faith is supported by consistent and sincere action—by obeying Allah, the Exalted, above all other influences. This includes using the blessings they have been given in ways that are pleasing to Him, according to the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Acting upon this guidance leads to a life of balance, clarity, and inner stability. A person learns to place everything and everyone within their life in the correct position and uses their blessings responsibly. This approach not only nurtures a healthy mental and physical state but also ensures proper preparation for the inevitable accountability of the Day of

Judgement. Through such obedience, one attains peace of mind in both worlds. 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 contrast, the one who rejects the Oneness of Allah, the Exalted, and instead gives obedience to other influences—whether desires, people, or trends—will inevitably misuse the blessings they have been granted. This leads to disorder within their life: their mental and physical state becomes unstable, their priorities become confused, and they fail to prepare for their ultimate accountability. Regardless of the comforts they may temporarily enjoy, such a life becomes filled with stress, unrest, and difficulty in both worlds, because it is disconnected from the guidance that leads to genuine peace and fulfilment. 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.""

In reality, anything that can experience death, decay, or dependence upon another being cannot logically or rationally be considered a deity. A true deity must be entirely free from need, unaffected by time, and independent in every way. Created things—whether they are people, angels, animals, or objects—are bound by limitations, weaknesses, and the inevitability of death. This alone is sufficient to exclude them from divinity. Only Allah, the Exalted, is eternal, self-sustaining, and beyond all forms of deficiency. This fundamental truth strips away false claims of godhood and reveals that nothing in the Heavens or the Earth can ever share His status. Furthermore, because Allah, the Exalted, alone brings life into existence, causes death to occur, and continually sustains every atom in creation, He alone has the absolute right to be obeyed, worshipped, and relied upon. To direct obedience to anything else in defiance of Him is both irrational and unjust. Chapter 28 Al Qasas, verse 88:

“…Everything will be destroyed except His Face…”

In everyday life, when a person provides for another—such as offering food, shelter, safety, or financial assistance—that provider is naturally acknowledged, respected, and shown gratitude. This reaction is universal, because gratitude is the rightful response to someone who benefits us. Therefore, if Allah, the Exalted, is the One who provides every blessing imaginable—sight, hearing, intellect, health, time, resources, purpose, opportunities, and an entire universe to live in—then gratitude towards Him is not merely admirable; it is the most reasonable and fair position a person can adopt. To receive constant blessings while forgetting their Giver is a form of injustice. Thus, gratitude to Allah, the Exalted, is the foundation of righteousness and spiritual integrity. Gratitude begins inwardly with one’s intention. This means that one should perform all actions solely to please Allah, the Exalted, rather than pursuing praise, status, or worldly advantage.

A person whose deeds are motivated by ego, recognition, or social approval has already disconnected their actions from true sincerity, and such deeds carry no reward with Allah, the Exalted. This was cautioned in a Hadith found in Jami At Tirmidhi, number 3154. A sincere person performs good deeds quietly, without announcing them or expecting anything in return from people. A strong indication of a pure intention is that one neither hopes for appreciation nor feels disappointed when it is withheld. They understand that their reward is with Allah, the Exalted, alone. Gratitude with the tongue means using speech wisely—speaking words that are beneficial, truthful, and kind, and choosing silence when speech would cause harm. A grateful tongue avoids complaining excessively, belittling blessings, or speaking in ways that darken the heart. On the other hand, gratitude through action is the practical expression of thankfulness. It means using every blessing—whether time, health, influence, wealth, or knowledge—in ways that please Allah, the Exalted. The Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, provide the framework for how to do this correctly. When one uses blessings in a rightful manner, Allah, the Exalted, increases them, either materially or spiritually, and grants peace of mind through balance, clarity, and correct prioritization of everything and everyone in one's life. Chapter 14 Ibrahim, verse 7:

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

There is also a universal principle understood even by young children: the owner of an object has the full right to use it however they desire. Ownership naturally grants authority. If someone owns a home, a car, or a tool, it is accepted by everyone that they may decide how it is used and who may use it. If this is true for human ownership—limited, temporary, and dependent—then it applies even more strongly to the absolute ownership of Allah, the

Exalted. As the Creator, Sustainer, and sole Owner of everything in existence, He alone has the right to command how life should be lived and how His blessings should be managed. Therefore, obedience to Him is not merely a matter of religious devotion; it is a matter of logical justice and recognizing rightful authority. This principle becomes even clearer when considering the concept of lending. When a person lends their property to someone else, it is expected that the borrower will use it according to the owner's instructions. If the borrower misuses the loan, damages it, or disregards the conditions set by the owner, they are rightfully held accountable. Allah, the Exalted, has given every blessing in this world as a loan: health, time, possessions, relationships, and even life itself. None of these are permanent gifts. They will all be reclaimed, and accountability will follow. The only way to "repay" this loan is to use these blessings in a manner that aligns with His will. In contrast, the blessings of Paradise are not loans; they are pure gifts, granted eternally and without conditions. The one who enters Paradise will enjoy complete freedom and satisfaction, as those blessings are given not temporarily but as a permanent inheritance. 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 never confuse the nature of worldly blessings with the nature of blessings in the Hereafter. Worldly blessings are temporary, conditional, and accompanied by responsibility. They are tests—tools for growth or sources of regret depending on how they are used. The blessings of the next life are eternal, unrestricted, and free of accountability. Understanding this distinction helps a person avoid arrogance, misuse of blessings, and spiritual negligence. It encourages humility, responsibility,

and wisdom. Most importantly, it leads a person to use their blessings correctly, pursue inner balance, and secure peace of mind in both worlds by aligning every aspect of their life with the will of Allah, the Exalted.

Ultimately, as the entire creation belongs to and is under the complete control and jurisdiction of Allah, the Exalted, a person has no choice but to comply with His rules. His authority is absolute, and His sovereignty extends over every realm of existence. Just as one faces penalties if they fail to comply with the laws of a government, so too will they face consequences in both worlds if they fail to comply with the laws of the Owner of the universe. A person may be able to leave a country if they dislike its rules, but they cannot escape to any place where the rules and authority of Allah, the Exalted, do not apply. Similarly, while human beings may change the laws of their society, they can never alter the divine laws established by Allah, the Exalted. This reality can be understood through simple analogies. Just as a homeowner decides the rules of their house—even if others object—so too does Allah, the Exalted, decide the rules of His universe. Whether people like these rules or not, they remain binding, for He alone is the Creator, Sustainer, and Owner of all things. To reject His rules is to rebel against the very One who grants life, sustenance, and existence itself. Compliance with His rules is therefore not only obligatory but also for one's own benefit, as His commands are rooted in wisdom and mercy. The one who understands this truth will strive to obey Allah, the Exalted, by using the blessings they have 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. Such a person will seek to learn the wisdom behind divine commands and prohibitions, recognising how they benefit both the individual and wider society, and how they lead to peace of mind and body in both worlds. For example, prohibitions against dishonesty protect trust within communities, while commands to give charity alleviate poverty and cultivate compassion. Every command and prohibition carries wisdom that safeguards both worldly and spiritual well-being. On the other hand, those

who worship their desires and reject the teachings of Islam will inevitably face the consequences of their choice. They may believe they are free, but in reality, they become enslaved to their own impulses, to societal pressures, or to the expectations of others. This false freedom leads to imbalance, anxiety, and eventual ruin. No objections, protests, or complaints will save them from divine judgement, for Allah, the Exalted, is the ultimate authority. Chapter 28 Al Qasas, verse 88:

"…His is the judgement, and to Him you will be returned."

This verse reminds humanity that ultimate authority rests with Allah, the Exalted. All people will be returned to Him, and all actions will be judged according to His rules. Those who obey will find peace and success, while those who disobey will face the consequences of their rebellion. The wisdom of this reality is clear when one reflects on the instability of human laws compared to the permanence of divine law. Human laws change with time, culture, and circumstance, often shaped by bias or limited foresight. Divine law, however, is perfect, timeless, and free from error. To reject divine law in favour of human opinion is to prefer imperfection over perfection, and temporary benefit over eternal success. Therefore, the path of safety, dignity, and peace lies in submission to Allah, the Exalted. By obeying Him, a person frees themselves from the burden of serving multiple masters—desires, people, and worldly pressures—and instead serves the One whose authority is absolute and whose mercy is boundless. This obedience ensures balance in this world and salvation in the Hereafter.

Therefore, it is essential for every individual to accept and act upon the teachings of Islam for their own benefit, even when those teachings contradict personal desires. A wise patient provides a clear analogy: such a patient accepts the advice of a doctor, even when prescribed bitter medicine or a strict diet, knowing that this guidance is ultimately for their health. In the same way, the one who accepts and acts upon Islamic teachings will achieve balance, tranquillity, and peace of mind. The discipline of obedience may feel restrictive at first, but it leads to freedom from anxiety and imbalance, just as bitter medicine leads to healing. Only Allah, the Exalted, possesses the complete knowledge required to ensure that a person achieves a balanced mental and physical state and correctly places everything and everyone within their life. Human knowledge, no matter how advanced, remains limited. Despite extensive research, society cannot solve every issue a person faces, nor can it prevent all forms of stress, nor can it provide the foresight to correctly arrange every aspect of life. Human advice is restricted by biases, limited experience, and incomplete understanding. By contrast, Allah, the Exalted, has perfect knowledge, and He has granted it to mankind through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. His guidance is flawless, timeless, and universally applicable. This truth becomes evident when one observes the difference between those who use their blessings according to Islamic teachings and those who do not. Those who obey achieve balance, dignity, and peace, while those who disobey often fall into dissatisfaction and stress. Patients often trust their doctors without understanding the science behind the medicines they are prescribed, recognising the doctor’s expertise. Allah, the Exalted, however, does not expect blind trust. Instead, He invites reflection upon the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, so that people may appreciate their truthfulness through clear proofs. This transforms faith from blind imitation into conviction rooted in evidence. This requires an unbiased and open mind when approaching the teachings of Islam. Chapter 12 Yusuf, verse 108:

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

The invitation to Allah is not based on blind imitation but on insight, reflection, and evidence. Islam calls people to recognize its truth through reason and observation, ensuring that their faith is rooted in conviction rather than habit. This verse highlights that the Holy Prophet Muhammad, peace and blessings be upon him, and his followers invite others with clarity and understanding, not with compulsion or blind tradition. Thus, Islam is a faith of evidence, reflection, and wisdom, appealing to both the heart and the intellect.

Furthermore, peace of mind itself is under the control of Allah, the Exalted. He alone governs the spiritual hearts of people, which are the true abode of tranquility. Chapter 53 An Najm, verse 43:

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

In conclusion, the path to peace of mind lies in sincere obedience to Allah, the Exalted. Just as a patient trusts the wisdom of a doctor, every person must trust the wisdom of divine guidance. By reflecting upon the clear proofs of Islam with an open mind, and by using their blessings in accordance with divine law, they will achieve tranquillity in this world and eternal success in the Hereafter. Those who reject divine guidance in favour of their desires will find themselves burdened and unsettled, while those who embrace it will find

themselves balanced, dignified, and at peace. This is the mercy of Allah, the Exalted: that He has provided humanity with a perfect prescription for peace of mind, body, and soul, preserved in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. 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.

Chapter 29 – Al Ankabut, Verses 1-69 of 69

الٓمٓ ﴿١﴾

أَحَسِبَ ٱلنَّاسُ أَن يُتْرَكُوٓاْ أَن يَقُولُوٓاْ ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٢﴾

وَلَقَدْ فَتَنَّا ٱلَّذِينَ مِن قَبْلِهِمْ ۖ فَلَيَعْلَمَنَّ ٱللَّهُ ٱلَّذِينَ صَدَقُواْ وَلَيَعْلَمَنَّ ٱلْكَٰذِبِينَ ﴿٣﴾

أَمْ حَسِبَ ٱلَّذِينَ يَعْمَلُونَ ٱلسَّيِّـَٔاتِ أَن يَسْبِقُونَا ۚ سَآءَ مَا يَحْكُمُونَ ﴿٤﴾

مَن كَانَ يَرْجُواْ لِقَآءَ ٱللَّهِ فَإِنَّ أَجَلَ ٱللَّهِ لَءَاتٍ ۚ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٥﴾

وَمَن جَٰهَدَ فَإِنَّمَا يُجَٰهِدُ لِنَفْسِهِۦٓ ۚ إِنَّ ٱللَّهَ لَغَنِىٌّ عَنِ ٱلْعَٰلَمِينَ ﴿٦﴾

وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَنُكَفِّرَنَّ عَنۡهُمۡ سَيِّـَٔاتِهِمۡ
وَلَنَجۡزِيَنَّهُمۡ أَحۡسَنَ ٱلَّذِي كَانُواْ يَعۡمَلُونَ ٧

وَوَصَّيۡنَا ٱلۡإِنسَٰنَ بِوَٰلِدَيۡهِ حُسۡنٗاۖ وَإِن جَٰهَدَاكَ لِتُشۡرِكَ بِي مَا لَيۡسَ لَكَ
بِهِۦ عِلۡمٞ فَلَا تُطِعۡهُمَآۚ إِلَيَّ مَرۡجِعُكُمۡ فَأُنَبِّئُكُم بِمَا كُنتُمۡ تَعۡمَلُونَ ٨

وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَنُدۡخِلَنَّهُمۡ فِي ٱلصَّٰلِحِينَ ٩

وَمِنَ ٱلنَّاسِ مَن يَقُولُ ءَامَنَّا بِٱللَّهِ فَإِذَآ أُوذِيَ فِي ٱللَّهِ جَعَلَ فِتۡنَةَ ٱلنَّاسِ
كَعَذَابِ ٱللَّهِۖ وَلَئِن جَآءَ نَصۡرٞ مِّن رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمۡۚ
أَوَلَيۡسَ ٱللَّهُ بِأَعۡلَمَ بِمَا فِي صُدُورِ ٱلۡعَٰلَمِينَ ١٠

وَلَيَعۡلَمَنَّ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ وَلَيَعۡلَمَنَّ ٱلۡمُنَٰفِقِينَ ١١

وَقَالَ ٱلَّذِينَ كَفَرُواْ لِلَّذِينَ ءَامَنُواْ ٱتَّبِعُواْ سَبِيلَنَا وَلۡنَحۡمِلۡ
خَطَٰيَٰكُمۡ وَمَا هُم بِحَٰمِلِينَ مِنۡ خَطَٰيَٰهُم مِّن شَيۡءٍۖ إِنَّهُمۡ
لَكَٰذِبُونَ ١٢

وَلَيَحۡمِلُنَّ أَثۡقَالَهُمۡ وَأَثۡقَالٗا مَّعَ أَثۡقَالِهِمۡۖ وَلَيُسۡـَٔلُنَّ يَوۡمَ ٱلۡقِيَٰمَةِ عَمَّا
كَانُواْ يَفۡتَرُونَ ١٣

وَلَقَدۡ أَرۡسَلۡنَا نُوحًا إِلَىٰ قَوۡمِهِۦ فَلَبِثَ فِيهِمۡ أَلۡفَ سَنَةٍ إِلَّا خَمۡسِينَ
عَامٗا فَأَخَذَهُمُ ٱلطُّوفَانُ وَهُمۡ ظَٰلِمُونَ ١٤

فَأَنجَيْنَٰهُ وَأَصْحَٰبَ ٱلسَّفِينَةِ وَجَعَلْنَٰهَآ ءَايَةً لِّلْعَٰلَمِينَ ﴿١٥﴾

وَإِبْرَٰهِيمَ إِذْ قَالَ لِقَوْمِهِ ٱعْبُدُوا۟ ٱللَّهَ وَٱتَّقُوهُ ۖ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١٦﴾

إِنَّمَا تَعْبُدُونَ مِن دُونِ ٱللَّهِ أَوْثَٰنًا وَتَخْلُقُونَ إِفْكًا ۚ إِنَّ ٱلَّذِينَ تَعْبُدُونَ مِن دُونِ ٱللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَٱبْتَغُوا۟ عِندَ ٱللَّهِ ٱلرِّزْقَ وَٱعْبُدُوهُ وَٱشْكُرُوا۟ لَهُۥ ۖ إِلَيْهِ تُرْجَعُونَ ﴿١٧﴾

وَإِن تُكَذِّبُوا۟ فَقَدْ كَذَّبَ أُمَمٌ مِّن قَبْلِكُمْ ۖ وَمَا عَلَى ٱلرَّسُولِ إِلَّا ٱلْبَلَٰغُ ٱلْمُبِينُ ﴿١٨﴾

أَوَلَمْ يَرَوْا۟ كَيْفَ يُبْدِئُ ٱللَّهُ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ ۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿١٩﴾

قُلْ سِيرُوا۟ فِى ٱلْأَرْضِ فَٱنظُرُوا۟ كَيْفَ بَدَأَ ٱلْخَلْقَ ۚ ثُمَّ ٱللَّهُ يُنشِئُ ٱلنَّشْأَةَ ٱلْءَاخِرَةَ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٠﴾

يُعَذِّبُ مَن يَشَآءُ وَيَرْحَمُ مَن يَشَآءُ ۖ وَإِلَيْهِ تُقْلَبُونَ ﴿٢١﴾

وَمَآ أَنتُم بِمُعْجِزِينَ فِى ٱلْأَرْضِ وَلَا فِى ٱلسَّمَآءِ ۖ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن وَلِىٍّ وَلَا نَصِيرٍ ﴿٢٢﴾

وَٱلَّذِينَ كَفَرُوا۟ بِـَٔايَـٰتِ ٱللَّهِ وَلِقَآئِهِۦٓ أُو۟لَـٰٓئِكَ يَئِسُوا۟ مِن رَّحْمَتِى
وَأُو۟لَـٰٓئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٣﴾

فَمَا كَانَ جَوَابَ قَوْمِهِۦٓ إِلَّآ أَن قَالُوا۟ ٱقْتُلُوهُ أَوْ حَرِّقُوهُ فَأَنجَىٰهُ
ٱللَّهُ مِنَ ٱلنَّارِ ۚ إِنَّ فِى ذَٰلِكَ لَـَٔايَـٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٤﴾

وَقَالَ إِنَّمَا ٱتَّخَذْتُم مِّن دُونِ ٱللَّهِ أَوْثَـٰنًا مَّوَدَّةَ بَيْنِكُمْ فِى ٱلْحَيَوٰةِ
ٱلدُّنْيَا ۖ ثُمَّ يَوْمَ ٱلْقِيَـٰمَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَيَلْعَنُ
بَعْضُكُم بَعْضًا وَمَأْوَىٰكُمُ ٱلنَّارُ وَمَا لَكُم مِّن
نَّـٰصِرِينَ ﴿٢٥﴾

۞ فَـَٔامَنَ لَهُۥ لُوطٌ ۘ وَقَالَ إِنِّى مُهَاجِرٌ إِلَىٰ رَبِّىٓ ۖ إِنَّهُۥ هُوَ ٱلْعَزِيزُ
ٱلْحَكِيمُ ﴿٢٦﴾

وَوَهَبْنَا لَهُۥٓ إِسْحَـٰقَ وَيَعْقُوبَ وَجَعَلْنَا فِى ذُرِّيَّتِهِ ٱلنُّبُوَّةَ وَٱلْكِتَـٰبَ
وَءَاتَيْنَـٰهُ أَجْرَهُۥ فِى ٱلدُّنْيَا ۖ وَإِنَّهُۥ فِى ٱلْـَٔاخِرَةِ لَمِنَ ٱلصَّـٰلِحِينَ ﴿٢٧﴾

وَلُوطًا إِذْ قَالَ لِقَوْمِهِۦٓ إِنَّكُمْ لَتَأْتُونَ ٱلْفَـٰحِشَةَ مَا
سَبَقَكُم بِهَا مِنْ أَحَدٍ مِّنَ ٱلْعَـٰلَمِينَ ﴿٢٨﴾

أَئِنَّكُمْ لَتَأْتُونَ ٱلرِّجَالَ وَتَقْطَعُونَ ٱلسَّبِيلَ وَتَأْتُونَ فِي
نَادِيكُمُ ٱلْمُنكَرَ ۖ فَمَا كَانَ جَوَابَ قَوْمِهِۦٓ إِلَّآ أَن قَالُوا۟
ٱئْتِنَا بِعَذَابِ ٱللَّهِ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿٢٩﴾

قَالَ رَبِّ ٱنصُرْنِي عَلَى ٱلْقَوْمِ ٱلْمُفْسِدِينَ ﴿٣٠﴾

وَلَمَّا جَآءَتْ رُسُلُنَآ إِبْرَٰهِيمَ بِٱلْبُشْرَىٰ قَالُوٓا۟ إِنَّا مُهْلِكُوٓا۟ أَهْلِ
هَٰذِهِ ٱلْقَرْيَةِ ۖ إِنَّ أَهْلَهَا كَانُوا۟ ظَٰلِمِينَ ﴿٣١﴾

قَالَ إِنَّ فِيهَا لُوطًا ۚ قَالُوا۟ نَحْنُ أَعْلَمُ بِمَن فِيهَا ۖ لَنُنَجِّيَنَّهُۥ وَأَهْلَهُۥٓ
إِلَّا ٱمْرَأَتَهُۥ كَانَتْ مِنَ ٱلْغَٰبِرِينَ ﴿٣٢﴾

وَلَمَّآ أَن جَآءَتْ رُسُلُنَا لُوطًا سِىٓءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا
وَقَالُوا۟ لَا تَخَفْ وَلَا تَحْزَنْ ۖ إِنَّا مُنَجُّوكَ وَأَهْلَكَ إِلَّا ٱمْرَأَتَكَ
كَانَتْ مِنَ ٱلْغَٰبِرِينَ ﴿٣٣﴾

إِنَّا مُنزِلُونَ عَلَىٰٓ أَهْلِ هَٰذِهِ ٱلْقَرْيَةِ رِجْزًا مِّنَ ٱلسَّمَآءِ بِمَا
كَانُوا۟ يَفْسُقُونَ ﴿٣٤﴾

وَلَقَد تَّرَكْنَا مِنْهَآ ءَايَةًۢ بَيِّنَةً لِّقَوْمٍ يَعْقِلُونَ ﴿٣٥﴾

وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا فَقَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ وَٱرْجُوا۟
ٱلْيَوْمَ ٱلْءَاخِرَ وَلَا تَعْثَوْا۟ فِى ٱلْأَرْضِ مُفْسِدِينَ ﴿٣٦﴾

فَكَذَّبُوهُ فَأَخَذَتْهُمُ ٱلرَّجْفَةُ فَأَصْبَحُوا۟ فِى دَارِهِمْ
جَٰثِمِينَ ﴿٣٧﴾

وَعَادًا وَثَمُودَا۟ وَقَد تَّبَيَّنَ لَكُم مِّن مَّسَٰكِنِهِمْ ۖ
وَزَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ أَعْمَٰلَهُمْ فَصَدَّهُمْ عَنِ ٱلسَّبِيلِ وَكَانُوا۟
مُسْتَبْصِرِينَ ﴿٣٨﴾

وَقَٰرُونَ وَفِرْعَوْنَ وَهَٰمَٰنَ ۖ وَلَقَدْ جَآءَهُم مُّوسَىٰ
بِٱلْبَيِّنَٰتِ فَٱسْتَكْبَرُوا۟ فِى ٱلْأَرْضِ وَمَا كَانُوا۟ سَٰبِقِينَ ﴿٣٩﴾

فَكُلًّا أَخَذْنَا بِذَنۢبِهِۦ ۖ فَمِنْهُم مَّنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُم مَّنْ
أَخَذَتْهُ ٱلصَّيْحَةُ وَمِنْهُم مَّنْ خَسَفْنَا بِهِ ٱلْأَرْضَ وَمِنْهُم
مَّنْ أَغْرَقْنَا ۚ وَمَا كَانَ ٱللَّهُ لِيَظْلِمَهُمْ وَلَٰكِن كَانُوٓا۟
أَنفُسَهُمْ يَظْلِمُونَ ﴿٤٠﴾

مَثَلُ ٱلَّذِينَ ٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ أَوْلِيَآءَ كَمَثَلِ
ٱلْعَنكَبُوتِ ٱتَّخَذَتْ بَيْتًا ۖ وَإِنَّ أَوْهَنَ ٱلْبُيُوتِ لَبَيْتُ
ٱلْعَنكَبُوتِ ۖ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿٤١﴾

إِنَّ ٱللَّهَ يَعْلَمُ مَا يَدْعُونَ مِن دُونِهِۦ مِن شَىْءٍ ۚ وَهُوَ ٱلْعَزِيزُ
ٱلْحَكِيمُ ﴿٤٢﴾

وَتِلْكَ ٱلْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ ۖ وَمَا يَعْقِلُهَآ إِلَّا
ٱلْعَٰلِمُونَ ﴿٤٣﴾

خَلَقَ ٱللَّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَةً
لِّلْمُؤْمِنِينَ ﴿٤٤﴾

ٱتْلُ مَآ أُوحِىَ إِلَيْكَ مِنَ ٱلْكِتَٰبِ وَأَقِمِ ٱلصَّلَوٰةَ ۖ إِنَّ
ٱلصَّلَوٰةَ تَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ ۗ وَلَذِكْرُ ٱللَّهِ أَكْبَرُ ۗ
وَٱللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ﴿٤٥﴾

۞ وَلَا تُجَٰدِلُوٓا۟ أَهْلَ ٱلْكِتَٰبِ إِلَّا بِٱلَّتِى هِىَ أَحْسَنُ إِلَّا ٱلَّذِينَ
ظَلَمُوا۟ مِنْهُمْ ۖ وَقُولُوٓا۟ ءَامَنَّا بِٱلَّذِىٓ أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ
وَإِلَٰهُنَا وَإِلَٰهُكُمْ وَٰحِدٌ وَنَحْنُ لَهُۥ مُسْلِمُونَ ﴿٤٦﴾

وَكَذَٰلِكَ أَنزَلْنَآ إِلَيْكَ ٱلْكِتَٰبَ ۚ فَٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ
يُؤْمِنُونَ بِهِۦ ۖ وَمِنْ هَٰٓؤُلَآءِ مَن يُؤْمِنُ بِهِۦ ۚ وَمَا يَجْحَدُ بِـَٔايَٰتِنَآ إِلَّا
ٱلْكَٰفِرُونَ ﴿٤٧﴾

وَمَا كُنتَ تَتْلُوا۟ مِن قَبْلِهِۦ مِن كِتَٰبٍ وَلَا تَخُطُّهُۥ بِيَمِينِكَ ۖ إِذًا
لَّٱرْتَابَ ٱلْمُبْطِلُونَ ﴿٤٨﴾

بَلۡ هُوَ ءَايَٰتُۢ بَيِّنَٰتٞ فِي صُدُورِ ٱلَّذِينَ أُوتُواْ ٱلۡعِلۡمَۚ وَمَا يَجۡحَدُ
بِـَٔايَٰتِنَآ إِلَّا ٱلظَّٰلِمُونَ ٤٩

وَقَالُواْ لَوۡلَآ أُنزِلَ عَلَيۡهِ ءَايَٰتٞ مِّن رَّبِّهِۦۖ قُلۡ إِنَّمَا ٱلۡأٓيَٰتُ عِندَ
ٱللَّهِ وَإِنَّمَآ أَنَا۠ نَذِيرٞ مُّبِينٌ ٥٠

أَوَلَمۡ يَكۡفِهِمۡ أَنَّآ أَنزَلۡنَا عَلَيۡكَ ٱلۡكِتَٰبَ يُتۡلَىٰ عَلَيۡهِمۡۚ إِنَّ فِي
ذَٰلِكَ لَرَحۡمَةٗ وَذِكۡرَىٰ لِقَوۡمٖ يُؤۡمِنُونَ ٥١

قُلۡ كَفَىٰ بِٱللَّهِ بَيۡنِي وَبَيۡنَكُمۡ شَهِيدٗاۖ يَعۡلَمُ مَا فِي
ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۗ وَٱلَّذِينَ ءَامَنُواْ بِٱلۡبَٰطِلِ وَكَفَرُواْ
بِٱللَّهِ أُوْلَٰٓئِكَ هُمُ ٱلۡخَٰسِرُونَ ٥٢

وَيَسۡتَعۡجِلُونَكَ بِٱلۡعَذَابِۚ وَلَوۡلَآ أَجَلٞ مُّسَمّٗى لَّجَآءَهُمُ ٱلۡعَذَابُ
وَلَيَأۡتِيَنَّهُم بَغۡتَةٗ وَهُمۡ لَا يَشۡعُرُونَ ٥٣

يَسۡتَعۡجِلُونَكَ بِٱلۡعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةُۢ بِٱلۡكَٰفِرِينَ ٥٤

يَوۡمَ يَغۡشَىٰهُمُ ٱلۡعَذَابُ مِن فَوۡقِهِمۡ وَمِن تَحۡتِ أَرۡجُلِهِمۡ وَيَقُولُ ذُوقُواْ
مَا كُنتُمۡ تَعۡمَلُونَ ٥٥

يَٰعِبَادِيَ ٱلَّذِينَ ءَامَنُوٓاْ إِنَّ أَرۡضِي وَٰسِعَةٞ فَإِيَّيَ فَٱعۡبُدُونِ ٥٦

كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ ۖ ثُمَّ إِلَيْنَا تُرْجَعُونَ ﴿٥٧﴾

وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَنُبَوِّئَنَّهُم مِّنَ ٱلْجَنَّةِ غُرَفًا
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ نِعْمَ أَجْرُ ٱلْعَٰمِلِينَ ﴿٥٨﴾

ٱلَّذِينَ صَبَرُوا۟ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٥٩﴾

وَكَأَيِّن مِّن دَآبَّةٍ لَّا تَحْمِلُ رِزْقَهَا ٱللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ ۚ وَهُوَ
ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٦٠﴾

وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ
لَيَقُولُنَّ ٱللَّهُ ۖ فَأَنَّىٰ يُؤْفَكُونَ ﴿٦١﴾

ٱللَّهُ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ مِنْ عِبَادِهِۦ وَيَقْدِرُ لَهُۥٓ ۚ إِنَّ ٱللَّهَ بِكُلِّ شَىْءٍ
عَلِيمٌ ﴿٦٢﴾

وَلَئِن سَأَلْتَهُم مَّن نَّزَّلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَحْيَا بِهِ ٱلْأَرْضَ مِنۢ
بَعْدِ مَوْتِهَا لَيَقُولُنَّ ٱللَّهُ ۚ قُلِ ٱلْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا
يَعْقِلُونَ ﴿٦٣﴾

وَمَا هَٰذِهِ ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا لَهْوٌ وَلَعِبٌ ۚ وَإِنَّ ٱلدَّارَ ٱلْءَاخِرَةَ لَهِىَ
ٱلْحَيَوَانُ ۚ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿٦٤﴾

فَإِذَا رَكِبُوا۟ فِى ٱلْفُلْكِ دَعَوُا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ فَلَمَّا نَجَّىٰهُمْ
إِلَى ٱلْبَرِّ إِذَا هُمْ يُشْرِكُونَ ﴿٦٥﴾

لِيَكْفُرُوا۟ بِمَآ ءَاتَيْنَٰهُمْ وَلِيَتَمَتَّعُوا۟ ۖ فَسَوْفَ يَعْلَمُونَ ﴿٦٦﴾

أَوَلَمْ يَرَوْا۟ أَنَّا جَعَلْنَا حَرَمًا ءَامِنًا وَيُتَخَطَّفُ ٱلنَّاسُ مِنْ حَوْلِهِمْ ۚ
أَفَبِٱلْبَٰطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ ٱللَّهِ يَكْفُرُونَ ﴿٦٧﴾

وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ كَذَّبَ بِٱلْحَقِّ لَمَّا جَآءَهُۥ ۚ
أَلَيْسَ فِى جَهَنَّمَ مَثْوًى لِّلْكَٰفِرِينَ ﴿٦٨﴾

وَٱلَّذِينَ جَٰهَدُوا۟ فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ وَإِنَّ ٱللَّهَ لَمَعَ ٱلْمُحْسِنِينَ ﴿٦٩﴾

Alif, Lam, Meem

Do the people think that they will be left to say, "We believe" and they will not be tried?

But We have certainly tried those before them, and Allah will surely make evident those who are truthful, and He will surely make evident the liars.

Or do those who do evil deeds think they can outrun Us? Evil is what they judge.

Whoever should hope for the meeting with Allah - indeed, the term decreed by Allah is coming. And He is the Hearing, the Knowing.

And whoever strives only strives for [the benefit of] himself. Indeed, Allah is free from need of the worlds.

And those who believe and do righteous deeds - We will surely remove from them their misdeeds and will surely reward them according to the best of what they used to do.

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. To Me is your return, and I will inform you about what you used to do.

And those who believe and do righteous deeds - We will surely admit them among the righteous [into Paradise].

And of the people are some who say, "We believe in Allah ," but when one [of them] is harmed for [the cause of] Allah , they consider the trial of the people as [if it were] the punishment of Allah . But if victory comes from your Lord, they say, "Indeed, We were with you." Is not Allah most knowing of what is within the breasts of all creatures?

And Allah will surely make evident those who believe, and He will surely make evident the hypocrites.

And those who disbelieve say to those who believe, "Follow our way, and we will carry your sins." But they will not carry anything of their sins. Indeed, they are liars.

But they will surely carry their [own] burdens and [other] burdens along with their burdens, and they will surely be questioned on the Day of Resurrection about what they used to invent.

And We certainly sent Noah to his people, and he remained among them a thousand years minus fifty years, and the flood seized them while they were wrongdoers.

But We saved him and the companions of the ship, and We made it a sign for the worlds.

And [We sent] Abraham, when he said to his people, "Worship Allah and fear Him. That is best for you, if you should know.

You only worship, besides Allah , idols, and you produce a falsehood. Indeed, those you worship besides Allah do not possess for you [the power of] provision. So seek from Allah provision and worship Him and be grateful to Him. To Him you will be returned."

And if you [people] deny [the message] - already nations before you have denied. And there is not upon the Messenger except [the duty of] clear notification.

Have they not considered how Allah begins creation and then repeats it? Indeed that, for Allah , is easy.

Say, "Travel through the land and observe how He began creation. Then Allah will produce the final creation. Indeed Allah , over all things, is competent."

He punishes whom He wills and has mercy upon whom He wills, and to Him you will be returned.

And you will not cause failure [to Allah] upon the earth or in the heaven. And you have not other than Allah any protector or any helper.

And the ones who disbelieve in the signs of Allah and the meeting with Him - those have despaired of My mercy, and they will have a painful punishment.

And the answer of Abraham's people was not but that they said, "Kill him or burn him," but Allah saved him from the fire. Indeed in that are signs for a people who believe.

And [Abraham] said, "You have only taken, other than Allah , idols as [a bond of] affection among you in worldly life. Then on the Day of Resurrection you will deny one another and curse one another, and your refuge will be the Fire, and you will not have any helpers."

And Lot believed him. [Abraham] said, "Indeed, I will emigrate to [the service of] my Lord. Indeed, He is the Exalted in Might, the Wise."

And We gave to Him Isaac and Jacob and placed in his descendants prophethood and scripture. And We gave him his reward in this world, and indeed, he is in the Hereafter among the righteous.

And [mention] Lot, when he said to his people, "Indeed, you commit such immorality as no one has preceded you with from among the worlds.

Indeed, you approach men and obstruct the road and commit in your meetings [every] evil." And the answer of his people was not but they said, "Bring us the punishment of Allah , if you should be of the truthful."

He said, "My Lord, support me against the corrupting people."

And when Our messengers came to Abraham with the good tidings, they said, "Indeed, we will destroy the people of that Lot's city. Indeed, its people have been wrongdoers."

[Abraham] said, "Indeed, within it is Lot." They said, "We are more knowing of who is within it. We will surely save him and his family, except his wife. She is to be of those who remain behind."

And when Our messengers came to Lot, he was distressed for them and felt for them great discomfort. They said, "Fear not, nor grieve. Indeed, we will save you and your family, except your wife; she is to be of those who remain behind.

Indeed, we will bring down on the people of this city punishment from the sky because they have been defiantly disobedient."

And We have certainly left of it a sign as clear evidence for a people who use reason.

And to Madyan [We sent] their brother Shu'ayb, and he said, "O my people, worship Allah and expect the Last Day and do not commit abuse on the earth, spreading corruption."

But they denied him, so the earthquake seized them, and they became within their home [corpses] fallen prone.

And [We destroyed] 'Aad and Thamud, and it has become clear to you from their [ruined] dwellings. And Satan had made pleasing to them their deeds and averted them from the path, and they were endowed with perception.

And [We destroyed] Qarun and Pharaoh and Haman. And Moses had already come to them with clear evidences, and they were arrogant in the land, but they were not outrunners [of Our punishment].

So each We seized for his sin; and among them were those upon whom We sent a storm of stones, and among them were those who were seized by the blast [from the sky], and among them were those whom We caused the earth to swallow, and among them were those whom We drowned. And Allah would not have wronged them, but it was they who were wronging themselves.

The example of those who take allies other than Allah is like that of the spider who takes a home. And indeed, the weakest of homes is the home of the spider, if they only knew.

Indeed, Allah knows whatever thing they call upon other than Him. And He is the Exalted in Might, the Wise.

And these examples We present to the people, but none will understand them except those of knowledge.

Allah created the heavens and the earth in truth. Indeed in that is a sign for the believers.

Recite, what has been revealed to you of the Book and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do.

And do not argue with the People of the Scripture except in a way that is best, except for those who commit injustice among them, and say, "We believe in that which has been revealed to us and revealed to you. And our God and your God is one; and we are Muslims [in submission] to Him."

And thus We have sent down to you the Qur'an. And those to whom We [previously] gave the Scripture believe in it. And among these [people of Makkah] are those who believe in it. And none reject Our verses except the disbelievers.

And you did not recite before it any scripture, nor did you inscribe one with your right hand. Otherwise the falsifiers would have had [cause for] doubt.

Rather, the Qur'an is distinct verses [preserved] within the breasts of those who have been given knowledge. And none reject Our verses except the wrongdoers.

But they say, "Why are not signs sent down to him from his Lord?" Say, "The signs are only with Allah , and I am only a clear warner."

And is it not sufficient for them that We revealed to you the Book which is recited to them? Indeed in that is a mercy and reminder for a people who believe.

Say, "Sufficient is Allah between me and you as Witness. He knows what is in the heavens and earth. And they who have believed in falsehood and disbelieved in Allah - it is those who are the losers."

And they urge you to hasten the punishment. And if not for [the decree of] a specified term, punishment would have reached them. But it will surely come to them suddenly while they perceive not.

They urge you to hasten the punishment. And indeed, Hell will be encompassing of the disbelievers

On the Day the punishment will cover them from above them and from below their feet and it is said, "Taste [the result of] what you used to do."

O My servants who have believed, indeed My earth is spacious, so worship only Me.

Every soul will taste death. Then to Us will you be returned.

And those who have believed and done righteous deeds - We will surely assign to them of Paradise [elevated] chambers beneath which rivers flow, wherein they abide eternally. Excellent is the reward of the [righteous] workers

Who have been patient and upon their Lord rely.

And how many a creature carries not its [own] provision. Allah provides for it and for you. And He is the Hearing, the Knowing.

If you asked them, "Who created the heavens and earth and subjected the sun and the moon?" they would surely say, " Allah ." Then how are they deluded?

Allah extends provision for whom He wills of His servants and restricts for him. Indeed Allah is, of all things, Knowing.

And if you asked them, "Who sends down rain from the sky and gives life thereby to the earth after its lifelessness?" they would surely say " Allah ." Say, "Praise to Allah "; but most of them do not reason.

And this worldly life is not but diversion and amusement. And indeed, the home of the Hereafter - that is the [eternal] life, if only they knew.

And when they board a ship, they supplicate Allah , sincere to Him in religion. But when He delivers them to the land, at once they associate others with Him

So that they will deny what We have granted them, and they will enjoy themselves. But they are going to know.

Have they not seen that We made [Makkah] a safe sanctuary, while people are being taken away all around them? Then in falsehood do they believe, and in the favor of Allah they disbelieve?

And who is more unjust than one who invents a lie about Allah or denies the truth when it has come to him? Is there not in Hell a [sufficient] residence for the disbelievers?

And those who strive for Us - We will surely guide them to Our ways. And indeed, Allah is with the doers of good.

Discussion on Verses 1-69 of 69

The ultimate meaning of the first verse is known only to Allah, the Exalted. Chapter 29 Al Ankabut, verse 1:

“Alif, Lam, Meem”

Nonetheless, this may indicate that the Holy Quran is formed from the very Arabic letters and expressions familiar to the Arabs, who were its first audience. This demonstrates that they had no valid basis to doubt its divine source, for they fully understood its language and directly witnessed its unmatched eloquence. Although they were celebrated masters of Arabic and took great pride in their linguistic mastery, they were unable to produce even a single composition that equaled the Holy Quran in depth of meaning, purity of expression, and perfection of guidance. Their failure to match it—despite possessing every linguistic advantage—remains an enduring and irrefutable testimony to its divine origin. 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 a person were to produce the most eloquent and harmonious Arabic expression, it would still be unable to encompass the vast wisdom contained in the Holy Quran concerning human nature, psychology, and moral character. No human composition could ever attain its perfect balance of simplicity and depth—providing insights so profound that scholars spend their lives studying them, yet so clear that even those without formal education can understand, apply, and benefit from them in their daily lives. No human work could ever hope to convey abstract and profound truths with the clarity, practicality, and universal relevance displayed in the Holy Quran. It penetrates the deepest layers of human nature, offering timeless guidance suited for every individual, society, and generation. Each of its verses stands as an undeniable proof of its divine origin—its expressions unmatched, its meanings conveyed with flawless precision, and its eloquence surpassing all other forms of speech. Unlike other scriptures and teachings that contain inconsistencies or contradictions, the Holy Quran is completely free of error. It provides a full and accurate account of the histories of earlier nations, even though the Holy Prophet Muhammad, peace and blessings be upon him, was unlettered and had received no formal education in history. The Holy Quran commands everything that benefits humanity and forbids all that harms it, addressing both personal and societal aspects of life in a way that fosters justice, balance, and peace within homes and communities. It never turns to exaggeration, falsehood, or embellishment, unlike poetry, myths, or legends. Every verse is intentional and meaningful, offering guidance that remains fresh and illuminating no matter how often it is recited. Even when narrating the same events, it unveils new insights and levels of meaning each time. Its promises and warnings are supported by clear, rational evidence. When describing abstract virtues such as patience, it also provides straightforward and practical methods to apply them in daily life, making divine wisdom both understandable and attainable. The Holy Quran calls upon humanity to recognize the true purpose of creation—to sincerely obey Allah, the Exalted, by using the blessings granted to them in ways that earn His pleasure. Through this obedience, they achieve peace and success in both worlds, attaining harmony in mind and body and correctly ordering every aspect of their lives. It illuminates the straight path with clarity and beauty for all who truly seek lasting peace and fulfilment. Its guidance, perfectly suited to

human nature, remains timeless and universally relevant. When understood and applied correctly, the Holy Quran provides solutions for every facet of human life—addressing emotional, financial, and physical challenges, and meeting the needs of both individuals and societies. History itself testifies to the transformative power of its message: nations that sincerely followed its teachings rose in justice, wisdom, and peace. Most remarkable of all is its divine preservation—for throughout the passing centuries, not a single letter of the Holy Quran has changed, as Allah, the Exalted, has promised to safeguard it for all eternity. 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.”

No other text in human history possesses this extraordinary and unmatched quality. Allah, the Exalted, directly addressed the fundamental challenges faced by every community and provided the most effective and enduring solutions. By resolving these core issues, the Holy Quran also prevented or eased countless secondary problems that stem from them. This illustrates the perfection and completeness of its guidance—it includes every essential principle needed for the prosperity, stability, and moral upliftment of both individuals and societies. Through adherence to its teachings, people attain true success in this world and eternal salvation in the Hereafter. Chapter 16 An Nahl, verse 89:

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

This stands as the most extraordinary and enduring miracle that Allah, the Exalted, granted to His final Messenger, the Holy Prophet Muhammad, peace and blessings be upon him. Yet its guidance and benefit are reserved for those who approach it with sincerity, humility, and a genuine longing for truth. But those who allow their desires and worldly inclinations to dominate—accepting only what conforms to their personal preferences while neglecting or rejecting the rest—ultimately deprive themselves of its transformative power. Such selective obedience leads only to confusion, imbalance, and regret, 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.”

Chapter 29 Al Ankabut, verse 1:

“Alif, Lam, Meem”

This chapter of the Holy Quran, like many others, begins with disjointed letters whose true meanings are known only to Allah, the Exalted. Their presence serves as a powerful reminder of the limits of human understanding and the importance of humility when approaching divine revelation. These letters make clear that the Holy Quran is not the product of human intellect

but a direct revelation from Allah, the Exalted. By recognizing their own limitations, individuals open their hearts to receive the deeper wisdom contained within the Holy Quran. Those who approach it with arrogance—relying solely on their own reasoning and rejecting anything that lies beyond their comprehension—often find themselves troubled or doubtful. When they encounter verses whose wisdom surpasses human understanding, they may turn to denial or misinterpretation. This stems not from any deficiency in the Holy Quran, but from their own pride, which prevents them from perceiving divine truth. The relationship between a person and the Holy Quran can be compared to that of a humble student and a wise teacher. A sincere student benefits even from lessons that are difficult or not immediately understood, and with time, clarity emerges. The arrogant student, however, who insists on accepting only what matches their prior knowledge, deprives themselves of growth and learning. In the same way, only those who engage with the Holy Quran in humility and reverence truly gain from its guidance. This humility brings tranquillity to the heart, aligning a person's mind and body with divine wisdom. It helps them recognize the proper place of everything and everyone in their life according to the order established by Allah, the Exalted. Thus, humility before the Holy Quran is not merely an intellectual stance—it is the pathway to balance, inner peace, and lasting success in both this world and the Hereafter. Chapter 29 Al Ankabut, verse 1:

"Alif, Lam, Meem"

The foundational element of all knowledge is built from letters, and therefore, the opening of this chapter may also point to the essential role of knowledge in human life. It reminds people that knowledge is necessary for understanding both worldly and spiritual matters. Every person is required to seek and apply beneficial knowledge, as highlighted in the Hadith found in

Sunan Ibn Majah, number 224. Ignorance inevitably results in misguidance and sin, for without knowledge, one cannot discern right from wrong or avoid falling into error. Yet simply possessing knowledge is not enough. Its true value lies in its application. Knowledge that is not acted upon resembles a map that is never read—it may show the path to success, but without effort, one will never reach the destination. Just as a traveler must follow a map to arrive at their goal, a person must act upon what they know to attain real guidance and spiritual growth. Thus, knowledge must be both acquired and practiced. It should refine a person's character, purify their intentions, and guide their conduct. When understanding is put into action, it becomes a source of light, illuminating the path for the individual and for others. In this way, seeking and applying beneficial knowledge leads to success in this world and salvation in the Hereafter. Chapter 62 Al Jumu'ah, verse 5:

"…and then did not take it on (did not act upon knowledge) is like that of a donkey who carries volumes [of books]…"

After indicating the divine origins of the Holy Quran, the perfect code of conduct which guides individuals to peace of mind—through attaining a balanced mental and physical state and through correctly placing everything and everyone within their life—and guides societies to peace and justice—through fulfilling the rights of people—Allah, the Exalted, makes it clear that although acting upon the Islamic code of conduct does indeed lead to these outcomes, it does not mean that people will be spared from difficulties. The Holy Quran establishes that trials are part of the divine plan, reminding humanity that worldly life is not intended to be free of hardship but rather a place of testing. Chapter 29 Al Ankabut, verse 2:

“Do the people think that they will be left to say, "We believe" and they will not be tried?”

This verse addresses a misconception that can cause people to become frustrated or even angry with Allah, the Exalted, when they encounter hardships. Many assume that belief should automatically guarantee ease, but the Holy Quran clarifies that trials are inevitable. They are not punishments for belief but opportunities to demonstrate sincerity and perseverance. Every individual, regardless of their choices, will be tested, for this is the very purpose of worldly existence. Chapter 29 Al Ankabut, verse 3:

“But We have certainly tried those before them, and Allah will surely make evident those who are truthful, and He will surely make evident the liars.”

This verse establishes that trials serve as the divine measure to distinguish sincerity from falsehood. Faith is not validated by mere verbal declaration, but by steadfastness when confronted with adversity. Words alone are insufficient; it is perseverance, patience, and obedience in the midst of hardship that prove the reality of belief. Just as gold is purified through fire, removing impurities and revealing its true worth, so too is faith refined through trials, stripping away pretence and exposing its genuine strength. The difficulties that believers encounter are not signs of divine rejection, nor evidence of weakness in the system of Islam. Rather, they are manifestations of divine wisdom, designed to reveal the depth of conviction

and to separate genuine obedience from superficial claims. Trials expose whether a person's faith is rooted in sincerity or merely in habit and convenience. Those who endure with patience demonstrate that their belief is alive and resilient, while those who falter reveal that their faith was only a claim without substance. Thus, adversity becomes a mirror of the soul, reflecting the true state of one's relationship with Allah, the Exalted. It is through trials that the believer's sincerity shines, and it is through steadfastness that faith is elevated. In this way, difficulties are not obstacles to faith but instruments of its purification, ensuring that only the sincere remain firm upon the path of guidance.

Indeed, the dearest to Allah, the Exalted, were tested the most. This reality is confirmed in a Hadith found in Sunan Ibn Majah, number 4023, which explains that the Prophets, peace be upon them, endured the greatest trials, followed by those closest to them in faith. Their lives demonstrate that trials are not signs of divine displeasure but of divine favour, as they refine character, strengthen conviction, and elevate status. The hardships endured by the Prophets, peace be upon them, serve as examples for all believers, showing that difficulty is part of the path to closeness with Allah, the Exalted. Therefore, one must support their verbal declaration of belief with sincere obedience to Allah, the Exalted, in all circumstances. They must recognise that obedience does not prevent trials but equips them with the mental strength and spiritual resilience needed to overcome them. Through this strength, they achieve peace of mind and secure abundant reward in both worlds. Trials become opportunities for growth, patience, and reliance upon Allah, the Exalted, rather than obstacles to faith. It is thus imperative to avoid adopting the ignorant attitude whereby one assumes that merely claiming belief in Allah, the Exalted, should transform this world into Paradise. This world is a place of testing, while Paradise is the reward for those who remain steadfast. To expect ease without trial is to misunderstand the very nature of existence. True believers accept trials as opportunities for growth, knowing

that every difficulty endured with patience brings them closer to Allah, the Exalted, and secures eternal peace in the Hereafter.

In addition, the difficulties that one faces in life are sometimes a deterrent punishment, intended to awaken the individual and encourage them to rectify their behaviour before they reach death and the Hereafter, where repentance and reform will no longer be possible. These difficulties serve as reminders that disobedience carries consequences, and they provide opportunities for reflection and change. Chapter 29 Al Ankabut, verse 4:

“Or do those who do evil deeds think they can outrun Us?...”

This verse highlights the futility of attempting to escape divine authority. No matter how powerful or resourceful a person may appear, they cannot outrun the decree of Allah, the Exalted. Difficulties are therefore not random occurrences but purposeful warnings, designed to guide people back to the path of obedience before it is too late. However, if one fails to take the opportunities granted by Allah, the Exalted, for repentance and reformation, then they will persist in disobedience by misusing the blessings they have been granted. Chapter 29 Al Ankabut, verse 4:

“…Evil is what they judge.”

This verse reveals that those who persist in disobedience make corrupt judgments, choosing to misuse blessings for selfish desires rather than directing them towards righteousness. Their attitude prevents them from achieving a balanced mental and physical state, and it causes them to misplace everything and everyone within their life. As a result, every aspect of their existence—family, friends, career, and wealth—becomes a source of stress rather than comfort. Instead of recognising their own disobedience as the root of their problems, they blame the wrong things and people around them, such as their spouse or companions. When they cut these good people out of their lives, their isolation only deepens, leading them further into mental disorders. Over time, this destructive cycle can plunge them into depression, substance addiction, and even suicidal tendencies. This outcome is clearly observable in the lives of those who persist in misusing the blessings they have been granted, such as the rich and famous. Despite their worldly luxuries, many suffer from emptiness, instability, and despair. Their wealth and fame cannot shield them from the consequences of disobedience, nor can it provide the peace of mind that only obedience to Allah, the Exalted, can secure. Moreover, their attitude prevents them from preparing for accountability on the Day of Judgement. By ignoring the warnings and failing to reform, they seal their fate. The punishment they face in the Hereafter will be far worse than the difficulties they experienced in this world, for worldly trials are temporary, but the consequences of disobedience in the Hereafter are eternal. Thus, difficulties in this life must be understood as merciful deterrents, designed to guide people back to the path of obedience. Those who heed the warning will find peace and salvation, while those who ignore it will face ruin in both worlds.

Allah, the Exalted, then encourages those who sincerely believe in Him and in the reward of the Hereafter to remain patient, reminding them that the trials

faced in this world are limited and temporary, and that life itself is fleeting, no matter how long one lives. Chapter 29 Al Ankabut, verse 5:

“Whoever should hope for the meeting with Allah - indeed, the term decreed by Allah is coming…”

Meeting with Allah, the Exalted, is inevitable and that the appointed time is drawing near. Worldly difficulties are not endless, but rather short-lived tests that will soon give way to eternal accountability and reward. The one who internalises this truth will not be shaken by hardship, for they understand that patience in this world secures everlasting peace in the Hereafter. Thus, the one who accepts this reality will remain firm in obeying Allah, the Exalted, by correctly using the blessings He has granted them 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. Such obedience ensures that they achieve peace of mind in both worlds. In this world, they attain a balanced mental and physical state, free from the turmoil caused by misplaced priorities. They also learn to correctly place everything and everyone within their life, giving each its rightful importance without excess or neglect. In the Hereafter, they secure eternal tranquillity and reward, as their patience and steadfastness are recognised by Allah, the Exalted. In this way, patience is not merely endurance but a conscious act of faith, rooted in the certainty that life is short and the meeting with Allah, the Exalted, is near. Those who remain steadfast in obedience, despite trials, will find themselves honoured with peace, dignity, and eternal success.

Chapter 29 Al Ankabut, verse 5:

“Whoever should hope for the meeting with Allah - indeed, the term decreed by Allah is coming…”

A major cause of adopting the wrong attitude whereby individuals ignore the inevitable meeting with Allah, the Exalted, and their accountability before Him, is the false hope of a long life. This is an extremely blameworthy characteristic, as it is one of the primary reasons a person gives priority to amassing the material world over preparing for the Hereafter. A simple reflection on one’s average twenty-four hour day reveals the truth: how much time is dedicated to worldly pursuits compared to how much is dedicated to the remembrance of Allah and preparation for the eternal abode. False hope for a long life is one of the strongest weapons the Devil uses to misguide people. When a person convinces themselves that they will live long, they delay preparing for the Hereafter, falsely believing they can begin at some future time. In most cases, this “future” never arrives, and death overtakes them without adequate preparation. In addition, false hope for a long life causes one to delay sincere repentance and the effort to reform their character, as they believe they have ample time left to do so. It encourages hoarding of worldly possessions, such as wealth, under the illusion that these will be needed during their long life on Earth. The Devil frightens people into thinking they must store wealth for old age, lest they find no one to support them when they grow physically weaker and unable to work. They forget that the same way Allah, the Exalted, provided for them in youth, He will provide for them in old age. In fact, provision for the entire creation was decreed fifty thousand years before the creation of the Heavens and the Earth, as confirmed in a Hadith found in Sahih Muslim, number 6748. It is astonishing that a person will dedicate forty years of their life saving for retirement, which rarely lasts longer than twenty years, yet fail to prepare in the same way for the eternal Hereafter. Islam does not teach people to neglect preparation for

worldly needs. There is no harm in saving for the near future, provided that priority is given to the Hereafter. Yet, despite acknowledging that death may come at any time, many behave as though they will live forever in this world. Some even strive so intensely for worldly accumulation that, even if they were promised eternal life on Earth, they would not be able to strive harder, limited as they are by the cycles of day and night. How many people have passed away earlier than expected? And how many truly learn a lesson from this reality and change their behaviour? In truth, one of the greatest pains a person will feel at the time of death or at any stage of the Hereafter is regret for delaying preparation. 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.”

This passage illustrates the futility of regret at the time of death. Once the appointed time arrives, no delay will be granted, and no opportunity for repentance or reform will remain. A person would rightly be labelled a fool if they dedicated more time and wealth to a house they were only going to live in briefly, compared to a house they were planning to inhabit for a very long time. This is the precise example of giving priority to the temporal world over the eternal Hereafter. People should work for both the world and the Hereafter, but they must recognise that death does not come at a time, situation, or age known to them. It is certain to come, though its moment is hidden. Therefore, preparing for death and what it leads to must take priority over preparing for a worldly future which is uncertain and may never occur. The wise are those who balance their worldly responsibilities while ensuring

that their ultimate focus remains on the eternal abode, where true success lies.

Chapter 29 Al Ankabut, verse 5:

“Whoever should hope for the meeting with Allah - indeed, the term decreed by Allah is coming…”

In order to remain firm in the obedience of Allah, the Exalted, through the various tests encountered in this world, a person must adopt strong faith. Strong faith is indispensable for remaining committed to obeying Allah, the Exalted, in every circumstance, whether in times of ease or difficulty. Such deep faith is nurtured by understanding and implementing 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 divine sources reveal that true obedience to Allah, the Exalted, is the path to peace in both this life and the next, providing stability, clarity, and tranquillity regardless of external conditions. Chapter 29 Al Ankabut, verse 5:

“…And He is the Hearing, the Knowing.”

Conversely, those who lack knowledge of Islamic principles will inevitably possess weak faith, leaving them vulnerable to straying from obedience, particularly when their personal desires conflict with divine guidance. This deficiency in understanding blinds them to the reality that surrendering their desires in favour of following the commands of Allah, the Exalted, is the true key to peace in both worlds. Without this recognition, they chase fleeting pleasures that bring neither lasting fulfilment nor eternal success, and their lives remain unsettled and imbalanced. Therefore, it is essential for every individual to strengthen their faith through the pursuit of Islamic knowledge and its practical application. Faith is not sustained by mere verbal declaration but by living according to divine guidance. By learning and acting upon the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, a person ensures that their obedience to Allah, the Exalted, remains firm at all times. This obedience involves correctly utilising the blessings they have been granted, as outlined in Islamic teachings. Wealth, health, family, and influence must all be directed towards righteousness rather than selfish indulgence. When blessings are used correctly, they become sources of benefit rather than harm, leading to a balanced mental and physical state. This balance allows a person to correctly prioritise all areas of their life, giving each its rightful importance without excess or neglect. In this way, strong faith harmonises inner conviction with outward responsibility, ensuring that life is lived with dignity, purpose, and peace of mind in both worlds.

As Allah, the Exalted, is fully aware of the intentions, speech, and actions of all people, nothing escapes His perfect knowledge. He knows who adopts the right attitude of sincerity, humility, and obedience, and who does not. Outward appearances may deceive others, but they cannot deceive Allah, the Exalted, who sees the truth of every heart and the reality behind every deed. Because His knowledge encompasses both what is concealed and what is declared, He will hold each person accountable in both worlds. Chapter 29 Al Ankabut, verse 5:

“…And He is the Hearing, the Knowing.”

This accountability ensures that no act of sincerity will go unrewarded, even if unnoticed by people, and no act of hypocrisy will go unpunished, even if outwardly praised by society. It is therefore essential for individuals to purify their intentions, guard their speech, and align their actions with divine guidance. True peace of mind in this world and salvation in the Hereafter can only be achieved when one lives with the awareness that Allah, the Exalted, knows all things and judges with perfect justice.

Allah, the Exalted, reminds people that whether they adopt the right attitude or the wrong one, they will only benefit or harm themselves, for He gains no benefit and suffers no harm in either case. Chapter 29 Al Ankabut, verse 6:

“And whoever strives only strives for [the benefit of] himself. Indeed, Allah is free from need of the worlds.”

This reality is vital to understand, as it prevents individuals from adopting arrogance whereby they falsely believe they are doing Allah, the Exalted, a favour by obeying Him. Such arrogance can corrupt sincerity and hinder genuine obedience, particularly when personal desires conflict with divine

commands, steering them away from the right path. By contrast, those who recognise that their faith and obedience ultimately serve their own benefit will cultivate humility before Allah, the Exalted. They will remain dedicated to obedience during both challenges and moments of ease, knowing that their striving is for their own salvation. In times of difficulty, they will exhibit patience, refraining from complaints in both words and actions, and trusting that Allah, the Exalted, always chooses what is best for them, even if it is not immediately clear. In times of comfort, they will express gratitude. Gratitude in intention involves acting solely to please Allah, the Exalted. Gratitude in speech can be conveyed through good words or silence, while gratitude in actions means using the blessings one has received in accordance with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This balance of patience and gratitude ensures that obedience remains constant regardless of circumstance. 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.”

This verse reminds humanity that divine wisdom surpasses human understanding. What appears harmful may in reality be beneficial, and what appears desirable may in fact be harmful. Trusting in Allah, the Exalted, requires surrendering to His knowledge and recognising that His commands are always for one’s ultimate good. Consequently, an individual who consistently behaves in alignment with this appropriate conduct—combining humility, patience, and gratitude—will receive unwavering support and compassion from Allah, the Exalted. This results in peace in both this world and the Hereafter. In this world, they achieve a balanced mental and physical state and correctly place everything and everyone within their life, avoiding

excess and neglect. In the Hereafter, they secure eternal reward and tranquillity. This truth is illustrated in a Hadith found in Sahih Muslim, number 7500. Chapter 29 Al Ankabut, verse 7:

“And those who believe and do righteous deeds - We will surely remove from them their misdeeds and will surely reward them according to the best of what they used to do.”

This verse also makes another Islamic principle clear: Allah, the Exalted, does not demand nor expect perfection from people. Perfection is beyond human capacity, and therefore it is not the standard by which Allah, the Exalted, judges His creation. Instead, He expects them to sincerely strive to obey Him by correctly using the blessings He has granted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Striving in obedience, even with shortcomings, demonstrates sincerity and humility, and it is this effort that is valued in the sight of Allah, the Exalted. Furthermore, when individuals commit sins—as all people inevitably do—Allah, the Exalted, expects them to sincerely repent and reform, rather than persist in disobedience. Repentance is not simply verbal regret but a conscious turning away from sin, accompanied by a commitment to change. This process of repentance purifies the heart, restores balance, and prevents the corruption that comes from habitual wrongdoing. As a result of this sincere striving and repentance, Allah, the Exalted, promises forgiveness, peace of mind, and reward in both worlds. In this world, forgiveness brings tranquillity to the heart, allowing a person to achieve a balanced mental and physical state and to correctly place everything and everyone within their life. In the Hereafter, forgiveness secures eternal reward and salvation. This principle highlights the mercy of Allah, the Exalted: He does not burden people beyond their capacity, but

instead calls them to sincerity, effort, and repentance, promising peace and success for those who respond.

As Islam is a complete code of conduct, Allah, the Exalted, consistently connects fulfilling His rights to fulfilling the rights of others, such as one's parents, throughout the Holy Quran. Chapter 29 Al Ankabut, verse 8:

"And We have enjoined upon man excellence to parents…"

This demonstrates that Islam is not confined to ritual worship but extends to every aspect of human life. It is essential to recognise that Islam influences every situation a person faces, whether worldly or religious, and affects every worldly thing they interact with. Therefore, individuals must avoid adopting the ignorant attitude whereby they believe Allah, the Exalted, only cares about religious duties, such as the obligatory prayers. In reality, Allah, the Exalted, will question people about every situation they encountered, whether worldly or religious, for all actions fall under His jurisdiction. For this reason, people must ensure they learn and act upon Islamic teachings so that they conduct themselves correctly in every circumstance. This comprehensive obedience guarantees that they achieve a harmonious mental and physical condition, appropriately positioning everything and everyone in their lives, while sufficiently preparing themselves for their responsibilities on the Day of Judgement. Such conduct results in tranquillity in both realms, as it aligns the individual's inner state with divine guidance and ensures outward actions are just and balanced. One must therefore avoid treating Islam like a coat, to be worn and removed according to personal desires. The one who behaves in this manner is not truly obeying

Allah, the Exalted, but is worshipping their own desires, even if they claim otherwise. Chapter 25 Al Furqan, verse 43:

“Have you seen the one who takes as his god his own desire?...”

The one who fails to act upon Islamic teachings in every situation will inevitably misuse the blessings they have been granted. As a result, they will find themselves in an unbalanced mental and physical condition, misplacing everything and everyone in their lives, and inadequately preparing for their responsibilities on the Day of Judgement. This imbalance will manifest as stress, challenges, and hardships in both realms, even if they appear to enjoy certain worldly luxuries. Their wealth, status, or comfort will not shield them from inner turmoil, for peace cannot be found in disobedience.

The foremost people who deserve excellent behaviour are one’s parents, a truth repeatedly emphasized in Islamic teachings. Chapter 29 Al Ankabut, verse 8:

“And We have enjoined upon man goodness to parents…”

This command establishes that respect and good behaviour towards parents is a fundamental duty. A person must therefore ensure they treat their

parents according to the teachings of Islam, showing kindness, patience, and honour in all circumstances. This duty applies even if one's parent is a non-believer, as confirmed in a Hadith found in Sahih Muslim, number 2325. In addition, verse 8 reinforces this principle, as it does not restrict kindness to Muslim parents alone. The best way to fulfil this duty is to treat one's parents in the manner they themselves would wish to be treated by their own children, thereby embodying sincerity and empathy in conduct. It is important to note, however, that the Holy Quran does not command total obedience to parents. Parents may at times instruct their children to disobey Allah, the Exalted, and in such cases obedience is not permitted. Absolute obedience belongs only to Allah, the Exalted, and His Holy Prophet Muhammad, peace and blessings be upon him, for the latter will only command what aligns with divine guidance. Parents must therefore not misinterpret Islamic teachings by claiming that their children owe them unconditional submission in every matter. Sadly, this misunderstanding has become widespread in some communities, influenced by cultural practices of other religions which equate obedience to parents with obedience to God. Islam makes clear that children are permitted to disagree with their parents, even in matters that are lawful, but they must always maintain respect in their speech and actions. Disagreement must never descend into disrespect. Finally, a person must strive to be a good child according to the standard set by Allah, the Exalted, not the standard set by parents, relatives, or society. The standards of people, especially when defining what constitutes a "good child," are often flawed and inconsistent. Therefore, one must not concern themselves with labels or judgments from others. Instead, they must adhere to the teachings of Islam regarding parental treatment and seek reward from Allah, the Exalted, for their conduct, even if their parents or society are displeased. True validation lies only in the approval of Allah, the Exalted, not in the approval of people. To seek worldly validation at the expense of divine obedience is to risk insincerity towards Allah, the Exalted, and may even lead one to disobey Him in order to please their parents. Such an attitude undermines faith and corrupts sincerity. 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 differ in their character and conduct, some parents will be good individuals who treat their children with respect, kindness, and manners, while other parents may sadly abuse their children both verbally and physically. Allah, the Exalted, acknowledges this reality by not commanding a person to obey their parents unconditionally, but instead instructing them to treat their parents with good behaviour according to their strength and circumstances. This distinction reflects divine wisdom, recognising that obedience in harmful situations would contradict justice and mercy, while respectful treatment remains a universal duty. Allah, the Exalted, is fully aware of the intentions and efforts of every person. He knows who sincerely strives to treat their parents with goodness, even when faced with bad behaviour, and He promises to reward them accordingly. Such striving is not easy, for showing kind treatment in the face of abuse or disrespect is an extremely difficult task, requiring patience, self-control, and reliance upon Allah, the Exalted. Yet, He assures that every effort made in this regard is recognised and valued. Moreover, Allah, the Exalted, will forgive the person for any mistakes committed in these challenging circumstances, for He understands the burden of dealing with parents who lack good manners. His mercy encompasses those who struggle yet continue to strive, ensuring that their efforts are not wasted. In this way, Islam balances justice with compassion, acknowledging the reality of human relationships while guiding people to maintain respect and goodness within the limits of their capacity. Chapter 29 Al Ankabut, verse 8:

“…To Me is your return, and I will inform you about what you used to do.”

Those who strive to fulfil the rights of Allah, the Exalted, and the rights of people by correctly using the blessings He has granted them will inevitably develop a good character. This good character naturally attracts other righteous and sincere individuals into their lives, such as a spouse and friends who share their values. Chapter 29 Al Ankabut, verse 9:

“And those who believe and do righteous deeds - We will surely admit them among the righteous.”

As companionship exerts a major influence on a person’s behaviour, those who obey Allah, the Exalted, will inevitably draw good people into their lives who encourage them further towards obedience. This mutual reinforcement strengthens their faith, increases their peace of mind, and helps them achieve a balanced mental and physical state. It also enables them to correctly place everything and everyone within their life, ensuring harmony and preparation for accountability on the Day of Judgement. By contrast, those who persist in disobeying Allah, the Exalted, by misusing the blessings He has granted them will inevitably adopt a corrupt and immoral character. Such corruption attracts other immoral and corrupt individuals into their lives, including a spouse and friends who fail to fulfil their rights, mistreat them, and encourage them to continue in disobedience. Instead of guiding them towards righteousness, these companions reinforce harmful behaviour, leading them further away from divine guidance. As a result, they will suffer from an unbalanced mental and physical state, misplacing everything and everyone within their life. Their priorities will become distorted, and they will fail to adequately prepare for their accountability on the Day of Judgement.

This imbalance will manifest as stress, trouble, and difficulties in both worlds, even if they appear to enjoy certain worldly luxuries. Their wealth, status, or comfort will not shield them from inner turmoil, for peace cannot be found in disobedience. In this way, companionship becomes both a reflection of one's character and a powerful influence upon it. Those who strive for righteousness attract righteous companions and find peace, while those who persist in corruption attract corrupt companions and find only hardship.

Allah, the Exalted, then criticizes those who possess weak faith, who unjustly blame Him when they face difficulties at the hands of people—companions they themselves chose and attracted into their lives through disobedience and bad conduct. Chapter 29 Al Ankabut, verse 10:

"And of the people are some who say, "We believe in Allah," but when one [of them] is harmed for [the cause of] Allah, they consider the trial of the people as [if it were] the punishment of Allah…"

Instead of taking responsibility for their own bad conduct and choices—such as selecting a spouse or companions who contradict Islamic teachings—they accuse Allah, the Exalted, of causing their hardship simply because He controls the affairs of the universe. This is a grave error, for divine decree does not absolve human responsibility. Destiny cannot be used as a justification for disobedience. Destiny does not mean that Allah, the Exalted, forces individuals to act in a certain way. Rather, it means that He is fully aware of their choices and actions beforehand, has recorded them, and allows them to carry out their intended deeds. He then holds them accountable, since He does not impose correct guidance upon people, for

doing so would defeat the purpose of life in this world as a test. Life is a proving ground where each person must demonstrate sincerity by choosing obedience over desire. One must therefore avoid adopting this destructive attitude of failing to take responsibility and shifting blame onto others. The one who refuses to accept responsibility will never improve their character. Instead, they will persist in misusing the blessings they have been granted, leading to a state of mental and physical imbalance. They will misplace everything and everyone in their lives, and they will fail to prepare for their accountability on the Day of Judgement. This negligence results in stress, challenges, and hardships in both this life and the next, regardless of any worldly luxuries they may possess. Furthermore, not taking responsibility for one's actions prevents the fulfilment of the rights of people. Such negligence misguides others and spreads corruption and injustice within society. A person who blames others for their own sins becomes a source of harm, perpetuating falsehood and injustice. Blaming others for one's own sins will never be accepted by Allah, the Exalted, in this world or the next. 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…""

Even though the Devil will answer for his own sins, no one will be able to shift the consequences of their sins onto him. He did not have the power to force people into misguidance; he only invited them. Those who willingly accepted his invitation have no one to blame except themselves. This verse strips away every excuse, making clear that accountability rests entirely with the individual. This principle establishes that excuses, blame, and denial will

not save a person. Only sincere responsibility, repentance, and obedience to Allah, the Exalted, will lead to peace in this world and salvation in the Hereafter. Those who accept responsibility for their actions are able to reform, strengthen their character, and use their blessings correctly. They become sources of justice and peace within their families and societies. Those who deny responsibility, however, remain trapped in corruption, misguidance, and imbalance. In reality, the difference between these two attitudes determines success or failure in both worlds. The one who blames others will face ruin, while the one who accepts responsibility and reforms will find mercy, forgiveness, and eternal reward.

The one who possesses weak faith does not only blame Allah, the Exalted, for their own bad choices and conduct, but also expects a share in blessings, reward, mercy, and peace of mind in both worlds. This expectation is unjustified, as they fail to support their verbal declaration of faith in Allah, the Exalted, with sincere and consistent actions. Chapter 29 Al Ankabut, verse 10:

“…But if victory comes from your Lord, they say, "Indeed, We were with you."…”

This verse highlights the opportunistic nature of weak faith. Such individuals claim association with the righteous only when success or worldly benefit is apparent, yet they abandon obedience when trials arise. Their faith is superficial, rooted in convenience rather than conviction, and therefore undeserving of the reward promised to those who truly obey Allah, the Exalted. As they fail to obey Allah, the Exalted, practically, they cannot

expect to obtain the reward of those who strive sincerely in His cause. Reward is not granted for empty words but for actions that reflect sincerity, patience, and steadfastness. Allah, the Exalted, makes clear that He is fully aware of the intentions, speech, and actions of all people, and He will compensate each person accordingly. Chapter 29 Al Ankabut, verse 10:

"…Is not Allah most knowing of what is within the breasts of all creatures?"

This verse reminds humanity that Allah, the Exalted, judges not only outward deeds but also the inner reality of the heart. He knows who acts with sincerity and who merely seeks worldly gain. He knows who strives for His pleasure and who pretends for the approval of people. Nothing is hidden from Him, and therefore no one can deceive Him with false claims of faith. The lesson here is profound: faith must be lived, not merely spoken. Those who combine belief with righteous deeds will be admitted among the righteous and granted peace in both worlds. Those who rely on empty declarations, while persisting in disobedience, will face accountability and deprivation of reward. True success lies in sincerity, obedience, and consistency, for Allah, the Exalted, rewards effort, not pretence. Chapter 29 Al Ankabut, verse 11:

"And Allah will surely make evident those who believe, and He will surely make evident the hypocrites."

Faith, when reduced to a mere verbal declaration without the support of consistent actions, places a person in grave danger of leaving this world without true belief. In such a case, their hidden disbelief will inevitably become apparent, for words alone cannot conceal the reality of the heart. This is why the Holy Quran repeatedly couples belief with righteous deeds, emphasising that faith must be lived, not simply spoken. Faith may be likened to a delicate flame that requires constant tending. Just as a fire dies out when deprived of fuel, faith weakens and may be extinguished if not sustained through obedience, remembrance, and gratitude. A flame, no matter how bright at first, will fade if left unattended. In the same way, faith, no matter how strong at its inception, will diminish if neglected. Acts of worship, charity, patience, and gratitude are the fuel that keeps the flame alive. Without them, the light of faith flickers and risks being extinguished altogether. This analogy also highlights the dual nature of faith: its fragility and its strength. A small flame, when carefully nurtured, grows into a source of warmth and light, guiding not only the one who tends it but also those around them. Faith, when nourished, becomes a source of peace, guidance, and strength for the individual and their community. But if ignored, it dwindles until nothing remains but ashes, leaving the person vulnerable to despair, misguidance, and ultimately loss in both worlds. Neglecting this spiritual nourishment places a person at risk of losing the very light that guides them. Such a loss is the most devastating of all, for without faith, one is left without direction, without protection, and without hope for salvation in the Hereafter. The Holy Quran warns against this repeatedly, reminding people that faith must be proven through action, and that Allah, the Exalted, is fully aware of the intentions, speech, and deeds of all. Therefore, the preservation of faith requires vigilance. Just as one would guard a flame against wind and rain, a person must guard their faith against the temptations of desire, the whispers of the Devil, and the distractions of the material world. This is achieved through consistent obedience, sincere repentance, and reliance upon Allah, the Exalted. Those who nurture their faith in this way will find it growing stronger, illuminating their path, and guiding them to peace in both worlds. Those who neglect it, however, risk losing everything, for without faith, no worldly luxury or success can bring true tranquillity. In reality, the flame of faith is the most precious possession a person has. To protect it, they must

feed it with obedience, shield it with patience, and brighten it with gratitude. Only then will it remain strong until the end of life, ensuring that they depart this world with faith intact and enter the Hereafter with light, mercy, and eternal reward.

Allah, the Exalted, further highlights the destructive consequences of bad companionship. As previously discussed, companionship exerts a powerful influence on a person's behaviour—sometimes subtly, other times in obvious and direct ways. Bad companions often encourage their friends to imitate their conduct, enticing them with false assurances. Some even claim that they will take responsibility for their friends' sins and mistakes, whether before worldly authorities such as the police, or before Allah, the Exalted. Chapter 29 Al Ankabut, verse 12:

"And those who disbelieve say to those who believe, "Follow our way, and we will carry your sins."…"

This verse exposes the manipulative tactics of corrupt companions. They attempt to lure others into disobedience by offering false guarantees of protection, but such claims are empty. In reality, they will not fulfil them—neither in worldly matters nor in the sight of Allah, the Exalted. When confronted by worldly authorities, these same companions are often the first to abandon their friends, leaving them to face the consequences alone. And in the Hereafter, their promises are utterly worthless, for no one can carry the burden of another's sins. Chapter 29 Al Ankabut, verse 12:

“…But they will not carry anything of their sins. Indeed, they are liars.”

This declaration makes clear that every individual is accountable for their own choices. No companion, no leader, and no deceiver can shield a person from divine justice. Their claim is a lie, designed to mislead and entrap. Those who fall for such deception not only harm themselves but also risk eternal loss. The lesson is profound: one must never be fooled by the false assurances of bad companions. Their promises are empty, their loyalty is shallow, and their influence leads only to corruption. True companionship is found among those who encourage obedience to Allah, the Exalted, and who remind one another of accountability before Him. Such companions strengthen faith, increase peace of mind, and help a person correctly use the blessings they have been granted.

Allah, the Exalted, then warns those who misguide others into disobeying Him, that they will not only answer for their own evil actions but they will also carry the same sin as every person who acts on their bad advice. This reality is further supported by a Hadith found in Jami At Tirmidhi, number 2674. Chapter 29 Al Ankabut, verse 13:

“But they will surely carry their [own] burdens and [other] burdens along with their burdens…”

The final part of verse 13 delivers a powerful warning against adopting false beliefs regarding the Day of Judgement. It cautions against the dangerous assumption that someone else will save a person from facing the consequences of their actions, or that repentance will automatically be accepted regardless of one's conduct. Chapter 29 Al Ankabut, verse 13:

"…and they will surely be questioned on the Day of Resurrection about what they used to invent."

In reality, adopting incorrect beliefs about Judgement Day encourages wishful thinking. Such individuals persist in disobeying Allah, the Exalted, by misusing the blessings He has granted them, falsely believing they will escape accountability. In this world, this attitude prevents them from achieving a balanced mental and physical state. They misplace everything and everyone within their lives, turning family, friends, career, and wealth into sources of stress rather than blessings. Instead of recognising their own misconduct, they blame the wrong things and people, such as their spouse, for their difficulties. Cutting good people out of their lives only deepens their imbalance, leading to mental disorders, depression, substance addiction, and even suicidal tendencies. This outcome is evident when observing those who persist in misusing blessings—such as the rich and famous—who, despite worldly luxuries, often suffer from inner turmoil. More critically, their attitude prevents them from preparing for accountability on the Day of Judgement. As a result, their punishment in the Hereafter will be far worse than the turmoil they experienced in this world. The remedy lies in distinguishing between wishful thinking and real hope. Wishful thinking is empty optimism without effort, while real hope involves striving in obedience to Allah, the Exalted, using blessings correctly according to Islamic teachings, and then hoping for His mercy and forgiveness in both worlds.

This distinction is emphasised in a Hadith found in Jami At Tirmidhi, number 2459, which explains that true hope is inseparable from effort and obedience. Therefore, one must appreciate this difference and ensure they adopt real hope in the mercy and forgiveness of Allah, the Exalted, while avoiding wishful thinking. Only real hope, grounded in obedience and sincerity, will aid a person in this world and in the next. Wishful thinking, by contrast, will leave them unprepared, misguided, and ultimately deprived of peace and salvation.

Allah, the Exalted, after reminding people that life is a test of both ease and difficulty, presents the historical account of the Holy Prophet Nuh, peace be upon him, to illustrate the difference between those who passed the test of life and those who failed it. Chapter 29 Al Ankabut, verse 14:

“And We certainly sent Noah to his people, and he remained among them a thousand years minus fifty years…”

This verse is remarkable in its detail, for it highlights the extraordinary perseverance of the Holy Prophet Nuh, peace be upon him. Despite being a beloved Prophet, chosen and honoured by Allah, the Exalted, he was tested with the immense burden of calling his people to faith for nine hundred and fifty years. His mission was not brief, nor was it easy. He faced stubbornness, ridicule, rejection, and hostility from his people, yet he never abandoned his duty. His life demonstrates that even the most honoured servants of Allah, the Exalted, are tested, and that true success lies in steadfastness, not in immediate worldly results. The Holy Prophet Nuh, peace be upon him, understood that life in this world is a test. He recognised that the purpose of

his mission was not to secure worldly comfort or popularity, but to fulfil the command of Allah, the Exalted, regardless of the response of his people. His persistence over centuries shows that faith requires endurance, patience, and trust in divine wisdom. He did not allow despair to overcome him, nor did he abandon his people despite their stubbornness. He continued to strive until the matter was decided between him and his people, when Allah, the Exalted, sent the flood as a decisive judgement. Chapter 29 Al Ankabut, verse 14:

“…and the flood seized them while they were wrongdoers.”

This account serves as a timeless lesson for all people. It teaches that the test of life is not measured by ease or hardship, nor by the acceptance or rejection of others, but by one’s sincerity and perseverance in obedience. Those who pass the test are those who remain firm in their mission, even when faced with ridicule or rejection. Those who fail are those who allow arrogance, impatience, or despair to divert them from the path of truth. The example of the Holy Prophet Nuh, peace be upon him, also highlights the importance of viewing trials as opportunities for growth. His long mission was not a punishment but a test of endurance, designed to elevate his rank and demonstrate the power of patience. His story reminds people that the length or severity of a trial does not diminish its purpose. Whether a trial lasts a day or a lifetime, success lies in remaining steadfast and trusting in Allah, the Exalted.

Furthermore, this account demonstrates that the Holy Prophets, peace be upon them, themselves were tested with the most difficult circumstances, yet

they remained steadfast. This shows that no person should expect a life free of trials. Rather, they should expect to be tested, and they should prepare themselves by cultivating patience, gratitude, and trust in Allah, the Exalted.

In conclusion, the story of the Holy Prophet Nuh, peace be upon him, illustrates the essence of faith: steadfast striving in the face of adversity, trusting that Allah, the Exalted, will decide the matter in His perfect wisdom. It reminds people that life is a test, that perseverance is the key to success, and that true victory lies not in worldly acceptance but in obedience to Allah, the Exalted. Chapter 29 Al Ankabut, verse 15:

“But We saved him and the companions of the ship, and We made it a sign for the worlds.”

This verse indeed serves as a profound reminder against the dangers of falling into a self-absorbed way of life, where one’s attention is confined solely to personal circumstances while ignoring the greater realities that surround them. Such a narrow outlook blinds the heart from recognising the wisdom that can be drawn from history, from personal trials, and from the experiences of others. Reflection upon these lessons is one of the surest means of refining character, avoiding repeated mistakes, and attaining lasting inner peace. Through this process, a person achieves a balanced mental and physical state, correctly placing everything and everyone within their life according to its rightful value. The examples are striking. Observing how the wealthy and renowned misuse the blessings they have been granted—only to be overtaken by anxiety, depression, addiction, or even suicide despite their comforts—teaches that genuine tranquillity cannot be

purchased through wealth or secured by unchecked desires. Their downfall demonstrates that blessings, when misused, become burdens rather than sources of peace. Similarly, witnessing someone struggle with illness should stir gratitude in the hearts of the healthy and motivate them to use their health properly before it slips away. Health is among the most fragile of blessings, and its misuse or neglect leads to regret once it is lost. Islam therefore urges people to remain mindful and reflective, to look beyond the narrow lens of their own situation, and to extract wisdom from the world around them. Every event, whether joyous or sorrowful, and every life, whether prosperous or afflicted, contains lessons for those willing to see. By reflecting upon these realities, a person strengthens faith, refines character, and learns to use blessings in a manner that secures peace in this world and salvation in the Hereafter. This reflective approach transforms ordinary experiences into sources of guidance. The rise and fall of nations, the successes and failures of individuals, and even the fleeting moments of daily life all serve as reminders of the consequences of obedience and disobedience. Those who cultivate this habit of reflection live with clarity, gratitude, and purpose, while those who remain self-absorbed stumble blindly through life, repeating the same mistakes and forfeiting the peace that comes only through mindful obedience to Allah, the Exalted.

After briefly mentioning the life of the Holy Prophet Nuh, peace be upon him, to encourage people to reflect on the outcomes of obeying and disobeying Allah, the Exalted, the narrative then turns to aspects of the life of the Holy Prophet Ibrahim, peace be upon him, with the same purpose. Chapter 29 Al Ankabut, verse 16:

“And [We sent] Abraham, when he said to his people, "Worship Allah and fear Him. That is best for you, if you should know.””

Regardless of how advanced a society may become, and irrespective of the knowledge it acquires across various fields—including the mental and physical aspects of human beings—it remains unattainable for humanity to formulate a code of conduct that is entirely aligned with human nature and capable of accommodating all circumstances, conditions, and scenarios that individuals or societies may encounter throughout their existence on Earth. This endeavour is fundamentally impossible, for human knowledge is partial, evolving, and often shaped by bias and desire. Even as humanity continues to uncover new insights regarding specific components of human existence, such as the functions of different regions of the human brain, it remains far from amassing sufficient understanding to establish an impeccable code of conduct that fosters tranquillity and justice on both an individual and societal level. Only Allah, the Exalted, possesses the capability to accomplish this, for He is the Creator of all things, and His knowledge is boundless, encompassing the entirety of past, present, and future. He alone knows the intricacies of human nature, the hidden motives of the heart, and the unseen realities that govern existence. Thus, He alone is rightly positioned to provide humanity with a code of conduct—a divine standard that distinctly separates good from evil, beneficial from detrimental, and facilitates the attainment of peace of mind over a life otherwise fraught with stress. His guidance is eternal, unchanging, and universally applicable, ensuring that every generation finds within it the principles necessary for justice, balance, and harmony. Historical evidence unequivocally demonstrates that when this divine code of conduct was effectively implemented in the lives of individuals, it resulted in the proliferation of tranquillity, justice, and peace within society. Communities that adhered to divine guidance experienced fairness in dealings, compassion in relationships, and stability in governance. By contrast, societies that abandoned divine law and relied solely on human codes of conduct fell into corruption, exploitation, and imbalance. The record of history testifies that divine law alone provides the framework necessary for lasting justice and peace. Consequently, individuals must embrace the divine code of conduct bestowed upon them, recognising it as the most

advantageous for their well-being, even if certain elements may conflict with their personal desires. Submission to divine guidance requires humility, acknowledging that human desires are often shortsighted and self-serving, whereas divine wisdom is comprehensive and merciful. They should conduct themselves as a wise patient who acknowledges and adheres to the medical counsel of their physician, understanding that it is ultimately in their best interest, despite the prescription of unpleasant medications and a stringent dietary regimen. Just as the patient trusts the physician's expertise to restore health, so too must individuals trust in the guidance of Allah, the Exalted, to secure their spiritual, mental, and physical well-being. Chapter 29 Al Ankabut, verse 16:

"…Worship Allah and fear Him. That is best for you, if you should know."

It is crucial to recognise that worshipping Allah, the Exalted, extends far beyond ritualistic acts of devotion, such as the obligatory prayers. It encompasses obedience to Him in every circumstance and in the use of every worldly blessing, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Obedience is a practical matter, reaching beyond the mere possession of faith in the heart. To obey Allah, the Exalted, one must perform good deeds with the intention of earning His pleasure. Those who act with ulterior motives will not be rewarded by Allah, the Exalted, as emphasised in a Hadith found in Jami At Tirmidhi, number 3154. Obedience to Allah, the Exalted, also involves fulfilling the dimensions of the Holy Quran. The first dimension is to recite it accurately and consistently. The second is to understand its teachings through a reliable source and instructor. The final dimension is to apply its teachings with the intention of pleasing Allah, the Exalted. A devoted person places the teachings of the Holy Quran above the pursuit of desires that

contradict it. Cultivating one's character in accordance with the Holy Quran reflects true commitment to Allah's exalted scripture, as demonstrated by the Holy Prophet Muhammad, peace and blessings be upon him, whose conduct embodied the Holy Quran, referenced in a Hadith from Sunan Abu Dawud, number 1342. An essential aspect of honouring the Holy Quran is to engage with it earnestly, striving to comprehend and implement all its teachings, irrespective of conflicting personal inclinations. Those who adhere selectively to its commands and prohibitions, based on preference, demonstrate a lack of authenticity and will not fully benefit from its 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."

Ultimately, while the Holy Quran provides solutions for earthly difficulties, its foremost purpose is to guide humanity securely to the Hereafter. It should not be confined to addressing worldly issues alone, as this reduces it to a temporary tool rather than a lifelong guide. Treating the Holy Quran in this way resembles an individual who purchases a car equipped with numerous features yet devoid of an engine—appearing complete but lacking the essential component that enables true movement. Such conduct reveals a lack of genuine commitment to the Holy Quran.

Every individual who turns away from the divine code of conduct revealed by Allah, the Exalted, and instead embraces man-made systems of behaviour does so in pursuit of worldly desires. Chapter 29 Al Ankabut, verse 17:

“You only worship, besides Allah, idols, and you produce a falsehood…”

All codes devised by human beings are ultimately rooted in personal inclinations, ambitions, and self-interest. Unlike the divine law, which is founded upon wisdom, justice, and mercy, human systems are shaped by the desires of those who construct them. The wealthy and powerful are often the most deeply entrenched in this mindset. They recognise that accepting the truth of Islam would require submission to a higher moral framework, one that places limits on their unchecked indulgence. Such submission would restrict their exploitation of others, their pursuit of excess, and their misuse of authority. Out of fear of losing their influence and privileges, they not only reject the truth themselves but also actively encourage others to follow their lead, attempting to preserve their worldly status even at the cost of their eternal well-being. This pattern is not unique to the present age. Historically, the first to oppose the Holy Prophets, peace be upon them, were often the elites of society—those who feared that embracing divine guidance would undermine their power and expose their injustices. Their rejection was not due to a lack of evidence or clarity, for the signs of Allah, the Exalted, were manifest before them. Rather, their opposition stemmed from arrogance, pride, and a desire to continue living according to their whims. Thus, the rejection of divine guidance is rarely an intellectual dispute about truth and falsehood. More often, it is a matter of the heart—a refusal to restrain one’s desires and submit to the authority of the Creator. It is this inner resistance, born of arrogance and self-indulgence, that blinds people to the wisdom of divine law and leads them to prefer falsehood over truth.

The Holy Prophet Ibrahim, peace be upon him, reminded his people that Allah, the Exalted, alone created them, sustained them, and continuously provided them with blessings. Therefore, He alone is worthy of worship and obedience. Chapter 29 Al Ankabut, verse 17:

“…Indeed, those you worship besides Allah do not possess for you [the power of] provision…”

Even when a person provides another with some aspect of their livelihood, such as housing or employment, gratitude is naturally shown to them. How much greater, then, is the gratitude owed to Allah, the Exalted, who has granted every blessing within the universe. It is only fair and just that people show Him gratitude. Chapter 29 Al Ankabut, verse 17:

“…So seek from Allah provision and worship Him and be grateful to Him…”

Gratitude manifests in three dimensions. Gratitude with intention means that every action is performed solely to please Allah, the Exalted. Whoever acts for other motives will not obtain reward from Him, as warned in a Hadith found in Jami At Tirmidhi, number 3154. A clear sign of sincerity in intention is that a person does not expect appreciation or compensation from people. Gratitude with the tongue involves speaking what is good or remaining silent, avoiding words of ingratitude or harm. Gratitude with actions means using the blessings granted in ways pleasing to Allah, the Exalted, as outlined in

the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This comprehensive gratitude leads to an increase in blessings and ultimately peace of mind in both worlds, through achieving 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]…"

Furthermore, ownership provides a powerful analogy. When a person owns an object, it is natural and correct for them to use it however they please. As Allah, the Exalted, created, owns, and sustains everything within the universe—including people—He alone decides what should occur within it and what should not. Therefore, it is only fair for people to obey Allah, the Exalted, as He alone owns the entire universe, including them.

Similarly, when one lends something they own to another, it is only fair that the borrower uses the item according to the wishes of its owner. Allah, the Exalted, has granted every blessing a person possesses as a loan, not as a gift. Like worldly loans, this must be repaid. The only way to repay this loan is to use blessings in ways pleasing to Allah, the Exalted. On the other hand, the blessings of Paradise are a gift, and people will be free to use them as 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."”

This distinction is vital. Worldly blessings are a loan, entrusted to people with accountability, while the blessings of Paradise are gifts, granted freely as a reward for obedience. A person must therefore never confuse the two. To misuse worldly blessings is to betray the trust of Allah, the Exalted, while to use them correctly is to repay the loan and secure the eternal gifts of Paradise. This teaching instils humility, responsibility, and gratitude. It reminds people that every blessing they enjoy in this world is a trust, not a possession, and that true freedom will only be granted in the Hereafter. Those who recognise this reality will live with balance, peace, and purpose, while those who ignore it will misuse the blessings they have been granted and ultimately face loss.

Whether one expresses gratitude to Him or not, Allah, the Exalted, is fully aware of every intention, word, and deed. Nothing escapes His perfect knowledge, and He will hold each person accountable in both worlds. Outward displays may deceive people, but they cannot deceive Allah, the Exalted, who knows the reality hidden within every heart. Thus, gratitude or ingratitude, sincerity or hypocrisy, obedience or disobedience—all will be judged with absolute justice, ensuring that no act of goodness is overlooked and no act of wrongdoing is ignored. Chapter 29 Al Ankabut, verse 17:

“…To Him you will be returned.”

Allah, the Exalted, calls upon all people to reflect upon the choices made by those who came before them and the consequences they faced. Those who obeyed Allah, the Exalted, by correctly using the blessings He granted them in accordance with divine teachings attained peace of mind in both worlds. They achieved a balanced mental and physical state and placed everything and everyone within their life in its rightful position. In contrast, those who persisted in disobedience only acquired imbalance in both mind and body. They misplaced everything and everyone within their life and neglected to prepare for their accountability on Judgement Day. As a result, they suffered both in this world and in the Hereafter. Chapter 29 Al Ankabut, verse 18:

“And if you all deny - already nations before you have denied…”

This verse serves as a powerful warning that denial of divine guidance is not a new phenomenon. History is filled with examples of nations who rejected the truth, misused their blessings, and ultimately faced destruction. Their downfall was not due to a lack of evidence, but rather due to arrogance and heedlessness. Reflecting upon their fate is meant to awaken the hearts of those living today, reminding them that obedience leads to tranquility and salvation, while disobedience leads to imbalance, suffering, and loss in both worlds.

And as Allah, the Exalted, does not compel people towards right guidance—for such compulsion would nullify the very purpose of life’s test—the duty of the Holy Prophet Muhammad, peace and blessings be upon him, was to

make the teachings of Islam clear to all people and to leave them his perfect example to emulate. Chapter 29 Al Ankabut, verse 18:

“…And there is not upon the Messenger except [the duty of] clear notification.”

And chapter 88 Al Ghashiyah, verses 21-22:

"So remind you are only a reminder. You are not over them a controller."

These verses provide timeless wisdom for anyone who calls others to righteousness. They teach that the responsibility of the caller is to convey the message clearly, sincerely, and compassionately, while leaving the outcome to Allah, the Exalted, who alone guides hearts. This understanding liberates the caller from grief and frustration when their efforts appear fruitless. It prevents despair by reminding them that success is not measured by how many people accept their words, but by their faithfulness in delivering the truth. Those who genuinely desire guidance will recognise it when they encounter it, while those who persist in arrogance and heedlessness only harm themselves. Those who sincerely seek truth also recognise that Allah, the Exalted, never burdens a soul beyond its capacity. Every trial they face is an opportunity to grow in patience and faith. They understand that peace in this world and the Hereafter requires discipline and sacrifice. They restrain their lower desires, knowing that true satisfaction is not found in worldly

indulgence but in spiritual fulfilment. This reality is evident when one observes those who appear to possess everything—wealth, status, and fame—yet remain restless and discontent. Their abundance has not granted them peace, because tranquillity of the heart is found only in submission to Allah, the Exalted. Thus, the one who sincerely seeks peace must realise that real success lies not in compelling others or in chasing worldly pleasures, but in fulfilling their duty: to follow the truth themselves, to share it with compassion, and to entrust the outcome to Allah, the Exalted, who guides whom He wills with perfect wisdom. This perspective transforms the caller's role from anxious control to serene trust, ensuring that their efforts remain pure, their patience firm, and their hope anchored in the mercy and justice of Allah, the Exalted. It is a reminder that the true measure of success is obedience and sincerity, not numbers or worldly recognition.

Allah, the Exalted, then invites people to reflect upon creation, which itself indicates His Oneness, His exclusive right to obedience, and the certainty of the Day of Judgement. Chapter 29 Al Ankabut, verses 19-20:

"Have they not considered how Allah begins creation and then repeats it? Indeed that, for Allah, is easy. Say, "Travel through the land and observe how He began creation. Then Allah will produce the final creation…""

Denying the possibility of resurrection is a strange claim when countless examples of renewal and revival occur throughout the days, months, and years. Allah, the Exalted, sends rain to revive barren land, causing dead seeds to burst forth alive to provide sustenance for creation. In the same way, He can and will give life to the human being buried in the earth, just as

He brings forth the seed from its grave. The changing of the seasons also demonstrates resurrection: in winter, trees appear lifeless as their leaves die and fall, yet in spring and summer they return to life, full of greenery. Resurrection is even evident within the human body. Cells continuously die and are replaced, such as skin cells. The sleep–wake cycle is another sign. Sleep is described as the sister of death, for the sleeper's senses are cut off. Allah, the Exalted, then returns the soul to the sleeper if they are destined to live on, thereby granting life 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."

And chapter 29 Al Ankabut, verse 20:

"…Indeed Allah, over all things, is competent."

The Day of Judgement must occur, for the universe itself testifies to balance. The Earth is set at a perfect distance from the Sun, the water cycle is finely tuned to sustain life, and the ground is soft enough for seeds to penetrate yet strong enough to support heavy structures. These examples reveal both a Creator and balance. Yet one aspect of existence remains unbalanced: the actions of mankind. Oppressors often escape punishment in this world, while

the oppressed endure hardship without receiving their full reward. Many Muslims who sincerely obey Allah, the Exalted, face difficulties and receive only a portion of their reward, while those who disobey Him enjoy worldly luxuries. Just as Allah, the Exalted, has established balance in creation, the reward and punishment of actions must also be balanced. Since this balance is not achieved in this world, it must occur in another time—the Day of Judgement. Allah, the Exalted, could reward and punish fully in this world, but His wisdom dictates otherwise. He grants opportunity after opportunity for repentance and correction. He does not fully reward Muslims here because this world is not Paradise. Belief in the unseen—trusting in the full reward awaiting in the next life—is an essential aspect of faith. Faith is distinguished by belief in what cannot be perceived by the senses; if reward were fully visible in this world, faith would lose its special quality. Fear of punishment and hope for reward in the Hereafter encourage people to abstain from sin and perform righteous deeds. For the Day of Recompense to begin, the material world must end, for accountability can only occur once all actions have ceased. Thus, the end of this world is inevitable. Reflecting upon these truths strengthens faith in the Day of Judgement and motivates preparation for it. This preparation lies in using the blessings granted by Allah, the Exalted, correctly, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. In doing so, a person achieves peace of mind and success in both worlds, through attaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 45 Al Jathiyah, verse 22:

“For Allah created the heavens and the earth for a purpose, so that every soul may be paid back for what it has committed. And none will be wronged.”

One must never be deceived by the continuous and countless blessings they receive from Allah, the Exalted, by assuming that such favors mean He will overlook persistent disobedience. Blessings are not signs of divine love; rather, they are tests to determine whether they will be used correctly in accordance with Islamic teachings. Those who misuse them will inevitably fall into an unbalanced mental and physical state, misplacing everything and everyone within their life, and failing to prepare adequately for accountability on the Day of Judgement. This misuse leads to stress, trouble, and difficulties in both worlds, even if worldly luxuries appear to surround them. Chapter 29 Al Ankabut, verse 21:

“He punishes whom He wills…”

By contrast, those who use the blessings granted to them in ways pleasing to Allah, the Exalted, as outlined in Islamic teachings, will attain peace of mind in both worlds. They will achieve a balanced mental and physical state and correctly place everything and everyone within their life. Chapter 29 Al Ankabut, verse 21:

“…and has mercy upon whom He wills…”

Ultimately, all will return to Allah, the Exalted, for their final judgement, where they will face the consequences of their intentions, speech, and actions. Chapter 29 Al Ankabut, verse 21:

“…and to Him you will be returned.”

This reminder makes clear that blessings are trusts, not guarantees, and that accountability is inevitable. True success lies in recognizing blessings as tests, using them in obedience, and preparing for the return to Allah, the Exalted. As Allah, the Exalted, alone controls the affairs of the universe, facing the test of life in this world and one’s accountability in both worlds cannot be avoided. Chapter 29 Al Ankabut, verse 22:

“And you will not cause failure [to Allah] upon the earth or in the heaven…”

If one fails to accept this truth, they will persist in disobedience, following others such as social media, fashion, and culture, and misusing the blessings granted to them. In this world, such an attitude prevents them from achieving a balanced mental and physical state, causing them to misplace everything and everyone within their life. As a result, their family, friends, career, and wealth all become sources of stress. Persisting in disobedience leads them to blame the wrong things and people, such as their spouse, for their troubles. Cutting good people out of their lives only increases their mental disorders until they plunge into depression, substance addiction, and even suicidal tendencies. This outcome is evident when one observes those who persist in misusing the blessings they have been granted, such as the rich and famous, even though they enjoy worldly luxuries. Their misuse blinds them from preparing for accountability on Judgement Day, and their

punishment in the Hereafter will be far worse. At that time, all their worldly success, connections, and companions will not aid them in the least. Chapter 29 Al Ankabut, verse 22:

“…And you have not other than Allah any protector or any helper.”

This verse affirms that reliance on anything other than Allah, the Exalted, is futile. Only He can protect and assist, both in this world and in the Hereafter. Those who misuse blessings and follow worldly influences will find themselves abandoned, while those who recognize blessings as trusts and use them in obedience will find mercy, balance, and eternal success.

As mercy, peace of mind, and success in both worlds are only attainable through obedience to Allah, the Exalted—since He alone possesses the perfect knowledge of how these outcomes can be achieved—those who persist in rejecting Islam or fail to support their verbal declaration of faith with sincere actions will not obtain these blessings, even if they appear to achieve worldly success. Chapter 29 Al Ankabut, verse 23:

“And the ones who disbelieve in the signs of Allah and the meeting with Him - those have despaired of My mercy…”

Therefore, a person must accept and act upon Islamic teachings for their own benefit, even when those teachings contradict their personal desires. They must behave like a wise patient who accepts and follows the medical advice of their physician, knowing it is best for them, even though the prescription may include bitter medicines and a strict diet. Just as this patient ultimately achieves good mental and physical health, so too will the one who accepts and acts upon Islamic teachings achieve balance and peace. This is because Allah, the Exalted, alone has the knowledge required to ensure that a person attains a balanced mental and physical state and correctly places everything and everyone within their life. The knowledge possessed by society regarding human mental and physical states, despite extensive research, will never suffice to achieve this outcome. Human advice cannot solve every issue, nor can it prevent all forms of stress, nor can it enable one to correctly place everything and everyone within their life. This limitation arises from restricted knowledge, limited foresight, personal biases, and incomplete experience. Chapter 29 Al Ankabut, verse 23:

“And the ones who disbelieve in the signs of Allah and the meeting with Him - those have despaired of My mercy, and they will have a painful punishment.”

Allah, the Exalted, alone possesses complete 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 becomes evident when one observes the difference between those who use their blessings according to Islamic teachings and those who do not. Even though patients often do not understand the science behind the medicines they are prescribed and therefore trust their doctor blindly, Allah, the Exalted, does not expect people to follow Islam blindly. Rather, He invites them to

reflect upon the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, so that they may appreciate the positive effects of these teachings in their lives. He wants people to recognise the truthfulness of Islam through its clear proofs. This, however, requires approaching the teachings of Islam with an unbiased and open mind, free from arrogance and prejudice, so that the wisdom of divine guidance can be truly appreciated and acted upon. Chapter 12 Yusuf, verse 108:

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

After presenting signs which indicate His Oneness and the necessity of obeying Him in every circumstance, Allah, the Exalted, returns to the account of the Holy Prophet Ibrahim, peace be upon him, to reinforce these truths. History demonstrates that the leaders of the non-Muslims consistently opposed the Holy Prophets, peace be upon them, out of fear of losing their social influence and authority. Unable to challenge the clear proofs brought by the Holy Prophets, peace be upon them, they resorted to violence in an attempt to crush the message of Islam—the religion of all the Holy Prophets, peace be upon them. Chapter 29 Al Ankabut, verse 24:

“And the answer of Abraham's people was not but that they said, "Kill him or burn him,"…”

This verse highlights the extreme measures taken by those who rejected divine guidance, driven not by reason but by arrogance and fear of losing worldly status. In the face of such hostility, one must remain steadfast in the obedience of Allah, the Exalted, just as the Holy Prophets, peace be upon them, did. He will provide peace of mind and protection from the harmful effects of people, even if this protection is not immediately apparent. True security lies not in the approval of society but in the mercy and support of Allah, the Exalted, who safeguards His servants when they remain firm upon His path. Chapter 29 Al Ankabut, verse 24:

"…but Allah saved him from the fire…"

Whereas, the one who seeks to please society while disobeying Allah, the Exalted, will neither be protected from His punishment nor truly satisfy society, for people and worldly influences such as social media, fashion, and culture are fickle in nature. Their approval shifts constantly, and pursuing it at the expense of obedience to Allah, the Exalted, only leads to instability and loss. By contrast, the one who remains firm upon obedience to Allah, the Exalted, and uses the blessings granted to them in accordance with Islamic teachings, will achieve a balanced mental and physical state. They will correctly place everything and everyone within their life, thereby attaining peace of mind in both worlds. Chapter 29 Al Ankabut, verse 24:

"…Indeed in that are signs for a people who believe."

This verse also serves as a powerful reminder against drifting into a self-absorbed way of life, where a person becomes so preoccupied with their own circumstances, emotions, and ambitions that they fail to see the greater realities unfolding around them. When someone's attention is confined only to their personal world, their heart becomes restricted, unable to perceive the many lessons, signs, and insights that Allah, the Exalted, continually places throughout creation. Such a narrow outlook prevents the mind from understanding the wisdom that can be extracted from history, from personal trials, and from witnessing the experiences of others. Reflecting upon these lessons is one of the most reliable ways of refining character, strengthening spiritual awareness, and developing emotional maturity. It protects a person from repeating harmful mistakes and enables them to discover the type of stable inner peace that arises only from a balanced mental and physical state, and from correctly placing everything and everyone within their life. For example, when observing how some wealthy or famous individuals misuse the blessings they have been granted—chasing desires without restraint, indulging in harmful habits, or living for constant validation—one often sees them eventually overtaken by anxiety, depression, addiction, or even suicide, despite possessing comforts that many people long for. Their condition is a powerful sign that genuine contentment does not come from wealth, status, or worldly indulgence. True peace cannot be bought, imitated, or manufactured; it rests upon righteous conduct, sincere gratitude, and a life lived according to the guidance of Allah, the Exalted. In the same way, witnessing a person struggle with illness, weakness, or loss should stir gratitude for one's own health, strength, and opportunities. These observations should motivate a person to use their blessings correctly before they slip away, as nothing in this life is guaranteed to remain. For this reason, Islam urges people to remain mindful, observant, and reflective—to lift their gaze beyond the narrow lens of their immediate situation and to contemplate the countless lessons embedded in the world around them. Every blessing and every difficulty, whether experienced personally or witnessed in others, contains wisdom that can guide a person towards better choices, deeper humility, and a more conscious relationship with Allah, the Exalted. By adopting such reflection, a person enriches their character, strengthens their

spiritual stability, and draws closer to a life of clarity, gratitude, and true inner tranquillity.

Every individual who turns away from the divine code of conduct revealed by Allah, the Exalted, and instead embraces man-made systems of behaviour does so in pursuit of worldly desires. Humanly devised codes are always rooted in personal inclinations, ambitions, and self-interest. Unlike the divine law, which is founded upon wisdom, justice, and mercy, man-made systems reflect the desires of those who construct them. The wealthy and powerful are often the most deeply entrenched in this mindset. They recognise that accepting the truth of Islam would require submission to a higher moral framework, one that places limits on their unchecked indulgence. Such submission would restrict their exploitation of others, their pursuit of excess, and their misuse of authority. Out of fear of losing their influence and privileges, they not only reject the truth themselves but also encourage others to follow their lead, attempting to preserve their worldly status even at the cost of their eternal well-being. This pattern has repeated throughout history. The first to oppose the Holy Prophets, peace be upon them, were often the elites of society—those who feared that embracing divine guidance would undermine their power and expose their injustices. Their rejection was not due to a lack of evidence, for the signs of Allah, the Exalted, were manifest before them. Rather, it stemmed from arrogance, pride, and a desire to continue living according to their whims. Thus, the rejection of divine guidance is rarely an intellectual dispute about truth and falsehood. It is most often a matter of the heart—a refusal to restrain one’s desires and submit to the authority of the Creator. This reality was declared by the Holy Prophet Ibrahim, peace be upon him, to his people. Chapter 29 Al Ankabut, verse 25:

“And [Abraham] said, "You have only taken, other than Allah, idols as [a bond of] affection among you in worldly life…”

It is important to recognize that idols are not the only false deities a person may worship. In truth, anything obeyed in opposition to Allah, the Exalted—whether social media, fashion, culture, or people—becomes an object of worship. Chapter 9 At Tawbah, verse 31:

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

These leaders were not worshipped as gods, but their authority was obeyed in rebellion against Allah, the Exalted, and this obedience was judged as worship. The same principle applies to 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.”

Most people have not worshipped the Devil, yet they are accused of worshipping him because they obey him in disobedience to Allah, the Exalted. Thus, yielding to any influence that contradicts divine guidance amounts to worship of that influence. Those who persist in disobedience

inevitably become subservient to multiple worldly masters—individuals, social media, fashion, culture, or employers. Attempting to satisfy them all leads only to stress, for their demands are fickle and contradictory. Just as an employee with several supervisors struggles to meet everyone's expectations, those who abandon servitude to Allah, the Exalted, will be weighed down by conflicting masters, sacrificing their peace of mind. Over time, such individuals may fall into sadness, isolation, depression, and even suicidal thoughts, as their efforts to please worldly powers fail to bring satisfaction. This truth is evident when one observes those who adopt this mindset, such as celebrities, who despite wealth and fame often remain restless and troubled. Moreover, worshipping other entities by obeying them in disobedience to Allah, the Exalted, will bring no benefit in the Hereafter. These false masters will not assist them in their time of need. Chapter 29 Al Ankabut, verse 25:

"…Then on the Day of Resurrection you will deny one another and curse one another, and your refuge will be the Fire, and you will not have any helpers."

To avoid this outcome, one must abandon obedience to all influences that lead to disobedience of Allah, the Exalted, and instead obey Him by correctly using the blessings He has granted, as outlined in Islamic teachings, just like the Holy Prophets, peace be upon them, did. In this lies true balance, peace of mind, and success in both worlds. Chapter 29 Al Ankabut, verse 26:

"And Lot believed him…"

After his people attempted to kill him, the Holy Prophet Ibrahim, peace be upon him, departed from them, for their rejection and hostility had become unmistakably clear. Chapter 29 Al Ankabut, verse 26:

“…[Abraham] said, "Indeed, I will emigrate to [the service of] my Lord…””

Generally speaking, this indicates that right guidance cannot be forced upon people, no matter how deeply one may wish for others to be rightly guided. Even the most sincere desire to help someone spiritually cannot transform their heart unless they themselves choose to open it. Chapter 88 Al Ghashiyah, verses 21-22:

"So remind you are only a reminder. You are not over them a controller."

This offers timeless wisdom for every person who calls others towards righteousness. They teach that the responsibility of the caller is simply to convey the truth clearly, sincerely, and compassionately. Their role is to present the message as faithfully as possible—not to force acceptance, compel belief, or dictate outcomes. The results rest entirely with Allah, the Exalted, who alone turns hearts, grants understanding, and guides whom He wills with perfect wisdom. Internalising this principle frees the caller from grief and disappointment when their efforts seem to produce no visible change. It protects them from frustration, despair, and feelings of failure. Success in the

sight of Allah, the Exalted, is not measured by how many people accept their words, but by the sincerity, patience, and integrity with which they deliver the message. Those who truly seek guidance will eventually recognise the truth when they encounter it, while those who persist in arrogance, denial, and heedlessness only bring harm upon themselves. Furthermore, those who sincerely pursue the truth realise that Allah, the Exalted, never burdens a soul beyond its capacity. Every challenge, rejection, or hardship they experience—whether in calling others to righteousness or in their personal lives—is an opportunity to grow in patience, sincerity, and steadfastness. They come to understand that peace in this world and the next cannot be achieved without discipline and sacrifice. To restrain one's lower desires and choose obedience to Allah, the Exalted, requires effort, but it is this effort that leads to real tranquillity. This reality becomes especially clear when one observes those who outwardly seem to possess everything—wealth, fame, comfort, and social status—yet internally remain restless, anxious, or dissatisfied. Their material abundance does not bring them peace because true contentment is not obtained through worldly pleasures. It is found only through sincere submission to Allah, the Exalted, and through correctly placing everything and everyone within one's life. Therefore, the one who sincerely seeks peace must recognise that true success does not lie in compelling others or in pursuing worldly comforts at the expense of their spiritual health. Rather, real success lies in fulfilling their personal duty: to follow the truth themselves, to convey it with kindness and wisdom, and to hand the final outcome over to Allah, the Exalted. Embracing this perspective transforms the caller's mindset from anxious control to serene trust. It ensures their efforts remain pure, their patience steadfast, and their hope firmly anchored in the mercy and justice of Allah, the Exalted. Chapter 29 Al Ankabut, verse 26:

"…Indeed, He is the Exalted in Might, the Wise."

Chapter 29 Al Ankabut, verse 26:

“…[Abraham] said, "Indeed, I will emigrate to [the service of] my Lord…””

This statement makes it clear that peace of mind in both worlds is not found in worldly possessions or relationships such as fame, wealth, authority, family, friends, or career. These things, though outwardly attractive, cannot provide true tranquillity or fulfilment. Real peace lies only in obedience to Allah, the Exalted. Even if obedience requires one to avoid certain worldly pursuits, it is through submission to Him that a person achieves a balanced mental and physical state, correctly places everything and everyone within their life, and prepares for accountability on Judgement Day. No other person, system, or code of conduct can lead to this outcome, because all are limited by insufficient knowledge, lack of foresight, and human biases. Worldly influences may offer temporary satisfaction, but they cannot provide lasting balance or peace. It is vital to understand that worldly things only hold value when accompanied by peace of mind. Without peace of mind, these very things become burdens, increasing stress and difficulties in both worlds. This truth is evident when one observes the lives of the rich and famous. Despite possessing wealth, status, and influence, many are plagued with mental health issues, restlessness, and dissatisfaction. Their abundance has not granted them tranquillity, because peace of mind is not found in indulgence or material gain but only in submission to Allah, the Exalted. The wisdom here is profound: worldly blessings are not inherently harmful, nor are they inherently beneficial. Their true value depends on how they are used. When they are placed within the framework of obedience to Allah, the Exalted, they become means of balance, gratitude, and preparation for the Hereafter. When they are pursued independently of divine guidance, they

become sources of imbalance, stress, and eventual ruin. Thus, the believer must recognise that peace of mind is the foundation upon which all worldly blessings rest. Without it, wealth becomes anxiety, fame becomes isolation, authority becomes corruption, and relationships become sources of conflict. With it, however, even modest possessions and simple relationships become sources of joy, stability, and gratitude.

Due to the great sacrifices made for the sake of obeying Allah, the Exalted, by the Holy Prophet Ibrahim, peace be upon him, he was rewarded both in this world and the hereafter. Chapter 29 Al Ankabut, verse 27:

“And We gave to Him Isaac and Jacob and placed in his descendants prophethood and scripture. And We gave him his reward in this world, and indeed, he is in the Hereafter among the righteous.”

It is vital to recognise that the Holy Prophet Ibrahim, peace be upon him, was only granted righteous offspring after making immense sacrifices for the sake of Allah, the Exalted. He remained steadfast in obedience despite the severe opposition of his people. This illustrates a foundational principle: mercy, peace of mind, and success in both this world and the Hereafter are proportionate to one’s efforts. Many individuals seek the assistance of Allah, the Exalted, yet fail to fulfil their obligations by obeying Him and correctly using the blessings He has bestowed. They often justify their neglect by claiming a lack of time for righteous deeds. Yet they desire divine support without dedicating time to actions that earn His pleasure. Such reasoning is deeply flawed. Those who neglect obligatory duties but still expect divine intervention during hardship demonstrate a lack of understanding. Even

those who fulfil only the obligatory acts but refrain from voluntary devotion will find that the support they receive is limited. The principle is clear: one is treated in accordance with their conduct. The more time and energy one dedicates to Allah, the Exalted, by correctly using the blessings He has granted, the greater the divine assistance and peace of mind they will receive. This manifests in a balanced mental and physical state and in correctly placing everything and everyone within their life. A person must realise that most obligatory acts—such as the five daily prayers—require only a small portion of time each day. It is unreasonable to expect continuous divine support while dedicating merely an hour to obligatory worship and neglecting Allah, the Exalted, for the remainder of the day. Such behaviour would be unacceptable even in human relationships; how then can one treat the Lord of the worlds in such a manner? There are also those who devote additional time to pleasing Allah, the Exalted, only when confronted with worldly difficulties, and then demand resolution as though they have conferred a favour upon Him by performing voluntary deeds. This mentality is incompatible with the concept of servanthood. It is remarkable how such individuals find ample time for leisure—social gatherings, entertainment, and family engagements—yet claim to have no time for acts that earn divine pleasure. They neglect the recitation and reflection upon the Holy Quran, fail to study and implement the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and spend wealth on indulgent luxuries while withholding resources from voluntary charity. It must be understood that a person is treated in accordance with their behaviour. If one dedicates additional time and effort to pleasing Allah, the Exalted, they will be granted the support necessary to navigate life’s challenges with safety and serenity. Conversely, if one fails to fulfil obligatory duties, or performs them without further devotion, they will receive a response reflective of their limited commitment. Simply put, the more one gives, the more one shall receive. Those who offer little should not expect much in return.

This truth was well understood by the Holy Prophet Ibrahim and his family, peace be upon them. They dedicated themselves to obeying Allah, the Exalted, at all times by correctly using the blessings He had granted them as outlined in divine teachings. As a result, they obtained peace of mind in both worlds, through achieving a balanced mental and physical state and through correctly placing everything and everyone within their life. By fulfilling the rights of people, they spread justice and peace within their society, thereby obtaining love, mercy, and an honourable station in both worlds. Chapter 2 Al Baqarah, verse 152:

“So remember Me; I will remember you…”

And chapter 29 Al Ankabut, verse 27:

“…And We gave him his reward in this world, and indeed, he is in the Hereafter among the righteous.”

After mentioning aspects of the life of the Holy Prophet Ibrahim, peace be upon him, to encourage people to reflect on the outcomes of obedience and disobedience, Allah, the Exalted, then presents elements from the life of the Holy Prophet Luut, peace be upon him, with the same purpose.

When an individual becomes intoxicated by their worldly desires, they lose control over their actions and are instead driven by those desires toward fulfilment without appreciating the negative consequences. This situation is akin to a drug addict whose dependence compels them toward drugs, resulting in a loss of control over their actions. Such a person commits evil acts, such as stealing, while being unaware of the negative effects of these actions, as their addiction has completely blinded them. This outcome can similarly occur with respect to vain worldly desires, such as the craving for wealth. When a desire strengthens sufficiently, it evolves into an addiction that takes control of an individual's actions and behaviour. Therefore, one must learn to control one's desires and only fulfill the lawful ones in a balanced manner to avoid this outcome, as it consistently leads only to evil deeds and issues with mental and physical health.

In the case of the people of the Holy Prophet Luut, peace be upon him, their desire to fulfill their lust with the same gender intoxicated them to such a degree that they lost control over their actions. As a consequence, they could not perceive their actions as evil and instead viewed them as good, much like a drug addict perceives their behaviour as good. Chapter 29 Al Ankabut, verses 28-29:

“And [mention] Lot, when he said to his people, "Indeed, you commit such immorality as no one has preceded you with from among the worlds. Indeed, you approach men…”

The nation of the Holy Prophet Luut, peace be upon him, fulfilled their lusts with the same gender—an act unprecedented in human history because it

contradicted the very nature upon which human beings were created. Had such behaviour been inherent to human nature, it would have been evident since the dawn of mankind, similar to how the institution of marriage between men and women was established from the very outset of human existence. Chapter 2 Al Baqarah, verse 35:

“And We said, "O Adam, dwell, you and your wife, in Paradise…””

Individuals who uncritically embrace societal constructs of behaviour, shaped by social media, fashion, and culture, will inevitably engage in actions that conflict with their inherent nature. They are led to believe that true peace of mind can be found in these constructs, despite the fact that altering one's fundamental nature only results in an unstable mental and physical condition. This instability hinders their ability to attain genuine peace of mind. Every system within the human body is designed to function in harmony. When these systems are subjected to extreme conditions, it results in a disordered mental and physical state. For instance, the regulation of body temperature must remain within a specific range; deviations that are too high or too low can cause health complications. Likewise, consuming excessive or insufficient food intake can lead to health issues, and very high or low blood pressure levels can result in various problems. The list of examples is extensive. Consequently, modifying the inherent nature of humanity will only result in both physical and mental health challenges, ultimately leading to a loss of control over one's actions, driven by overwhelming desires. This explains why individuals who act in ways that contradict the nature they were created on, such as fulfilling their lust with the same gender, often suffer from mental health difficulties. This prevents them from achieving lasting peace of mind, even if they encounter fleeting moments of joy and amusement. One must not be misled into equating

happiness—a transient emotion that fluctuates with circumstances—with peace of mind, which is a stable state that persists within an individual at all times.

Moreover, individuals who act contrary to their true nature in this way will inevitably misuse the blessings granted to them and will struggle to properly follow the Islamic code of conduct, even if they claim to be Muslim. As a result, they will find themselves increasingly burdened by mental health issues stemming from an imbalance in their mental and physical well-being, as well as misplacing their priorities regarding people and things in their lives. Consequently, various aspects of their existence, including family, friends, career, and wealth, will become sources of stress. If they persist in disobeying Allah, the Exalted, they will wrongly attribute their stress to inappropriate individuals and circumstances in their lives, such as their spouse. By eliminating these positive influences, they will only worsen their mental health problems, which could lead to depression, substance abuse, and even suicidal ideation. This outcome becomes particularly clear when one observes those who continue to contradict the nature for which they were created.

For centuries, behaving in this manner was classified as a psychological disorder unanimously by professional psychologists. Many of them have since changed their minds and labelled it normal behaviour even though they have no evidence and scientific research to support this change. They did so only because of societal pressure, as they fear losing their job and academic positions if they did not label this behaviour as normal. When one examines how most of society categorizes this behaviour as normal, they might assume that the actions of the majority are indeed correct, leading them to concur without any consideration or introspection. However, the

reality is that the majority's viewpoint is not infallible. Historical evidence has consistently demonstrated instances where the prevailing opinion or belief was later disproven by new information and understanding, such as the erroneous belief that the Earth was flat. As long as the change in the majority opinion is based on evidence and research, then this is considered progression. But as this majority opinion change is not based on evidence or research, it only leads to social digression.

In addition, many people agree with this behaviour and even join their community simply out of being bombarded with images and videos which advocate their way of life, such as those found on social media. When one is flooded with such content, it convinces them that this type of behaviour is normal and acceptable, and they may even be tempted into joining their community, falsely believing genuine peace of mind lies there. Even in normal relationships, adults are often confused about their feelings, and this confusion is often exploited in order to convince people that their friendly feelings for someone of the same gender are romantic feelings. As a result, people, especially weak-minded people, falsely believe this, even though there is no evidence which supports this conclusion.

Furthermore, individuals possess an inherent awareness of the nature upon which they were created, leading them to understand how they ought to conduct themselves. Consequently, when confronted with the truth, they are unable to present any evidence or knowledge that substantiates their life choices. The sole justification they offer is that their life choices, which are at odds with their inherent nature, provide them with a sense of happiness. However, this rationale is misguided, as there are numerous extremely unhealthy and detrimental behaviours that can also elicit feelings of

pleasure, such as the use of recreational drugs; this does not imply that one should engage in such activities.

Moreover, since all individuals are inherently aware of their nature, those who deviate from it by indulging their desires with the same gender frequently seek affirmation from others, as they lack confidence and certainty regarding their life choices. This is a significant factor contributing to their eagerness to impose their views on the broader society, as they only feel secure when others concur with them. In contrast, individuals in society who do not deviate from the nature they were created on do not seek validation from others; instead, they pursue their life choices with a carefree disposition. Those who doubt their own behaviour will invariably seek validation from others, akin to an insecure student who continuously seeks approval from their teacher. Conversely, individuals who are confident in their behaviour and life choices do not require external validation, even if they stand alone in their actions, much like a self-assured student who does not seek constant affirmation from their teacher. This internal uncertainty, which manifests as a persistent need for validation from others, serves as sufficient evidence against their behaviour for those who possess common sense.

In addition, those who adopt this behaviour but also believe in a religion often persist on misinterpreting their religious teachings in order to justify their behaviour, even though every established religion on Earth completely opposes their behaviour and classifies it as a major sin. Someone who is not blinded by their desires would not justify their behaviour to others by misinterpreting their religious teachings. Instead, they would remain loyal to their faith and behave according to the nature they were created on.

Moreover, when individuals lack certainty and confidence in their lifestyle decisions, particularly when they recognize that these choices conflict with their inherent nature, they frequently resort to abusive behaviour towards those who oppose their views. They do not engage in mature adult conversations, as they lack any substantial evidence to back their beliefs. Instead, they launch personal attacks against others, including their families, beliefs, and way of life, reminiscent of the actions of the nation of the Holy Prophet Luut, peace be upon him. Chapter 29 Al Ankabut, verse 29:

“…And the answer of his people was not but they said, "Bring us the punishment of Allah, if you should be of the truthful.””

After the Holy Prophet Luut, peace be upon him, could not deter his people from their desires which blinded them from the truth, he warned his people that their behaviour was worthy of being fought against. Chapter 11 Hud, verse 80:

“He said, "If only I had against you some power or could take refuge in a strong support.""

This is because becoming intoxicated by one's desires always leads to many evil and shameful deeds and the harm of innocent people within society. For example, a drug addict not only harms themself but also harms many others

within society, as their lifestyle choice often encourages them to a life of crime in order to fuel their addiction. Similarly, one who is intoxicated with the desire for wealth will commit evil things to obtain it, such as theft and fraud. Those who fulfil their lust with the same gender might not be committing a crime, but when a person becomes blinded by their desires, they will be encouraged to act on all their worldly desires, some of which will inevitably be evil and cause harm to others. Chapter 29 Al Ankabut, verse 29:

“Indeed, you approach men and obstruct the road and commit in your meetings [every] evil."…”

The nation of the Holy Prophet Luut, peace be upon him, stands as a timeless warning of what occurs when people remove the natural barrier that restrains them from acting upon all their worldly desires. By discarding the limits set by Allah, the Exalted, they descended into corruption. They plundered travelling caravans, committed evil deeds openly in their public gatherings, and spread immorality throughout their society. Their actions were not isolated sins but a collective abandonment of restraint, which led to widespread injustice and ultimately their destruction. This lesson is not confined to history. In modern times, when individuals act upon every desire without restraint, the same consequences inevitably follow. A person who pursues unchecked indulgence will fail to fulfil the rights of others. They will oppress people in various ways—whether through dishonesty, exploitation, abuse of authority, or neglect of responsibilities. Such behaviour spreads corruption and injustice, destabilising families, communities, and entire societies. The wisdom here is profound. Desires are not inherently evil, but they are powerful forces that must be restrained within the boundaries set by Allah, the Exalted. When left unchecked, desires enslave the heart and mind,

leading to imbalance and harm. Restraining them in obedience to Allah, the Exalted, safeguards both the individual and society. It ensures that one's actions remain just, compassionate, and purposeful. Consider the analogy of fire. Fire, when controlled, provides warmth, light, and energy. But when left unchecked, it destroys homes, forests, and lives. Similarly, desires, when restrained by divine guidance, can be directed towards beneficial pursuits—marriage, family, charity, and service to others. But when unleashed without boundaries, they consume the individual and spread destruction to those around them. The people of the Holy Prophet Luut, peace be upon him, illustrate this truth vividly. Their corruption was not simply private immorality; it was a social disease that infected their gatherings, their commerce, and their relationships. They normalised sin, celebrated it publicly, and mocked those who opposed it. This collective abandonment of restraint led to their downfall, as Allah, the Exalted, destroyed them for their rebellion. Modern society reflects similar patterns. When desires are elevated above divine guidance, injustice spreads. Families break down, communities fracture, and individuals suffer from depression, isolation, and despair. The pursuit of pleasure without restraint leads not to fulfilment but to emptiness. One need only observe the lives of those who indulge in every desire—celebrities, the wealthy, or the powerful—to see that their abundance has not granted them peace. Instead, they are often plagued with restlessness, scandals, and mental health struggles. The lesson is clear: peace of mind and justice cannot coexist with unchecked desires. True balance is only achieved when desires are restrained within the framework of obedience to Allah, the Exalted. This obedience ensures that one fulfils the rights of others, avoids oppression, and contributes to the spread of justice and harmony. Thus, the story of the Holy Prophet Luut, peace be upon him, is not merely a historical account but a living reminder. It teaches that removing the barrier of restraint leads to corruption and destruction, while maintaining it through obedience to Allah, the Exalted, leads to peace, balance, and success in both worlds.

When one witnesses corruption spreading within society due to unchecked desires, they must resist the temptation to blindly follow majority behaviour and instead remain firm upon obedience to Allah, the Exalted. Chapter 29 Al Ankabut, verse 30:

“He said, "My Lord, support me against the corrupting people."”

This verse reminds believers that strength lies not in conformity to the majority but in steadfastness upon divine guidance. The majority opinion is not always correct, and history provides countless examples of widely accepted beliefs later proven false. One striking case is the former belief that the Earth was flat, a notion once held by many but overturned by evidence and knowledge. Such examples demonstrate that truth is not determined by numbers but by reality and proof. 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.”

This verse makes clear that following the majority without reflection often leads to misguidance. To act like cattle—unthinkingly conforming to the crowd—is to surrender one’s intellect and responsibility. Islam therefore emphasises the use of reasoning and reflection. Individuals are commanded to employ the intellect bestowed upon them by Allah, the Exalted, to evaluate

each circumstance based on knowledge and evidence. Decisions must be informed, even if they diverge from prevailing opinions. Blind imitation in religious matters is especially criticised, for it strips faith of sincerity and understanding. Islam encourages believers to learn, reflect, and act upon divine teachings with comprehension, so that obedience is not mechanical but purposeful. In this way, one safeguards themself from error, uphold justice, and prepare for accountability on Judgement Day. Chapter 12 Yusuf, verse 108:

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

This principle is timeless: true guidance lies not in the majority but in the truth revealed by Allah, the Exalted.

When the nation of the Holy Prophet Luut, peace be upon him, openly declared their rejection of divine guidance and failed to benefit from the repeated opportunities for repentance and reformation granted to them, Allah, the Exalted, decreed their punishment. His Angels first visited the Holy Prophet Ibrahim, peace be upon him, to deliver the glad tidings of his future son, the Holy Prophet Ishaaq, peace be upon him, before informing him of the destruction awaiting the people of Luut. Chapter 29 Al Ankabut, verse 31:

“And when Our messengers came to Abraham with the good tidings, they said, "Indeed, we will destroy the people of that Lot's city. Indeed, its people have been wrongdoers."”

This balance between mercy and punishment highlights a fundamental truth: the one who remains steadfast in obedience to Allah, the Exalted, by correctly using the blessings granted to them will be provided peace of mind in both worlds. Such obedience leads to a balanced mental and physical state and ensures that everything and everyone within their life is placed in its rightful position. In contrast, those who persist in disobedience inevitably fall into imbalance. Their mental and physical state becomes unstable, they misplace priorities and relationships, and they fail to prepare for accountability on Judgement Day. As a result, they face difficulties, stress, and punishment in both worlds. This account demonstrates that divine mercy accompanies obedience, while divine punishment follows persistent rebellion. It serves as a reminder that every blessing is a trust, every opportunity for repentance is a gift, and every act of obedience is a step toward peace in this world and salvation in the Hereafter.

The account of the Holy Prophet Ibrahim, peace be upon him, and his plea for mercy upon the nation of the Holy Prophet Luut, peace be upon him, illustrates a profound principle of divine compassion and human responsibility. As the Holy Prophets, peace be upon them, are a mercy upon creation, the Holy Prophet Ibrahim, peace be upon him, argued with the Angels, hoping that their mission of punishment would be delayed so that the people might be granted yet another opportunity for repentance and reformation. His concern was rooted in the reality that nations are not destroyed while their Holy Prophet, peace be upon them, remains among them. Chapter 11 Hud, verse 74:

“And when the fright had left Abraham and the good tidings had reached him, he began to argue with Us concerning the people of Lot.”

And chapter 29 Al Ankabut, verse 32:

“[Abraham] said, "Indeed, within it is Lot."…”

This episode demonstrates that a person must not hate people themselves, even if they are non-believers or persist in disobedience. Instead, a person must dislike the disobedience of Allah, the Exalted, just as the Holy Prophets, peace be upon them, did. Hatred directed at individuals rather than at sin itself contradicts the teachings of Islam. The future of every person is unknown, and repentance remains possible even for those who have lived in disobedience for many years. History provides striking examples of this truth. Many of the Companions of the Holy Prophet Muhammad, peace and blessings be upon him, initially opposed him and even attempted to kill him. Yet, they later accepted Islam and became part of the best generation of people. This transformation shows that no person should be despised, for they may reform their character and attain righteousness. Therefore, a person must dislike disobedience to Allah, the Exalted, and constructively criticise it, but they must not dislike people themselves. At the same time, this principle does not mean that misguided individuals should be befriended, as companionship with them may lead to misguidance. A person naturally adopts the characteristics of their companions, and this has been warned in

a Hadith found in Sunan Abu Dawud, number 4833. The correct approach is for a person to avoid the company of the misguided while still fulfilling their rights, refraining from disliking them as individuals, and hoping for their guidance. It is always possible that they may repent and reform their character for the better. This attitude reflects the mercy and wisdom embodied by the Holy Prophets, peace be upon them, who consistently distinguished between disobedience and the individual, showing compassion even to those who opposed them. This principle carries immense relevance for modern society. When corruption, immorality, or injustice is observed, a person must remain firm in disliking the sin while maintaining hope for the sinner's reform. Hatred of people leads to division, hostility, and arrogance, whereas constructive criticism of disobedience coupled with compassion for individuals fosters unity, justice, and mercy. In this way, the example of the Holy Prophet Ibrahim, peace be upon him, continues to guide humanity: mercy must always accompany firmness, and compassion must always temper criticism.

But as the nation of the Holy Prophet Luut, peace be upon him, had been granted enough time to repent and reform, the Angels made it clear that their punishment could not be averted. Chapter 29 Al Ankabut, verse 32:

"…They said, "We are more knowing of who is within it. We will surely save him and his family, except his wife. She is to be of those who remain behind.""

Generally speaking, this cautions individuals against adopting wishful thinking, whereby they falsely assume they can persist in defying Allah, the

Exalted, while expecting that someone else will save them from punishment on Judgement Day. Chapter 66 At Tahrim, verse 10:

“Allāh presents an example of those who disbelieved: the wife of Noah and the wife of Lot. They were under two of Our righteous servants but betrayed them, so they [i.e., those prophets] did not avail them from Allāh at all, and it was said, "Enter the Fire with those who enter."”

This verse highlights that even the closest association with the Holy Prophets, peace be upon them, cannot protect a person who persists in disobedience. The wives of the Holy Prophet Nuh and the Holy Prophet Luut, peace be upon them, were married to righteous servants of Allah, yet their betrayal rendered them liable to punishment. Their proximity to divine guidance did not save them, underscoring that salvation depends on personal obedience, not on relationships or imagined intercession. This mistaken belief was held by previous nations, and sadly, many individuals today have adopted a similar notion, believing that the Holy Prophet Muhammad, peace and blessings be upon him, will protect them from punishment on Judgement Day regardless of their conduct. While the intercession of the Holy Prophet Muhammad, peace and blessings be upon him, is affirmed in Islamic teachings, including the Hadith found in *Sunan Ibn Majah*, number 4308, it remains a reality that some members of his community will inevitably face Hell. Even a fleeting moment in Hell is intolerable, making it essential to dismiss such a mindset. Furthermore, indulging in wishful thinking mocks the intercession of the Holy Prophet Muhammad, peace and blessings be upon him. This attitude may result in exclusion from his intercession, and he may even bear witness against those who abandoned the Holy Quran. 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 specifically to Muslims, as they are the sole community that acknowledged and accepted the Holy Quran. Non-Muslims cannot be described as abandoning it, since they never accepted it. The outcome of those Muslims against whom the Holy Prophet Muhammad, peace and blessings be upon him, will testify on Judgement Day is evident: they will face condemnation.

Consequently, it is crucial to avoid wishful thinking and instead cultivate authentic hope in the mercy of Allah, the Exalted. This hope must be grounded in diligent adherence to His commands and the wise use of the blessings He has granted, in accordance with Islamic principles. Only through sincere obedience, repentance, and reflection upon the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, can individuals secure peace of mind in this world and salvation in the Hereafter.

When the Angels reached the Holy Prophet Luut, peace be upon him, they appeared in the form of handsome young men, and as a result he did not immediately recognize them. Because of their appearance, he feared that his people would harm them. Chapter 29 Al Ankabut, verse 33:

“And when Our messengers came to Lot, he was distressed for them and felt for them great discomfort…”

This incident reflects the profound sincerity that the Holy Prophet Luut, peace be upon him, demonstrated towards others, including those he did not know. Sincerity towards others is a fundamental principle of Islam. A Hadith recorded in Sahih Muslim, number 196, reveals that the Holy Prophet Muhammad, peace and blessings be upon him, emphasised that Islam embodies sincerity towards people. This sincerity entails consistently wishing the best for others and demonstrating this through speech and deeds. It encompasses guiding others towards good, discouraging them from wrongdoing, and showing compassion and kindness at all times. This principle is encapsulated in a Hadith found in Sahih Muslim, number 170, which cautions that one cannot be a genuine believer until one wishes for others what one wishes for oneself. The significance of sincerity towards others is further underscored by a Hadith in Sahih Bukhari, number 57, where the Holy Prophet Muhammad, peace and blessings be upon him, placed this obligation alongside the establishment of the obligatory prayers and the giving of obligatory charity. Its placement alongside two essential pillars of Islam illustrates its immense importance.

Part of sincerity involves sharing in the joy of others when they are happy and feeling sorrow when they are distressed, provided their behaviour aligns with the teachings of Islam. A high degree of sincerity may require individuals to sacrifice personal comfort to enhance the lives of others, such as foregoing personal purchases to donate to those in need. The desire and effort to consistently bring people together for good is an aspect of sincerity,

while causing division is a trait associated with the Devil. Chapter 17 Al Isra, verse 53:

"…Satan certainly seeks to sow discord among them…"

One method of uniting people is to conceal the shortcomings of others and counsel them privately regarding their transgressions. The one who behaves in this manner will have their own sins concealed by Allah, the Exalted, as corroborated by a Hadith in *Jami At Tirmidhi*, number 1426. Whenever possible, individuals should provide guidance and impart knowledge about the tenets of religion and the significant aspects of worldly life, thereby enhancing both the spiritual and worldly existence of others. A testament to genuine concern for others is the willingness to defend them in their absence, particularly against slander. Neglecting others and focusing solely on oneself is not the demeanor of a believer; it mirrors the behaviour of animals, which live only for themselves. Even if one cannot transform society as a whole, sincerity can be demonstrated by assisting those within one's immediate circle, such as family and friends. Chapter 28 Al Qasas, verse 77:

"…And do good as Allah has done good to you…"

A key element of sincerity towards others involves assisting them with the intention of pleasing Allah, the Exalted. Seeking appreciation from people undermines one's reward and demonstrates a lack of sincerity both to Allah,

the Exalted, and to others. True sincerity is therefore defined by selfless service, compassion, and constructive guidance, all performed with the sole intention of earning divine pleasure.

After observing the distress of the Holy Prophet Luut, peace be upon him, the Angels disclosed their true identities and the purpose of their mission. Chapter 29 Al Ankabut, verses 33-34:

“…They said, "Fear not, nor grieve. Indeed, we will save you and your family, except your wife; she is to be of those who remain behind. Indeed, we will bring down on the people of this city punishment from the sky because they have been defiantly disobedient.""

Allah, the Exalted, draws attention to the fate of the nation of the Holy Prophet Luut, peace be upon him, as a timeless lesson for humanity. Their destruction was not simply a historical event but a deliberate sign left behind as clear evidence for those who employ reason and reflection. Chapter 29 Al Ankabut, verse 35:

“And We have certainly left of it a sign as clear evidence for a people who use reason.”

This verse highlights the divine method of teaching through history. The ruins of past nations serve as reminders that obedience to Allah, the Exalted, leads to peace of mind, balance, and success in both worlds, while disobedience results in corruption, imbalance, and eventual destruction. The invitation is not to blind imitation but to thoughtful reflection, encouraging individuals to use intellect and discernment in choosing the right path. The principle is profound: evidence of divine justice surrounds humanity. The remnants of destroyed nations, the lessons preserved in scripture, and the consequences observed in daily life all testify to the reality that disobedience brings ruin. Those who sincerely reflect upon these signs will recognise that the only path to safety and fulfilment lies in obedience to Allah, the Exalted. Those who ignore these lessons risk repeating the mistakes of past nations, while those who heed them secure mercy, guidance, and peace in both this world and the Hereafter. The ruins of the people of the Holy Prophet Luut, peace be upon him, are not merely archaeological remains but moral warnings. They remind individuals that unchecked desires and rebellion against divine guidance lead to societal collapse. Just as their corruption spread through public gatherings and commerce, modern societies that abandon restraint and divine principles face similar dangers—family breakdown, injustice, and widespread immorality. The sign left behind is therefore not only physical but also spiritual, preserved in the Holy Quran to guide every generation. This verse also emphasises the importance of reason. Blind conformity to the majority or reliance on tradition without reflection is condemned. Instead, individuals are commanded to use intellect to evaluate evidence, discern truth, and make informed decisions. Reason, when guided by revelation, becomes a powerful tool for recognising divine signs and avoiding error. The balance between mercy and punishment is also evident here. While the people of the Holy Prophet Luut, peace be upon him, were destroyed for their corruption, the lesson preserved from their fate is itself a mercy for later generations. It provides an opportunity for reflection, repentance, and reformation before punishment is decreed. In this way, divine justice is always accompanied by divine mercy, offering guidance before accountability. Ultimately, this verse teaches that history is not merely a record of past events but a living classroom. Every person is invited to reflect

upon the signs left behind, to learn from the mistakes of others, and to choose obedience to Allah, the Exalted, as the path to peace and salvation.

After presenting elements from the life of the Holy Prophet Luut, peace be upon him, to highlight the consequences of obedience and disobedience, Allah, the Exalted, then mentions aspects of the life of the Holy Prophet Shoaib, peace be upon him, with the same purpose. Chapter 29 Al Ankabut, verse 36:

“And to Madyan [We sent] their brother Shu'ayb…”

A recurring feature in the mission of every Holy Prophet, peace be upon them, is that they were intimately known to their people. They were born among them, raised in their midst, and lived under their constant observation for many years before the announcement of prophethood. Their lives were open and transparent, marked by honesty, integrity, and sincerity. Their people recognised them as trustworthy and upright long before they ever claimed to be messengers of Allah, the Exalted. This lifelong testimony of character served as a divine proof, for no one could reasonably accuse them of deceit when their entire existence had been defined by truthfulness. It is for this reason that the Holy Prophet Shoaib, peace be upon him, is described in the Holy Quran as a brother to his people, emphasising both his closeness to them and their familiarity with his character. This recognition alone should have compelled his people to listen with fairness and an open mind. They had no grounds to doubt his sincerity, for he had never betrayed their trust in worldly matters. If he had never lied to them about their daily affairs, how could he possibly lie about something as weighty as revelation

from Allah, the Exalted? Yet despite this, many of them turned away, blinded by arrogance and the pull of worldly desires. Their rejection was not due to a lack of evidence but to pride and stubbornness. Had they reflected sincerely, they would have realised that his call was not for his own benefit but for theirs. He invited them to obey Allah, the Exalted, and to use their blessings in accordance with divine guidance. His mission was to elevate them, to bring balance to their lives, and to prepare them for accountability in the Hereafter. Chapter 29 Al Ankabut, verse 36:

“…and he said, "O my people, worship Allah and expect the Last Day…””

Regardless of how far human civilization progresses, and no matter how much knowledge people accumulate—whether in science, psychology, sociology, or any other field—humanity will never be capable of designing a way of life that perfectly fits human nature in every situation. Human beings simply do not possess the depth of understanding required to create a flawless and universal moral framework. Even in the most basic matters, such as understanding how different regions of the human brain function, knowledge continues to evolve. If people have not yet mastered understanding their own inner workings, it is unreasonable to assume they can produce a comprehensive system that ensures justice, tranquillity, and balance for every individual and society across all eras. Only Allah, the Exalted, has the knowledge and authority to provide such a system. As the Creator of all things, His knowledge is limitless and encompasses every detail of what has occurred, what is happening now, and what is still to come. Because He fully understands human nature—its tendencies, vulnerabilities, strengths, and needs—He alone can prescribe guidance that is truly aligned with what benefits people in this world and the next. His code of conduct distinguishes right from wrong with complete accuracy and offers a path that

leads to inner peace, fairness, and stability rather than confusion and hardship. It is a guidance not shaped by opinion, culture, or changing trends, but by perfect wisdom. History clearly shows the results of living according to this divine guidance. When people sincerely implemented the code of conduct revealed by Allah, the Exalted, their lives and societies were marked by stability, justice, and a profound sense of peace. Communities prospered morally and socially. Individuals lived with clarity, purpose, and emotional balance, because they followed a system built upon absolute truth rather than human guesswork. For this reason, individuals must recognise that the divine teachings granted to them are ultimately for their own benefit, even when some of these teachings challenge their personal preferences. Desires shift, but divine wisdom does not. A thoughtful person behaves like a committed patient who follows the advice of their physician—fully aware that even unpleasant medicine or a strict diet serves their healing and long-term wellbeing. Likewise, the guidance of Allah, the Exalted, may require effort, restraint, and sacrifice, yet it is precisely this guidance that protects a person in every situation and leads them to lasting tranquillity, fairness, and success in both this life and the Hereafter. Chapter 29 Al Ankabut, verse 36:

“…and he said, "O my people, worship Allah and expect the Last Day…””

Peace of mind on an individual level and justice within society are inseparably tied to the belief in accountability on Judgement Day. Without this belief, individuals inevitably misuse the blessings granted to them, such as wealth, health, and authority, and this misuse prevents both inner tranquillity and the fulfilment of the rights of others. When individuals convince themselves that they will not be held accountable for their actions, they are emboldened to wrong others, particularly when they believe they can escape worldly authorities. This mindset strips blessings of their true

purpose, transforming them into tools of oppression rather than means of service. Wealth becomes a source of greed, authority becomes a means of exploitation, and relationships are misused for selfish gain. The result is not only the loss of peace of mind on an individual level but also the spread of corruption and injustice across society. Chapter 29 Al Ankabut, verse 36:

“…expect the Last Day and do not commit abuse on the earth, spreading corruption."

Belief in accountability on Judgement Day acts as a safeguard. It restrains desires, disciplines conduct, and ensures that blessings are used correctly. It reminds individuals that every action will be weighed, every right will be accounted for, and every injustice will be exposed. This belief cultivates sincerity, humility, and responsibility, allowing individuals to achieve balance within themselves and justice within society. History and daily observation confirm this truth. Societies that abandon accountability—whether divine or moral—inevitably descend into corruption. Laws are manipulated, rights are ignored, and oppression becomes widespread. By contrast, societies that uphold accountability foster justice, compassion, and peace. The belief in Judgement Day therefore functions as a moral compass, guiding individuals to act with integrity even when worldly authorities are absent. On an individual level, belief in accountability ensures that blessings are placed in their rightful position. Wealth is used to support family and community, authority is exercised with fairness, and relationships are nurtured with sincerity. This balance produces peace of mind, as individuals know they are living in harmony with divine guidance. On a societal level, accountability ensures that rights are fulfilled, justice is upheld, and peace is established. The absence of this belief leads to imbalance. Individuals misuse blessings, neglect responsibilities, and oppress others. Families suffer, communities

fracture, and societies collapse under the weight of corruption. The presence of this belief, however, creates stability, harmony, and prosperity. Ultimately, belief in Judgement Day is not merely a theological concept but a practical necessity. It is the foundation upon which personal tranquillity and social harmony are built. Without it, imbalance and injustice prevail; with it, blessings are preserved, rights are fulfilled, and peace is established in both this world and the Hereafter.

Chapter 29 Al Ankabut, verse 36:

“…expect the Last Day…”

The truth is that without Judgement Day and the Hereafter, life in this world would be stripped of its ultimate meaning and purpose. Everything within worldly existence is temporary and imperfect. No matter what a person acquires—whether wealth, power, knowledge, or companionship—they will inevitably be separated from it, either through the slow passage of time or through the certainty of death. If existence were confined only to this fleeting world, then all human striving would be reduced to chasing after what will eventually vanish, leaving behind nothing of lasting value. It is the certainty of Judgement Day and the Hereafter that elevates life beyond this cycle of temporary gains and inevitable losses. These truths provide a higher, perfect, and permanent goal for which to aspire. They transform every action, sacrifice, and moment of patience into something of eternal significance. Without them, existence would be no more than a pursuit of fleeting pleasures, ending in emptiness. With them, however, life becomes a purposeful journey, where every trial is a test, every blessing is a trust, and

every effort is an investment in everlasting success. The promise of accountability ensures that justice will ultimately prevail, that no good deed will be lost, and that no injustice will go unanswered. It reassures the heart that struggles are not in vain, but are stepping stones toward eternal reward. In this way, the belief in Judgement Day and the Hereafter gives meaning to suffering, direction to effort, and permanence to values such as truth, patience, and compassion. Without the Hereafter, suffering would appear meaningless, injustice would seem permanent, and sacrifice would be wasted. With the Hereafter, however, suffering becomes a means of purification, injustice becomes temporary, and sacrifice becomes a source of eternal reward. This belief transforms the way individuals view every aspect of life. Hardship is endured with patience, blessings are used responsibly, and relationships are nurtured with sincerity, all because of the awareness that every deed will be accounted for. The Hereafter also provides coherence to moral values. Truth, patience, compassion, and justice are not merely ideals but eternal realities. They are not abandoned when inconvenient, nor are they discarded when worldly gain tempts otherwise. Instead, they are upheld consistently, because they are investments in everlasting success. This permanence gives stability to life, ensuring that values are not swayed by circumstance but anchored in divine accountability. Furthermore, belief in Judgement Day safeguards society. When individuals know that they will be held accountable for their actions, they are restrained from oppressing others, even when worldly authorities cannot reach them. Wealth is used for charity rather than exploitation, authority is exercised with fairness rather than tyranny, and knowledge is shared for benefit rather than hoarded for pride. In this way, belief in the Hereafter not only secures personal peace of mind but also establishes justice and harmony within society. Thus, the Hereafter is not merely an extension of life—it is the very foundation that gives this life coherence and purpose. Without it, existence would be aimless; with it, every moment becomes an opportunity to strive for what is eternal. Every blessing becomes a trust, every trial becomes a test, and every effort becomes a step toward everlasting success.

But as accepting the reality of accountability often contradicts the worldly desires of people many of them will persist on disobeying Allah, the Exalted, by misusing the blessings He has granted them, just like the nation of the Holy Prophet Shoaib, peace be upon him, did. Chapter 29 Al Ankabut, verse 37:

“But they denied him…”

In this world, their attitude will prevent them from achieving a balanced mental and physical state and it will cause them to misplace everything and everyone within their life. As a result, everything within their life, such as their family, friends, career and wealth, will become a source of stress for them. If they persist on disobeying Allah, the Exalted, then they will blame the wrong things and people within their lives, such as their spouse, for their stress. When they cut these good people out of their lives, it will only increase them in mental disorders until they plunge into depression, substance addiction and even suicidal tendencies. This outcome is quite obvious when one observes those who persist on misusing the blessings they have been granted, such as the rich and famous, even if they enjoy worldly luxuries. And as their attitude prevented them from preparing for their accountability on Judgement Day, their punishment in the hereafter will be far worse. Chapter 29 Al Ankabut, verse 37:

“…so the earthquake seized them, and they became within their home [corpses] fallen prone.”

Allah, the Exalted, once again directs attention to the ruins of past nations as a living reminder of the consequences of disobedience. Chapter 29 Al Ankabut, verse 38:

“And [We destroyed] 'Aad and Thamud, and it has become clear to you from their [ruined] dwellings…”

This verse is not merely a historical statement but a divine invitation to reflection. The nations of Aad and Thamud were blessed with immense strength, advanced civilisation, and remarkable achievements. Aad were known for their towering structures and physical might, while Thamud carved homes into mountains, demonstrating their skill and ingenuity. Yet despite these worldly accomplishments, both nations were destroyed because they rejected divine guidance. Their dwellings, once symbols of prosperity and security, became ruins that testify to the futility of arrogance and disobedience. The ruins serve as visible evidence that worldly power and material advancement cannot protect a people from divine justice. They remind individuals that peace of mind and societal harmony are not secured through wealth or strength alone but through obedience to Allah, the Exalted. When blessings are misused and arrogance replaces humility, destruction becomes inevitable. This principle is timeless. Just as the ruins of Aad and Thamud remain visible reminders of their fate, modern societies also leave behind signs of decline when they abandon justice and divine guidance. Economic collapse, moral decay, and social unrest are contemporary “ruins” that mirror the consequences faced by earlier nations. The lesson is clear:

disobedience leads to imbalance and corruption, while obedience leads to peace in both worlds.

The verse also emphasises the importance of using reason. Allah, the Exalted, points to the ruins as clear evidence for a people who use reason. Reflection upon history is not meant to be passive but active, guiding individuals to discern truth and avoid error. Those who sincerely reflect will recognise that obedience to Allah, the Exalted, is the only path to lasting peace, while those who ignore these lessons risk repeating the mistakes of past nations. Furthermore, the destruction of Aad and Thamud illustrates the balance between mercy and punishment. Both nations were repeatedly warned by their Holy Prophets, peace be upon them, and given opportunities to repent. Their destruction came only after persistent rejection. The ruins therefore serve not only as evidence of punishment but also as reminders of divine mercy, which always precedes justice. Ultimately, the ruins of past nations are not merely archaeological remains but moral warnings preserved by Allah, the Exalted, for every generation. They invite reflection, repentance, and reformation. They remind humanity that obedience to Allah, the Exalted, is the foundation of peace of mind on an individual level and justice within society.

Allah, the Exalted, reminds humanity that possessing intelligence and worldly knowledge alone is insufficient to obtain peace of mind in both worlds. The previous nations were also endowed with perception and knowledge, yet they were destroyed because they allowed their desires to dominate their actions. Chapter 29 Al Ankabut, verse 38:

“…And Satan had made pleasing to them their deeds and averted them from the path, and they were endowed with perception.”

This verse highlights a profound reality: knowledge without discipline and obedience to Allah, the Exalted, does not safeguard against corruption. Intelligence and perception are blessings, but when they are divorced from divine guidance, they become tools of arrogance rather than instruments of wisdom. The nations of the past were not ignorant; they were intelligent and resourceful. Yet their downfall came because they surrendered to their desires, allowing the Devil to beautify their misdeeds and divert them from the straight path. When individuals become consumed by worldly desires, they lose control over their behaviour. Their actions are no longer guided by reason or conscience but by the compulsion to satisfy their cravings. The Devil exploits this weakness, presenting sinful actions as attractive and harmless, while concealing their destructive consequences. This condition mirrors that of a drug addict, whose addiction clouds judgment and compels destructive behaviour. Such a person may commit theft or other wrongful acts, oblivious to the damage caused to themselves and others. In the same way, excessive pursuit of wealth, status, or pleasure can morph into an addiction that governs a person’s actions, leading them to immorality, injustice, and imbalance. The danger of unchecked desire lies in its ability to enslave the heart and mind. What begins as a pursuit of comfort or enjoyment can escalate into an obsession that consumes one’s entire existence. Wealth, for example, is a blessing when used responsibly, but when pursued excessively, it becomes a source of greed, envy, and exploitation. Authority, when exercised with justice, is a means of service, but when sought for selfish gain, it becomes a tool of oppression. Even knowledge, when pursued without sincerity, can lead to pride and misguidance. Thus, it is essential to learn how to manage desires and pursue only lawful ones in a balanced manner. Balance ensures that desires remain servants rather than masters. When desires are restrained by divine guidance, they become sources of benefit, enhancing both worldly life and

spiritual progress. When desires are left unchecked, they invariably lead to immoral actions, injustice, and health problems, both mental and physical. The lesson is timeless: intelligence and perception must be coupled with humility, obedience, and restraint. Without these, even the most gifted individuals fall into corruption. With them, however, knowledge becomes a light, guiding individuals to peace of mind and justice in society.

Every individual who turns away from the divine code of conduct revealed by Allah, the Exalted, and instead embraces systems devised by human beings does so in pursuit of worldly desires. Human-made codes are inevitably shaped by personal inclinations, ambitions, and self-interest. Unlike divine law, which is founded upon wisdom, justice, and mercy, man-made systems reflect the desires of those who construct them, often serving the interests of the powerful rather than the needs of the weak. The wealthy and influential are frequently the most resistant to divine guidance. They recognise that accepting the truth of Islam would require submission to a higher moral framework that places limits on their indulgence in unchecked desires. Such submission would curtail their exploitation of others, their excesses, and their misuse of authority. Fearing the loss of influence and privilege, they not only reject the truth themselves but also actively encourage others to follow their example. In doing so, they attempt to preserve their worldly status, even at the expense of their eternal well-being. This pattern has repeated throughout history. The first opponents of the Holy Prophets, peace be upon them, were often the elites of society—those who feared that divine guidance would expose their injustices and undermine their power. Their rejection was not due to a lack of evidence, for the signs of Allah, the Exalted, were manifest before them. Rather, it stemmed from arrogance, pride, and a refusal to restrain their desires. They preferred the comfort of worldly indulgence over the discipline of divine law, even though the latter promised eternal success. Chapter 29 Al Ankabut, verse 39:

“And [We destroyed] Qarun and Pharaoh and Haman. And Moses had already come to them with clear evidences, and they were arrogant in the land, but they were not outrunners [of Our punishment].”

The rejection of divine guidance is therefore rarely an intellectual dispute about truth or falsehood. It is most often a matter of the heart—a refusal to submit to the authority of the Creator and to discipline one’s desires. This reality demonstrates that the true barrier to faith is not ignorance but arrogance, not lack of evidence but lack of humility. When the heart is enslaved by desire, reason is clouded, and even the clearest signs of Allah, the Exalted, are dismissed. The consequences of this attitude are severe. On an individual level, it leads to imbalance, corruption, and the misuse of blessings. Wealth becomes a source of greed, authority becomes a tool of oppression, and knowledge becomes a means of pride rather than guidance. On a societal level, it fosters injustice, division, and exploitation, as the powerful manipulate systems to serve their own interests. Ultimately, this path leads to destruction, as history has repeatedly shown in the downfall of nations that rejected divine guidance. Chapter 29 Al Ankabut, verse 40:

“So each We seized for his sin; and among them were those upon whom We sent a storm of stones, and among them were those who were seized by the blast, and among them were those whom We caused the earth to swallow, and among them were those whom We drowned. And Allah would not have wronged them, but it was they who were wronging themselves.”

By contrast, submission to Allah, the Exalted, liberates individuals from the tyranny of desire. It places every blessing in its rightful place, restrains arrogance, and ensures that authority is exercised with justice. It transforms wealth into charity, knowledge into guidance, and power into service. In this way, divine law secures peace of mind for individuals and justice for society.

Allah, the Exalted, warns people not to be deceived by the outward beauty of worldly things such as fame, wealth, authority, family, and friends. These are often glamorized by the elite members of society whose only aim is to gratify their worldly desires and aspirations by attracting common people into following and obeying them. In reality, such elites resemble greedy spiders, whose sole purpose is to ensnare victims for exploitation. They weave their webs through social media, fashion, and culture, presenting illusions of success and happiness. Yet, just as a fly is trapped in a spider's web, ignorant people who blindly follow them become entangled in lies and deceit. Chapter 29 Al Ankabut, verse 41:

"The example of those who take allies other than Allah is like that of the spider who takes a home…"

This parable is striking in its depth. The spider's web appears intricate, delicate, and even beautiful to the eye, yet it is structurally weak and collapses with the slightest disturbance. Similarly, worldly systems of desire and exploitation may appear attractive, but they cannot withstand the trials of life or the accountability of the Hereafter. What seems strong and secure from the outside is, in reality, fragile and destined to collapse. From an external perspective, following these people may appear wise, as they seem

to offer guidance, opportunity, or pleasure. However, in reality, it leads only to harm. Those who obey them are encouraged to misuse the blessings they have been granted. As a result, they lose balance in both mental and physical states, misplace everything and everyone within their lives, and fail to prepare adequately for accountability on the Day of Judgement. Even if they enjoy temporary luxuries, their lives are built upon fragile foundations. All that they dedicated their time, energy, and actions to will collapse, just as a spider's web collapses with the slightest wind. Chapter 29 Al Ankabut, verse 41:

"…And indeed, the weakest of homes is the home of the spider, if they only knew."

This imagery teaches that worldly pursuits, when divorced from divine guidance, are nothing more than illusions. The spider's web symbolises the fragility of false alliances and misplaced trust. Those who rely on wealth, status, or human systems instead of Allah, the Exalted, are building their lives upon foundations that cannot endure. The beauty of the web conceals its weakness, just as the glamour of worldly pursuits conceals their emptiness. The lesson is timeless. True strength lies not in the pursuit of worldly desires but in obedience to Allah, the Exalted. His guidance provides stability, balance, and permanence. It ensures that blessings are used correctly, that relationships are nurtured sincerely, and that every effort is directed toward eternal success. Without this foundation, life collapses under the weight of trials, leaving only regret. With it, however, life becomes purposeful, balanced, and enduring. This parable also serves as a warning against blind imitation. Many people are drawn into the webs of elites because they are dazzled by appearances—luxury, influence, or popularity. Yet these are deceptive ornaments that mask the emptiness beneath. The

Holy Quran urges believers to look beyond appearances, to reflect deeply, and to recognise that only divine guidance provides a home that is strong, lasting, and secure. Chapter 12 Yusuf, verse 108:

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

In this way, the imagery of the spider’s web is not only a metaphor for weakness but also a call to wisdom. It reminds humanity that what is fragile should never be mistaken for strength, and what is temporary should never be pursued as permanent. Only Allah, the Exalted, offers a foundation that endures both in this world and in the Hereafter.

Similarly, the elite of society—the greedy spiders—appear untouchable because of their power, authority, and influence. They construct elaborate webs of wealth, status, and alliances, convincing themselves and others that these structures will endure. Yet a day inevitably arrives when all of these things crumble before their very eyes. Their associates, who are themselves greedy spiders, abandon them in pursuit of their own interests, just as the slightest wind destroys both the spider’s web and the spider within it. History provides countless examples of this reality. Powerful empires, dynasties, and individuals who once seemed invincible have collapsed suddenly, sometimes over matters that appeared insignificant. A scandal, a betrayal, or a shift in public opinion has been enough to dismantle reputations and topple thrones. The same people who were once revered by the masses quickly become despised, their names remembered not for greatness but for

disgrace. This demonstrates the fragility of worldly power when it is divorced from divine guidance. Chapter 29 Al Ankabut, verse 41:

“…And indeed, the weakest of homes is the home of the spider, if they only knew.”

The analogy of the spider's web beautifully illustrates a fundamental truth. Though seemingly intricate and artfully constructed, the web possesses an inherent fragility, readily giving way under minimal pressure. Similarly, the pillars supporting the lives of the world's powerful—such as immense riches, widespread renown, political influence, and strategic partnerships—are fundamentally unstable. These elements might captivate and impress those unaware of their true nature, but they lack the resilience to endure life's inevitable challenges and offer no defence against divine accountability in the Hereafter. The underlying message is clear: worldly frameworks, regardless of their apparent strength, are ultimately impermanent and subject to collapse. Genuine, unshakable stability is found only through submission to the will of Allah, the Exalted. Adherence to His guidance establishes a foundation immune to worldly turmoil, guaranteeing security in this life and ultimate triumph in the next. Conversely, without this divine anchor, even the most formidable human achievements are rendered as brittle as a spider's thread, destined to fail when faced with the slightest adversity. Chapter 29 Al Ankabut, verse 42:

“Indeed, Allah knows whatever thing they call upon other than Him…”

The stronger one's helper and refuge, the stronger they will inevitably become. If a person seeks refuge with Allah, the Exalted, who possesses complete power over all things, they will be fortified against every difficulty. This refuge is attained through sincere obedience, by correctly using the blessings He has granted in accordance with the teachings of Islam. Such obedience transforms blessings into shields rather than burdens, and trials into opportunities for growth rather than causes of despair. Chapter 29 Al Ankabut, verse 42:

"…And He is the Exalted in Might, the Wise."

This verse reminds humanity that Allah, the Exalted, is both All-Powerful and All-Wise. His might ensures that He can protect and empower His servants, while His wisdom ensures that His guidance is always perfect, leading them to peace in both worlds. Those who seek refuge in Him are never abandoned, for His strength is absolute and His wisdom flawless. By contrast, those who seek refuge in worldly things—such as social media, fashion, and culture—are relying on foundations that are inherently weak, like the fragile web of a spider. These systems may appear attractive and secure, but they collapse under the weight of trials. Just as a person who seeks shelter in a straw hut during a storm is left vulnerable, those who depend on worldly illusions are left exposed when difficulties arise. The analogy is clear. A fortified castle represents divine refuge: strong, enduring, and protective. A straw hut represents worldly refuge: weak, temporary, and incapable of withstanding hardship. It does not take great intelligence to discern which refuge leads to safety and success. The one who relies on Allah, the Exalted, emerges from the storm stronger and more resilient, while the one who relies on worldly illusions collapses under pressure, left with

regret and imbalance. This teaching is timeless. It urges humanity to anchor their trust in Allah, the Exalted, rather than in fragile worldly systems. By doing so, they secure not only protection in this world but also everlasting success in the Hereafter. Chapter 29 Al Ankabut, verse 43:

“And these examples We present to the people, but none will understand them except those of knowledge.”

Divine knowledge is the key to certainty of faith, for it is only through learning and acting upon knowledge that one becomes firmly rooted in obedience to Allah, the Exalted. Strong faith is indispensable, as it ensures steadfastness in every circumstance, whether in times of ease or difficulty. Such faith is cultivated by engaging with the clear proofs and evidences found within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These sources explain with clarity that sincere obedience to Allah, the Exalted, leads to peace of mind in both worlds, granting balance and tranquillity to the believer. In contrast, ignorance of Islamic teachings results in weak faith. A person who lacks knowledge will easily disobey Allah, the Exalted, whenever their desires are challenged, for they fail to recognise that abandoning their desires in favour of obedience brings true peace. Their ignorance blinds them to the wisdom of divine law, leaving them vulnerable to imbalance, confusion, and regret. Therefore, certainty of faith must be pursued through deliberate learning and consistent action upon Islamic knowledge. This involves using the blessings one has been granted—wealth, health, family, and influence—in the manner outlined by divine guidance. When blessings are used correctly, they become means of empowerment rather than sources of corruption. This ensures peace of mind in both worlds, as the believer achieves a balanced mental and physical state and correctly places everyone and everything within their life. In this

way, divine knowledge transforms existence. It elevates the believer above the fragility of worldly illusions, anchors them in obedience, and prepares them for accountability before Allah, the Exalted. It is the light that dispels ignorance, the shield that protects against desire, and the foundation upon which true success is built.

In addition, strong faith enables a person to grasp the true purpose of life in this world: it is a test to determine whether one will correctly use the blessings granted by Allah, the Exalted, in accordance with His teachings. Chapter 29 Al Ankabut, verse 44:

“Allah created the heavens and the earth with purpose…”

The creation of the heavens and the earth is not without meaning or direction. It is a deliberate act of divine wisdom, designed to remind humanity that everything in existence serves a purpose and points towards accountability. The believer, who possesses strong faith, recognises this truth and remains obedient to Allah, the Exalted, in order to pass the test of life. Such obedience ensures that blessings are used correctly, that desires are restrained, and that every action is aligned with divine guidance. This behaviour leads to a balanced mental and physical state, as the believer correctly places everything and everyone within their life. Wealth is used responsibly, relationships are nurtured sincerely, and authority is exercised with justice. In this way, the believer prepares adequately for accountability on the Day of Judgement, knowing that every blessing is a trust and every trial an opportunity to demonstrate faith. Chapter 29 Al Ankabut, verse 44:

“…Indeed in that is a sign for the believers.”

This verse affirms that the purpose of creation is a clear sign for those who reflect with faith. It is a reminder that life is not random or meaningless, but a purposeful journey towards eternal success. Those who possess strong faith see in the heavens and the earth evidence of divine wisdom, justice, and mercy. They understand that peace of mind in both worlds is achieved only through obedience to Allah, the Exalted, and through the correct use of blessings. Thus, strong faith is not merely a shield against hardship but a lens through which the believer perceives the true meaning of existence. It transforms trials into opportunities, blessings into trusts, and life itself into a purposeful test. Those who embrace this understanding live with balance, tranquillity, and hope, while those who ignore it remain trapped in imbalance and despair.

Chapter 29 Al Ankabut, verse 44:

“Allah created the heavens and the earth with purpose. Indeed in that is a sign for the believers.”

Strong faith also allows one to recognise, through the creation of the heavens and the earth, the inevitability of the Day of Judgement. The universe itself is a testimony to balance and precision. The Earth is positioned at a perfect distance from the Sun; a slight variation closer or further would render it uninhabitable. The water cycle, with its evaporation, condensation, and rainfall, is finely tuned to sustain life. The ground is soft enough to allow fragile shoots to penetrate and grow, yet strong enough to support heavy structures. These examples, and countless others, clearly indicate not only the existence of a Creator but also the principle of balance woven into creation. Yet, amidst this balance, one observes a glaring imbalance: the actions of mankind. Oppressors and tyrants often escape punishment in this world, while countless oppressed individuals endure suffering without receiving their due reward. Many Muslims who sincerely obey Allah, the Exalted, face difficulties and trials, receiving only a small portion of reward in this life, while those who openly disobey Him enjoy worldly luxuries. Just as Allah, the Exalted, has established balance in all aspects of creation, the reward and punishment of human actions must also be balanced. Since this balance is not fully realised in this world, it must inevitably occur in another time—the Day of Judgement. Allah, the Exalted, could have chosen to reward and punish fully in this world. However, one of the wisdoms behind delaying complete recompense is His mercy: He grants opportunity after opportunity for people to repent and reform. He does not fully reward the believers in this world because this world is not Paradise. Moreover, belief in the unseen—the certainty of reward in the Hereafter—is an essential aspect of faith. Faith is distinguished by trust in what cannot be perceived through the five senses. If full reward were given in this world, belief would lose its special quality, for it would be based on sight rather than unseen conviction. The fear of ultimate punishment and the hope of eternal reward encourage believers to abstain from sin and to perform righteous deeds. This dual awareness strengthens their resolve, guiding them to live responsibly and with sincerity. For the Day of Recompense to commence, the material world must come to an end. Reward and punishment can only be given once the actions of all people have concluded. Thus, the termination of the material world is inevitable, for it is the necessary prelude to accountability. Reflecting on this truth strengthens faith in the Day of Judgement. It encourages

believers to prepare for it by using the blessings they have been granted correctly, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. In doing so, they achieve peace of mind and success in both worlds, attaining a balanced mental and physical state and correctly placing everything and everyone within their lives. Chapter 45 Al Jathiyah, verse 22:

“For Allah created the heavens and the earth for a purpose, so that every soul may be paid back for what it has committed. And none will be wronged.”

Allah, the Exalted, encourages believers to obtain strong faith so that they may benefit from the signs within the universe and the guidance contained within divine teachings, both of which point to the necessity of obeying Him. Chapter 29 Al Ankabut, verse 45:

“Follow what has been revealed to you of the Book…”

The Holy Quran is referred to as the Book because it encompasses both law and wisdom. The law is the divine code of conduct by which people must live, ensuring that they use the blessings they have been granted in the correct manner. By adhering to this law, individuals achieve peace of mind, fulfil the rights of Allah, the Exalted, and fulfil the rights of people. This obedience ensures that peace and justice spread within society, as each person is guided to act responsibly and with fairness. Wisdom, on the other

hand, is the ability to apply knowledge correctly. It teaches people how to implement the law in a way that benefits themselves and others in both worlds. Law and wisdom are inseparable; both are required to establish a just and peaceful society. Law without wisdom can be misinterpreted, manipulated, or reduced to technicalities, allowing people to exploit loopholes and wrong others. Wisdom without law, however, leads to subjective codes of conduct shaped by human desires and biases. As previously discussed, all man-made systems of conduct are inherently flawed due to limited knowledge, lack of foresight, and personal interests. They cannot provide true peace of mind or universal justice. The pairing of law and wisdom in the Holy Quran is therefore a divine safeguard. The law restrains desires and ensures justice, while wisdom illuminates the correct application of that law, preventing rigidity and misinterpretation. Together, they form a comprehensive framework that guides individuals to balance, sincerity, and righteousness. This framework ensures that blessings are used correctly, that relationships are nurtured sincerely, and that society is protected from corruption and injustice.

Furthermore, the command to follow what has been revealed emphasises that divine guidance is not merely to be studied or admired but to be actively obeyed. The Holy Quran is not a book of theory but a living guide, intended to shape every aspect of human life. Its law provides structure, while its wisdom provides depth, ensuring that obedience is not mechanical but heartfelt, and that justice is not superficial but profound. This teaching also highlights the difference between divine and human systems. Human codes of conduct, no matter how sophisticated they appear, are ultimately rooted in self-interest and limited understanding. They may provide temporary order but cannot secure lasting peace. Divine law, however, is rooted in perfect wisdom and justice, ensuring that every command benefits both the individual and society. When combined with wisdom, it becomes a light that guides humanity to peace of mind in this world and eternal success in the Hereafter. Thus, the one who embraces both law and wisdom achieves

balance in every dimension of life. They use their blessings responsibly, fulfil their duties to Allah, the Exalted, and to people, and prepare for accountability on the Day of Judgement. Their life becomes a testimony to the harmony of divine guidance, and their society reflects the justice and peace that flow from it.

The central pillar of all good deeds is then mentioned, without which obeying Allah, the Exalted, is not possible. Chapter 29 Al Ankabut, verse 45:

“…and establish prayer…”

Establishing the obligatory prayers is repeatedly emphasised in Islamic teachings because prayer is the central pillar upon which all good actions revolve. It is the foundation of a person’s relationship with Allah, the Exalted, and the means by which they remain steadfast in righteousness. Yet true prayer is not merely a sequence of physical movements; it is an act of deep reflection and humility that connects the worshipper to the reality of the Hereafter. This humility is attained when one understands how each stage of the prayer symbolises aspects of the Day of Judgement, reminding them of their ultimate accountability before their Creator. For this reason, the five daily prayers are distributed throughout the day rather than being offered together. Each prayer provides a renewed opportunity to pause, reflect, and realign one’s actions with divine guidance. When a person stands upright in prayer, they should remember that this mirrors how all people 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?”

When they bow, it should remind them of those who will be criticized on Judgement Day for refusing to bow to Allah, the Exalted, during their lives on Earth. Chapter 77 Al Mursalat, verse 48:

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

This criticism extends beyond physical bowing to include the failure to submit practically to the obedience of Allah, the Exalted, in all aspects of life. When one prostrates in prayer, it recalls the scene of Judgement Day when people will be invited to prostrate before Allah, the Exalted. Those who did not prostrate correctly during their lives—meaning they did not obey Him sincerely in all matters—will be prevented from doing so. 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 one sits on their knees in prayer, it should remind them of how they will sit in this position before Allah, the Exalted, on the Day of Judgement, awaiting their final judgement in fear and humility. 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.””

The one who prays with these reflections in mind establishes their prayers correctly. Such prayer ensures that they sincerely obey Allah, the Exalted, in the time between prayers, using the blessings they have been granted in ways pleasing to Him. Chapter 29 Al Ankabut, verse 45:

“…Indeed, prayer prohibits immorality and wrongdoing…”

The prayer, when undertaken with deep comprehension and genuine humility, establishes itself as an uninterrupted reminder of one's ultimate accountability. It serves as an essential defence against wrongdoing and provides a significant reservoir of inner strength for virtuous living. This spiritual discipline fundamentally reorders an individual's existence. It

ensures that material blessings are properly utilized according to the tenets of the faith, that personal relationships are sincerely nurtured, and that daily conduct is brought into conformity with transcendent guidance. Consequently, the individual is able to remain constantly aware of and obedient to the Divine, the Exalted, in every moment. Chapter 29 Al Ankabut, verse 45:

“…and the remembrance of Allah is greater…”

In this manner, devotional prayer acts as a profound source of peace of mind in this world. This tranquility is achieved by helping the practitioner cultivate a balanced mental and physical state, enabling them to correctly prioritize and place everything and everyone within the context of their life. Beyond immediate peace, prayer fundamentally ensures that the individual prepares adequately for their accountability on Judgment Day—the time when all intentions, all speech, and all actions will be laid bare by the One who comprehends all things. Chapter 29 Al Ankabut, verse 45:

“…And Allah knows that which you do.”

After emphasizing the importance of acting upon the Islamic code of conduct, Allah, the Exalted, presents another proof of its authenticity: the recognition of the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, by scholars from the People of the Book. These scholars, being

familiar with the Author of revelation, Allah, the Exalted, recognized both the scripture and the Prophet as foretold within their own divine teachings. 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…"

These verses highlight the clarity of recognition. Just as a parent cannot mistake their own child, the scholars of the People of the Book could not mistake the truth of the Quran and the Prophet Muhammad, peace and blessings be upon him. Their familiarity with the signs of divine revelation made the truth undeniable. Furthermore, the Holy Prophet Muhammad, peace and blessings be upon him, had no interaction with previous scriptures. Both the People of the Book and the non-Muslims of Mecca acknowledged that he had never studied or inscribed any of the earlier texts. This fact itself is a powerful testimony to 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.”

Despite recognising the truthfulness of Islam, many scholars and leaders among the People of the Book rejected it. Their opposition was not due to ignorance but to fear of losing their leadership, influence, and social standing. Jealousy also played a role, as they resented that the Prophet Muhammad, peace and blessings be upon him, was a descendant of the Holy Prophet Ismaeel, peace be upon him, rather than of his brother, the Holy Prophet Ishaaq, peace be upon him. Their religion had been adapted around the importance of lineage, which they used to claim superiority over others. Accepting a Prophet from a different lineage would dismantle the superiority complex they had fabricated.

In response, Muslims were instructed to present the clear signs of Islam with wisdom and gentleness, particularly to the ordinary followers of the People of the Book who were often misled by their scholars. Chapter 29 Al Ankabut, verse 46:

“And do not argue with the People of the Scripture except in a way that is best, except for those who commit injustice among them…”

This verse establishes a profound principle of respectful dialogue, one that reflects the mercy and wisdom of Allah, the Exalted. The purpose of engaging with the People of the Book was never to humiliate, antagonise, or create hostility, but rather to invite them with clarity, gentleness, and kindness. The Holy Quran teaches that truth is best conveyed through reason, evidence, and noble character, so that hearts may be softened and minds enlightened. This approach demonstrates that Islam is not merely a set of rules, but a way of life rooted in compassion, justice, and sincerity. Respectful dialogue is itself a form of showing the truthfulness of Islam, a means of calling people to the truth. It requires patience, humility, and wisdom. The believer must recognise that many among the People of the Book were ordinary followers misled by their leaders, and thus they deserved to be approached with kindness and understanding. The aim was to remove ignorance, not to deepen division. By presenting the clear signs of Islam in a manner that was best, Muslims were encouraged to appeal to the conscience of these individuals, showing them that the Holy Quran was not a foreign revelation but a continuation and completion of the divine guidance they already knew. At the same time, the verse makes a distinction. While respectful dialogue is the default, firmness is required when faced with those who persist in injustice. Such individuals are not merely mistaken but deliberately oppose the truth, often out of arrogance, jealousy, or fear of losing worldly status. In these cases, believers are instructed to stand firm, not out of hostility, but to protect the integrity of divine guidance and to prevent injustice from spreading unchecked. This balance—gentleness with sincerity, firmness with justice—captures the essence of Islamic dialogue. It ensures that the truth of Islam is presented in a way that invites reflection and acceptance, while also safeguarding against deliberate corruption and oppression. This principle is timeless. It applies not only to the People of the Book but to all forms of dialogue. In every age, Muslims are reminded that their words and actions must reflect the character of the Holy Prophet Muhammad, peace and blessings be upon him, who was sent as a mercy to mankind. His example shows that respectful dialogue is not weakness but strength, for it demonstrates confidence in the truth and reliance upon Allah, the Exalted. At the same time, firmness against injustice ensures that truth is not compromised and that oppression is not tolerated. Thus, this verse

provides a comprehensive framework for engagement: invite with wisdom, speak with kindness, present evidence with clarity, and stand firm against injustice. It is a principle that secures balance in dialogue, protects the dignity of all parties, and ensures that the truth of Islam shines through both words and character.

As Allah, the Exalted, does not force right guidance on people, as this would nullify the test of life in this world, those who persist on rejecting and opposing Islam are free to do so. Chapter 88 Al Ghashiyah, verses 21-22:

"So remind you are only a reminder. You are not over them a controller."

This offers timeless wisdom for anyone who engages in calling others to righteousness. It articulates that the responsibility of such an individual is to convey the message with clarity, sincerity, and compassion. Crucially, they are taught to entrust the outcome entirely to Allah, the Exalted, who alone possesses the power to guide hearts. This specific understanding liberates the caller from grief and frustration, particularly when their diligent efforts do not immediately yield visible results. It acts as a shield against despair by emphasizing that success is not gauged by the number of adherents but by the caller's faithfulness in accurately and purely delivering the truth. Those who genuinely seek guidance are said to recognize it upon encounter, whereas those who persist in arrogance and heedlessness ultimately cause harm only to themselves. The sincere seeker of truth also recognizes that Allah, the Exalted, never burdens a soul beyond its capacity. Every trial faced is viewed as an opportunity for the individual to grow in patience and faith. They understand that attaining peace in this world and the Hereafter

necessitates both discipline and sacrifice. Such individuals consciously restrain their lower desires, knowing that true, lasting satisfaction is not found in temporary worldly indulgence but in spiritual fulfillment. The validity of this reality is often observed when one examines those who seemingly possess everything—including wealth, status, and fame—yet remain visibly restless and discontent. Their worldly abundance does not inherently grant them peace, because tranquillity of the heart is found only through submission to Allah, the Exalted. Therefore, the person who sincerely pursues peace must realize that true success lies not in compelling the acceptance of others or in relentlessly chasing worldly pleasures, but in fulfilling their designated duty: to follow the truth themselves, to share it with profound compassion, and to entrust the ultimate outcome to Allah, the Exalted, who guides whom He wills with perfect wisdom. This foundational perspective transforms the caller's role from one characterized by anxious control into one of serene trust. This ensures that their efforts remain pure, their patience firm, and their hope securely anchored in the mercy and justice of Allah, the Exalted. Ultimately, it serves as a powerful reminder that the true measure of success is obedience and sincerity, not mere numbers or worldly recognition. Chapter 29 Al Ankabut, verse 46:

"…and say, "We believe in that which has been revealed to us and revealed to you. And our God and your God is one; and we are Muslims [in submission] to Him.""

This verse also serves as a powerful reminder of the necessity of steadfastness in faith. It teaches that true strength lies not in numbers or in the approval of society, but in obedience to Allah, the Exalted. Popular opinion is fickle, shifting with trends and desires, but divine guidance is eternal and unchanging. The believer who anchors themselves in strong faith

will not be swayed by the behaviour of others, even if they stand alone in their obedience. The danger of following society blindly is that it inevitably leads to misuse of blessings. Wealth, health, family, and influence are all gifts from Allah, the Exalted, but when they are used according to human desire rather than divine law, they become sources of imbalance. This imbalance manifests in both mental and physical states: stress, confusion, misplaced priorities, and ultimately failure to prepare for accountability on the Day of Judgement. Even if such individuals enjoy temporary luxuries, their lives remain hollow, for they lack the peace that comes only from obedience. By contrast, strong faith nurtures resilience. It enables the believer to remain committed to Allah, the Exalted, in every situation—whether in ease or difficulty. This deep faith is cultivated by learning and acting upon the clear signs found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings reveal that true obedience brings peace in both worlds, balancing the mind and body, and placing everything and everyone in their rightful position. Weak faith, however, leaves one vulnerable. Without knowledge of Islamic principles, a person is easily swayed when their desires clash with divine guidance. They fail to see that surrendering their desires in favour of commands of Allah, the Exalted, is the key to peace. Their ignorance blinds them to the wisdom of divine law, and they remain unsettled, chasing approval and pleasure without ever finding tranquillity. Thus, the pursuit of Islamic knowledge and its application is essential. It strengthens faith, anchors obedience, and ensures that blessings are used correctly. This leads to a balanced mental and physical state, proper prioritisation of life's responsibilities, and preparation for accountability. In this way, the believer achieves peace of mind in this world and eternal success in the Hereafter. Chapter 29 Al Ankabut, verse 47:

"And thus We have sent down to you the book…"

As previously mentioned, the Holy Quran is described as the Book because it contains two essential elements: law and wisdom. These two components work together to form a complete guide for human life. The law represents the divine code of conduct that outlines how people must use the blessings they have been granted. When individuals live according to this divine guidance, their lives become ordered and purposeful. They learn to fulfil their responsibilities toward Allah, the Exalted, and toward others. As a result, peace, fairness, and stability spread throughout society, because individuals are acting with discipline, responsibility, and respect. Wisdom, in contrast, is the ability to apply knowledge in the most suitable and beneficial way. It teaches people how to practice the law correctly, how to respond to various situations with insight, and how to bring benefit to themselves and those around them in both worlds. Without wisdom, a person may possess knowledge yet fail to understand its purpose or misuse it in ways that cause harm. Thus, wisdom ensures that the law is not only followed, but followed with understanding, compassion, and sincerity. The two—law and wisdom—cannot be separated. Law on its own can be misunderstood or used unjustly, especially if people approach it mechanically or with personal motives. Without wisdom, people may focus on technicalities, seek loopholes, or use the law to wrong others rather than to uphold justice. On the other hand, wisdom without law quickly becomes subjective. It turns into a system shaped by personal desires, emotions, and cultural pressures rather than objective truth. Such systems, crafted by human intellect alone, inevitably fall short. As discussed earlier, any code of conduct created by people is restricted by human limitations—limited knowledge, limited experience, limited foresight, and personal interests. These flaws prevent man-made systems from producing lasting peace of mind or universal justice. The Holy Quran’s combination of law and wisdom is therefore a divine protection for humanity. The law disciplines the desires, guards the rights of all, and establishes justice. Wisdom then shows the correct, balanced way to apply that law so that it remains alive, relevant, and compassionate rather than rigid or misunderstood. Together, they create a comprehensive and timeless framework that guides individuals toward sincerity, self-control, and moral

clarity. Through this pairing, people learn to use their blessings in the way Allah, the Exalted, intends. They build sincere and healthy relationships, avoid harming others, and treat every situation with thoughtful judgment. Society, in turn, becomes safeguarded from corruption, injustice, and chaos. In this way, the law and wisdom of the Holy Quran nurture both inner tranquillity and social harmony, offering a path that leads to balanced living and peace of mind in both this world and the Hereafter.

Those who embrace the truth, even when it contradicts their personal inclinations, demonstrate sincerity of faith. They act upon Islamic teachings and, as a result, obtain peace of mind in both worlds. Their lives become balanced—mentally and physically—as they correctly place everything and everyone in their rightful position. Chapter 29 Al Ankabut, verse 47:

"…And those to whom We [previously] gave the Scripture believe in it. And among these [people of Makkah] are those who believe in it…"

By contrast, those who are dominated by worldly desires reject and ignore Islamic teachings, even if they outwardly claim belief. Their refusal to moderate their desires under divine guidance prevents them from recognizing that true peace lies in obedience to Allah, the Exalted. Chapter 29 Al Ankabut, verse 47:

"…And none oppose Our verses except the disbelievers."

Persisting in disobedience leads to misuse of blessings. Instead of becoming sources of tranquillity, blessings such as family, friends, career, and wealth turn into burdens of stress. Their imbalance causes them to misplace priorities, misjudge relationships, and fail to prepare for accountability on the Day of Judgement. In frustration, they blame the wrong people and things—sometimes even cutting out good influences such as their spouse—only to sink deeper into disorder. This destructive cycle often manifests in depression, substance abuse, and even suicidal tendencies. This outcome is evident when one observes the lives of those who persist in misusing their blessings, such as the rich and famous. Despite enjoying worldly luxuries, their lives are often marked by instability, scandal, and despair. Their rejection of divine guidance prevents them from achieving balance in this world and leaves them unprepared for the Hereafter. Consequently, their punishment on Judgement Day will be far worse, for they squandered the opportunities given to them to repent and reform. This teaching is a reminder that peace of mind cannot be purchased with wealth or secured through fame. It is only attained through obedience to Allah, the Exalted, by correctly using the blessings He has granted. Those who accept this reality, even when it challenges their desires, find balance and tranquillity in both worlds. Those who reject it, however, face imbalance, regret, and ultimately severe accountability in the Hereafter.

Chapter 29 Al Ankabut, verse 47:

“…And none oppose Our verses except the disbelievers.”

This verse also serves as a powerful warning to those who verbally proclaim faith in Allah, the Exalted, yet fail to support that declaration with sincere obedience. It alerts them to the dreadful consequence of departing this world without true faith in their hearts. A person must recognize that faith is not a static possession; rather, it resembles a delicate flame—beautiful, illuminating, but vulnerable unless carefully maintained. Just as a fire gradually fades and eventually dies when it is not supplied with fuel, faith naturally weakens when it is not continuously strengthened through righteous actions. Acts of obedience—such as prayer, remembrance, charity, gratitude, and self-restraint—are the nourishment that keeps the flame of faith alive and bright. When a person neglects these essential practices, the light of faith diminishes little by little, often without them realizing it. Their heart becomes susceptible to heedlessness, worldly temptations, and misguided influences. Over time, this neglect can lead to the complete extinguishing of faith, leaving a person spiritually darkened and deprived of the guidance that once protected and uplifted them. Losing one's faith is the greatest loss a human being can experience, for every other worldly loss is temporary and replaceable, while the loss of faith jeopardizes one's peace in this world and success in the Hereafter. For this reason, the wise remain vigilant over their faith, constantly renewing it through learning, reflection, and obedience to Allah, the Exalted. They understand that nurturing faith is a lifelong endeavour and that neglecting it—even briefly—can have devastating consequences.

Allah, the Exalted, reminds all people of a crucial truth: the Holy Prophet Muhammad, peace and blessings be upon him, had no interaction with previous divine scriptures. This fact was recognized by both the People of the Book and the non-Muslims of Mecca, who knew his life intimately and were fully aware that he had never studied, recited, or inscribed any of the earlier revelations. He was unlettered, and his knowledge of divine matters

came only through revelation. This reality is a decisive proof that the Holy Quran could not have been authored by him, but is instead the direct word of 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. Otherwise the falsifiers would have had [cause for] doubt.”

This verse highlights two profound points. First, it establishes that the Holy Prophet Muhammad, peace and blessings be upon him, had no worldly means of acquiring the knowledge contained in the Holy Quran. He did not read or write, nor did he have access to the teachings of earlier scriptures. Second, it demonstrates that the Holy Quran’s content—its correction of distortions in previous revelations, its detailed accounts of past nations, its unmatched eloquence, and its comprehensive guidance—could only have come from Allah, the Exalted. Had the Holy Prophet Muhammad, peace and blessings be upon him, been known to study or inscribe earlier scriptures, the opponents of Islam would have had grounds to claim that the Holy Quran was borrowed or fabricated. Yet, as the verse makes clear, this was not the case. His lack of prior interaction with scripture removes all doubt and leaves only one explanation: the Holy Quran is a direct revelation from Allah, the Exalted, sent to guide mankind. This reminder is timeless. It calls people to reflect on the miraculous nature of the Holy Quran, its purity of origin, and its role as the final and perfect guidance for humanity. It also warns against arrogance and denial, for rejecting the Holy Quran is not rejecting the Holy Prophet Muhammad, peace and blessings be upon him, personally, but rejecting the authority of Allah, the Exalted. The lesson here is that divine guidance is not dependent on human learning or worldly knowledge. The Holy Prophet Muhammad, peace and blessings be upon him, was kept away from engagement with the previous scriptures, ensuring that the revelation

he received could only be attributed to Allah, the Exalted. This makes the Holy Quran a living miracle, a proof of Prophethood, and a source of certainty for those who reflect sincerely. Chapter 29 Al Ankabut, verse 49:

“Rather, it is verses of clear proof within the breasts of those who have been given knowledge…”

The expressions in the Holy Quran are indeed unparalleled, and its meanings are conveyed in a straightforward and accessible manner. Its words and verses are marked by eloquence and clarity, surpassing all other writings. Unlike the scriptures and teachings of other religions, which contain contradictions, the Holy Quran is free from inconsistency. It presents the history of previous nations in detail, even though the Holy Prophet Muhammad, peace and blessings be upon him, was not educated in history, thereby demonstrating its divine origin. The Holy Quran commands every good and forbids every evil, addressing matters that affect both individuals and societies. In doing so, it ensures that justice, security, and peace spread throughout homes and communities. It avoids exaggerations, lies, or falsehoods, unlike poetry, stories, or fables. Every verse is beneficial and practical, offering guidance that can be applied to daily life. Even when the same story is repeated, new lessons are highlighted, ensuring that the Holy Quran never becomes monotonous but remains a source of fresh insight with each reading. The Holy Quran provides promises and warnings, supported by undeniable proofs. When it discusses concepts that may seem abstract, such as patience, it always provides simple and practical methods for implementation. It encourages people to fulfil the purpose of their creation by sincerely obeying Allah, the Exalted, and using the blessings they have been granted in ways pleasing to Him. This obedience ensures peace of mind and success in both worlds, achieved through a balanced mental and

physical state and through correctly placing everything and everyone within one's life while preparing for accountability on the Day of Judgement. The Holy Quran makes the straight path clear and appealing to those who desire true peace and success. Because it addresses the very nature of human beings, its guidance is timeless, benefiting every person, place, and generation. It is a cure for emotional, economic, and physical difficulties when understood and applied correctly. It provides solutions for every problem faced by individuals or societies. History itself testifies to this, as societies that implemented the teachings of the Holy Quran correctly flourished and benefited from its comprehensive guidance. Centuries have passed, yet not a single letter has been altered in the Holy Quran, as Allah, the Exalted, promised to preserve it. No other book in history possesses this quality. 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."

Furthermore, Allah, the Exalted, addressed the root problems within communities and provided practical remedies. By correcting these root problems, the countless branch problems that stem from them are automatically resolved. This is how the Holy Quran comprehensively addresses all the needs of individuals and societies for success in both worlds. Chapter 16 An Nahl, verse 89:

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

This is the greatest timeless miracle bestowed upon the final Holy Prophet Muhammad, peace and blessings be upon him. Yet, only those who sincerely seek and act upon the truth will benefit from it. Those who pursue their desires and cherry-pick from its teachings will ultimately encounter 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 29 Al Ankabut, verse 49:

“Rather, it is verses of clear proof within the breasts of those who have been given knowledge…”

Another clear proof of the divine origins of the Holy Quran is its unique ability to be memorised exactly, word for word, with relative ease—even by children. This extraordinary quality is unmatched by any other scripture or book in history. While other texts are subject to alteration, forgetfulness, or difficulty in memorisation due to their complexity or inconsistency, the Holy Quran is recited and preserved in its entirety by millions across the world. This phenomenon is not accidental but a manifestation of divine wisdom. The Holy Quran was revealed in a style that is rhythmic, eloquent, and balanced, making it accessible for memorisation. Its verses are structured in a way that

facilitates retention, and its recitation is accompanied by a spiritual connection that strengthens memory. This is why children, even at a young age, are able to commit the entire Holy Quran to memory, something inconceivable with any other book. The memorization of the Holy Quran across generations ensures that no alteration, addition, or omission can ever occur. Even the slightest mistake in recitation is immediately recognized and corrected, as the words of Allah, the Exalted, are safeguarded by the collective memory of the Muslim community. This miraculous attribute further distinguishes the Holy Quran as divine revelation. It is not merely a book to be read but a living miracle, preserved in both written and oral form. It continues to unite believers across languages, cultures, and generations, serving as a timeless testimony to its authenticity and divine origin.

Although the clear proofs of divine guidance are present in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, many people persist in disobedience because obedience to Allah, the Exalted, often contradicts their worldly desires. Chapter 29 Al Ankabut, verse 49:

“…And none oppose Our verses except the wrongdoers.”

Opposition to the verses of the Holy Quran is not rooted in ignorance alone but in deliberate wrongdoing. It stems from a refusal to restrain desires and a preference for temporary pleasures over eternal success. Such people misuse the blessings they have been granted—wealth, health, family, and influence—by directing them towards selfish aims rather than using them in ways pleasing to Allah, the Exalted. The consequence of this attitude is

imbalance. They fail to achieve a stable mental and physical state, misplace priorities, and misjudge relationships. Instead of finding tranquillity, they experience stress, confusion, and dissatisfaction. Their family, friends, career, and wealth, which should be sources of comfort, become burdens of anxiety. Even if they enjoy worldly luxuries, these cannot shield them from inner turmoil. Most importantly, their negligence prevents them from preparing for accountability on the Day of Judgement. By ignoring the clear signs of Allah, the Exalted, they squander the opportunity to use their blessings correctly and to secure peace in both worlds. Their disobedience leads to trouble in this life and far greater punishment in the Hereafter. This teaching reminds believers that true peace of mind cannot be found in worldly indulgence but only in obedience to Allah, the Exalted. Strong faith, nurtured by knowledge and practice of the Holy Quran, is the key to balance, tranquillity, and success.

Throughout history, the leaders of the non-Muslims, fearing the loss of their social influence and leadership, employed many tactics to oppose divine guidance. One such tactic was to demand specific miracles from their Holy Prophet, peace be upon them, and when their demands were not fulfilled, they falsely used this as proof against divine guidance. Chapter 29 Al Ankabut, verse 50:

“But they say, "Why are not signs sent down to him from his Lord?"…”

The role of a Holy Prophet, peace be upon them, was never to impress people with miraculous acts. Their mission was to elucidate the divine guidelines for humanity and to act as perfect examples for others to follow.

The miracles bestowed upon them by Allah, the Exalted, were limited to certain times and locations and served only to support their message; they were not its essence. Chapter 29 Al Ankabut, verse 50:

“…Say, "The signs are only with Allah , and I am only a clear warner.""

Miraculous occurrences are restricted by time and place. Those who witness them are encouraged to accept the truth, but for those who do not, they remain mere stories, unable to evoke belief or strengthen obedience. 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, accessible to anyone at any time. This makes the Holy Quran far superior to any temporary miracle granted to earlier Holy Prophets, peace be upon them. Chapter 29 Al Ankabut, verse 51:

“And is it not sufficient for them that We revealed to you the Book which is recited to them?...”

Its miraculous qualities are manifold and can be observed in its language, content, preservation, and transformative impact on individuals and societies. First, the eloquence of the Holy Quran is unmatched. The non-Muslims of Mecca, who were masters of the Arabic language, recognised that its expressions could not be the words of a human being. Its verses are concise yet profound, simple yet layered with meaning, and they

convey truths in a manner that no poetry, prose, or fable can rival. Even when the same story is repeated, new lessons are highlighted, ensuring that the Holy Quran never becomes monotonous but continues to inspire reflection. This linguistic perfection is itself a miracle, as no one has ever been able to produce anything comparable, despite the Holy Quran's challenge to do so.

Second, the Holy Quran is free from contradiction. Other scriptures and human writings inevitably contain inconsistencies, but the Holy Quran remains perfectly coherent, even though it was revealed gradually over twenty-three years in response to diverse circumstances. Its consistency across themes of theology, law, morality, and history demonstrates that it is not the product of human thought but of divine wisdom.

Third, the Holy Quran contains detailed accounts of past nations and events, despite the Holy Prophet Muhammad, peace and blessings be upon him, having no education in history or access to previous scriptures. 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 accounts are not merely stories but lessons that guide human behaviour, showing the consequences of obedience and disobedience to

Allah, the Exalted. This knowledge, beyond human reach, is another proof of its divine origin.

Fourth, the Holy Quran provides comprehensive guidance for both individuals and societies. It commands every good and forbids every evil, addressing matters that affect personal conduct as well as social justice. It offers practical solutions for emotional, economic, and physical difficulties, making it a cure for all problems when understood and applied correctly. Its teachings correct root problems, thereby resolving countless branch issues that stem from them. This holistic approach is unique and miraculous, ensuring peace, balance, and success in both worlds.

Fifth, the Holy Quran is preserved perfectly. Centuries have passed, yet not a single letter has been changed. 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.”

This preservation is not only in written form but also in the hearts of believers. Millions of people, including children, have memorised the Holy Quran word for word, a phenomenon unparalleled by any other book. This living preservation ensures that the Holy Quran remains pure and unchanged, fulfilling the promise of Allah, the Exalted.

Sixth, the Holy Quran continues to transform lives. It provides peace of mind, balance, and clarity to those who act upon it, while societies that implement its teachings flourish in justice and prosperity. Its impact is not limited to the past but is visible in every age, proving its timeless nature.

Finally, the Holy Quran is a living miracle because it addresses the very nature of human beings. It speaks to the intellect, the conscience, and the heart, making the straight path obvious and appealing to those who sincerely seek truth. It is not bound by culture or era but remains relevant to every person, place, and generation.

Thus, the miraculous nature of the Holy Quran lies not in a single aspect but in its totality: its unmatched eloquence, freedom from contradiction, historical knowledge, comprehensive guidance, perfect preservation, transformative power, and timeless relevance. It is the greatest miracle bestowed upon the final Holy Prophet Muhammad, peace and blessings be upon him, and it continues to stand as undeniable proof of divine guidance.

Moreover, according to the eternal tradition of Allah, the Exalted, had He granted the non-Muslims of Mecca the miracles they demanded and they still rejected Islam, He would have annihilated them completely. Since Allah, the Exalted, did not desire their destruction, He chose not to meet their erroneous demands. 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.”

This makes clear that the non-Muslims of Mecca were not genuinely seeking the truth. Their demands for miracles were only intended to discourage others from accepting Islam. Even if dazzling miracles had been shown to them, they would have made excuses to reject them, as they had already resolved not to accept Islam because it contradicted 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."”

Only those willing to accept that moderating their worldly desires according to divine guidance is best for them will embrace the truth. Just as a wise patient moderates their diet and health plan according to the instructions of a medical doctor—knowing it is best for them despite contradicting their desires—so too must people moderate their worldly inclinations in obedience to Allah, the Exalted. This is the path to peace of mind, balance, and success in both worlds. Chapter 29 Al Ankabut, verse 51:

“…Indeed in that is a mercy and reminder for a people who believe.”

No matter how far human civilisation progresses, and regardless of the discoveries it makes in science, psychology, or the study of human behaviour, it will never reach a point where it can design a flawless code of conduct that suits every individual, every society, and every situation. Human understanding of its own nature remains incomplete; every generation uncovers new information about the workings of the human body and mind. If humanity is still learning the most basic truths about itself—such as how different parts of the brain function—then it is impossible for people to produce a perfect system that guarantees stability, fairness, and inner peace. Only Allah, the Exalted, possesses the knowledge required to offer such comprehensive guidance. As the Creator of all things, His knowledge is without limit. He knows the full reality of the past, present, and future. Nothing is hidden from Him, and nothing confuses Him. For this reason, He alone can lay down a way of life that genuinely separates what is beneficial from what is harmful, and what leads to lasting contentment from what leads to distress. His guidance is the only path that protects people from the pressures, uncertainties, and imbalances that accompany human-made systems. History itself confirms this reality. Whenever the divine guidance revealed by Allah, the Exalted, was followed with sincerity and understanding, it produced societies marked by justice, compassion, responsibility, and peace. Individuals found balance within themselves, and communities enjoyed harmony and stability. These outcomes were never achieved through human intellect alone but through living according to the guidance of the One whose wisdom is perfect. For this reason, people must accept the way of life Allah, the Exalted, has given them, even when certain teachings oppose their personal preferences or desires. A sensible patient accepts the treatment prescribed by a trustworthy doctor—not because the medicine tastes pleasant, but because they recognise that it leads to recovery and strength. In the same way, a person gains true well-being only when they follow the guidance of their Creator. Even when the commands of

Allah, the Exalted, challenge one's comfort or desires, they are ultimately for the person's own benefit and protection.

As Allah, the Exalted, does not force right guidance upon people, for that would nullify the test of life in this world, He allows each person to choose their own path and will hold them accountable accordingly in both worlds. Chapter 29 Al Ankabut, verse 52:

"Say, "Sufficient is Allah between me and you as Witness. He knows what is in the heavens and earth…""

Those who accept and act upon Islamic teachings, thereby correctly using the blessings Allah, the Exalted, has granted them, will obtain peace of mind in both worlds. They achieve a balanced mental and physical state and correctly place everything and everyone within their life. Their obedience ensures that family, friends, career, and wealth become sources of tranquillity rather than stress, and they prepare adequately for their accountability on the Day of Judgement. In contrast, those who reject or fail to support their verbal declaration of faith with sincere actions persist in disobedience. By misusing the blessings Allah, the Exalted, has granted them, they prevent themselves from achieving balance. Their misplaced priorities cause them to view family, friends, career, and wealth as burdens rather than blessings. Stress and dissatisfaction dominate their lives, and in frustration they blame the wrong people and things, sometimes even cutting out good influences such as their spouse. This destructive attitude only increases their mental disorders until they plunge into depression, substance addiction, and even suicidal tendencies. This outcome is evident when one

observes those who persist in misusing their blessings, such as the rich and famous. Despite enjoying worldly luxuries, their lives are often marked by imbalance, scandal, and despair. Their negligence prevents them from preparing for accountability on the Day of Judgement, and their punishment in the Hereafter will be far worse. Chapter 29 Al Ankabut, verse 52:

"…And they who have believed in falsehood and disbelieved in Allah - it is those who are the losers."

As discussed earlier, the leaders of the non-Muslims of Mecca employed various methods to discourage others from accepting Islam, driven by fear of losing their leadership and social influence. One such method was to demand that the punishment they were warned of should come immediately. When Allah, the Exalted, granted them respite out of mercy, they falsely used this delay as evidence against the truth of Islam. Chapter 29 Al Ankabut, verse 53:

"And they urge you to hasten the punishment. And if not for [the decree of] a specified term, punishment would have reached them. But it will surely come to them suddenly while they perceive not."

Allah, the Exalted, makes clear that respite is temporary. It is a period of mercy granted to people so they may repent, reform, and use the blessings they have been given correctly. However, if they persist in disobedience,

misusing their blessings and ignoring divine guidance, they are only inviting punishment in both worlds. The consequences of such disobedience are evident even in this life. They will obtain an unbalanced mental and physical state, misplacing priorities and misjudging relationships. Family, friends, career, and wealth—blessings meant to bring comfort—will instead become sources of stress and dissatisfaction. Their negligence in preparing for accountability on the Day of Judgement will compound their troubles, leading to difficulties in both worlds. Even if they enjoy worldly luxuries, these cannot shield them from inner turmoil. This teaching is a reminder that respite should never be mistaken for approval. It is an opportunity to repent and reform, not a sign that disobedience is acceptable. Those who take advantage of this mercy by obeying Allah, the Exalted, will find balance, peace, and success. Those who misuse it will face stress, imbalance, and ultimately severe accountability in the Hereafter. Chapter 29 Al Ankabut, verses 54-55:

“They urge you to hasten the punishment. And indeed, Hell will be encompassing of the disbelievers. On the Day the punishment will cover them from above them and from below their feet and it is said, "Taste [the result of] what you used to do."”

In addition, these verses warn that one should avoid seeking to hasten punishment upon themselves by persisting in disobedience to Allah, the Exalted, even if they verbally claim belief in Him. Such behaviour can ultimately lead to disbelief, for they have failed to practically support their declaration of faith with sincere actions. Faith is not sustained by words alone; it requires consistent obedience to remain alive and strong. Faith may be likened to a plant. Just as a plant must be nourished with sunlight, water, and care in order to flourish, so too must faith be nourished with acts of obedience, remembrance, and righteous deeds. A plant deprived of

nourishment will wither and die, and in the same way, the faith of a person who neglects obedience may fade until it is extinguished. This is the greatest loss, for it deprives a person of peace in this world and salvation in the Hereafter. Thus, the respite granted by Allah, the Exalted, should never be mistaken for approval of disobedience. It is an opportunity to repent, reform, and strengthen one's faith through obedience. Those who take advantage of this mercy will find balance, tranquillity, and success. Those who neglect it, however, risk losing their faith entirely, thereby inviting punishment in both worlds.

Allah, the Exalted, urges people to avoid the destructive outcome of persisting in disobedience by instead accepting and acting upon Islamic teachings for their own sake. He reminds them that obedience to Him must not be abandoned due to external pressures, such as opposition from their community or fear of losing social acceptance. The believer is commanded to remain steadfast, even if obedience requires sacrifice or separation from familiar surroundings and people. Chapter 29 Al Ankabut, verse 56:

"O My servants who have believed, indeed My earth is spacious, so worship only Me."

This verse highlights that the earth belongs to Allah, the Exalted, and is vast enough to provide believers with places where they can freely practice Islam. If one environment becomes hostile to faith, believers are encouraged to migrate to another, ensuring that worship and obedience are never compromised. Migration in this context is not merely physical relocation but a spiritual commitment to prioritising obedience to Allah, the Exalted, over

worldly comfort or social approval. The spaciousness of the earth is a reminder of divine mercy. It assures believers that they are never trapped or without options; wherever they go, the earth remains under the dominion of Allah, the Exalted, and provides opportunities for worship. This teaching also emphasises that true success lies not in conforming to societal pressures but in maintaining faith and obedience, even if one must leave behind wealth, family, or homeland. Thus, the verse calls believers to courage and resilience. It teaches that the path of obedience may require migration, sacrifice, or separation from people and places, but it ultimately leads to peace of mind, balance, and eternal success. Those who act upon this guidance will find that the earth, in its vastness, becomes a place of refuge and opportunity for worship, while those who succumb to external pressures risk losing both worldly peace and salvation in the Hereafter. Chapter 29 Al Ankabut, verse 56:

“O My servants who have believed, indeed My earth is spacious, so worship only Me.”

This verse also refers to a spiritual migration, whereby one distances themselves from the popular behaviour within their society that is rooted in disobedience to Allah, the Exalted, and in the misuse of the blessings He has granted. Such migration is not necessarily physical but involves rejecting harmful customs, trends, and influences that contradict divine guidance. One must not fear that obeying Allah, the Exalted, will lead to social isolation or estrangement from the wider community. The mental constriction that may arise from standing apart from the majority is alleviated by Allah, the Exalted, through the gift of peace of mind. This tranquillity is granted to those who remain steadfast in obedience, even when it requires them to oppose prevailing norms. This peace of mind is obtained when one achieves a

balanced mental and physical state, correctly placing everything and everyone within their life according to divine guidance. Family, friends, career, and wealth are then seen in their rightful positions—as blessings to be used in obedience—rather than as burdens or sources of stress. In this way, spiritual migration ensures that one remains anchored in faith, protected from the instability of worldly influences, and prepared for accountability on the Day of Judgement.

Recognizing that physical migration frequently involves exposure to significant danger, Allah, the Exalted, offers a potent reminder: death has already been set and appointed for all of creation. This predetermined time cannot, under any circumstances, be altered, postponed, or accelerated by an individual's actions, precautions, or behaviour. Chapter 29 Al Ankabut, verse 57:

“Every soul will taste death…”

This verse is not merely a statement of fact but a profound reminder of the reality that governs all creation. Death is the one certainty that no person can escape, regardless of their wealth, status, or power. It is a decree that cannot be altered by human behaviour, and it is the ultimate equaliser, bringing kings and servants, rich and poor, young and old, to the same end. Because death is inevitable, it is irrational for a person to allow fear of death, fear of poverty, or fear of criticism to prevent them from obeying Allah, the Exalted. These fears are misplaced, for they cannot change the certainty of death. What matters is not the length of one’s life but the quality of one’s obedience during it. A person who compromises their faith out of fear gains nothing, for

the very things they obeyed in disobedience—whether wealth, social approval, or worldly comfort—will not aid them on the Day of Judgement. Chapter 29 Al Ankabut, verse 57:

“…Then to Us will you be returned.”

Thus obedience to Allah, the Exalted, is the only true safeguard. Those who remain steadfast despite danger or opposition obtain peace of mind in this world and eternal success in the Hereafter. Their courage is rewarded with balance in their mental and physical state, as they correctly place everything and everyone within their life. They recognise that provision, safety, and honour are all under the control of Allah, the Exalted, and that true security lies only in Him. This reminder also highlights the futility of worldly attachments. Death will sever every connection—family, wealth, influence, and reputation—leaving only deeds to accompany a person into the Hereafter. Thus, the wise individual uses their respite in this world to prepare for accountability, ensuring that their deeds reflect obedience rather than compromise. Furthermore, this encourages resilience and clarity of purpose. It calls people to courage, reminding them that worldly fears are powerless in the face of divine decree. A person who lives in obedience to Allah, the Exalted, is liberated from the shackles of fear, for they know that death is not an end but a transition to accountability and eternal life. In essence, this transforms the way a person views danger and sacrifice. It teaches that death is certain, accountability is unavoidable, and worldly fears are illusions. The only path to peace, balance, and success is steadfast obedience to Allah, the Exalted, regardless of the pressures or dangers faced in this world.

Those who understand this truth will remain patient in obeying Allah, the Exalted, by correctly using the blessings He has granted them. They will trust that this alone leads to peace of mind in both worlds. Through their patience and obedience, they will obtain a balanced mental and physical state and will correctly place everything and everyone within their life. In this way, they prepare adequately for their accountability on the Day of Judgement, and their patience becomes the key to tranquility, justice, and success both in this world and the Hereafter. Chapter 29 Al Ankabut, verses 58-59:

“And those who have believed and done righteous deeds - We will surely assign to them of Paradise [elevated] chambers beneath which rivers flow, wherein they abide eternally. Excellent is the reward of the [righteous] workers. Who have been patient and upon their Lord rely.”

Allah, the Exalted, reminds people that He alone is the Provider for all creatures, including those who disbelieve in Him. This assurance is particularly significant when considering the challenges of physical migration, which often involves scarcity of provision. Chapter 29 Al Ankabut, verse 60:

“And how many a creature carries not its [own] provision. Allah provides for it and for you. And He is the Hearing, the Knowing.”

This verse establishes a fundamental truth: provision is guaranteed by Allah, the Exalted, and no creature sustains itself independently. Even the smallest animals, which cannot store or carry their sustenance, are provided for daily by divine decree. If Allah, the Exalted, provides for them, then certainly He will provide for those who make sacrifices in His obedience. The Holy Prophet Muhammad, peace and blessings be upon him, explained in a Hadith found in Sahih Muslim, number 6748, that Allah, the Exalted, allocated all things, including provision, to all creatures fifty thousand years before He created the Heavens and the Earth. This shows that sustenance is not random but predetermined, written into the fabric of destiny long before creation itself. It is vital to understand that every situation, including the pursuit of provision, has two aspects. The first aspect is destiny—what Allah, the Exalted, has decided. This will occur without fail, and nothing in creation can prevent it. Since this aspect is beyond human control, it is futile to stress over it. A person cannot alter what has been decreed, and their provision includes at least the minimum required to survive. As long as they live, they will continue to receive sustenance, and nothing can stop them from utilising it, not even themselves. The second aspect is effort. This is within human control, and it is where responsibility lies. A person must use the means Allah, the Exalted, has granted them—such as physical strength, intellect, and opportunity—to obey Him. This includes fulfilling His commands, refraining from His prohibitions, and facing destiny with patience. Effort also involves striving to gain lawful provision to meet one's needs and the needs of dependents, while avoiding unlawful earnings, excess, waste, and extravagance. The balance between destiny and effort is crucial. A person must avoid extremes: they should not adopt laziness by relying solely on destiny to deliver provision, nor should they rely completely on their own efforts while neglecting reliance on Allah, the Exalted. The correct path is to strive diligently for lawful wealth according to Islamic teachings while trusting in the divine guarantee of provision. This reliance prevents impatience, protects against unlawful means, and ensures peace of mind. This teaching also highlights the mercy of Allah, the Exalted. He provides not only for the obedient but even for those who disbelieve in Him. This universal provision demonstrates His generosity and reminds people that they should never despair of sustenance when striving in His obedience. Migration, sacrifice,

and hardship may appear daunting, but the Provider of all creatures has already guaranteed their sustenance. To conclude, a person should never waste time stressing over matters beyond their control. Instead, they should focus on what lies within their capacity, using the means they possess to act according to the teachings of Islam. By maintaining this balance—striving lawfully while relying on Allah, the Exalted—they secure tranquillity in this world and success in the Hereafter. This is the path Allah, the Exalted, has commanded, and it is the only way to ensure provision, peace, and eternal salvation.

Allah, the Exalted, points toward some signs which indicate His Oneness and how He alone deserves to be obeyed. Chapter 29 Al Ankabut, verse 61:

“If you asked them, "Who created the heavens and earth and subjected the sun and the moon?"…”

When one observes the creation of the Heavens and the Earth and the countless perfectly balanced systems within them, it becomes clear that there is only One Creator who sustains the universe. The precision of these systems is so exact that even the slightest alteration would result in chaos and the destruction of life. Consider the distance of the Sun from the Earth. If it were slightly closer, the Earth would burn; if it were slightly further away, the Earth would freeze. This perfect positioning is not random but a deliberate arrangement by Allah, the Exalted. Similarly, the Earth’s atmosphere has been created with a balance of gases that allows life to thrive. A minor change in this composition would render the planet uninhabitable.

The water cycle is another testimony to divine wisdom. Water evaporates from the sea, rises, and condenses to produce acidic rain. This rain falls upon mountains, which neutralise its acidity, making it suitable for human and animal consumption. If this balance were disrupted, life would be endangered. The salt in the sea prevents contamination from dead creatures, ensuring that the oceans remain pure. If the oceans became polluted, sea life would perish, and the impurity would spread to land, overwhelming all forms of life. Even the composition of water itself is miraculous: it sustains sea life while allowing heavy ships to float upon it. If its properties were altered, either sea life would thrive or ships could sail, but not both. This balance is essential, as sea transport remains the most common method of moving goods across the world even today.

The winds also demonstrate divine order. They are essential for pollination, enabling crops, plants, and trees to reproduce. They move rainclouds to specific locations, providing water for creation. A lack of winds would lead to drought and famine, while excessive winds would cause destruction. Rain itself is perfectly measured: too little leads to drought, too much causes 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.”

The course of the Sun ensures that the Earth receives a perfectly balanced measure of light and darkness. The alternation of day and night, together with their gradual changes in length throughout the year, allows people to derive the greatest benefit from them. If the days were excessively long, fatigue and exhaustion would overwhelm humanity due to extended hours of activity. If the nights were prolonged, there would be insufficient time for earning a livelihood or engaging in beneficial pursuits such as education and learning. Conversely, if the nights were shortened, people would be deprived of the rest necessary to preserve their health and strength. This balance also sustains agriculture, for any alteration in the duration of days and nights would disrupt the growth of crops, bringing harmful consequences for both humans and animals.

The Moon plays an equally vital role in this system. By reflecting the light of the Sun, it provides illumination at night, guiding travellers across deserts and oceans—journeys that have long been essential for trade and the transport of goods. Its phases regulate the tides of the seas and oceans, which are crucial for maintaining environmental balance. Any disruption in these tides would cause widespread harm to ecosystems and human life. Moreover, the Sun and the Moon serve as natural measures of time, enabling mankind to organise their lives, seasons, and acts of worship. Their precise balance and placement within the solar system cannot be the result of chance. They are manifest signs of the wisdom, power, and authority of Allah, the Exalted, who has subjected them for the benefit of His creation. Chapter 29 Al Ankabut, verse 61:

“If you asked them, "Who created the heavens and earth and subjected the sun and the moon?"…”

Not only do the Sun and the Moon follow the precise course set for them by Allah, the Exalted, but every planet and star within the vast universe moves along a specific path and orbit. This universal order demonstrates harmony and balance on a scale beyond human comprehension. Such harmony cannot be explained by random events or blind chance, as claimed by theories that present the origin of the universe as an accident without divine will. The perfect coordination of celestial bodies—never colliding, never straying from their appointed paths—clearly indicates the hand of a Creator. Chapter 36 Yaseen, verse 40:

“It is not allowable for the sun to reach the moon, nor does the night overtake the day, but each, in an orbit, is swimming.”

This verse confirms that the order of the Heavens is divinely decreed. When one reflects upon the vastness of the cosmos, the precision of planetary orbits, and the stability of the stars, it becomes evident that such balance cannot emerge from chaos. Rather, it is a manifest sign of the wisdom, power, and sovereignty of Allah, the Exalted, who has subjected the entire universe to His command. Chapter 21 Al Anbiya, verse 33:

“…all [heavenly bodies] in an orbit are swimming.”

Indeed, the one who sincerely reflects upon these perfectly balanced systems—the alternation of night and day, the harmony of the Sun and Moon, the stability of the mountains, the precision of the water cycle, and the accessibility of essential resources—cannot logically deny the existence of a single Creator who has power over all things. The Holy Quran repeatedly draws attention to these signs, not as abstract wonders, but as living proofs of divine wisdom and authority. Chapter 29 Al Ankabut, verse 61:

“If you asked them, "Who created the heavens and earth and subjected the sun and the moon?" they would surely say, "Allah." Then how are they deluded?”

The non-Muslims of Mecca, like many other generations, acknowledged the existence of Allah, the Exalted, but failed to understand His divine attributes correctly. They attributed deficiencies to Him, such as fatigue, and consequently viewed Him as a worldly monarch. A monarch cannot oversee the affairs of his realm alone and therefore appoints aides, such as governors, to assist in managing his kingdom. Based on this flawed perception, many began to worship other entities, including Angels, in the hope of gaining favour with Allah, the Exalted. This same notion has been adopted by some Muslims, who invest time, energy, and resources in seeking out spiritual figures believed to have a unique connection to Allah, the Exalted. They treat these individuals as intermediaries, hoping to please them so that they may intercede on their behalf, much like a governor intercedes with a king for those who have pleased him through gifts and displays of respect. Such figures are regarded as gatekeepers between the people and Allah, the Exalted, which fundamentally contradicts Islamic teachings. The Holy Prophets, peace be upon them, did not act as gatekeepers. They illuminated the path to the pleasure of Allah, the Exalted,

and never solicited compensation, gifts, or displays of affection from individuals. Their mission was to guide humanity directly to Allah, the Exalted, without placing themselves as barriers. Therefore, while Muslims should acquire Islamic knowledge from qualified instructors and show them due respect, they must not believe that worshipping or excessively venerating spiritual figures is necessary to connect with Allah, the Exalted. Allah, the Exalted, alone possesses complete control and authority over the universe. He is fully aware of everything that transpires within it, and He does not require intermediaries between Himself and humanity. 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."…”

And chapter 29 Al Ankabut, verse 62:

“Allah extends provision for whom He wills of His servants and restricts for him. Indeed Allah is, of all things, Knowing.”

And chapter 2 Al Baqarah, verse 255:

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

Although intercession will occur on the Day of Judgement, it will only take place by the permission of Allah, the Exalted. Its significance must not be mocked or disregarded, for doing so may result in being deprived of this mercy. Disparaging intercession often stems from complacency, where individuals fail to use the blessings granted to them in accordance with Islamic principles yet still expect salvation through the intervention of others. Such negligence may even lead to the Holy Prophet Muhammad, peace and blessings be upon him, bearing witness 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, for they are the community that has acknowledged and embraced the Holy Quran. Non-Muslims, having not accepted it, 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 on the Day of Judgement is clear.

Even in cases where intercession is granted, negligence may not prevent entry into Hell; at most, it may reduce the severity of punishment. It must be 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 blessings in accordance with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Only then may one hope for intercession on the Day of Judgement, with the understanding that Allah, the Exalted, alone authorises it.

As Allah, the Exalted, controls the affairs of the universe, He alone provides for His creation according to His infinite wisdom and knowledge. Chapter 29 Al Ankabut, verse 62:

“Allah extends provision for whom He wills of His servants and restricts for him. Indeed Allah is, of all things, Knowing.”

This verse reminds people that provision is not a measure of divine favour or rejection, but rather a test. The true concern should not be how much one has been granted, but how one uses it. When a person employs their blessings in accordance with Islamic teachings—fulfilling obligations,

avoiding prohibitions, and maintaining gratitude—they achieve a balanced mental and physical state. They correctly place everything and everyone within their life, ensuring that family, friends, career, and wealth become sources of tranquillity rather than stress. In this way, they prepare adequately for accountability on the Day of Judgement. Worldly things such as fame, wealth, authority, family, friends, and career only hold value when accompanied by peace of mind. Without peace of mind, these very blessings become burdens, increasing stress and difficulties in both worlds. This reality is evident when one observes the rich and famous. Despite possessing and enjoying worldly luxuries, many are plagued with mental health issues, scandals, and despair. Their misuse of blessings prevents them from achieving balance, and their negligence in preparing for accountability leaves them vulnerable to punishment in the Hereafter. Thus, the lesson is clear: provision is a test, not a guarantee of happiness. True success lies in obedience to Allah, the Exalted, and in using whatever one has been granted correctly. This path alone leads to peace of mind in both worlds, while misuse of blessings leads only to imbalance, stress, and eternal loss.

A person who takes care of another's provision, such as their housing, is rightly deserving of gratitude. In the same way, since Allah, the Exalted, has granted every blessing within the universe to humanity, it is only just and proper that people show Him gratitude. Gratitude begins with intention: doing deeds solely to please Allah, the Exalted. Whoever acts for other reasons will not obtain reward from Him. This has been warned in a Hadith found in *Jami At Tirmidhi*, number 3154. A clear sign of a good intention is that a person does not expect or hope for appreciation or compensation from others. Gratitude also manifests through the tongue—speaking what is good or remaining silent—and through actions, by using blessings in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This leads to an increase in blessings and ultimately peace of mind in both worlds,

through achieving a balanced mental and physical state and correctly placing everything and everyone within one's life. Chapter 14 Ibrahim, verse 7:

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

Furthermore, when a person owns an object, it is natural and correct for them to use it however they please. Since Allah, the Exalted, created, owns, and sustains everything in the universe—including people—He alone decides what should occur within it. Therefore, it is only fair for people to obey Him, as He alone owns the entire universe, including them.

Similarly, when one lends something they own to another, it is only fair that the borrower uses it according to the wishes of its owner. Allah, the Exalted, has granted every blessing a person possesses as a loan, not as a gift. Like worldly loans, this must be repaid. The only way to repay this loan is to use blessings in ways pleasing to Allah, the Exalted. On the other hand, the blessings of Paradise are gifts, and people will be free to use them as 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.""

Thus, a person must never confuse the blessings of this world, which are loans requiring responsible use, with the gifts of Paradise, which are granted freely as a reward. This distinction is essential for understanding the purpose of worldly life: to use blessings in obedience, gratitude, and preparation for accountability, so that one may inherit the eternal gifts of the Hereafter. Chapter 29 Al Ankabut, verse 62:

“Allah extends provision for whom He wills of His servants and restricts for him. Indeed Allah is, of all things, Knowing.”

Allah, the Exalted, is not only the Controller of the universe's affairs but also the Sole Creator of life and death, and He will, therefore, resurrect all people for their accountability on the Day of Judgement. Chapter 29 Al Ankabut, verse 63:

“And if you asked them, "Who sends down rain from the sky and gives life thereby to the earth after its lifelessness?" they would surely say "Allah."…”

To reject the possibility that human beings will be brought back to life on the Day of Judgement is an unreasonable position when the world around us constantly displays examples of renewal and restoration. Throughout the cycle of days and seasons, clear signs appear. Allah, the Exalted, sends rain to revive dry, barren land, transforming what seemed lifeless into fields filled with growth and provision for all creation. A seed that appears completely

dead beneath the soil suddenly splits open and emerges full of life. In the same way, Allah, the Exalted, is fully capable of bringing the human being—who becomes like a seed buried in the earth—back to life once again. The changing of the seasons offers another visible sign. In winter, trees appear dead; their branches are bare, their leaves have fallen, and there is no sign of vitality. Yet, as the seasons progress, the same trees become covered with leaves, fruit, and colour. Life returns after a period of apparent death. Even within the human body, a continuous process of renewal takes place. Countless cells die each day and are replaced with new ones; skin cells alone undergo this cycle constantly. The daily pattern of sleep also serves as a reminder. Sleep resembles a temporary form of death, as awareness and control are suspended. Yet every morning, Allah, the Exalted, restores vitality to the sleeper and grants them another portion of time in this world. 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.”

These signs indicate not only that resurrection is possible, but that it is a continuous reality woven into creation. Moreover, the Day of Judgement is not only possible—it is necessary. When one reflects on the natural world, one notices precise balance everywhere. The Earth orbits at a distance from the Sun that is perfectly suited for life; any slight change would render it uninhabitable. The water cycle operates with flawless precision: water evaporates, forms clouds, and returns as rain in exactly the measure needed to sustain life. Even the ground is created in a balanced manner: soft enough for tender shoots to break through when seeds germinate, yet firm enough

to support the weight of mountains, buildings, and all living creatures. These examples reveal both a Creator and a consistent balance. Yet there is one clear imbalance in the world: the actions of human beings. Many individuals commit oppression and injustice yet escape accountability in this life. Conversely, many endure hardship, persecution, and suffering without ever receiving their full reward. Countless people who strive to sincerely obey Allah, the Exalted, face trials and difficulties, while others who openly disobey Him enjoy material comfort. Since Allah, the Exalted, has established balance throughout creation, it follows that justice regarding human actions must also be balanced. But this justice is not completed in this world. Therefore, it must occur at another time—on the Day of Judgement.

Allah, the Exalted, certainly has the power to punish fully in this life, but He chooses not to do so out of wisdom and mercy. He grants repeated opportunities for individuals to repent and reform. Likewise, complete reward is not given in this world because this worldly life is not Paradise. Belief in the unseen—trusting in the full reward that awaits in the next life—is a central element of faith. Faith becomes meaningful precisely because it is not based solely on what is visible to the physical senses. If every reward or punishment were immediate and observable, faith would lose its significance.

In addition, balance of fear and hope—fear of full punishment and hope in complete reward—motivates individuals to avoid wrongdoing and to strive for righteousness.

For the Day of Recompense to begin, this worldly life must come to an end. Full judgement can only take place once all human actions have concluded.

Therefore, the material world must eventually cease, allowing the final accountability to occur.

Reflecting on these realities strengthens one’s certainty in the Day of Judgement. This awareness encourages individuals to prepare for it by using the blessings granted to them in the manner taught in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Through this, a person attains peace of mind, success in both worlds, and a balanced state—mentally, physically, and spiritually—by placing everything and everyone in their proper place. Chapter 45 Al Jathiyah, verse 22:

“For Allah created the heavens and the earth for a purpose, so that every soul may be paid back for what it has committed. And none will be wronged.”

And chapter 29 Al Ankabut, verse 63:

“And if you asked them, "Who sends down rain from the sky and gives life thereby to the earth after its lifelessness?" they would surely say "Allah." Say, "Praise to Allah”…”

Praise is indeed for Allah, the Exalted, for granting humanity the certainty of the Hereafter, without which life in this world would be stripped of its ultimate meaning and purpose. Worldly existence is fleeting and imperfect. Whatever a person acquires—whether wealth, power, knowledge, or companionship—will inevitably be lost, either through the gradual passage of time or through the certainty of death. If existence were confined only to this temporary world, then all human striving would be reduced to chasing after what will inevitably vanish, leaving behind nothing of lasting value. It is the certainty of Judgement Day and the Hereafter that elevates life beyond this cycle of temporary gains and inevitable losses. These truths provide a higher, perfect, and permanent goal for which to aspire. They transform every action, sacrifice, and moment of patience into something of eternal significance. Without them, existence would be no more than a pursuit of fleeting pleasures, ending in emptiness. With them, however, life becomes a purposeful journey, where every trial is a test, every blessing is a trust, and every effort is an investment in everlasting success. The promise of accountability ensures that justice will ultimately prevail, that no good deed will be lost, and that no injustice will go unanswered. It reassures the heart that struggles are not in vain, but are stepping stones toward eternal reward. In this way, belief in Judgement Day and the Hereafter gives meaning to suffering, direction to effort, and permanence to values such as truth, patience, and compassion. Without the Hereafter, suffering would appear meaningless, injustice would seem permanent, and sacrifice would be wasted. With the Hereafter, however, suffering becomes a means of purification, injustice becomes temporary, and sacrifice becomes a source of eternal reward. This belief transforms the way individuals view every aspect of life. Hardship is endured with patience, blessings are used responsibly, and relationships are nurtured with sincerity—all because of the awareness that every deed will be accounted for. The Hereafter also provides coherence to moral values. Truth, patience, compassion, and justice are not merely ideals but eternal realities. They are not abandoned when inconvenient, nor discarded when worldly gain tempts otherwise. Instead, they are upheld consistently, because they are investments in everlasting success. This permanence gives stability to life, ensuring that

values are not swayed by circumstance but anchored in divine accountability.

Furthermore, belief in Judgement Day safeguards society. When individuals know they will be held accountable for their actions, they are restrained from oppressing others, even when worldly authorities cannot reach them. Wealth is directed toward charity rather than exploitation, authority is exercised with fairness rather than tyranny, and knowledge is shared for benefit rather than hoarded for pride. In this way, belief in the Hereafter not only secures personal peace of mind but also establishes justice and harmony within society.

Thus, the Hereafter is not merely an extension of life—it is the very foundation that gives this life coherence and purpose. Without it, existence would be aimless; with it, every moment becomes an opportunity to strive for what is eternal. Every blessing becomes a trust, every trial becomes a test, and every effort becomes a step toward everlasting success.

But as being held accountable for one's deeds often contradicts the worldly desires of people, many will reject or ignore its reality despite the clear proofs presented to them. Chapter 29 Al Ankabut, verse 63:

"…but most of them do not reason."

Allah, the Exalted, exposes the root of negligence in people: their refusal to reflect upon His signs and the certainty of accountability. Instead of using their intellect to recognize the truth, they allow their desires to dominate, leading them to persist in disobedience. Chapter 29 Al Ankabut, verse 64:

“And this worldly life is not but diversion and amusement…”

This verse highlights the futility of worldly pursuits when they are divorced from remembrance of Allah, the Exalted, and preparation for the Hereafter. People who reject accountability misuse the blessings granted to them, turning what should be means of gratitude and obedience into instruments of indulgence, arrogance, and heedlessness. Their wealth becomes a source of pride rather than charity, their families become distractions rather than trusts, and their careers become obsessions rather than opportunities to serve. Such misuse inevitably produces imbalance—both mental and physical. They misplace everything and everyone within their life, failing to recognise the rightful position of family, wealth, career, and companionship. What should have been sources of tranquillity instead become burdens of stress and conflict. Their hearts are restless, their minds are unsettled, and their bodies are worn down by the pursuit of fleeting pleasures. Most critically, they neglect preparation for accountability on the Day of Judgement. Their heedlessness in this world leads to trouble and difficulty in both realms. Even if they enjoy worldly luxuries, these cannot shield them from inner turmoil, nor can they protect them from the eternal consequences of disobedience. The Holy Quran warns that such negligence is short-sighted, for the true life is not this temporary existence but the eternal Hereafter. Chapter 29 Al Ankabut, verse 64:

“…And indeed, the home of the Hereafter - that is the [eternal] life, if only they knew.”

This reminder elevates existence beyond the diversions of the world. It teaches that the true life is the Hereafter, where every deed will be accounted for, every blessing will be weighed, and every sacrifice will be rewarded. Without this awareness, worldly life becomes aimless, filled with imbalance and stress. With it, however, every moment becomes purposeful: trials are endured with patience, blessings are used responsibly, and relationships are nurtured with sincerity.

The lesson is clear: rejecting accountability may appear to grant freedom in the short term, but it only results in imbalance, stress, and eventual loss. True peace of mind and success lie in recognising the reality of accountability, reasoning upon the signs of Allah, the Exalted, and using His blessings in obedience to Him. In this way, worldly life becomes a preparation for eternal life, and every effort becomes a step toward everlasting success.

Allah, the Exalted, warns people not to allow their worldly desires to divert them from attaining peace of mind in both worlds through obedience to Him. To reinforce this truth, He draws attention to another clear sign of His Oneness and supreme authority. Chapter 29 Al Ankabut, verse 65:

“And when they board a ship, they supplicate Allah, sincere to Him in religion…”

This verse highlights a universal reality: when people face genuine difficulties beyond their control, they instinctively turn to One God, Allah, the Exalted. Even those who deny His existence or associate partners with Him abandon these false notions in moments of desperation. Their soul prevents them from appealing to multiple gods, and they cry out to the One who alone has power over all things. This phenomenon is so deeply ingrained in human nature that it is often reflected in popular culture. Movies and television shows frequently depict characters who, despite professing disbelief, instinctively appeal to One God in their moment of need. This demonstrates that the innate recognition of Allah, the Exalted, cannot be erased, even when society attempts to belittle religion. This innate desire originates from the primordial testimony of the soul. 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."..."

Every soul once stood in the presence of Allah, the Exalted, and testified to His Lordship, Oneness, and absolute control over all things. This testimony remains imprinted within, surfacing most clearly in times of difficulty. Therefore, one should take heed of these moments. They are clear signs of

the Oneness of Allah, the Exalted, and reminders that He alone deserves obedience. Such heedfulness encourages belief in Him for those who do not yet believe, and it strengthens sincerity in those who already do. It inspires people to use the blessings granted to them in ways pleasing to Allah, the Exalted, recognising that peace and a successful outcome lie only in obedience to Him. This is what the soul testifies to, especially during times of hardship: that there is only One God, Allah, the Exalted, who responds to the desperate and who alone grants peace of mind in both worlds. Chapter 29 Al Ankabut, verse 65:

“And when they board a ship, they supplicate Allah, sincere to Him in religion…”

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..."

However, because obeying Allah, the Exalted, during times of comfort often conflicts with a person’s worldly inclinations, many fall back into disobedience once their hardship has passed. Even though they acknowledge His Oneness when desperation overtakes them, they quickly resume misusing the very blessings that He, out of mercy, restored to them. Chapter 29 Al Ankabut, verses 65-66:

“…But when He delivers them to the land, at once they associate others with Him. So that they will deny what We have granted them…”

Such an attitude deprives a person of the ability to establish a balanced mental and physical state in this world. When someone repeatedly misuses blessings and distances themselves from obedience, they begin to place everything in their life in the wrong position. Family, friendships, career ambitions, and wealth—gifts that should bring stability and gratitude—gradually become sources of constant worry and emotional strain. The heart loses its anchor, and the mind loses its clarity. If a person persists in disobeying Allah, the Exalted, this inner imbalance intensifies. Instead of recognising the root cause of their distress—a life misaligned with divine guidance—they begin to blame the innocent people around them. A spouse, children, relatives, or loyal friends may be blamed for the emotional weight that is, in reality, a consequence of spiritual neglect. Cutting off these good influences only deepens their instability, leading them further into anxiety, depression, harmful addictions, and even suicidal inclinations. This pattern is clearly visible in the lives of those who continuously misuse the blessings they have been granted. Wealth, fame, and material comfort do not save a person from inner collapse when their relationship with Allah, the Exalted, is neglected. Many among the affluent and well-known outwardly enjoy the comforts of this world, yet inwardly drown in crises of meaning, fractured relationships, and emotional breakdowns. Worse still, the same attitude that prevents them from achieving inner equilibrium in this life also blinds them to preparing for the Day of Judgement. They squander opportunities for repentance and fail to recognize that accountability is approaching. Their end in the hereafter will be far more severe. Chapter 29 Al Ankabut, verse 66:

“…and they will indulge in their worldly desire. But they are going to know.”

One of the leaders of the non-Muslims of Mecca, Harith Bin Uthman, once told the Holy Prophet Muhammad, peace and blessings be upon him, that, the leaders of the non-Muslims knew that he was truthful about Islam but they were afraid that by accepting Islam the rest of the non-Muslim Arabs would drive them out of their land. In this regard, Allah, the Exalted, revealed chapter 28 Al Qasas, verse 57:

“And they say, "If we were to follow the guidance with you, we would be swept from our land." Have We not established for them a safe sanctuary to which are brought the fruits of all things as provision from Us? But most of them do not know.”

This has been discussed in Imam Wahidi’s, Asbab Al Nuzul, 28:57, Pages 123-124.

Chapter 29 Al Ankabut, verse 67:

“Have they not seen that We made [Makkah] a safe sanctuary, while people are being taken away all around them? Then in falsehood do they believe, and in the favor of Allah they disbelieve?”

The excuses presented by the Meccans for clinging to idol worship were not valid, for the entire Arabian Peninsula at the time already held them in high esteem as custodians of the House of Allah, the Exalted—the Kaaba. Even during the age of ignorance, this sacred sanctuary was revered, and the Meccans enjoyed a unique position of respect and influence. Their claim that abandoning idols would diminish their status or security was therefore unfounded. Faith demands steadfastness upon the truth, even in the face of hardship, just as the Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them, demonstrated through their unwavering obedience. Moreover, if Allah, the Exalted, had granted them security and provision while they were immersed in idol worship, why would He withdraw these blessings once they sincerely obeyed Him? Chapter 106 Quraysh, verses 1-4:

“For the accustomed security of the Quraysh. Their accustomed security [in] the caravan of winter and summer. Let them worship the Lord of this House. Who has fed them, [saving them] from hunger and made them safe, [saving them] from fear.”

These verses make clear that their provision and safety were already gifts from Allah, the Exalted, not from their idols. To abandon idols and worship Him alone would only increase their blessings, not diminish them. Furthermore, any power, social influence, or wealth they feared losing by

removing the idols of the tribes would have been compensated by Allah, the Exalted. He promises greater authority and security to those who sincerely obey Him, just as He eventually granted it to the Companions, may Allah be pleased with them. Chapter 24 An Nur, verse 55:

“Allāh has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me. But whoever disbelieves after that - then those are the defiantly disobedient.”

This verse demonstrates that worldly loss is never permanent when one sacrifices for Allah, the Exalted. He replaces fear with security, weakness with strength, and deprivation with abundance. The Companions, may Allah be pleased with them, embodied this truth. They supported their verbal declaration of belief with consistent action, abandoning excuses and dedicating themselves to obedience. As a result, they were granted superiority, peace of mind, and success in both worlds. The lesson is timeless: if Muslims desire superiority in this world, they must abandon excuses that prevent them from sincerely obeying Allah, the Exalted. True obedience involves using the blessings they have been granted correctly, according to Islamic teachings. Excuses rooted in fear of losing status, wealth, or influence are illusions, for Allah, the Exalted, is the true source of provision and authority. Thus, the path to success is clear. Muslims must emulate the attitude of the Companions, may Allah be pleased with them, who proved that sincerity in faith and obedience leads not only to eternal reward but also to worldly strength and stability. Excuses only delay

progress, while obedience secures both peace of mind and superiority in this world and the Hereafter. Chapter 3 Alee Imran, verse 139:

“So do not weaken and do not grieve, and you will be superior if you are [true] believers.”

Every individual who abandons the divine code of conduct revealed by Allah, the Exalted, and instead embraces man-made systems of behaviour does so to gratify worldly desires. Human-devised codes are ultimately rooted in personal inclinations, ambitions, and self-interest. Unlike divine law, which is founded upon wisdom, justice, and mercy, man-made systems reflect the desires of those who construct them. The wealthy and powerful are often the most resistant to divine guidance, for they recognise that accepting Islam would require submission to a higher moral framework—one that places limits on their exploitation, indulgence, and misuse of authority. Fearing the loss of influence and privilege, they not only reject the truth themselves but also encourage others to follow their lead, thereby attempting to preserve their worldly status at the expense of their eternal well-being. This pattern has recurred throughout history. The first opponents of the Holy Prophets, peace be upon them, were frequently the elites of society, who feared that divine guidance would expose their injustices and undermine their power. Their rejection was not due to a lack of evidence, for the signs of Allah, the Exalted, were manifest before them. Rather, it stemmed from arrogance, pride, and a refusal to restrain their desires. Thus, opposition to divine guidance is rarely an intellectual dispute; it is most often a matter of the heart—a refusal to submit to the authority of the Creator. Chapter 29 Al Ankabut, verse 68:

“And who is more unjust than one who invents a lie about Allah or denies the truth when it has come to him?...”

To truly appreciate the truthfulness of Islam, one must avoid blindly imitating the majority opinion within society. The majority is often influenced by elites whose only aim is to fulfil worldly aspirations that Islam opposes. Observing the majority ignoring Islamic teachings may lead some to assume their behaviour is correct, but history shows that majority opinion is not always right. Widely held beliefs have often been proven false, such as the mistaken notion that the Earth was flat. The Holy Quran cautions against unthinking conformity. 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 of following the crowd, individuals must employ the reasoning and intellect bestowed upon them to evaluate circumstances based on knowledge and evidence. Islam strongly criticizes blind imitation in religious matters and encourages Muslims to act with understanding. Chapter 12 Yusuf, verse 108:

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

Those who fail to adopt this attitude inevitably follow the majority, persisting in disobedience and misusing the blessings granted to them. This leads to imbalance in both mind and body, misplacing everything and everyone within their life, and neglecting preparation for accountability on the Day of Judgement. Such negligence results in stress, trouble, and difficulties in both worlds, even if worldly luxuries are enjoyed. Chapter 29 Al Ankabut, verse 68:

“…Is there not in Hell a [sufficient] residence for the disbelievers?”

Thus, the rejection of divine guidance is not merely a denial of truth but a conscious choice to prioritize fleeting desires over eternal success. Therefore, a person must accept and act on Islamic teachings for their own sake, even if it contradicts their desires. Therefore, one person must embrace and act upon the teachings of Islam for their own benefit, even when those teachings conflict with personal desires. This principle is best understood through the analogy of a patient who seeks medical treatment. A wise patient accepts the advice of their doctor, even when prescribed bitter medicine or a strict diet, because they know that such treatment will ultimately restore their health. In the same way, the one who accepts and follows Islamic guidance will attain balance in both mind and body, even if the path requires discipline, sacrifice, and restraint. Only Allah, the Exalted, possesses the perfect knowledge required to ensure that a person achieves true harmony and correctly places everything and everyone within their life.

Human knowledge, no matter how advanced, remains limited. Despite centuries of research and countless studies, society cannot solve every problem a person faces, nor can it prevent all forms of stress or ensure proper balance in life. Human advice is restricted by limited foresight, personal bias, and incomplete understanding. Allah, the Exalted, alone has complete knowledge, and He has conveyed it to mankind through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This truth becomes evident when one compares those who use their blessings according to Islamic teachings with those who do not. Those who live by divine guidance find peace of mind, stability, and purpose, while those who misuse their blessings often suffer imbalance, stress, and dissatisfaction despite worldly luxuries. Just as patients often trust their doctors without understanding the science behind their prescriptions, Allah, the Exalted, however, does not demand blind trust in His teachings. Instead, He invites people to reflect upon them so that they may recognise their truthfulness and appreciate their positive effects. He calls upon people to approach Islam with open minds and sincerity. Chapter 12 Yusuf, verse 108:

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

Furthermore, Allah, the Exalted, alone controls the spiritual heart—the true seat of peace of mind. He alone determines who will attain tranquility and who will not. Chapter 53 An Najm, verse 43:

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

It is therefore clear that peace of mind is not something that can be purchased, inherited, or manufactured by human effort alone. It is a divine gift, granted only to those who use the blessings bestowed upon them in the manner outlined by Islamic teachings. When a person acts with sincerity, gratitude, and obedience, they find tranquillity in both worlds. When they misuse their blessings, however, they remain restless, burdened, and deprived of true contentment, no matter how many worldly luxuries they may possess. This understanding transforms the way a person views life. Just as a patient endures bitter medicine and strict discipline for long-term health, a person who seeks eternal success must endure restraint, discipline, and obedience to Allah, the Exalted. The Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, are not restrictions designed to limit human freedom, but prescriptions—divinely revealed remedies for the ailments of the soul and the imbalances of life. To accept them is to choose healing, balance, and peace; to reject them is to choose confusion, imbalance, and loss. The path to peace of mind is therefore illuminated: it lies in recognising the limits of human knowledge, reflecting upon divine guidance with sincerity, and submitting to Allah, the Exalted, who alone controls the heart. In this way, worldly life becomes a preparation for eternal life, and every effort becomes a step toward everlasting success. Chapter 29 Al Ankabut, verse 69:

“And those who strive for Us - We will surely guide them to Our ways. And indeed, Allah is with the doers of good.”

This verse is a promise and a comfort. It teaches that striving in obedience never goes unnoticed. Every effort made for the sake of Allah, the Exalted, is met with divine guidance, support, and companionship. Striving is not merely physical effort but includes patience in hardship, gratitude in ease, and sincerity in worship. Those who strive are not left to wander blindly; they are guided to paths of wisdom, mercy, and success.

Furthermore, this striving is the key to transforming worldly life into a purposeful journey. When a person strives for Allah, the Exalted, their trials become tests that purify, their blessings become trusts that uplift, and their relationships become opportunities for sincerity and compassion. In this way, peace of mind is not only a personal achievement but also a source of harmony within families and societies.

Thus, the promise of Allah, the Exalted, is clear: peace of mind and eternal success are reserved for those who strive sincerely in His cause. Their worldly life becomes meaningful preparation, and their Hereafter becomes everlasting reward. 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.

Chapter 30 – Ar Rum, Verses 1-60 of 60

الٓمٓ ١

غُلِبَتِ ٱلرُّومُ ٢

فِيٓ أَدۡنَى ٱلۡأَرۡضِ وَهُم مِّنۢ بَعۡدِ غَلَبِهِمۡ سَيَغۡلِبُونَ ٣

فِي بِضۡعِ سِنِينَۗ لِلَّهِ ٱلۡأَمۡرُ مِن قَبۡلُ وَمِنۢ بَعۡدُۚ وَيَوۡمَئِذٖ
يَفۡرَحُ ٱلۡمُؤۡمِنُونَ ٤

بِنَصۡرِ ٱللَّهِۚ يَنصُرُ مَن يَشَآءُۖ وَهُوَ ٱلۡعَزِيزُ ٱلرَّحِيمُ ٥

وَعۡدَ ٱللَّهِۖ لَا يُخۡلِفُ ٱللَّهُ وَعۡدَهُۥ وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا يَعۡلَمُونَ ٦

يَعۡلَمُونَ ظَٰهِرٗا مِّنَ ٱلۡحَيَوٰةِ ٱلدُّنۡيَا وَهُمۡ عَنِ ٱلۡأٓخِرَةِ هُمۡ غَٰفِلُونَ ٧

أَوَلَمۡ يَتَفَكَّرُواْ فِيٓ أَنفُسِهِمۡۗ مَّا خَلَقَ ٱللَّهُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ وَمَا بَيۡنَهُمَآ
إِلَّا بِٱلۡحَقِّ وَأَجَلٖ مُّسَمّٗىۗ وَإِنَّ كَثِيرٗا مِّنَ ٱلنَّاسِ بِلِقَآيِٕ رَبِّهِمۡ
لَكَٰفِرُونَ ٨

أَوَلَمۡ يَسِيرُواْ فِي ٱلۡأَرۡضِ فَيَنظُرُواْ كَيۡفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبۡلِهِمۡۚ
كَانُوٓاْ أَشَدَّ مِنۡهُمۡ قُوَّةٗ وَأَثَارُواْ ٱلۡأَرۡضَ وَعَمَرُوهَآ أَكۡثَرَ مِمَّا
عَمَرُوهَا وَجَآءَتۡهُمۡ رُسُلُهُم بِٱلۡبَيِّنَٰتِۖ فَمَا كَانَ ٱللَّهُ لِيَظۡلِمَهُمۡ
وَلَٰكِن كَانُوٓاْ أَنفُسَهُمۡ يَظۡلِمُونَ ٩

ثُمَّ كَانَ عَٰقِبَةَ ٱلَّذِينَ أَسَٰٓـُٔواْ ٱلسُّوٓأَىٰٓ أَن كَذَّبُواْ بِـَٔايَٰتِ ٱللَّهِ وَكَانُواْ
بِهَا يَسۡتَهۡزِءُونَ ١٠

ٱللَّهُ يَبۡدَؤُاْ ٱلۡخَلۡقَ ثُمَّ يُعِيدُهُۥ ثُمَّ إِلَيۡهِ تُرۡجَعُونَ ١١

وَيَوۡمَ تَقُومُ ٱلسَّاعَةُ يُبۡلِسُ ٱلۡمُجۡرِمُونَ ١٢

وَلَمۡ يَكُن لَّهُم مِّن شُرَكَآئِهِمۡ شُفَعَٰٓؤُاْ وَكَانُواْ بِشُرَكَآئِهِمۡ
كَٰفِرِينَ ١٣

وَيَوۡمَ تَقُومُ ٱلسَّاعَةُ يَوۡمَئِذٖ يَتَفَرَّقُونَ ١٤

فَأَمَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ فَهُمۡ فِي رَوۡضَةٖ
يُحۡبَرُونَ ١٥

وَأَمَّا ٱلَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِـَٔايَٰتِنَا وَلِقَآءِ ٱلۡأٓخِرَةِ فَأُوْلَٰٓئِكَ فِي
ٱلۡعَذَابِ مُحۡضَرُونَ ١٦

فَسُبْحَٰنَ ٱللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ﴿١٧﴾

وَلَهُ ٱلْحَمْدُ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ ﴿١٨﴾

يُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَيُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَىِّ وَيُحْىِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا ۚ وَكَذَٰلِكَ تُخْرَجُونَ ﴿١٩﴾

وَمِنْ ءَايَٰتِهِۦٓ أَنْ خَلَقَكُم مِّن تُرَابٍ ثُمَّ إِذَآ أَنتُم بَشَرٌ تَنتَشِرُونَ ﴿٢٠﴾

وَمِنْ ءَايَٰتِهِۦٓ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَٰجًا لِّتَسْكُنُوٓا۟ إِلَيْهَا وَجَعَلَ بَيْنَكُم مَّوَدَّةً وَرَحْمَةً ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾

وَمِنْ ءَايَٰتِهِۦ خَلْقُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفُ أَلْسِنَتِكُمْ وَأَلْوَٰنِكُمْ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّلْعَٰلِمِينَ ﴿٢٢﴾

وَمِنْ ءَايَٰتِهِۦ مَنَامُكُم بِٱلَّيْلِ وَٱلنَّهَارِ وَٱبْتِغَآؤُكُم مِّن فَضْلِهِۦٓ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَسْمَعُونَ ﴿٢٣﴾

وَمِنْ ءَايَٰتِهِۦ يُرِيكُمُ ٱلْبَرْقَ خَوْفًا وَطَمَعًا وَيُنَزِّلُ مِنَ ٱلسَّمَآءِ مَآءً فَيُحْىِ بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَآ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٢٤﴾

وَمِنْ ءَايَٰتِهِۦٓ أَن تَقُومَ ٱلسَّمَآءُ وَٱلْأَرْضُ بِأَمْرِهِۦ ۚ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِّنَ ٱلْأَرْضِ إِذَآ أَنتُمْ تَخْرُجُونَ ﴿٢٥﴾

وَلَهُۥ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ كُلٌّ لَّهُۥ قَٰنِتُونَ ﴿٢٦﴾

وَهُوَ ٱلَّذِى يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ وَهُوَ أَهْوَنُ عَلَيْهِ ۚ وَلَهُ ٱلْمَثَلُ
ٱلْأَعْلَىٰ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٢٧﴾

ضَرَبَ لَكُم مَّثَلًا مِّنْ أَنفُسِكُمْ ۖ هَل لَّكُم مِّن مَّا مَلَكَتْ أَيْمَٰنُكُم
مِّن شُرَكَآءَ فِى مَا رَزَقْنَٰكُمْ فَأَنتُمْ فِيهِ سَوَآءٌ تَخَافُونَهُمْ
كَخِيفَتِكُمْ أَنفُسَكُمْ ۚ كَذَٰلِكَ نُفَصِّلُ ٱلْءَايَٰتِ لِقَوْمٍ
يَعْقِلُونَ ﴿٢٨﴾

بَلِ ٱتَّبَعَ ٱلَّذِينَ ظَلَمُوٓا۟ أَهْوَآءَهُم بِغَيْرِ عِلْمٍ ۖ فَمَن يَهْدِى مَنْ
أَضَلَّ ٱللَّهُ ۖ وَمَا لَهُم مِّن نَّٰصِرِينَ ﴿٢٩﴾

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ ٱللَّهِ ٱلَّتِى فَطَرَ ٱلنَّاسَ عَلَيْهَا ۚ لَا
تَبْدِيلَ لِخَلْقِ ٱللَّهِ ۚ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ
ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٣٠﴾

۞ مُنِيبِينَ إِلَيْهِ وَٱتَّقُوهُ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَلَا تَكُونُوا۟ مِنَ
ٱلْمُشْرِكِينَ ﴿٣١﴾

مِنَ ٱلَّذِينَ فَرَّقُوا۟ دِينَهُمْ وَكَانُوا۟ شِيَعًا ۖ كُلُّ حِزْبٍۭ بِمَا لَدَيْهِمْ
فَرِحُونَ ﴿٣٢﴾

وَإِذَا مَسَّ ٱلنَّاسَ ضُرٌّ دَعَوْا۟ رَبَّهُم مُّنِيبِينَ إِلَيْهِ ثُمَّ إِذَآ أَذَاقَهُم مِّنْهُ
رَحْمَةً إِذَا فَرِيقٌ مِّنْهُم بِرَبِّهِمْ يُشْرِكُونَ ﴿٣٣﴾

لِيَكْفُرُوا۟ بِمَآ ءَاتَيْنَٰهُمْ ۚ فَتَمَتَّعُوا۟ فَسَوْفَ تَعْلَمُونَ ﴿٣٤﴾

أَمۡ أَنزَلۡنَا عَلَيۡهِمۡ سُلۡطَٰنٗا فَهُوَ يَتَكَلَّمُ بِمَا كَانُواْ بِهِۦ يُشۡرِكُونَ ٣٥

وَإِذَآ أَذَقۡنَا ٱلنَّاسَ رَحۡمَةٗ فَرِحُواْ بِهَاۖ وَإِن تُصِبۡهُمۡ سَيِّئَةُۢ بِمَا قَدَّمَتۡ أَيۡدِيهِمۡ إِذَا هُمۡ يَقۡنَطُونَ ٣٦

أَوَلَمۡ يَرَوۡاْ أَنَّ ٱللَّهَ يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ وَيَقۡدِرُۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّقَوۡمٖ يُؤۡمِنُونَ ٣٧

فَـَٔاتِ ذَا ٱلۡقُرۡبَىٰ حَقَّهُۥ وَٱلۡمِسۡكِينَ وَٱبۡنَ ٱلسَّبِيلِۚ ذَٰلِكَ خَيۡرٞ لِّلَّذِينَ يُرِيدُونَ وَجۡهَ ٱللَّهِۖ وَأُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ ٣٨

وَمَآ ءَاتَيۡتُم مِّن رِّبٗا لِّيَرۡبُوَاْ فِيٓ أَمۡوَٰلِ ٱلنَّاسِ فَلَا يَرۡبُواْ عِندَ ٱللَّهِۖ وَمَآ ءَاتَيۡتُم مِّن زَكَوٰةٖ تُرِيدُونَ وَجۡهَ ٱللَّهِ فَأُوْلَٰٓئِكَ هُمُ ٱلۡمُضۡعِفُونَ ٣٩

ٱللَّهُ ٱلَّذِي خَلَقَكُمۡ ثُمَّ رَزَقَكُمۡ ثُمَّ يُمِيتُكُمۡ ثُمَّ يُحۡيِيكُمۡۖ هَلۡ مِن شُرَكَآئِكُم مَّن يَفۡعَلُ مِن ذَٰلِكُم مِّن شَيۡءٖۚ سُبۡحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشۡرِكُونَ ٤٠

ظَهَرَ ٱلۡفَسَادُ فِي ٱلۡبَرِّ وَٱلۡبَحۡرِ بِمَا كَسَبَتۡ أَيۡدِي ٱلنَّاسِ لِيُذِيقَهُم بَعۡضَ ٱلَّذِي عَمِلُواْ لَعَلَّهُمۡ يَرۡجِعُونَ ٤١

قُلۡ سِيرُواْ فِي ٱلۡأَرۡضِ فَٱنظُرُواْ كَيۡفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبۡلُۚ كَانَ أَكۡثَرُهُم مُّشۡرِكِينَ ٤٢

فَأَقِمۡ وَجۡهَكَ لِلدِّينِ ٱلۡقَيِّمِ مِن قَبۡلِ أَن يَأۡتِيَ يَوۡمٞ لَّا مَرَدَّ لَهُۥ مِنَ ٱللَّهِۖ يَوۡمَئِذٖ يَصَّدَّعُونَ ٤٣

مَن كَفَرَ فَعَلَيۡهِ كُفۡرُهُۥۖ وَمَنۡ عَمِلَ صَٰلِحٗا فَلِأَنفُسِهِمۡ يَمۡهَدُونَ ٤٤

لِيَجۡزِيَ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ مِن فَضۡلِهِۦٓۚ إِنَّهُۥ لَا يُحِبُّ ٱلۡكَٰفِرِينَ ٤٥

وَمِنۡ ءَايَٰتِهِۦٓ أَن يُرۡسِلَ ٱلرِّيَاحَ مُبَشِّرَٰتٖ وَلِيُذِيقَكُم مِّن رَّحۡمَتِهِۦ وَلِتَجۡرِيَ ٱلۡفُلۡكُ بِأَمۡرِهِۦ وَلِتَبۡتَغُواْ مِن فَضۡلِهِۦ وَلَعَلَّكُمۡ تَشۡكُرُونَ ٤٦

وَلَقَدۡ أَرۡسَلۡنَا مِن قَبۡلِكَ رُسُلًا إِلَىٰ قَوۡمِهِمۡ فَجَآءُوهُم بِٱلۡبَيِّنَٰتِ فَٱنتَقَمۡنَا مِنَ ٱلَّذِينَ أَجۡرَمُواْۖ وَكَانَ حَقًّا عَلَيۡنَا نَصۡرُ ٱلۡمُؤۡمِنِينَ ٤٧

ٱللَّهُ ٱلَّذِي يُرۡسِلُ ٱلرِّيَٰحَ فَتُثِيرُ سَحَابٗا فَيَبۡسُطُهُۥ فِي ٱلسَّمَآءِ كَيۡفَ يَشَآءُ وَيَجۡعَلُهُۥ كِسَفٗا فَتَرَى ٱلۡوَدۡقَ يَخۡرُجُ مِنۡ خِلَٰلِهِۦۖ فَإِذَآ أَصَابَ بِهِۦ مَن يَشَآءُ مِنۡ عِبَادِهِۦٓ إِذَا هُمۡ يَسۡتَبۡشِرُونَ ٤٨

وَإِن كَانُواْ مِن قَبۡلِ أَن يُنَزَّلَ عَلَيۡهِم مِّن قَبۡلِهِۦ لَمُبۡلِسِينَ ٤٩

فَٱنظُرۡ إِلَىٰٓ ءَاثَٰرِ رَحۡمَتِ ٱللَّهِ كَيۡفَ يُحۡيِ ٱلۡأَرۡضَ بَعۡدَ مَوۡتِهَآۚ إِنَّ ذَٰلِكَ لَمُحۡيِ ٱلۡمَوۡتَىٰۖ وَهُوَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ٥٠

وَلَئِنۡ أَرۡسَلۡنَا رِيحٗا فَرَأَوۡهُ مُصۡفَرّٗا لَّظَلُّواْ مِنۢ بَعۡدِهِۦ يَكۡفُرُونَ ٥١

فَإِنَّكَ لَا تُسۡمِعُ ٱلۡمَوۡتَىٰ وَلَا تُسۡمِعُ ٱلصُّمَّ ٱلدُّعَآءَ إِذَا وَلَّوۡاْ مُدۡبِرِينَ ٥٢

وَمَآ أَنتَ بِهَٰدِ ٱلۡعُمۡيِ عَن ضَلَٰلَتِهِمۡۖ إِن تُسۡمِعُ إِلَّا مَن يُؤۡمِنُ بِـَٔايَٰتِنَا فَهُم مُّسۡلِمُونَ ٥٣

۞ ٱللَّهُ ٱلَّذِى خَلَقَكُم مِّن ضَعْفٍ ثُمَّ جَعَلَ مِنۢ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ
جَعَلَ مِنۢ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً ۚ يَخْلُقُ مَا يَشَآءُ ۖ وَهُوَ ٱلْعَلِيمُ
ٱلْقَدِيرُ ﴿٥٤﴾

وَيَوْمَ تَقُومُ ٱلسَّاعَةُ يُقْسِمُ ٱلْمُجْرِمُونَ مَا لَبِثُوا۟ غَيْرَ سَاعَةٍ ۚ
كَذَٰلِكَ كَانُوا۟ يُؤْفَكُونَ ﴿٥٥﴾

وَقَالَ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ وَٱلْإِيمَٰنَ لَقَدْ لَبِثْتُمْ فِى كِتَٰبِ ٱللَّهِ إِلَىٰ يَوْمِ
ٱلْبَعْثِ ۖ فَهَٰذَا يَوْمُ ٱلْبَعْثِ وَلَٰكِنَّكُمْ كُنتُمْ لَا تَعْلَمُونَ ﴿٥٦﴾

فَيَوْمَئِذٍ لَّا يَنفَعُ ٱلَّذِينَ ظَلَمُوا۟ مَعْذِرَتُهُمْ وَلَا هُمْ
يُسْتَعْتَبُونَ ﴿٥٧﴾

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِى هَٰذَا ٱلْقُرْءَانِ مِن كُلِّ مَثَلٍ ۚ وَلَئِن جِئْتَهُم
بِـَٔايَةٍ لَّيَقُولَنَّ ٱلَّذِينَ كَفَرُوٓا۟ إِنْ أَنتُمْ إِلَّا مُبْطِلُونَ ﴿٥٨﴾

كَذَٰلِكَ يَطْبَعُ ٱللَّهُ عَلَىٰ قُلُوبِ ٱلَّذِينَ لَا يَعْلَمُونَ ﴿٥٩﴾

فَٱصْبِرْ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ ۖ وَلَا يَسْتَخِفَّنَّكَ ٱلَّذِينَ لَا
يُوقِنُونَ ﴿٦٠﴾

Alif, Lam, Meem.

The Byzantines have been defeated

In the nearest land. But they, after their defeat, will overcome.

Within three to nine years. To Allah belongs the command before and after. And that day the believers will rejoice

In the victory of Allah . He gives victory to whom He wills, and He is the Exalted in Might, the Merciful.

[It is] the promise of Allah . Allah does not fail in His promise, but most of the people do not know.

They know what is apparent of the worldly life, but they, of the Hereafter, are unaware.

Do they not contemplate within themselves? Allah has not created the heavens and the earth and what is between them except in truth and for a specified term. And indeed, many of the people, in [the matter of] the meeting with their Lord, are disbelievers.

Have they not traveled through the earth and observed how was the end of those before them? They were greater than them in power, and they plowed the earth and built it up more than they have built it up, and their messengers came to them with clear evidences. And Allah would not ever have wronged them, but they were wronging themselves.

Then the end of those who did evil was the worst [consequence] because they denied the signs of Allah and used to ridicule them.

Allah begins creation; then He will repeat it; then to Him you will be returned.

And the Day the Hour appears the criminals will be in despair.

And there will not be for them among their [alleged] partners any intercessors, and they will [then] be disbelievers in their partners.

And the Day the Hour appears - that Day they will become separated.

And as for those who had believed and done righteous deeds, they will be in a garden [of Paradise], delighted.

But as for those who disbelieved and denied Our verses and the meeting of the Hereafter, those will be brought into the punishment [to remain].

So exalted is Allah when you reach the evening and when you reach the morning.

And to Him is [due all] praise throughout the heavens and the earth. And [exalted is He] at night and when you are at noon.

He brings the living out of the dead and brings the dead out of the living and brings to life the earth after its lifelessness. And thus will you be brought out.

And of His signs is that He created you from dust; then, suddenly you were human beings dispersing [throughout the earth].

And of His signs is that He created for you from yourselves mates that you may find tranquillity in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought.

And of His signs is the creation of the heavens and the earth and the diversity of your languages and your colors. Indeed in that are signs for those of knowledge.

And of His signs is your sleep by night and day and your seeking of His bounty. Indeed in that are signs for a people who listen.

And of His signs is [that] He shows you the lightening [causing] fear and aspiration, and He sends down rain from the sky by which He brings to life the earth after its lifelessness. Indeed in that are signs for a people who use reason.

And of His signs is that the heaven and earth remain by His command. Then when He calls you with a [single] call from the earth, immediately you will come forth.

And to Him belongs whoever is in the heavens and earth. All are to Him devoutly obedient.

And it is He who begins creation; then He repeats it, and that is [even] easier for Him. To Him belongs the highest attribute in the heavens and earth. And He is the Exalted in Might, the Wise.

He presents to you an example from yourselves. Do you have among those whom your right hands possess any partners in what We have provided for you so that you are equal therein [and] would fear them as your fear of one another [within a partnership]? Thus do We detail the verses for a people who use reason.

But those who wrong follow their [own] desires without knowledge. Then who can guide one whom Allah has sent astray? And for them there are no helpers.

So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of Allah upon which He has created [all] people. No change should there be in the creation of Allah . That is the correct religion, but most of the people do not know.

[Adhere to it], turning in repentance to Him, and fear Him and establish prayer and do not be of those who associate others with Allah

[Or] of those who have divided their religion and become sects, every faction rejoicing in what it has.

And when adversity touches the people, they call upon their Lord, turning in repentance to Him. Then when He lets them taste mercy from Him, at once a party of them associate others with their Lord,

So that they will deny what We have granted them. Then enjoy yourselves, for you are going to know.

Or have We sent down to them an authority, and it speaks of what they were associating with Him?

And when We let the people taste mercy, they rejoice therein, but if evil afflicts them for what their hands have put forth, immediately they despair.

Do they not see that Allah extends provision for whom He wills and restricts [it]? Indeed, in that are signs for a people who believe.

So give the relative his right, as well as the needy and the traveler. That is best for those who desire the countenance of Allah , and it is they who will be the successful.

And whatever you give for interest to increase within the wealth of people will not increase with Allah . But what you give in zakah, desiring the countenance of Allah - those are the multipliers.

Allah is the one who created you, then provided for you, then will cause you to die, and then will give you life. Are there any of your "partners" who does anything of that? Exalted is He and high above what they associate with Him.

Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned so He may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness].

Say, "Travel through the land and observe how was the end of those before. Most of them were associators [of others with Allah].

So direct your face toward the correct religion before a Day comes from Allah of which there is no repelling. That Day, they will be divided.

Whoever disbelieves - upon him is [the consequence of] his disbelief. And whoever does righteousness - they are for themselves preparing,

That He may reward those who have believed and done righteous deeds out of His bounty. Indeed, He does not like the disbelievers.

And of His signs is that He sends the winds as bringers of good tidings and to let you taste His mercy and so the ships may sail at His command and so you may seek of His bounty, and perhaps you will be grateful.

And We have already sent messengers before you to their peoples, and they came to them with clear evidences; then We took retribution from those who committed crimes, and incumbent upon Us was support of the believers.

It is Allah who sends the winds, and they stir the clouds and spread them in the sky however He wills, and He makes them fragments so you see the rain emerge from within them. And when He causes it to fall upon whom He wills of His servants, immediately they rejoice

Although they were, before it was sent down upon them - before that, in despair.

So observe the effects of the mercy of Allah - how He gives life to the earth after its lifelessness. Indeed, that [same one] will give life to the dead, and He is over all things competent.

But if We should send a [bad] wind and they saw [their crops] turned yellow, they would remain thereafter disbelievers.

So indeed, you will not make the dead hear, nor will you make the deaf hear the call when they turn their backs, retreating.

And you cannot guide the blind away from their error. You will only make hear those who believe in Our verses so they are Muslims [in submission to Allah].

Allah is the one who created you from weakness, then made after weakness strength, then made after strength weakness and white hair. He creates what He wills, and He is the Knowing, the Competent.

And the Day the Hour appears the criminals will swear they had remained but an hour. Thus they were deluded.

But those who were given knowledge and faith will say, "You remained the extent of Allah 's decree until the Day of Resurrection, and this is the Day of Resurrection, but you did not used to know."

So that Day, their excuse will not benefit those who wronged, nor will they be asked to appease [Allah].

And We have certainly presented to the people in this Qur'an from every [kind of] example. But, if you should bring them a sign, the disbelievers will surely say, "You [believers] are but falsifiers."

Thus does Allah seal the hearts of those who do not know.

So be patient. Indeed, the promise of Allah is truth. And let them not disquiet you who are not certain [in faith].

Discussion on Verses 1-60 of 60

The full meaning of the first verse is unknown to people. Chapter 30 Ar Rum, verse 1:

“Alif, Lam, Meem”

Nonetheless, this may indicate that the Holy Quran is formed from the very Arabic letters and expressions familiar to the Arabs, who were its first audience. This demonstrates that they had no valid basis to doubt its divine source, for they fully understood its language and directly witnessed its unmatched eloquence. Although the Arabs were celebrated masters of Arabic and took great pride in their linguistic mastery, they were unable to produce even a single composition that equaled the Holy Quran in depth of meaning, purity of expression, and perfection of guidance. Their failure to match it—despite possessing every linguistic advantage—remains an enduring and irrefutable testimony to its divine origin. 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 a person were to compose the most eloquent and harmonious expression in Arabic, it would remain incapable of encompassing the vast wisdom contained in the Holy Quran concerning human nature, psychology, and moral character. No human composition could ever achieve its perfect balance of simplicity and depth—providing insights so profound that scholars dedicate their lives to studying them, yet so clear that even those without formal education can understand, apply, and benefit from them in their daily lives. The Holy Quran conveys abstract and profound truths with a clarity, practicality, and universal relevance unmatched by any human work. It penetrates the deepest layers of human nature, offering timeless guidance suited for every individual, society, and generation. Each verse stands as undeniable proof of its divine origin—its expressions unparalleled, its meanings conveyed with flawless precision, and its eloquence surpassing all other forms of speech. Unlike other scriptures and teachings that contain inconsistencies or contradictions, the Holy Quran is completely free of error. It provides a full and accurate account of the histories of earlier nations, despite the fact that the Holy Prophet Muhammad, peace and blessings be upon him, was unlettered and had received no formal education in history. The Holy Quran commands everything that benefits humanity and forbids all that harms it, addressing both personal and societal aspects of life in a way that fosters justice, balance, and peace within homes and communities. It never resorts to exaggeration, falsehood, or embellishment, unlike poetry, myths, or legends. Every verse is intentional and meaningful, offering guidance that remains fresh and illuminating no matter how often it is recited. Even when narrating the same events, it unveils new insights and levels of meaning each time. Its promises and warnings are supported by clear, rational evidence. When describing abstract virtues such as patience, it also provides straightforward and practical methods to apply them in daily life, making divine wisdom both understandable and attainable. The Holy Quran calls upon humanity to recognise the true purpose of creation—to sincerely obey Allah, the Exalted, by using the blessings granted to them in ways that earn His pleasure. Through this obedience, they achieve peace and success in both worlds, attaining harmony in mind and body and correctly ordering

every aspect of their lives. It illuminates the straight path with clarity and beauty for all who truly seek lasting peace and fulfilment. Its guidance, perfectly suited to human nature, remains timeless and universally relevant. When understood and applied correctly, the Holy Quran provides solutions for every facet of human life—addressing emotional, financial, and physical challenges, and meeting the needs of both individuals and societies. History itself testifies to the transformative power of its message: nations that sincerely followed its teachings rose in justice, wisdom, and peace. Most remarkable of all is its divine preservation—for throughout the passing centuries, not a single letter of the Holy Quran has changed, as Allah, the Exalted, has promised to safeguard it for all eternity. This preservation itself is a living miracle, ensuring that the guidance revealed remains pure, accessible, and authoritative for every generation 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.”

No other text in human history possesses such an extraordinary and unmatched quality. Allah, the Exalted, has directly addressed the fundamental challenges faced by every community and provided the most effective and enduring solutions. By resolving these core issues, the Holy Quran also prevents or alleviates the many secondary problems that arise from them. This demonstrates the perfection and completeness of its guidance, for it contains every essential principle needed for the prosperity, stability, and moral elevation of both individuals and societies. By embracing its teachings, people attain genuine success in this world and eternal salvation in the Hereafter. Chapter 16 An Nahl, verse 89:

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

This is the most extraordinary and enduring miracle that Allah, the Exalted, granted to His final Messenger, the Holy Prophet Muhammad, peace and blessings be upon him. Yet its guidance and benefit are reserved for those who approach it with sincerity, humility, and a true desire for truth. Those who allow their desires and worldly inclinations to prevail—accepting only what aligns with their personal preferences while neglecting or rejecting the rest—ultimately deprive themselves of its transformative effect. Such selective obedience results only in confusion, imbalance, and regret, 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 30 Ar Rum, verse 1:

“Alif, Lam, Meem”

This chapter of the Holy Quran, like many others, opens with disjointed letters whose true meanings are known only to Allah, the Exalted. Their presence reminds humanity of the limits of human understanding and the need for humility when engaging with divine revelation. These letters affirm that the Holy Quran is not the product of human intellect but a direct revelation from Allah, the Exalted. When individuals recognize their own limitations, their hearts become receptive to the deeper wisdom contained within the Holy Quran. Those who approach it arrogantly—relying solely on their personal reasoning and rejecting whatever lies beyond their comprehension—often find themselves unsettled or doubtful. When they encounter verses whose wisdom surpasses human understanding, they may resort to denial or distortion. This does not reflect any imperfection in the Holy Quran but rather the influence of their own pride, which blocks them from perceiving divine truth. The relationship between a person and the Holy Quran resembles that of a humble student with a wise teacher. A sincere student benefits even from lessons that are difficult or not immediately understood, and with time, clarity emerges. The arrogant student, however—who insists on accepting only what fits their preconceived notions—deprives themselves of true learning. Similarly, only those who approach the Holy Quran with humility and reverence truly benefit from its guidance. Such humility brings tranquillity to the heart, aligning a person's mind and body with divine wisdom. It enables them to recognize the proper place of everything and everyone in their life according to the order established by Allah, the Exalted. Thus, humility before the Holy Quran is not only an intellectual disposition—it is the pathway to inner balance, lasting peace, and true success in this world and in the Hereafter. Chapter 30 Ar Rum, verse 1:

"Alif, Lam, Meem"

The foundational element of all knowledge is indeed built from letters, and the opening of this chapter serves as a reminder of the essential role knowledge plays in human life. It teaches that knowledge is indispensable for understanding both worldly and spiritual matters. Every person is required to seek and apply beneficial knowledge, as emphasised in the Hadith recorded in Sunan Ibn Majah, number 224, which makes clear that the pursuit of knowledge is a duty upon every Muslim. Ignorance inevitably leads to misguidance and sin, for without knowledge one cannot discern right from wrong or avoid falling into error. Yet simply possessing knowledge is insufficient. Its true value lies in its application. Knowledge that is not acted upon resembles a map that is never read—it may show the path to success, but without effort, one will never reach the destination. Just as a traveller must follow a map to arrive at their goal, a person must act upon what they know to attain real guidance and spiritual growth. Thus, knowledge must be both acquired and practiced. It should refine a person's character, purify their intentions, and guide their conduct. When understanding is put into action, it becomes a source of light, illuminating the path for the individual and for others. In this way, beneficial knowledge transforms from mere information into wisdom, shaping lives and communities. The Holy Quran itself repeatedly emphasises this principle. It does not call people to knowledge for the sake of intellectual pride, but for the sake of obedience, humility, and service. Knowledge is meant to be lived, not merely stored. When applied, it becomes a shield against sin, a guide toward righteousness, and a source of peace in both worlds. Therefore, seeking and applying beneficial knowledge leads to success in this world and salvation in the Hereafter. It is the means by which a person achieves balance in mind and body, correctly places everything and everyone within their life, and prepares for accountability before Allah, the Exalted. Chapter 62 Al Jumu'ah, verse 5:

"…and then did not take it on (did not act upon knowledge) is like that of a donkey who carries volumes [of books]…"

The prophecy found in the following verses, which foretold the victory of the Roman Empire, constitutes one of the most remarkable demonstrations of the Holy Quran's miraculous nature. This is particularly true because the Romans had been crushed by the Persians and seemed on the brink of collapse at the time the verses were revealed. Chapter 30 Ar Rum, verses 2-4:

“The Byzantines have been defeated. In the nearest land. But they, after their defeat, will overcome. Within three to nine years…”

This prophecy was fulfilled exactly as foretold, despite the apparent impossibility of such a reversal. It stands as a timeless reminder that Allah, the Exalted, alone controls the affairs of the universe, and His decree cannot be overcome. Chapter 30 Ar Rum, verse 4:

“…To Allah belongs the command before and after…”

This principle was emphasised by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith recorded in Jami At Tirmidhi, number 2516. He explained that no aspect of creation can benefit a person unless Allah, the Exalted, wills it, and no harm can afflict them unless He permits it.

This highlights that every event in the universe is subject to His command. It is important to understand that this truth does not mean one should refrain from utilising worldly means such as medicine, wealth, or effort. Rather, it teaches that while these means are established by Allah, the Exalted, the final outcome rests entirely with Him. For example, many sick individuals take medicine and recover, while others take the same medicine yet do not improve. This demonstrates that another element influences the result—specifically, the will of Allah, the Exalted. Chapter 9 At Tawbah, verse 51:

“Say, "Never will we be struck except by what Allah has decreed for us…”

The person who comprehends this truth realizes that all events not directly connected to their behaviour were unavoidable. Opportunities beyond their control, that were lost could not have been seized, and outcomes that occurred could not have been prevented. Thus, regardless of the final result—even if it contradicts one’s wishes—patience and trust in Allah, the Exalted, are required. 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.”

When this truth is deeply understood, a person ceases to depend on creation, recognising that no one can inherently inflict harm or provide benefit. Instead, they turn to Allah, the Exalted, seeking His assistance and

protection through sincere obedience—fulfilling His commands, avoiding His prohibitions, and confronting destiny with patience, as taught by the Holy Prophet Muhammad, peace and blessings be upon him. This inspires a person to place their trust solely in Allah, the Exalted, and to fear none but Him, knowing that creation cannot harm or benefit without His will. Recognising that everything in life and the universe stems from Allah is part of grasping His Oneness. This belief transcends a superficial declaration of faith; when it is deeply entrenched in the heart, a person relies only on Allah, the Exalted, knowing He alone can assist them. They submit to Him in every aspect of life. In truth, obedience is always motivated by the hope of gaining benefit or avoiding harm. Since only Allah, the Exalted, can provide these, He alone deserves obedience and worship. If anyone chooses to obey another over Allah, it implies they believe that this other can offer benefit or protection, which reflects a weakness in faith. The origin of all events is Allah, the Exalted, and therefore, people must exclusively obey Him. This miraculous prophecy, together with the principle of divine decree, teaches that true strength lies not in worldly power or human effort, but in submission to Allah, the Exalted. It is through trust in His command, patience in His decree, and obedience to His law that a person attains peace of mind, resilience in hardship, and success in both worlds. Chapter 10 Yunus, verse 107:

“And if Allah should touch you with adversity, there is no remover of it except Him; and if He intends for you good, then there is no repeller of His bounty…”

The prophecy of the Romans’ victory over the Persians carried profound meaning for the early Muslims. The Persians, being closer in creed to the non-Muslims of Mecca, rejoiced at the initial defeat of the Romans, who were Christians and thus nearer to the Muslims in belief, as they acknowledged

divine scriptures and Holy Prophets, peace be upon them. Chapter 30 Ar Rum, verse 4:

"…And that day the believers will rejoice."

The triumph of the Romans was therefore a double sign. It disheartened the non-Muslims of Mecca, who had boasted of the Persians' success, and it encouraged the Muslims to remain steadfast in obedience to Allah, the Exalted. This unexpected reversal was a reminder that worldly power is never decisive; ultimate victory belongs only to Allah, the Exalted, who determines the outcome of all affairs. For the Muslims, the Roman victory was also symbolic. Despite their limited strength and influence, they were assured that Allah, the Exalted, would grant them victory as well. This assurance was fulfilled almost immediately, for at the same time the Battle of Badr took place—the first major confrontation in Islam—where the Muslims, though few in number, decisively defeated the non-Muslims of Mecca. Chapter 30 Ar Rum, verses 4-5:

"…And that day the believers will rejoice. In the victory of Allah. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful."

This has been discussed in Imam Al Wahidi's, Asbab Al Nuzul, Page 140.

This parallel reinforced the timeless reality that victory is never determined by numbers, wealth, or worldly power, but solely by the decree of Allah, the Exalted. He grants success to whom He wills, and He alone is the source of might and mercy. The prophecy of the Romans' triumph, coupled with the Muslims' victory at Badr, teaches that divine support manifests in ways that simultaneously dishearten the enemies of truth and uplift those who remain steadfast in obedience. It also highlights the profound principle that worldly events are never isolated from spiritual lessons. The Roman victory and the Battle of Badr together demonstrated that Allah, the Exalted, is the true source of triumph, and that His promise of support to the faithful is always fulfilled. Yet this promise is not unconditional—it requires that people fulfil their role as true servants of Allah, the Exalted. This role involves correctly using the blessings He has granted, as outlined in Islamic teachings: wealth must be spent in obedience, strength must be used for justice, knowledge must be applied with sincerity, and authority must be exercised with humility. When blessings are used in this way, they become means of divine support, leading to peace, balance, and success in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life and through fulfilling the rights of people. When they are misused, however, they become sources of imbalance, arrogance, and eventual downfall. Thus, the lesson of these events is clear: worldly victories are signs of divine wisdom, reminding people that triumph belongs only to Allah, the Exalted, and that His support is reserved for those who live by His guidance. Chapter 3 Alee Imran, verse 139:

"So do not weaken and do not grieve, and you will be superior if you are [true] believers."

Indicating His infinite mercy at the end of verse 5 is an invitation to all people to take advantage of the respite Allah, the Exalted, has granted them before they are overtaken by His might. Chapter 30 Ar Rum, verse 5:

"…He gives victory to whom He wills, and He is the Exalted in Might, the Merciful."

This verse reminds humanity that divine mercy offers every person the opportunity to reform, to repent, and to share in the victory, success, and peace of mind granted to those who obey Allah, the Exalted. His mercy provides time and space for reflection, so that people may correct their course before accountability overtakes them. Sincere repentance is the key to unlocking this mercy. It requires genuine remorse for wrongdoing, a humble turning to Allah, the Exalted, in search of forgiveness, and seeking pardon from anyone who has been wronged, provided this does not lead to further harm. Repentance also demands a firm resolve to avoid repeating the same or similar sin, together with restoring any rights that have been violated, whether they belong to Allah, the Exalted, or to people. It is not a single act but an ongoing commitment, requiring a person to continue obeying Allah, the Exalted, by using the blessings He has granted them correctly, as outlined in Islamic teachings. When repentance is carried out in this way, it becomes a means of purification. It transforms guilt into growth, weakness into strength, and error into wisdom. It ensures that the respite granted by Allah, the Exalted, is not wasted but used to secure peace of mind, balance in life, and preparation for eternal success. His mercy invites people to reform, while His might ensures that justice will ultimately prevail. Those who respond to His invitation with sincere repentance and obedience will share in His victory, while those who neglect it will face the consequences of their choices. Chapter 30 Ar Rum, verse 6:

“[It is] the promise of Allah. Allah does not fail in His promise…”

A major cause of people failing to be positively influenced by the promise of Allah, the Exalted, of granting peace of mind to those who correctly use the blessings He has bestowed, is their tendency to blindly follow the popular behaviour within their society. This promise applies both on an individual level—through achieving a balanced mental and physical state and correctly placing everything and everyone within their life—and on a societal level—through fulfilling the rights of people. Chapter 30 Ar Rum, verse 6:

“…*Allah does not fail in His promise, but most of the people do not know.”*

This verse highlights a recurring weakness in human behaviour: the assumption that majority opinion must be correct. When one observes the majority of society ignoring Islamic teachings, they may conclude that the behaviour of the majority is the right path, and so they follow without thought or reflection. In reality, the majority opinion is not always correct. History itself testifies to this, for countless beliefs once held by the majority were later proven false. A striking example is the widespread conviction that the Earth was flat, a belief overturned by new evidence and knowledge. Such errors demonstrate the danger of uncritical conformity. It is essential to refrain from acting like cattle by unthinkingly conforming to the majority opinion, as this often results in misguided choices in both secular and spiritual affairs. 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.”

This warning makes clear that following the crowd without reflection leads to misguidance. Instead, individuals must employ the reasoning and intellect bestowed upon them by Allah, the Exalted, to evaluate each circumstance based on knowledge and evidence. This allows them to make informed decisions, even if those decisions diverge from the prevailing opinions of the majority. Islam strongly criticises blind imitation in religious matters for this reason, and it encourages Muslims to learn and act upon Islamic teachings with understanding. The Holy Quran repeatedly calls people to use their intellect, reflect upon creation, and recognise the signs of Allah, the Exalted. Chapter 12 Yusuf, verse 108:

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

This is because true guidance is not found in numbers or popularity but in truth itself. A person who relies on majority opinion risks being swept away by trends, fashions, and assumptions, while the one who relies on divine guidance stands firm upon clarity and wisdom. Thus, the path to peace of mind and success lies not in conformity to the majority but in obedience to Allah, the Exalted. His guidance is timeless, rooted in wisdom and mercy,

and it equips individuals to rise above the shifting trends of society. By using their intellect and reflecting upon divine teachings, people can avoid the traps of assumption and guesswork, and instead live with clarity, balance, and purpose. This teaching is especially relevant today, when societal norms often conflict with divine guidance. One must remember that truth is not determined by numbers but by revelation. To obey Allah, the Exalted, even when the majority disobeys, is to walk upon the straight path that leads to peace in this world and salvation in the Hereafter.

In order to be positively influenced by the promise of Allah, the Exalted, one must adopt strong faith. Strong faith is the foundation upon which peace of mind and obedience to Allah, the Exalted, are built. Without it, a person will inevitably falter when confronted with trials, temptations, or the allure of worldly desires. With it, however, they remain steadfast in every circumstance, whether in ease or difficulty, because their heart is anchored in certainty. This certainty is not blind; it is cultivated through learning and acting upon the clear proofs and evidences found within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These divine sources demonstrate that sincere obedience to Allah, the Exalted, leads to tranquillity in both worlds, harmonising the mind and body and correctly ordering every aspect of life. On the other hand, ignorance of Islamic teachings inevitably produces weak faith. A person who lacks knowledge will easily disobey Allah, the Exalted, whenever their desires are contradicted, because they fail to perceive the wisdom in restraining themselves. They do not realise that abandoning their desires in favour of obedience is the true path to peace of mind. Their weakness lies in their inability to connect divine guidance with personal well-being, and so they remain vulnerable to confusion, imbalance, and dissatisfaction. Chapter 30 Ar Rum, verse 7:

“They know what is apparent of the worldly life, but they, of the Hereafter, are unaware.”

For this reason, certainty of faith must be actively pursued. It is not enough to inherit belief or to declare it verbally; one must strengthen it through study, reflection, and practice. The Holy Quran repeatedly calls upon people to reflect, to use their intellect, and to recognise the signs of Allah, the Exalted, in creation. When knowledge is acquired and lived, faith becomes firm, and obedience becomes natural. This involves correctly using the blessings Allah, the Exalted, has granted—wealth, health, family, and influence—in accordance with Islamic teachings. Each blessing must be directed toward righteousness, gratitude, and service, rather than selfish indulgence. When blessings are used correctly, they become means of balance and harmony. A person achieves a sound mental and physical state, free from the turmoil of misplaced priorities. They learn to correctly place everyone and everything within their life, giving each its rightful importance without excess or neglect. In this way, strong faith transforms not only the individual but also their relationships and their society. It refines character, purifies intentions, and guides conduct, ensuring that life is lived with dignity, justice, and purpose. Ultimately, strong faith is the anchor that secures peace of mind in both worlds. It equips a person to face trials with patience, blessings with gratitude, and responsibilities with sincerity. It ensures that obedience to Allah, the Exalted, is not a burden but a source of fulfilment. Through certainty of faith, a person rises above the instability of worldly desires and finds lasting tranquillity in the remembrance and obedience of Allah, the Exalted.

It is vital to understand in greater depth why worldly knowledge, no matter how vast, cannot by itself secure success in religious life. Chapter 30 Ar Rum, verse 7:

“They know what is apparent of the worldly life, but they, of the Hereafter, are unaware.”

This verse draws attention to a fundamental imbalance: people may excel in worldly sciences, arts, and skills, yet remain heedless of the realities of the Hereafter. Worldly knowledge is limited to what can be observed, measured, or reasoned within the material realm. It teaches how to cultivate crops, build cities, heal bodies, and manage economies. These are praiseworthy pursuits, for they allow one to earn lawful provision and fulfil responsibilities toward dependents. However, worldly knowledge cannot teach how to purify the soul, how to endure trials with patience, or how to worship Allah, the Exalted, with sincerity. It cannot provide guidance on how to prepare for accountability before the Creator. Religious knowledge, by contrast, penetrates beyond appearances. It explains the purpose of existence, the meaning of trials, and the path to eternal success. It teaches that obedience to Allah, the Exalted, is the true source of peace of mind, and that every blessing—whether wealth, health, or influence—must be used correctly according to divine guidance. Without this knowledge, a person may misuse blessings, pursue desires without restraint, and ultimately lose both worldly balance and eternal reward. The obligatory duties and traditions of the Holy Prophet Muhammad, peace and blessings be upon him, cannot be fulfilled by someone who only possesses worldly knowledge. For example, worldly sciences may teach how to calculate time, but only religious knowledge explains how to use that time for prayer, remembrance, and service. Worldly knowledge may teach how to manage wealth, but only religious knowledge

explains how to purify it through charity and avoid unlawful earnings. Thus, worldly knowledge without religious guidance leaves a person vulnerable to error, arrogance, and misguidance. History itself testifies to this truth. Many civilisations excelled in worldly knowledge, producing great advancements in science, architecture, and governance, yet collapsed morally and spiritually because they lacked divine guidance. Their worldly achievements could not save them from corruption, injustice, and eventual downfall. By contrast, those who combined worldly knowledge with religious obedience achieved balance, justice, and enduring influence. Religious knowledge, when sincerely learned and acted upon, anchors a person in obedience to Allah, the Exalted. This obedience brings blessings and grace, ensuring success in both worlds. It transforms worldly knowledge into a tool of service rather than a source of pride. It teaches that religion is not about inventing one's own path but about submission to the clear guidance revealed in the Holy Quran and exemplified by the Holy Prophet Muhammad, peace and blessings be upon him. Unfortunately, many people who excel in worldly knowledge fail to realise this distinction. They may believe that their intellectual achievements alone will secure success, yet without religious guidance, their knowledge remains incomplete. This reduces their chances of achieving true peace of mind and eternal salvation. Therefore, people must strive to obtain and act upon both religious and useful worldly knowledge. Religious knowledge ensures guidance, obedience, and salvation, while worldly knowledge provides lawful means of sustenance and service. Together, they create harmony, enabling a person to live responsibly in this world while preparing for the Hereafter. This is why gaining beneficial knowledge is a duty upon all people, as affirmed in the Hadith found in Sunan Ibn Majah, number 224. When both forms of knowledge are pursued with sincerity, they illuminate the path to success in this world and eternal salvation in the Hereafter. Worldly knowledge without religious guidance leaves a person vulnerable to imbalance, while religious knowledge without worldly understanding may leave them unable to fulfil their responsibilities. Only when the two are combined, with religious knowledge guiding the use of worldly knowledge, does a person achieve true balance, fulfilment, and success. This expanded reflection shows that knowledge is not an end in itself but a means to obedience, balance, and

peace of mind. It is the union of worldly and religious knowledge, under the guidance of Allah, the Exalted, that secures prosperity in this life and salvation in the next.

Chapter 30 Ar Rum, verse 7:

“They know what is apparent of the worldly life, but they, of the Hereafter, are unaware.”

It is vital to understand in greater depth that peace of mind on an individual level and justice within society are inseparably tied to the belief in accountability on Judgement Day. This belief is not simply a theological concept but a practical safeguard that shapes human behaviour. When a person is convinced that they will one day stand before Allah, the Exalted, to answer for their deeds, this conviction restrains their desires, disciplines their conduct, and ensures that the blessings they have been granted—such as wealth, health, and authority—are used correctly. Without this belief, individuals inevitably misuse their blessings. Wealth becomes a source of greed and extravagance, authority is transformed into a means of exploitation, and relationships are reduced to instruments of selfish gain. When people convince themselves that they will not be held accountable, they are emboldened to wrong others, particularly when they believe they can escape worldly authorities. This mindset strips blessings of their true purpose, turning them into tools of oppression rather than means of service. The result is not only the loss of inner tranquillity but also the spread of corruption and injustice across society. Chapter 29 Al Ankabut, verse 36:

“…expect the Last Day and do not commit abuse on the earth, spreading corruption."

Belief in accountability on Judgement Day acts as a safeguard against this corruption. It reminds individuals that every action will be weighed, every right will be accounted for, and every injustice will be exposed. This awareness cultivates sincerity, humility, and responsibility, allowing individuals to achieve balance within themselves and justice within society. It ensures that blessings are placed in their rightful position: wealth is used to support family and community, authority is exercised with fairness, and relationships are nurtured with sincerity. This balance produces peace of mind, as individuals know they are living in harmony with divine guidance. History and daily observation confirm this truth. Societies that abandon accountability—whether divine or moral—inevitably descend into corruption. Laws are manipulated, rights are ignored, and oppression becomes widespread. Families suffer, communities fracture, and nations collapse under the weight of injustice. By contrast, societies that uphold accountability foster justice, compassion, and peace. The belief in Judgement Day therefore functions as a moral compass, guiding individuals to act with integrity even when worldly authorities are absent. On an individual level, belief in accountability provides inner tranquillity. A person who knows they will be held accountable for their actions is motivated to live with sincerity, discipline, and humility. They find peace of mind because they are confident that their efforts, sacrifices, and obedience will not be wasted but will be rewarded by Allah, the Exalted. On a societal level, accountability ensures that rights are fulfilled, justice is upheld, and peace is established. It creates stability, harmony, and prosperity, as people recognise that their responsibilities extend beyond themselves to the wider community. Ultimately, belief in Judgement Day is the foundation upon which personal

tranquillity and social harmony are built. Without it, imbalance and injustice prevail; with it, blessings are preserved, rights are fulfilled, and peace is established in both this world and the Hereafter. It is the belief that transforms blessings from mere possessions into trusts, and it is the conviction that ensures every individual and every society lives with dignity, justice, and purpose.

In order to accept and firmly believe in the hereafter so that one's behaviour is influenced positively, Allah, the Exalted, invites people to reflect on the creation which indicate the inevitably of Judgement Day. Chapter 30 Ar Rum, verse 8:

"Do they not contemplate within themselves? Allah has not created the heavens and the earth and what is between them except in truth and for a specified term…"

Denying the possibility of resurrection on the Day of Judgement is truly an extraordinary claim, for the signs of resurrection are not hidden—they are manifest in countless aspects of creation, occurring daily, seasonally, and even within the human body itself. Allah, the Exalted, has filled the universe with reminders that life can emerge from death, that renewal follows decline, and that His power encompasses all things. Rain revives barren land, transforming lifeless soil into fertile ground that bursts forth with crops and sustains creation. Just as a seed buried in the earth is brought to life, so too will the human body, buried in the soil, be resurrected by the command of Allah, the Exalted. The cycle of the seasons further illustrates this truth: in winter, trees appear lifeless as their leaves fall, yet in spring and summer

they return to full vitality. Even within the human body, resurrection is a continuous process, as cells die and are replaced, ensuring renewal. The sleep-wake cycle is another profound sign. Sleep is described as the sister of death, for the senses are cut off, yet Allah, the Exalted, returns the soul to the sleeper if they are destined to live on. 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.”

Beyond these signs, the Day of Judgement must occur because the universe itself testifies to balance. The Earth is perfectly positioned at a distance from the Sun to sustain life. The water cycle is finely tuned to provide rain. The soil is soft enough for fragile shoots to penetrate yet strong enough to support heavy structures. Everywhere one looks, balance is evident. Yet the actions of mankind remain unbalanced. Oppressors often escape punishment in this world, while the oppressed endure hardship without receiving their full reward. Those who sincerely obey Allah, the Exalted, frequently face difficulties, while those who disobey Him enjoy worldly luxuries. Just as balance governs creation, so too must balance govern reward and punishment. Since this balance is not achieved in this world, it must occur in another time—the Day of Judgement.

Allah, the Exalted, could have chosen to reward and punish fully in this world, but His wisdom dictates otherwise. He grants opportunity after opportunity for repentance, allowing people to correct their behaviour. He withholds full

reward from the obedient because this world is not Paradise. Faith requires belief in the unseen, and the unseen reward awaiting the faithful in the Hereafter is what makes faith special. If reward were fully visible and tangible in this world, faith would lose its unique quality.

Thus, fear of punishment and hope of reward in the Hereafter serve as powerful motivators, encouraging people to abstain from sin and perform righteous deeds. For the Day of Recompense to commence, this material world must end, for reward and punishment can only be given once all actions have concluded. The inevitable end of the world is therefore a necessary precursor to the Day of Judgement.

Reflecting on these truths strengthens faith in the reality of resurrection and accountability. It encourages preparation for the Day of Judgement by using the blessings granted by Allah, the Exalted, correctly, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. In this way, a person achieves peace of mind and success in both worlds—through a balanced mental and physical state and by correctly placing everything and everyone within their life. Chapter 45 Al Jathiyah, verse 22:

“For Allah created the heavens and the earth for a purpose, so that every soul may be paid back for what it has committed. And none will be wronged.”

Preparing for accountability on Judgement Day is a task that directly contradicts the worldly desires of many people, and for this reason, countless individuals reject or ignore it even while verbally claiming belief. Chapter 30 Ar Rum, verse 8:

"…And indeed, many of the people, in [the matter of] the meeting with their Lord, are disbelievers."

This manifests in persistent disobedience, particularly through the misuse of blessings granted by Allah, the Exalted. Wealth, health, family, and authority are all meant to be used responsibly and in accordance with divine guidance, yet when they are misused, they become sources of imbalance. On an individual level, this attitude prevents the attainment of a balanced mental and physical state. It causes people to misplace everything and everyone within their lives, turning blessings into burdens. Family, friends, career, and wealth—intended as supports—become sources of stress and dissatisfaction. When individuals persist in disobedience, they often misdirect blame. Instead of recognising their own misuse of blessings, they accuse others—such as their spouse or companions—of being the cause of their stress. Cutting good people out of their lives only deepens their imbalance, leading to mental disorders, depression, substance addiction, and even suicidal tendencies. This outcome is evident when one observes those who persistently misuse blessings, such as the rich and famous. Despite enjoying worldly luxuries, many of them suffer from inner turmoil, proving that material abundance without obedience to Allah, the Exalted, cannot bring peace of mind. Chapter 30 Ar Rum, verse 9:

“Have they not traveled through the earth and observed how was the end of those before them? They were greater than them in power, and they plowed the earth and built it up more than they have built it up, and their messengers came to them with clear evidences…”

The consequences of this heedlessness extend beyond this world. Those who fail to prepare for accountability on Judgement Day will face punishment far worse in the Hereafter. Their rejection of divine guidance and misuse of blessings will be exposed, and their worldly luxuries will offer no protection. Chapter 30 Ar Rum, verse 9:

“…And Allah would not ever have wronged them, but they were wronging themselves.”

This teaching makes clear that peace of mind and success in both worlds are inseparably tied to obedience and preparation for accountability. Those who discipline their desires and use blessings correctly, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, achieve balance and tranquillity. Those who remain heedless, however, lose both worldly peace and eternal salvation.

Chapter 30 Ar Rum, verse 9:

“Have they not traveled through the earth and observed how was the end of those before them? They were greater than them in power, and they plowed the earth and built it up more than they have built it up, and their messengers came to them with clear evidences...”

This verse stands as a powerful caution against adopting a self-centred approach to life in which a person focuses solely on their own circumstances while remaining blind to the broader realities unfolding around them. When someone becomes absorbed only in their immediate experiences, they deprive their heart of the countless lessons embedded in history, in the trials they witness, and in the journeys of others. Such a narrow perspective closes the door to wisdom, preventing them from discovering insights that could refine their character, correct their behaviour, and steer them away from repeating the same mistakes. It also deprives them of the inner peace that comes from attaining a balanced mental and physical state and from correctly placing everything and everyone in their rightful position within their life. The world around us is filled with signs that offer guidance to anyone willing to reflect. Observing the plight of those who possess abundant wealth, status, and fame—yet still fall into anxiety, depression, substance addiction, or even suicide—reveals a profound truth: tranquillity is not a commodity that can be bought, nor is it found in fulfilling unchecked desires. Rather, inner peace is a gift bestowed upon those who use their blessings as instructed by Allah, the Exalted. Likewise, witnessing an individual struggle with illness or physical weakness should stir gratitude within the heart of the healthy. It should prompt them to value the blessing of health and to use it correctly before it slips away, for blessings are often appreciated most when they are lost. For this reason, Islam calls people to be thoughtful and observant, to avoid limiting their view to their own immediate concerns, and to contemplate the countless lessons available in everyday life. Through such reflection, a person gains clarity, gratitude, humility, and direction. They learn to navigate

their own challenges with wisdom and to approach the world around them with sincerity and purpose.

Chapter 30 Ar Rum, verse 9:

“…They were greater than them in power, and they plowed the earth and built it up more than they have built it up, and their messengers came to them with clear evidences...”

It is vital to recognize that worldly possessions and relationships—such as fame, wealth, authority, family, friends, and career—only hold true value when accompanied by peace of mind. Without inner tranquility, these very blessings become sources of stress and difficulty in both this world and the Hereafter. This reality is evident when observing the lives of the rich and famous. Despite possessing and enjoying worldly luxuries, many are plagued with mental health issues, restlessness, and dissatisfaction. Their abundance has not granted them peace, because peace of mind is not found in material indulgence but in obedience to Allah, the Exalted. Chapter 30 Ar Rum, verse 9:

“…And Allah would not ever have wronged them, but they were wronging themselves.”

This verse reminds humanity that the absence of peace of mind is not due to injustice from Allah, the Exalted, but rather the result of individuals wronging themselves by misusing blessings and neglecting divine guidance. When blessings are used correctly—according to the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him—they become means of balance, fulfilment, and tranquillity. When misused, however, they transform into burdens, stripping life of harmony and leading to regret.

The lesson is clear: peace of mind is the key that unlocks the true value of worldly things. Without it, wealth becomes greed, authority becomes oppression, and relationships become sources of conflict. With it, however, every blessing becomes a tool for service, gratitude, and preparation for accountability on Judgement Day.

Chapter 30 Ar Rum, verse 9:

“…They were greater than them in power, and they plowed the earth and built it up more than they have built it up, and their messengers came to them with clear evidences…”

Every person who abandons the divine code of conduct revealed by Allah, the Exalted, and instead adopts man-made systems of conduct does so in

order to gratify their worldly desires. This is because all codes devised by human beings are ultimately rooted in human inclinations, ambitions, and self-interest. Unlike the divine law, which is based on wisdom, justice, and mercy, man-made systems are shaped by the desires of those who create them. The wealthy and powerful are often the most entrenched in this mindset. They recognize that accepting the truth of Islam would require them to submit to a higher moral framework, one that places limits on their pursuit of unchecked desires. Such submission would restrict their exploitation of others, their indulgence in excess, and their misuse of authority. Out of fear of losing their influence and privileges, they not only reject the truth themselves but also actively encourage others to follow their lead. In doing so, they attempt to preserve their worldly status, even at the expense of their eternal well-being. This pattern is not new. Historically, the first to oppose the Holy Prophets, peace be upon them, were often the elites of society—those who feared that embracing divine guidance would undermine their power and expose their injustices. Their rejection was not based on a lack of evidence or clarity regarding the truth of the message, for the signs of Allah, the Exalted, were manifest before them. Rather, their opposition stemmed from arrogance, pride, and the desire to continue living according to their whims. Thus, the rejection of divine guidance is rarely an intellectual dispute about truth or falsehood. Instead, it is most often a matter of the heart—a refusal to restrain one's desires and submit to the authority of the Creator. Chapter 30 Ar Rum, verses 9-10:

"…*And Allah would not ever have wronged them, but they were wronging themselves. Then the end of those who did evil was the worst [consequence] because they denied the signs of Allah and used to ridicule them."*

Allah, the Exalted, reminds humanity that whether individuals choose to learn from the behaviour of others—whether in history or in their own time—or choose instead to persist in pursuing worldly desires, all will ultimately be returned to Him for their final judgement. Chapter 30 Ar Rum, verse 11:

“Allah begins creation; then He will repeat it; then to Him you will be returned.”

This verse establishes both the origin and the end of existence. Just as Allah, the Exalted, initiated creation, He will repeat it through resurrection, and every soul will be brought back to Him for accountability. The cycle of life is not random; it is purposeful, culminating in the Day when all deeds will be weighed. Those who persist in disobedience by misusing the blessings granted to them—whether wealth, health, authority, or relationships—fail to prepare for this inevitable accountability. Their heedlessness will lead to unimaginable regret, for on that Day there will be no second chances to rectify behaviour. Chapter 30 Ar Rum, verse 12:

“And the Day the Hour appears the criminals will be in despair.”

This despair is the direct consequence of neglecting divine guidance. In this world, opportunities for repentance and reform are abundant, but once the Hour arrives, the door of mercy closes. Those who ignored the signs, misused blessings, and pursued desires without restraint will face despair

beyond imagination, as their deeds are exposed and their excuses silenced. The lesson is profound: every person must take heed while the opportunity remains. Reflection upon history, observation of the present, and awareness of divine revelation all point to the same truth—that accountability is certain. Those who prepare by obeying Allah, the Exalted, and using blessings correctly will find peace of mind in this world and eternal success in the Hereafter. Those who neglect preparation will face despair when the Hour arrives.

Regret is a powerful emotion, but it is essential to distinguish between its two categories in order to understand its true weight and consequences. The first category consists of worldly regrets, such as not marrying, not having children, or not achieving certain ambitions. These regrets, though painful, are temporary in nature. They may end when desires are fulfilled, when perspectives change, or inevitably at the time of death. They are not permanent, nor are they of great significance, for while they may cause sadness, they do not lead to punishment or torment. Furthermore, if a person ultimately reaches Paradise through the mercy of Allah, the Exalted, all worldly regrets will vanish entirely, leaving no trace of sorrow. The second category consists of regrets in the Hereafter, which are far more serious and enduring. These include failing to use one's resources, blessings, and opportunities to please Allah, the Exalted. Such regrets begin in the grave and continue on the Day of Judgement, lasting far longer than one's earthly life. They will not end until entry into Paradise, which may not occur at all or may occur only after an extremely long time. Chapter 22 Al Hajj, verse 47:

"…And indeed, a day with your Lord is like a thousand years of those which you count."

This verse highlights the immense duration of the Hereafter compared to worldly life. A single day in the Hereafter is equivalent to a thousand years on Earth, which means that regrets experienced there are magnified beyond imagination. These regrets are significant because they may lead to severe punishment and torment. Unlike worldly regrets, they cannot be undone by changing one's mind or by death. They are the consequence of neglecting divine guidance and failing to prepare for accountability. Chapter 89 Al Fajr, verses 23-24:

"And brought [within view], that Day, is Hell - that Day, man will remember, but how [i.e., what good] to him will be the remembrance? He will say, "Oh, I wish I had sent ahead [some good] for my life.""

Worldly regrets may cause temporary sadness, but they do not carry eternal consequences. By contrast, regrets of the Hereafter are deeply consequential, as they directly affect one's eternal state. A person who neglected prayer, ignored charity, or misused blessings will face regret that cannot be removed by any worldly means. The only way to avoid such regret is to act now, while life remains, by sincerely obeying Allah, the Exalted, and using blessings correctly.

Therefore, every person should reflect deeply on this matter and show kindness to themselves by striving to remove the potential regrets of the grave and Judgement Day before attempting to remove the regrets of this world. True wisdom lies in prioritising eternal concerns over temporary ones,

for worldly regrets fade, but the regrets of the Hereafter endure. By living with sincerity, fulfilling obligations, and using blessings in accordance with divine guidance, a person can avoid the torment of eternal regret and instead achieve peace of mind in this world and everlasting success in the Hereafter.

It is crucial to recognize that false deities—such as idols made of stone or wood—are not the only objects that people may end up worshipping besides Allah, the Exalted. In reality, a person's true object of worship is whatever they consistently obey and prioritize over the commands of Allah, the Exalted. This can include social trends, cultural expectations, the opinions of others, material pursuits, and even one's own desires. Anything that pulls a person away from obedience and places itself above the divine instruction becomes, in practice, their lord. Chapter 9 At Tawbah, verse 31:

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

The scholars and religious leaders of the people of the book were not physically worshipped. Instead, they were obeyed when they legislated what Allah, the Exalted, had forbidden and forbade what He had permitted. Their followers' willingness to obey them in matters that contradicted divine guidance was judged as a form of worship, even if they never bowed to them physically. This principle extends further, as the Holy Quran also applies it to the Devil himself. 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 throughout history have never consciously worshipped the Devil, yet they are described as having done so because they obeyed him by following paths that contradicted the command of Allah, the Exalted. Thus, obedience in defiance of divine instruction—regardless of the source—is counted as worship. For this reason, it is essential to avoid obeying any influence, idea, or individual in a way that contradicts the guidance of Allah, the Exalted. Persisting in such disobedience leads a person to become a servant to multiple worldly masters, such as public opinion, worldly fashions, corporate pressures, social media trends, and personal relationships. Attempting to satisfy all of these unstable and constantly shifting demands inevitably creates stress and internal turmoil. Just as an employee would struggle under several supervisors—each with different expectations and contradictory instructions—a person who abandons the servitude of Allah, the Exalted, becomes entangled in countless conflicting demands. As these worldly “masters” pull them in different directions, they gradually lose clarity, stability, and peace of mind. Over time, this internal conflict can lead to sadness, loneliness, anxiety, depression, and even suicidal thoughts, as none of these influences provide the fulfilment or validation the person seeks. This truth becomes evident when observing many individuals who live according to the expectations of society, such as celebrities and influencers, who despite having fame and wealth often fall into deep emotional distress. Their condition is a clear sign that obedience to anything besides Allah, the Exalted, cannot produce lasting tranquillity. Moreover, yielding to other influences in defiance of Allah, the Exalted, will offer no benefit in the hereafter. None of these worldly “masters”—whether people, trends, desires, or ideologies—will come to a person’s aid on the Day of Judgement. They will deny any association with them, leaving the person without support or intercession. Chapter 30 Ar Rum, verse 13:

“And there will not be for them among their [alleged] partners any intercessors, and they will [then] be disbelievers in their partners.”

True freedom, clarity, and peace are not found in the pursuit of worldly desires but in obedience to Allah, the Exalted, and in rejecting all influences that lead one away from Him. This obedience ensures that a person achieves a balanced mental and physical state, correctly places everything and everyone within their life, and adequately prepares for accountability on the Day of Judgement. Such behaviour leads to peace of mind in both worlds. Chapter 30 Ar Rum, verses 14-15:

“And the Day the Hour appears - that Day they will become separated. And as for those who had believed and done righteous deeds, they will be in a garden [of Paradise], delighted.”

This separation is the ultimate distinction between those who combined faith with righteous deeds and those who failed to do so. It highlights the eternal truth that verbal declarations of faith must be supported by consistent actions. Throughout Islamic teachings, this principle is emphasised repeatedly: faith without deeds has little value. Belief is not merely a statement but a lived reality, proven through obedience, worship, charity, and service. The warning is clear: those who fail to support their verbal declaration of faith with good actions risk leaving this world without their faith intact. Faith can be likened to a delicate flame that requires constant tending.

Just as a fire dies out when deprived of fuel, faith weakens and may be extinguished if not sustained through consistent acts of obedience. Neglecting this spiritual nourishment places a person at risk of losing the very light that guides them, and such a loss is the most devastating of all. This analogy of faith as a flame is profound. A flame requires fuel, protection from wind, and careful attention. Similarly, faith requires nourishment through prayer, remembrance of Allah, charity, patience, and gratitude. It must be shielded from the winds of temptation, arrogance, and heedlessness. If neglected, faith flickers and dies, leaving a person in darkness. If nurtured, faith grows into a steady light that illuminates the path to Paradise. Faith is dynamic, not static. It grows with obedience and weakens with neglect. To preserve it, one must continually feed it with righteous deeds, patience in trials, and gratitude for blessings. In this way, faith becomes a source of strength, clarity, and peace, guiding a person through the challenges of life and ensuring delight in the Hereafter. The lesson is clear: true freedom lies not in following desires but in submitting to Allah, the Exalted. True clarity comes not from worldly philosophies but from divine guidance. True peace is not found in wealth or fame but in the tranquillity of a heart that obeys its Creator. Those who nurture their faith with sincerity and action will find delight in Paradise, while those who neglect it will face despair. Chapter 30 Ar Rum, verse 16:

“But as for those who disbelieved and denied Our verses and the meeting of the Hereafter, those will be brought into the punishment.”

In order to avoid the outcome of imbalance and despair, every individual must obey Allah, the Exalted, by correctly using the blessings He has granted them in accordance with Islamic teachings. This obedience ensures that they obtain a balanced mental and physical state, place everything and everyone

in their life in its rightful position, and adequately prepare for accountability on the Day of Judgement. Such behaviour leads to peace of mind in both worlds. Chapter 30 Ar Rum, verse 17:

“So glorified is Allah when you reach the evening and when you reach the morning.”

This verse reminds humanity that glorifying Allah, the Exalted, is an essential aspect of obedience. True glorification involves not attributing negative things to Him, even though nothing occurs in the universe without His will. To glorify Allah correctly, one must adopt a positive mindset. This mindset is not merely an attitude but a spiritual discipline that enables a person to navigate challenges while remaining steadfast in obedience. Cultivating a positive mindset means recognising that every hardship could have been far worse. If the difficulty is worldly in nature, one should be thankful that it does not harm their faith. Rather than fixating on immediate sorrow, one should focus on the ultimate reward awaiting those who exhibit patience for the sake of Allah, the Exalted. When blessings are lost, reflection should turn to the multitude of blessings that remain. Gratitude for what is still present outweighs grief for what is absent. In every trial, one must recall the wisdom contained in 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.”

This verse teaches that difficulties often conceal hidden benefits, while apparent comforts may hide harm. What a person initially wishes for may not be in their best interest, and what they dislike may be the very thing that brings growth, purification, and reward. Recognising this truth transforms hardship into opportunity and sorrow into patience.

In conclusion, glorifying Allah, the Exalted, requires avoiding the attribution of negativity to Him and instead cultivating a positive mindset. This mindset is essential for obedience, gratitude, and peace of mind. It ensures that blessings are used correctly, hardships are endured with patience, and faith is preserved. The cup is not half empty; it is, in fact, half full, for every situation carries wisdom, mercy, and the potential for reward. Chapter 30 Ar Rum, verse 18:

“And to Him is [due all] praise throughout the heavens and the earth. And at night and when you are at noon.”

When someone provides another person with even a small portion of their needs—such as shelter, food, or financial help—it is naturally expected that they receive gratitude in return. If this is the case between human beings, then it is far more deserving that gratitude be shown to Allah, the Exalted, who has bestowed every blessing found in the heavens and the earth. Every breath, every moment of safety, every opportunity, and every comfort originates from Him alone. Therefore, recognising His favours and expressing thankfulness is not merely recommended—it is an obligation of justice. Gratitude begins with one’s intention. True thankfulness means performing actions solely for the pleasure of Allah, the Exalted. If a person’s

intention is aimed at gaining praise, recognition, or reward from people, then the act loses its value in the sight of Allah, the Exalted. This is strongly warned against in a Hadith found in Jami At Tirmidhi, number 3154. A sign of sincerity is that a person neither seeks nor expects appreciation from others, because their heart is content knowing that Allah, the Exalted, is fully aware of their actions. Gratitude with the tongue involves speaking only what is beneficial—words that inspire goodness, truth, and kindness—or choosing silence instead of harmful speech. Gratitude through physical actions means using every blessing in a manner pleasing to Allah, the Exalted, as instructed in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When a person uses their eyes, ears, time, wealth, and health correctly, they honour the One who granted them those blessings. Such gratitude becomes a cause for increase—an increase in blessings, tranquillity, clarity, and success in both worlds. Chapter 14 Ibrahim, verse 7:

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

Another profound truth reinforces this idea: when someone owns an object, it is entirely reasonable for them to use it however they wish. No one questions the rights of ownership. Allah, the Exalted, created, owns, and sustains every part of the universe—including human beings themselves. For this reason, it is only fair that His commands are obeyed, for He alone has the right to determine what is beneficial, harmful, permissible, or forbidden.

In the same way, when a person lends something they own to someone else, it is only proper for the borrower to use that item according to the wishes of the owner. If this etiquette is expected between people, how much more should it apply between creation and Creator? Every blessing that a person possesses in this world—health, wealth, family, intellect, opportunities—is not a gift but a loan from Allah, the Exalted. This loan will be questioned and must be repaid, and the repayment is through righteous action: using each blessing exactly as Allah, the Exalted, commands. In contrast, the blessings of Paradise are not loans but gifts. Gifts come without responsibility, and the person may enjoy them freely without limits or accountability. 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.""

Therefore, it is essential not to confuse the blessings of this temporary world—which come with responsibility and accountability—with the everlasting gifts of Paradise, which will be pure enjoyment without any burden or hardship. True wisdom lies in recognizing the nature of worldly blessings, honouring them by using them correctly, and striving to earn the eternal gifts that await in the next life.

Allah, the Exalted, not only provides continuous blessings to His creation but also reminds humanity that He will hold them accountable, for He alone controls life and death. Chapter 30 Ar Rum, verse 19:

“He brings the living out of the dead and brings the dead out of the living and brings to life the earth after its lifelessness. And thus will you be brought out.”

This verse is a profound reminder that resurrection is not a distant or abstract concept but a reality that is continuously demonstrated in the natural order. The One who revives barren land, who brings forth life from lifeless matter, and who sustains creation through cycles of renewal, is the same One who will resurrect humanity on the Day of Judgement. To deny the possibility of resurrection is to ignore the countless signs that surround human existence. Rain falls upon desolate land, transforming it into fertile soil that bursts forth with crops. A seed buried in the earth, seemingly lifeless, awakens and flourishes, sustaining life for countless creatures. This process is a clear analogy for human resurrection: just as the seed emerges from the soil, so too will the human body, buried in the earth, be brought forth by the command of Allah, the Exalted. The seasons themselves testify to resurrection. In winter, trees appear lifeless, stripped of their leaves, yet in spring they return to full vitality, adorned with blossoms and greenery. This cycle of death and renewal is a vivid illustration of the Creator’s power to restore life. Even the origin of life itself points to this truth, for every living being begins from a lifeless cell, such as the human zygote. Within the human body, cells continuously die and are replaced, a process beyond human control, yet a constant reminder of renewal and resurrection. The sleep-wake cycle provides another daily example. Sleep is likened to the sister of death, as the senses are suspended and consciousness withdrawn. Yet Allah, the Exalted, graciously restores the soul to the sleeper if they are destined to continue living. 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.”

These signs, manifest in nature, in the body, and in daily life, all point to the certainty of resurrection. They remind humanity that the final resurrection is not only possible but inevitable. Just as Allah, the Exalted, revives the earth, renews life within the body, and restores the soul after sleep, He will bring forth every soul for accountability. To deny this reality is to close one’s eyes to the evidence that is continuously displayed in creation. Reflecting upon these truths strengthens faith in the Hereafter and encourages preparation for accountability. Those who contemplate the signs of resurrection will recognise that life is purposeful, not random, and that every blessing must be used correctly in obedience to Allah, the Exalted. In this way, peace of mind is achieved in this world, and eternal success is secured in the next. The wise individual is therefore the one who learns from these continuous signs of resurrection and prepares for the inevitable Day when all will be brought forth for judgement.

Allah, the Exalted, emphasizes His absolute ability to resurrect people after they have turned into dust and bones, reminding humanity that He created them from dust in the first instance and then developed them, stage by stage, until they became human beings spread across the world. Chapter 30 Ar Rum, verse 20:

“And of His signs is that He created you from dust; then, suddenly you were human beings dispersing.”

This verse highlights both the origin and the destiny of mankind. It reminds humanity that the One who created them from the most basic material—dust—possesses complete power to bring them back to life after death. The transformation from dust into a living, conscious being is itself a miracle of resurrection. Every stage of human development, from conception to birth, from infancy to adulthood, is a sign of divine power. The sudden dispersal of human beings across the earth, forming nations and societies, is further evidence of Allah’s will and wisdom. To deny resurrection is to ignore the very process of creation itself. If Allah, the Exalted, can bring forth life from dust, nurture it through stages of growth, and spread it across the earth, then surely He can gather humanity together once more for accountability. The resurrection is not a new act but a repetition of what has already occurred. Just as creation began from dust, so too will resurrection begin from dust. This reminder serves as a powerful call to reflection. Humanity is urged to consider its humble origin and its inevitable return. The journey from dust to dispersal across the earth is not random but purposeful, designed to prepare each soul for accountability. Those who recognise this truth will use their blessings correctly, obey Allah, the Exalted, and prepare for the Day of Judgement. Those who ignore it will face regret when they are gathered for accountability.

Another aspect of divine planning is the continuation of the human race through the birth of successive generations until the appointed end of time. Allah, the Exalted, in His infinite wisdom, created innate feelings and desires within human beings which draw them to the opposite gender. These feelings serve a dual purpose: they provide happiness and tranquility through

companionship, and they ensure the survival of humanity by encouraging procreation. Without these natural inclinations, the vast majority of people would not pursue marriage or children, and the human race would face extinction long before its destined conclusion. Chapter 30 Ar Rum, verse 21:

“And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you love and mercy…”

This verse highlights the divine wisdom behind human relationships. At a younger age, individuals are drawn to one another through feelings such as love and physical attraction. These emotions encourage the formation of families and the birth of children, ensuring the continuation of the human race. As couples grow older, however, physical beauty naturally diminishes, and mercy becomes the predominant bond between them. This mercy manifests in patience, care, and mutual support, ensuring that couples remain together even when youthful attraction fades. Such a natural progression of feelings is a clear sign of divine planning, for it sustains companionship across the stages of life and ensures stability within the family unit. The shift from love and attraction to mercy and compassion cannot be explained by human theories such as evolution, which focus narrowly on survival and reproduction. Evolutionary explanations may account for physical reproduction, but they cannot explain the enduring emotional bonds that preserve families even when reproduction is no longer possible. The divine placement of love and mercy ensures that companionship is not merely a means to survival but a source of tranquillity, spiritual growth, and moral development. It is through this bond that individuals learn patience, sacrifice, and selflessness, qualities that strengthen not only the family but also the wider community. Chapter 30 Ar Rum, verse 21:

“…Indeed in that are signs for a people who give thought.”

This statement calls humanity to reflect deeply on the wisdom embedded in their own nature. The presence of love in youth and mercy in old age is not accidental but purposeful, guiding couples to remain united throughout their lives. It is a sign for those who ponder, reminding them that every stage of human existence is carefully planned by the Creator. The family unit, built upon love and sustained by mercy, is therefore not only a social necessity but a spiritual institution designed to nurture faith, character, and gratitude. Thus, divine planning ensures that the human race continues until its appointed end, while also granting individuals the blessing of companionship, love, and mercy. These signs should inspire gratitude, obedience, and reflection, as they reveal the perfection of Allah’s design and the futility of denying His wisdom. The companionship between spouses is not only a worldly arrangement but a spiritual bond, designed to nurture tranquillity, patience, and mercy. It is a reminder that every stage of human life is guided by divine wisdom, and that the preservation of the family unit is central to the survival and flourishing of humanity.

In conclusion, the divine placement of love and mercy within human relationships is a sign of the foresight and care of Allah, the Exalted. It ensures the continuation of the human race, provides tranquillity and happiness, and nurtures spiritual growth. Those who reflect upon this sign will recognise the perfection of divine planning and will be inspired to live with gratitude, obedience, and humility, using their relationships as a means to

draw closer to Allah, the Exalted, and to prepare for accountability on the Day of Judgement.

Chapter 30 Ar Rum, verse 21:

“And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you love and mercy…”

Generally speaking, Those who seek a marriage full of peace, love, and mercy must begin by choosing a spouse according to the guidance of Islam. In a Hadith found in Sahih Bukhari, number 5090, the Holy Prophet Muhammad, peace and blessings be upon him, advised that a person is married for four reasons: wealth, lineage, beauty, or piety. He concluded by warning that one should marry for the sake of piety, otherwise they will be a loser. This Hadith is not merely a statement about marriage preferences; it is a profound reminder that the foundation of a successful marriage lies in faith and obedience to Allah, the Exalted, rather than in transient worldly qualities. It is important to understand that the first three qualities mentioned—wealth, lineage, and beauty—are temporary and imperfect. Wealth may provide comfort but it does not guarantee happiness, as countless examples of the rich and famous demonstrate. Many of them, despite possessing immense wealth, live lives filled with dissatisfaction, restlessness, and broken relationships. Lineage may grant social prestige, but it does not guarantee good character or a successful marriage. In fact, when marriages based solely on lineage fail, they often cause greater harm by severing family bonds between two households. Beauty, too, is fleeting, subject to time, mood, and circumstance. Love based purely on physical

attraction is unstable, as emotions change with age and circumstance. How many couples who once claimed to be deeply in love ended up despising one another? These examples demonstrate that worldly criteria cannot sustain a marriage, as they are tied to the material world and not to the eternal source of success, namely faith.

Yet, this Hadith does not mean that one should marry someone who is poor or unattractive. Financial stability is necessary to support a family, and attraction is an important aspect of a healthy marriage. Rather, the Hadith teaches that these qualities should not be the ultimate reason for marriage. The true and lasting quality to seek in a spouse is piety. A pious person fulfils the commands of Allah, the Exalted, refrains from His prohibitions, and faces destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Such a person, who fears Allah, the Exalted, will treat their spouse well in both times of happiness and difficulty. By contrast, those who are irreligious will mistreat their spouse whenever they are upset, and even when they are pleased, they will fail to fulfil their spouse's rights due to ignorance. This is one of the reasons why domestic violence and marital breakdowns have increased among people in recent years. Chapter 35 Fatir, verse 28:

"...Only those fear Allāh, from among His servants, who have knowledge..."

Knowledge is the root of piety, and piety is the foundation of a healthy marriage. The pious person is more concerned with fulfilling the rights of others, such as their spouse, than with demanding their own rights. They understand that Allah, the Exalted, will question them about whether they

fulfilled the rights of others, not whether others fulfilled their rights. The impious person, however, bases their expectations on culture, fashion, or imagination rather than Islam, and as a result, they are never truly satisfied, even if their spouse fulfils their rights according to divine teachings. This ignorance of Islam is strongly linked to the rise in divorces, as people demand things that their spouse is not obliged to fulfil. Therefore, if a person desires to marry, they must first obtain knowledge of the rights they owe their spouse, the rights owed to them, and how to deal with their spouse in different situations. Without this knowledge, arguments and divorces become inevitable. Knowledge, which leads to piety, is the true foundation of a successful marriage. It ensures that love and mercy flourish, that rights are fulfilled, and that peace of mind is achieved in both worlds. A marriage built upon piety is not only a union of two individuals but a partnership in obedience to Allah, the Exalted, and a means of attaining His pleasure.

In conclusion, the Hadith of the Holy Prophet Muhammad, peace and blessings be upon him, is a timeless reminder that worldly qualities such as wealth, lineage, and beauty are fleeting, while piety is enduring. A marriage founded upon piety is a source of tranquillity, mercy, and spiritual growth. It is a sign of divine wisdom, guiding humanity to build families that are strong, compassionate, and faithful. Those who reflect upon this guidance will recognise that true success in marriage lies not in material gain but in obedience to Allah, the Exalted, and in the cultivation of piety and knowledge.

After discussing humans, Allah, the Exalted, points towards the wider creation which indicate His Oneness and how He alone must be obeyed. Chapter 30 Ar Rum, verse 22:

“And of His signs is the creation of the heavens and the earth…”

When one observes the creation of the Heavens and the Earth and the countless perfectly balanced systems within them, it becomes clear that there is only One Creator who sustains the universe. The perfect distance of the Sun from the Earth is a striking sign of divine wisdom, for if the Sun were slightly closer, the Earth would be scorched and life would perish, and if it were slightly further away, the Earth would freeze and life would be impossible. This precise positioning is not accidental but deliberate, ensuring that the Earth remains inhabitable. Similarly, the Earth has been created with a balanced and pure atmosphere, composed in such a way that it allows life to thrive. Even minor changes in its composition would render life unsustainable, yet it remains perfectly suited for human, animal, and plant existence.

The alternation of days and nights, and their varied lengths throughout the year, further demonstrate this balance. Longer days would exhaust people, depriving them of rest, while longer nights would prevent them from earning their livelihood and acquiring knowledge. Shorter nights would deny sufficient rest, leading to poor health and diminished productivity. Moreover, changes in the length of days and nights would disrupt agriculture, causing harm to both people and animals. The fact that these systems operate in perfect harmony is a clear indication of the Oneness of Allah, the Exalted. 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…”

Multiple deities would desire different outcomes, leading to chaos, but the flawless order of creation testifies to the sovereignty of a single Creator.

The water cycle is another profound sign of divine planning. Water evaporates from the sea, rises, and condenses to form rain. This rain, though acidic in nature, is neutralised by mountains so that it becomes suitable for human and animal use. If this system were altered, it would lead to disaster for life on Earth. The salt in the sea prevents contamination from dead creatures, ensuring that marine life can thrive and that impurities do not overwhelm life on land. Furthermore, the composition of water is such that it allows both sea life to flourish within it and heavy ships to sail upon it. If the properties of water were slightly different, only one of these functions would be possible, but not both. Even today, sea transport remains the most common means of moving goods across the world, highlighting the necessity of this perfect balance for human civilisation.

The winds are among the most evident signs of divine wisdom, for they serve multiple indispensable purposes in sustaining life on Earth. They are essential for wind pollination, allowing crops, plants, and trees to reproduce, thereby ensuring the continuation of food chains and ecosystems. Without winds, much of the vegetation upon which humanity and animals depend would fail to thrive, leading to famine and collapse of life systems. Historically, winds were also vital for sea travel, enabling exploration, trade, and communication between civilizations. Even today, sea transport remains

the primary mode of moving goods across the world, and winds continue to play a role in guiding ships and balancing ocean currents. This demonstrates that winds are not only natural phenomena but instruments of divine planning, serving both ancient and modern needs of humanity. Beyond these functions, winds are required to move rainclouds to specific locations, ensuring that water reaches the creation. Without this movement, vast regions would remain barren, while others would be overwhelmed. A perfectly balanced system of winds is observed within the Earth: a lack of winds would lead to stagnation and chaos, while excessive winds would bring destruction and disorder. This balance is a clear sign of divine planning, for it maintains harmony in the natural world. The winds are neither too strong nor too weak, but precisely measured to sustain life. Similarly, rain is also perfectly balanced. Too little rain leads to droughts and famine, depriving people and animals of sustenance. Too much rain leads to floods, destroying homes, crops, and livelihoods. 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."

This verse highlights both the mercy and the power of Allah, the Exalted. Rain is sent in precise measure to sustain life, yet He alone has the ability to withhold it, reminding humanity of their dependence upon Him. The winds and rain together form a system of provision that sustains all creation. They ensure that crops grow, animals are nourished, and human beings have food, water, and livelihood. They also serve as reminders of human fragility and dependence upon divine mercy. When winds are balanced, they bring life; when they are excessive, they bring destruction. When rain is measured, it sustains; when it is withheld or excessive, it brings hardship. These realities remind humanity that they are not in control of the forces that sustain them,

but are dependent upon the Creator who governs them with wisdom and mercy.

Reflecting upon these signs should inspire gratitude, obedience, and humility. The winds and rain are not random occurrences but deliberate acts of divine planning. They testify to the Oneness of Allah, the Exalted, and His continuous care for creation. The wise person is the one who contemplates these signs, recognises their dependence upon Allah, and prepares for accountability by living in obedience to Him.

Evolution is a process of mutation and adaptation, yet by its very nature it is imperfect, producing irregularities and flaws. When one observes the countless species across creation, however, they will find that each has been fashioned in a perfectly balanced way, enabling them to thrive in the environment in which they live. This perfection cannot be explained by accident or chance, but points clearly to deliberate design and divine wisdom. The camel is a striking example of this. It has been created to withstand extreme heat and survive for long periods without water, making it perfectly suited for desert life. Its hump stores fat which can be converted into energy, its nostrils can close against sandstorms, and its broad feet allow it to walk upon shifting dunes without sinking. Every aspect of its design is purposeful, ensuring survival in one of the harshest climates on Earth. Chapter 88 Al Ghashiyah, verse 17:

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

This verse calls humanity to reflect upon the camel's creation, which is not the result of random mutation but a sign of divine planning. The goat provides another profound lesson. It has been designed in such a way that impurities within its body are perfectly separated from the milk it produces. Any mixing of the two would render the milk undrinkable, yet Allah, the Exalted, has created a system whereby pure, palatable milk flows from between excretion and blood. 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."

Beyond individual species, the balance of lifespans and reproduction across creation is another sign of divine wisdom. Each species has been granted a specific lifespan and reproductive capacity that prevents one from overwhelming others. Flies, for example, live only three to four weeks but lay up to five hundred eggs. If their lifespan were longer, their population would become disproportionate and overwhelm other species. By contrast, creatures with very long lifespans produce only a few offspring, ensuring moderation in their populations.

This balance maintains harmony across ecosystems and prevents chaos. These examples—the camel, the goat, the fly, and countless others—demonstrate that creation is not the result of accident or imperfect mutation. Rather, it is the work of Allah, the Exalted, who has designed every species

with precision, balance, and purpose. The systems of life are marked by harmony and stability, not irregularity and chance. They are signs for those who reflect, reminding humanity of the Oneness of Allah, the Exalted, and their accountability before Him. In conclusion, the perfection observed in the design of species is a continuous reminder of divine planning. Each creature has been fashioned with qualities that enable it to thrive in its environment, and each plays a role in maintaining balance within creation. This harmony cannot be explained by imperfect processes but only by the wisdom of the Creator. Those who reflect upon these signs will recognise that life is purposeful, not random, and will be inspired to live with gratitude, obedience, and preparation for the Day of Judgement.

The one who reflects sincerely upon the perfectly balanced systems within creation—the distance of the Sun from the Earth, the alternation of day and night, the water cycle, the winds, the rain, the design of species, and countless other examples—cannot logically deny the existence of a single Creator who has power over all things. Each of these systems operates with precision and harmony, sustaining life in ways that even the slightest alteration would render impossible. The Holy Quran itself draws attention to these signs repeatedly, reminding humanity that they are not random occurrences but deliberate acts of divine planning. The balance of creation is a testimony to the Oneness of Allah, the Exalted. Were there multiple gods, chaos would ensue, as different wills would conflict. Yet the universe operates in flawless order, confirming the sovereignty of one Creator. These signs also serve as lessons for humanity. They remind people of their dependence upon Allah, the Exalted, and call them to humility, gratitude, and obedience. Just as the universe functions in harmony with divine decree, so too must human beings strive to live in harmony with divine guidance. To deny the Creator despite these clear signs is to ignore the very foundation of life itself. In conclusion, the balance observed in creation is not only evidence of divine existence but also a call to responsibility. It urges humanity to reflect, to recognise their dependence upon Allah, the Exalted, and to

prepare for accountability on the Day of Judgement. The wise are those who see in these signs proof of divine wisdom and mercy, and who respond with faith, obedience, and gratitude.

After mentioning the balance of the wider creation, Allah, the Exalted, immediately turns attention to the signs found within human beings themselves, for they are the central purpose of this world. The Heavens and the Earth, with all their systems, have been subjugated in a perfect manner to serve humanity in its test. Chapter 31 Luqman, verse 20:

“Do you not see that Allah has made subject to you whatever is in the heavens and whatever is in the earth and amply bestowed upon you His favors, [both] apparent and unapparent?...”

This verse reminds humanity that everything in creation has been placed at their service, both in ways they can perceive and in ways hidden from them. The air they breathe, the food they eat, the systems that sustain life—all are favors bestowed upon them. Yet these favors are not merely for comfort; they are signs pointing to the Creator, urging reflection and gratitude.

Chapter 30 Ar Rum, verse 22:

“And of His signs is the creation of the heavens and the earth and the diversity of your languages and your colors…”

Here, the uniqueness of human beings is highlighted as a sign of divine wisdom. Despite the countless number of people created, each one is fashioned distinct, with their own appearance, voice, and personality. This individuality is not random but purposeful, designed to inspire interaction, cooperation, and learning. Unlike animals, which remain indifferent to social aspects such as culture and fashion, Allah, the Exalted, has inspired humanity with creativity, expression, and diversity. These differences in language, culture, and appearance are not causes for division but opportunities for enrichment, enabling people to learn from one another and progress socially and financially.

The uniqueness of each human being is itself a marvellous divine act. It demonstrates that Allah, the Exalted, is not only the Creator of vast cosmic systems but also the Designer of intricate human individuality. This individuality ensures that no two lives are identical, and that each person’s test is distinct. It also ensures that societies are enriched by diversity, as people bring different skills, perspectives, and experiences to collective life. The diversity of languages allows for communication across nations, the diversity of colors reflects beauty and variety, and the diversity of cultures inspires creativity and innovation. All of these are signs of divine planning, reminding humanity that their differences are not accidental but deliberate, designed to foster growth and unity.

Thus, the signs within humanity are as compelling as the signs within the universe. They remind people that they are not accidents of nature but deliberate creations, fashioned with purpose and distinction. The diversity of languages, colours, and cultures is a testimony to divine wisdom, urging humanity to reflect, to interact with one another constructively, and to use these differences as means of growth rather than division. Those who ignore these signs fail to recognise the blessings of diversity and instead fall into arrogance and prejudice, which contradict the purpose of creation.

In conclusion, the signs found within humanity—its uniqueness, diversity, and creativity—are proofs of divine wisdom and mercy. They remind people that they are central to the purpose of creation, and that their differences are blessings designed to enrich life and foster cooperation. The wise are those who reflect upon these signs, live with gratitude, and use their individuality and diversity to draw closer to Allah, the Exalted, and to fulfil their responsibilities in this world. Chapter 30 Ar Rum, verse 22:

“…Indeed in that are signs for those of knowledge.”

As discussed earlier, the precise arrangement of the days and nights—along with their gradual changes throughout the seasons—is one of the clearest testimonies to the flawless wisdom and power of Allah, the Exalted. These alternating periods are not random occurrences, nor are they merely natural phenomena without purpose. They are deliberate signs established so that people may function, grow, reflect, and survive. Chapter 30 Ar Rum, verse 23:

“And of His signs is your sleep by night and day and your seeking of His bounty…”

This verse reminds people that both rest and work—sleeping and striving—are blessings given in perfect proportion. If the balance between the two were disrupted, everything in human life would fall into disorder. When the length of the day and night is observed carefully, it becomes apparent that each moment plays a specific role in human wellbeing. If the days were significantly longer, people would be forced to work or remain active for extended periods, leading to physical weakness, mental exhaustion, and emotional instability. The human body simply cannot endure prolonged stretches of labor and wakefulness. Such an imbalance would also cause overwhelming heat in many regions, drying up water sources, harming crops, and making survival extremely difficult. Thus, the current length of the day is a mercy that protects physical health, supports productivity, and sustains the earth. Conversely, if the nights were much longer than they are, people would lose the hours of daylight needed for travel, earning a livelihood, cultivating farmland, and seeking beneficial knowledge. Long nights would slow the rhythm of life, hinder progress, and prevent people from fulfilling their responsibilities. A lack of daytime would also disrupt the world’s climate and ecosystems, leading to dramatic consequences for both people and animals. If, however, the nights were shortened excessively, the opposite problem would arise: people would be deprived of the rest they need to maintain a strong body and a clear mind. Sleep is not simply a luxury but a necessity woven into human nature. Through sleep, the body repairs itself, the mind processes information, and emotions regain balance. Without sufficient sleep, individuals become irritable, unfocused, and vulnerable to illness. A short night would therefore diminish health, weaken the ability to think and work effectively, and create widespread instability in society.

Beyond human life, the natural world also depends on this rhythm. Plants rely on a precise balance of sunlight and darkness for photosynthesis, growth, flowering, and fruiting. If the days or nights were altered, crops could fail or grow irregularly. This would lead to widespread shortages of food, affecting not only people but the animals that rely on vegetation. Entire ecosystems would collapse, demonstrating how deeply everything is interconnected. Even the changing lengths of daylight throughout the seasons serve a higher purpose. Longer days in some months provide increased opportunity for planting and harvesting, while longer nights in other periods allow for greater rest and recovery. This seasonal variation ensures that people and nature receive what they need at the right time, creating a cycle that promotes continuity, resilience, and balance. Chapter 30 Ar Rum, verse 23:

"…Indeed in that are signs for a people who listen."

Such meticulous harmony, observed across countless systems in the universe, cannot be attributed to chance or to multiple gods. If there were multiple gods, each possessing independent will, they would differ in their desires, intentions, and decisions. Conflicting divine wills would result in chaos, not order; imbalance, not precision. The world would not operate with such consistency or perfection. Instead, the seamless functioning of the universe—seen every day in the rising and setting of the sun, the alternation of heat and cold, the growth of crops, and the stability of natural laws—points decisively to the absolute Oneness of Allah, the Exalted. Only one Creator, one Sustainer, and one Controller could maintain such unbroken coherence in every aspect of existence. 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…”

Thus, the rhythm of day and night is not merely a backdrop to human life; it is a sign, a gift, and a reminder calling people to reflect, to be grateful, and to recognize the perfect wisdom of Allah, the Exalted, who designed all things in precise measure. Chapter 30 Ar Rum, verse 23:

“…Indeed in that are signs for a people who listen.”

In addition, this invites people to reflect on the manner in which they listen to the teachings of Islam. It is not sufficient to merely hear words or attend gatherings; one must listen correctly so that the knowledge penetrates the heart and transforms behaviour. Correct listening involves several deliberate steps. First, one must carefully listen with attentiveness and humility, giving full focus to the words of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Second, one must connect the knowledge to their own past experiences, recognising how divine guidance relates to the choices they have made and the consequences they have faced. This reflection makes the teachings personal and relevant, rather than abstract or distant. The next step is to evaluate how the teachings can be implemented in the future. Knowledge is not meant to remain theoretical; it is a practical tool for reform and improvement. A person must consider how the guidance can be applied to their daily life, their relationships, their use of blessings, and their

responsibilities. This evaluation must then be followed by sincere striving, for without effort, knowledge remains dormant. Striving involves discipline, sacrifice, and perseverance, ensuring that the teachings are not only understood but lived. This behaviour—listening carefully, connecting knowledge to experience, evaluating future application, and striving sincerely—guarantees that one benefits from the Islamic knowledge they study. Merely listening without these steps will not positively affect behaviour, for knowledge without action is like medicine left unused. It may contain the cure, but it cannot heal unless it is taken. This is the main reason why many people do not positively change, even though they have more access to Islamic knowledge than ever before. Modern technology has made lectures, books, and resources widely available, yet the absence of reflection and application has left much of this knowledge unused. The abundance of information has not translated into transformation because the essential steps of listening correctly, reflecting deeply, and striving sincerely are often neglected.

Agriculture is not only a practical necessity but a profound sign of divine mercy and power. It is the very foundation upon which the survival of all creatures depends, and Allah, the Exalted, reminds humanity that He alone provides the elements necessary for its success. Human beings may plough the soil, sow seeds, and harvest crops, but their efforts are minimal compared to the vast systems Allah, the Exalted, has placed at their service. Chapter 30 Ar Rum, verse 24:

“And of His signs is [that] He shows you the lightening [causing] fear and hope and He sends down rain from the sky…”

Lightning inspires fear of destruction, yet it also brings hope of rain and provision. Rain itself is beyond human control, descending only by divine command, and it is this rain that sustains life upon the earth. Without rain, humanity would face drought, famine, and death. With excessive rain, floods would devastate homes, crops, and livelihoods. Even in places where water is accessible, no technological advancement can cause a dead seed to sprout into life. This miracle lies solely under the control of Allah, the Exalted. Chapter 30 Ar Rum, verse 24:

"…He sends down rain from the sky by which He brings to life the earth after its lifelessness…"

The revival of barren land into fertile soil through rain is a sign of divine power, reminding humanity that life itself springs from His command. Agriculture requires a delicate arrangement of countless factors: the right measure of rain, the balance of winds, the fertility of soil, the warmth of the sun, and the cycles of seasons. Each of these elements must work in harmony for crops to grow and for life to be sustained. The fact that this balance is maintained continuously across the Earth is a clear sign of the controlling power of Allah, the Exalted, and cannot be attributed to blind chance. Chapter 30 Ar Rum, verse 24:

"…Indeed in that are signs for a people who use reason."

This verse calls humanity to reflect deeply. Agriculture is not simply a human achievement but a divine gift. Human beings may labour in the fields, but they cannot command the rain, the sun, or the life within the seed. Their efforts are dependent upon divine mercy, and their survival is tied to the systems Allah, the Exalted, has established. Those who use reason will recognise that agriculture is a sign of divine governance, and they will respond with gratitude, obedience, and humility. Furthermore, agriculture is a reminder of human dependence and fragility. The farmer may sow seeds with diligence, but without rain, his efforts are wasted. The merchant may prepare to sell crops, but without divine blessing, the harvest may fail. This dependence teaches humility, reminding humanity that their survival is tied to the mercy of Allah, the Exalted. It also teaches gratitude, for every grain of food is a gift from Him, and every harvest is a testimony to His power. Agriculture also serves as a metaphor for spiritual life. Just as seeds require water, sunlight, and fertile soil to grow, so too does the human heart require divine guidance, remembrance, and righteous action to flourish. Without these, the heart remains barren, incapable of producing good deeds. Just as excessive rain or drought can destroy crops, so too can excess or deficiency in worldly pursuits destroy spiritual balance. The harmony of agriculture is therefore a mirror for the harmony required in human life, reminding people to seek moderation, balance, and reliance upon Allah, the Exalted.

In conclusion, agriculture is more than a means of sustenance; it is a living testimony to the Oneness and mercy of Allah, the Exalted. Every harvest is a reminder that life depends upon Him, and every seed that sprouts is a sign of His wisdom. Those who reflect upon these signs will see that the balance of agriculture is not accidental but purposeful, guiding them to faith, gratitude, and preparation for accountability. The wise are those who recognise that agriculture is both a physical necessity and a spiritual lesson, teaching dependence, humility, and obedience to the Creator.

After mentioning His signs in agriculture and human diversity, Allah, the Exalted, draws attention to the countless catastrophic elements within the Heavens and the Earth which are being held perfectly in balance to prevent the destruction of mankind. The universe is filled with forces and systems so immense that even the slightest deviation would result in chaos. Yet, all of these remain in harmony, sustained only by His command. The perfect distance of the Sun from the Earth is one such sign. If the Sun were closer, the Earth would be scorched; if further, it would freeze. The winds, too, are held in balance: too little would lead to stagnation and famine, while too much would bring devastation. Rain is measured precisely, for drought brings death and famine, while floods bring destruction. The tides are regulated so that they cleanse and sustain life without overwhelming the land. Even the countless celestial bodies—stars, planets, and galaxies—are held in their paths. If they were to shift even slightly away from the course Allah, the Exalted, has set for them, the Earth would be destroyed. This delicate balance is not the result of chance but of divine governance. Chapter 30 Ar Rum, verse 25:

“And of His signs is that the heaven and earth remain by His command…”

This verse reminds humanity that the stability of the universe is not self-sustaining but dependent upon the continuous will of the Creator. The heavens and the earth do not remain by their own power; they remain because Allah, the Exalted, commands them to do so. Reflecting upon this truth should awaken humility in human beings. Despite their technological advancements and scientific discoveries, they remain powerless to control the fundamental forces of the universe. They cannot alter the distance of the Sun, regulate the tides, or command the stars. Their survival depends

entirely upon the balance Allah, the Exalted, has established. This recognition should inspire gratitude, obedience, and reverence, for the universe itself is a sermon reminding humanity of their dependence upon Him. Furthermore, the balance of catastrophic elements serves as a metaphor for human life. Just as the universe remains stable only by divine command, so too does human life remain stable only when guided by divine revelation. When people abandon divine guidance, imbalance occurs, leading to chaos, injustice, and destruction. The harmony of the cosmos is therefore a mirror for the harmony required in human society, reminding humanity to live in accordance with the will of Allah, the Exalted. In conclusion, the stability of the universe is a living testimony to divine wisdom and mercy. The heavens and the Earth remain by His command, and their balance is a sign for those who reflect. The wise are those who see in this balance proof of divine power and respond with humility, gratitude, and obedience. Every sunrise, every tide, every rainfall is a reminder that creation is sustained not by chance but by the continuous will of Allah, the Exalted.

Allah, the Exalted, after reminding humanity of the stability of the Heavens and the Earth, warns that this stability is not eternal. It is only for a specific time, for the purpose of life in this world is to lead to the Hereafter, where every soul will be resurrected and held accountable for its intentions, speech, and actions. Chapter 30 Ar Rum, verse 25:

“…Then when He calls you with a [single] call from the earth, immediately you will come forth.”

This verse emphasises the certainty and immediacy of resurrection. The call will be issued once, and every soul will respond without hesitation or delay. No one will be able to resist or ignore it, for it will be a command from the Lord of the Worlds. The important lesson here is that this is a call which no one can reject. No wealth, power, or influence will enable a person to resist it. Therefore, a person should respond to the call of Allah, the Exalted, in this world, through the Holy Prophet Muhammad, peace and blessings be upon him. This response requires sincere obedience: fulfilling the commands of Allah, refraining from His prohibitions, and facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. In this way, they will ensure that the blessings they have been granted are used in ways pleasing to Allah, the Exalted. 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…”

This verse highlights that responding to divine guidance is not a burden but a source of true life—spiritual vitality, peace of heart, and eternal success. Those who respond to this call in the present world will find the final call easy to endure and respond to, for they will already have trained their hearts to submit. Their obedience in this life will make their resurrection a moment of joy and relief, for they will rise to meet their Lord with hope and tranquillity. By contrast, those who live heedless of the call of Allah, the Exalted, misusing the blessings they have been granted, will not find peace in the final call. They will be forced to answer the trumpet blast, but it will be a great burden for them to endure. Their heedlessness will turn into regret, but regret at that moment will be of no benefit. A person can only ignore the call of Allah, the Exalted, for so long, for the final call will inevitably occur. No one

will be able to avoid or ignore it. If this is inevitable, then wisdom dictates that one responds to it now, today, instead of living in heedlessness. If one hears the trumpet blast while heedless, no action or regret will benefit them. At that moment, the opportunity for repentance and reform will have passed, and what comes after will be even more terrifying. The wise individual is therefore the one who recognises the certainty of the final call and prepares for it by responding to the call of Allah, the Exalted, in this world. They live with obedience, gratitude, and patience, ensuring that their blessings are used in ways pleasing to Him. In conclusion, the stability of the Heavens and the Earth is temporary, sustained only until the appointed time. The resurrection is certain, and the final call will come without delay. Those who respond to the call of Allah, the Exalted, in this world will find peace in the Hereafter, while those who live in heedlessness will face regret and terror. The wise are those who prepare today, recognising that the final call is inevitable and that obedience now is the only path to success then.

Ultimately, as the entire creation belongs to and is under the complete control and jurisdiction of Allah, the Exalted, a person has no choice but to comply with His rules. Chapter 30 Ar Rum, verse 26:

“And to Him belongs whoever is in the heavens and earth…”

Just as a person will face trouble if they fail to comply with the rules set by the government in charge of a particular country, so too will they face trouble in both worlds if they fail to comply with the rules of the Owner of the universe. A person may be able to leave a country if they are not pleased with its rules, but they will never be able to escape to a place where the rules and

jurisdiction of Allah, the Exalted, do not apply. A person may be able to change the rules of their society, but they will never be able to change the rules of Allah, the Exalted. In addition, just as a person who owns a house decides the rules of the house, even if other people object to these rules, similarly, the universe belongs to Allah, the Exalted, and therefore He alone decides the rules of this universe, whether people like these rules or not. This analogy makes clear that divine ownership naturally entails divine authority, and that compliance is not optional but necessary for one's own well-being. Therefore, one must comply with these rules for their own sake. The one who understands this fact will strive to obey Allah, the Exalted, by using the blessings they have 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. A person can either strive to learn the wisdoms behind the commands and prohibitions of Allah, the Exalted, so that they understand how these benefit them and the wider society, leading to peace of mind and body in both worlds, or they can worship their desires and reject the teachings of Islam. The one who strives to learn the wisdoms behind divine commands will discover that they are not arbitrary restrictions but safeguards for human dignity, justice, and harmony. For example, prohibitions against dishonesty, theft, and oppression protect society from chaos and mistrust. Commands to give charity, show kindness, and uphold justice ensure that blessings are shared and communities thrive. These rules are designed to benefit both the individual and the collective, leading to peace of mind and body in this world and eternal success in the Hereafter. By contrast, the one who worships their desires and rejects divine guidance will find themselves enslaved to impulses that bring harm to themselves and others. They may gain temporary pleasure, but they will lose lasting peace. The Holy Quran warns that those who fail to comply with divine rules should prepare themselves to face the consequences of their choice in both worlds. No objections, protests, or complaints will save them, for the rules of Allah, the Exalted, are absolute and unchanging. In conclusion, the wise individual is the one who recognises divine ownership, submits to divine authority, and lives in obedience, knowing that this submission leads to peace, justice, and success in this life and the Hereafter. The universe itself testifies to divine sovereignty, and every blessing a person enjoys is a reminder of their

responsibility to use it in ways pleasing to Allah, the Exalted. To ignore this reality is to invite ruin, but to embrace it is to secure peace and salvation.

In addition, verse 26 establishes that everything in creation, except mankind, is in a state of complete submission to divine command. Chapter 30 Ar Rum, verse 26:

“And to Him belongs whoever is in the heavens and earth. All are to Him devoutly obedient.”

The Sun rises and sets with precision, the Moon follows its phases without deviation, the planets remain in their orbits, the tides move in harmony, and the winds circulate according to divine decree. This balance and harmony is achieved because all of creation obeys Allah, the Exalted, without hesitation or resistance. This obedience is not forced in the sense of compulsion but is the natural state of creation. The stars do not rebel against their paths, nor do the oceans refuse their boundaries. They exist in perfect synchrony, fulfilling the purpose for which they were created. This harmony ensures that life on Earth can continue without chaos, and it serves as a constant reminder to humanity of the wisdom and power of Allah, the Exalted. By contrast, mankind is unique in being granted free will. Unlike the rest of creation, which obeys instinctively and without choice, people are tested with the ability to choose obedience or disobedience. This is why imbalance and disharmony are observed among human societies: injustice, greed, oppression, and heedlessness arise when people fail to submit to the commands of Allah, the Exalted. The universe remains in harmony because it follows divine decree, while humanity experiences turmoil when it resists

divine guidance. If a person desires to achieve the harmony and balance they observe within the universe in their own life, they must follow the example of creation by sincerely obeying Allah, the Exalted, at all times. This obedience involves correctly using the blessings they have been granted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When a person aligns their actions with divine guidance, they achieve a harmonious mental and physical condition. Their spiritual, emotional, and worldly affairs are appropriately positioned, and they are sufficiently prepared for accountability on the Day of Judgement. Consequently, this conduct results in tranquillity in both worlds. In this life, obedience brings peace of mind, stability, and fulfilment, while in the Hereafter, it brings salvation and eternal bliss. Just as the universe thrives in harmony by submitting to divine command, so too can a person thrive in harmony by submitting to Allah, the Exalted. The one who resists divine guidance will find themselves in conflict, both internally and externally, while the one who embraces obedience will find serenity, balance, and success. In conclusion, the harmony of the universe is not merely a scientific phenomenon but a spiritual lesson. It teaches that submission to Allah, the Exalted, leads to balance, while rebellion leads to chaos. The wise individual is the one who learns from the example of creation, recognising that obedience is the path to peace in this world and salvation in the next.

Allah, the Exalted, draws attention to His unique power of renewal, reminding humanity that He alone ensures the continuous cycle of creation. The passing of the days and nights, the changing of the seasons, and the water cycle are all signs of His authority. These processes are not random but deliberate acts of divine governance, demonstrating that He begins creation and repeats it with ease. Chapter 30 Ar Rum, verse 27:

“And it is He who begins creation; then He repeats it, and that is [even] easier for Him. To Him belongs the highest attribute in the heavens and earth…”

This verse establishes that no other entity has any control over the universe, and therefore no other deserves obedience. The renewal of creation is not only a sign of divine power but also a reminder of resurrection. Just as Allah, the Exalted, revives the earth after its lifelessness, He will revive human beings after death. The ease with which He repeats creation demonstrates that resurrection is not difficult for Him, even though it may seem unimaginable to human beings. This reality underscores the importance of correct belief in His attributes, for only those who understand His mercy, might, and wisdom will prepare themselves for accountability. To avoid forming misguided beliefs about Allah, the Exalted, it is essential to study His divine attributes and names as presented in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. These attributes are guiding truths that shape correct belief and encourage sincere obedience. When a person understands that Allah, the Exalted, is All-Forgiving, they will strive to obey Him, hoping for His mercy while recognising that He also punishes those who persist in disobedience. This balance between hope and fear fosters humility and sincerity, ensuring that obedience is not superficial but heartfelt. Conversely, ignorance of the divine attributes and names of Allah, the Exalted, can lead to erroneous beliefs that result in disobedience. A person who misunderstands the nature of divine forgiveness may fall into wishful thinking, assuming they will be pardoned regardless of their deeds. Such a belief is dangerous, for it undermines accountability and encourages heedlessness. Chapter 30 Ar Rum, verse 27:

“…And He is the Exalted in Might, the Wise.”

His forgiveness is coupled with might and wisdom, meaning that He forgives those who repent sincerely but punishes those who persist in rebellion. The divine attributes therefore serve as safeguards against error. They remind humanity that Allah, the Exalted, is not only merciful but also mighty, not only forgiving but also wise. His mercy is balanced by justice, and His forgiveness is balanced by accountability. To worship Him correctly, one must hold all these attributes together, avoiding extremes of despair or false hope.

In conclusion, the continuous renewal of creation is both a sign of divine power and a lesson for humanity. It teaches that Allah, the Exalted, alone deserves obedience, and that correct belief in His attributes is essential for sincere worship. Those who study His names and attributes will find balance between hope and fear, leading to obedience and tranquillity. Those who neglect this understanding will fall into error, living heedlessly and facing consequences in both worlds.

Allah, the Exalted, in His infinite wisdom, reinforces the reality of His Oneness by presenting an example that appeals directly to human reason and experience. Chapter 30 Ar Rum, verse 28:

“He presents to you an example from yourselves. Do you have among those whom your right hands possess any partners in what We have provided for you so that you are equal therein [and] would fear them as your fear of one another [within a partnership]?...”

This analogy is simple yet profound. Just as a human master would never consider their servant equal to them in ownership, authority, or partnership, how then can people associate the creation of Allah, the Exalted, with Him in partnership? Those whom people associate with Allah—whether idols, false gods, or worldly powers—have no capacity to create, sustain, or provide blessings for themselves or anyone else. They are entirely dependent upon Allah, the Exalted, for their existence and sustenance. To equate the created with the Creator is therefore irrational and unjustifiable. Allah, the Exalted, is the Sustainer and the Ever-Living. He is the One who provides for all creation, while everything else is in need of Him. The idols and false partners that people worship are powerless, sustained by the very Lord they are wrongly associated with. How can something which is created and dependent be placed alongside the One who is eternal, self-sufficient, and absolute in power? This is the essence of misguidance. Chapter 30 Ar Rum, verse 28:

“…Thus do We detail the verses for a people who use reason.”

Here, Allah, the Exalted, appeals to the intellect. He makes clear that His signs are not hidden but are explained in detail for those who reflect. The example is meant to awaken the mind and heart, showing that associating partners with Allah is not only a theological error but also a logical contradiction. This example also highlights the futility of associating partners with Allah, the Exalted. Just as no person would share their wealth or authority equally with those under their control, Allah, the Exalted, does not share His sovereignty with anyone. He alone is the Creator, Sustainer, and

Owner of all things. Those who use reason will recognise this reality and submit to Him alone, finding peace in His worship and guidance. Furthermore, this analogy demonstrates the mercy of Allah, the Exalted, in teaching humanity through examples they can understand. By drawing upon human experience of ownership and authority, He makes the concept of divine Oneness accessible and undeniable. It is a reminder that faith is not blind but rooted in reflection and reason. In conclusion, this analogy is a powerful reminder that shirk is both irrational and unjust. The wise individual is the one who reflects upon this example, recognises the futility of false partners, and devotes themselves entirely to the worship and obedience of Allah, the Exalted. The universe itself testifies to His Oneness, and those who use reason will see that no one can share in His sovereignty.

Allah, the Exalted, identifies the root cause of disobedience: the pursuit of worldly desires without reflection, understanding, or guidance. When a person allows their desires to dominate, they misuse the blessings Allah, the Exalted, has granted them, turning what was meant to be a source of gratitude and obedience into a tool of heedlessness and sin. Chapter 30 Ar Rum, verse 29:

“But those who wrong follow their desires without knowledge…”

Guidance is ultimately in the hands of Allah, the Exalted. He does not force right guidance upon people, for that would nullify the test of life. Instead, He allows those who insist on following their desires to persist in their disobedience. This is not injustice but the natural consequence of their own choice. The test of life requires that people willingly choose obedience, and

those who reject it are left to the path they have chosen. Chapter 30 Ar Rum, verse 29:

“…Then who can guide one whom Allah allows to be misguided?...”

In this world, such an attitude prevents a person from achieving a balanced mental and physical state. They misplace everything and everyone within their life, failing to see the blessings around them. As a result, their family, friends, career, and wealth—all of which could have been sources of peace and gratitude—become sources of stress and dissatisfaction. Persisting in disobedience, they begin to blame the wrong things and people for their troubles, such as their spouse or companions. Cutting these good influences out of their lives only increases their imbalance, leading them deeper into mental disorders, depression, substance addiction, and even suicidal tendencies. This outcome is evident when one observes those who persist in misusing the blessings they have been granted, such as the rich and famous. Despite enjoying worldly luxuries, many of them live in turmoil, plagued by instability and dissatisfaction. Their wealth and fame cannot grant them peace, for peace comes only through obedience to Allah, the Exalted. Their lives serve as a visible example of the truth of the Quranic warning: worldly indulgence without divine guidance leads not to fulfilment but to emptiness. Chapter 30 Ar Rum, verse 29:

“…And for them there are no helpers.”

This is a clear reminder that those who persist in disobedience will not only suffer in this world but will face far worse in the Hereafter. Their attitude prevents them from preparing for accountability on the Day of Judgement, and their punishment will be severe. No helpers, excuses, or protests will save them, for they chose to reject guidance when it was offered. In conclusion, this passage teaches that disobedience rooted in desire leads to imbalance, stress, and ruin in this world, and punishment in the Hereafter. The wise individual is the one who recognises this reality, restrains their desires, and uses the blessings of Allah, the Exalted, in ways pleasing to Him. By doing so, they achieve balance, peace, and salvation.

Chapter 30 Ar Rum, verse 29:

“But those who wrong follow their desires without knowledge. Then who can guide one whom Allah allows to be misguided?...”

In reality, every person who turns away from the divine code of conduct revealed by Allah, the Exalted, and instead embraces man-made systems of behaviour does so because these systems align more closely with their worldly desires. Human beings naturally incline toward frameworks that gratify their impulses, ambitions, and preferences. This is why any code produced by people, no matter how sophisticated it may appear, is ultimately shaped by human interests, personal motives, and emotional inclinations. It lacks the purity, balance, and universal justice found in the divine law. The law of Allah, the Exalted, is founded upon His perfect wisdom, complete knowledge, and boundless mercy, whereas man-made systems are constructed upon limited knowledge, personal experience, cultural

pressures, and the pursuit of advantage. The wealthy, powerful, and socially influential are often the most deeply attached to these human-created systems. They clearly perceive that recognising the truth of Islam requires submitting to a higher standard—one that would bind them to moral responsibility and restrict the unrestrained satisfaction of their desires. Accepting divine guidance would demand humility, accountability, and fairness toward others. It would place limits on their indulgences, challenge their misuse of authority, and hinder their ability to exploit people for personal gain. Because their worldly advantages depend on maintaining control and pursuing their desires without restraint, the idea of submitting to divine instruction becomes unappealing, even threatening. As a result, many among the powerful reject the truth not because they fail to comprehend it, but because they fear the consequences of accepting it. Their privileges, reputations, and material comforts become chains that hold them back from acknowledging what is right. In their effort to preserve their worldly status, they not only deny the truth personally but also influence others to do the same. They may use their authority, wealth, and social position to create doubt, spread misinformation, or promote alternative systems designed to keep people attached to worldly values. In doing so, they present falsehood as attractive and truth as burdensome—all for the sake of protecting their immediate interests, even though it leads to long-term spiritual loss. This pattern of behaviour is not unique to modern times. Throughout history, when the Holy Prophets, peace be upon them, were sent with the message of guidance, the first to oppose them were often the leaders and elites of society. Their rejection did not stem from ignorance, for the signs of Allah, the Exalted, were clear, undeniable, and supported by wisdom that spoke directly to both the mind and heart. Instead, their hostility arose from arrogance, pride, and the fear that embracing the divine message would expose their injustices, limit their authority, and challenge the systems they had built for their own benefit. The struggle between truth and falsehood has therefore always been rooted in the condition of the heart rather than the intellect. It is rarely a matter of lacking evidence, clarity, or understanding. Rather, it is a refusal to restrain one’s desires, a reluctance to abandon corrupt habits, and an unwillingness to submit to the authority of the Creator. This truth remains consistent across generations: the real barrier to

accepting divine guidance is not the absence of knowledge, but the presence of arrogance, stubbornness, and the love of worldly gains.

If a person persists in this attitude, he or she will inevitably misuse the blessings they have been granted. As a result, they will obtain an unbalanced mental and physical state, misplacing everything and everyone within their life, and failing to adequately prepare for their accountability on the Day of Judgement. This will lead to stress, trouble, and difficulties in both worlds, even if they enjoy some worldly luxuries. Chapter 30 Ar Rum, verse 29:

"…And for them there are no helpers."

To avoid falling into spiritual and mental ruin, a person must willingly accept and act upon the teachings of Islam for their own benefit, even when those teachings oppose their personal desires. They must adopt the mindset of a wise patient who understands that the guidance of a skilled doctor is meant for their healing. Even if the prescribed treatment involves bitter medicine and a restrictive diet, the patient endures it because they recognize that the outcome—restored health—is unquestionably worth the temporary discomfort. In the same way, the individual who accepts and applies Islamic teachings, despite the challenge of restraining their desires, will ultimately attain good mental and physical health, along with inner stability and peace. Chapter 30 Ar Rum, verse 30:

“So direct your face toward the religion, inclining to truth. The nature upon which Allah has created [all] people…”

The only One who possesses the complete knowledge necessary to guide a person toward a balanced mental and physical state—and to help them correctly place everything and everyone within their life—is Allah, the Exalted. Human knowledge, despite its advancements, will always remain incomplete. Society may offer research, theories, and advice, yet it can never provide a flawless system capable of addressing every challenge a person may face. Human beings lack perfect foresight, and their understanding is inevitably influenced by personal limitations, experiences, and biases. Therefore, the guidance of people can sometimes relieve stress but can never prevent all forms of mental and physical difficulty, nor can it guarantee that one will correctly prioritise the various aspects of their life. Allah, the Exalted, alone possesses absolute knowledge, and He has conveyed everything needed for human success through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 30 Ar Rum, verse 30:

“…No change should there be in the creation of Allah. That is the upright way of life…”

This reality becomes clear when one observes the tangible difference between those who use the blessings granted to them in accordance with Islamic teachings and those who do not. Those who live according to divine guidance tend to experience greater stability, clarity, and peace, whereas those who misuse their blessings often find themselves overwhelmed by

confusion, stress, and imbalance. Interestingly, most patients trust their doctors even when they do not understand the medical science behind their treatment. They follow instructions simply because they believe the professional knows better. However, Allah, the Exalted, does not ask people to follow Islam blindly. Instead, He repeatedly invites them to reflect, examine the teachings, and recognise the wisdom and truth contained within them. He encourages people to observe the effects of His guidance on their own lives and the world around them—how it uplifts the heart, improves character, and restores balance. But in order to recognise these truths, a person must approach the teachings of Islam with an open and unbiased mind. Only then can they witness its proofs clearly, appreciate its benefits fully, and understand that acting upon divine guidance is the surest path to wholeness, stability, and peace.

But, as obeying Allah, the Exalted, often contradicts the worldly desires of people, many of them will ignorantly persist in disobeying Him by misusing the blessings He has granted them. Chapter 30 Ar Rum, verse 30:

“…but most of the people do not know.”

This verse highlights the tragic reality that ignorance, combined with the pursuit of desire, leads countless individuals away from the path of obedience. They fail to recognise that the blessings they enjoy—whether wealth, health, family, or status—are entrusted to them by Allah, the Exalted, for a purpose: to be used in ways pleasing to Him. Instead of gratitude and submission, they misuse these gifts to chase fleeting pleasures, forgetting that every blessing will be a source of accountability on the Day of

Judgement. The contradiction between divine guidance and worldly desire is the essence of the human test. Obedience requires restraint, patience, and discipline, while desire calls for indulgence, excess, and heedlessness. Those who allow desire to dominate their lives inevitably misplace their priorities. They elevate temporary pleasures above eternal salvation, and in doing so, they lose balance in both their mental and physical states. Their hearts become restless, their minds anxious, and their bodies fatigued, for they are not aligned with the harmony of divine order. As a result, they misplace everything and everyone within their lives. Family ties weaken, friendships become shallow, careers become burdens, and wealth becomes a source of stress rather than comfort. Even when they enjoy worldly luxuries, these cannot shield them from inner emptiness. Their pursuit of desire blinds them to the true purpose of life, preventing them from adequately preparing for accountability on the Day of Judgement. This negligence leads to stress, trouble, and difficulties in both worlds. In this life, they suffer from dissatisfaction, conflict, and instability. In the Hereafter, they will face far greater consequences, for their ignorance and indulgence deprived them of the opportunity to prepare for eternal success. The verse reminds humanity that most people fail to recognise this reality, but the wise are those who restrain their desires, submit to divine guidance, and use their blessings in ways pleasing to Allah, the Exalted.

A major cause of ignorant behaviour—where a person neglects obedience to Allah, the Exalted—is the tendency to blindly imitate the majority within their society. Social norms are often shaped by influential elites who themselves are driven primarily by worldly desires. When people follow these patterns without reflection, they naturally drift toward actions that oppose the guidance of Allah, the Exalted. Many individuals, upon observing the majority ignore Islamic teachings, assume that the majority must be correct. This false sense of security leads them to adopt widespread behaviours without examining whether they align with truth or falsehood. Yet the majority opinion has never been a guarantee of correctness. History provides countless

examples where widely accepted beliefs were later proven wrong by clear evidence—such as the once-dominant claim that the Earth was flat. Simply because many people hold a view does not make it true. Blind conformity reduces a person to the state of cattle, following the herd without awareness or thought, which inevitably results in misguided choices in both worldly matters and spiritual 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."

And chapter 30 Ar Rum, verse 30:

"…but most of the people do not know."

Instead of succumbing to the influence of the majority, individuals are commanded to use the intellect and reasoning that Allah, the Exalted, has granted them. They must evaluate each matter based on sound knowledge, clear evidence, and sincere reflection—even if their conclusions differ from the popular practices of their society. Islam never encourages blind following, especially in matters of faith. Rather, it urges people to learn, understand, and act upon Islamic teachings with awareness and conviction. Only by using one's mind, instead of blindly imitating others, can a person remain upon the

path that leads to stability, balance, and the pleasure of Allah, the Exalted. Chapter 12 Yusuf, verse 108:

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

Allah, the Exalted, invites humanity to obey Him in all circumstances, for their benefit. By utilizing the blessings He has granted according to Islamic teachings, people can attain peace of mind in this world and the Hereafter, ensuring a balanced mental and physical state and correctly ordering all aspects of their lives. Chapter 30 Ar Rum, verse 31:

“Turning in Him…”

This will ensure one adopts piety. Chapter 30 Ar Rum, verse 31:

“…and fear Him…”

An aspect of piety is to avoid some lawful things out of fear it will take one to the unlawful. Chapter 2 Al Baqarah, verse 187:

“…These are the limits [set by] Allah, so do not approach them…”

This principle is profound. Allah, the Exalted, did not simply command people not to cross His limits; He instructed them not even to approach those limits. This distinction is critical, for approaching the boundary of sin is the first step toward falling into it. The wisdom of this command is echoed throughout the Holy Quran. For example, Allah, the Exalted, commanded the Holy Prophet Adam, peace be upon him, not to eat from the tree in Paradise but advised him not even to approach it, even though approaching it was lawful. 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.""

This demonstrates that the danger lies not only in the unlawful act itself but in the gradual steps that lead toward it. Just because something is lawful does not mean it should always be pursued. Certain lawful things, especially vain things, must be avoided because they often serve as gateways to the unlawful. Vain speech, though not sinful in itself, frequently leads to backbiting, lying, and slander. Vain spending of wealth, though permissible,

often leads to wastefulness, which is condemned. 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 people who have become misguided did so through a gradual process. They approached unlawful things without initially taking part in them, but over time, temptation and encouragement led them to commit those unlawful acts. For instance, someone who regularly accompanies people who drink alcohol is far more likely to eventually drink it than someone who avoids such company altogether. This is why the Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Jami At Tirmidhi, number 2451, that a person cannot become truly pious until they abandon some lawful things out of fear that they may lead to the unlawful. Therefore, piety requires vigilance not only in avoiding what is clearly forbidden but also in exercising restraint with what is lawful yet potentially harmful. This attitude ensures that a person remains firm in sincere obedience to Allah, the Exalted, using the blessings they have been granted correctly, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This is the essence of righteousness, leading to peace of mind in both worlds by maintaining a balanced mental and physical state and by correctly placing everything and everyone within one’s 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."

By contrast, the one who fails to understand the importance of not approaching the limits of Allah, the Exalted, will overindulge in lawful things, especially vain things. This increases the likelihood of committing unlawful acts and leads to misuse of blessings. Such misuse results in stress, difficulties, and trouble in both worlds, producing an unbalanced mental and physical state and causing a person to misplace everything and everyone within their life. They will fail to prepare for accountability on Judgement Day, even if they experience fleeting moments of entertainment. This reality is evident when one observes the lives of those who behave in this manner, such as the rich, who despite their luxuries often live in turmoil, dissatisfaction, and heedlessness. 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.""

The central pillar upon which all good actions revolve is then mentioned, as obeying Allah, the Exalted, is impossible without it. Chapter 30 Ar Rum, verse 31:

“…and establish prayer…”

Establishing the obligatory prayers is repeatedly emphasised in Islamic teachings because prayer is the central pillar upon which all good actions revolve. It is the foundation of a person’s relationship with Allah, the Exalted, and the means by which they remain steadfast in righteousness. Yet true prayer is not merely a sequence of physical movements; it is an act of deep reflection and humility that connects the worshipper to the reality of the Hereafter. This humility is attained when one understands how each stage of the prayer symbolises aspects of the Day of Judgement, reminding them of their ultimate accountability before their Creator. For this reason, the five daily prayers are distributed throughout the day rather than being offered together. Each prayer provides a renewed opportunity to pause, reflect, and realign one’s actions with divine guidance. When a person stands upright in prayer, they should remember that this mirrors how all people 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?”

When they bow, it should remind them of the many people who will be criticized on Judgement Day for refusing to bow to Allah, the Exalted, during their lives on Earth. Chapter 77 Al Mursalat, verse 48:

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

This criticism extends beyond physical bowing to include the failure to submit practically to the obedience of Allah, the Exalted, in all aspects of life. When one prostrates in prayer, it recalls the scene of Judgement Day when people will be invited to prostrate before Allah, the Exalted. Those who did not prostrate correctly during their lives—meaning they did not obey Him sincerely in all matters—will be prevented from doing so. 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 one sits on their knees in prayer, it should remind them of how they will sit in this position before Allah, the Exalted, on the Day of Judgement,

awaiting their final judgement in fear and humility. 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.””

The one who prays with these reflections in mind establishes their prayers correctly. Such prayer ensures that they sincerely obey Allah, the Exalted, in the time between prayers, using the blessings they have been granted as outlined in Islamic teachings. Chapter 29 Al Ankabut, verse 45:

“…Indeed, prayer prohibits immorality and wrongdoing…”

And chapter 30 Ar Rum, verse 31:

“…and do not be of those who associate others with Allah.”

It is vital to understand that false deities are not limited to idols. A person may outwardly reject idol worship yet still fall into a more subtle and dangerous form of devotion: obeying and prioritizing something above the commands of Allah, the Exalted. In reality, whatever someone consistently submits to—whenever it contradicts divine instruction—becomes their true object of worship. This can include cultural pressures, societal expectations, material goals, social media influence, the pursuit of status, or even one's own desires. When these influences override divine guidance, they take on the role of a lord in a person's life. Chapter 9 At Tawbah, verse 31:

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

The scholars and religious authorities from the people of the book were not bowed to in physical worship. Instead, they were treated as ultimate authorities when they altered divine guidance—permitting what Allah, the Exalted, had forbidden and forbidding what He had allowed. Their followers accepted these distortions and obeyed them despite knowing they contradicted revelation. This obedience, even in the absence of physical prostration, was considered a type of worship because it placed human authority above the authority of Allah, the Exalted. This principle is further emphasised 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."

Most people do not worship the Devil, yet they are described as having done so because they obeyed him in opposition to divine commands. Worship, therefore, is not limited to rituals of the body—it is defined by obedience, loyalty, and priority of the heart. If anyone or anything is obeyed over Allah, the Exalted, that influence effectively becomes a deity in one's life. For this reason, a person must be extremely cautious not to submit to any influence, idea, or individual when their guidance opposes what Allah, the Exalted, has commanded. Persisting in such behaviour leads a person to become entangled in servitude to multiple competing "masters," such as social norms, fashion trends, corporate expectations, family pressures, peer opinions, and personal cravings. Trying to satisfy all these conflicting influences inevitably results in inner conflict and emotional instability. Just as an employee cannot function properly under the conflicting instructions of several supervisors, a person who abandons the servitude of Allah, the Exalted, becomes overwhelmed by pressures they were never meant to serve. These worldly "masters" constantly change their expectations, leaving a person emotionally exhausted and spiritually unstable. This leads to a life filled with restlessness, dissatisfaction, and contradiction. Over time, this unstable state can produce sadness, anxiety, loneliness, depression, and even suicidal thoughts. People who live their lives chasing the approval of society—such as many celebrities and public figures—demonstrate this truth clearly. Despite their wealth, fame, and status, they often struggle with severe mental and emotional distress because worldly influences cannot provide lasting contentment. More critically, obeying any influence in defiance of Allah, the Exalted, will bring no benefit in the hereafter. These false "masters"—whether they are people, social trends, ideologies, or personal desires—will completely abandon those who served them. They will neither defend them nor intercede for them. Instead, they will disassociate themselves entirely. True liberation from emotional turmoil, confusion, and spiritual instability is only found in devoting oneself wholly to Allah, the Exalted. Obedience to Him produces clarity, balance, and internal harmony. It enables a person to correctly place everything and everyone in their life, leading to a balanced mental and physical state. Through this alignment, a person prepares properly for their accountability on the Day of Judgement and attains peace of mind in this world and the next.

Allah, the Exalted, warns against adopting the destructive attitude of the people of the book who were granted divine knowledge that should have united them, yet, out of desire for leadership, authority, and social influence, many of their scholars intentionally misinterpreted their sacred teachings. This deliberate distortion created factions and divisions, each claiming to be upon the truth. Chapter 30 Ar Rum, verse 32:

“[Or] of those who have divided their religion and become sects…”

This warning is not merely historical but timeless. It highlights how the misuse of divine knowledge for worldly gain leads to division, arrogance, and misguidance. Each misguided faction rejoices in its own interpretation. Chapter 30 Ar Rum, verse 32:

“…every faction rejoicing in what it has.”

They take pride in their distortions, convincing themselves and others that they are rightly guided, while in reality they are far from the truth. This arrogance blinds them to correction and entrenches them deeper in error. Muslims must avoid following in their footsteps by intentionally misinterpreting the teachings of the Holy Quran and the traditions of the Holy

Prophet Muhammad, peace and blessings be upon him. To misuse divine knowledge is to misuse the blessings Allah, the Exalted, has granted. Such misuse leads to imbalance in both mental and physical states, misplacement of priorities, and failure to prepare adequately for accountability on the Day of Judgement. Even if such individuals enjoy worldly luxuries, their inner turmoil will manifest as stress, trouble, and difficulties in both worlds. The Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Sunan Ibn Majah, number 253, that the one who intentionally misuses Islamic knowledge has been promised Hell. Furthermore, the one who intentionally misinterprets divine teachings poisons their faith and may even kill it without realising it. Faith is like a delicate plant: it must be nurtured and protected from harmful influences. Just as a plant dies if left exposed to toxins or neglect, so too can faith die if a person persists in sins and distortions. Persisting in misinterpretation and sin gradually weakens the heart until faith is extinguished. This is the greatest loss, for such a person may leave this world without faith, condemning themselves to eternal regret. Therefore, it is vital to avoid misinterpreting divine teachings to satisfy worldly desires. The one who does so will experience stress, difficulties, and trouble in this world, and punishment in the next. Their misuse of knowledge will not only harm themselves but also mislead others, multiplying their burden of accountability.

Finally, one must avoid placing loyalty with any single religious teacher or sect. Instead, they should learn Islamic teachings from qualified scholars while keeping their loyalty firmly with Allah, the Exalted, at all times—even if this means disagreeing with their teacher or group. Loyalty to a group inevitably leads to misinterpretation of divine teachings in order to defend that group. Loyalty to Allah, the Exalted, ensures sincerity, correctness, and balance in interpretation. Such loyalty brings peace of mind in both worlds, through a balanced mental and physical state, and through correctly placing everything and everyone within one’s life. This principle is not a call to abandon scholars or teachers, for Islam emphasises the importance of

learning from those who are knowledgeable. Rather, it is a reminder that scholars themselves are human beings who may err, and that ultimate loyalty must rest with Allah, the Exalted, alone. When a person ties their faith to a group or individual, they risk distorting divine teachings to protect that allegiance. This leads to sectarianism, arrogance, and division, all of which the Holy Quran warns against. By contrast, when loyalty is directed to Allah, the Exalted, the person approaches the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, with sincerity, humility, and balance. Such loyalty liberates the person from bias. It allows them to accept truth even when it comes from outside their group, and it prevents them from rejecting truth simply because it conflicts with their allegiance. This attitude ensures that divine guidance is applied correctly, leading to unity among Muslims, tranquillity in the heart, and righteousness in action. It also protects faith from corruption, for faith is like a plant that must be nurtured and shielded from harmful influences. Misplaced loyalty poisons the soil of faith, while loyalty to Allah, the Exalted, nourishes it with sincerity and humility. Moreover, loyalty to Allah, the Exalted, strengthens resilience against worldly temptations. A person who places their loyalty in a group may compromise their principles to maintain acceptance or status within that group. But a person whose loyalty is with Allah, the Exalted, will remain steadfast even if it means standing alone. This independence of faith is a mark of true sincerity, for it demonstrates that their devotion is not to human approval but to divine truth.

In conclusion, the lesson is clear: division and misinterpretation arise when people seek worldly gain from divine knowledge, while unity, tranquillity, and salvation arise when people remain loyal to Allah, the Exalted, and interpret His guidance with sincerity and humility. The wise person is the one who nurtures their faith like a plant, protects it from corruption, and remains steadfast in loyalty to Allah, the Exalted, alone. This loyalty is the essence of piety, the foundation of peace in this world, and the key to salvation in the Hereafter.

Allah, the Exalted, also warns against adopting a hypocritical attitude whereby one only turns to Him in obedience whenever they face a worldly difficulty. Chapter 30 Ar Rum, verse 33:

“And when adversity touches the people, they call upon their Lord, turning to Him...”

This verse highlights a dangerous inconsistency in faith. Such people treat their relationship with Allah, the Exalted, as a temporary refuge, turning to Him only when worldly troubles overwhelm them. Their obedience is not rooted in sincerity or devotion but in desperation. They view faith as a currency to be spent in times of crisis, offering prayer, charity, or supplication merely to escape hardship. This transactional approach strips worship of its essence, reducing it to a tool for worldly gain rather than a means of drawing closer to Allah, the Exalted. The moment Allah, the Exalted, removes their difficulty, instead of showing gratitude in intention, speech, and action, they return to disobedience. Gratitude in intention means performing good deeds solely to please Allah, the Exalted. Gratitude in speech means speaking good words or remaining silent. Gratitude in action means correctly using the blessings He has granted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Yet, instead of gratitude, they misuse blessings, falling back into heedlessness. Chapter 30 Ar Rum, verses 33-34:

“…Then when He lets them taste mercy from Him, at once a party of them associate others with their Lord. So that they will deny what We have granted them…”

This ingratitude has profound consequences. Chapter 30 Ar Rum, verse 34:

“…Then enjoy yourselves, for you are going to know.”

This is a stern reminder that those who misuse blessings will eventually face the reality of their choices. Their hypocrisy deprives them of balance in their mental and physical state. They misplace everything and everyone within their life. Family, friends, career, and wealth—blessings meant to bring peace—become sources of stress and dissatisfaction. Persisting in disobedience, they begin to blame the wrong things and people for their troubles, such as their spouse or companions. Cutting these good influences out of their lives only deepens their imbalance, leading to mental disorders, depression, substance addiction, and even suicidal tendencies. This outcome is evident when one observes those who persist in misusing the blessings they have been granted, such as the rich and famous. Despite enjoying worldly luxuries, many live in turmoil, plagued by instability and dissatisfaction. Their wealth and fame cannot shield them from emptiness, for peace comes only through obedience to Allah, the Exalted. Their attitude also prevents them from preparing for accountability on the Day of Judgement. They waste opportunities for repentance and reform, leaving themselves vulnerable to punishment in the Hereafter. The worldly difficulties they sought to escape will pale in comparison to the eternal consequences of their hypocrisy. In conclusion, this passage teaches that obedience must

be sincere, consistent, and rooted in gratitude. Turning to Allah, the Exalted, only in hardship is hypocrisy; true faith is demonstrated by steadfastness in both ease and difficulty. The wise person is the one who nurtures gratitude in all circumstances, using blessings correctly, and preparing for the Day of Judgement. This sincerity ensures peace of mind in this world and salvation in the next.

Every individual who turns away from the divine framework revealed by Allah, the Exalted, and instead embraces systems devised by human beings does so in pursuit of their own worldly desires. Human-made codes of conduct are inevitably shaped by personal ambition, inclination, and self-interest. Unlike the law of Allah, which is founded upon wisdom, justice, and mercy, these artificial structures reflect the whims of those who construct them. Chapter 30 Ar Rum, verse 35:

“Or have We sent down to them an authority, and it speaks of what they were associating with Him?”

This verse makes clear that no divine authority has ever been granted to justify the systems people invent. They are not rooted in revelation, nor do they carry the weight of eternal truth. They are fragile, temporary constructs, serving worldly ambition rather than guiding humanity to righteousness. It is often the wealthy and influential who cling most tightly to these man-made codes. They recognise that embracing Islam would mean submitting to a higher moral order, one that places boundaries on their unchecked desires. Such submission would restrict their exploitation of others, their indulgence in extravagance, and their misuse of authority. Fearing the loss of their

privileges, they not only reject the truth themselves but also encourage others to follow their path, attempting to preserve their worldly status even at the cost of their eternal well-being. This pattern has repeated throughout history. The first opponents of the Holy Prophets, peace be upon them, were frequently the elites of society—those who feared that divine guidance would expose their injustices and undermine their power. Their rejection was not due to a lack of evidence, for the signs of Allah, the Exalted, were clear and manifest. Rather, their opposition was born of arrogance, pride, and a refusal to restrain their desires. Thus, the denial of divine guidance is rarely an intellectual dispute over truth and falsehood. It is most often a matter of the heart—a deliberate refusal to submit to the authority of the Creator. The signs of Allah, the Exalted, are evident, but those consumed by pride and ambition blind themselves to them. Their rejection is not ignorance of proof but a conscious choice to preserve their own desires and authority. In summary, the true obstacle to faith is not the absence of evidence but the unwillingness to humble oneself before Allah, the Exalted. Submission requires humility, discipline, and recognition of divine authority. Those who abandon the law of Allah for man-made systems do so to gratify fleeting desires, but in doing so they sacrifice eternal peace for temporary indulgence. The wise person is the one who recognises the futility of human codes, embraces the wisdom of divine law, and submits wholeheartedly to Allah, the Exalted, thereby attaining balance, tranquillity, and salvation.

After discussing the hypocritical attitude whereby one only obeys Allah, the Exalted, in times of difficulty in order to be relieved and then disobeys Him in times of ease, Allah, the Exalted, turns attention to another destructive attitude: rejoicing arrogantly in times of ease while misusing the blessings He has granted, and falling into despair and impatience when faced with difficulties—difficulties that are often the direct result of one’s own poor choices and sinful actions. Chapter 30 Ar Rum, verse 36:

“And when We let the people taste mercy, they rejoice therein, but if evil afflicts them for what their hands have put forth, immediately they despair.”

This verse exposes the imbalance of those who fail to understand the true nature of life and faith. They celebrate worldly ease as though it is permanent, forgetting that blessings are a trust from Allah, the Exalted, to be used correctly. When hardship arrives, instead of responding with patience and reflection, they collapse into despair, failing to recognise that trials are either the consequence of their own actions or a test meant to purify and elevate them. Their joy in ease is shallow, and their despair in hardship is destructive, both stemming from a lack of sincere submission. Sadly, this attitude is often seen in people who ignorantly assume that a verbal declaration of belief in Allah, the Exalted, should shield them from all difficulties and tests in this world. They persist in disobedience, misusing the blessings they have been granted, and then complain when hardship touches them. They fail to grasp that faith is not a mere statement but a lived reality, demonstrated through good actions. Only when belief is supported by obedience can one secure peace of mind in both worlds, through a balanced mental and physical state and through correctly placing everything and everyone within their life. Furthermore, they fail to accept that this world is inherently a place of trials. Even those who constantly obey Allah, the Exalted, will inevitably encounter difficulties, for tests are part of the divine plan. Chapter 30 Ar Rum, verse 37:

“Do they not see that Allah extends provision for whom He wills and restricts [it]?...”

Provision, ease, and hardship are all under His control, distributed according to His wisdom. This verse teaches that both abundance and restriction are signs of Allah's authority, designed to test gratitude and patience. Islam does not promise that those who obey Allah, the Exalted, will be free from difficulties. Rather, it promises that they will be guided through them. With divine guidance, they overcome trials, maintain balance, and achieve peace of mind in both worlds. Their obedience ensures that hardships refine rather than destroy them, and their reward is abundant—just as the obedient servants of Allah, the Exalted, before them were granted success. Chapter 30 Ar Rum, verse 37:

"…Indeed, in that are signs for a people who believe."

The lesson is clear: ease and hardship are both tests. Ease requires gratitude, humility, and correct use of blessings. Hardship requires patience, trust, and steadfastness. The hypocrite rejoices arrogantly in ease and despairs in hardship, while the sincere person remains grateful in ease and patient in hardship. The former misuses blessings and collapses under trials, while the latter uses blessings correctly and grows stronger through trials. This balance is the essence of faith and the path to salvation.

To develop the correct mindset—one that enables a person to remain steadfast in obeying Allah, the Exalted, during both ease and hardship—it is essential to cultivate strong and resilient faith. Such faith does not appear suddenly, nor can it be sustained through emotion alone. Instead, it grows

through understanding, reflection, and consistent practice. A person strengthens their faith by engaging deeply with 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 divine teachings repeatedly emphasise that true peace, stability, and success—both in this life and the hereafter—are attainable only through obedience to Allah, the Exalted. Conversely, those who neglect Islamic knowledge often find their faith weak and easily shaken. Without understanding the wisdom, justice, and mercy embedded within divine guidance, they are more vulnerable to following their desires, especially when those desires conflict with what Allah, the Exalted, has commanded. In such moments, they may mistakenly assume that restraining their impulses leads to difficulty, not realising that submitting their desires to divine instruction is the only path to lasting tranquillity, clarity of mind, and inner balance. Their lack of knowledge blinds them to the reality that peace and fulfilment come precisely from aligning their actions with the will of Allah, the Exalted. For this reason, it becomes essential for every individual to actively seek Islamic knowledge, reflect upon it sincerely, and implement it consistently in their daily life. Faith strengthens through learning, but it becomes firmly rooted only through action. By living according to the guidance of Allah, the Exalted, a person begins to understand the wisdom behind every divine instruction and witnesses its positive effects on their heart, relationships, and overall well-being. This journey of learning and implementation enables a person to correctly use the blessings they have been granted, placing every responsibility, relationship, and desire in its proper place. As a result, they develop a balanced mental and physical state and an ordered, purposeful life. With strong faith guiding them, they remain steadfast in obedience during ease—when desires are tempting—and during hardship—when patience and trust are required. Ultimately, such steadfastness becomes a source of peace in this world and a means of attaining eternal success in the next.

Having discussed the importance of obedience to Allah, the Exalted, the narrative proceeds to highlight that Islam, in its role as a comprehensive code of conduct, unequivocally commands people to also uphold and fulfill the rights of people. Chapter 30 Ar Rum, verse 38:

“So give the relative his right, as well as the needy and the traveler…”

As Islam is a complete code of conduct, Allah, the Exalted, consistently connects worldly matters, such as inheritance, trade, marriage, and governance, to His obedience throughout the Holy Quran. This demonstrates that Islam is not limited to ritual worship but encompasses every dimension of human life. It is a comprehensive framework that influences every situation a person faces, whether worldly or religious, and affects every worldly thing they interact with. Therefore, it is essential to avoid adopting the ignorant attitude whereby one assumes that Allah, the Exalted, only cares about religious duties such as the obligatory prayers. In truth, Allah, the Exalted, will question people about every circumstance they encountered, whether worldly or religious, because all actions fall under His authority. This means that every decision, every interaction, and every use of blessings must be aligned with divine guidance. To achieve this, people must learn and act upon Islamic teachings so that they conduct themselves correctly in every situation. Such obedience ensures they achieve a harmonious mental and physical condition, appropriately positioning everything and everyone in their lives, while preparing themselves adequately for their responsibilities on the Day of Judgement. This comprehensive conduct results in tranquillity in both realms, for it harmonises the inner state with outward action. One must therefore avoid treating Islam like a coat, to be worn and removed according to personal desires. The one who behaves in this manner is not truly worshipping Allah,

the Exalted, but is worshipping their own desires, even if they claim otherwise. Chapter 25 Al Furqan, verse 43:

“Have you seen the one who takes as his god his own desire?...”

This verse reveals the danger of allowing desires to dictate conduct, for such a person elevates their whims to the status of a deity, thereby abandoning true obedience to Allah, the Exalted. The one who fails to act upon Islamic teachings in every situation will inevitably misuse the blessings they have been granted. As a result, they will find themselves in an unbalanced mental and physical condition, misplacing everything and everyone in their lives, and inadequately preparing for their responsibilities on the Day of Judgement. This imbalance manifests as stress, challenges, and hardships in both realms, even if they appear to enjoy certain worldly luxuries. Their wealth, status, or comfort cannot shield them from inner turmoil, for peace cannot be found in disobedience. In reality, Islam provides a holistic framework that integrates worship with daily life. Prayer, charity, honesty in trade, kindness to family, justice in leadership—all are interconnected acts of obedience. To separate worldly matters from religious duties is to fragment faith and reduce it to ritual. True submission requires consistency: obedience in ease and hardship, in private and public, in worship and worldly affairs. In conclusion, Islam is not situational but comprehensive. It governs every aspect of life, ensuring that people live with balance, gratitude, and responsibility. The wise person is the one who embraces Islam fully, applying its guidance in all matters, thereby securing peace of mind in this world and salvation in the Hereafter. Chapter 30 Ar Rum, verse 37:

“So give the relative his right…”

Allah, the Exalted, provides all-encompassing guidance in the Holy Quran, addressing both the spiritual and worldly dimensions of human life. Among the most repeated instructions is the kind treatment of one’s relatives. This single command, if sincerely acted upon, would ensure prosperity, peace, and justice across society. If each person treated their relatives with compassion, fairness, and support, no external aid would be required, for every family unit would become a source of strength and stability. The kindness shown within families would ripple outward, positively shaping the entire community and creating a society rooted in mercy and justice. The Holy Quran makes clear that one must aid their relatives in matters that are praiseworthy in Islam and warn them against anything blameworthy. Chapter 5 Al Ma’idah, verse 2:

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

This principle establishes that cooperation must be rooted in obedience to Allah, the Exalted, and never in wrongdoing. True loyalty to family is not blind support but guiding them towards righteousness and protecting them from harm. Sadly, many people today ignore this guidance. They often aid others based on personal relationships, regardless of whether the matter is good or bad. This attitude contradicts the divine sequence outlined in Islamic teachings. Chapter 2 Al Baqarah, 83:

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

Here, Allah, the Exalted, places worship of Him first, followed by kindness to parents and relatives, showing that loyalty to family must always be guided by loyalty to Allah.

A person must support their relatives according to their means, whether through emotional, physical, or financial assistance. This is best achieved by treating others as one wishes to be treated. However, one must not rely on societal definitions of what constitutes a "good relative," for these often contradict the standards set by Islam. Instead, one must fulfil the rights of relatives according to Islamic teachings, seeking only the pleasure of Allah, the Exalted, regardless of whether relatives themselves acknowledge or reciprocate this kindness. Importantly, severing ties with relatives for worldly reasons is strictly forbidden. The Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Sahih Bukhari, number 5984, that the one who severs ties with relatives for worldly reasons will not enter Paradise. While Islam permits distancing oneself from relatives over religious reasons, it is still better to maintain ties by aiding them in what is good and warning them against what is bad. This approach may encourage them to repent sincerely and return to the path of guidance. In reality, the kind treatment of relatives is not merely a social courtesy but a divine command. It is a cornerstone of justice and harmony, ensuring that families become strong foundations for society. By aiding relatives in righteousness, avoiding cooperation in sin, and maintaining ties even in difficulty, a person secures peace of mind in this world and prepares for success in the Hereafter. In conclusion, Islam teaches that family ties are sacred trusts. They must be nurtured with kindness, protected with sincerity, and

maintained with patience. The wise person is the one who fulfils the rights of their relatives according to divine guidance, thereby strengthening their family, uplifting their society, and securing their own salvation.

Chapter 30 Ar Rum, verse 38:

“…as well as the needy…”

One must ensure they aid those who are considered socially weak in society, such as orphans and widows, according to their means. These individuals often lack the protection and support that others enjoy, and Islam has placed immense emphasis on their care. In our age, sponsoring orphans and widows has become remarkably simple. With modern technology, one can arrange sponsorship online within minutes, and the amount required is often less than what many spend on their monthly phone bill. This ease removes any excuse for neglecting such a vital duty. People must not ignore this essential part of Islam, for it leads to the continuous support of Allah, the Exalted, in both worlds. This promise has been confirmed in a Hadith found in *Sahih Muslim*, number 6853. Furthermore, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the one who takes care of an orphan will obtain his closeness in Paradise. This profound reward is mentioned in Sahih Bukhari, number 6005. To be near the Messenger of Allah, peace and blessings be upon him, in Paradise is among the greatest honours a person could hope for. In addition, the one who takes care of the needy, such as a widow, will be granted the same reward as the one who prays all night and fasts every day. This has been advised in Sahih Bukhari, number 6006. This Hadith demonstrates the immense value of serving the

vulnerable. It equates the act of caring for widows and the needy with the most demanding voluntary acts of worship, such as continuous night prayer and fasting. Therefore, the one who finds it difficult to perform voluntary good deeds should act upon this Hadith, for by supporting the needy they can achieve the same reward with minimal effort. In reality, this teaching reflects the mercy and practicality of Islam. Allah, the Exalted, has opened multiple paths to His pleasure, ensuring that every person, regardless of their capacity, can attain closeness to Him. For some, voluntary worship may be difficult due to health, work, or other responsibilities. Yet, by caring for orphans and widows, they can still secure immense reward and spiritual elevation. In conclusion, aiding the socially weak is not only a moral duty but a direct path to divine reward. It strengthens society, alleviates suffering, and secures peace of mind in both worlds. The wise person is the one who recognises this opportunity, embraces it sincerely, and thereby earns the continuous support of Allah, the Exalted, while preparing for eternal success.

Chapter 30 Ar Rum, verse 38:

“…and the traveler…”

The traveller is the stranger who finds themselves stuck in a foreign land, far from the comfort of home and the support of family. Such a person is vulnerable, often without resources, and exposed to the dangers and uncertainties of the road. Allah, the Exalted, commands compassion towards this category of people, urging that they be aided with wealth, food, protection, or any form of assistance that eases their journey. This command is not incidental but reflects the comprehensive nature of Islam, which

extends mercy and justice to every circumstance of life. The one who possesses wealth should show kindness towards the traveller, recognising that their need is genuine and their situation precarious. Even small acts of generosity—providing food to sustain them, offering a means of transportation to continue their journey, or shielding them from harm—carry immense weight in the sight of Allah, the Exalted. Such assistance transforms the hardship of travel into an opportunity for mercy and solidarity. In reality, aiding the traveller is a reflection of obedience to Allah, the Exalted, and a demonstration of sincere humanity. It ensures that society remains compassionate and just, for when each person supports the stranger, no one is left abandoned. This principle also reminds us of the transient nature of life itself. Just as the traveller moves from one land to another, so too does every person journey through the stages of existence—from childhood to adulthood, from worldly life to the Hereafter. Supporting the traveller is therefore symbolic of supporting one another through the trials of existence. Furthermore, the kindness shown to travellers strengthens the bonds of society. It creates trust among strangers, fosters goodwill between communities, and ensures that mercy is not confined to family or friends but extended universally. A society that neglects its travellers becomes cold and divided, but a society that embraces them with compassion reflects the mercy of Allah, the Exalted, in its collective character. In conclusion, the traveller is a reminder of human vulnerability and the need for solidarity. Assisting them is not merely charity but an act of worship, a means of drawing closer to Allah, the Exalted, and a way of embodying the mercy that Islam commands. The wise person is the one who recognises this opportunity, embraces it sincerely, and thereby earns the pleasure of Allah, the Exalted, while preparing for eternal success.

Chapter 30 Ar Rum, verse 38:

“So give the relative his right, as well as the needy and the traveler…”

It is important to note that one must always remember that whatever means they possess, such as wealth, health, influence, or knowledge, has been granted to them by Allah, the Exalted, as a loan and not as a permanent gift. A loan must inevitably be repaid to its rightful owner. The way one repays the loan granted by Allah, the Exalted, is by using these blessings in ways pleasing to Him—such as aiding the needy, supporting the vulnerable, and fulfilling the rights of others. In this light, the one who aids the needy is not performing an act of generosity beyond obligation, but is in fact repaying the debt they owe Allah, the Exalted, a debt that manifests as the rights owed to the needy. When one internalises this reality, it prevents them from adopting the incorrect attitude of imagining that they are doing a favor to Allah, the Exalted, or to the needy person. In truth, Allah, the Exalted, has favored them twice: first, by granting them worldly blessings, and second, by granting them the opportunity to gain countless reward through aiding the needy. Moreover, the needy person has also done the donor a favor by accepting their help. If every needy person rejected the aid of others, then how would anyone obtain the reward promised in divine teachings? Remembering these points safeguards one’s reward from being destroyed by arrogance, pride, or ingratitude. Finally, aiding the needy includes fulfilling any lawful need a person may have. This encompasses emotional support, such as offering comfort and encouragement; physical assistance, such as helping with daily tasks or protection from harm; and financial aid, such as providing sustenance or resources to meet basic needs. Therefore, no person, irrespective of how little wealth they possess, can excuse themselves from aiding the needy and thereby fulfilling their rights. Even the smallest act of kindness—such as a comforting word, a helping hand, or a modest contribution—counts as repayment of the loan entrusted by Allah, the Exalted, and secures reward in both worlds. This teaching reminds us that wealth and resources are not possessions to be hoarded but trusts to be used responsibly. The wise person is the one who recognises their blessings

as loans, repays them through service to others, and thereby secures peace of mind in this world and salvation in the Hereafter.

Allah, the Exalted, highlights the importance of intention as the very foundation of success. Chapter 30 Ar Rum, verse 38:

“…That is best for those who desire the countenance of Allah , and it is they who will be the successful.”

This verse makes clear that deeds are not judged merely by their outward form but by the inward purpose that motivates them. A deed performed with a corrupt or worldly intention will never lead to true success, while even the smallest act done sincerely for the sake of Allah, the Exalted, carries immense weight in His sight. The Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Jami At Tirmidhi, number 3154, that those who perform deeds for the sake of people—such as showing off—will be told on the Day of Judgment to seek their reward from those they acted for. Since this is impossible, such individuals will be left empty-handed. This Hadith exposes the futility of insincere action and the danger of seeking human praise instead of divine pleasure. It is vital to understand that the foundation of all deeds, and indeed of Islam itself, is one’s intention. This principle is confirmed in the famous Hadith found in Sahih Bukhari, number 1. Allah, the Exalted, does not judge deeds by their outward size or appearance but by the sincerity of the heart that motivates them. Thus, intention is the seed from which all deeds grow, and only those planted for Allah, the Exalted, will bear fruit in this world and the Hereafter. Therefore, a person should ensure that all their religious and useful worldly

actions are performed solely for the sake of Allah, the Exalted, so that they gain reward from Him in both realms. A sign of this correct mentality is that such a person neither expects nor desires gratitude or appreciation from others for the deeds they perform. If one seeks human recognition, it reveals an incorrect intention. Acting with the correct intention also protects the heart from sadness and bitterness. Those who act for the sake of people will inevitably encounter ingratitude, which leaves them feeling frustrated and resentful, as though their effort was wasted. This is often seen in parents and relatives who fulfil their duties for the sake of their children or family members rather than for Allah, the Exalted. When those children or relatives fail to show gratitude, bitterness arises. By contrast, the one who acts for the sake of Allah, the Exalted, fulfils all duties with serenity, knowing that even if others fail to acknowledge their efforts, Allah, the Exalted, is fully aware and will reward them. This attitude leads to peace of mind and lasting happiness, as it frees the heart from dependence on human praise and anchors it in divine recognition. It is the way every person must act, otherwise they risk being left empty-handed on the Day of Judgment. True success lies in sincerity, for intention is the foundation of faith, the measure of deeds, and the key to salvation. Chapter 18 Al Kahf, verse 110:

"...So whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone."

After discussing the correct ways to spend one’s assets, Allah, the Exalted, warns against misusing them, such as dealing in financial interest, as this will always lead to a loss, even if this is not obvious. Chapter 30 Ar Rum, verse 39:

“And whatever you give for interest to increase within the wealth of people will not increase with Allah…”

At the time of the revelation of the Holy Quran, many forms of interest-based transactions were practiced. One common form was when a vendor sold an article and fixed a time limit for payment, stipulating that if the buyer failed to pay within the specified period, the time would be extended but the price increased. Another form was when a lender gave a sum of money and demanded that the borrower return more than the original loan within a set time. A third form was when a borrower agreed to repay a loan within a certain limit at a fixed rate of interest, with the condition that if they failed, the lender would extend the time but increase the rate. It is transactions such as these that the injunctions of the Holy Quran apply to, for they are rooted in exploitation and injustice. Those who defend interest often fail to differentiate between lawful profit gained from investment and unlawful profit gained from interest. They argue that if profit on money invested in a business is lawful, then profit on a loan should also be lawful. They claim that instead of investing wealth, one may loan it to someone who then makes a profit, and therefore the borrower should share that profit with the lender. This reasoning ignores the fundamental difference between the two. No business venture is immune from risk, and no venture carries an absolute guarantee of profit. It is unjust that those who dedicate their resources to business are not guaranteed profit, while those who lend wealth are fully protected against loss and assured of gain at a fixed rate.

In lawful trade, both parties benefit equitably. The buyer gains from the item purchased, while the seller receives compensation for effort and time. In interest-based transactions, however, the exchange of benefits is unequal.

The lender secures fixed profit, while the borrower faces uncertainty. If the borrowed funds are spent on necessities, there is no profit at all. Even if invested, the borrower may gain or lose. Thus, interest causes either a loss on one side and a profit on the other, or an assured gain for one party and an uncertain outcome for the other. Lawful trade fosters fairness, while interest breeds imbalance. The burden of interest places crushing pressure on borrowers. They may borrow again to repay the original loan and interest, and the outstanding sum often remains even after repayment. This financial strain deprives families of necessities, leading to stress, physical ailments, and mental anguish. In such a system, the rich grow richer while the poor sink deeper into poverty. Though interest may outwardly appear to increase wealth, in reality it causes overall loss. Lawful business opportunities are missed, wealth may be consumed in ways displeasing to the owner such as medical expenses, and greed intensifies, leaving the person spiritually impoverished despite material abundance. Contentment is lost, replaced by endless pursuit of worldly gain. In the Hereafter, charity given from unlawful wealth is rejected, leaving the person empty-handed on the Day of Judgment. Financial interest also has devastating moral and social consequences. It breeds greed, selfishness, and cruelty. It leads to worship of wealth, erodes compassion, and destroys unity. Economically and morally, it ruins society, creating division between rich and poor and fostering bitterness instead of love.

Charity, by contrast, is the fruit of generosity and compassion. It is the outward expression of a heart that seeks the pleasure of Allah, the Exalted, rather than the satisfaction of worldly greed. Unlike financial interest, which breeds selfishness and exploitation, charity strengthens society through cooperation and goodwill. When individuals spend their surplus wealth in charitable ways or invest in lawful business ventures, the entire community benefits. Trade, industry, and agriculture flourish, standards of living rise, and production increases. In such a society, justice and mercy become the

foundation upon which stability and prosperity are built. Chapter 30 Ar Rum, verse 39:

“…But what you give in charity, desiring the countenance of Allah - those are the multipliers.”

This verse teaches that charity given sincerely for the sake of Allah, the Exalted, is not diminished but multiplied. It grows in reward, it purifies wealth, and it spreads blessings across society. Charity is therefore not merely a financial transaction but a spiritual act. It transforms wealth into a means of attaining divine pleasure, it alleviates the suffering of the needy, and it fosters bonds of compassion between people. The one who gives charity sincerely does not lose but gains—both in this world, through the flourishing of society, and in the Hereafter, through eternal reward.

In conclusion, financial interest is a system of exploitation that enriches the few while impoverishing the many. Lawful trade and charity uplift society, foster compassion, and secure divine blessing. The wise person recognises that wealth is a trust from Allah, the Exalted, and uses it in ways that bring benefit to both themselves and others. In doing so, they secure peace of mind in this world and eternal success in the Hereafter.

Given that all stages of existence: life, provision, death, and resurrection, are under His command, Allah, the Exalted, declares that He is the sole authority to be obeyed in every situation. Chapter 30 Ar Rum, verse 40:

“Allah is the one who created you, then provided for you, then will cause you to die, and then will give you life. Are there any of your "partners" who does anything of that?...”

When a person provides even a portion of another person’s necessities—such as shelter, food, or financial support—it is natural and appropriate for the recipient to express gratitude. If such appreciation is due to created beings for small and limited favours, then it is infinitely more deserved by Allah, the Exalted, who has granted every blessing found within the universe. Every benefit a person enjoys—life, health, intellect, guidance, resources, opportunities, relationships, and the countless gifts embedded in creation—comes directly from Him alone. Therefore, showing gratitude to Allah, the Exalted, is not only proper but a matter of justice. True gratitude begins with intention. Gratitude of the heart means that a person performs their actions solely for the pleasure of Allah, the Exalted. If their intention is mixed with worldly motives such as praise, recognition, or personal gain, then they cannot expect reward from Allah, the Exalted. This reality is clearly warned about in a narration found in Jami At Tirmidhi, number 3154. One of the strongest signs of a sincere intention is that a person does not hope for acknowledgment or compensation from others, because their focus is on the Creator instead of the creation. Gratitude of the tongue consists of speaking good words, praising Allah, the Exalted, and avoiding harmful or useless speech. Gratitude through action means using one’s blessings—time, wealth, skills, influence, family, health, and opportunities—in ways that align with the guidance found in the Holy Quran and the traditions of the Holy

Prophet Muhammad, peace and blessings be upon him. When gratitude is expressed through intention, speech, and action, Allah, the Exalted, promises an increase in blessings. This increase does not only refer to material gain, but also includes tranquillity, clarity, emotional stability, and a balanced state of mind and body. Chapter 14 Ibrahim, verse 7:

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

Another perspective further highlights the necessity of gratitude and obedience. When a person owns something, it is accepted and reasonable that they have full authority over it and can use it as they choose. Since Allah, the Exalted, created, owns, and sustains everything in existence—including every person—He alone has the right to decide what is permissible and what is not, what should occur and what should be avoided. Therefore, it is only fair and logical that a person obey Allah, the Exalted, for they themselves and everything they possess belong entirely to Him.

Likewise, when someone lends an item they own to another person, it is only fair that the borrower uses it according to the owner's wishes. The same principle applies to the blessings of this world. Allah, the Exalted, has not granted these blessings as permanent gifts; rather, they are temporary loans. Just as worldly loans must be repaid, the loan of blessings must also be returned—yet not through physical repayment, but through using them in ways that please Allah, the Exalted. Misusing blessings is, therefore, a form of betrayal of the trust given by their true Owner. In contrast, the blessings of Paradise are not loans but gifts. In Paradise, a person will be free to enjoy

what they receive without restriction, because they will have earned these gifts through obedience in the worldly life. 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.""

Thus, a person must not confuse the temporary loans of this worldly life with the permanent gifts of the hereafter. Worldly blessings come with accountability, whereas the blessings of Paradise come with freedom. Understanding this distinction helps a person remain humble, obedient, and grateful, ensuring they use every blessing in a way that leads to success in both worlds.

Just as Allah, the Exalted, is the sole source of life, bringing forth the living from the dead, He alone is also the source of death. Even though the means of death may appear to be worldly causes, such as sickness, accidents, or natural decline, in reality, these are only instruments under His command. The true cause of death is His will, for He alone determines the appointed time of every soul. Chapter 30 Ar Rum, verse 40:

“…then will cause you to die…”

This verse reminds humanity that death is not random, nor is it solely the result of material causes. It is a deliberate act of Allah, the Exalted, who controls both the beginning and the end of life. Reflecting on this truth instils humility and submission. It teaches that life is a trust, not a possession, and that death is not an end but a transition decreed by the Creator. Recognising Allah, the Exalted, as the source of both life and death prevents arrogance and despair. It encourages gratitude during life and patience at the time of death, knowing that both are part of His perfect wisdom. This understanding also strengthens faith in the Hereafter. Just as Allah, the Exalted, brings life from nothingness and causes death at His command, He will resurrect all souls for accountability. Thus, life, death, and resurrection are all signs of His absolute power and mercy. Chapter 30 Ar Rum, verse 40:

"…then will cause you to die, and then will give you life…"

Denying the possibility of human resurrection on the Day of Judgement is perplexing when the world is filled with countless signs of resurrection that occur daily, monthly, and yearly. Allah, the Exalted, provides clear examples in creation that mirror the reality of bringing the dead back to life. For instance, barren land that appears lifeless is revived when Allah, the Exalted, sends rain. From soil that seemed dead, lush vegetation springs forth, and from dry seeds buried beneath the earth, living plants emerge. Just as a seed—lifeless and concealed in the ground—comes alive by the command of Allah, the Exalted, the human body, buried in the earth, can likewise be brought back to life by His command. The One who revives the dead earth can surely revive the dead human. The cycle of the seasons also demonstrates this truth. In winter, trees stand bare and appear lifeless as their leaves wither and fall. Yet when the season changes, the same trees burst forth with fresh leaves, blossoms, and vitality. These cycles of death

and renewal occur repeatedly, serving as a reflection of resurrection. Resurrection is even witnessed continuously inside the human body. Cells constantly die and are replaced with new ones—skin cells are a clear example. Life and death coexist within us every moment, showing that renewal is a natural and ongoing process decreed by Allah, the Exalted. Sleep itself is a daily sign of resurrection. Sleep is often described as the minor death, as the sleeper loses awareness and control. Allah, the Exalted, then returns their soul if they are destined to continue living. 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.”

These repeated signs throughout creation demonstrate that resurrection is neither irrational nor far-fetched—it is part of the natural order established by Allah, the Exalted.

Beyond these observable signs, the Day of Judgement is also a necessity dictated by justice. The universe is marked by precision and balance. The Earth is positioned at a perfectly balanced distance from the sun; even a slight shift would make life impossible. The water cycle is balanced with flawless consistency, ensuring that life continues. The ground is designed with exact balance—soft enough for delicate shoots to emerge, yet strong enough to support immense structures. These examples point to a Creator who established balance in all things. Yet one glaring imbalance remains in

this world: the actions of people. Tyrants often escape accountability, and many who endure oppression or hardship never receive full compensation for their patience. Those who obey Allah, the Exalted, frequently suffer trials, while those who disobey Him may live in worldly ease. If balance is a fundamental principle in creation, then justice must be completed somewhere—and that place is the Day of Judgement.

Allah, the Exalted, certainly has the power to reward or punish fully in this world, but His wisdom dictates otherwise. He allows people opportunities to repent and change, rather than immediately punishing them. Likewise, He withholds the full reward of the obedient in this world because this life is not Paradise. Part of the beauty and depth of faith is belief in the unseen—especially belief in the eternal reward awaiting in the next life. If all reward were visible and immediate, faith would lose its spiritual value.

Fear of the full punishment of the Hereafter and hope for the full reward there serve as powerful motivators, encouraging one to avoid sins and pursue righteous deeds.

In order for this Day of Recompense to occur, the material world must eventually come to an end. As long as people continue to act, their record remains incomplete. Therefore, the termination of the world is necessary before final judgment can begin.

Reflecting on these truths strengthens one's certainty in the Day of Judgement. This certainty encourages individuals to prepare for that Day by properly utilizing every blessing granted to them, as instructed in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Doing so brings peace of mind and success in both worlds by helping a person achieve a balanced mental and physical state and by placing everything and everyone in their proper position within their life. Chapter 45 Al Jathiyah, verse 22:

"For Allah created the heavens and the earth for a purpose, so that every soul may be paid back for what it has committed. And none will be wronged."

Given that Allah, the Exalted, is the controller of life, provision, death, and resurrection, it becomes evident that obedience is due to Him alone in every situation. 30 Ar Rum, verse 40:

"…Are there any of your "partners" who does anything of that? Exalted is He and high above what they associate with Him."

It is essential to recognize that false deities, such as idols, are not the only beings a person might worship and obey aside from Allah, the Exalted. In reality, anything that one obeys in opposition to Him—whether social media, fashion, culture, or even other people—represents what they genuinely worship. Chapter 9 At Tawbah, verse 31:

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

The knowledgeable individuals and religious leaders from the people of the book were not worshipped in the sense of ritual devotion, but they were obeyed in acts of rebellion against Allah, the Exalted, and this obedience was judged as a type of worship. This principle is also mentioned in relation to 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.”

Most people do not openly worship the Devil, yet they are accused of doing so because they obeyed him in opposition to Allah, the Exalted. This truth highlights the danger of yielding to any influence that leads to disobedience. Those who turn away from servitude to Allah, the Exalted, inevitably become enslaved to other masters—whether individuals, social pressures, or worldly desires. Attempting to satisfy multiple and unjust masters only results in stress and exhaustion, for their demands are inconsistent and impossible to fulfil. Just as an employee with several supervisors struggles to meet conflicting expectations, those who abandon obedience to Allah, the Exalted, sacrifice their peace of mind by serving countless worldly influences. Over time, this misplaced obedience can lead to sadness, isolation, and despair, as the pursuit of worldly approval fails to bring satisfaction. Celebrities and public figures often exemplify this reality, appearing outwardly successful yet

inwardly restless and unfulfilled. Moreover, obedience to false masters will yield no benefit in the Hereafter, for these entities will not come to anyone's aid when divine accountability is established. The only path to true peace and eternal success is to abandon obedience that leads to disobedience of Allah, the Exalted, and to devote oneself entirely to Him. By correctly using the blessings He has granted in accordance with His teachings, a person secures tranquillity in this world and salvation in the next.

Islam encourages people to control their worldly desires, guiding them to use their blessings responsibly and in ways pleasing to Allah, the Exalted. This discipline is not always welcomed by those whose only aim in life is to indulge their desires. For such individuals, the restraint promoted by Islam exposes their behaviour as animalistic, driven by instinct rather than reason and divine guidance. Consequently, they criticize Islam, not because of its weakness, but because of its strength in curbing the excesses of human nature. In addition, businesses and industries that profit from the unchecked indulgence of desires actively strive against Islam. Their survival depends on encouraging people to abandon restraint and pursue indulgence, whether through material consumption, entertainment, or other avenues. In doing so, they misuse the blessings granted to them by Allah, the Exalted, directing their wealth, influence, and creativity towards opposing divine guidance. This opposition prevents the rights of people from being fulfilled, as resources are consumed by exploitation rather than justice and compassion. The inevitable outcome of such misuse is corruption spreading across the earth. Chapter 30 Ar Rum, verse 41:

"Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned…"

This verse is a timeless reminder that corruption is not accidental but the direct result of human actions. When desires are worshipped, when blessings are misused, and when divine guidance is ignored, the natural consequence is disorder, injustice, and decline. This corruption manifests in many forms. Economically, it appears as exploitation, inequality, and greed. Socially, it breeds division, selfishness, and cruelty. Morally, it erodes compassion, humility, and unity. Even the environment suffers, as the reckless pursuit of profit leads to waste, pollution, and destruction of natural resources. In every case, the root cause is the same: the misuse of blessings and the refusal to restrain desires according to the teachings of Islam.

By contrast, when people act upon divine guidance, they use their blessings responsibly, fulfil the rights of others, and establish harmony both within themselves and in society. Restraint does not diminish life but enriches it, ensuring that wealth, power, and influence are directed towards justice, compassion, and collective well-being.

In conclusion, the spread of corruption is the direct consequence of ignoring divine guidance and misusing the gifts of Allah, the Exalted. True peace and justice can only be achieved when desires are controlled, blessings are used correctly, and obedience to Allah, the Exalted, becomes the foundation of all actions. This is the path that secures tranquillity in this world and eternal success in the Hereafter.

In order to encourage people to return to divine guidance, Allah, the Exalted, allows them to experience the consequences of their disobedience. This is not an act of cruelty but an act of mercy, for it awakens the heedless heart and reminds the forgetful soul of its true purpose. On an individual level, this return to guidance brings peace of mind, a balanced mental and physical state, and the correct placement of everything and everyone within one's life. On a societal level, it ensures that the rights of people are fulfilled, justice is established, and compassion becomes the foundation of human interaction. Chapter 30 Ar Rum, verse 41:

"…so He may let them taste part of [the consequence of] what they have done that perhaps they will return [to right guidance]."

This verse reveals that the difficulties and trials people face are often the direct result of their own actions. By allowing them to taste a portion of these consequences, Allah, the Exalted, provides an opportunity for reflection and repentance. The wisdom behind this is profound. If people were never allowed to experience the results of their disobedience, they would persist in heedlessness, believing that their actions carried no consequences. By contrast, when they taste hardship, they are reminded of the fragility of worldly life and the necessity of divine guidance. This awakening can lead them back to obedience, gratitude, and humility. On a broader scale, societies that ignore divine guidance inevitably suffer corruption, injustice, and imbalance. Yet even these societal consequences serve as a reminder that only by returning to Allah, the Exalted, can harmony and stability be restored. Thus, trials are not punishments without purpose but lessons designed to guide humanity back to the path of truth.

In conclusion, the verse teaches that suffering the consequences of disobedience is itself a mercy, for it provides the chance to return to Allah, the Exalted, before the final accountability of the Hereafter. Those who heed this reminder by acting on the Islamic code of conduct secure peace of mind in this world and eternal success in the next.

No matter how advanced a society becomes, and regardless of the vast knowledge it acquires across countless disciplines—including psychology, neurology, sociology, and the various dimensions of human behaviour—it will always remain impossible for people to produce a code of conduct that perfectly aligns with human nature and encompasses every circumstance, condition, and scenario that individuals or societies will ever face throughout their time on Earth. This limitation is inherent and unavoidable. Humanity is still uncovering basic truths about its own creation, such as the functions of different regions of the brain, the workings of human consciousness, and the complexities of emotional and social development. If people are still learning fundamental aspects of their own existence, how can they possibly hope to construct a flawless and comprehensive system that ensures justice, balance, and lasting peace? A perfect code of conduct requires complete knowledge of human nature—its strengths, weaknesses, inclinations, and the hidden workings of the heart. It requires a full understanding of the consequences of every action, not only in the present moment but across generations. It requires insight into every trial a person will experience, at every stage of life. This level of knowledge is unattainable for any human being or society, no matter how sophisticated their research or technology may become. Only Allah, the Exalted, possesses such knowledge. He alone is the Creator of all things, and His understanding is absolute—encompassing the past in its entirety, the present in its fullness, and the future in its every detail. His knowledge is not limited by perception, experience, time, or bias. Therefore, He alone is able to provide humanity

with a code of conduct that is truly suited to human nature—one that distinguishes with perfect clarity between good and evil, benefit and harm, justice and oppression. His guidance leads to real peace of mind, while the abandonment of His guidance leads inevitably to confusion, conflict, and emotional turmoil. History serves as undeniable evidence of this reality. Whenever the divine code of conduct was sincerely adopted and correctly implemented—whether in communities, families, or entire civilizations—it produced tranquillity, justice, compassion, and stability. Individuals who adhered to it found inner peace and balanced lives. Societies that upheld it became beacons of fairness, safety, and prosperity. Conversely, whenever human-made systems dominated—systems rooted in limited knowledge, personal interests, and ever-changing desires—inequality, corruption, and internal unrest soon followed. Thus, individuals must embrace the divine guidance granted to them by Allah, the Exalted, recognizing that it is the most beneficial path for their well-being, even when certain aspects challenge their personal desires or contradict popular trends within society. The one who wishes to attain lasting peace in this world and success in the next must adopt the attitude of a wise patient: a patient who accepts the instructions of their physician wholeheartedly, knowing that the bitter taste of certain medicines and the strictness of a prescribed regimen are ultimately in their best interest. Just as such a patient ultimately attains physical and mental well-being by following their doctor’s guidance, a person who follows the divine code of conduct attains a balanced mental and physical state, correctly places everything and everyone within their life, and finds peace of mind in both worlds.

The punishment that people face as a direct consequence of obeying others in disobedience to Allah, the Exalted—whether those influences are fashion, culture, or social trends—serves not only as a personal reckoning but also as a deterrent to others. This deterrent applies both to those living at the same time and to those who come later, for history itself becomes a witness to the outcome of disobedience. Chapter 30 Ar Rum, verse 42:

“Say, "Travel through the land and observe how was the end of those before. Most of them were associators.””

The verse therefore warns against adopting a self-absorbed way of life, where one’s attention is confined only to personal circumstances while ignoring the greater realities surrounding them. Such a narrow outlook blinds the heart from recognizing the wisdom that can be drawn from history, personal trials, and the experiences of others. Reflection upon these lessons is one of the surest means of refining character, avoiding repeated mistakes, and finding lasting inner peace. It allows a person to achieve a balanced mental and physical state and to correctly place everything and everyone within their life. History is filled with examples of nations that misused their blessings, indulged in desires, and turned away from divine guidance. Their downfall serves as a warning to those who come after them. Observing the ruins of once-great civilizations, the collapse of empires, and the destruction of communities that ignored divine law should stir humility and caution in the hearts of those who witness them. These lessons remind us that wealth, power, and influence are fleeting, and that only obedience to Allah, the Exalted, secures lasting success. On a personal level, reflection upon the trials of others can cultivate gratitude and wisdom. Observing how the wealthy and renowned misuse the blessings they have been granted—only to be overtaken by anxiety, depression, addiction, or even suicide despite their comforts—teaches that genuine tranquillity cannot be purchased through wealth or secured by unchecked desires. Similarly, witnessing someone struggle with illness should stir gratitude for one’s own health and motivate its proper use before it slips away. These observations are not meant to foster arrogance but to cultivate humility, gratitude, and a sense of responsibility. Islam therefore urges people to remain mindful and reflective, to look beyond the narrow lens of their own situation, and to extract wisdom

from the world around them. By doing so, they protect themselves from repeating the errors of those who came before, they strengthen their character, and they secure peace of mind in this world while preparing for eternal success in the Hereafter.

Allah, the Exalted, commands people to adopt the correct behaviour before they reach their unavoidable accountability. Chapter 30 Ar Rum, verse 43:

“So direct your face toward the correct religion before a Day comes from Allah of which there is no repelling…”

This verse is a solemn reminder that the Day of Judgement is certain, and no one will be able to resist or delay it. The wise person is therefore the one who prepares for it now, before the opportunity is lost.

It is crucial to understand that even if the Day of Judgement itself is many years away, a person’s individual reckoning begins at the time of their death. Death is never far, irrespective of how long one lives, and thus false hopes of a long life are among the most dangerous deceptions. Such hopes cause people to prioritise amassing and enjoying the material world over preparing for the eternal Hereafter. A simple reflection on one’s daily routine—how much time is spent on worldly pursuits compared to preparation for the Hereafter—reveals the imbalance that dominates most lives.

False hope for a long life is one of the strongest weapons the Devil uses to misguide people. When a person believes they will live long, they delay repentance and preparation, imagining they can reform in the near future. Yet in most cases, this “near future” never arrives, and death overtakes them without adequate preparation. This false hope also encourages hoarding of wealth and worldly possessions, convincing people that they will need them for their old age. The Devil frightens them into thinking they will be abandoned when they grow weak and can no longer work. They forget that Allah, the Exalted, who provided for them in youth, will provide for them in old age as well. In fact, provision was decreed for all creation fifty thousand years before the creation of the heavens and the earth, as confirmed in a Hadith found in Sahih Muslim, number 6748. It is strange indeed that a person will dedicate forty years of their life saving for retirement, which rarely lasts longer than twenty years, yet fail to prepare in the same way for the eternal Hereafter. Islam does not forbid preparation for worldly needs; there is no harm in saving for the near future. However, the Hereafter must always remain the priority. Many people admit they may die at any time, yet they behave as if they will live forever. Even if they were promised eternal life on earth, they would not be able to strive harder to accumulate more of the material world, for the restrictions of day and night would still limit them. How many people have passed away earlier than expected, and how many truly learn from this reality? In truth, one of the greatest pains a person will feel at the time of death or in the Hereafter is regret for delaying preparation. 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.”

This regret is the inevitable outcome of misplaced priorities. A person would be labelled a fool if they dedicated more time and wealth to a house they were only going to live in briefly, compared to a house they planned to inhabit for a very long time. This is the example of giving priority to the temporal world over the eternal Hereafter. Muslims are instructed to work for both the world and the Hereafter, but to recognise that death does not come at a time, situation, or age known to them. It is certain to come, and therefore preparation for it and what follows must take precedence over preparing for a worldly future that may never arrive. True wisdom lies in balancing worldly responsibilities with eternal priorities, ensuring that one's life is directed toward obedience to Allah, the Exalted, and preparation for the everlasting abode. Those who heed this reminder secure peace of mind in this world and eternal success in the Hereafter, while those who delay will face regret that cannot be undone. Chapter 30 Ar Rum, verse 43:

"…That Day, they will be divided."

Since Allah, the Exalted, does not compel anyone to accept guidance, every individual is free to choose the path they wish to follow in life—and they will inevitably face the outcomes of the choice they made. Chapter 30 Ar Rum, verse 44:

"Whoever disbelieves - upon him is [the consequence of] his disbelief…"

A person who turns away from divine guidance, or who lives in practical disregard of it—even if they verbally identify with Islam—will inevitably misuse the blessings they have been granted. This misuse is not limited to physical blessings such as wealth or health, but extends to emotional, social, and spiritual blessings as well. Because their choices are not grounded in the wisdom of the teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, they fail to develop a balanced mental and physical state. As a result, they begin to misplace everything and everyone within their life, assigning the wrong priorities, nurturing the wrong attachments, and neglecting what is truly beneficial. Inevitably, the various areas of their life—family, relationships, career, possessions, and social circles—become sources of stress and inner disturbance rather than stability and comfort. When they continue in this state of disobedience, they lose the ability to recognise the real cause of their distress. Rather than reflecting on their own actions and attitudes, they blame external factors and innocent people around them, such as their spouse, children, friends, or colleagues. When they push these supportive individuals away or sever ties with them, the internal disorder within their heart only intensifies. Over time, this imbalance deepens and leads them toward emotional collapse, manifesting in depression, anxiety, substance abuse, and in severe cases, suicidal tendencies. This tragic pattern is clearly visible in the lives of many who persistently misuse the blessings given to them. Even among the wealthy and famous—those who seem to possess everything worldly life can offer—one often witnesses loneliness, addiction, fractured relationships, and emotional instability. Their worldly luxuries do not shield them from spiritual emptiness, nor do they replace the inner peace that only obedience to Allah, the Exalted, can bring. Beyond the worldly consequences, the ultimate loss is far greater. Since their attitude prevented them from preparing for accountability on the Day of Judgement, their punishment in the hereafter will be far more severe. Their worldly blessings, which were meant to be tools for righteousness and gratitude, become witnesses against them. Thus, rejecting or neglecting divine guidance harms

a person in both realms: it robs them of tranquillity in this life and exposes them to unbearable regret in the next.

Furthermore, to emphasize the necessity of complementing faith in Allah, the Exalted, with righteous actions, the ensuing portion of the verse highlights good deeds exclusively, given that faith holds diminished value in their absence. Chapter 30 Ar Rum, verse 44:

“Whoever disbelieves - upon him is [the consequence of] his disbelief. And whoever does righteousness - they are for themselves preparing.”

This verse emphasises that disbelief carries its own inevitable consequence, while righteousness is an investment that a person makes for their own soul. The deliberate mention of good deeds in this verse highlights the truth that faith has little value if it is not supported by action. Faith is not a static possession but a living reality that requires constant nourishment. The one who fails to support their faith with deeds is in great danger of losing it altogether. Faith may be likened to a delicate flame: it shines brightly when tended, but it weakens and dies when deprived of fuel. Just as a fire requires wood to continue burning, faith requires acts of obedience—such as prayer, charity, patience, honesty, and service to others—to remain alive. Neglecting this spiritual nourishment places a person at risk of losing the very light that guides them, and such a loss is the most devastating of all. The Holy Quran repeatedly pairs belief with righteous deeds, teaching that the two are inseparable. Faith is the seed, but deeds are the water and sunlight that allow it to grow. Without deeds, faith remains fragile, vulnerable to temptation and heedlessness. With deeds, faith becomes strong, resilient, and capable of

guiding a person through the trials of life. The believer who supports their faith with action is preparing for themselves, storing provisions for the Hereafter. Every act of kindness, every moment of patience, and every word of truth becomes a safeguard against regret on the Day of Judgement. By contrast, disbelief and disobedience prepare only loss. The one who neglects righteous deeds, even if they claim faith, risks arriving on the Day of Judgement empty-handed. Their faith, having been deprived of nourishment, may have withered away, leaving them without the light they once possessed. This is why the verse emphasises deeds: they are the evidence of faith, the fruit of belief, and the preparation for eternity. In conclusion, faith and deeds are inseparable. Faith without deeds is like a flame without fuel, destined to fade. Deeds without faith are like actions without purpose, lacking divine acceptance. True success lies in uniting both: sincere belief in Allah, the Exalted, and consistent obedience to His commands. This union preserves the light of faith, secures peace of mind in this world, and prepares eternal reward in the Hereafter, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 30 Ar Rum, verses 44-45:

"…And whoever does righteousness - they are for themselves preparing. That He may reward those who have believed and done righteous deeds out of His bounty. Indeed, He does not like the disbelievers."

The reality that obedience to Allah, the Exalted, benefits the individual alone is a fundamental principle of Islam. Recognising this truth prevents the adoption of arrogance, whereby one falsely imagines that obedience is a favour done to Allah, the Exalted. Such arrogance corrupts sincerity and hinders genuine submission, particularly when personal desires conflict with divine commands, leading a person away from the right path. By contrast,

those who understand that their faith and obedience ultimately serve their own benefit cultivate humility before Allah, the Exalted. This humility anchors them in steadfastness, ensuring dedication to obedience in both hardship and ease. In times of trial, they exhibit patience, refraining from complaint and trusting in divine wisdom. In times of comfort, they express gratitude, acknowledging that blessings are gifts to be used in accordance with the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Gratitude manifests in intention when actions are performed solely to please Allah, the Exalted; in speech when good words or silence are chosen; and in deeds when blessings are employed in ways pleasing to Him. Patience, likewise, is not passive endurance but active trust. It entails avoiding complaints in words and actions, while consistently obeying Allah, the Exalted, with the conviction that He always chooses what is best, even when it 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."

Consequently, the individual who consistently behaves in alignment with this appropriate conduct—combining humility, gratitude, and patience—receives unwavering support and compassion from Allah, the Exalted. This results in peace in both worlds. In this life, they attain a balanced mental and physical state, correctly placing everything and everyone within their life. In the Hereafter, they secure salvation and eternal tranquility. This reality is illustrated in a Hadith found in Sahih Muslim, number 7500, which affirms that those who remain steadfast in obedience and gratitude are enveloped in divine mercy.

After emphasizing the importance of obedience for the benefit of the individual, Allah, the Exalted, draws attention to further signs within the universe which testify to His Oneness and demonstrate why He alone must be obeyed. Chapter 30 Ar Rum, verse 46:

“And of His signs is that He sends the winds as bringers of good tidings…”

The winds are among the most visible and yet most profound signs of divine wisdom. They are indispensable to life on earth, serving multiple functions that sustain creation. Winds enable pollination, allowing crops, plants, and trees to reproduce, thereby ensuring food supplies for humanity and animals. They are also essential for sea travel, which in earlier times was the only means of long-distance transportation and remains, even today, the primary mode of transporting goods across the globe. Winds carry rainclouds to specific locations, distributing water to the creation, without which life could not endure. This system is perfectly balanced: a complete absence of winds would lead to stagnation and chaos, while excessive winds would bring destruction and disorder. Chapter 30 Ar Rum, verse 46:

“…and to let you taste His mercy…”

Closely connected to this is the water cycle, another sign of divine wisdom. Water evaporates from the seas, rises, and condenses into rain. In its natural

state, rain is acidic, but when it descends upon mountains, the minerals within them neutralize its acidity, rendering it suitable for human and animal use. If this delicate balance were altered, the result would be catastrophic for life on earth. Rain itself is also perfectly regulated: too little rain results in drought and famine, while too much rain leads to floods and devastation. 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."

The oceans themselves are also perfectly designed. The salt within them prevents the decay of dead creatures from contaminating the waters. Without this, the oceans would become polluted, making sea life impossible and spreading impurity to the land. Furthermore, the composition of water is such that it allows both sea life to thrive within it and heavy ships to sail upon it. If its properties were altered even slightly, only one of these functions could exist, not both. Yet, by divine wisdom, both coexist in harmony, ensuring the survival of marine ecosystems and the continuation of global trade. Indeed, even in the modern age, sea transport remains the most widely used method of moving goods across the world. Chapter 30 Ar Rum, verse 46:

"…and so the ships may sail at His command and so you may seek of His bounty, and perhaps you will be grateful."

The lesson is clear: the winds, the seas, the rain, and the entire water cycle are not random phenomena but signs of a Creator who has established balance and harmony in all things. These systems sustain life, provide livelihoods, and maintain order on earth. Any alteration in their balance would bring chaos, yet their perfect regulation continues to testify to the Oneness, power, and mercy of Allah, the Exalted. The one who reflects upon these signs recognises that they are not merely natural processes but manifestations of divine mercy. Winds that carry rainclouds, seas that sustain life and commerce, and rain that nourishes the earth are all gifts designed to remind humanity of its dependence upon Allah, the Exalted. Gratitude is therefore the natural response. Gratitude in one's intention involves only acting in order to please Allah, the Exalted. Gratitude in one's speech involves speaking what is good or remaining silent. And gratitude in one's actions involves using the blessings one has been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Qur'an and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This will lead to further blessings and peace of mind and success in both worlds, obtained through a balanced mental and physical state and through correctly placing everything and everyone within one's life. Chapter 14 Ibrahim, verse 7:

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

Every individual who abandons the divine code of conduct revealed by Allah, the Exalted, and instead adopts man-made systems of conduct does so in order to gratify worldly desires. Human systems are inevitably rooted in inclinations, ambitions, and self-interest. Unlike the divine law, which is founded upon wisdom, justice, and mercy, man-made codes are shaped by the desires of those who create them. The wealthy and powerful are often

the most entrenched in this mindset. They recognise that accepting the truth of Islam would require submission to a higher moral framework, one that places limits on their pursuit of unchecked desires. Such submission would restrict their exploitation of others, their indulgence in excess, and their misuse of authority. Out of fear of losing influence and privileges, they not only reject the truth themselves but also actively encourage others to follow their lead. In doing so, they attempt to preserve worldly status, even at the expense of eternal well-being. This pattern has repeated throughout history. The first to oppose the Holy Prophets, peace be upon them, were often the elites of society—those who feared that embracing divine guidance would undermine their power and expose their injustices. Their rejection was not due to a lack of evidence or clarity regarding the truth of the message, for the signs of Allah, the Exalted, were manifest before them. Rather, their opposition stemmed from arrogance, pride, and the desire to continue living according to their whims. Thus, rejection of divine guidance is rarely an intellectual dispute about truth or falsehood. Instead, it is most often a matter of the heart—a refusal to restrain desires and submit to the authority of the Creator. Chapter 30 Ar Rum, verse 47:

“And We have already sent messengers before you to their peoples, and they came to them with clear evidences…”

Those who persisted in pursuing worldly desires inevitably misused the blessings Allah, the Exalted, granted them. As a result, they obtained an unbalanced mental and physical state, misplaced everything and everyone within their life, and failed to adequately prepare for accountability on the Day of Judgement. This led to stress, trouble, and difficulties in both worlds, even if they enjoyed some worldly luxuries. Chapter 30 Ar Rum, verse 47:

“…then We took retribution from those who committed crimes…”

Their worldly indulgence brought temporary enjoyment but ultimately resulted in ruin, both in this life and the next.

As mentioned earlier, Islam encourages restraint and discipline. Those whose only aim in life is to fulfil desires will criticise it, for Islam exposes their conduct as animalistic. Furthermore, businesses and industries that profit from indulgence strive against Islam, encouraging people to abandon its teachings. Yet in the face of this criticism, one must remain steadfast in obedience to Allah, the Exalted. He promises peace of mind and protection from the negative effects of people, even if this is not immediately apparent. Chapter 30 Ar Rum, verse 47:

“…and incumbent upon Us was support of the believers.”

This assurance is a source of strength. It teaches that while the powerful may resist divine law, while industries may promote indulgence, and while critics may mock restraint, the believer who remains steadfast is never abandoned. Support from Allah, the Exalted, is guaranteed, and His support brings peace in this world and salvation in the Hereafter.

In addition, it is important to note that divine support has been promised to the believer and not the Muslim. One must therefore understand the difference in order to ensure they obtain divine support in both worlds. Muslims are those who lack Islamic knowledge and instead accept Islam due to their relatives, such as 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…”

This verse highlights that submission without knowledge and conviction results in weak faith. Such individuals may fulfil the basic obligations of Islam, but because their understanding is shallow, they are easily swayed by desires and worldly influences. Their obedience is fragile, and they often misuse the blessings granted to them, particularly when divine commands conflict with personal inclinations. By contrast, the believer accepts Islam based on knowledge derived from the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This knowledge strengthens faith, removing doubt and instilling steadfastness. 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 faith is not passive but active, demonstrated through sacrifice, striving, and unwavering obedience. Strong faith manifests in two essential qualities: gratitude and patience. Gratitude in intention means acting solely to please Allah, the Exalted. Gratitude in speech is expressed through positive words or silence, avoiding complaints or negativity. Gratitude in action is demonstrated by using blessings in ways 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. This practice leads to further blessings, tranquillity, and success in both this life and the Hereafter. Chapter 14 Ibrahim, verse 7:

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

Patience, likewise, is not mere endurance but active trust in divine wisdom. It requires refraining from complaints in both words and actions, while remaining steadfast in obedience. It is rooted in the conviction that Allah, the Exalted, always chooses what is best, even if this 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."

This verse reminds mankind that divine wisdom surpasses human perception, and that apparent difficulties may conceal hidden benefits, just as apparent comforts may conceal harm. Therefore, those who act rightly in all circumstances—combining gratitude and patience—receive the steadfast support and mercy of Allah, the Exalted. This results in tranquillity in both worlds, through attaining a harmonious mental and physical condition and correctly placing everything and everyone in their lives. This truth is reinforced in a Hadith found in Sahih Muslim, number 7500. Chapter 30 Ar Rum, verse 47:

"…and incumbent upon Us was support of the believers."

Allah, the Exalted, once again reminds mankind that the source of living in this world, water, is provided and controlled by Him alone. Irrespective of the technological advancements made by people, they cannot control the elements needed to ensure they obtain the provision required to survive on this Earth. Chapter 30 Ar Rum, verses 48-49:

"It is Allah who sends the winds, and they stir the clouds and spread them in the sky however He wills, and He makes them fragments so you see the rain emerge from within them. And when He causes it to fall upon whom He wills of His servants, immediately they rejoice. Although they were, before it was sent down upon them - before that, in despair."

These verses highlight the absolute dependence of creation upon divine mercy. Water is the foundation of life, and its provision is entirely under the control of Allah, the Exalted. Despite mankind's technological advancements, no human being can command the winds, direct the clouds, or guarantee rainfall. The winds move at His command, the clouds form and disperse according to His will, and rain descends only when He decrees. This system is perfectly balanced, sustaining life and reviving the earth after its barrenness. The verses also capture the emotional reality of mankind. Before rain arrives, people despair, recognising their helplessness in the face of drought and dryness. Yet when rain falls, joy immediately replaces despair. This transformation is itself a sign of divine mercy, for Allah, the Exalted, not only provides sustenance but also restores hope and tranquillity. The cycle of despair and joy reminds mankind of their dependence upon Him and of His power to change circumstances in an instant. Rain is more than a physical necessity; it is a spiritual reminder. It teaches humility, for no human effort can produce it without divine permission. It teaches gratitude, for its arrival revives crops, quenches thirst, and sustains life. It teaches trust, for its timing and distribution are beyond human control but perfectly regulated by divine wisdom. The water cycle itself is a sign of balance: evaporation, condensation, and rainfall occur in harmony, ensuring that life continues. Any disruption to this balance would bring chaos, yet Allah, the Exalted, maintains it with precision.

Furthermore, the imagery of despair turning into joy reflects the broader reality of human life. Just as barren land is revived by rain, hearts burdened by trials are revived by divine mercy. The believer who recognises this truth learns to remain patient in hardship, trusting that relief will come, just as rain follows drought. The believer also learns to remain grateful in ease, acknowledging that every blessing is a gift from Allah, the Exalted.

The lesson is clear: provision is not in human hands but in the hands of Allah, the Exalted. Gratitude must therefore be directed to Him alone, for He is the One who revives the earth after its lifelessness and who transforms despair into joy. Those who reflect upon this truth recognise His Oneness and submit to His authority, knowing that survival itself depends upon His mercy. Chapter 30 Ar Rum, verse 50:

“So observe the effects of the mercy of Allah - how He gives life to the earth after its lifelessness. Indeed, that [same one] will give life to the dead, and He is over all things competent.”

The denial of resurrection on the Day of Judgement is indeed perplexing, for the world is filled with countless signs of renewal and revival that Allah, the Exalted, has placed before mankind. These signs occur daily, monthly, and yearly, serving as reminders of His power to bring the dead back to life. Barren land that appears lifeless is revived when Allah, the Exalted, sends rain. From soil that seemed dead, lush vegetation springs forth, and from dry seeds buried beneath the earth, living plants emerge. Just as a seed—lifeless and concealed in the ground—comes alive by His command, so too can the human body, buried in the earth, be brought back to life. The One who revives the dead earth can surely revive the dead human. The cycle of the seasons further illustrates this truth. In winter, trees stand bare and appear lifeless as their leaves wither and fall. Yet when the season changes, the same trees burst forth with fresh leaves, blossoms, and vitality. These cycles of death and renewal occur repeatedly, serving as reflections of resurrection. Resurrection is also witnessed continuously within the human body. Cells constantly die and are replaced with new ones—skin cells being a clear example. Life and death coexist within mankind every moment, showing that renewal is a natural and ongoing process decreed by Allah, the

Exalted. Sleep itself is a daily sign of resurrection. It is often described as the minor death, as the sleeper loses awareness and control. Allah, the Exalted, then returns their soul if they are destined to continue living. 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.”

Beyond these observable signs, the Day of Judgement is also a necessity dictated by justice. The universe is marked by precision and balance. The Earth is positioned at a perfectly balanced distance from the sun; even a slight shift would make life impossible. The water cycle is balanced with flawless consistency, ensuring that life continues. The ground is designed with exact balance—soft enough for delicate shoots to emerge, yet strong enough to support immense structures. These examples point to a Creator who established balance in all things. Yet one glaring imbalance remains in this world: the actions of people. Tyrants often escape accountability, and many who endure oppression or hardship never receive full compensation for their patience. Those who obey Allah, the Exalted, frequently suffer trials, while those who disobey Him may live in worldly ease. If balance is a fundamental principle in creation, then justice must be completed somewhere—and that place is the Day of Judgement.

Allah, the Exalted, certainly has the power to reward or punish fully in this world, but His wisdom dictates otherwise. He allows people opportunities to

repent and change, rather than immediately punishing them. Likewise, He withholds the full reward of the obedient in this world because this life is not Paradise. Part of the beauty and depth of faith is belief in the unseen—especially belief in the eternal reward awaiting in the next life. If all reward were visible and immediate, faith would lose its spiritual value. Fear of the full punishment of the Hereafter and hope for the full reward there serve as powerful motivators, encouraging one to avoid sins and pursue righteous deeds. In order for this Day of Recompense to occur, the material world must eventually come to an end. As long as people continue to act, their record remains incomplete. Therefore, the termination of the world is necessary before final judgment can begin. Reflecting on these truths strengthens one's certainty in the Day of Judgement. This certainty encourages individuals to prepare for that Day by properly utilizing every blessing granted to them, as instructed in the Holy Qur'an and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Doing so brings peace of mind and success in both worlds by helping a person achieve a balanced mental and physical state and by placing everything and everyone in their proper position within their life. Chapter 45 Al Jathiyah, verse 22:

“For Allah created the heavens and the earth for a purpose, so that every soul may be paid back for what it has committed. And none will be wronged.”

Although Allah, the Exalted, continuously grants mankind countless blessings, many individuals exhibit impatience and ingratitude during times when they face difficulty. Chapter 30 Ar Rum, verse 51:

“But if We should send a [bad] wind and they saw [their crops] turned yellow, they would remain thereafter ungrateful.”

Such behaviour reveals a shallow understanding of divine wisdom, for trials are not punishments without purpose but opportunities for purification, growth, and reward. To avoid this destructive mindset, the person must cultivate a positive outlook rooted in faith. Whenever difficulties arise, the person should remind themselves that the situation could have been far worse. If the problem is worldly, gratitude should be shown that it has not affected faith, for the greatest calamity is the loss of belief. Instead of dwelling on immediate sadness, the person should focus on the ultimate reward promised to those who demonstrate patience for the sake of Allah, the Exalted. When a person loses a few blessings, they should recount the countless blessings that remain. This act of reflection shifts the heart from despair to gratitude. In every difficulty, the person should remember the words of Allah, the Exalted, in 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.”

This verse teaches that divine wisdom is hidden within trials, and what appears harmful may in fact be beneficial, while what appears desirable may in fact be harmful. Adopting this mindset transforms the person’s response to hardship. Gratitude in intention means acting solely to please Allah, the Exalted. Gratitude in speech means speaking positively or remaining silent. Gratitude in action means using blessings in ways pleasing to Him. Patience means refraining from complaints in words and actions, while trusting that

Allah, the Exalted, always chooses what is best. Together, gratitude and patience create balance, bringing peace of mind and success in both worlds. The person who reflects upon these truths learns to see trials not as obstacles but as opportunities. Hardship becomes a means of purification, ease becomes a chance for gratitude, and both together become pathways to divine mercy. This positive mindset is the key to transforming difficulties into blessings. To conclude, the person must reflect on these facts so that they adopt a positive mindset. This mindset is a key element in dealing with difficulties in a way that leads to countless blessings in both worlds. The cup is not half empty—it is half full, overflowing with divine mercy for those who choose to see it.

Despite the countless signs within divine teachings and the creation that point to the Oneness of Allah, the Exalted, and the necessity of obeying Him, many persist in pursuing their worldly desires. When a person becomes consumed by these desires, they lose control over their actions and are driven solely by the need to satisfy them, often ignoring the harmful consequences that follow. This condition mirrors that of a drug addict, whose addiction compels them toward substances, stripping them of control and clouding their judgment. Such individuals may commit wrongful acts, like theft, while remaining oblivious to the damage they cause, as their addiction blinds them to reality. Excessive worldly desires, such as the relentless pursuit of wealth, can produce a similar outcome. When desire intensifies, it morphs into an addiction that governs a person’s behaviour, enslaving them to their whims. At this stage, reasoning with them is akin to reasoning with the dead, for their spiritual hearts have been consumed entirely by worldly cravings. Chapter 30 Ar Rum, verse 52:

“So indeed, you will not make the dead hear…”

This verse symbolically portrays those whose hearts are spiritually dead. Their pursuit of desires has silenced their conscience, making them incapable of recognizing truth even when it is presented clearly before them. Just as physical death prevents one from hearing, spiritual death prevents one from perceiving divine wisdom.

Allah, the Exalted, then cautions that the failure to properly receive Islamic teachings would prevent individuals from attaining right guidance, akin to how spiritually defunct hearts derive no benefit. Chapter 30 Ar Rum, verse 52:

"…nor will you make the deaf hear the call when they turn their backs, retreating."

This verse highlights the condition of those who fail to listen correctly to Islamic teachings. Just as the physically deaf cannot benefit from a call they cannot hear, those who turn away from divine guidance—whether through negligence, arrogance, or distraction—cannot benefit from it, even if the truth is presented clearly before them. This warning is not about physical hearing but about spiritual receptivity. To truly benefit from Islamic knowledge, a person must listen with attentiveness, humility, and sincerity. Correct listening requires more than simply hearing words; it involves engaging the heart and mind. A person must carefully absorb the teachings, connect them to their own past experiences, reflect on how they can be implemented in the

future, and then sincerely strive to act upon them. Only through this process does knowledge transform into practice, shaping character and behaviour in a positive way. Merely listening without reflection or application will not bring about change. This is the main reason why many people, despite having unprecedented access to Islamic knowledge through books, lectures, and digital platforms, fail to reform their lives. Knowledge that remains theoretical does not soften the heart or refine conduct. Those who hear but do not internalise, who study but do not act, and who acknowledge truth but do not submit, remain spiritually deaf. Their hearts are unmoved, and their lives remain unchanged. By contrast, the person who listens correctly—attentively, reflectively, and sincerely—becomes transformed by divine guidance. They achieve balance in their mental and physical state, they place everything and everyone in their lives in the proper position, and they prepare adequately for accountability on the Day of Judgement. True listening is therefore not passive reception but active engagement, leading to lasting change and divine mercy.

Finally, those who refuse to learn from the consequences experienced by others—whether witnessed in their own era or recorded throughout history—will likewise fail to benefit from right guidance. Chapter 30 Ar Rum, verse 53:

“And you cannot guide the blind away from their error…”

This verse cautions against developing a self-focused approach to life in which a person sees nothing beyond their own immediate concerns. When someone becomes absorbed only in their personal circumstances, their heart becomes closed to the countless lessons unfolding around them. This

inward blindness prevents them from recognising the wisdom that can be gained from the successes and failures of other people, from the rise and fall of past nations, and from the many trials they observe in their surroundings. Such neglect deprives them of one of the most effective tools for character development—reflection. Learning from the experiences of others is a powerful way to refine one's behaviour, avoid repeating destructive choices, and cultivate a sense of grounded inner peace. Through thoughtful reflection, a person develops a balanced mental and physical state and learns to correctly place everything and everyone within their life. For instance, when one notices how the wealthy and celebrated often misuse the blessings they have been granted—only to find themselves consumed by anxiety, depression, addiction, or even suicidal thoughts despite having material comfort—it becomes clear that real tranquillity cannot be bought with wealth nor achieved by following unrestrained desires. Their suffering serves as a living reminder that external success does not guarantee internal stability. Likewise, observing someone endure illness should inspire gratitude for one's own health and encourage its proper use before it deteriorates. Witnessing the struggles of others is meant to awaken humility, gratitude, and a renewed commitment to using one's blessings responsibly. For these reasons, Islam consistently urges people to remain thoughtful, perceptive, and reflective. Instead of viewing life only through the narrow frame of personal experience, individuals are encouraged to broaden their perspective, to examine the world around them, and to extract wisdom from every event they witness. Those who cultivate this habit are more receptive to divine guidance and more capable of achieving clarity, balance, and peace. Those who neglect it, however, resemble the "blind" described in the verse—unable to benefit from direction because they refuse to open their eyes to the signs placed before them.

The eagerness of the Holy Prophet Muhammad, peace and blessings be upon him, to guide others was born out of his compassion and concern for their eternal welfare. Yet Allah, the Exalted, repeatedly reminded him that his

mission was not to compel people into right guidance but to convey the message with clarity and sincerity, and to provide the perfect role model for others to follow. Chapter 88 Al Ghashiyah, verses 21-22:

"So remind you are only a reminder. You are not over them a controller."

These verses contain timeless wisdom for anyone who calls others to righteousness. They teach that the responsibility of the caller is to deliver the truth faithfully, without distortion, and with compassion, while leaving the outcome to Allah, the Exalted, who alone guides hearts. This understanding liberates the caller from grief and frustration when their efforts appear fruitless. It prevents despair by reminding them that success is not measured by how many people accept their words, but by their faithfulness in delivering the truth. Those who genuinely desire guidance will recognise it when they encounter it, while those who persist in arrogance and heedlessness only harm themselves. Those who sincerely seek truth also recognise that Allah, the Exalted, never burdens a soul beyond its capacity. Every trial they face is an opportunity to grow in patience and faith. They understand that peace in this world and the Hereafter requires discipline and sacrifice. They restrain their lower desires, knowing that true satisfaction is not found in worldly indulgence but in spiritual fulfilment. Chapter 30 Ar Rum, verse 53:

“…You will only make hear those who believe in Our verses so they have submitted to Allah.”

This truth is evident when one observes those who appear to possess everything—wealth, status, and fame—yet remain restless and discontent. Their abundance has not granted them peace, because tranquillity of the heart is found only in submission to Allah, the Exalted. Thus, the one who sincerely seeks peace must realise that real success lies not in compelling others or in chasing worldly pleasures, but in fulfilling their duty: to follow the truth themselves, to share it with compassion, and to entrust the outcome to Allah, the Exalted, who guides whom He wills with perfect wisdom. This perspective transforms the caller's role from anxious control to serene trust. It ensures that their efforts remain pure, their patience firm, and their hope anchored in the mercy and justice of Allah, the Exalted. In this way, the caller becomes a true servant of Allah, embodying humility and perseverance, and leaving the guidance of hearts to the One who created them.

Chapter 30 Ar Rum, verse 53:

"…You will only make hear those who believe in Our verses so they have submitted to Allah."

In order for a person to be genuinely and positively shaped by the teachings of Islam, they must first cultivate strong faith. This strength of faith is essential because it anchors a person in consistent obedience to Allah, the Exalted, regardless of the circumstances they face—whether moments of comfort and ease or moments of hardship and trial. Without firm faith, a person will waver, but with it, they remain steady, composed, and resilient through every situation. Strong faith develops when a person earnestly studies and implements the clear proofs and guidance contained within the Holy Quran

and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These two sources illuminate how sincere obedience to Allah, the Exalted, produces peace of mind, emotional stability, and clarity of purpose in both this world and the next. Through learning, reflection, and consistent practice, a person begins to witness firsthand the tranquillity, justice, and inner harmony that arise from following divine instruction. This experience strengthens their conviction and deepens their trust in Allah, the Exalted. Conversely, when someone remains uninformed or indifferent toward Islamic teachings, their faith naturally becomes weak. Such a person is easily swayed by personal desires and impulses, falling into disobedience whenever Islamic guidance challenges their inclinations. Their weakness stems not from a lack of intelligence but rather from a failure to recognise that resisting unhealthy desires and instead obeying Allah, the Exalted, is the only path that creates genuine peace of mind in both worlds. Because they have not acquired certainty through knowledge and practice, they struggle to see the wisdom behind divine commands and prohibitions. Therefore, a person must strive to reach certainty of faith by actively learning Islamic knowledge and translating that knowledge into consistent action. This certainty empowers them to remain steadfast in obedience to Allah, the Exalted, at all times, regardless of whatever trials or temptations they face. It also ensures that they use all the blessings they have been granted in the correct manner outlined by Islamic teachings—whether those blessings involve health, wealth, relationships, time, or intellect. When a person aligns their behaviour with divine guidance and uses their blessings responsibly, they naturally attain peace of mind in both worlds. This manifests through a balanced mental and physical state and through the proper placement of everything and everyone within their life. Such balance allows them to navigate challenges with wisdom, appreciate blessings with gratitude, and live with a sense of calm rooted in certainty and obedience to Allah, the Exalted.

Another indication of the total dominion and power of Allah, the Exalted, over people is the progression He dictates for them from one stage to the next, even as they strive to preserve their strength. Chapter 30 Ar Rum, verse 54:

“Allah is the one who created you from weakness, then made after weakness strength, then made after strength weakness and white hair…”

This verse is a striking reminder of the divine decree that governs human life. People begin in weakness as infants, grow into strength during youth and adulthood, and inevitably return to weakness in old age. No matter how much they strive to preserve their strength, they cannot escape the stages ordained by Allah, the Exalted. The Holy Prophet Muhammad, peace and blessings be upon him, emphasised the urgency of acting while strength remains. In a Hadith found in Jami At Tirmidhi, number 2306, he advised that one must hasten to perform good deeds before being overtaken by mental and physical weakness. Observing those who have lost their health through sickness or ageing should inspire others to make use of the health they currently possess. This means striving for success in both worldly and religious matters, while giving priority to religion over worldly pursuits. For instance, a person should use their good health to journey regularly to the Mosques in order to offer their obligatory prayers with the congregation, before a time comes when they desire to do so but lack the physical strength. The mercy of Allah, the Exalted, is evident in the fact that when a person utilises their good health correctly, then upon losing it, He continues to grant them the same reward they used to receive when performing good deeds during their time of strength. This has been advised in a Hadith found in Imam Bukhari’s Adab Al Mufrad, number 500. However, those who live in heedlessness and fail to utilise their good health will receive no reward during

their health or when they fall sick, as they neglected the opportunity to act when they were able.

This teaching is directly connected to the next matter mentioned in the Hadith quoted earlier: senility. A person should make use of their youth and strong intelligence before reaching senility. This includes gaining and acting upon knowledge, and using mental strength to obey Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions, and facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Delaying this effort with the assumption that one can learn and act upon Islamic knowledge later in life is a dangerous illusion, for there is no guarantee that one will reach old age. Even if they do, learning becomes more difficult, as the prime age for acquiring knowledge is youth. Furthermore, even if knowledge is gained in older age, implementing it is harder, as habits become deeply ingrained and positive change is more difficult. Therefore, one must not delay in using their mental strength to learn and act upon useful knowledge while they are younger. It is important to behave in this manner before senility occurs, as even the Holy Prophet Muhammad, peace and blessings be upon him, sought refuge from senility in a Hadith found in Sahih Bukhari, number 6390. This supplication itself is a reminder of the seriousness of senility, which strips a person of their mental clarity and ability to act.

In conclusion, the stages of life are a sign of the complete control over mankind Allah, the Exalted, possesses. Chapter 30 Ar Rum, verse 54:

“…He creates what He wills, and He is the Knowing, the Competent.”

Youth, health, and intelligence are blessings that must be utilised before they fade. Those who act with urgency, prioritising religion over worldly pursuits, will continue to receive reward even when their strength diminishes. Those who delay, however, risk losing both the opportunity and the reward. This teaching is a call to seize the present moment, to act while one has the capacity, and to prepare for the inevitable stages of weakness with deeds that will continue to benefit them in the sight of Allah, the Exalted.

The speed at which one's state changes from weakness to strength and back to weakness is a powerful reminder of the extremely limited time people have in this world. Chapter 30 Ar Rum, verse 55:

"And the Day the Hour appears the criminals will swear they had remained but an hour…"

The major cause of being deluded from practically preparing for one's death and accountability in the hereafter is possessing false hopes of a long life. Chapter 30 Ar Rum, verse 55:

"…Thus they were deluded."

It is an extremely blameworthy trait because it becomes the primary reason a person gives precedence to collecting and pursuing the material world while neglecting their preparation for the eternal hereafter. A person only needs to examine their typical 24-hour day—observing how much effort, thought, and time are dedicated to worldly pursuits compared to the time and attention given to the hereafter—to recognise the truth of this. False hope for a long life is one of the Devil's most effective tools in leading people astray. When someone convinces themselves that they will live many years, they begin postponing their preparation for the hereafter, assuming they can take it seriously "later." Yet, for most people, this "later" never arrives. Death overtakes them suddenly, and they depart this world without having sufficiently prepared for the eternal life ahead. Furthermore, having false hope for a long life causes a person to delay sincere repentance, self-accountability, and positive change in their character. They assume that they still have plenty of time to reform themselves. This deceptive belief also encourages hoarding worldly possessions—whether wealth or material comforts—under the false assumption that they will require these things throughout their imagined long life. The Devil frightens people by suggesting that unless they accumulate excessive wealth, they will suffer in old age, with no one to support them once they are physically unable to work. They forget that the One who provided for them in their youth—Allah, the Exalted—will continue providing for them in old age as well. In reality, the provision for all creation was decreed fifty thousand years before the creation of the Heavens and the Earth, as confirmed in a Hadith found in *Sahih Muslim*, number 6748. It is astonishing that a person may spend forty years steadily preparing financially for retirement—an earthly stage that rarely lasts more than twenty years—yet they neglect to prepare in the same way for the eternal hereafter. Islam does not teach a person to abandon worldly planning altogether. There is no harm in saving or making reasonable preparations for the near future, so long as the hereafter remains the higher priority. Many people openly acknowledge that death can come at any moment, yet their behaviour suggests they believe they will live forever. Some are so attached to worldly accumulation that even if they were guaranteed eternal life on Earth, they

could not strive any harder than they already do because they are already pushing themselves to the limits of their time and capacity. Countless individuals have passed away far earlier than they anticipated—yet how many people witness these deaths and truly take a lesson that transforms their behaviour? In truth, one of the greatest pains a person will experience at the moment of death—or at any stage of the hereafter—is overwhelming regret for delaying preparation for the next life. 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 utterly foolish if they spent more time, effort, and money on a house they planned to occupy only briefly, while neglecting the home where they intended to live permanently. Yet this is precisely the reality of the one who prioritises the temporary world and neglects the eternal hereafter. Chapter 30 Ar Rum, verse 55:

“…Thus they were deluded.”

A person should indeed work for both this world and the Hereafter, but with a clear understanding that death does not arrive at an age, condition, or moment known to them. What is certain is that it will arrive. Therefore, preparing for death and all that follows it must take precedence over preparing for a future in this world—a future that may never come. The one who understands this reality will thus practically prepare for their death and accountability by correctly using the blessings Allah, the Exalted, has granted them. This will ensure they obtain a balanced mental and physical state and correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. This behaviour will therefore lead to peace of mind in both worlds. Chapter 30 Ar Rum, verse 56:

“But those who were given knowledge and faith will say, "You remained the extent of Allah 's decree until the Day of Resurrection, and this is the Day of Resurrection, but you did not used to know.""

This verse highlights the certainty of resurrection and accountability, reminding mankind that their time in the world is limited by divine decree. Those who possess knowledge and faith recognise this truth and prepare accordingly, while those who remain heedless are taken by surprise when the Day of Resurrection arrives. The wisdom contained here is that worldly pursuits, though necessary, must never overshadow preparation for the eternal life. Wealth, status, and worldly plans are uncertain, but death and resurrection are inevitable. The person who uses their blessings—health, wealth, time, and intellect—in ways pleasing to Allah, the Exalted, secures peace in this world and eternal success in the Hereafter. By contrast, the one who neglects preparation for death, distracted by worldly ambitions, will face regret when confronted with the reality of resurrection. This truth also

teaches discipline in how one views their blessings. Health should be used for worship and service before weakness overtakes it. Wealth should be spent in ways pleasing to Allah, the Exalted, before it is lost or becomes a source of regret. Time should be valued as the most precious resource, for once it passes it can never be reclaimed. Intellect should be directed towards understanding divine guidance and applying it, rather than being wasted on trivial pursuits. Each blessing is a trust, and each trust must be used to prepare for the inevitable accountability. Furthermore, this perspective transforms daily actions into acts of worship. Earning a livelihood becomes a means of fulfilling responsibilities and supporting family, but when done with sincerity it also becomes preparation for the Hereafter. Caring for one's health becomes not only a worldly necessity but also a way of preserving strength for worship. Even simple acts, when done with the intention of pleasing Allah, the Exalted, become provisions for the eternal journey. The wise person therefore lives as a traveller, conscious that this world is not their permanent home. They fulfil their worldly duties but never allow them to distract from their ultimate destination. They understand that peace of mind in this world comes from knowing they are preparing for the next, and peace in the Hereafter comes from having lived with discipline and sincerity.

Therefore, the certainty of death and resurrection makes it essential that preparation for the eternal life takes priority over preparation for worldly futures. Those who recognize this truth and act upon it will attain balance, peace, and success in both worlds. Those who neglect it will face regret when the Day of Resurrection arrives, realizing too late that they had been granted blessings to prepare but failed to use them. At that point, no excuse will be accepted, repentance will not be possible, and no further opportunity will be given to reform their behaviour. Chapter 30 Ar Rum, verse 57:

“So that Day, their excuse will not benefit those who wronged, nor will they be asked to appease [Allah].”

On the Day of Resurrection, every deed will be sealed, and each soul will be judged according to what it has earned. Those who wronged themselves by neglecting divine guidance will discover that words cannot shield them, excuses cannot avail them, and no opportunity will remain to appease Allah, the Exalted. The wisdom contained in this reality is that accountability in the Hereafter is absolute and final. The present world is the only arena in which choice, repentance, and reform are possible. Once death arrives, the record is closed, and the Day of Resurrection will unveil the true state of every person’s actions. Those who prepared with sincerity will rejoice in their foresight, while those who delayed will be crushed by regret. This reminder should awaken urgency in the heart, urging the person to use their blessings—health, wealth, time, and intellect—in obedience rather than wasting them in heedlessness. The verse therefore serves as both a warning and a motivation. It warns of the futility of excuses on the Day of Resurrection, when no plea will be accepted, and it motivates the person to act now, while the opportunity remains. The wise will not gamble with their eternal fate by postponing preparation. Instead, they will live each day as though it may be their last, ensuring that their record is filled with deeds pleasing to Allah, the Exalted. In this way, they secure peace of mind in this world and eternal success in the next, while those who delay will face the painful reality of having squandered their chance.

Just as the opponents of truth in earlier generations resisted divine guidance, the leaders of the non-Muslims of Mecca adopted various strategies to discourage people from accepting Islam, fearing the loss of their social influence and leadership. One of their methods was to demand specific

miracles from the Holy Prophet Muhammad, peace and blessings be upon him. Yet the role of a Holy Prophet, peace be upon them, is not to impress people with displays of power, but to clarify the divine guidelines for humanity and to serve as the perfect example for them to follow. Miracles bestowed upon them by Allah, the Exalted, were occasional signs, limited to particular times and places, and served only to support their message. They were never the essence of Prophethood. Because miracles are bound by time and place, only those who directly witness them are compelled to accept the truth. For others, they remain accounts of past events, which may inspire but cannot carry the same force of conviction. In contrast, the Holy Quran, together with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, stands as an everlasting and living miracle. It is accessible to all people at all times, and its wisdom, eloquence, and transformative power far surpass any temporary miracle granted to earlier Holy Prophets, peace be upon them. Chapter 30 Ar Rum, verse 58:

“And We have certainly presented to the people in this Qur'an from every [kind of] example…”

The non-Muslims of Mecca, masters of the Arabic language, recognized that the Holy Quran could not be the words of a human being. Having lived alongside the Holy Prophet Muhammad, peace and blessings be upon him, for forty years before his announcement of Prophethood, they knew he was not a deceiver. Chapter 10 Yunus, verse 16:

“…for I had remained among you a lifetime before it. Then will you not reason?"

Furthermore, the Holy Prophet Muhammad, peace and blessings be upon him, had no interaction with previous divine scriptures. This fact was acknowledged by both the People of the Book and the non-Muslims of Mecca. He could not have known the altered or original teachings contained in those texts. This reality further confirms 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.”

Moreover, according to the eternal tradition of Allah, the Exalted, had He granted the non-Muslims of Mecca the miracles they demanded and they still rejected Islam, He would have annihilated them completely, just as He destroyed earlier nations who denied clear signs. But since Allah, the Exalted, did not will their destruction, He chose not to meet their demands. Instead, they twisted this into a false argument against 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.”

Thus, Allah, the Exalted, made clear that the leaders of Mecca were not sincerely seeking truth. Their demands for miracles were only a tactic to discourage others from accepting Islam. Even if dazzling signs had been shown to them, they would have invented excuses to reject them, for they had already resolved not to accept Islam, as it conflicted with their worldly ambitions and desires. Chapter 30 Ar Rum, verse 58:

“…But if you should bring them a sign, the disbelievers will surely say, "You are but falsifiers."”

Every individual who abandons the divine code of conduct revealed by Allah, the Exalted, and instead embraces systems devised by human beings does so in pursuit of worldly gratification. Human-made laws and codes are ultimately shaped by personal inclinations, ambitions, and self-interest. Unlike the divine law, which is founded upon wisdom, justice, and mercy, man-made systems reflect the desires of those who construct them. The wealthy and powerful are often the most resistant to divine guidance, for they recognise that accepting Islam would require them to submit to a higher moral framework that places limits on their unchecked indulgence. Such submission would restrict their exploitation of others, their excesses, and their misuse of authority. Out of fear of losing influence and privilege, they not only reject the truth themselves but also encourage others to follow their lead, thereby attempting to preserve their worldly status at the expense of their eternal well-being. This pattern has repeated throughout history. The first to oppose the Holy Prophets, peace be upon them, were frequently the elites of society, who feared that divine guidance would expose their injustices and undermine their power. Their rejection was not due to a lack of evidence, for the signs of Allah, the Exalted, were clear and manifest.

Rather, it was rooted in arrogance, pride, and a refusal to restrain their desires. Thus, denial of divine guidance is rarely an intellectual dispute about truth; it is most often a matter of the heart—a refusal to submit to the authority of the Creator. Chapter 30 Ar Rum, verse 59:

“Thus does Allah seal the hearts of those who do not acknowledge the truth.”

The sealing of hearts is attributed to Allah, the Exalted, because nothing occurs in the universe without His will. Yet it is evident that this outcome is the consequence of their own misguided choices. When people persist in arrogance and desire, refusing to acknowledge the truth, their hearts become closed to guidance. This is not because Allah, the Exalted, denies them the opportunity, but because they themselves reject it until their spiritual blindness becomes a seal upon their hearts. The lesson is profound: divine guidance is always present, but only those who humble themselves and restrain their desires will receive it. Those who insist on following their whims will find themselves spiritually sealed, while those who submit to Allah, the Exalted, will discover their hearts opened to wisdom, justice, and mercy.

When a person chooses a path different from that of their peers, particularly one rooted in obedience to Allah, the Exalted, it often unsettles those around them. This is because such a choice exposes the inadequacy of decisions made by others who have prioritised their personal desires over divine guidance. Feelings of insecurity and discomfort can arise, leading to criticism directed at those who remain steadfast in their faith. Sadly, this criticism often comes from family members, who may feel challenged by the example of discipline and devotion set before them.

Beyond the family circle, societal pressures intensify the struggle. Social media, fashion trends, and cultural norms frequently portray Islamic values as outdated or restrictive, framing them as obstacles to worldly ambitions such as wealth, popularity, and social standing. Industries that Islam critiques for their excesses and injustices—whether in entertainment, fashion, or finance—often resist the incorporation of Islamic principles. They discourage Muslims from practicing their faith openly, fearing that Islamic values will expose the flaws in their systems. This resistance fuels widespread anti-Islamic sentiments, which are particularly visible on public platforms where Islam is misrepresented and its followers are ridiculed.

Those who strive to live according to Islamic teachings, which emphasise moderation and responsible enjoyment of blessings, are often met with hostility from individuals who indulge in excess and act without restraint. Islam describes such behaviour as animalistic, driven by impulses rather than reason or discipline. These individuals attempt to dissuade others from accepting Islam and discourage Muslims from practicing it, luring them instead into a lifestyle of unchecked desires. They frequently target specific aspects of Islam, such as the dress code for women, in an effort to undermine its appeal. Yet perceptive individuals recognise the superficiality of these criticisms. For example, while opponents may object to Islamic dress codes, they remain silent regarding the strict uniforms required in professions such as law enforcement, the military, healthcare, education, and business. This selective criticism exposes the fragility of their arguments. Ultimately, it is the principles of Islam and the disciplined conduct of its adherents that provoke such attacks, leading detractors to criticise Islam in any way they can. Chapter 30 Ar Rum, verse 58:

“And We have certainly presented to the people in this Qur'an from every [kind of] example. But if you should bring them a sign, the disbelievers will surely say, "You are but falsifiers."”

In every circumstance, the believer must remain unwavering in their obedience to Allah, the Exalted. Such dedication grants serenity and shields them from harmful influences, even if this protection is not immediately visible. Chapter 30 Ar Rum, verse 60:

“So be patient. Indeed, the promise of Allah is truth. And let them not disquiet you who are not certain.”

Loyalty to Allah, the Exalted, ensures that blessings are used correctly, fostering a harmonious mental and physical state. This enables the believer to organise their life effectively, prepare for accountability on the Day of Judgement, and attain tranquillity in both worlds. Guided by faith, they navigate ease and hardship with peace of mind, securing boundless rewards in this life and the next. By contrast, those who ignore the commands of Allah, the Exalted, in pursuit of approval from others inevitably lose inner tranquillity. Their misuse of blessings leads to mental and physical chaos, disorganisation in their lives, and neglect of preparation for accountability. This results in stress, challenges, and difficulties in both worlds, regardless of the material comforts they may enjoy.

To maintain a resolute mindset, where one responds positively to the promise of Allah, the Exalted, of obtaining peace of mind in both worlds through obeying Him, one must nurture strong faith. Such faith is essential for remaining devoted to Allah, the Exalted, in every situation, whether in ease or adversity. It is strengthened through understanding and applying the clear signs and teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings demonstrate that genuine obedience brings tranquillity in this world and the Hereafter. Conversely, those lacking knowledge of Islamic principles possess fragile faith, leaving them vulnerable to straying when desires conflict with divine guidance. Their ignorance clouds the truth that surrendering desires in favour of Allah's commands is the key to peace in both worlds. Chapter 30 Ar Rum, verse 60:

"…And let them not disquiet you who are not certain."

Thus, it is vital for individuals to strengthen their faith through the pursuit of Islamic knowledge and its practical application. By doing so, they remain obedient to Allah, the Exalted, at all times, using their blessings in accordance with His teachings. This ensures a balanced mental and physical state, proper prioritization of all aspects of life, and ultimate success in both worlds.

It is a well-known reality that whenever a person resolves to perform a good deed—whether it requires time, energy, or wealth—they will inevitably

encounter obstacles. The first obstacle is the Devil, who persistently seeks to discourage people from righteous actions, whispering doubts and distractions into their hearts. The second obstacle is one's own inner self, which is naturally inclined towards laziness, greed, and comfort, preferring ease over effort. The third obstacle is other people, who often dissuade or belittle those striving to do good. Sadly, many of these discouragers are persons whose faith is weak. Because their faith is fragile, they fail to recognise the immense value of even small good deeds. Their weakness inclines them towards worldly pleasures, which directly conflict with the effort and sacrifice required for obedience to Allah, the Exalted. As a result, they frequently question why someone would dedicate themselves to such actions, especially when those deeds demand significant effort or resources. For example, a person may be determined to create a website to share beneficial knowledge, yet others may mock or belittle the idea, failing to appreciate its importance. Similarly, those who wish to give charity are often discouraged by people who warn them to hoard their wealth in case of future financial hardship. The examples are countless, but the pattern remains the same: those with weak faith attempt to put off others from good deeds, not because they have sound reasoning, but because they themselves do not value obedience to Allah, the Exalted, and prefer indulgence in worldly desires. In such circumstances, a person who desires to do good must be careful in choosing whom they consult. Just as a sick person seeks advice only from a qualified doctor, or someone with car troubles consults a mechanic, a believer must seek counsel only from those with strong faith. These are the individuals who learn and act upon the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Only such people will truly appreciate the importance of even small good deeds and will encourage others to pursue them. Consulting those without Islamic knowledge or strong faith is unwise, for they will inevitably belittle the plan and discourage it, even if their intention is not malicious. Chapter 30 Ar Rum, verse 60:

"...And let them not disquiet you who are not certain [in faith]."

The lesson is profound: good deeds must be pursued with determination, and consultation should be sought only from those who will strengthen one's resolve. In this way, the person protects themselves from the whispers of the Devil, the laziness of the inner self, and the discouragement of others, ensuring that their efforts remain sincere and pleasing to Allah, the Exalted.

Moreover, this teaching underscores the value of consistency in small actions. Even deeds that appear minor—such as offering a kind word, giving a small amount of charity, or sharing beneficial knowledge—carry immense weight in the sight of Allah, the Exalted. Those with strong faith recognise this and encourage others to persist, while those with weak faith dismiss such deeds as insignificant. Yet the Holy Prophet Muhammad, peace and blessings be upon him, taught that even small deeds, when done consistently, are beloved to Allah.

Ultimately, one must cultivate resilience. They must recognise that obstacles are inevitable, but they are also opportunities to demonstrate sincerity and perseverance. By consulting the right people, resisting the whispers of the Devil, and disciplining the inner self, a person can remain steadfast in their pursuit of good deeds. In doing so, they secure tranquility in this world and eternal reward in the Hereafter.

Chapter 30 Ar Rum, verse 60:

"...And let them not disquiet you who are not certain [in faith]."

This verse serves as a powerful reminder of the profound influence companionship has on the human soul. Human beings are inherently social, and their beliefs, habits, and character are inevitably shaped by those they spend time with. This influence may manifest immediately or gradually, but it always leaves a lasting impression. Companionship is never neutral—it is a force that molds one's values, emotions, and destiny. The Holy Prophet Muhammad, peace and blessings be upon him, emphasised this truth in a Hadith recorded in *Sunan Abu Dawud*, number 4833. He explained that companionship is like entering a perfume shop or a blacksmith's forge: one who enters the perfume shop departs with its fragrance, while one who visits the blacksmith leaves tainted by its smoke. This analogy illustrates that a person inevitably absorbs the qualities of those around them, whether beneficial or harmful. When a person surrounds themselves with the righteous and sincere, their heart is naturally drawn toward humility, sincerity, and obedience to Allah, the Exalted. Such companions remind them of their responsibilities, encourage them to use their blessings wisely, and inspire them to prepare for accountability on the Day of Judgement. In their company, one's heart is uplifted, intentions are purified, and conduct is refined. They learn balance in mind, body, and spirit, and are guided toward a life of peace, contentment, and purpose. Conversely, those who associate with the heedless and misguided inevitably begin to reflect their attitudes and behaviour. Though the change may begin subtly, it gradually erodes spiritual awareness and weakens the bond with Allah, the Exalted. Such individuals become prone to following their desires, misusing blessings, and neglecting their ultimate purpose. This corruption distorts their sense of right and wrong,

leading them to misplace priorities, misuse relationships, and lose harmony in their lives. When remembrance of Allah, the Exalted, is replaced with the pursuit of fleeting pleasures, the heart becomes restless. No amount of material comfort can fill the emptiness created by spiritual neglect. Outwardly, they may appear successful, but inwardly they suffer from anxiety, instability, and dissatisfaction. Their relationships weaken, their minds grow unsettled, and their hearts are burdened with guilt and regret. The consequences of poor companionship extend beyond this world. They bring confusion and despair in this life and lead to spiritual ruin in the next. In contrast, righteous companionship nurtures inner peace, strengthens faith, and prepares one for eternal success. For this reason, a wise person is always careful in choosing friends, seeking the company of those who remind them of Allah, the Exalted, and whose character inspires them to walk the path of truth and virtue. Expanding further, companionship is not only about influence but also about accountability. Those who walk with the righteous are reminded of their duties, corrected when they falter, and encouraged when they struggle. This mutual support strengthens resilience and ensures that one's journey toward Allah, the Exalted, is steady and purposeful. On the other hand, companionship with the heedless often normalises sin, excuses negligence, and encourages indulgence, making it harder for a person to recognise their own decline. Thus, companionship is both a mirror and a guide. It reflects one's values and shapes one's future. The wise person recognises this and deliberately chooses companions who uplift their soul, refine their character, and draw them closer to Allah, the Exalted. In doing so, they protect themselves from spiritual corruption and secure tranquillity in both this world and the Hereafter.

To conclude, it must be recognised that a person is obliged to accept and act upon the teachings of Islam for their own benefit, even when those teachings contradict personal desires. The example of a wise patient illustrates this truth: such a patient accepts and follows the medical advice of a doctor, knowing it is for their own good, even though the prescription may

involve bitter medicines and a strict diet. In the same way, the person who embraces and practices Islamic teachings ultimately attains balance in mental and physical health, harmony in relationships, and peace within the heart. This is because only Allah, the Exalted, possesses the perfect knowledge required to ensure that a person organises life correctly and places everything and everyone in their proper place. Human knowledge, despite centuries of advancement, remains limited. Society cannot resolve every issue a person faces, nor can it prevent all forms of stress or provide flawless guidance in every circumstance. Human advice is restricted by limited foresight, personal biases, and incomplete understanding. Allah, the Exalted, alone has complete knowledge, and He has granted it to humanity in the form of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This truth is evident when one observes the difference between those who use their blessings in accordance with Islamic teachings and those who do not. Those who act upon divine guidance find tranquillity, balance, and purpose, while those who ignore it often experience confusion, imbalance, and dissatisfaction. Patients, in most cases, do not understand the science behind the medicines they are prescribed, yet they trust their doctor blindly. Allah, the Exalted, however, does not expect people to blindly trust His teachings. Instead, He invites reflection upon the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, so that the truthfulness of Islam may be recognised through clear proofs. This requires approaching 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, peace of mind is not something that can be manufactured by human effort alone. It is Allah, the Exalted, who controls the spiritual hearts of people—the true abode of tranquility. He alone decides who obtains peace and who does not. Chapter 53 An Najm, verse 43:

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

It is therefore clear that Allah, the Exalted, grants peace of mind only to those who use the blessings He has bestowed upon them in the correct way, as outlined in Islamic teachings. Those who act upon His guidance find harmony in their lives, balance in their mental and physical states, and serenity in their hearts. They are rightly guided through ease and hardship, prepared for accountability on the Day of Judgement, and rewarded with tranquility in both worlds. In contrast, those who ignore His commands in pursuit of their desires remain restless, misplaced, and unprepared, regardless of the material comforts they may enjoy. Thus, the path to true serenity lies in obedience to Allah, the Exalted. By using blessings in accordance with His guidance, nurturing faith through reflection, and submitting desires to His will, a person secures tranquillity in this life and eternal success in the Hereafter. Chapter 30 Ar Rum, verse 60:

"So be patient. Indeed, the promise of Allah is truth…”

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."

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.

Chapter 31 – Luqman, Verses 1-34 of 34

الٓمٓ ﴿١﴾

تِلۡكَ ءَايَٰتُ ٱلۡكِتَٰبِ ٱلۡحَكِيمِ ﴿٢﴾

هُدٗى وَرَحۡمَةٗ لِّلۡمُحۡسِنِينَ ﴿٣﴾

ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤۡتُونَ ٱلزَّكَوٰةَ وَهُم بِٱلۡأٓخِرَةِ هُمۡ يُوقِنُونَ ﴿٤﴾

أُوْلَٰٓئِكَ عَلَىٰ هُدٗى مِّن رَّبِّهِمۡۖ وَأُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ ﴿٥﴾

وَمِنَ ٱلنَّاسِ مَن يَشۡتَرِي لَهۡوَ ٱلۡحَدِيثِ لِيُضِلَّ عَن سَبِيلِ ٱللَّهِ بِغَيۡرِ
عِلۡمٖ وَيَتَّخِذَهَا هُزُوًاۚ أُوْلَٰٓئِكَ لَهُمۡ عَذَابٞ مُّهِينٞ ﴿٦﴾

وَإِذَا تُتۡلَىٰ عَلَيۡهِ ءَايَٰتُنَا وَلَّىٰ مُسۡتَكۡبِرٗا كَأَن لَّمۡ يَسۡمَعۡهَا كَأَنَّ فِيٓ
أُذُنَيۡهِ وَقۡرٗاۖ فَبَشِّرۡهُ بِعَذَابٍ أَلِيمٍ ﴿٧﴾

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَهُمۡ جَنَّٰتُ ٱلنَّعِيمِ ﴿٨﴾

خَٰلِدِينَ فِيهَاۖ وَعۡدَ ٱللَّهِ حَقّٗاۚ وَهُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ٩

خَلَقَ ٱلسَّمَٰوَٰتِ بِغَيۡرِ عَمَدٖ تَرَوۡنَهَاۖ وَأَلۡقَىٰ فِي ٱلۡأَرۡضِ رَوَٰسِيَ أَن تَمِيدَ بِكُمۡ وَبَثَّ فِيهَا مِن كُلِّ دَآبَّةٖۚ وَأَنزَلۡنَا مِنَ ٱلسَّمَآءِ مَآءٗ فَأَنۢبَتۡنَا فِيهَا مِن كُلِّ زَوۡجٖ كَرِيمٍ ١٠

هَٰذَا خَلۡقُ ٱللَّهِ فَأَرُونِي مَاذَا خَلَقَ ٱلَّذِينَ مِن دُونِهِۦۚ بَلِ ٱلظَّٰلِمُونَ فِي ضَلَٰلٖ مُّبِينٖ ١١

وَلَقَدۡ ءَاتَيۡنَا لُقۡمَٰنَ ٱلۡحِكۡمَةَ أَنِ ٱشۡكُرۡ لِلَّهِۚ وَمَن يَشۡكُرۡ فَإِنَّمَا يَشۡكُرُ لِنَفۡسِهِۦۖ وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِيٌّ حَمِيدٞ ١٢

وَإِذۡ قَالَ لُقۡمَٰنُ لِٱبۡنِهِۦ وَهُوَ يَعِظُهُۥ يَٰبُنَيَّ لَا تُشۡرِكۡ بِٱللَّهِۖ إِنَّ ٱلشِّرۡكَ لَظُلۡمٌ عَظِيمٞ ١٣

وَوَصَّيۡنَا ٱلۡإِنسَٰنَ بِوَٰلِدَيۡهِ حَمَلَتۡهُ أُمُّهُۥ وَهۡنًا عَلَىٰ وَهۡنٖ وَفِصَٰلُهُۥ فِي عَامَيۡنِ أَنِ ٱشۡكُرۡ لِي وَلِوَٰلِدَيۡكَ إِلَيَّ ٱلۡمَصِيرُ ١٤

وَإِن جَٰهَدَاكَ عَلَىٰٓ أَن تُشۡرِكَ بِي مَا لَيۡسَ لَكَ بِهِۦ عِلۡمٞ فَلَا تُطِعۡهُمَاۖ وَصَاحِبۡهُمَا فِي ٱلدُّنۡيَا مَعۡرُوفٗاۖ وَٱتَّبِعۡ سَبِيلَ مَنۡ أَنَابَ إِلَيَّۚ ثُمَّ إِلَيَّ مَرۡجِعُكُمۡ فَأُنَبِّئُكُم بِمَا كُنتُمۡ تَعۡمَلُونَ ١٥

يَٰبُنَيَّ إِنَّهَآ إِن تَكُ مِثۡقَالَ حَبَّةٖ مِّنۡ خَرۡدَلٖ فَتَكُن فِي صَخۡرَةٍ أَوۡ فِي ٱلسَّمَٰوَٰتِ أَوۡ فِي ٱلۡأَرۡضِ يَأۡتِ بِهَا ٱللَّهُۚ إِنَّ ٱللَّهَ لَطِيفٌ خَبِيرٞ ١٦

يَٰبُنَيَّ أَقِمِ ٱلصَّلَوٰةَ وَأۡمُرۡ بِٱلۡمَعۡرُوفِ وَٱنۡهَ عَنِ ٱلۡمُنكَرِ وَٱصۡبِرۡ
عَلَىٰ مَآ أَصَابَكَۖ إِنَّ ذَٰلِكَ مِنۡ عَزۡمِ ٱلۡأُمُورِ ١٧

وَلَا تُصَعِّرۡ خَدَّكَ لِلنَّاسِ وَلَا تَمۡشِ فِي ٱلۡأَرۡضِ مَرَحًاۖ إِنَّ ٱللَّهَ لَا يُحِبُّ كُلَّ
مُخۡتَالٖ فَخُورٖ ١٨

وَٱقۡصِدۡ فِي مَشۡيِكَ وَٱغۡضُضۡ مِن صَوۡتِكَۚ إِنَّ أَنكَرَ ٱلۡأَصۡوَٰتِ لَصَوۡتُ
ٱلۡحَمِيرِ ١٩

أَلَمۡ تَرَوۡاْ أَنَّ ٱللَّهَ سَخَّرَ لَكُم مَّا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِ وَأَسۡبَغَ عَلَيۡكُمۡ
نِعَمَهُۥ ظَٰهِرَةٗ وَبَاطِنَةٗۗ وَمِنَ ٱلنَّاسِ مَن يُجَٰدِلُ فِي ٱللَّهِ بِغَيۡرِ عِلۡمٖ وَلَا
هُدٗى وَلَا كِتَٰبٖ مُّنِيرٖ ٢٠

وَإِذَا قِيلَ لَهُمُ ٱتَّبِعُواْ مَآ أَنزَلَ ٱللَّهُ قَالُواْ بَلۡ نَتَّبِعُ مَا وَجَدۡنَا عَلَيۡهِ
ءَابَآءَنَآۚ أَوَلَوۡ كَانَ ٱلشَّيۡطَٰنُ يَدۡعُوهُمۡ إِلَىٰ عَذَابِ ٱلسَّعِيرِ ٢١

۞ وَمَن يُسۡلِمۡ وَجۡهَهُۥٓ إِلَى ٱللَّهِ وَهُوَ مُحۡسِنٞ فَقَدِ ٱسۡتَمۡسَكَ
بِٱلۡعُرۡوَةِ ٱلۡوُثۡقَىٰۗ وَإِلَى ٱللَّهِ عَٰقِبَةُ ٱلۡأُمُورِ ٢٢

وَمَن كَفَرَ فَلَا يَحۡزُنكَ كُفۡرُهُۥٓۚ إِلَيۡنَا مَرۡجِعُهُمۡ فَنُنَبِّئُهُم بِمَا عَمِلُوٓاْۚ إِنَّ
ٱللَّهَ عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ ٢٣

نُمَتِّعُهُمۡ قَلِيلٗا ثُمَّ نَضۡطَرُّهُمۡ إِلَىٰ عَذَابٍ غَلِيظٖ ٢٤

وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ لَيَقُولُنَّ ٱللَّهُ ۚ قُلِ ٱلْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٢٥﴾

لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ إِنَّ ٱللَّهَ هُوَ ٱلْغَنِىُّ ٱلْحَمِيدُ ﴿٢٦﴾

وَلَوْ أَنَّمَا فِى ٱلْأَرْضِ مِن شَجَرَةٍ أَقْلَٰمٌ وَٱلْبَحْرُ يَمُدُّهُۥ مِنۢ بَعْدِهِۦ سَبْعَةُ أَبْحُرٍ مَّا نَفِدَتْ كَلِمَٰتُ ٱللَّهِ ۗ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٧﴾

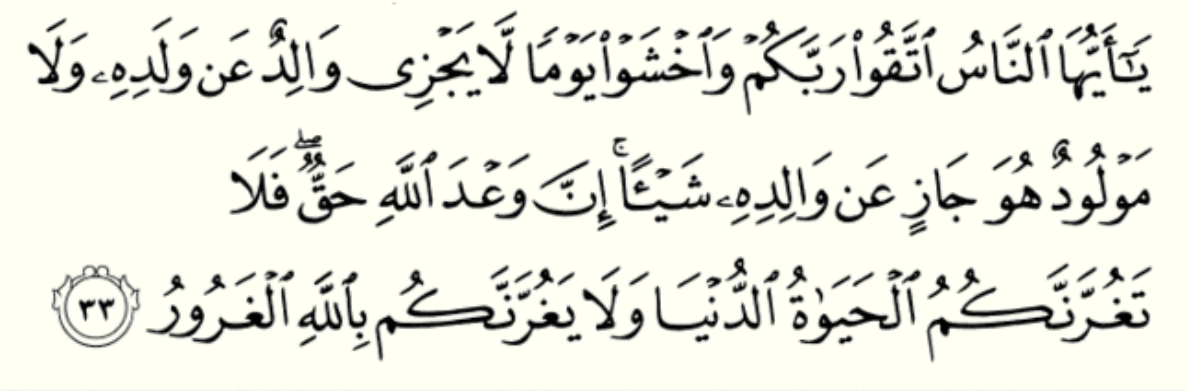
مَّا خَلْقُكُمْ وَلَا بَعْثُكُمْ إِلَّا كَنَفْسٍ وَٰحِدَةٍ ۗ إِنَّ ٱللَّهَ سَمِيعٌۢ بَصِيرٌ ﴿٢٨﴾

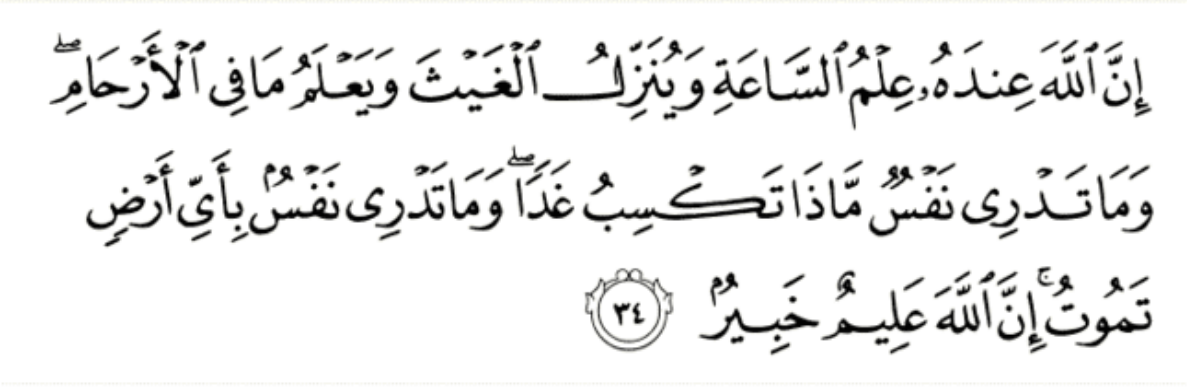
أَلَمْ تَرَ أَنَّ ٱللَّهَ يُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ كُلٌّ يَجْرِىٓ إِلَىٰٓ أَجَلٍ مُّسَمًّى وَأَنَّ ٱللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٩﴾

ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ ٱلْبَٰطِلُ وَأَنَّ ٱللَّهَ هُوَ ٱلْعَلِىُّ ٱلْكَبِيرُ ﴿٣٠﴾

أَلَمْ تَرَ أَنَّ ٱلْفُلْكَ تَجْرِى فِى ٱلْبَحْرِ بِنِعْمَتِ ٱللَّهِ لِيُرِيَكُم مِّنْ ءَايَٰتِهِۦٓ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٣١﴾

وَإِذَا غَشِيَهُم مَّوْجٌ كَٱلظُّلَلِ دَعَوُا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ فَلَمَّا نَجَّىٰهُمْ إِلَى ٱلْبَرِّ فَمِنْهُم مُّقْتَصِدٌ ۚ وَمَا يَجْحَدُ بِـَٔايَٰتِنَآ إِلَّا كُلُّ خَتَّارٍ كَفُورٍ ﴿٣٢﴾


يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمْ وَٱخْشَوْا۟ يَوْمًا لَّا يَجْزِى وَالِدٌ عَن وَلَدِهِۦ وَلَا
مَوْلُودٌ هُوَ جَازٍ عَن وَالِدِهِۦ شَيْـًٔا ۚ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ ۖ فَلَا
تَغُرَّنَّكُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا وَلَا يَغُرَّنَّكُم بِٱللَّهِ ٱلْغَرُورُ ﴿٣٣﴾


إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلْغَيْثَ وَيَعْلَمُ مَا فِى ٱلْأَرْحَامِ ۖ
وَمَا تَدْرِى نَفْسٌ مَّاذَا تَكْسِبُ غَدًا ۖ وَمَا تَدْرِى نَفْسٌۢ بِأَىِّ أَرْضٍ
تَمُوتُ ۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ ﴿٣٤﴾

Alif, Lam, Meem.

These are verses of the wise Book,

As guidance and mercy for the doers of good

Who establish prayer and give zakah, and they, of the Hereafter, are certain [in faith].

Those are on [right] guidance from their Lord, and it is those who are the successful.

And of the people is he who buys the amusement of speech to mislead [others] from the way of Allah without knowledge and who takes it in ridicule. Those will have a humiliating punishment.

And when our verses are recited to him, he turns away arrogantly as if he had not heard them, as if there was in his ears deafness. So give him tidings of a painful punishment.

Indeed, those who believe and do righteous deeds - for them are the Gardens of Pleasure.

Wherein they abide eternally; [it is] the promise of Allah [which is] truth. And He is the Exalted in Might, the Wise.

He created the heavens without pillars that you see and has cast into the earth firmly set mountains, lest it should shift with you, and dispersed therein from every creature. And We sent down rain from the sky and made grow therein [plants] of every noble kind.

This is the creation of Allah . So show Me what those other than Him have created. Rather, the wrongdoers are in clear error.

And We had certainly given Luqman wisdom [and said], "Be grateful to Allah ." And whoever is grateful is grateful for [the benefit of] himself. And whoever denies [His favor] - then indeed, Allah is Free of need and Praiseworthy.

And when Luqman said to his son while he was instructing him, "O my son, do not associate [anything] with Allah . Indeed, association [with him] is great injustice."

And We have enjoined upon man [care] for his parents. His mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the [final] destination.

But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in [this] world with appropriate kindness and follow the way of those who turn back to Me [in repentance]. Then to Me will be your return, and I will inform you about what you used to do.

[And Luqman said], "O my son, indeed if wrong should be the weight of a mustard seed and should be within a rock or [anywhere] in the heavens or in the earth, Allah will bring it forth. Indeed, Allah is Subtle and Acquainted.

O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] determination.

And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful.

And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys."

Do you not see that Allah has made subject to you whatever is in the heavens and whatever is in the earth and amply bestowed upon you His favors, [both] apparent and unapparent? But of the people is he who disputes about Allah without knowledge or guidance or an enlightening Book [from Him].

And when it is said to them, "Follow what Allah has revealed," they say, "Rather, we will follow that upon which we found our fathers." Even if Satan was inviting them to the punishment of the Blaze?

And whoever submits his face to Allah while he is a doer of good - then he has grasped the most trustworthy handhold. And to Allah will be the outcome of [all] matters.

And whoever has disbelieved - let not his disbelief grieve you. To Us is their return, and We will inform them of what they did. Indeed, Allah is Knowing of that within the breasts.

We grant them enjoyment for a little; then We will force them to a massive punishment.

And if you asked them, "Who created the heavens and earth?" they would surely say, " Allah ." Say, "[All] praise is [due] to Allah "; but most of them do not know.

To Allah belongs whatever is in the heavens and earth. Indeed, Allah is the Free of need, the Praiseworthy.

And if whatever trees upon the earth were pens and the sea [was ink], replenished thereafter by seven [more] seas, the words of Allah would not be exhausted. Indeed, Allah is Exalted in Might and Wise.

Your creation and your resurrection will not be but as that of a single soul. Indeed, Allah is Hearing and Seeing.

Do you not see that Allah causes the night to enter the day and causes the day to enter the night and has subjected the sun and the moon, each running [its course] for a specified term, and that Allah , with whatever you do, is Acquainted?

That is because Allah is the Truth, and that what they call upon other than Him is falsehood, and because Allah is the Most High, the Grand.

Do you not see that ships sail through the sea by the favor of Allah that He may show you of His signs? Indeed in that are signs for everyone patient and grateful.

And when waves come over them like canopies, they supplicate Allah , sincere to Him in religion. But when He delivers them to the land, there are [some] of them who are moderate [in faith]. And none rejects Our signs except everyone treacherous and ungrateful.

O mankind, fear your Lord and fear a Day when no father will avail his son, nor will a son avail his father at all. Indeed, the promise of Allah is truth, so let not the worldly life delude you and be not deceived about Allah by the Deceiver.

Indeed, Allah [alone] has knowledge of the Hour and sends down the rain and knows what is in the wombs. And no soul perceives what it will earn tomorrow, and no soul perceives in what land it will die. Indeed, Allah is Knowing and Acquainted.

Discussion on Verses 1-34 of 34

The ultimate meaning of the first verse is unknown to people. Chapter 31 Luqman, verse 1:

“Alif, Lam, Meem.”

Nevertheless, this may indicate that the Holy Quran is composed of the same Arabic letters and expressions familiar to the Arabs, who were its first audience. This demonstrates that they had no valid reason to doubt its divine origin, as they fully understood its language and directly witnessed its unmatched eloquence. Even though they were celebrated masters of Arabic and took great pride in their linguistic skill, they could not produce even a single composition comparable to the Holy Quran in depth of meaning, clarity of expression, and perfection of guidance. Their inability to equal it—despite possessing every linguistic advantage—stands as an enduring and irrefutable proof of its divine origin. 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.”

This may clarify why the Holy Quran is mentioned immediately in the following verse. Its placement highlights that the very scripture revealed to them—formed from the same familiar letters and language they used—stands as the clearest proof of its divine origin and the strongest response to their doubts. Chapter 31 Luqman, verse 2:

“Those are verses of the wise Book.”

Even if a person were to craft the most eloquent and harmonious expression in Arabic, it would still be incapable of encompassing the vast wisdom found in the Holy Quran concerning human nature, psychology, and moral character. No human composition can ever achieve its perfect balance of simplicity and depth—offering insights so profound that scholars spend their lives studying them, yet so clear that even those without formal education can understand, apply, and be guided by them in their daily lives. Chapter 31 Luqman, verse 2:

“Those are verses of the wise Book.”

No human composition could ever hope to convey abstract and profound truths with the clarity, practicality, and universal relevance manifested in the Holy Quran. It reaches the deepest layers of human nature, offering timeless guidance suited to every individual, every society, and every generation. Each of its verses stands as an undeniable testimony to its divine origin—its

expressions are unmatched, its meanings conveyed with perfect precision, and its eloquence surpasses all other forms of speech. Unlike other scriptures or teachings that contain inconsistencies or contradictions, the Holy Quran is completely free from error. It provides a true and perfect account of the histories of earlier nations, even though the Holy Prophet Muhammad, peace and blessings be upon him, was unlettered and had received no formal instruction in the knowledge of past peoples. The Holy Quran commands everything that benefits humanity and forbids all that harms it, addressing both personal and societal dimensions of life in a manner that nurtures justice, balance, and peace within homes and communities. It never employs exaggeration, falsehood, or embellishment, unlike poetry, myths, or legends. Every verse is deliberate and purposeful, providing guidance that remains ever fresh and enlightening no matter how often it is recited. Even when the Holy Quran recounts the same events, it unveils new insights and deeper layers of wisdom each time. Its promises and warnings are supported by clear and rational evidence. When speaking of abstract virtues such as patience, it simultaneously offers simple and practical means to embody them in daily life, making divine guidance both comprehensible and attainable. Chapter 31 Luqman, verse 2:

“Those are verses of the wise Book.”

The Holy Quran calls upon humanity to recognise the true purpose of creation—to sincerely obey Allah, the Exalted, by using the blessings granted to them in ways that earn His pleasure. Through this obedience, people attain peace and success in both worlds, finding harmony in mind and body while putting every aspect of life in its proper order. For all who sincerely seek lasting peace and fulfilment, the Holy Quran illuminates the straight path with clarity and beauty. Its guidance, perfectly suited to the

nature of humanity, remains timeless and universally relevant. When understood and put into practice, it offers sound solutions for every dimension of human existence—addressing emotional, financial, and physical challenges, and fulfilling the needs of both individuals and societies. History bears witness to the transformative impact of its teachings: communities that sincerely lived by its message rose to remarkable heights of justice, wisdom, and peace. Most extraordinary of all is its divine preservation. Across the centuries, not a single letter of the Holy Quran has been changed, for Allah, the Exalted, has promised to protect it for all 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.”

No other text in human history carries this extraordinary and unmatched quality. Allah, the Exalted, directly addressed the fundamental challenges faced by every community and provided the most effective and enduring solutions. By resolving these primary issues, the Holy Quran also prevented or eased the countless secondary problems that stem from them. This reflects the perfection and completeness of its guidance—it contains every essential principle needed for the prosperity, stability, and moral upliftment of both individuals and societies. By adhering to its teachings, people attain real success in this world and eternal salvation in the Hereafter. Chapter 16 An Nahl, verse 89:

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

This stands as the most extraordinary and enduring miracle that Allah, the Exalted, bestowed upon His final Messenger, the Holy Prophet Muhammad, peace and blessings be upon him. Yet its guidance and benefit are granted only to those who approach it with sincerity, humility, and a genuine longing for truth. Those who allow their desires and worldly inclinations to govern them—accepting only what suits their preferences while disregarding or rejecting what opposes them—ultimately deprive themselves of its transformative power. Such selective obedience leads only to confusion, loss, and regret, 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.”

Chapter 31 Luqman, verse 1:

“Alif, Lam, Meem.”

This chapter of the Holy Quran, like many others, begins with disjointed letters whose exact meanings are known only to Allah, the Exalted. Their presence serves as a profound reminder of the limits of human

understanding and the necessity of humility when engaging with divine revelation. These letters affirm that the Holy Quran is not the product of human intellect but a direct revelation from Allah, the Exalted. When individuals acknowledge the limits of their own reasoning, they prepare their hearts to receive the deeper wisdom contained within the Holy Quran. Those who approach it with arrogance—relying solely on their intellect and rejecting anything beyond their comprehension—often fall into doubt and confusion. When they encounter verses whose wisdom surpasses human understanding, they may resort to denial or distortion. This stems not from any imperfection in the Holy Quran but from their own pride, which obstructs them from perceiving the truth. The relationship between a person and the Holy Quran can be compared to that of a humble student and a wise teacher. A sincere student benefits even from lessons that are challenging or not immediately understood, and with time, clarity emerges. The arrogant student, however, who accepts only what aligns with their existing knowledge, deprives themselves of true learning. In the same way, only those who approach the Holy Quran with humility and reverence will fully benefit from its guidance. Such humility brings tranquillity to the heart, aligning a person's mind and body with divine wisdom. It helps them recognize the rightful place of everything and everyone in their life according to the order set by Allah, the Exalted. Thus, humility before the Holy Quran is not merely an intellectual approach—it is the gateway to balance, serenity, and lasting success in both this world and the Hereafter. Chapter 31 Luqman, verse 1:

"Alif, Lam, Meem."

The foundational element of all knowledge is formed from letters, and for this reason, the opening of this chapter may also point to the essential role that

knowledge plays in human life. It serves as a reminder that knowledge is necessary for understanding both worldly affairs and spiritual matters. Every person is required to seek and apply beneficial knowledge, as highlighted in the Hadith recorded in Sunan Ibn Majah, number 224. Ignorance inevitably leads to misguidance and wrongdoing, for without knowledge, one cannot distinguish right from wrong or avoid falling into error. Yet possessing knowledge by itself is not enough. Its true value appears only when it is put into practice. Knowledge that is not acted upon is like a map that is never used—while it may show the path to success, it cannot lead anyone to the destination unless they follow it. Just as a traveller must walk the path shown by a map, a person must act upon what they know in order to attain real guidance and spiritual elevation. Therefore, beneficial knowledge must be both acquired and implemented. It should refine a person's character, purify their intentions, and direct their behaviour. When understanding is translated into action, it becomes a source of light, illuminating the path of the individual and those around them. In this way, the sincere pursuit and application of beneficial knowledge lead to success in this world and salvation in the Hereafter. Chapter 62 Al Jumu'ah, verse 5:

"…and then did not take it on (did not act upon knowledge) is like that of a donkey who carries volumes [of books]…"

The highest and most profound form of knowledge granted to humanity is highlighted in the following verse, showing that all other knowledge ultimately culminates in, and finds perfection through, the divine knowledge contained in the Holy Quran. This knowledge offers complete guidance for every dimension of human life, addressing both worldly and spiritual needs. By adhering to it, individuals attain a balanced mental and physical state and

properly order everything and everyone within their lives, thereby ensuring success in this world and the Hereafter. Chapter 31 Luqman, verse 2:

“Those are verses of the wise Book.”

To truly benefit from the Holy Quran, one must engage with it according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This requires not only accurate and consistent recitation but also sincere effort to understand its meanings and implement its guidance in daily life. Recitation without comprehension is insufficient, for the Holy Quran is not merely a text for vocal expression—it is a complete and practical source of guidance. True benefit is achieved only when its principles are actively applied, much like a map that guides a traveler only when followed. Moreover, the Holy Quran is not to be used for materialistic purposes, such as repetitively reciting specific verses solely to attain worldly desires like wealth, children, or spouses. It was not revealed to fulfil personal whims, as worldly blessings have their own divinely ordained means. Instead, the Holy Quran directs humanity toward the correct and balanced use of the blessings granted to them. Those who sincerely follow its guidance attain harmony of mind and body, manage their lives with wisdom and purpose, and prepare diligently for accountability on the Day of Judgement. In this way, they achieve peace, success, and balance in both worlds. Thus, the Holy Quran is not only the perfection of knowledge but also the ultimate guide to righteous living—transforming hearts, conduct, and societies when approached with sincerity, humility, and action. Chapter 31 Luqman, verse 3:

“As guidance and mercy for the doers of good.”

After establishing that Islamic teachings benefit only those who act upon them, the text highlights two core actions upon which all other righteous deeds are founded. Chapter 31 Luqman, verse 4:

“Who establish prayer and give the obligatory charity…”

Establishing the obligatory prayers is repeatedly emphasised in Islamic teachings because prayer is the central pillar upon which all good actions revolve. It forms the foundation of a person’s relationship with Allah, the Exalted, and serves as the means by which they remain steadfast in righteousness. True prayer, however, is not merely a sequence of physical movements; it is an act of deep reflection and humility that connects the worshipper to the reality of the Hereafter. This humility is cultivated when one understands how each stage of the prayer symbolises aspects of the Day of Judgement, reminding them of their ultimate accountability before their Creator. For this reason, the five daily prayers are distributed throughout the day rather than being offered together. Each prayer provides a renewed opportunity to pause, reflect, and realign one’s actions with divine guidance. When a person stands upright in prayer, they are reminded of how all people 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?”

When they bow, it recalls the fate of those who will be criticized on Judgement Day for refusing to bow to Allah, the Exalted, during their lives on Earth. Chapter 77 Al Mursalat, verse 48:

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

This criticism extends beyond physical bowing to include the failure to submit practically to the obedience of Allah, the Exalted, in all aspects of life. When one prostrates in prayer, it recalls the scene of Judgement Day when people will be invited to prostrate before Allah, the Exalted. Those who did not prostrate correctly during their lives—meaning they did not obey Him sincerely in all matters—will be prevented from doing so. 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 one sits on their knees in prayer, it should remind them of how they will sit in this position before Allah, the Exalted, on the Day of Judgement, awaiting their final judgement in fear and humility. 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.””

The one who prays with these reflections in mind establishes their prayers correctly. Such prayer ensures that they sincerely obey Allah, the Exalted, in the time between prayers, using the blessings they have been granted in ways pleasing to Him. Chapter 29 Al Ankabut, verse 45:

“…Indeed, prayer prohibits immorality and wrongdoing…”

Prayer, when performed with understanding and humility, becomes a constant reminder of accountability, a shield against sin, and a source of strength for obedience. It transforms the person’s life, ensuring that their blessings are used correctly, their relationships are nurtured sincerely, and their actions are aligned with divine guidance.

Chapter 31 Luqman, verse 4:

“Who establish prayer and give the obligatory charity…”

The obligatory charity represents only a small fraction of a person’s wealth, and it is required only when one possesses a fixed minimum amount. Its purpose is not financial burden but spiritual reminder: it teaches that wealth does not truly belong to the individual. If it were entirely theirs, they would be free to spend it however they wished. Instead, wealth is created and granted by Allah, the Exalted, and must therefore be used in accordance with His pleasure. Every blessing—whether wealth, health, knowledge, or status—is a trust, a loan entrusted to a person by Allah, the Exalted, which must ultimately be repaid to its rightful Owner. This repayment is not through returning the blessing itself, but by utilising it 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. When a person fulfils this trust, their wealth becomes a source of purification, protection, and reward. But when one fails to grasp this truth and behaves as though blessings belong solely to them, misuse inevitably follows. The withholding of obligatory charity is a striking example of this misuse. Treating wealth as if it were theirs alone, the negligent person faces a penalty—just as one who fails to repay a worldly loan is held accountable. The severity of this accountability is illustrated in a Hadith found in Sahih Bukhari, number 1403, which warns that the one who neglects obligatory charity will be confronted on the Day of Judgement by a large poisonous snake that coils around them and continuously bites them as punishment. This stark imagery underscores that wealth is both a blessing and a test: when used correctly, it elevates a person spiritually, strengthens community bonds, and secures reward in the Hereafter; when hoarded or

misused, it becomes a source of torment and regret in both worlds. Chapter 3 Alee Imran, verse 180:

“And let not those who [greedily] withhold what Allah has given them of His bounty ever think that it is better for them. Rather, it is worse for them. Their necks will be encircled by what they withheld on the Day of Resurrection…”

Even in this world, wealth upon which charity is withheld becomes a source of stress and misery. Instead of bringing comfort and security, it drives misuse of blessings, leading to imbalance in mental and physical states, misplaced priorities, and strained relationships. Such negligence results in confusion in this life and ruin in the next. Outwardly, one may enjoy luxuries, but inwardly they remain restless, burdened by anxiety, and deprived of true contentment. Wealth that could have been a means of purification and reward instead becomes a cause of hardship and regret. Ultimately, neglecting this duty is an exchange of eternal peace for fleeting comfort, and lasting success for temporary illusion. The wise person recognises that every coin spent in the way of Allah, the Exalted, is not a loss but an investment—one that yields returns far greater than anything this world can offer. 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.""

Both the obligatory prayers and the obligatory charity are not simply ritual acts; they are profound reminders of accountability before Allah, the Exalted, on the Day of Judgement. When a person establishes them correctly, they cultivate certainty in the Hereafter, and this certainty becomes the guiding force behind every intention, word, and deed. It transforms their daily life, ensuring that their actions are not driven by fleeting desires but by the awareness of eternal accountability. Prayer, when performed with humility and reflection, anchors the heart to divine remembrance. Each stage of the prayer symbolises aspects of the Day of Judgement, reminding the worshipper of their ultimate standing before Allah, the Exalted.

Charity, when given sincerely, purifies wealth and restrains greed, reminding the giver that blessings are a trust, not possessions. Together, these obligations nurture a balanced mental and physical state, enabling a person to correctly place everything and everyone within their life. They become disciplined in their relationships, purposeful in their use of blessings, and mindful of their responsibilities. This certainty in the Hereafter is not abstract belief but a living reality that influences conduct. It restrains immorality, inspires generosity, and strengthens resilience in times of hardship. It ensures that a person prepares practically for accountability, using every blessing—time, wealth, health, and knowledge—in ways pleasing to Allah, the Exalted. In this way, peace of mind is attained in both worlds: in this life, through harmony and balance; and in the next, through reward and salvation. Chapter 31 Luqman, verse 4:

“…and they, of the Hereafter, are certain [in faith].”

Certainty in the Hereafter is the foundation of tranquillity. It is the conviction that every action has consequence, every blessing is a trust, and every moment is an opportunity to prepare for eternal success. Those who establish prayer and charity with this certainty are safeguarded from heedlessness, guided through ease and difficulty, and granted serenity in their hearts.

This also highlights how certainty in the Hereafter reshapes priorities. A person no longer views wealth as a possession but as a means of purification. They no longer see prayer as routine but as a daily reminder of accountability. Their speech becomes truthful, their intentions sincere, and their actions purposeful. Even in times of trial, certainty in the Hereafter provides strength, reminding them that worldly hardships are temporary and eternal peace awaits those who remain steadfast. Thus, prayer and charity are not isolated obligations but interconnected acts that cultivate certainty, discipline, and peace. They are the pillars upon which a person builds a life of balance, obedience, and preparation for the Day of Judgement. Chapter 31 Luqman, verse 5:

“Those are on [right] guidance from their Lord, and it is those who are the successful.”

Chapter 31 Luqman, verse 5:

“…and they, of the Hereafter, are certain [in faith].”

Observing the universe reveals countless examples of balance. The Earth, for instance, occupies a precise distance from the Sun, and even a small variation would make life impossible. Similarly, the water cycle—where water evaporates from the oceans, condenses in the atmosphere, and returns as rain—functions in perfect harmony, sustaining all living beings. The soil itself is created with careful balance: soft enough for delicate plant shoots to grow, yet strong enough to support heavy constructions. Such signs indicate not only the existence of a Creator but also the meticulous order and balance in the universe. Yet, a striking imbalance exists in human behaviour. Oppressors and tyrants frequently escape punishment, while countless victims endure hardships without receiving their due. Many believers who sincerely obey Allah, the Exalted, experience difficulties and trials, whereas those who openly disobey Him often enjoy worldly comforts. Just as Allah, the Exalted, maintains balance in creation, the balance of reward and punishment must also be established. Since it is not fully realized in this world, the Day of Judgement becomes a necessity. Allah, the Exalted, could implement full justice in this life, fully rewarding the righteous and punishing the wrongdoers. However, His wisdom and mercy dictate otherwise. By allowing repeated opportunities for repentance, He grants individuals the chance to reform and correct their behaviour before ultimate accountability. Similarly, the limited worldly reward given to believers reflects that this life is not Paradise. A crucial element of faith is belief in the unseen—the complete reward and punishment awaiting in the next life. Faith derives its true significance from trusting in what cannot be perceived by the five physical senses. If all consequences were visible in this world, faith would lose its distinctive weight and value. Belief in the unseen motivates individuals to abstain from sin and to perform righteous deeds. The hope of full reward in

the hereafter, coupled with fear of punishment, encourages responsible and sincere action in all aspects of life. This principle underlines the importance of striving in both spiritual and practical matters, knowing that ultimate justice is certain. The Day of Recompense cannot occur until this material world comes to an end, as reward and punishment can only be justly assigned after all human deeds have concluded. This reality highlights the inevitability of the world's end. Chapter 45 Al Jathiyah, verse 22:

"For Allah created the heavens and the earth for a purpose, so that every soul may be paid back for what it has committed. And none will be wronged."

Reflection on these truths strengthens faith in the Day of Judgement and encourages proper preparation. By utilizing the blessings granted by Allah, the Exalted, in accordance with the guidance of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, a person can achieve harmony in their mental and physical state and correctly prioritize and place everything and everyone in their life. This conduct ensures success and inner peace in both worlds. Chapter 31 Luqman, verse 5:

"Those are on [right] guidance from their Lord, and it is those who are the successful."

No matter how advanced a society becomes, and regardless of the knowledge it acquires in diverse fields—including the study of the mental and physical dimensions of human beings—it will never succeed in producing a flawless code of conduct that is perfectly aligned with human nature and capable of addressing every circumstance, condition, and scenario that individuals or communities encounter throughout their existence on Earth. Human knowledge, though vast and ever-expanding, remains partial and fragmented. Even with ongoing discoveries about the human brain and other aspects of existence, humanity cannot achieve the comprehensive understanding required to establish a perfect system that guarantees tranquility and justice for both individuals and societies. This limitation is not due to lack of effort but due to the inherent boundaries of human capacity. Each generation uncovers new insights, yet these discoveries only highlight how much remains unknown. For example, the functions of different regions of the human brain are still being studied, and many mysteries remain unsolved. If humanity struggles to fully comprehend even the mechanics of its own body, how can it hope to construct a complete and flawless moral and social framework that accounts for every possible condition of life? Only Allah, the Exalted, possesses such boundless knowledge, for He is the Creator of all things and encompasses the entirety of past, present, and future. His wisdom is absolute, unhindered by time, bias, or limitation. Thus, He alone is rightly positioned to provide humanity with a divine code of conduct—a standard that clearly distinguishes good from evil, benefit from harm, and offers peace of mind in a world otherwise filled with stress. This divine guidance is not partial or temporary; it is comprehensive, eternal, and perfectly suited to human nature. History itself testifies to this truth. Whenever the divine code of conduct was sincerely implemented, it produced societies marked by justice, tranquility, and peace. Individuals who embraced it found balance in their lives, while communities flourished under its guidance. The transformation of societies that adhered to divine law demonstrates that it is not only superior but indispensable for human well-being. Where human systems faltered, divine guidance succeeded, because it was rooted in perfect knowledge and designed to harmonise with the deepest needs of the human soul. Therefore, a person must embrace the divine code of conduct bestowed upon them, recognising it as the most

beneficial for their welfare, even when certain aspects conflict with personal desires. The analogy of a wise patient illustrates this reality: just as a patient accepts and follows the advice of a physician—despite bitter medicines and strict dietary restrictions—knowing it is ultimately for their benefit, so too must individuals accept and act upon the guidance of Allah, the Exalted. Though it may challenge their inclinations, it secures their true well-being in this world and ensures their success in the Hereafter. Ultimately, the divine code of conduct is not a restriction but a liberation. It frees a person from the confusion of conflicting human ideologies and provides a clear path to peace of mind. By following it, individuals prepare themselves for accountability on the Day of Judgement, ensuring that their lives are lived with purpose, balance, and obedience to Allah, the Exalted. Chapter 31 Luqman, verse 5:

"…and it is those who are the successful."

In truth, every person who turns away from the divine code of conduct revealed by Allah, the Exalted, and instead embraces man-made systems of conduct does so in pursuit of gratifying worldly desires. This is because all codes devised by human beings are ultimately rooted in human inclinations, ambitions, and self-interest. Unlike the divine law, which is founded upon wisdom, justice, and mercy, man-made systems are shaped by the desires of those who construct them. The wealthy and powerful are often the most entrenched in this mindset. They recognise that accepting the truth of Islam would require submission to a higher moral framework—one that imposes limits on their unchecked indulgence. Such submission would restrict their exploitation of others, their excesses, and their misuse of authority. Out of fear of losing influence and privilege, they not only reject the truth themselves but also actively encourage others to follow their lead. In this way, they attempt to preserve their worldly status, even at the cost of their eternal

well-being. This pattern is not new. Historically, the first to oppose the Holy Prophets, peace be upon them, were often the elites of society—those who feared that embracing divine guidance would undermine their power and expose their injustices. Their rejection was not due to a lack of evidence or clarity regarding the truth of the message, for the signs of Allah, the Exalted, were manifest before them. Rather, their opposition arose from arrogance, pride, and the desire to continue living according to their whims. Thus, the rejection of divine guidance is rarely an intellectual dispute about truth or falsehood. It is, more often than not, a matter of the heart—a refusal to restrain desires and submit to the authority of the Creator.

The leaders of the non-Muslims of Mecca, motivated by fear of losing their social influence and leadership, employed numerous tactics to discourage people from accepting Islam. Their opposition was not based on ignorance of the truth, for the signs of Allah, the Exalted, were manifest before them. Rather, it was rooted in arrogance, pride, and the desire to preserve their worldly privileges. One example is Nadr Bin Harith, a nobleman of Mecca, who purchased female singers to entice people away from listening to and embracing the call of Islam. Through their charms and songs, he sought to distract hearts and minds from divine guidance. In response to such behaviour, Allah, the Exalted, revealed Chapter 31 Luqman, verse 6:

“And of the people is he who buys the amusement of speech to mislead [others] from the way of Allāh without knowledge and who takes it [His way] in ridicule. Those will have a humiliating punishment.”

This has been discussed in Imam Safi Ur Rahman's, The Sealed Nectar, Page 91.

This incident illustrates how entertainment was deliberately used as a weapon against truth.

In the modern age, businesses and industries that profit from indulgence in worldly desires employ tactics that mirror those used by the leaders of Mecca in the past. Their objective is to discourage individuals from acting upon the teachings of Islam, which call for moderation, restraint, and the responsible enjoyment of blessings. These entities understand that adherence to divine guidance limits excess, curbs exploitation, and promotes discipline, all of which threaten their profits and influence. To achieve their aims, they saturate society with endless forms of entertainment—movies, television shows, music, and countless diversions—crafted to occupy minds, distract hearts, and weaken resolve. By flooding daily life with distractions, they prevent people from reflecting upon divine guidance and keep them immersed in indulgence. The strategy is deliberate: to divert attention from truth, ridicule restraint, and entice people into lifestyles defined by unchecked desires. This phenomenon is not accidental but calculated. Entertainment is presented as harmless amusement, yet its underlying effect is to dull spiritual awareness, weaken moral resolve, and normalize indulgence. Just as Nadr Bin Harith used singers to lure people away from listening to the message of Islam, modern industries use media and entertainment to drown out reflection and suppress the voice of conscience. The aim remains unchanged—to obstruct remembrance of Allah, the Exalted, and to keep people bound to worldly distractions. The consequences of this strategy are profound. When hearts are occupied with constant amusement, they lose the capacity for deep reflection. When minds are saturated with diversions, they

struggle to contemplate accountability before Allah, the Exalted. When desires are constantly indulged, discipline and restraint are eroded. The result is a society that appears advanced in material terms but is spiritually weakened, restless, and unbalanced. Yet the perceptive person recognises the pattern. They see that the flood of entertainment is not neutral but purposeful, designed to keep humanity away from divine guidance. Thus, the modern age, despite its technological progress, echoes the same opposition faced by the Holy Prophets, peace be upon them. The tools may differ—songs in Mecca, media in the present—but the aim is identical: to mislead people from the way of Allah, the Exalted.

In addition, those who strive to adhere to Islamic teachings, which emphasise moderation and self-discipline, are often met with hostility from individuals who indulge in excess and act without restraint. Islam describes such behaviour as animalistic, for it reduces human beings to the pursuit of unchecked impulses. These individuals frequently attempt to dissuade others from accepting Islam and discourage Muslims from practicing their faith, luring them into lifestyles defined by indulgence. They often target specific aspects of Islam, such as the dress code for women, in an attempt to undermine its appeal. Yet perceptive individuals recognise the superficiality of these criticisms. For example, while critics may object to the Islamic dress code, they do not apply the same scrutiny to professional dress codes in law enforcement, the military, healthcare, education, or business. This selective criticism exposes the fragility of their arguments and reveals that their opposition stems not from reason but from contempt for Islam’s emphasis on self-discipline. Ultimately, it is the core principles of Islam and the disciplined conduct of its adherents that provoke such attacks. Chapter 31 Luqman, verse 6:

“And of the people is he who buys the amusement of speech to mislead [others] from the way of Allah without knowledge and who takes it in ridicule…”

To overcome distractions and criticisms, a person must adopt a deliberate and disciplined approach to their choices. Every action, every pursuit, and every indulgence must be weighed carefully against its benefits and harms. This process of reflection ensures that one does not act impulsively, but instead lives with awareness of accountability before Allah, the Exalted. If the harms of an activity outweigh its benefits, abstention is the wiser and safer course, for it protects the heart, preserves resources, and safeguards faith. The harms of indulgence are many. They include the wasting of precious resources such as time, energy, and wealth—resources that are entrusted to each person by Allah, the Exalted, for purposeful use. They also include engagement in vain pursuits, which, though not sinful in themselves, fail to utilise blessings correctly. Vain activities do not lead to peace of mind, for they neither elevate the soul nor prepare one for the Hereafter. Instead, they drain resources and leave a person empty-handed on the Day of Judgement, full of regret when others present good deeds earned by avoiding vain pursuits and using their blessings responsibly. Chapter 31 Luqman, verses 6-7:

“…Those will have a humiliating punishment. And when our verses are recited to him, he turns away arrogantly as if he had not heard them, as if there was in his ears deafness. So give him tidings of a painful punishment.”

This verse reminds humanity that heedless indulgence, whether in sinful or vain pursuits, ultimately leads to humiliation and regret. The person who wastes their blessings on distractions will find themselves deprived of reward, while those who used their blessings correctly will stand honoured before Allah, the Exalted.

By assessing activities in this manner, a person reduces the likelihood of disobeying Allah, the Exalted, through misuse of blessings. Instead, they remain firm in obedience, ensuring that their resources are used responsibly and purposefully. This approach secures a balanced mental and physical state, allows for the correct placement of everything and everyone within their life, and prepares them adequately for accountability on the Day of Judgement. Such conduct leads to peace of mind in both worlds. In this life, it brings clarity, discipline, and harmony, freeing the person from the restlessness of indulgence. In the Hereafter, it secures reward, salvation, and eternal tranquillity. True serenity lies not in indulgence or heedless enjoyment, but in disciplined obedience to Allah, the Exalted. It is through this discipline that a person transforms blessings into means of purification, safeguards their heart from regret, and attains serenity in this life and eternal success in the next.

This also highlights the importance of intentional living. Every blessing—whether wealth, health, knowledge, or time—is a trust from Allah, the Exalted. To misuse these blessings is to betray that trust, while to use them responsibly is to fulfil it. The believer who lives with this awareness views every choice as an opportunity to draw closer to Allah, the Exalted. They understand that abstaining from vain pursuits is not deprivation but liberation, freeing them from emptiness and preparing them for eternal fulfilment. Thus, the path to peace of mind is clear: weigh every action, avoid what is harmful

or vain, and remain steadfast in obedience. In doing so, a person secures balance in this world and success in the Hereafter, proving that true tranquillity is found only in disciplined submission to Allah, the Exalted. Chapter 31 Luqman, verses 8-9:

“Indeed, those who believe and do righteous deeds - for them are the Gardens of Pleasure. Wherein they abide eternally; [it is] the promise of Allah [which is] truth. And He is the Exalted in Might, the Wise.”

In order to be positively influenced by the promise of Allah, the Exalted, which guarantees peace of mind in both worlds, a person must cultivate strong and unwavering faith. This promise is not abstract; it is a living reality that manifests through attaining a balanced mental and physical state and through correctly placing everything and everyone within one’s life according to divine wisdom. Such balance is only achieved when blessings are used in accordance with Islamic teachings, for these teachings are designed to guide humanity toward harmony, justice, and tranquillity. Strong faith is the anchor that keeps one firm in obedience to Allah, the Exalted, regardless of circumstances. Whether in times of ease or hardship, faith ensures that one remains committed to divine guidance, resisting the temptation to misuse blessings or surrender to desires. This deep conviction is nurtured by understanding and implementing the clear signs and teachings found in the Holy Quran and the noble traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These sources reveal with certainty that true obedience to Allah, the Exalted, brings serenity in this life and eternal success in the Hereafter. On the other hand, weak faith—born of ignorance or neglect—leaves a person vulnerable. Those who lack knowledge of Islamic principles are easily swayed when their desires clash with divine guidance. They fail to recognise that surrendering their desires in favour of

obedience to Allah, the Exalted, is the true key to peace in both worlds. Instead, they arrogantly turn away from divine guidance, even if they outwardly claim belief in it. This attitude leads them to persist in misusing the blessings they have been granted, resulting in imbalance in their mental and physical state, misplaced priorities in life, and failure to prepare adequately for accountability on the Day of Judgement. Chapter 31 Luqman, verse 7:

“And when our verses are recited to him, he turns away arrogantly as if he had not heard them, as if there was in his ears deafness. So give him tidings of a painful punishment.”

Such arrogance blinds the heart, preventing it from recognising the truth and depriving it of tranquillity. Even if such individuals enjoy certain worldly luxuries, inwardly they remain restless, burdened by stress, and deprived of true contentment. Their misuse of blessings leads to confusion in this life and ruin in the next.

Therefore, it is essential for individuals to strengthen their faith through the pursuit of Islamic knowledge and its practical application. Faith is not strengthened by mere claim but by action—by living in accordance with divine guidance, by reflecting upon the signs of Allah, the Exalted, and by using blessings responsibly. This obedience ensures the attainment of a balanced mental and physical state, the proper prioritisation of all aspects of life, and adequate preparation for accountability on the Day of Judgement. Chapter 31 Luqman, verses 8-9:

“Indeed, those who believe and do righteous deeds - for them are the Gardens of Pleasure. Wherein they abide eternally; [it is] the promise of Allah [which is] truth. And He is the Exalted in Might, the Wise.”

This promise is both a source of hope and a call to action. It assures the believer that every act of obedience, every moment of restraint, and every blessing used correctly is an investment in eternal peace. It reminds them that worldly trials are temporary, while the reward of faith and righteousness is everlasting. Expanding further, strong faith transforms the believer’s entire outlook. It reshapes intentions, purifies speech, and guides actions. It teaches patience in hardship, gratitude in ease, and humility in success. It ensures that blessings are not misused but directed toward the service of Allah, the Exalted, and the benefit of others. In this way, faith becomes the foundation of peace in both worlds, fulfilling the divine promise of tranquillity, balance, and eternal reward.

After encouraging people to obey Him and avoid disobedience, Allah, the Exalted, directs attention to the signs within the universe which testify to His Oneness and absolute authority. These signs are not abstract but visible realities that invite reflection and recognition of the Creator. Chapter 31 Luqman, verse 10:

“He created the heavens without pillars that you see…”

This statement draws the human mind to contemplate the vastness and stability of the heavens. When constructing even a simple building, pillars and supports must be carefully placed to maintain its integrity. Engineers and builders must calculate, plan, and design with precision to ensure the structure is strong and safe. If such effort is required for a modest human construction, how can one imagine that the heavens and the earth—far greater in scale and complexity—came into existence by accident? If they were the product of chance, their construction would be imperfect, unstable, and unsafe. Yet the heavens and the earth are perfectly ordered, balanced, and secure, which clearly points to the deliberate planning and flawless wisdom of the Creator, Allah, the Exalted. The heavens are suspended without visible pillars, yet they remain stable and expansive. This is a sign of divine power and wisdom, reminding humanity that the universe is not random but purposeful. Every star, planet, and galaxy follows precise laws, demonstrating order and harmony. Such perfection cannot be attributed to accident or coincidence; it is the work of One who possesses infinite knowledge and power. Furthermore, if multiple deities had been responsible for the creation of the heavens and the earth, chaos would have ensued. Each deity would demand and desire something different, leading to conflict and disorder. 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 harmony and balance observed throughout the universe—its precise laws, its stability, and its order—demonstrate that it is the work of One Creator, Allah, the Exalted, who alone created and controls all things. The absence of conflict in the natural order is itself proof of divine unity.

These signs remind humanity of its own limitations. While human beings require supports, calculations, and materials to construct even small structures, Allah, the Exalted, creates vast realms without visible supports, sustaining them effortlessly. This contrast highlights the dependence of creation upon the Creator and the futility of attributing divine qualities to anyone besides Him. The heavens and the earth are not the result of accident or multiplicity of gods, but of the perfect wisdom and power of the One who sustains all creation. Their balance and organisation are a constant reminder that Allah, the Exalted, alone deserves worship, obedience, and submission. To ignore these signs is to deny the most evident truths of existence.

As the Earth spins at immense speed, Allah, the Exalted, has created mountains as stabilizing pegs, ensuring that life can flourish upon it. Chapter 31 Luqman, verse 10:

“…and has cast into the earth firmly set mountains, lest it should shift with you…”

The mountains are not merely majestic structures that adorn the landscape; they serve a profound purpose in maintaining the balance of the Earth. Just as pegs secure a tent, mountains anchor the Earth’s crust, preventing excessive movement and instability. Without these stabilizing features, the constant rotation of the Earth would cause violent shifts, making it impossible for life to exist in peace. Their presence allows rivers to flow, valleys to form,

and climates to stabilize, thereby creating an environment suitable for human habitation, agriculture, and the flourishing of countless species. This intricate design demonstrates that the Earth was not formed by accident but by the deliberate wisdom of Allah, the Exalted, who ensures that creation remains balanced and secure. Mountains are not only stabilizers of the Earth's crust but also vital reservoirs that retain and purify rainwater, including acidic rain, transforming it into fresh water suitable for farming and drinking by humans and animals. Chapter 31 Luqman, verse 10:

"…and dispersed therein from every creature…"

The mountains act as natural filters, absorbing rainfall and releasing it gradually into rivers and streams. This process purifies water, making it safe for consumption and irrigation. Without this system, acidic rain and impurities would devastate crops and harm living beings. Furthermore, mountains store snow and ice, which melt seasonally to provide a steady supply of water to surrounding lands. This cycle sustains farming, nourishes livestock, and ensures that communities can thrive. Chapter 31 Luqman, verse 10:

"…and dispersed therein from every creature. And We sent down rain from the sky and made grow therein [plants] of every noble kind."

The dispersal of creatures across the Earth, mentioned in this verse, is directly linked to this provision, as animals and humans depend on the water

and fertile land that mountains help sustain. Thus, mountains are not passive structures but active participants in the preservation of life, reflecting divine wisdom in every detail. Such precision in creation demonstrates that the universe is not the product of accident but of deliberate design. Evolution, being a process of mutation, is by its nature imperfect. Yet when one observes the countless species, they find them created in a perfectly balanced way, each adapted to thrive in its environment.

Mutations, by definition, are random and often harmful, producing irregularities rather than perfection. If life were solely the result of such mutations, species would be unstable, poorly adapted, and unable to survive long-term. However, when one studies the natural world, they find creatures designed with remarkable precision, each suited to its environment in ways that cannot be explained by chance. The camel, for instance, is equipped with features that allow it to endure desert conditions, while the goat produces pure milk despite impurities in its body. These examples reveal a system of creation that is purposeful, balanced, and flawless. The harmony between species, their environments, and their roles in the ecosystem points to the deliberate design of Allah, the Exalted, whose wisdom encompasses all things. Consider the camel: it is designed to withstand extreme heat and survive long periods without water, making it perfectly suited for desert life. Chapter 88 Al Ghashiyah, verse 17:

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

The camel’s body is a marvel of adaptation. Its humps store fat, which can be converted into energy and water when resources are scarce. Its long

eyelashes and closable nostrils protect it from sandstorms, while its padded feet allow it to walk across scorching desert sands without injury. These features are not random but intentional, designed to ensure survival in one of the harshest environments on Earth. The camel's endurance and utility also serve humanity, providing transport, milk, and meat in regions where few other animals can thrive. This example illustrates how Allah, the Exalted, has created each species with precision, equipping it with the tools necessary to fulfil its role in creation. Similarly, the goat is designed in such a way that impurities within its body are perfectly separated from the milk it produces. Were these substances to mix, the milk would be undrinkable. Yet Allah, the Exalted, has created the process so that pure, palatable milk flows from between excretion and blood. 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."

This verse highlights the extraordinary system within livestock. Despite the proximity of blood and waste in the digestive process, milk emerges pure, nutritious, and pleasant to drink. This separation is not the result of chance but of divine design, ensuring that humans have access to a vital source of nourishment. The goat, along with other grazing animals, provides sustenance that is both accessible and beneficial, supporting human life across diverse regions. The lesson here is clear: Allah, the Exalted, has created systems within creatures that defy human comprehension, demonstrating His mercy and wisdom in providing for humanity.

Furthermore, each species has been granted a specific lifespan that prevents one from overwhelming others. Flies, for instance, live only three to four weeks yet lay hundreds of eggs. If their lifespan were longer, their population would overwhelm all other species. Conversely, creatures with long lifespans produce only a few offspring, ensuring moderation in their numbers. This balance maintains harmony in the ecosystem and prevents chaos. The regulation of lifespans and reproduction rates is a sign of divine wisdom. Short-lived creatures reproduce rapidly, but their brief existence prevents them from dominating the ecosystem. Long-lived creatures reproduce slowly, ensuring that their populations remain stable over time. This balance prevents any one species from overwhelming others, preserving diversity and harmony in the natural world. If such regulation were absent, ecosystems would collapse under the weight of disproportionate populations. The fly, with its short lifespan and rapid reproduction, illustrates this principle perfectly. Were it to live longer, its numbers would become uncontrollable, disrupting life for all other species. By contrast, animals such as eagles, with long lifespans and few offspring, maintain balance in their environment. This system of moderation cannot be explained by accident or mutation; it is evidence of deliberate design by Allah, the Exalted. All of this cannot be explained as mere accident, nor can the imperfect process of mutation account for such precision. The stability of the Earth, the purification of water, the adaptation of animals, and the balance of species all testify to the wisdom and power of Allah, the Exalted. They are signs of His Oneness, reminding humanity that He alone sustains creation and that obedience to Him is the path to peace in both worlds.

The natural world is filled with lessons for those who reflect. Every mountain, every creature, and every system of balance points to the Creator. These signs are not hidden but manifest, inviting humanity to acknowledge the Oneness of Allah, the Exalted. To attribute such perfection to accident is to deny the most evident truths of existence. The harmony of creation demonstrates that Allah, the Exalted, alone possesses the knowledge and

power to sustain life. Recognising this truth leads to obedience, gratitude, and peace, while ignoring it results in imbalance, arrogance, and ruin. Thus, the signs of creation are not only proofs of divine wisdom but also guides for human conduct, reminding us that true tranquillity lies in submission to Allah, the Exalted.

The Earth has been designed in such a way that it serves as a source of provision for all creation. Its soil, water, air, and climate are harmonised to produce sustenance in countless forms. Yet the act of granting life to a dead seed is beyond human control, for no farmer, scientist, or ruler can breathe vitality into a lifeless grain. This miracle clearly indicates the presence and power of a Creator who governs life and death. The transformation of a dry seed into a living plant is not merely a biological process but a sign of divine authority, reminding humanity that provision is ultimately in the hands of Allah, the Exalted. It is He who determines when a seed will sprout, how it will grow, and what fruit it will bear, thereby showing that sustenance is not guaranteed by human effort alone but by divine decree. In fact, the same land, watered from the same source, produces fruits of varying qualities. Chapter 13 Ar Ra'd, verse 4:

"And within the land are neighboring plots and gardens of grapevines and crops and palm trees, [growing] several from a root or otherwise, watered with one water; but We make some of them exceed others in [quality of] fruit…"

This verse draws attention to the diversity of outcomes from identical conditions. Neighbouring plots of land, receiving the same water and

sunlight, yield fruits of different taste, texture, and quality. Such variation cannot be explained solely by agricultural factors, for the decision of the outcome lies beyond human effort. It is Allah, the Exalted, who determines the excellence of each fruit, demonstrating His wisdom and reminding humanity that provision is not guaranteed by effort alone but by divine decree. This diversity also serves as a lesson in humility, teaching people that they are not the ultimate controllers of their sustenance, but recipients of divine mercy. Even within a single tree, fruits differ in quality. Some are sweet, others less so; some ripen fully, while others remain underdeveloped. This variation, despite identical conditions, clearly indicates that the outcome is not controlled by human hands but by Allah, the Exalted. He alone decides the measure of provision, granting diversity and abundance as signs of His power. Chapter 31 Luqman, verse 10:

"…And We sent down rain from the sky and made grow therein [plants] of every noble kind."

Rain falls uniformly, yet the plants that emerge are diverse in form, colour, and benefit. Some provide nourishment, others medicine, and others beauty. This diversity reflects the nobility of creation, for Allah, the Exalted, has designed the Earth to produce countless blessings from the same source. It is a reminder that provision is not random but purposeful, pointing to the Oneness of the Creator who sustains all life. The noble variety of plants also demonstrates that every blessing has a role, whether grand or small, and that each is part of a greater system of balance established by divine wisdom. Thus, the Earth itself becomes a living testimony to the power and Oneness of Allah, the Exalted. Its ability to produce diverse provisions from identical conditions, its variation even within a single tree, and its transformation of lifeless seeds into living plants all point to a Creator who

governs with wisdom and mercy. These signs invite humanity to reflect, to acknowledge divine authority, and to live with gratitude and obedience. Those who recognise these signs strengthen their faith and prepare for accountability, while those who ignore them deprive themselves of peace and balance in both worlds. Chapter 31 Luqman, verse 11:

“This is the creation of Allah. So show Me what those other than Him have created. Rather, the wrongdoers are in clear error.”

Allah, the Exalted, then presents the example of Luqman, a man who recognized and accepted the clear signs within creation and divine guidance which indicate the Oneness of Allah, the Exalted, and how He alone must be obeyed at all times. Chapter 31 Luqman, verse 12:

“And We had certainly given Luqman wisdom that "Be grateful to Allah."…”

This verse highlights that wisdom is not merely intellectual knowledge but the ability to apply knowledge correctly and beneficially. Wisdom teaches people how to use both worldly and religious knowledge in ways that bring benefit to themselves and others in both worlds. It is a guiding light that transforms information into purposeful action. When wisdom is present, it naturally leads to gratitude, for the wise person recognises that every blessing—whether knowledge, wealth, health, or opportunity—comes from Allah, the Exalted, and must be used in accordance with His will. Gratitude

itself manifests in three essential dimensions. Gratitude in one's intention means acting solely to please Allah, the Exalted, without seeking worldly recognition or selfish gain. Gratitude in one's speech means speaking what is good, beneficial, and truthful, or remaining silent when words would cause harm or distraction. Gratitude in one's actions means using the blessings one has been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When gratitude is practiced in these three dimensions, it becomes a comprehensive way of life. It ensures that blessings are not misused but directed toward righteousness, service, and obedience. This leads to further blessings, for Allah, the Exalted, promises increase to those who are grateful. It also secures peace of mind and success in both worlds, as gratitude nurtures a balanced mental and physical state. By correctly placing everything and everyone within one's life—giving each its rightful priority—gratitude brings harmony, discipline, and serenity. Chapter 14 Ibrahim, verse 7:

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

Thus, the example of Luqman teaches that wisdom and gratitude are inseparable. Wisdom guides the correct use of blessings, and gratitude ensures that they are used with humility and purpose. Together, they lead to tranquillity in this life and eternal success in the Hereafter, fulfilling the divine promise of Allah, the Exalted.

Allah, the Exalted, reminds humanity that gratitude is ultimately for their own benefit, as He is free of need and unaffected by the gratitude or ingratitude of people. Chapter 31 Luqman, verse 12:

"…And whoever is grateful is grateful for [the benefit of] himself. And whoever denies [His favor] - then indeed, Allah is Free of need and Praiseworthy."

This verse establishes a profound truth: Allah, the Exalted, is independent of His creation. He does not gain from their obedience nor lose from their disobedience. Gratitude, therefore, is not a favour bestowed upon Him but a means of elevating the one who practices it. When a person shows gratitude, they purify their heart, strengthen their faith, and secure blessings in both worlds. When they deny His favours, they harm only themselves, for Allah, the Exalted, remains exalted and praiseworthy regardless of their attitude.

Avoiding an arrogant attitude is crucial, as it may lead one to mistakenly believe they are doing Allah, the Exalted, a favour by following Islamic teachings. Such an attitude corrupts sincerity and hinders genuine obedience, particularly when personal desires conflict with divine commands. Arrogance blinds the heart, making a person resistant to guidance and vulnerable to straying from the right path. True humility, on the other hand, allows one to recognise that obedience is not a burden but a blessing, and that every act of faith ultimately serves their own benefit. Those who acknowledge this reality cultivate humility before Allah, the Exalted, and remain steadfast in obedience during both hardship and ease. In times of trial, they exhibit patience, trusting in divine wisdom. In times of comfort, they

express gratitude, recognising that blessings are gifts to be used responsibly. This balance of patience and gratitude ensures that their faith is consistent, not dependent on circumstances, and that their conduct remains aligned with divine guidance. Consequently, an individual who consistently behaves in this manner—patient in adversity, grateful in prosperity, humble in obedience—receives unwavering support and compassion from Allah, the Exalted. This divine support manifests as peace in both worlds: tranquillity in this life through a balanced mental and physical state, and eternal success in the Hereafter through correct prioritisation of all aspects of life. This truth is beautifully illustrated in a Hadith found in Sahih Muslim, number 7500. Thus, gratitude is not merely an expression of words but a way of life. It is the recognition that every blessing is a trust, every trial is an opportunity, and every act of obedience is for one's own benefit. By living with humility, patience, and gratitude, a person secures divine mercy and achieves peace in both worlds. Chapter 31 Luqman, verse 12:

"…And whoever is grateful is grateful for [the benefit of] himself. And whoever denies [His favor] - then indeed, Allah is Free of need and Praiseworthy."

It is indeed vital to recognise that ingratitude has been paired with disbelief in this verse, and this pairing recurs throughout Islamic teachings. The Holy Quran repeatedly places gratitude alongside faith, and ingratitude alongside disbelief, to emphasise that gratitude is not a mere courtesy but an essential component of belief. This makes it clear that the one who fails to show gratitude through their intentions, speech, and actions has, in practice, fallen into a state that resembles disbelief. As discussed earlier, gratitude in intention means performing good deeds solely for the sake of Allah, the Exalted, without seeking worldly recognition. Gratitude in speech means

speaking what is good or remaining silent when words would cause harm. Gratitude in action means correctly using the blessings one has been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When these dimensions of gratitude are absent, blessings are misused, and faith itself is endangered. The one who persists in ingratitude is therefore in great danger of losing their faith. Ingratitude blinds the heart, making it incapable of recognising blessings and incapable of directing them toward obedience. This neglect gradually erodes the foundation of belief, leaving the person vulnerable to arrogance, heedlessness, and ultimately disbelief. Faith may be likened to a delicate flame that requires constant tending. Just as a fire dies out when deprived of fuel, faith weakens and may be extinguished if not sustained through consistent acts of obedience. Prayer, charity, patience, honesty, and service to others are the fuel that keeps the flame of faith alive. Neglecting this spiritual nourishment places a person at risk of losing the very light that guides them. Such a loss is the most devastating of all, for it deprives the soul of peace in this world and salvation in the Hereafter. This teaching serves as a reminder that gratitude is not optional but essential. It is the evidence of faith, the safeguard of belief, and the path to peace in both worlds. By nurturing gratitude in intention, speech, and action, a believer protects the flame of faith, ensuring that it continues to shine brightly until the Day of Judgement.

Allah, the Exalted, then presents the example of Luqman, who demonstrated that true obedience to Him includes the responsibility of educating the next generation in a loving and wise manner. Chapter 31 Luqman, verse 13:

“And when Luqman said to his son while he was instructing him…”

This verse highlights the importance of nurturing children with gentleness, wisdom, and sincerity. Luqman's approach was not harsh or authoritarian; rather, it was filled with compassion and guidance. He recognised that the most effective way to instill faith in the hearts of the young was through instruction that combined love with evidence, and example with words. His wisdom was not only in what he said but in how he lived, for his gratitude to Allah, the Exalted, was evident in his conduct. The greatest way of instructing others, especially one's children, on the importance of obeying Allah, the Exalted, is through leading by example. Leading by example requires that parents and elders first learn and act upon the teachings of Islam themselves. When children witness sincerity, discipline, and obedience in their parents' actions and speech, they recognise the truthfulness of Islam through living evidence. This form of teaching is far more powerful than mere words, for actions demonstrate conviction. 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 in a way that is rooted in understanding rather than blind imitation. It is sorrowful to observe that many Muslim parents are eager to provide their children with worldly knowledge, striving for academic and professional success, yet they neglect their religious education. Often, they hand over this responsibility to others, forgetting that it is their duty to teach their children the foundations of Islam directly. While encouraging worldly knowledge is praiseworthy, it must never come at the expense of religious education. Sending children to mosques to learn how to recite the Holy Quran without understanding its meaning is insufficient. Recitation without comprehension does not nurture conviction, and without conviction, faith remains fragile. A teenager, in particular, must accept Islam based on evidence, not blind imitation. If they perceive Islam merely as a cultural practice, they will drift away with time, discarding it as they discard other cultural habits. But when they accept Islam based on clear proofs, they will understand that it is a comprehensive way of life, applicable in every situation and guiding the use of every blessing they have been granted. This conviction can only be instilled when elders within the family teach them the evidences of Islam's truthfulness, and this teaching is only

effective when those elders themselves lead by example—living Islam sincerely, consistently, and visibly. Thus, Luqman's example reminds us that true obedience to Allah, the Exalted, includes the responsibility of guiding the next generation with wisdom, love, and evidence. Parents must embody the teachings of Islam in their own lives, so that their children see Islam not as a tradition to be imitated, but as a truth to be embraced. In this way, faith is preserved, conviction is strengthened, and obedience to Allah, the Exalted, continues across generations.

The most important lesson, which forms the foundation of obtaining peace of mind in both worlds, is presented by Luqman to his son. Chapter 31 Luqman, verse 13:

"…when Luqman said to his son while he was instructing him, "O my son, do not associate [anything] with Allah…""

This command highlights the essence of faith: the rejection of all forms of association and the affirmation of the Oneness of Allah, the Exalted. Islam teaches mankind that the only One they must obey in every situation is their Creator and Sustainer. To obey Him alone is to worship Him sincerely, while to obey others in place of Him is to fall into hidden forms of worship, even if one outwardly denies belief in any deity. In reality, whoever one obeys and models their life upon is what they worship. Humans have been created with an innate need to follow and submit to something. For some, this submission is directed toward other people, social media trends, fashion, culture, or even their own desires. Chapter 25 Al Furqan, verse 43:

“Have you seen the one who takes as his god his own desire?...”

This verse reveals that worship is not limited to bowing or ritual acts; it is also expressed through obedience and devotion. Whatever or whoever a person obeys and follows is, in essence, who they worship. Therefore, Muslims must support their verbal declaration of faith with actions, sincerely obeying Allah, the Exalted, in every situation over all other influences. This obedience involves using the blessings they have been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. By doing so, they secure a balanced mental and physical state, correctly place everything and everyone within their life, and adequately prepare for accountability on the Day of Judgement. This behaviour leads to peace of mind in both worlds. 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."

On the other hand, the one who rejects the Oneness of Allah, the Exalted, and instead obeys and worships other things will inevitably misuse the blessings they have been granted. Their obedience to desires or worldly influences leads to imbalance, misplacement of priorities, and failure to prepare for accountability on the Day of Judgement. Such a person will

experience stress, trouble, and difficulties in both worlds, even if they outwardly enjoy certain luxuries. Their inner state remains restless, for true peace can only be found in submission to Allah, the Exalted. 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.""

And chapter 31 Luqman, verse 13:

“…Indeed, association [with him] is great injustice.”

Thus, Luqman’s advice to his son is timeless: the foundation of peace in both worlds lies in recognizing and obeying the Oneness of Allah, the Exalted, above all else. This principle safeguards the heart, guides the mind, and ensures that every blessing is used correctly, leading to tranquility in this life and eternal success in the Hereafter.

A person who takes care of another's provision, such as their housing, is naturally worthy of gratitude, for they have fulfilled a need and provided comfort. If this is true for human beings who only provide limited assistance, then how much more deserving of gratitude is Allah, the Exalted, who has granted every blessing within the universe to humanity. He provides not only shelter but also food, water, health, knowledge, and countless other provisions without which life would be impossible. It is only fair and right that people show Him gratitude, for He is the true Owner and Sustainer of all things. Gratitude begins with one's intention, which involves acting solely to please Allah, the Exalted. The one who acts for other reasons—such as seeking praise or worldly gain—will not obtain reward from Allah, the Exalted. This has been warned in a Hadith found in Jami At Tirmidhi, number 3154, which teaches that deeds are judged by their intentions. A positive sign of a good intention is that a person does not expect nor hope for appreciation or compensation from people, but directs their actions purely toward Allah, the Exalted. Gratitude also manifests in one's speech, by speaking what is good, beneficial, and truthful, or remaining silent when words would cause harm. Finally, gratitude is expressed through one's actions, by using the blessings granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This comprehensive gratitude leads to an increase in blessings. Chapter 14 Ibrahim, verse 7:

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

Gratitude is therefore not only a moral duty but also a means of securing divine increase. When a person shows gratitude, Allah, the Exalted, blesses them with more provisions, greater peace of mind, and deeper faith. Gratitude also secures peace of mind in both worlds, for it nurtures a

balanced mental and physical state and ensures that everything and everyone is placed correctly within one's life. A grateful person recognises the true source of their blessings, avoids arrogance, and lives with humility, which brings harmony to their relationships and tranquillity to their heart. In the Hereafter, gratitude ensures eternal reward, for those who acknowledge Allah, the Exalted, in this life will be honoured by Him in the next.

Furthermore, when a person owns an object, it is considered correct and normal for them to use it however they please. Ownership grants authority, and no one questions the right of an owner to decide how their property should be used. As Allah, the Exalted, created, owns, and sustains everything within the universe—including people—He alone decides what should occur within the universe and what should not. His ownership is absolute, encompassing every atom and every soul. Therefore, it is only fair for a person to obey Allah, the Exalted, as He alone owns the entire universe, including them. To disobey Him is to deny His ownership, while obedience is the rightful acknowledgment of His authority.

Similarly, when one lends something they own to another, it is only fair that the borrower uses the item according to the wishes of its owner. If the borrower misuses the item, they betray the trust of the lender. Allah, the Exalted, has granted every blessing a person possesses as a loan, not as a gift. Wealth, health, time, and knowledge are all temporary trusts that must be returned. Like worldly loans, this loan must be repaid, and the only way to repay it is to use blessings in ways pleasing to Allah, the Exalted. On the other hand, the blessings of Paradise are a gift, and people will be free to use them as they desire, without restriction or accountability. 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."”

This verse shows that Paradise is not a loan but a permanent inheritance, granted as a reward for righteous deeds. Unlike worldly blessings, which must be used responsibly and will be taken back, the blessings of Paradise are eternal gifts, freely enjoyed without fear of misuse. A person must therefore not confuse the worldly blessings which are a loan with the gifts of Paradise. Worldly blessings are temporary trusts that demand accountability, while the blessings of Paradise are eternal rewards granted out of divine mercy. To misuse worldly blessings is to betray the trust of Allah, the Exalted, while to use them correctly is to prepare for the eternal gifts of the Hereafter. Recognising this distinction ensures that a person lives responsibly in this world, using every blessing in obedience to Allah, the Exalted, while longing for the unrestricted joy of Paradise. Thus, it is clear that as Allah, the Exalted, alone created and continuously provides for the creation, He alone deserves to be obeyed in every situation. His ownership, His provision, and His mercy all testify to His right to be worshipped and obeyed. Gratitude, obedience, and recognition of His authority are therefore the foundation of peace in this world and eternal success in the Hereafter. Those who acknowledge this truth live with balance, humility, and tranquillity, while those who deny it deprive themselves of peace and prepare for regret. Chapter 31 Luqman, verse 13:

“…when Luqman said to his son while he was instructing him, "O my son, do not associate [anything] with Allah . Indeed, association [with him] is great injustice."”

It is essential to remember that false deities, such as idols, are not the only beings that a person might worship and obey aside from Allah, the Exalted. Worship in Islam is not limited to ritual acts such as bowing or prostration; it extends to obedience, devotion, and submission. In reality, anything that one obeys in opposition to Allah, the Exalted—whether social media, fashion, culture, or even other people—represents what they genuinely worship. Chapter 9 At Tawbah, verse 31:

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

The knowledgeable individuals and religious leaders from the people of the book were not worshipped in the sense of being bowed to or prayed to. Rather, they were obeyed in acts of rebellion against Allah, the Exalted, and this obedience was judged as a type of worship. This demonstrates that worship is not confined to outward rituals but is defined by submission and loyalty. When one submits to another in defiance of Allah, the Exalted, they elevate that person or influence to the status of a false deity, even if they do not consciously intend to worship them. This principle warns believers that obedience must be directed only toward Allah, the Exalted, for He alone is worthy of worship. This principle is also mentioned in relation to 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 overwhelming majority of people have not engaged in the direct worship of the Devil, yet they have been accused of such because of their obedience to him in opposition to Allah, the Exalted. To follow his whispers, to indulge in arrogance, greed, or disobedience, is to worship him in practice. Satan does not demand ritual worship; he seeks obedience in rebellion. Thus, those who follow his commands, even unknowingly, are counted among his worshippers. This warning highlights the subtlety of false worship and the importance of vigilance, reminding humanity that obedience to Satan is the greatest betrayal of their Creator. If someone persists in disobeying Allah, the Exalted, they will inevitably find themselves subservient to other influences—whether individuals, social media, fashion, culture, or employers. Striving to balance multiple and unjust masters only results in stress, as it is impossible to satisfy them all due to their unpredictable and conflicting demands. Just as an employee with several supervisors struggles to meet everyone's expectations, those who turn away from the servitude of Allah, the Exalted, will become weighed down by numerous masters, ultimately sacrificing their peace of mind. The heart becomes restless, the mind becomes confused, and life becomes a constant struggle to please forces that can never be satisfied. Over time, these individuals may face sadness, isolation, depression, and even suicidal thoughts, as their efforts to please their worldly masters fail to yield the satisfaction they desired. This fundamental truth is universally observed when one looks at those who have adopted this mindset, such as celebrities, who often appear outwardly successful yet inwardly restless and troubled. Despite their wealth, fame, and influence, they are plagued by emptiness, because they have devoted themselves to worldly masters who cannot provide peace of mind. Their lives become testimonies to the futility of worshipping anything other than Allah, the Exalted. Furthermore, worshipping other entities by yielding to them in disobedience of Allah, the Exalted, will not provide any advantage in the Hereafter. These entities will not assist them in their time of need, nor will they share in their burden. On the Day of Judgement, every soul will stand alone before Allah, the Exalted, accountable for its choices. Those who

worshipped false masters will find themselves abandoned, for the very things they obeyed will disown them. Their obedience will yield no benefit, and their misplaced devotion will result only in regret. Chapter 31 Luqman, verse 13:

"…Indeed, association [with him] is great injustice."

In order to avoid this outcome, one must abandon obedience to all things that lead to disobedience of Allah, the Exalted, and instead obey Him by correctly using the blessings they have been granted as outlined in Islamic teachings. This obedience secures balance in life, peace of mind in both worlds, and eternal success in the Hereafter. By directing one's loyalty solely to Allah, the Exalted, a person frees themselves from the burden of multiple masters and finds tranquillity in serving the One who created, sustains, and guides them. True worship is obedience to Allah alone, and this is the path to peace, balance, and salvation.

It is essential to recognize that the divine code of conduct provided by Allah, the Exalted, throughout history has always been a comprehensive guide that influences every circumstance a person encounters, whether in worldly matters or religious practices, and impacts every blessing they experience. This divine law is not partial or selective; it governs the way one worships, the way one interacts with others, and even the way one uses the blessings of life. Sadly, many Muslims erroneously believe that fulfilling their obligations to Allah, the Exalted, such as performing the obligatory prayers, absolves them from considering the rights of others. This misconception leads to the mistreatment of individuals, as they assume that ritual worship alone is sufficient to secure divine pleasure. In reality, neglecting the rights

of others undermines the very purpose of worship, which is to cultivate humility, compassion, and justice. When these rights are ignored, corruption and injustice spread within society, eroding trust and harmony. Islam teaches that one must uphold both the rights of Allah, the Exalted, and the rights of humanity, for both are inseparable. Those who inflict harm on others will face justice on Judgement Day, even if they evade accountability in this life. The oppressor will be required to transfer their good deeds to their victims, and if necessary, they will carry the burden of their victim's wrongs until justice is served. This could lead to the oppressor facing damnation in Hell on Judgement Day, regardless of their compliance with the rights of Allah, the Exalted. This critical warning is highlighted in a Hadith from Sahih Muslim, number 6579, which makes clear that oppression against others cannot be overlooked, even if one appears outwardly pious.

As discussed throughout Islamic teachings, the foremost of people whose rights one must fulfil are the rights of one's parents. Chapter 31 Luqman, verse 14:

"And We have enjoined upon man [care] for his parents. His mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents…"

One can understand the importance of treating parents with the utmost care seeing as it has been placed second only to the worship of Allah, the Exalted. This occurs many times throughout the Holy Quran, such as in Chapter 2 Al Baqarah, verse 83:

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

The repeated pairing of worship of Allah, the Exalted, with kindness to parents demonstrates that gratitude to them is a fundamental part of faith. One must therefore ensure they treat their parents according to the teachings of Islam with respect, gentleness, and good behaviour. This duty applies even if one's parent is a non-Muslim, as advised in a Hadith found in Sahih Muslim, number 2325. In addition, verse 83 makes this point clear, as it does not command kindness only to Muslim parents but to all parents. The best way to achieve this is to treat one's parents as one would desire to be treated by their own children, thereby fulfilling the golden principle of reciprocity in Islam.

It is important to note that the Holy Quran does not command total obedience of one's parents, as they may well command their child to disobey Allah, the Exalted. Chapter 31 Luqman, verse 15:

"But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in [this] world with appropriate kindness and follow the way of those who turn back to Me…"

Total obedience is reserved only for Allah, the Exalted, and His Holy Prophet Muhammad, peace and blessings be upon him, as the latter will only command what is in accordance with divine will. Therefore, parents must not misinterpret the teachings of Islam by claiming that their children must show them total obedience and submission under every situation. Sadly, this attitude amongst Muslim parents has become widespread, as they have adopted cultural practices from other religions which equate total obedience to parents with the obedience one shows to God. Islam makes a clear distinction: children are permitted to disagree with their parents, even in matters which are lawful in Islam, but they must maintain respect through their speech and actions at all times. Disagreement does not justify disrespect, and respect does not require disobedience to Allah, the Exalted.

Finally, one must strive to be a good child according to the standard set by Allah, the Exalted, not the standard set by their parents, relatives, or society. The standards of people, especially when defining a “good child,” are often incorrect, shaped by cultural expectations rather than divine guidance. Therefore, one must not concern themselves with the labels given by people, nor should they take notice of those who call them a bad child. Instead, they must adhere to the teachings of Islam regarding how one must treat their parents and seek reward from Allah, the Exalted, for their conduct, even if their parents or others are displeased with them. Chapter 31 Luqman, verse 15:

“…and follow the way of those who turn back to Me…”

True sincerity lies in seeking the validation and approval of Allah, the Exalted, alone, not the approval of people. The incorrect attitude of prioritising human approval will only cause one to become insincere to Allah, the Exalted, and may even encourage them to disobey Him in order to obtain the approval of their parents. Such behaviour undermines faith and corrupts intention, whereas seeking the approval of Allah, the Exalted, ensures sincerity, balance, and eternal success.

In addition, as all people differ in their character and conduct, some parents will be good individuals who treat their children with respect, kindness, and manners, while other parents may sadly abuse their children both verbally and physically. Allah, the Exalted, acknowledges this reality by not commanding people to obey their parents unconditionally, but instead instructing them to treat their parents with good behaviour according to their strength and circumstances. This distinction reflects divine wisdom, recognising that obedience in harmful situations would contradict justice and mercy, while respectful treatment remains a universal duty. Islam does not ignore the complexities of human relationships; rather, it provides guidance that is both realistic and compassionate. By commanding respectful treatment without demanding blind obedience, Allah, the Exalted, ensures that children are not burdened with impossible expectations, while still upholding the principle of honouring their parents. This balance safeguards both justice and mercy, allowing people to navigate difficult family circumstances with dignity and faith. Allah, the Exalted, is fully aware of the intentions and efforts of every person. He knows who sincerely strives to treat their parents with goodness, even when faced with bad behaviour, and He promises to reward them accordingly. Chapter 31 Luqman, verse 15:

“…Then to Me will be your return, and I will inform you about what you used to do.”

Such striving is not easy, for showing kind treatment in the face of abuse or disrespect is an extremely difficult task, requiring patience, self-control, and reliance upon Allah, the Exalted. Yet, He assures that every effort made in this regard is recognised and valued. Even small acts of kindness, performed under great strain, are magnified in reward because of the difficulty involved. This assurance provides comfort to those who struggle, reminding them that their efforts are not overlooked, and that their perseverance is a form of worship in itself. Moreover, Allah, the Exalted, will forgive the child for any mistakes committed in these challenging circumstances, for He understands the burden of dealing with parents who lack good manners. His mercy encompasses those who struggle yet continue to strive, ensuring that their efforts are not wasted. In this way, Islam balances justice with compassion, acknowledging the reality of human relationships while guiding people to maintain respect and goodness within the limits of their capacity.

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. Islam does not equate respect with submission to harm; rather, it commands people to preserve their dignity and safety while maintaining good conduct. Protecting oneself from abuse is not disobedience but a necessary act of self-preservation, which is itself pleasing to Allah, the Exalted. At the same time, children must always try to aid their parents in anything good, as outlined in Islamic teachings. This ensures that respect and kindness are maintained without compromising justice or safety. The one who behaves in this manner—

protecting themselves from harm while striving to assist their parents in good—will be forgiven for any mistakes they make while dealing with their abusive parents. Allah, the Exalted, understands the difficulty of such circumstances and grants mercy to those who strive within their capacity. This balance of self-protection and respectful conduct reflects the perfection of Islam's guidance, which upholds both justice and compassion in every situation.

Luqman then instructs his son on the all-encompassing knowledge and power of Allah, the Exalted, who is not only fully aware of the most hidden thing, such as one's intention, but He will also extract it on the Day of Judgement. Chapter 31 Luqman, verse 16:

"[And Luqman said], "O my son, indeed if there were the weight of a mustard seed in a rock or [anywhere] in the heavens or in the earth, Allah will bring it forth. Indeed, Allah is Subtle and Acquainted.""

This verse illustrates the perfection of divine knowledge and power. Nothing, no matter how small or concealed, escapes the awareness of Allah, the Exalted. Even the weight of a mustard seed hidden deep within a rock, or scattered anywhere in the heavens or the earth, will be brought forth by Him. This demonstrates that Allah, the Exalted, is fully aware of every intention, every thought, and every action, whether hidden or manifest. His subtlety ensures that He perceives what is beyond human perception, and His complete acquaintance with all things ensures that nothing is overlooked or forgotten. This reminder instils awe and reverence, teaching that accountability is absolute and that every deed, whether great or small, will

be presented on the Day of Judgement. It also highlights that no effort in righteousness is wasted, and no act of disobedience is hidden, for Allah, the Exalted, encompasses all things in His knowledge.

The one who obtains certainty in the all-encompassing knowledge and power of Allah, the Exalted, will naturally guard their inner and outer conduct. They will guard their intentions, ensuring that they act only to please Him, without seeking worldly recognition or approval. They will guard their speech, speaking only what is good, beneficial, and truthful, or remaining silent when words would cause harm or lead to sin. They will guard their actions, using the blessings Allah, the Exalted, has granted them in ways that align with His commands, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This comprehensive vigilance transforms a person's life, ensuring that every aspect of their existence is directed toward righteousness and sincerity. Certainty in divine knowledge therefore acts as a powerful motivator, reminding people that every hidden thought and every subtle deed will be brought forth, and thus encouraging them to live with sincerity and discipline. Such conduct ensures that a person obtains a balanced mental and physical state. By purifying their intentions, they free themselves from hypocrisy and insincerity, which otherwise cause inner conflict and restlessness. By guarding their speech, they avoid disputes, falsehood, and harm, thereby cultivating peace in their relationships and clarity in their conscience. By guarding their actions, they prevent misuse of blessings and cultivate discipline, ensuring that their resources are directed toward what is beneficial and pleasing to Allah, the Exalted. This balance allows them to correctly place everything and everyone within their life, giving each its rightful priority and avoiding chaos and disorder. In doing so, they adequately prepare for their accountability on the Day of Judgement, where every hidden and manifest deed will be revealed. This preparation brings stability in this world and confidence for the Hereafter, as they know they have lived with sincerity and responsibility. This behaviour, rooted in certainty of divine knowledge and power, leads to peace

of mind in both worlds. In this life, it brings tranquillity, discipline, and harmony, as the person lives with sincerity, balance, and awareness of divine accountability. They are freed from the anxiety of hypocrisy and the burden of insincerity, for they know that their efforts are directed toward Allah, the Exalted, alone. In the Hereafter, it secures salvation, as their deeds are presented with purity and their accountability is met with mercy. Thus, Luqman's instruction to his son is timeless, reminding all people that true peace lies in recognising the all-encompassing knowledge of Allah, the Exalted, and living with sincerity in every intention, word, and action. It is this awareness that transforms life into a journey of discipline, gratitude, and preparation, ensuring peace in this world and eternal success in the next.

Luqman then instructs his son to establish the prayers, as they are the central pillar on which all good actions revolve. Chapter 31 Luqman, verse 17:

"O my son, establish prayer…"

Establishing the obligatory prayers is repeatedly emphasised in Islamic teachings because prayer is the central pillar upon which all good actions revolve. It is the foundation of a person's relationship with Allah, the Exalted, and the means by which they remain steadfast in righteousness. Prayer is not simply a ritual obligation but the very anchor of faith, connecting the heart to its Creator and reminding the soul of its purpose. Yet true prayer is not merely a sequence of physical movements; it is an act of deep reflection and humility that connects the worshipper to the reality of the Hereafter. This humility is attained when one understands how each stage of the prayer

symbolises aspects of the Day of Judgement, reminding them of their ultimate accountability before their Creator. For this reason, the five daily prayers are distributed throughout the day rather than being offered together. Each prayer provides a renewed opportunity to pause, reflect, and realign one's actions with divine guidance, ensuring that the remembrance of Allah, the Exalted, is woven into the rhythm of daily life. When a person stands upright in prayer, they should remember that this mirrors how all people will stand before Allah, the Exalted, on the Day of Judgement. This posture is not simply physical but symbolic, representing the solemn reality of resurrection and accountability. 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?"

Standing in prayer is therefore a rehearsal for the ultimate standing before Allah, the Exalted, when every deed will be weighed and every soul will be judged. When they bow, it reminds them of the many people who will be criticized on Judgement Day for not bowing to Allah, the Exalted, during their lives on Earth. Bowing is a physical act of humility, but it also represents submission in all aspects of life. Chapter 77 Al Mursalat, verse 48:

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

This criticism is not limited to neglecting the physical act of bowing but extends to failing to practically submit to the obedience of Allah, the Exalted, in daily conduct. Bowing in prayer is thus a reminder that true humility requires obedience in every sphere of life. When one prostrates in the prayer, it reminds them of how people will be invited to prostrate to Allah, the Exalted, on Judgement Day. But those who did not prostrate correctly to Him during their lives on Earth, which involves obeying Him in all aspects of their lives, will not be able to do this 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."

Prostration in prayer is therefore the ultimate symbol of submission, reminding the worshipper that obedience in this world is the only way to secure the ability to prostrate in the Hereafter. When one sits on their knees in the prayer, it reminds them of how they will be sitting in this position in front of Allah, the Exalted, on the Day of Judgement, fearing 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.""

This posture in prayer is a reminder of the humility and fear that will grip every soul on that Day, when records are opened and deeds are judged.

The one who prays with these elements in mind will establish their prayers correctly. Prayer performed with awareness of its symbolism becomes a transformative act, shaping the heart and guiding the conduct of the worshipper. This in turn will ensure they sincerely obey Allah, the Exalted, in between the prayers, living with discipline and righteousness. Chapter 29 Al Ankabut, verse 45:

“…Indeed, prayer prohibits immorality and wrongdoing…”

Prayer is not an isolated ritual but a shield against sin, a reminder of accountability, and a source of strength for obedience. 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. By aligning intention, speech, and action with divine guidance, a person ensures that their life reflects the humility and obedience cultivated in prayer. In this way, prayer becomes the foundation of peace in this world and salvation in the Hereafter.

As Islam is a complete code of conduct which affects every situation one encounters and every blessing they have been granted, it includes actively

encouraging others, such as one's dependents, towards right guidance. This demonstrates that Islam is not an isolated or self-centered faith, whereby one only cares about their own guidance and neglects the people around them. Such neglect inevitably leads to the spread of corruption and injustice throughout society, as individuals who fail to guide others allow harmful behaviour to multiply unchecked. Chapter 31 Luqman, verse 17:

"…enjoin what is right, forbid what is wrong…"

This verse establishes that guiding others is not optional but a duty, ensuring that righteousness spreads and evil is restrained.

It is therefore important for people to never give up commanding good and forbidding evil according to Islamic knowledge, and to do so in a gentle and wise manner. A person should never believe that as long as they obey Allah, the Exalted, other misguided people will not affect them negatively. Just as a good apple will eventually be spoiled when placed among rotten apples, so too will a person who neglects to guide others eventually be influenced by their negative behaviour, whether subtly or openly. Even if wider society has become heedless, one must never abandon advising their dependents, such as their family, for their behaviour will have the most direct impact. This duty is emphasised in a Hadith found in Sunan Abu Dawud, number 2928, which makes clear that every person is responsible for guiding those under their care. Even if a person is ignored or dismissed by others, they must still discharge their duty by persistently advising in a gentle way, supported by strong evidence and sound knowledge. Commanding good and forbidding evil without knowledge or with harsh manners will only push people further

away from the truth, worsening the condition of the community. Only when one commands good and forbids evil correctly will they be protected from the negative effects of society and pardoned on the Day of Judgement. Chapter 7 Al A'raf, verse 164:

"And when a community among them said, "Why do you advise [or warn] a people whom Allāh is [about] to destroy or to punish with a severe punishment?" they [the advisors] said, "To be absolved before your Lord and perhaps they may fear Him.""

This verse shows that even if people reject guidance, the act of advising itself absolves the advisor before Allah, the Exalted, and may inspire fear of Him in the hearts of others. The responsibility lies in delivering the message with sincerity and gentleness, not in ensuring its acceptance.

But if one only cares about themself and ignores the actions of others, it is feared that the negative effects of others may well lead to their eventual misguidance. Neglecting this duty allows corruption to spread unchecked, and the person who isolates themselves from responsibility will eventually be overwhelmed by the influence of those around them. Islam therefore commands that every person must strive to guide others, beginning with their family and dependents, and extending to society at large, so that righteousness is preserved and peace is maintained in both worlds.

Chapter 31 Luqman, verse 17:

“…enjoin what is right, forbid what is wrong…”

It is important to note that the right and wrong mentioned in the main verses under discussion are those things which are easily recognizable as right or wrong by anyone who possesses common sense and basic decency. These are the fundamental moral truths that transcend culture, language, and time, such as the importance of avoiding lying, keeping promises, treating others with respect, and refraining from cruelty or injustice. They are principles so clear that even a child can understand them, and they form the bedrock of human society. This universality is deliberate, for Allah, the Exalted, has placed within every person a conscience that naturally inclines toward recognising good and evil. The Holy Quran appeals to this innate moral compass, ensuring that the command to enjoin good and forbid wrong is accessible to all, not restricted to scholars or specialists. This is further supported by the Arabic words used for right and wrong in the Holy Quran, which signify what the general community of people accepts as right and wrong without any difference of interpretation. The words chosen are not technical legal terms but broad moral categories that resonate with the collective understanding of society. They point to what is universally acknowledged as virtuous or harmful, rather than matters that require complex scholarly debate. The Holy Quran did not use obligations to represent good or sins to represent wrong in these verses, because obligations and sins often require detailed interpretation and can vary in application depending on context. Instead, the Holy Quran emphasised the clear and universally recognised standards of morality, so that the principle of enjoining good and forbidding wrong would remain simple, practical, and universally applicable. The rules deduced by independent reasoning offered

by the rightly-guided scholars, while valuable and necessary for detailed jurisprudence, are open to different interpretations. Therefore, they should not be made the central focus of enjoining good and forbidding wrong. If these secondary matters become the focus, the principle itself is distorted, and the unity of the community is undermined. Scholars themselves have acknowledged that differences in interpretation are a mercy, allowing flexibility and adaptability within Islamic law. But when these differences are elevated to the level of absolute right and wrong, they become a source of division rather than guidance. The wisdom of the Holy Quran is that enjoining good and forbidding wrong must focus on the universally recognised truths of morality and decency, so that society is strengthened and unity is preserved. When this principle is neglected, people end up fighting each other over secondary issues which are open to different interpretations and are not of fundamental importance. Disputes arise over matters such as minor differences in ritual practice or scholarly opinion, while the clear and universally recognised wrongs—such as dishonesty, oppression, injustice, neglect of the poor, and abuse of power—are overlooked and allowed to continue unchecked. This inversion of priorities leads to division within the community, weakens its moral fabric, and allows corruption to spread. The energy that should be directed toward combating clear evils is wasted on disputes over matters that were never meant to be the focus of enjoining good and forbidding wrong. The result is that society suffers from widespread injustice and moral decay, while individuals become distracted by arguments that do not improve their character or their relationship with Allah, the Exalted. The true purpose of enjoining good and forbidding wrong is to cultivate a society where honesty, compassion, justice, and respect flourish, and where oppression, corruption, and immorality are restrained. When this purpose is forgotten, the principle itself loses its power, and the community becomes fractured and weakened. Therefore, it is essential to return to the understanding of right and wrong taught in the Holy Quran, focusing on what is universally recognised as good and evil, and leaving secondary matters to scholarly discussion without allowing them to divide society.

As the good commanded by Islam and the evil prohibited by it always contradict the worldly desires and aspirations of people, the one who fulfils this duty will inevitably face opposition, such as criticism and resistance. This is because divine guidance calls people away from indulgence and selfishness, while worldly desires encourage excess and disregard for accountability. The clash between these two paths ensures that those who uphold the commands of Allah, the Exalted, will be tested by the reactions of others.

In general, when a person chooses a different path than their peers, it can evoke feelings of inadequacy in others regarding their own decisions, especially if those decisions emphasize personal desires over the teachings of Allah, the Exalted. Consequently, this may result in criticism aimed at those who steadfastly uphold their faith, often from family members who feel exposed or judged by the contrast. This criticism is not necessarily rooted in reason but in discomfort, as the presence of someone living by higher principles reminds others of their own shortcomings. Thus, opposition often arises not because of the truth of Islam itself, but because of the discomfort it causes to those unwilling to restrain their desires.

Moreover, societal influences like social media, fashion trends, and cultural norms place immense pressure on those who uphold Islamic values. The promotion of Islam is frequently viewed as an obstacle to ambitions for wealth, fame, and social standing. Industries that Islam critiques—such as those profiting from immodesty, indulgence, or exploitation—typically oppose the incorporation of Islamic principles and discourage people from acting on their faith. This fuels the prevalent anti-Islamic sentiments observable on various platforms, where Islam is portrayed as restrictive or outdated. In reality, these sentiments are driven by fear that Islamic

teachings will expose the emptiness of their pursuits and challenge the foundations of their profit and influence.

Furthermore, those who strive to adhere to Islamic teachings, which advocate moderation in personal desires and the responsible enjoyment of the blessings bestowed upon them, are often met with negative responses from individuals who indulge in excess—acting on their impulses without restraint, a behaviour that Islam deems animalistic. These individuals frequently attempt to dissuade others from accepting Islam and discourage people from practicing their faith, trying to lure them into a lifestyle characterized by unchecked desires. They often target specific elements of Islam, such as the dress code for women, to undermine its appeal. Yet perceptive individuals can easily see through the superficial nature of these criticisms, which stem from contempt for Islam's focus on self-discipline. For example, while critics may object to the Islamic dress code for women, they do not subject other professions—such as law enforcement, military, healthcare, education, and business—to the same scrutiny, even though these professions also impose strict dress codes. This selective criticism exposes the fragility and inconsistency of their arguments. Ultimately, it is the core principles of Islam and the disciplined behaviour of its adherents that incite these attacks, leading opponents to criticize Islam in any way possible. In every circumstance, a person must unwaveringly commit themselves to the sincere obedience of Allah, the Exalted, recognizing that such dedication will grant them serenity and protect them from the negative influences of others, even if this protection is not immediately visible. Chapter 31 Luqman, verse 17:

"…and be patient over what befalls you. Indeed, that is of the matters [requiring] determination."

This patience is not passive resignation but active perseverance, rooted in trust that Allah, the Exalted, will safeguard those who remain steadfast. Their loyalty to Him ensures that they make proper use of the blessings granted to them. This practice aids them in achieving a harmonious mental and physical state, allowing them to effectively organize all elements and individuals in their lives while preparing for accountability on the Day of Judgement. Consequently, this behaviour fosters tranquility in both worlds. As a result, they are rightly guided through every situation they face, whether in times of ease or difficulty, enhancing their peace of mind and guaranteeing boundless rewards in both worlds.

In contrast, choosing to ignore the commands of Allah, the Exalted, in pursuit of others' approval will inevitably lead to a loss of inner tranquillity. Such actions encourage the misuse of blessings, leaving a person in a state of mental and physical chaos. They will misplace everything and everyone around them, failing to prioritize correctly, and thus remain unprepared for accountability on the Day of Judgement. This negligence leads to stress, challenges, and difficulties in both this life and the next, irrespective of the material comforts they may enjoy. Their pursuit of worldly approval becomes a source of emptiness, for no amount of wealth or recognition can replace the serenity that comes from obedience to Allah, the Exalted.

To uphold a resolute mindset, one must strive to nurture a strong faith. A strong faith is crucial for staying devoted to obeying Allah, the Exalted, in every situation, whether in times of ease or adversity. This unwavering faith is developed through comprehending and implementing 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, brings tranquility in this life and the Hereafter. On the other hand, those who are unaware of Islamic principles will have a fragile faith, making them more vulnerable to straying from obedience, especially when their personal desires clash with divine guidance. This lack of knowledge clouds their understanding, preventing them from realizing that surrendering their desires in favour of adhering to the commands of Allah, the Exalted, is essential for attaining peace in both worlds. Thus, it is vital for individuals to strengthen their faith through the pursuit of Islamic knowledge and its practical application, ensuring they remain obedient to Allah, the Exalted, at all times. This involves utilizing the blessings they have received in line with Islamic teachings, ultimately fostering a balanced mental and physical state and appropriately prioritizing all facets of their lives. Chapter 31 Luqman, verse 17:

“…Indeed, that is of the matters [requiring] determination.”

Another vital duty which is connected to commanding good and forbidding evil is to correctly represent Islam to the outside world. This responsibility is not fulfilled through words alone but through the adoption of the noble characteristics discussed in Islamic teachings, such as generosity, patience, and kindness, and the abandonment of negative traits such as pride, envy, and greed. A person who fails to embody these values will only discourage non-Muslims and other people from accepting and acting upon Islamic teachings. As fulfilling this responsibility is a duty upon every person, they will be held accountable for discouraging others from Islam through their poor

conduct. In respect to this duty, Luqman advises his son to avoid arrogance and contempt. Chapter 31 Luqman, verse 18:

“And do not turn your cheek [in contempt] toward people…”

This verse is a profound reminder of the importance of humility and respect in human interaction. It addresses a subtle but destructive behaviour: arrogance expressed through body language and attitude. Turning one’s cheek in contempt signifies looking down upon others, dismissing them, or treating them as inferior. Such behaviour stems from pride, which is condemned throughout the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

The verse highlights that arrogance is not only expressed through words but also through gestures and demeanour. A person may outwardly perform good deeds, yet if they carry themselves with pride and disdain toward others, their actions lose sincerity. This is because pride corrupts the heart, making one believe they are superior to others, when in reality, all people are equal before Allah, the Exalted, except in their level of piety.

No amount of good deeds will benefit someone who possesses pride, for pride corrupts the heart and nullifies sincerity. This is clearly demonstrated in the example of the Devil, whose countless years of worship did not benefit

him when he became proud. In fact, the Holy Quran directly connects pride with disbelief in 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 person is the one who rejects the truth when it is presented to them simply because it did not originate from them, or because it challenges their desires and mentality. They also believe they are superior to others, even though they are unaware of their real status in the sight of Allah, the Exalted. They may imagine themselves great because of a few insincere and imperfect good deeds, while in reality they are disliked by Allah, the Exalted, due to their many sins. Looking down upon others is foolish, for one is unaware of their own ultimate end and the ultimate end of others. The person they despise may die as a sincere servant of Allah, whereas they themselves may die as a disbeliever. In reality, it is foolish to be proud of anything, seeing as Allah, the Exalted, created and granted everything a person owns. Even the righteous deeds one performs are only possible due to the inspiration, knowledge, and strength granted by Allah, the Exalted. Therefore, being proud of something which does not innately belong to oneself is plain foolishness. It is like a person who becomes proud over a mansion they neither own nor live in—an empty and baseless claim. This is the reason why pride belongs solely to Allah, the Exalted, as He alone is the Creator and innate Owner of all things. The one who challenges Allah, the Exalted, in pride will be thrown into Hell. This has been confirmed in a Hadith found in Sunan Abu Dawud, number 4090. A person should instead follow in the footsteps of the Holy Prophet Muhammad, peace and blessings be upon him, and adopt humility. The humble truly recognize that all the good they possess

and all the evil they are protected from comes from no one except Allah, the Exalted. Therefore, humility is more fitting for a person than pride. One should not be deceived into believing humility leads to disgrace, for no one has been more honoured than the humble servants of Allah, the Exalted. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has guaranteed an increase in status for the one who adopts humility for the sake of Allah, the Exalted, in a Hadith found in *Jami At Tirmidhi*, number 2029. A humble person accepts the truth irrespective of who it comes from, knowing that the source of truth is none other than Allah, the Exalted. Instead of looking down on others, they look upon them with mercy and compassion, supporting this attitude with sincere actions, all the while hoping that Allah, the Exalted, will look upon them with mercy and compassion. They understand that one will be treated by Allah, the Exalted, according to how they treat others. This principle has been indicated in a Hadith found in Sahih Bukhari, number 7376.

Luqman then warns his son from adopting an exultant attitude which encourages one to behave as they please without reflecting on the consequences of their actions. Chapter 31 Luqman, verse 18:

“…and do not walk through the earth exultantly…”

This verse cautions against arrogance and heedlessness, reminding people that prideful behaviour leads to recklessness. The imagery of “walking exultantly” conveys more than just physical movement; it symbolises a way of living without restraint, indulging in desires, and disregarding accountability before Allah, the Exalted. Such an attitude blinds a person to

the consequences of their actions, making them careless in speech and conduct, and ultimately leading them toward destruction. Chapter 31 Luqman, verse 18:

“…Indeed, Allah does not like everyone self-deluded and boastful.”

The warning is profound because arrogance manifests subtly. It is not only seen in boastful words but also in the way one carries themselves—through gestures, tone, and attitude. Walking exultantly reflects a mindset that assumes superiority, dismisses humility, and disregards the reality of accountability on the Day of Judgement. This behaviour is dangerous because it encourages impulsiveness, where decisions are made without reflection, and desires are pursued without considering their moral or spiritual impact.

In fact, in a Hadith found in Jami At Tirmidhi, number 2012, the Holy Prophet Muhammad, peace and blessings be upon him, advised that careful thought and deliberation are from Allah, the Exalted, while hastiness is from the Devil. This teaching highlights that true wisdom lies in reflection, whereas haste leads to error and regret. This is an extremely important principle to understand and act upon, as people who perform many righteous deeds often destroy them through hastiness. For example, they may utter evil words in a fit of rage which could cause them to plunge into Hell on the Day of Judgement. This has been warned in a Hadith found in Jami At Tirmidhi, number 2314, which shows how a single careless word can outweigh years of good deeds. The vast majority of sins and difficulties, such as arguments and disputes, occur because people fail to think things through and instead

act hastily. The sign of intelligence is when one reflects before speaking or acting, and only proceeds when they know their words or actions are good and beneficial in both worldly and religious matters. This habit of reflection prevents harm and ensures that one's conduct remains aligned with divine guidance. Even though a person should not delay in performing righteous deeds, they should still think carefully before performing them. This is because a righteous deed may receive no reward if its conditions and etiquettes are not fulfilled due to hastiness. For instance, charity given without proper intention or prayer performed without concentration may lose its value. In this respect, one should only move forward in any matter after deliberate thought, ensuring that the deed is performed correctly and sincerely. The one who behaves in this manner will not only minimize their sins and increase their obedience to Allah, the Exalted, but they will also reduce the difficulties they encounter in life. Arguments, disagreements, and unnecessary hardships are often avoided when a person adopts patience and reflection. Thus, Luqman's advice teaches that humility, careful thought, and restraint are essential qualities for success in both worlds.

Chapter 31 Luqman, verse 18:

"…and do not walk through the earth exultantly…"

It is important to note that Islam does not demand people to behave without emotions, as emotions are an inseparable part of human nature, molded into the very essence of humanity. They are not flaws to be eradicated but features of the human condition that allow individuals to experience life fully and connect with others meaningfully. Rather, Islam encourages balance,

whereby individuals release their tension through emotions without crossing the limits set by Allah, the Exalted, and thereby avoid wronging themselves or others. This balance ensures that emotions serve as a source of strength and reflection rather than becoming destructive forces. By acknowledging emotions yet restraining them within the boundaries of justice and humility, Islam provides a framework for emotional health that is both realistic and spiritually uplifting. This has been indicated 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 a person from feeling sadness or joy, as these are natural responses to life’s circumstances. Instead, it advises moderation, cautioning against extremes in these emotions—grief and exultation—both of which can lead to sin if left unchecked. Excessive grief may cause despair, ingratitude, and even rebellion against divine decree, while excessive pride in blessings may lead to arrogance, boastfulness, and neglect of responsibility. Chapter 31 Luqman, verse 18:

“…Indeed, Allah does not like everyone self-deluded and boastful.”

Islam therefore teaches that emotions must be acknowledged and expressed, but always within the boundaries of justice, humility, and

obedience. By maintaining this balance, a person can experience the richness of human emotion without allowing it to corrupt their faith or their conduct. A person should always remember that as long as they remain within these limits, they will successfully overcome difficulties, earn reward, and receive blessings in both worlds. This truth is reinforced by the example of those who remained steadfast in obedience and were granted safety by Allah, the Exalted. Such safety may not be immediately visible in the short term, as trials and hardships may continue, but it will eventually be revealed either in this world or in the Hereafter. The promise of divine protection is certain, though its manifestation may differ according to divine wisdom. The key lies in maintaining sincere obedience to Allah, the Exalted, in all situations, which involves using the blessings one has been granted in ways pleasing to Him. This obedience transforms every circumstance—whether joyful or sorrowful—into an opportunity for reward, ensuring that no effort is wasted. This obedience is outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, which provide clear guidance on how to channel emotions constructively. By practicing gratitude in times of joy, a person acknowledges the true source of their blessings and avoids arrogance. By practicing patience in times of sorrow, they demonstrate trust in divine wisdom and avoid despair. In this way, emotions are not suppressed but refined, becoming tools for spiritual growth and peace of mind. The teachings of Islam show that emotions, when balanced, can elevate a person’s character, strengthen their faith, and bring tranquillity in both worlds. Thus, Islam’s approach to emotions is not one of denial but of discipline, guiding people to live with sincerity, humility, and resilience.

Luqman then advises his son to limit his socializing with others, as unnecessary socializing often leads to vain and sinful activities. Chapter 31 Luqman, verse 19:

“And be moderate in your pace…”

This verse is not merely about physical movement but about moderation in one’s lifestyle and interactions. It teaches that excessive socialising, without purpose or benefit, distracts a person from their responsibilities and exposes them to unnecessary sins. Moderation in one’s pace symbolises balance—living with dignity, avoiding extremes, and ensuring that one’s time and energy are directed toward what is beneficial. It reminds people that life is short and precious, and wasting it on idle gatherings or meaningless pursuits diminishes their spiritual progress. By walking moderately, both literally and figuratively, a person demonstrates humility, self-control, and awareness of accountability before Allah, the Exalted. In fact, in a Hadith found in Jami At Tirmidhi, number 2406, the Holy Prophet Muhammad, peace and blessings be upon him, advised that an aspect of obtaining salvation is avoiding leaving one’s home unnecessarily. This guidance highlights that unnecessary outings often lead to wasting time, idle talk, and both verbal and physical sins. If one sincerely reflects, they will realise that the majority of their sins and the problems they encountered were due to unnecessary socialising. This does not mean that others are always to blame, but it means that by limiting unnecessary interactions, a person reduces opportunities for sin and difficulty. The Hadith emphasises that salvation is linked to discipline, and discipline begins with controlling one’s movements and limiting exposure to environments that encourage heedlessness. Avoiding unnecessary socialising also frees up valuable time to learn and act upon useful knowledge, particularly Islamic knowledge, which benefits every aspect of life. Time is a unique blessing that never returns once it passes, and it is one of the most overlooked gifts of Allah, the Exalted. Those who waste it on vain and sinful activities will face stress in this world and great regret on the Day of Judgement, especially when they witness the reward of those who utilised their time correctly. The regret of wasted time will be profound, as they will

realise that opportunities for obedience and growth were squandered. This reminder encourages people to treat time as a trust, using it wisely for worship, learning, and fulfilling responsibilities.

Furthermore, unnecessary socialising hinders a person from fulfilling their responsibilities and duties toward Allah, the Exalted, and toward people. It prevents them from engaging in the essential task of self-reflection, which is needed to ensure they are heading in the right direction in life and fulfilling their obligations. A lack of self-reflection leads to an aimless existence, where a person drifts without firm direction in either worldly or religious matters. Without moments of solitude and reflection, one cannot evaluate their progress, repent for their mistakes, or plan for improvement. Thus, moderation in socialising is not about isolation but about creating space for self-awareness and accountability. Over-socialising also encourages dependency and emotional attachment to people, which often results in mental, emotional, and social problems. When one's happiness and sadness revolve entirely around people and relationships, they become vulnerable to disappointment and instability. Their life becomes dictated by the opinions and actions of others rather than by obedience to Allah, the Exalted. This dependence weakens faith and undermines inner peace, as the person constantly seeks validation from others instead of finding contentment in divine approval. Over time, this can lead to anxiety, jealousy, and resentment, as one's emotional state fluctuates with the behaviour of those around them.

One can save themselves from all these negative effects by only socialising when it is necessary—when it serves a clear purpose, fulfils a responsibility, or brings genuine benefit. Moderation in social interaction preserves time, strengthens self-discipline, and allows a person to focus on their duties to

Allah, the Exalted, and their responsibilities in life. It also ensures that relationships are meaningful and purposeful, rather than shallow and distracting. In this way, Luqman's advice remains timeless, guiding people to live with balance, dignity, and purpose. By adopting moderation, a person safeguards their faith, protects their time, and cultivates peace in both worlds.

An aspect of socializing, which Luqman warns his son against, is to adopt an overbearing personality whereby one forces their attitude and behaviour on others through domineering speech and actions. Chapter 31 Luqman, verse 19:

"…and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys."

This warning is timeless, as it addresses a tendency that has existed throughout human history: the desire to dominate conversations and impose one's views upon others. Such behaviour is destructive because it disregards the dignity of others, silences their perspectives, and creates resentment. Luqman's advice teaches that true wisdom lies not in overpowering others but in engaging with humility, listening attentively, and speaking with gentleness. By avoiding an overbearing personality, a person preserves harmony in relationships and ensures that their words are received with respect rather than resistance.

This verse also highlights the importance of humility and gentleness in communication. Raising one's voice in arrogance or aggression is likened to the unpleasant braying of a donkey, which is both harsh and void of wisdom. The comparison is deliberate, showing that loud, forceful speech does not command respect but instead repels people and diminishes the dignity of the speaker. It teaches that the manner of speech is as important as its content, for even truthful words lose their impact when delivered with arrogance. Lowering the voice symbolises self-control, patience, and respect for others, qualities that elevate a person's character and make their words more effective.

This attitude of overbearing speech is often seen in those who desire leadership, whether in criminal gangs or among politicians, whose aim is to force others to adopt and follow their opinions. Such individuals rely on intimidation, volume, and dominance rather than reason, compassion, or truth. Their leadership is rooted in fear and manipulation, not in genuine guidance. By raising their voices and imposing their will, they attempt to silence others and suppress differing perspectives, creating environments of hostility and division. This behaviour ultimately weakens communities, as it fosters resentment and rebellion rather than unity and cooperation. It demonstrates that arrogance in speech is not a sign of strength but of insecurity, as it reveals a reliance on force rather than wisdom. In contrast, Islam teaches that leadership and influence must be grounded in humility, patience, and wisdom. The Holy Prophet Muhammad, peace and blessings be upon him, exemplified this by speaking with gentleness and clarity, never resorting to arrogance or harshness. His words carried weight because they were rooted in truth and delivered with compassion, not because they were shouted or forced upon others. This shows that lowering one's voice is not a sign of weakness but of strength, as it reflects self-control and reliance on the power of truth rather than the force of volume. True leaders win hearts through sincerity and humility, not through intimidation, and their influence endures because it is built on respect and trust.

Thus, Luqman's advice remains timeless. It warns against the destructive tendency to dominate conversations and relationships through loudness and arrogance, reminding people that such behaviour is both unpleasant and ineffective. Instead, one should cultivate humility in speech, ensuring that their words are thoughtful, respectful, and beneficial. By lowering the voice and speaking with sincerity, a person not only avoids the disagreeable sound of arrogance but also earns the respect of others and the pleasure of Allah, the Exalted. This principle applies to every aspect of life—family, community, and leadership—showing that humility in speech is a foundation for peace, unity, and spiritual growth.

After discussing the timeless wisdom in the advice of Luqman to his son, Allah, the Exalted, returns to discussing some signs within creation which indicate His Oneness and how He alone must be obeyed in every situation. Chapter 31 Luqman, verse 20:

"Do you not see that Allah has made subject to you whatever is in the heavens…"

This verse draws attention to the countless blessings and systems within creation that have been placed at the service of humankind. It reminds people that the universe is not random or chaotic, but carefully organized by Allah, the Exalted, to provide pure and healthy provision. This deliberate arrangement allows humanity to lead a pleasant and peaceful life in this

world, which in turn facilitates a peaceful life in the next world. For example, the precise placement of the Sun relative to the Earth serves as a clear indication of deliberate design. A minute variation in distance—either closer or further—would render the planet uninhabitable. Similarly, the very formation of the Earth has established a perfectly balanced and pure atmosphere that enables life to flourish. These realities demonstrate that the universe is not the product of chance, but of divine wisdom and power.

The impeccable synchronization of days and nights, along with the variation in their yearly lengths, ensures that humankind receives the maximum benefit. If the days were excessively long, individuals would become exhausted from extended working hours; conversely, if the nights were too long, they would lack sufficient time to earn a livelihood and pursue essential endeavours such as knowledge acquisition. A reduction in night length would likewise prevent adequate rest necessary for optimal health. Alterations to the duration of the day and night would also negatively impact crops, thereby proving detrimental to the sustenance of both people and animals. This balance is a sign of divine planning, as Allah, the Exalted, has ensured that the cycle of day and night perfectly suits the needs of creation. 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…”

Observation of the meticulously balanced water cycle also powerfully suggests the presence of a Creator. Water is drawn from the seas through evaporation, ascends, and then condenses to form rain, which, in its initial

state, is often acidic. This rain falls upon the mountains, which serve a critical role by neutralizing its acidity, rendering the water pure and usable for both human and animal populations. Any disruption to this flawless, self-regulating mechanism would precipitate catastrophe for all life on Earth. Furthermore, the very salinity of the sea safeguards the ocean from contamination by neutralizing the organic material of dead sea life. Should the ocean become compromised, marine life would perish, and the resultant impurities would ultimately threaten terrestrial life as well. The properties of oceanic water are precisely calibrated to fulfil dual, seemingly conflicting purposes: allowing diverse sea life to flourish within its depths while simultaneously providing sufficient buoyancy for massive ships to traverse its surface. A subtle change in water composition would permit either thriving aquatic life or naval transport, but not the simultaneous operation of both, underscoring the necessity of this exact equilibrium. This perfect balance is fundamental to life, evidenced by the fact that maritime transport remains the predominant method for global commerce. In addition, rain itself is perfectly balanced, as too little rain leads to droughts and famine, while too much rain leads to mass 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."

The winds are also essential for the continuation of life. They play a vital role in wind pollination, allowing crops, plants, and trees to reproduce. In earlier times, wind was indispensable for sea travel, which to this very day remains the main mode of transporting goods across the world. Winds are required to move rainclouds to specific locations in order to provide water for creation, something they cannot live without. A perfectly balanced system of the winds is observed within the Earth, as a lack of winds would lead to chaos for

creation, while an excess of winds would also result in destruction and disorder. The balance of the winds, like the balance of the sun, the atmosphere, the water cycle, and the day and night, is yet another sign of divine wisdom and power.

The one who reflects on all these and more perfectly balanced systems cannot logically deny the existence of a single Creator who has power over all things. The harmony of creation, its precision, and its suitability for life all point to the Oneness of Allah, the Exalted. These signs are not only proofs of His existence but reminders that He alone must be obeyed in every situation, for He alone sustains and governs all that exists.

A person who assists another in any aspect of their provision—such as providing shelter or other necessities—is regarded as deserving of gratitude. Chapter 31 Luqman, verse 20:

“…and whatever is in the earth and amply bestowed upon you His favors [both] apparent and unapparent?…”

Since Allah, the Exalted, has granted every blessing within the heavens and the Earth to people, it is only just that they express gratitude to Him. Gratitude begins with one’s intention: a person must carry out their actions solely to please Allah, the Exalted. When deeds are motivated by something other than His pleasure, no divine reward is attained. This reality is cautioned

against in a narration found in Jami At Tirmidhi, number 3154. A sincere intention is reflected in the state of not expecting appreciation, recognition, or any form of compensation from people. Gratitude with the tongue means speaking words of goodness or choosing silence when appropriate. Gratitude through action means using every blessing granted by Allah, the Exalted, in ways that are pleasing to Him, as instructed in the Holy Quran and in the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Through this form of gratitude, a person is given an increase in blessings and attains peace of mind in both this world and the next—achieving a balanced physical and emotional state and placing everything in life in its proper, healthy position. Chapter 14 Ibrahim, verse 7:

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

Additionally, ownership naturally grants the right to use what one owns however one wishes. Since Allah, the Exalted, created, owns, and continuously sustains every element of the universe—including every person—it follows logically and morally that only He determines what should occur within His creation. Therefore, obedience to Allah, the Exalted, is simply the rightful response of someone who recognizes His absolute ownership.

In the same way, when a person lends something to another, it is only fair for the borrower to use the item according to the lender's instructions. All worldly blessings bestowed by Allah, the Exalted, are in truth a loan, not a permanent gift. Like all loans, they must be repaid—and this repayment occurs by using these blessings in obedience to Him. In contrast, the

blessings of Paradise are not loans but gifts. They will be given for eternal enjoyment 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.""

Thus, a person must not mistake the temporary, conditional blessings of this world—granted as a loan—for the unrestricted gifts awaiting in Paradise.

In reality, every person who abandons the divine code of conduct revealed by Allah, the Exalted, and instead adopts man-made systems of conduct does so in order to gratify their worldly desires. This is because all codes devised by human beings are ultimately rooted in human inclinations, ambitions, and self-interest. Unlike the divine law, which is based on wisdom, justice, and mercy, man-made systems are shaped by the desires of those who create them. They reflect the limitations of human vision, which is often clouded by greed, pride, and partiality. The wealthy and powerful are frequently the most entrenched in this mindset, for they recognise that accepting the truth of Islam would require them to submit to a higher moral framework—one that places limits on their pursuit of unchecked desires. Such submission would restrict their exploitation of others, their indulgence in excess, and their misuse of authority. Out of fear of losing their influence and privileges, they not only reject the truth themselves but also actively encourage others to follow their lead. In doing so, they attempt to preserve their worldly status, even at the expense of their eternal well-being. Chapter 31 Luqman, verse 20:

“…But of the people is he who disputes about Allah without knowledge or guidance or an enlightening Book.”

This pattern is not new, nor is it confined to any one era. Historically, the first to oppose the Holy Prophets, peace be upon them, were often the elites of society—those who feared that embracing divine guidance would undermine their power and expose their injustices. Their rejection was not based on a lack of evidence or clarity regarding the truth of the message, for the signs of Allah, the Exalted, were manifest before them in both creation and revelation. Rather, their opposition stemmed from arrogance, pride, and the desire to continue living according to their whims. They preferred the fleeting pleasures of authority and wealth over the eternal rewards of submission to Allah, the Exalted. Thus, the rejection of divine guidance is rarely an intellectual dispute about truth or falsehood. Instead, it is most often a matter of the heart—a refusal to restrain one’s desires and submit to the authority of the Creator. This timeless reality explains why the Holy Quran repeatedly emphasises humility, sincerity, and obedience as the foundations of faith. The one who approaches divine guidance with arrogance will inevitably reject it, while the one who approaches it with humility will find clarity and peace. The dispute about Allah without knowledge or guidance is therefore not a genuine search for truth but a defence of personal desires. It is a refusal to acknowledge the signs of Allah, the Exalted, which are evident in both the natural world and the revealed word. Those who persist in such disputes are not only deceiving themselves but also leading others astray, compounding their sin and deepening their loss.

Allah, the Exalted, then warns against a major cause of misguidance: the blind imitation of the majority opinion within society, which has been created by those whose only aim is to fulfil their worldly desires and aspirations. Chapter 31 Luqman, verse 21:

“And when it is said to them, "Follow what Allah has revealed," they say, "Rather, we will follow that upon which we found our fathers."…”

This verse highlights the danger of blindly following inherited customs and majority behaviour without reflection. It exposes the tendency of people to cling to tradition and popular opinion, even when such practices contradict divine revelation. The warning is clear: obedience to Allah, the Exalted, must take precedence over cultural norms, family traditions, or societal trends. To follow the majority without thought is to risk misguidance, for the majority often pursues desires rather than truth. This verse also demonstrates that blind imitation is not a matter of ignorance alone, but of arrogance and laziness, as people prefer the comfort of conformity over the effort of reflection and obedience. One must therefore avoid blindly following others, as the majority behaviour within society frequently leads to the disobedience of Allah, the Exalted. When one observes the majority of society ignoring Islamic teachings, they may mistakenly believe that the behaviour of the majority must be correct, and as a result, they follow them without thought or reflection. Yet history has repeatedly shown that majority opinion is not always correct. Widely accepted beliefs have often been overturned by new evidence and knowledge, such as the false conviction that the Earth was flat. This example demonstrates that truth is not determined by numbers but by evidence and divine guidance. It is essential to refrain from acting like cattle, unthinkingly conforming to the majority opinion, as this often results in misguided choices in both secular and spiritual affairs. Blind conformity strips

a person of their individuality and intellect, reducing them to mere followers of whims rather than seekers of truth. 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 31 Luqman, verse 21:

“…they say, "Rather, we will follow that upon which we found our fathers." Even if Satan was inviting them to the punishment of the Blaze?”

Here, Allah, the Exalted, exposes the irrationality of blind imitation. Following one’s forefathers or the majority is condemned when it leads to disobedience. This shows that tradition and popular opinion cannot justify rejecting divine guidance. The verse also highlights the danger of complacency, as people often prefer to remain in the footsteps of their ancestors rather than confront the possibility that those footsteps lead to destruction. It is a warning that loyalty to family or culture must never outweigh loyalty to Allah, the Exalted.

Instead, individuals should employ the reasoning and intellect bestowed upon them by Allah, the Exalted, to evaluate each circumstance based on knowledge and evidence. This allows them to make informed decisions, even if these decisions diverge from the prevailing opinions of the majority. Islam highly criticises blind imitation in religious matters for this reason and encourages people to learn and act on Islamic teachings with understanding. Chapter 12 Yusuf, verse 108:

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

True obedience requires reflection, sincerity, and knowledge, not unthinking conformity. By using intellect and evidence, a person safeguards themselves from misguidance and remains steadfast upon the path of Allah, the Exalted. This approach also strengthens faith, as it is built upon conviction rather than habit, and ensures that one’s actions are meaningful, deliberate, and pleasing to Allah, the Exalted. Chapter 31 Luqman, verse 22:

“And whoever submits his face to Allah while he is a doer of good…”

Therefore, a person must accept and act on Islamic teachings for their own sake, even if these teachings contradict their personal desires. This is because divine guidance is not designed to satisfy fleeting inclinations but to secure lasting benefit in both worlds. A person must behave as a wise patient

who accepts and acts on the medical advice of their doctor, knowing it is best for them, even though they are prescribed bitter medicines and a strict diet plan. The same way this patient achieves good mental and physical health through discipline and trust in medical expertise, so will the person who accepts and acts on Islamic teachings. The analogy is clear: just as the doctor possesses knowledge of the body that the patient does not, Allah, the Exalted, possesses perfect knowledge of the human condition—mental, physical, and spiritual—that no one else can match. This is because 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. Human knowledge is limited, fragmented, and often biased. It cannot solve every issue a person faces within their life, nor can it prevent all types of mental and physical stress. It cannot ensure that a person correctly prioritises everything and everyone in their life, because it lacks the foresight and impartiality of divine wisdom. 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. Chapter 31 Luqman, verse 22:

“And whoever submits his face to Allah while he is a doer of good - then he has grasped the most trustworthy handhold…”

This truth becomes obvious when one observes those who use the blessings they have been granted according to Islamic teachings and those who do not. Those who live by divine guidance find harmony, peace, and balance, while those who misuse blessings according to their desires often face

chaos, stress, and regret. Even though, in most cases, patients do not understand the science behind the medicines they are prescribed and therefore blindly trust their doctor, Allah, the Exalted, however, invites people to reflect on the teachings of Islam so that they can appreciate its positive effects on their lives. He does not expect people to blindly trust the teachings of Islam. Instead, He wants them to recognize its truthfulness from its clear proofs, both in revelation and in the observable world. But this requires a person to adopt an unbiased and open mind when approaching the teachings of Islam, setting aside pride and prejudice in order to see the wisdom and mercy contained within divine guidance. Chapter 12 Yusuf, verse 108:

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

Chapter 31 Luqman, verse 22:

“And whoever submits his face to Allah while he is a doer of good - then he has grasped the most trustworthy handhold…”

Throughout Islamic teachings, Allah, the Exalted, makes it clear that one must support their verbal declaration of faith in Him with good actions in order to achieve peace of mind in both worlds. This peace is attained through obtaining a balanced mental and physical state and through correctly placing

everything and everyone within their life according to divine guidance. Faith is not a mere statement of belief but a living reality that requires continual effort and obedience. The one who fails to support their declaration of faith with righteous deeds risks leaving this world without true faith, as words alone cannot sustain belief without the nourishment of action. It is vital to understand that faith is like a plant which must be nourished with acts of obedience in order to flourish and survive. Just as a plant requires sunlight, water, and care to grow strong and healthy, faith requires prayer, remembrance, charity, patience, and all other acts of obedience to Allah, the Exalted. Without this nourishment, faith weakens and may eventually die. The same way a plant deprived of sunlight will wither and perish, so too may the faith of a person die if they neglect to strengthen it through obedience. This analogy demonstrates the fragility of faith when left unattended and the necessity of constant care to ensure its survival. The greatest loss a person can suffer is the death of their faith. Unlike material losses, which can be replaced or compensated, the loss of faith deprives a person of eternal success and leaves them unprepared for accountability on the Day of Judgement. It is a loss that outweighs all worldly misfortunes, for it determines one's ultimate destiny. Therefore, every believer must treat their faith as their most precious possession, guarding it with vigilance and nourishing it with consistent acts of obedience, so that it remains alive, strong, and fruitful until they meet Allah, the Exalted.

Whichever path in life one chooses, whether it is the path of obedience which leads to peace of mind or the path of disobedience which leads to trouble in both worlds, the reality remains that every individual will be held accountable by Allah, the Exalted. This accountability is inevitable because all matters and affairs are under His full control. Nothing escapes His knowledge, power, or authority, and no one can avoid the consequences of their choices. Chapter 31 Luqman, verse 22:

“…And to Allah will be the outcome of [all] matters.”

This verse serves as a reminder that life is not a random journey without purpose or consequence. Every decision, every action, and every intention ultimately returns to Allah, the Exalted, who will judge with perfect justice. This means that nothing is overlooked, whether it is a deed performed in public or in secret, whether it is great or small. Those who choose obedience will find peace of mind, balance in their mental and physical state, and proper placement of everything and everyone within their lives. Their obedience ensures that their blessings are used correctly, and their accountability on the Day of Judgement will result in eternal success. This success is not only in the Hereafter but begins in this world, as obedience brings clarity, stability, and harmony to daily life, allowing a person to live with dignity and purpose. On the other hand, those who choose disobedience will misuse the blessings granted to them, leading to imbalance, stress, and chaos in their worldly life. Their misplaced priorities will cause them to view family, wealth, and relationships as burdens rather than blessings. Instead of finding joy and peace in these blessings, they will experience frustration, conflict, and dissatisfaction, as their disobedience distorts their perception of life. Chapter 31 Luqman, verses 31-32:

“And whoever has disbelieved - let not his disbelief grieve you. To Us is their return, and We will inform them of what they did. Indeed, Allah is Knowing of that within the breasts. We grant them enjoyment for a little; then We will force them to a massive punishment.”

These verses highlight that disbelief and disobedience, no matter how widespread, should not cause grief to the believer. Allah, the Exalted, is fully aware of what lies within people's hearts—their intentions, desires, and motives—and He will hold them accountable. Their temporary enjoyment of worldly pleasures is fleeting, and ultimately their accountability before Allah, the Exalted, will expose their failures. Their punishment will be far worse in the Hereafter, as their rejection of divine guidance will lead to eternal loss. This demonstrates that worldly success or indulgence is not a sign of true prosperity, but rather a test that will end with accountability.

These verses therefore highlight the seriousness of choice: whichever path one takes, the outcome is not determined by society or circumstance but by Allah, the Exalted, who alone governs all matters. This outcome applies to every person, regardless of their status, wealth, or influence. No one is exempt from accountability, and no one can escape the authority of Allah, the Exalted. It reminds people that worldly success or failure is temporary, but the eternal outcome rests with Allah. Thus, these verses call for humility, reflection, and sincerity in obedience, as only submission to Allah, the Exalted, secures peace in both worlds. It is a call to live with awareness, to recognise that every blessing is a trust, and to prepare for the inevitable return to Allah, the Exalted, who will judge with perfect justice.

The Holy Prophet Muhammad, peace and blessings be upon him, was deeply compassionate and longed for people to embrace the truth for their own benefit. His concern for their well-being was so intense that he would feel sorrow when they turned away from guidance. Yet Allah, the Exalted, repeatedly reminded him throughout the Holy Quran that his mission was to convey the message clearly, to embody it as the perfect example, and to leave the choice to the people. His responsibility was never to compel

acceptance, nor to burden himself with grief over rejection. Chapter 31 Luqman, verse 23:

“And whoever has disbelieved - let not his disbelief grieve you…”

And chapter 88 Al Ghashiyah, verses 21-22:

"So remind you are only a reminder. You are not over them a controller."

These verses provide timeless instruction for all who dedicate themselves to calling others toward righteousness. They clarify that the responsibility of the caller is not to compel acceptance but to present the truth faithfully, with sincerity and compassion, while entrusting the outcome to Allah, the Exalted, who alone guides hearts. This perspective shields the caller from despair when their efforts seem unfruitful, reminding them that success is not measured by the number of followers but by the integrity and purity of their delivery. Those who are sincere will recognise the truth when they encounter it, while those who persist in arrogance and heedlessness only harm themselves, for their rejection does not diminish the truth but exposes their own loss. The verses also remind one that Allah, the Exalted, never burdens a soul beyond its capacity. Every trial encountered in the path of truth is an opportunity to strengthen patience, deepen reliance, and refine character. True peace is not attained through indulgence in worldly desires but through discipline, sacrifice, and spiritual fulfilment. This reality becomes clear when

one observes individuals who appear to possess wealth, status, and fame yet remain restless and dissatisfied. Their abundance has not granted them tranquillity, because serenity of the heart is found only in submission to Allah, the Exalted. Chapter 31 Luqman, verse 24:

“We grant them enjoyment for a little; then We will force them to a massive punishment.”

This verse highlights the fleeting nature of worldly pleasures when pursued without obedience. Temporary enjoyment is permitted, but it ultimately leads to accountability and, for those who reject guidance, severe punishment. It is a warning that worldly indulgence without faith is deceptive, offering momentary satisfaction but concealing eternal loss.

Therefore, the one who sincerely seeks peace must recognise that real success lies not in compelling others or chasing worldly pleasures, but in fulfilling their own duty: to live by the truth, to share it with compassion, and to entrust the outcome to Allah, the Exalted. This transforms the caller’s role from anxious control to serene reliance, ensuring that their efforts remain pure, their patience unwavering, and their hope firmly anchored in divine mercy and justice. In this way, the caller becomes a true servant of Allah, embodying humility, perseverance, and trust, while leaving the guidance of hearts to the One who created them.

The non-Muslims of Mecca did acknowledge the existence of Allah, the Exalted, yet their understanding of Him was deeply flawed. They attributed to Him human limitations, such as fatigue and weakness, and in doing so committed polytheism. Their recognition of Allah, the Exalted, as the Creator was not accompanied by recognition of His absolute perfection and independence. Chapter 31 Luqman, verse 25:

“And if you asked them, "Who created the heavens and earth?" they would surely say, "Allah."…”

Despite this admission, they perceived Allah, the Exalted, in the likeness of a worldly monarch. A monarch cannot manage the affairs of his realm alone and therefore appoints governors and aides to assist him. By projecting this human model onto the Divine, they assumed that Allah, the Exalted, required intermediaries to govern creation. Consequently, they began to worship other beings, such as Angels, in the hope of gaining His favour. This misconception has, regrettably, also been adopted by some Muslims, who devote their time and resources to venerating spiritual figures believed to possess a unique connection to Allah, the Exalted. They seek to please these individuals so that they may intercede on their behalf, much like a governor intercedes with a king for one who has honoured him with gifts and displays of respect. This practice distorts the relationship between humanity and Allah, the Exalted, by placing human figures as gatekeepers to divine mercy. Such practices contradict the essence of Islamic teaching. The Holy Prophets, peace be upon them, were never gatekeepers between humanity and Allah, the Exalted. Their mission was to illuminate the path of obedience and to demonstrate the means of attaining His pleasure. They did not solicit gifts or compensation, nor did they claim exclusive access to Allah, the Exalted. Their role was to guide, to teach, and to exemplify righteousness,

not to act as intermediaries. One is therefore instructed to acquire knowledge from qualified teachers and to respect them appropriately, but never to elevate them to the status of intermediaries. Allah, the Exalted, alone possesses complete authority over the universe and is fully aware of all that transpires within it. He requires no assistance in hearing or responding to His servants. This truth is clearly articulated in the Holy Quran. 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."…”

And chapter 31 Luqman, verse 25:

“And if you asked them, "Who created the heavens and earth?" they would surely say, "Allah." Say, "[All] praise is [due] to Allah"; but most of them do not know.”

Chapter 2 Al Baqarah, verse 255:

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

Intercession is indeed a reality, but only on the Day of Judgement and only by the permission of Allah, the Exalted. Its significance must never be mocked or disregarded, for doing so may deprive one of this mercy. Disparaging intercession often arises from complacency, when individuals neglect the blessings granted to them yet still expect salvation through the intervention of others. Such negligence is dangerous, for the one who mocks intercession may find 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 applies specifically to Muslims, for they alone have accepted the Holy Quran. Non-Muslims cannot be described as abandoning it, since they never embraced it. The outcome for any Muslim against whom the Holy Prophet Muhammad, peace and blessings be upon him, testifies on that Day is self-evident. To be accused of abandoning the Quran is to be deprived of its intercession and to face the consequences of neglecting divine guidance.

Even in cases where intercession is granted, negligence may not prevent entry into Hell; at most, it may reduce the severity of punishment. It must be understood that even the briefest experience of Hell is unbearably severe, beyond human comprehension. Therefore, genuine hope in intercession must be accompanied by earnest effort: the active and sincere use of blessings in accordance with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Only then may one hope for intercession on the Day of Judgement, with the recognition that Allah, the Exalted, alone authorises it. Chapter 31 Luqman, verse 26:

“To Allah belongs whatever is in the heavens and earth…”

Ultimately, as the entire creation belongs to and is under the complete control and jurisdiction of Allah, the Exalted, a person has no choice but to comply with His rules. His authority is absolute, encompassing every realm of existence, and His decrees govern both the seen and unseen. Just as a citizen will inevitably face penalties if they fail to comply with the laws set by the government in charge of a particular country, so too will every individual face consequences in both worlds if they fail to comply with the laws of the Owner of the universe. The comparison illustrates that while human governments exercise limited authority over specific territories, Allah, the Exalted, governs all creation without exception. A person may be able to leave a country if they are not pleased with its rules, but they will never be able to escape to a place where the rules and jurisdiction of Allah, the Exalted, do not apply. His dominion extends everywhere, and His decrees are binding upon all, whether they acknowledge them or not. A person may

be able to change the rules of their society, influencing legislation or customs, but they will never be able to change the rules of Allah, the Exalted. Divine law is eternal, perfect, and unalterable, unlike human systems which are subject to revision, error, and corruption. In addition, just as a person who owns a house decides the rules of the house—even if other people object to these rules—so too does Allah, the Exalted, decide the rules of His universe. Whether people like these rules or not, they remain binding, for He alone is the Creator and Sustainer. The analogy of the house demonstrates ownership and authority: just as no guest can dictate terms to the homeowner, no creature can dictate terms to the Creator. Therefore, one must comply with these rules, not out of compulsion alone, but for their own sake, recognising that obedience secures their well-being in both worlds. The one who understands this fact will comply with the rules of Allah, the Exalted, and strive to obey Him by using the blessings they have 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. Such a person recognises that blessings are trusts, not possessions, and that they must be used responsibly. They will see obedience not as a burden but as a path to harmony, using wealth, health, family, and knowledge in ways that benefit themselves and others. Their compliance is motivated by wisdom, gratitude, and foresight, knowing that divine law is designed to protect them from harm and guide them toward peace. This understanding transforms obedience into a source of dignity and fulfilment, as it aligns human life with the order established by Allah, the Exalted. A person can either strive to learn the wisdoms behind the commands and prohibitions of Allah, the Exalted, so that they understand how these benefit them and the wider society, leading to peace of mind and body in both worlds, or they can worship their desires and reject the teachings of Islam. The pursuit of wisdom reveals the mercy and justice embedded in divine law, showing how it promotes fairness, compassion, and balance. In contrast, worshipping desires leads to selfishness, injustice, and chaos, as one’s actions are dictated by fleeting impulses rather than enduring principles. The choice is stark: either discipline and peace through obedience, or indulgence and ruin through disobedience. Those who seek understanding will see how divine law uplifts society and secures individual well-being, while those who reject

it will find themselves enslaved to desires that never truly satisfy. But the one who fails to comply with Islamic rules should prepare themselves to face the consequences of their choice in both worlds, for no objections, protests, or complaints will save them. On the Day of Judgement, excuses will carry no weight, and claims of ignorance or dissatisfaction will not alter the reality of accountability. Just as a citizen cannot escape punishment by protesting against the laws of their country, so too will no one escape divine justice by objecting to the laws of Allah, the Exalted. The consequences of disobedience are inevitable, and the only path to safety is sincere submission and obedience. Those who reject divine law will discover that their protests are meaningless before the One who created them, and their complaints will not lessen the severity of their punishment. The wisdom of obedience lies in recognising that compliance is not for the benefit of Allah, the Exalted—since He is beyond need—but for the benefit of the servant, who secures peace, dignity, and eternal success by living in accordance with His commands. Chapter 31 Luqman, verse 26:

“…Indeed, Allah is the Free of need, the Praiseworthy.”

It is essential for a person to recognise this truth, as it protects them from falling into arrogance—an attitude in which they mistakenly believe they are doing Allah, the Exalted, a favour by obeying Him. Such arrogance weakens genuine obedience, especially when personal desires conflict with divine guidance, and it can gradually divert a person from the straight path. In contrast, those who understand that their faith and obedience ultimately benefit only themselves will develop sincere humility before Allah, the Exalted. As a result, they remain committed to His obedience during both hardship and ease. In difficult moments, they display patience; in times of comfort, they embody gratitude. Gratitude in one’s intention means acting

solely to please Allah, the Exalted, without seeking praise or recognition from people. Gratitude in speech involves expressing good words or choosing silence when silence is better. Gratitude in action means using the blessings granted by Allah, the Exalted, in ways that align with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Patience, on the other hand, requires refraining from complaints in both words and behaviour, while continuing to obey Allah, the Exalted. It involves trusting that He always decrees what is best, even when the wisdom behind a situation is not immediately understood. 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."

A person who consistently upholds this refined conduct—exercising gratitude, patience, humility, and obedience—will receive continuous support and mercy from Allah, the Exalted. Through this divine support, they attain tranquility in both this world and the Hereafter, achieving a balanced mental and physical state and placing everything and everyone in their life in its proper place, as indicated in a narration found in Sahih Muslim, number 7500.

Allah, the Exalted, then draws the attention of people to the unparalleled and timeless guidance He has granted humanity through the Holy Quran. Chapter 31 Luqman, verse 27:

“And if whatever trees upon the earth were pens and the sea [was ink], replenished thereafter by seven [more] seas, the words of Allah would not be exhausted…”

The Holy Quran stands as a miracle that no work can rival. Its expressions are unique, its meanings are conveyed with clarity, and its language possesses a level of eloquence unmatched by any other text. It contains no contradiction—unlike previous scriptures or religious teachings altered by human interference. The Holy Quran recounts the histories of past nations with precision, even though the Holy Prophet Muhammad, peace and blessings be upon him, was not formally educated in such knowledge. It commands every form of goodness and prohibits every type of evil, addressing both personal conduct and societal well-being so that justice, stability, and peace may flourish wherever its teachings are upheld. The Holy Quran does not indulge in exaggeration, falsehood, or fictional embellishment, unlike poetry, myths, or folktales. Every verse carries benefit and can be applied practically in a person’s life. Even when a story appears more than once, each instance highlights new lessons of wisdom. Unlike all other books, repeated recitation of the Holy Quran never causes boredom; rather, its meanings continue to deepen and unfold with every reading. Its guidance is complete and perfectly balanced: it delivers promises and warnings, each supported with clear and irrefutable evidence. When it speaks of concepts that may seem abstract—such as cultivating patience, humility, or contentment—it always provides simple, practical steps for achieving them. It calls people to fulfil the purpose of their creation by sincerely obeying Allah, the Exalted, and using the blessings He has bestowed in ways pleasing to Him. This leads to genuine peace of mind and success in both worlds, enabling a person to maintain balanced physical and mental wellbeing and to place everything and everyone in their life where they rightfully belong, while preparing consciously for their accountability on the Day of Judgement. The Holy Quran makes the straight path unmistakably clear for anyone seeking true inner peace and real success. Because it

speaks directly to the natural disposition of humans, its teachings remain beneficial for every era, every culture, and every community. It serves as a remedy for emotional, financial, and physical difficulties when understood and correctly applied. It contains solutions to every challenge that an individual or society may encounter. History itself testifies that whenever communities adhered to the Holy Quran's teachings sincerely and comprehensively, they prospered through its wisdom and justice. Despite the passage of centuries, not a single letter of the Holy Quran has changed, for Allah, the Exalted, promised its 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, identifies the root causes of societal corruption within its pages and outlines their practical cures. When foundational problems are corrected, the countless secondary issues that arise from them naturally resolve. In this manner, the Holy Quran addresses everything a person and a community require in order to succeed in this world and the next. Chapter 16 An Nahl, verse 89:

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

And chapter 31 Luqman, verse 27:

“…Indeed, Allah is Exalted in Might and Wise.”

Thus, the Holy Quran is the greatest and everlasting miracle granted by Allah, the Exalted, to His final Holy Prophet Muhammad, peace and blessings be upon him. However, only those who sincerely seek the truth and act upon it will benefit from this miracle. Those who follow their desires, selectively applying its teachings while neglecting others, 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 31 Luqman, verse 27:

“And if whatever trees upon the earth were pens and the sea [was ink], replenished thereafter by seven [more] seas, the words of Allah would not be exhausted…”

Regardless of how advanced a society may become, and irrespective of the knowledge they acquire across various fields, including the mental and

physical aspects of people, it remains unattainable for them to formulate a code of conduct that is entirely aligned with human nature and accommodates all circumstances, conditions, and scenarios that individuals or societies may encounter throughout their existence on Earth. Human knowledge, though vast and ever-expanding, is inherently limited. Even the most sophisticated sciences continue to uncover new insights about the human body, the human mind, and the complexities of social interaction. For example, researchers are still discovering the functions of different regions of the human brain, and yet this represents only a fraction of the vast reality of human existence. If humanity has not yet mastered the intricacies of its own physical and mental faculties, how can it hope to design a flawless system that governs every aspect of life? This endeavour is fundamentally impossible, as man-made systems are always subject to revision, error, and bias. They cannot provide a universal framework that ensures justice, balance, and peace across all times and places. Only Allah, the Exalted, possesses the capability to accomplish this, for He is the Creator of all things, and His knowledge is boundless, encompassing the entirety of past, present, and future. His wisdom is perfect, His justice absolute, and His mercy all-encompassing. Unlike human beings, whose vision is partial and whose foresight is limited, Allah, the Exalted, knows every detail of creation and every circumstance that will arise. He alone is rightly positioned to provide humanity with a code of conduct, a standard that distinctly separates good from evil, beneficial from detrimental, and facilitates the attainment of peace of mind over a life fraught with stress. Chapter 31 Luqman, verse 27:

“…Indeed, Allah is Exalted in Might and Wise.”

Historical evidence unequivocally demonstrates that when this divine code of conduct was effectively implemented in the lives of individuals, it resulted

in the proliferation of tranquillity, justice, and peace within society. Communities that sincerely embraced divine guidance were elevated in moral character, strengthened in unity, and protected from corruption. The divine law provided a framework that safeguarded the rights of all people, restrained oppression, and promoted compassion and fairness. In contrast, societies that relied solely on man-made codes of conduct often fell into cycles of injustice, imbalance, and exploitation, as their laws reflected human biases and limitations. The record of history thus testifies that divine guidance, when sincerely embraced, transforms individuals and societies, producing harmony and stability that human systems alone cannot replicate. Consequently, individuals must embrace the divine code of conduct bestowed upon them, recognizing it as the most advantageous for their well-being, even if certain elements may conflict with their personal desires. Submission to divine law requires humility, acknowledging that human desires are often shortsighted and self-serving, while divine wisdom is comprehensive and eternal. They should conduct themselves as a wise patient who acknowledges and adheres to the medical counsel of their physician, understanding that it is ultimately in their best interest, despite the prescription of unpleasant medications and a stringent dietary regimen. Just as the patient accepts bitter medicine and strict discipline for the sake of long-term health, so too must the believer accept divine commands and prohibitions, even when they challenge personal inclinations. In doing so, they secure not only their spiritual well-being but also their mental and physical balance, achieving peace in this world and salvation in the Hereafter.

As Allah, the Exalted, does not force right guidance upon people, for doing so would nullify the test of life in this world, He allows each individual to freely choose their own path. This freedom is a central part of human existence, for it distinguishes between those who sincerely submit to Allah, the Exalted, and those who follow their desires. Yet this freedom is not without consequence, for every person will be held accountable both in this world

and in the Hereafter when Allah, the Exalted, resurrects them for eternity. His power encompasses all things, and therefore resurrecting a person after they have turned into dust and bones is easier for Him than their initial creation, when He brought them into existence from nothing. In fact, resurrecting all of humanity simultaneously will be as effortless for Him as resurrecting a single soul. Chapter 31 Luqman, verse 28:

“Your creation and your resurrection will not be but as that of a single soul…”

Denying the possibility of resurrection on the Day of Judgement is a strange claim, especially when countless examples of resurrection occur throughout the days, months, and years. Allah, the Exalted, uses rain to give life to barren land, transforming it from desolation into abundance. He causes a dead seed to burst forth alive, providing sustenance for creation. Just as the seed buried in the soil springs to life, so too will the human being, buried in the earth, be brought forth once again. The natural cycle of growth and renewal is a clear sign that resurrection is not only possible but inevitable. Consider also the revival of rivers and lakes after drought, when water returns and ecosystems flourish once more. Similarly, the hatching of eggs, where lifeless shells suddenly release living creatures, is another sign of Allah’s power to bring life from apparent death. The changing of the seasons further illustrates this truth. During winter, the leaves of trees die and fall, leaving the tree seemingly lifeless. Yet with the arrival of spring and summer, leaves grow once again, and the tree appears full of life. This cycle of death and renewal is a visible reminder of resurrection, showing that what appears lifeless can be restored by the command of Allah, the Exalted. The same lesson can be observed in the migration of animals, where certain species disappear from sight during harsh seasons only to return in abundance when conditions improve. Even the transformation of caterpillars into butterflies

demonstrates how something that appears to end in one form is renewed in another, more beautiful form. Resurrection also occurs continuously within the human body. Cells are constantly dying and being replaced, such as the renewal of skin cells, the regeneration of blood cells, and the healing of wounds. This ongoing process of death and regeneration within the body itself is a sign of Allah's power to bring life from death. The sleep-wake cycle of all creatures provides yet another example. Sleep is described as the sister of death, for the senses of the sleeper are cut off, and they enter a state akin to lifelessness. Yet Allah, the Exalted, returns the soul to the sleeper if they are destined to live on, thereby granting them life once again. Each awakening is a small resurrection, a daily reminder of the greater resurrection to come. Similarly, the revival of unconscious patients in medical settings, who appear lifeless yet regain consciousness, reflects the same principle: life restored by divine will. 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."

Thus, the denial of resurrection is not based on reason or evidence but on arrogance and heedlessness. The signs of resurrection are woven into the fabric of creation, manifest in the cycles of nature, the renewal of life, and the daily experiences of humanity. Allah, the Exalted, has made these signs clear so that people may reflect, recognise His power, and prepare for the Day when they will be raised to account. Those who ignore these signs are not rejecting a concept without proof, but are turning away from realities they witness constantly. The revival of the Earth after rain, the renewal of life in seasons, the regeneration of the body, and the awakening from sleep all

testify to the certainty of resurrection. The wise person will take heed of these signs, while the heedless will dismiss them to their own loss.

Allah, the Exalted, not only has the power and control to resurrect people and hold them accountable but He also possesses the knowledge of their intention, speech and actions. Thus, the resurrection and accountability on Judgement Day is inevitable. Chapter 31 Luqman, verse 28:

"…Indeed, Allah is Hearing and Seeing."

Furthermore, the coming of the Day of Judgement is not merely a belief but a necessity established by reflection upon the world around people. Anyone who looks carefully at the universe will observe countless signs of perfect balance. The Earth, for instance, has been placed at an exact and finely measured distance from the Sun. A slight shift closer would scorch life, and a slight shift farther would freeze it—yet the planet remains precisely where it must be. The water cycle, too, functions with remarkable symmetry: oceans release their vapours into the atmosphere, which later condense and fall as rain, sustaining all forms of life. Even the soil beneath their feet is perfectly calibrated—soft enough for delicate sprouts to break through, yet firm enough to support the immense weight of cities and mountains. Such examples not only point to the existence of a Creator but also reveal a universal system grounded in balance. Yet amidst all this harmony lies one obvious exception: human behaviour. Oppressors often go unpunished during their lifetimes, while those who endure oppression or hardship rarely receive the full reward their patience deserves. Many persons who sincerely obey Allah, the Exalted, encounter trials and hardships, receiving only a

portion of their reward in this world. Meanwhile, those who openly disobey Allah, the Exalted, frequently experience comfort and luxury. Given that Allah, the Exalted, has established balance in every aspect of creation, it follows that justice in human actions must also be balanced. Because perfect justice is not delivered in this world, it must necessarily occur at another appointed time—the Day of Judgement.

Allah, the Exalted, possesses the power to grant full reward and full punishment in worldly life, yet He chooses not to do so out of profound wisdom. Those who commit wrong are repeatedly granted opportunities to repent and reform, demonstrating Allah's endless mercy and patience toward His creation. Similarly, persons are not given the complete reward of their obedience in this world, for this world is not Paradise. Moreover, belief in the unseen—chief among them the promised reward of the next life—is an essential component of faith. Faith would lose its distinction if all reward and truth were visible and measurable through the five senses.

In addition, fear of the complete punishment awaiting the wrongdoer and hope in the complete reward awaiting the obedient naturally motivates a person to avoid sin and to persist in righteous deeds.

For the Day of Recompense to begin, however, the actions of all people must first come to an end. Reward and punishment can only be issued once the period of action has fully concluded. This reality indicates that the material world must eventually reach its end, clearing the way for final judgement.

Reflecting deeply upon these truths strengthens a person's conviction in the inevitability of the Day of Judgement. This strengthened faith inspires them to prepare for that Day by using the blessings they have been granted in ways pleasing to Allah, the Exalted, as instructed in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Through this sincere obedience, they attain peace of mind and success in both worlds—by achieving balance in their physical and mental state and by correctly placing everything and everyone within their life. Chapter 45 Al Jathiyah, verse 22:

"For Allah created the heavens and the earth for a purpose, so that every soul may be paid back for what it has committed. And none will be wronged."

Another sign indicating the possibility of resurrection is the changing of the days and nights. The night represents death, when life on Earth become still and the breaking of dawn represents a resurrection, whereby the Earth is instilled with life for another day. Chapter 31 Luqman, verse 29:

"Do you not see that Allah causes the night to enter the day and causes the day to enter the night…"

Not only are the days and nights a constant reminder of resurrection, but they also indicate the Oneness of Allah, the Exalted, His ultimate power, and

how He alone must be obeyed in every situation. The perfect timings of the days and nights and their varied lengths throughout the year allow people to obtain maximum benefit from them. If the days were longer, people would become exhausted from the extended hours of activity, leading to fatigue, imbalance, and a decline in productivity. If the nights were longer, people would not have sufficient time to earn their livelihood, pursue knowledge, or engage in other beneficial activities, which would hinder progress and development. Conversely, if the nights were shorter, people would not be able to rest adequately, which would compromise their health, weaken their bodies, and diminish their ability to function effectively. Furthermore, changes to the length of the days and nights would have a direct impact on crops, disrupting the cycles of growth and harvest, thereby affecting the provision of food for both humans and animals. The fact that the days and nights, along with other balanced systems within the universe, operate in perfect harmony clearly indicates the Oneness of Allah, the Exalted. If there were multiple gods, each desiring different outcomes, chaos would ensue within the universe, and the balance of creation would collapse. 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 Sun’s trajectory ensures that the Earth receives a balanced amount of light and darkness, which is essential for sustaining life. The precise timing of days and nights, along with their varying durations throughout the year, allows people to make the most of them in every aspect of life. If days were longer, people would suffer from exhaustion due to prolonged activity, and their bodies would struggle to maintain strength. If nights were longer, individuals would lack sufficient time for work, education, and other

necessary pursuits, which would hinder the advancement of society. If nights were shorter, people would be deprived of adequate rest, leading to poor health, weakened immunity, and diminished productivity. The balance of day and night also sustains agriculture, as crops depend on specific cycles of light and darkness for growth. Any disruption in this balance would result in food shortages and harm to both humans and animals. The Moon, which reflects sunlight, and the stars provide guidance to travelers at night, especially in deserts and oceans, where navigation is difficult. This remains vital even today for transportation and trade, as many journeys depend on celestial navigation. The Moon's phases also regulate the tides of oceans and seas, which are crucial for marine ecosystems, coastal environments, and the balance of nature. Any disturbance in these tides could cause severe environmental damage, flooding, or destruction of habitats. Moreover, the Sun and Moon enable people to measure time accurately, which is indispensable for organizing life on Earth, scheduling work, and maintaining order in society. The precise balance and positioning of the Sun and Moon within the solar system clearly point to the existence of a Creator. Chapter 31 Luqman, verse 29:

"…and has subjected the sun and the moon, each running [its course] for a specified term…"

Just as the Sun rises and sets and the Moon goes through its phases, life in this world will also decline and eventually reach its end. The cycles of the celestial bodies serve as a reminder that all things are temporary and will culminate in the final phase decreed by Allah, the Exalted. At that time, the One who knows all things—including the intentions, speech, and actions of every individual—will resurrect humanity and hold them accountable for their deeds. The rising and setting of the Sun reminds people that every day is a

new opportunity to prepare for the Hereafter, while the phases of the Moon remind them of the gradual passage of time and the inevitability of change. Just as the celestial bodies follow their appointed courses without deviation, so too will human beings face their appointed end and resurrection. Chapter 31 Luqman, verse 29:

“…and that Allah, with whatever you do, is Acquainted?”

The harmony of the days and nights, the balance of the Sun and Moon, and the continuous cycles of nature all serve as signs pointing to the Oneness of Allah, the Exalted, His supreme power, and the inevitability of resurrection. They remind humanity that obedience to Him is not optional but necessary, for He alone governs the universe with wisdom and justice. These signs are not abstract but are experienced daily, urging people to reflect, to recognize divine authority, and to prepare for accountability. The wise will see in these cycles a call to humility and submission, while the heedless will ignore them to their own detriment. Chapter 31 Luqman, verse 30:

“That is because Allah is the Truth, and that what they call upon other than Him is falsehood, and because Allah is the Most High, the Grand.”

It is essential to remember that false deities—such as idols—are not the only beings a person might worship and obey aside from Allah, the Exalted. In the Islamic understanding, worship is not limited to rituals such as bowing or

prostration; rather, it includes obedience, devotion, and submission. In truth, anything a person obeys in opposition to Allah, the Exalted—whether social media, fashion, culture, or other individuals—represents what that person genuinely worships. Chapter 9 At Tawbah, verse 31:

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

The knowledgeable individuals and religious leaders from the people of the book were not worshipped through bowing or prayer. Instead, they were obeyed in acts of rebellion against Allah, the Exalted, and this obedience was regarded as a form of worship. This demonstrates that worship is not confined to outward rituals but is defined by submission and loyalty. When a person submits to another in defiance of Allah, the Exalted, they elevate that individual or influence to the level of a false deity, even without consciously intending to worship them. This principle warns every person that obedience must be reserved for Allah, the Exalted alone, for He alone is worthy of worship. This principle is also mentioned regarding 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 overwhelming majority of people have never engaged in direct ritual worship of the Devil, yet they have been described as worshipping him

because they obey him in opposition to Allah, the Exalted. To follow his whispers, to indulge in arrogance, greed, or disobedience, is to worship him in practice. Satan does not demand ritual prostration; he seeks obedience in rebellion. Thus, those who follow his commands, even unintentionally, are counted among his worshippers. This warning highlights the subtlety of false worship and the need for vigilance, reminding humanity that obedience to the Devil is the greatest betrayal of their Creator. If a person persists in disobeying Allah, the Exalted, they will inevitably become subservient to other influences—whether individuals, social media, fashion, culture, or employers. Attempting to satisfy multiple unjust masters only creates stress, for their demands are unpredictable, conflicting, and impossible to fulfill. Just as an employee with several supervisors struggles to meet everyone's expectations, the one who turns away from servitude to Allah, the Exalted, becomes burdened by numerous masters, eventually sacrificing inner peace. The heart grows restless, the mind becomes unsettled, and life becomes a continuous struggle to please forces that can never be satisfied. With time, such individuals may fall into sadness, isolation, depression, or even suicidal thoughts, as their efforts to appease worldly masters fail to bring them the fulfilment they hoped for. This truth is easily observed in the lives of many who adopt this mindset: celebrities who appear outwardly successful yet inwardly restless and troubled. Despite their wealth, fame, and influence, they are plagued by emptiness because they have devoted themselves to worldly masters incapable of granting peace. Their lives stand as evidence of the futility of worshipping anything other than Allah, the Exalted. Moreover, worshipping any entity by yielding to it in disobedience to Allah, the Exalted, will offer no benefit in the Hereafter. These false masters will neither support their followers nor share their burden. On the Day of Judgement, every soul will stand alone before Allah, the Exalted, accountable for its choices. Those who worshipped false deities will find themselves abandoned, for the very things they obeyed will disown them. Their misplaced obedience will bring no advantage, and their devotion to anything other than Allah, the Exalted, will result only in profound regret. Chapter 31 Luqman, verse 30:

“That is because Allah is the Truth, and that what they call upon other than Him is falsehood, and because Allah is the Most High, the Grand.”

Allah, the Exalted, points to another sign which indicates His Oneness and how He alone provides for the creation. Chapter 31 Luqman, verse 31:

“Do you not see that ships sail through the sea by the favor of Allah…”

When one observes the perfectly balanced water cycle, it becomes a clear indication of the existence of a Creator. Water from the sea evaporates, rises into the atmosphere, and then condenses to produce rain. This rain, often acidic in nature, descends upon the mountains, which act as natural filters and neutralizers, ensuring that the water becomes suitable for human and animal consumption. This system is so finely tuned that even the slightest alteration would result in catastrophic consequences for life on Earth. If the rain remained acidic, it would destroy crops, poison rivers, and render water unsafe for drinking. Similarly, if evaporation or condensation were disrupted, droughts or floods would dominate the Earth. The salt in the sea plays another vital role: it prevents the contamination of the oceans by neutralizing the decay of dead creatures within it. Without this balance, the oceans would become polluted, sea life would perish, and the impurity would spread to the land, overwhelming terrestrial life as well. Furthermore, the composition of water has been designed in such a way that marine life can thrive within it, while at the same time heavy ships can sail upon its surface. If the density or chemical balance of water were slightly altered, either sea life would

survive but ships could not float, or ships could sail but sea life would perish. Both cannot coexist without this perfect balance. Even today, sea transport remains the most widely used method of transporting goods across the globe, highlighting the continued importance of this divine system. This balance is therefore essential to life on Earth. Chapter 31 Luqman, verse 31:

“Do you not see that ships sail through the sea by the favor of Allah that He may show you of His signs?...”

Yet, as obeying Allah, the Exalted, often contradicts the worldly desires of people, remaining steadfast in obedience requires adopting patience and gratitude. These two qualities are the foundation of one’s relationship with Allah, the Exalted. Patience ensures that one remains firm in obedience even when faced with hardship, while gratitude ensures that one recognizes and utilizes blessings correctly. Chapter 31 Luqman, verse 31:

“…Indeed in that are signs for everyone patient and grateful.”

Patience involves refraining from complaining through speech or actions and remaining steadfast in obedience to Allah, the Exalted, with the conviction that He only chooses what is best, even if this is not immediately apparent. This requires trust in divine wisdom, recognising that human perception is limited. 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.”

Gratitude, on the other hand, manifests in three dimensions: intention, speech, and action. Gratitude in intention means acting solely to please Allah, the Exalted, without seeking worldly recognition. Gratitude in speech means speaking only what is good, praising Allah, the Exalted, and refraining from harmful or idle words. Gratitude in action means using 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. This comprehensive gratitude leads to further blessings, peace of mind, and success in both worlds. It allows a person to achieve balance in their mental and physical state and to correctly place everything and everyone within their life. Chapter 14 Ibrahim, verse 7:

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

Therefore, the one who acts correctly in every situation, combining patience with gratitude, will enjoy the constant support and mercy of Allah, the Exalted. This divine support leads to peace of mind in both worlds, enabling a person to achieve balance in their mental and physical state and to correctly order their life according to divine wisdom. This principle has been advised in a Hadith found in Sahih Muslim, number 7500.

One of the most powerful signs which indicates the Oneness of Allah, the Exalted, and His supreme power and authority over the creation is experienced universally, irrespective of a person's faith or lack of it. When an individual faces a genuine difficulty, one that cannot be resolved by the means they possess or have access to, they instinctively turn to One God, Allah, the Exalted. In those moments of desperation, they do not appeal to multiple gods, nor do they invent new deities, for their soul prevents them from doing so. The innate recognition of a single Creator surfaces, and they supplicate sincerely to Him alone. Chapter 31 Luqman, verse 32:

"And when waves come over them like canopies, they supplicate Allah , sincere to Him in religion…"

This phenomenon is not confined to religious texts but is often reflected in popular culture. Movies and television shows, even when produced by those who attempt to belittle religion, frequently portray characters who, in their moment of greatest need, appeal to One God. A character who may openly deny the existence of God in ordinary circumstances is shown instinctively calling upon Him when faced with death or disaster. This demonstrates that the recognition of Allah, the Exalted, is deeply embedded within the human soul, surfacing when worldly supports collapse. Even in real life, countless testimonies exist of people who, despite living without faith, instinctively cry out to God in moments of crisis—whether during accidents, natural disasters, or life-threatening illnesses. These examples show that the human soul cannot deny the reality of its Creator when confronted with its own helplessness. This innate desire to call upon One God, Allah, the Exalted, in desperate times originates from the soul itself. The soul was once in the company of Allah, the Exalted, and testified to His Lordship, His Oneness,

and His absolute control and power over all things. 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."..."

This covenant explains why even those who outwardly deny God instinctively turn to Him in times of desperation. Their soul, which has already testified to His Lordship, compels them to recognise Him when worldly illusions fade. This testimony is not erased by disbelief or negligence; it remains embedded within the essence of every human being. It is why the call to Allah, the Exalted, feels natural and instinctive, even for those who have never practiced religion. The soul remembers its origin, and in moments of crisis, this memory surfaces, reminding the person of their Creator. One should take heed of these moments, for they are clear signs of the Oneness of Allah, the Exalted. They are reminders that faith is not merely an intellectual exercise but a reality embedded within the very essence of human existence. Reflecting upon these moments should encourage one to believe in Allah, the Exalted, if they do not already, and should inspire sincere obedience to Him. This obedience involves using the blessings He has granted in ways pleasing to Him, for peace and a successful outcome lie in this. The soul itself testifies to this truth, especially during times of difficulty, when worldly supports collapse and divine reality becomes undeniable. 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..."

Thus, the signs of Allah, the Exalted, are not distant or abstract—they are experienced within the human soul and observed in the natural order of creation. They call people to reflection, humility, and submission, reminding them that true peace and success lie only in recognizing and obeying the One who governs all things. These signs are evident in the vastness of the universe, the intricacies of the human body, and the instinctive cries of the soul in times of need. They are undeniable proofs that Allah, the Exalted, is the sole Creator and Sustainer, and that obedience to Him is the only path to salvation.

But as obeying Allah, the Exalted, often contradicts the worldly desires of people, when He rescues them from their desperate situation, the majority of them adopt only a moderate attitude. They acknowledge Him in moments of need, calling upon Him when they are helpless, yet once safety and ease return, they neglect His commands and resume their disobedience. Their faith becomes conditional, tied only to circumstances of desperation, rather than being a constant devotion in all states of life. This selective obedience reveals the weakness of their submission, for true servitude requires consistency in both hardship and ease, in both prosperity and poverty. Chapter 31 Luqman, verse 32:

“…But when He delivers them to the land, there are [some] of them who are moderate…”

As a result of this attitude, they persist in disobeying Allah, the Exalted, in their everyday lives by misusing the blessings He has granted them. Instead of employing wealth, health, family, and opportunities in ways pleasing to Him, they squander them in pursuit of fleeting desires and worldly indulgence. In this world, such misuse prevents them from achieving a balanced mental and physical state. It causes them to misplace everything and everyone within their life, treating blessings as burdens and failing to recognise their true purpose. Consequently, their family, friends, career, and wealth—things meant to bring joy and stability—become sources of stress, anxiety, and conflict. Their homes become places of tension, their wealth becomes a source of greed and envy, and their relationships become fragile, all because they fail to align their lives with divine guidance. If they persist in disobedience, they begin to blame the wrong things and people within their lives, such as their spouse, children, or close companions, for their stress and dissatisfaction. Instead of recognising that their imbalance stems from neglecting divine guidance, they cut good people out of their lives, believing them to be the cause of their troubles. This misguided blame only increases their suffering, leading them deeper into mental disorders. Eventually, they may plunge into depression, substance addiction, or even suicidal tendencies, as they attempt to fill the void created by their disobedience with worldly distractions. This outcome is evident when one observes those who persist in misusing the blessings they have been granted, such as the rich and famous. Despite enjoying worldly luxuries, fame, and influence, many of them live lives marked by instability, scandal, and despair, proving that material abundance without obedience to Allah, the Exalted, cannot bring peace or fulfilment. And as their attitude prevents them from preparing for accountability on the Day of Judgement, their punishment in the Hereafter will be far worse. They rejected the signs of Allah, the Exalted, despite witnessing them in their own lives and in the world around them. Their ingratitude and treachery will be exposed when they stand before Him, stripped of excuses and worldly distractions. Their selective obedience will

be revealed as hypocrisy, and their neglect of blessings will be shown as betrayal. Chapter 31 Luqman, verse 32:

"…And none rejects Our signs except everyone treacherous and ungrateful."

Thus, the lesson is clear: selective obedience and ingratitude lead to imbalance in this world and destruction in the Hereafter. True success lies in consistent submission to Allah, the Exalted, using His blessings in ways that please Him, and preparing sincerely for the accountability that awaits every soul. Those who remain steadfast in obedience, whether in ease or hardship, will find peace of mind, balance in their lives, and eternal success, while those who persist in treachery and ingratitude will face ruin both in this world and the next.

In reality, every person who abandons the divine code of conduct revealed by Allah, the Exalted, and instead adopts man-made systems of conduct does so in order to gratify their worldly desires. This is because all codes devised by human beings are ultimately rooted in human inclinations, ambitions, and self-interest. Unlike the divine law, which is based on wisdom, justice, and mercy, man-made systems are shaped by the desires of those who create them. They reflect the limitations of human knowledge and the biases of human nature, often prioritising the interests of a select group over the welfare of all. The divine law, by contrast, is comprehensive and impartial, designed by the Creator who knows the needs of every soul and the requirements of every society. Thus, when people abandon divine guidance, they inevitably fall into systems that serve their passions rather than their true well-being. The wealthy and powerful are often the most

entrenched in this mindset. They recognise that accepting the truth of Islam would require them to submit to a higher moral framework, one that places limits on their pursuit of unchecked desires. Such submission would restrict their exploitation of others, their indulgence in excess, and their misuse of authority. It would demand accountability, fairness, and humility—qualities that threaten their worldly privileges. Out of fear of losing their influence and status, they not only reject the truth themselves but also actively encourage others to follow their lead. They use their wealth, position, and influence to spread falsehood, to ridicule divine guidance, and to persuade others to adopt man-made systems. In doing so, they attempt to preserve their worldly status, even at the expense of their eternal well-being. Their rejection is not born of ignorance but of deliberate resistance to a truth that challenges their arrogance. This pattern is not new. Historically, the first to oppose the Holy Prophets, peace be upon them, were often the elites of society—those who feared that embracing divine guidance would undermine their power and expose their injustices. The leaders of past nations resisted the Prophets not because they lacked evidence, but because they feared losing their dominance. Their rejection was not based on a lack of clarity regarding the truth of the message, for the signs of Allah, the Exalted, were manifest before them in creation, in revelation, and in the character of the Prophets themselves. Rather, their opposition stemmed from arrogance, pride, and the desire to continue living according to their whims. They preferred the fleeting pleasures of this world to the eternal rewards of the Hereafter, and so they opposed the truth even when it was undeniable. Thus, the rejection of divine guidance is rarely an intellectual dispute about truth or falsehood. Instead, it is most often a matter of the heart—a refusal to restrain one's desires and submit to the authority of the Creator. It is the treachery of preferring worldly gain over eternal salvation, and the ingratitude of denying the blessings and signs of Allah, the Exalted, which are evident in every aspect of life. Chapter 31 Luqman, verse 32:

"…And none rejects Our signs except everyone treacherous and ungrateful."

This verse serves as a timeless warning: rejection of divine guidance is not a matter of ignorance but of betrayal and ingratitude. Those who turn away from the signs of Allah, the Exalted, do so because they prefer treachery to truth and ingratitude to submission. Their hearts are corrupted by desire, and their refusal to obey is a conscious choice that leads to ruin in both worlds.

In order to avoid this outcome, one must accept and act upon the teachings of Islam for their own sake, even if these teachings contradict their personal desires. True obedience requires submission to divine wisdom, not selective adherence based on convenience. A believer must behave as a wise patient who accepts and acts upon the medical advice of their doctor, knowing it is ultimately in their best interest, even though the prescription may include bitter medicines and a strict diet plan. Just as the patient endures temporary discomfort for the sake of long-term health, so too must the believer endure the discipline of divine commands for the sake of eternal well-being. The same way this wise patient achieves good mental and physical health, the person who accepts and acts upon Islamic teachings will achieve balance, peace, and success in both worlds. This is because the only One who possesses the knowledge required to ensure that a person achieves a balanced mental and physical state, and correctly places everything and everyone within their life, is Allah, the Exalted. His knowledge encompasses all realities—past, present, and future—and is free from error, bias, and limitation. He knows the true nature of the human soul, the intricacies of the human body, and the complexities of human society. Therefore, His guidance is perfectly suited to lead people toward harmony and justice. By contrast, the knowledge of the mental and physical states of humans possessed by society will never be sufficient to achieve this outcome. Despite all the research undertaken, human beings cannot solve every issue a person may face in life. Their advice cannot prevent all forms of mental

and physical stress, nor can it ensure that everything and everyone is correctly placed within a person's life. This limitation arises from the finite nature of human knowledge, experience, and foresight, as well as the biases that inevitably shape human judgment. Even the most advanced sciences remain incomplete, constantly revising their conclusions as new discoveries are made. Human systems of conduct are therefore unstable, subject to change, and often influenced by the ambitions of those who design them. They may provide partial solutions, but they cannot offer the comprehensive framework needed to secure peace of mind, balance of body, and justice in society. Only the divine law, revealed by Allah, the Exalted, provides this framework, for it is rooted in perfect wisdom, mercy, and justice. Thus, the one who sincerely accepts and acts upon Islamic teachings will find themselves protected from imbalance and guided toward true success, while those who rely solely on human systems will remain vulnerable to confusion, stress, and misplacement in life. Chapter 31 Luqman, verse 33:

"O mankind, fear your Lord…"

In addition, in order to adopt the right attitude one must avoid falling into the trap of wishful thinking, whereby they persist in disobeying Allah, the Exalted, by misusing the blessings He has granted them, while falsely believing they will obtain salvation on the Day of Judgement through the intercession of a pious relative or companion. This is a dangerous delusion, for each person will be held accountable for their own deeds, and their relative, irrespective of how pious they may have been, will not save them from their accountability. Chapter 31 Luqman, verse 33:

“…and fear a Day when no father will avail his son, nor will a son avail his father at all…”

And chapter 53 An Najm, verse 39:

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

This demonstrates that salvation is not inherited, nor is it transferable. It is earned through sincere striving, obedience, and submission to Allah, the Exalted. Those who rely on the piety of others while neglecting their own responsibilities are deceiving themselves, for the Day of Judgement will expose every soul’s deeds without exception. Even though intercession on the Day of Judgement is a fact, nonetheless, it will only benefit those who genuinely strive to obey Allah, the Exalted, in this world. It is not a substitute for obedience, but a mercy granted to those who have sincerely attempted to live according to divine guidance. This has been indicated throughout the Holy Quran, such as in Chapter 40 Ghafir, verse 8:

“Our Lord, and admit them to gardens of perpetual residence which You have promised them and whoever was righteous among their forefathers, their spouses and their offspring…”

This verse shows that intercession is tied to righteousness, not negligence. It is a reward for those who lived in obedience, not a loophole for those who abandoned their responsibilities. Intercession is a manifestation of divine mercy, but it is only granted to those who have demonstrated sincerity in their striving. Those who mock this concept by expecting salvation without effort are in fact rejecting the wisdom of Allah, the Exalted, and undermining the seriousness of accountability.

If one adopts a lazy attitude whereby they ignore obeying Allah, the Exalted, and then expect someone else to save them on the Day of Judgement, they will be bitterly disappointed. Such an attitude mocks the concept of intercession, treating it as a guarantee rather than a mercy. In fact, the one who mocks intercession in this way may find that the leader of the intercessors, the Holy Prophet Muhammad, peace and blessings be upon him, testifies 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. Non-Muslims, having not accepted its guidance, 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 on the Day of Judgement is obvious: condemnation and loss, for his testimony is truth and cannot be refuted.

Therefore, one must avoid adopting a lazy attitude whereby they rely on others to intercede for them in the court of Allah, the Exalted, and instead strive to sincerely obey Him. This involves using the blessings they have 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. Only through sincere obedience, patience, and gratitude can one hope to be among those who benefit from intercession, for Allah, the Exalted, alone authorises it, and He grants it only to those who have shown genuine effort in striving for His pleasure. The path to salvation lies not in wishful thinking but in consistent striving, humility, and submission to divine authority.

Allah, the Exalted, encourages people to accept His promise, which is a guarantee of peace and success for those who sincerely obey Him by correctly using the blessings He has granted them in accordance with Islamic teachings. This obedience leads to peace of mind in both worlds, as it enables a person to achieve a balanced mental and physical state. It also allows them to correctly place everything and everyone within their life, ensuring that relationships, responsibilities, and possessions are ordered with wisdom and justice. Such balance brings clarity, harmony, and tranquillity, protecting the individual from confusion and misplacement. The promise of Allah, the Exalted, is not abstract but is experienced in the daily lives of those who live in submission, as they find contentment even amidst trials and enjoy stability in their families, communities, and personal affairs.

At the same time, Allah, the Exalted, warns people against His promise that those who disobey Him will obtain an unbalanced mental and physical state.

Disobedience leads to misplacing everything and everyone within their life, treating blessings as burdens and failing to recognise their true purpose. Such individuals neglect their accountability on the Day of Judgement, living heedlessly as though they will not be called to account. As a result, they face stress, trouble, and difficulties in both worlds, even if they enjoy some worldly luxuries. Their wealth becomes a source of greed and anxiety, their relationships become fragile and strained, and their health suffers from imbalance. The pleasures they pursue fail to bring lasting satisfaction, and their lives are marked by restlessness and disorder. Chapter 31 Luqman, verse 33:

“…Indeed, the promise of Allah is truth…”

The verse reminds humanity that the promise of Allah, the Exalted, is certain and unchanging. His reward for obedience and His warning for disobedience are both realities that will manifest in this world and culminate in the Hereafter. Those who accept His promise and act upon it will find peace, balance, and salvation, while those who reject it will face imbalance, hardship, and loss. The wise person will therefore take heed of this truth, striving to use their blessings in ways pleasing to Allah, the Exalted, and preparing sincerely for their accountability on the Day of Judgement.

Allah, the Exalted, then warns every person not to allow worldly desires and distractions to prevent them from being positively influenced by His promise and guidance. Chapter 31 Luqman, verse 33:

“…Indeed, the promise of Allah is truth, so let not the worldly life delude you…”

This warning addresses a universal human weakness. Many people become so immersed in worldly pursuits—wealth, status, comfort, entertainment, and social approval—that they gradually lose sensitivity to spiritual truths. This delusion often arises from observing the behaviour of the majority within society. When people constantly see others chasing worldly desires, they begin to internalise the belief that peace of mind and success lie solely in fulfilling these material cravings. The more they see this pattern repeated, the more “normal” and “logical” it appears, even if it stands in direct contradiction to the guidance of Allah, the Exalted. This false belief is heavily reinforced by influential groups within society, particularly the elite who benefit from spreading such ideas. Businesses, media outlets, celebrities, and public figures—knowingly or unknowingly—promote the message that happiness is achieved through consumption, appearance, popularity, and pleasure. By encouraging people to chase these desires, they strengthen their own wealth and influence. As a result, many individuals fall into the trap of adopting the values of those around them without questioning whether those values align with truth or with the teachings of Allah, the Exalted. A person must therefore guard themselves from blindly following the crowd. The behaviour of the majority often leads to negligence and ultimately to the disobedience of Allah, the Exalted. When people see society ignoring Islamic teachings, they may feel pressured to follow along, assuming that the behaviour of the majority must be correct. This is a psychological tendency known as *social proof*—the belief that something must be right simply because many people are doing it. Yet this assumption is deeply flawed. History provides countless examples where majority opinions were proven false when knowledge advanced. The widespread ancient belief that the Earth was flat, the belief that the Sun revolved around the Earth, or the belief that diseases were caused merely by bad smells all show that popularity

does not equal truth. In every age, the truth remained the truth—even when only a minority upheld it. A person must therefore refuse to behave like cattle, who simply move in the direction the herd moves without thought or reflection. Blind conformity often results in misguided decisions in both worldly matters and spiritual 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."

This verse reveals that the majority often operate on assumptions rather than knowledge. Cultural norms, public trends, and popular opinions frequently arise from personal desires, convenience, or baseless speculation. They shift continuously as societies evolve, leaving those who rely upon them in a state of confusion and instability. A person who anchors their life in such shifting ideals inevitably finds themselves constantly changing direction, chasing one trend after another, hoping each new pursuit will bring fulfilment. In contrast, the teachings of Allah, the Exalted, remain constant and unchanging. When a person uses the reasoning and intellect granted by Allah, the Exalted, to reflect carefully on each matter—religious or worldly—they gain clarity and insight. Islam encourages every person to learn, reflect on the signs of creation, and act upon knowledge rather than imitation. This approach shields them from manipulation, societal pressure, and intellectual laziness. It frees them from the heavy burden of trying to meet ever-changing expectations and grants them stability of mind and clarity of purpose. Chapter 12 Yusuf, verse 108:

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

When an individual bases their worldview on divine guidance rather than public opinion, their heart becomes settled. Their principles remain firm even when society shifts, and they no longer feel enslaved to the approval of others. They discover a deep sense of peace that arises from aligning their actions with the purpose Allah, the Exalted, created them for. In times of confusion, the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, provide a reliable compass that does not change. Those who depend on societal norms for guidance, however, experience an opposite reality. Their lives become marked by confusion, instability, and constant dissatisfaction. They chase desires that never bring lasting fulfilment, and their minds grow weary from trying to keep up with the shifting standards around them. What society praises today may be condemned tomorrow, and what is considered desirable this year may be dismissed the next. A person who bases their identity on such unstable foundations inevitably feels lost. Thus, the warning of Allah, the Exalted, is an act of profound mercy. It reminds every person that worldly life has the power to deceive and that true success lies in resisting blind imitation. Real clarity, peace, and success emerge when one follows the truth, even if this means standing apart from the majority. Those who reflect on this guidance will recognize that the most honourable, stable, and fulfilling path is the one illuminated by the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, guiding them toward peace of mind in this world and success in the next.

Is it vital to understand that worldly possessions and pursuits—such as fame, wealth, authority, family, friends, and career—only carry true value when

they are accompanied by peace of mind. Without peace of mind, these very things, which people often chase with great effort, become sources of stress, anxiety, and hardship in both this world and the Hereafter. They lose their intended benefit and instead weigh heavily upon the individual. This reality is clearly observable when one examines the lives of the rich and famous. Despite possessing and enjoying worldly luxuries, many of them are plagued with mental health issues, instability, and dissatisfaction. Their abundance has not granted them tranquility, because peace of mind is not found in material indulgence but only in submission to Allah, the Exalted. Chapter 31 Luqman, verse 33:

"…Indeed, the promise of Allah is truth, so let not the worldly life delude you…"

Therefore, it is essential for every person to prioritise the pursuit of peace of mind over the fulfilment of worldly desires. Peace of mind is not achieved through the accumulation of possessions or the pursuit of status, but through attaining mental and physical balance and correctly placing everything and everyone within one's life. This requires recognising the rightful place of wealth, family, career, and relationships, and ensuring they are used in ways pleasing to Allah, the Exalted. When blessings are misused, they become burdens; when they are used correctly, they become means of tranquillity and success. As Allah, the Exalted, alone possesses the knowledge to achieve this balance, one must seek peace of mind through His obedience. Worldly desires, when pursued without divine guidance, lead to imbalance and misplacement, whereas obedience to Allah, the Exalted, aligns one's life with wisdom and justice, producing harmony and tranquillity. No matter how advanced a society may become, and regardless of the knowledge it acquires across various fields—including the mental and physical aspects of human beings—it remains unattainable for humanity to formulate a code of

conduct that is entirely aligned with human nature and accommodates all circumstances, conditions, and scenarios that individuals or societies may encounter throughout their existence on Earth. Human knowledge, though vast and ever-expanding, is inherently limited. Even the most sophisticated sciences continue to uncover new insights about the human body, the human mind, and the complexities of social interaction. For example, researchers are still discovering the functions of different regions of the human brain, yet this represents only a fraction of the vast reality of human existence. If humanity has not yet mastered the intricacies of its own physical and mental faculties, how can it hope to design a flawless system that governs every aspect of life? This endeavour is fundamentally impossible, as man-made systems are always subject to revision, error, and bias. They cannot provide a universal framework that ensures justice, balance, and peace across all times and places. Only Allah, the Exalted, possesses the capability to accomplish this, for He is the Creator of all things, and His knowledge is boundless, encompassing the entirety of past, present, and future. His wisdom is perfect, His justice absolute, and His mercy all-encompassing. Unlike human beings, whose vision is partial and whose foresight is limited, Allah, the Exalted, knows every detail of creation and every circumstance that will arise. He alone is rightly positioned to provide humanity with a code of conduct, a standard that distinctly separates good from evil, beneficial from detrimental, and facilitates the attainment of peace of mind over a life fraught with stress. His guidance is timeless, comprehensive, and free from error, ensuring that those who follow it will find balance in this world and salvation in the Hereafter. Those who sincerely embrace His law will discover that it not only governs their external actions but also nurtures their inner state, producing tranquillity of heart, clarity of mind, and strength of body.

One of the greatest ways worldly desires deceive people is when they falsely believe they have enough time in this world to obey Allah, the Exalted, and prepare for their accountability on the Day of Judgement. This false hope of a long life is an extremely blameworthy characteristic, as it is one of the main

causes for a person giving priority to amassing the material world over preparing for the Hereafter. A simple reflection on one's average twenty-four hour day reveals this truth: how much time is dedicated to worldly pursuits compared to how much is dedicated to remembrance of Allah, the Exalted, and preparation for the eternal abode. Most people will find that the majority of their hours are consumed by work, entertainment, and socialising, while only a small fraction is devoted to prayer, reflection, or acts of charity. This imbalance demonstrates how false hope leads people to neglect their ultimate purpose. In fact, false hope for a long life is one of the strongest weapons the Devil uses to misguide people. When a person convinces themselves that they will live long, they delay preparing for the Hereafter, falsely believing they can begin at some future time. In most cases, this "future" never arrives, and death overtakes them without adequate preparation, leaving them with regret and loss. In addition, false hope for a long life causes a person to delay sincere repentance and the effort to reform their character, as they believe they have ample time left to do so. They postpone abandoning sinful habits, thinking they can change later, and they delay adopting virtuous qualities, assuming they can improve when they are older. It encourages hoarding of worldly possessions, such as wealth, under the illusion that these will be needed during their long life on Earth. The Devil frightens people into thinking they must store wealth for old age, lest they find no one to support them when they grow physically weaker and unable to work. They forget that the same way Allah, the Exalted, provided for them in youth, He will provide for them in old age. In fact, provision for the entire creation was decreed fifty thousand years before the creation of the Heavens and the Earth, as confirmed in a Hadith found in Sahih Muslim, number 6748. It is astonishing that a person will dedicate forty years of their life saving for retirement, which rarely lasts longer than twenty years, yet fail to prepare in the same way for the eternal Hereafter, which has no end. This misplaced priority reveals the deception of false hope and the danger of neglecting eternal realities. Islam does not teach a person to neglect preparation for worldly needs. There is no harm in saving for the near future, provided that priority is given to the Hereafter. Balance is encouraged, but the eternal abode must always take precedence over temporary comforts. Yet, despite acknowledging that death may come at any time, many behave as though

they will live forever in this world. They plan decades ahead for careers, homes, and wealth, while ignoring the certainty of death that may arrive at any moment. Some even strive so intensely for worldly accumulation that, even if they were promised eternal life on Earth, they would not be able to strive harder, limited as they are by the cycles of day and night. Their greed knows no bounds, and their pursuit of material gain blinds them to the reality of accountability. How many people have passed away earlier than expected? And how many truly learn a lesson from this reality and change their behaviour? The majority continue heedlessly, repeating the same mistakes, while only a few take heed and reform their lives. In truth, one of the greatest pains a person will feel at the time of death or at any stage of the Hereafter is regret for delaying preparation. 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.”

This passage illustrates the futility of regret at the time of death. Once the appointed time arrives, no delay will be granted, and no opportunity for repentance or reform will remain. The person will desperately wish for more time, but their request will be denied, for the decree of Allah, the Exalted, is final. The pain of regret will overshadow all other experiences, as they realise that the opportunities they squandered will never return.

A person would rightly be labelled a fool if they dedicated more time and wealth to a house they were only going to live in briefly, compared to a house they were planning to inhabit for a very long time. This is the precise example of giving priority to the temporal world over the eternal Hereafter. The world is like a temporary shelter, fragile and fleeting, while the Hereafter is a permanent dwelling, vast and enduring. Yet many people invest all their energy into the temporary shelter, decorating it, expanding it, and protecting it, while neglecting the eternal home that awaits them. This misplaced effort reveals the folly of prioritising the material world over eternal salvation.

A person should work for both the world and the Hereafter, but they must recognise that death does not come at a time, situation, or age known to them. It is certain to come, though its moment is hidden. Therefore, preparing for death and what it leads to must take priority over preparing for a worldly future which is uncertain and may never occur. The wise are those who balance their worldly responsibilities while ensuring that their ultimate focus remains on the eternal abode, where true success lies. They understand that worldly life is a test, not a guarantee, and that every moment must be used to draw closer to Allah, the Exalted. Chapter 31 Luqman, verse 33:

“…Indeed, the promise of Allah is truth, so let not the worldly life delude you…”

Those who disbelieve or avoid acting upon their faith in Islam do so primarily out of love for the material world and the attractions it contains. They convince themselves that belief and obedience will deprive them of enjoyment, as they perceive faith to be a restriction upon their desires. For

them, religion is not a path to peace but a barrier to indulgence, and so they turn away from it either literally by rejecting it outright, or practically by neglecting its commands. Instead, they immerse themselves in the pursuit of worldly pleasures, striving to fulfil their desires without boundaries, believing that true peace lies in unrestricted freedom. They look down upon those who accept and actualize their faith, who discipline their actions and use their blessings in ways pleasing to Allah, the Exalted. To them, such individuals appear as lowly slaves, bound by rules and deprived of enjoyment, while they themselves imagine they are free. Yet this perception is entirely false, for the real slaves are those who fail to submit to Allah, the Exalted, and the truly superior ones are those who have submitted, for they are liberated from slavery to the world and its illusions. In reality, those who reject divine guidance are chained to their desires, unable to rise above them, while those who embrace faith are elevated, freed from dependence on fleeting pleasures, and granted lasting peace. This reality can be understood through a simple but profound example. A wise parent restricts the type of food their child consumes, allowing junk and unhealthy food only occasionally, while insisting upon a healthy diet. The child, however, perceives these restrictions as undesirable and believes they have become a slave to their parent's rules and to the healthy diet imposed upon them. On the other hand, another child is given complete freedom by their parent to eat whatever they desire, whenever they desire, and in whatever quantity they desire. This child believes they are free of all restrictions and enjoys the liberty of indulgence. When these two children meet, the one with complete freedom criticizes and looks down upon the one restricted by their parent. The restricted child may even feel sorry for themselves, observing that the other child has free rein to behave however they wish. Outwardly, it appears that the unrestricted child has obtained happiness, while the restricted child is too bound by rules to enjoy life. Yet this outward appearance is deceptive, for true freedom is not measured by indulgence but by the long-term consequences of one's choices. But years later, the truth becomes manifest. The child who had no restrictions grows up unhealthy, suffering from obesity, diabetes, high blood pressure, and other physical ailments. These conditions affect not only their body but also their mind, as they lose confidence in their appearance and abilities. They become dependent upon medications,

enslaved to diseases, and burdened by mental and social problems. Their supposed freedom has led them into chains that restrict their happiness and quality of life. In contrast, the child who was restricted by their parent grows up healthy in both mind and body. Their discipline produces confidence in their appearance and ability, which aids them in succeeding in life. They are free from slavery to medications, diseases, and social problems, for they were raised with balance and guidance. Thus, the child who had no restrictions grew up enslaved to many things, while the child who was restricted grew up independent and free. This example demonstrates that restrictions imposed with wisdom are not a form of slavery but a path to liberation, while indulgence without boundaries leads to bondage and misery.

To conclude, the real slave is the one who becomes enslaved to everything other than Allah, the Exalted—whether it be social media, society, fashion, or culture. Such slavery inevitably leads to mental, physical, and social problems, as the person becomes trapped in cycles of stress, dissatisfaction, and imbalance. They are bound by the opinions of others, the trends of society, and the demands of their desires, never truly free to rise above them. The real free person, however, is the one who submits only to Allah, the Exalted. By doing so, they achieve peace of mind and body, balance in their life, and liberation from the endless chains of worldly desires. True freedom lies not in indulging every whim, but in aligning oneself with divine wisdom, which protects, nurtures, and elevates the human being. Submission to Allah, the Exalted, is not a restriction but the highest form of liberation, freeing a person from dependence on the world and granting them eternal peace. Chapter 31 Luqman, verse 33:

“…Indeed, the promise of Allah is truth, so let not the worldly life delude you…”

Allah, the Exalted, then warns people not to allow the chief deceiver, the Devil, to delude them in respect to Allah, the Exalted, and His divine attributes. This warning is a reminder that the Devil does not only mislead people through obvious sins but also through subtle distortions of belief. He seeks to corrupt the very foundation of faith by planting doubts, exaggerations, and false assurances about Allah, the Exalted. The danger lies in the fact that these deceptions often appear comforting or logical to the human mind, making them harder to detect. Chapter 31 Luqman, verse 33:

"…and be not deceived about Allah by the Deceiver."

This warning highlights the subtle but destructive ways in which the Devil manipulates human perception of Allah, the Exalted. He seeks to distort the understanding of divine attributes, leading people to form misguided beliefs that ultimately result in disobedience. The Devil's deception is not always blatant; rather, it often comes in the form of half-truths, exaggerations, or false assurances that appeal to human desires. By convincing people that they have misunderstood Allah, the Exalted, he encourages them to persist in sin while believing they remain safe. This is why the Holy Quran repeatedly warns against being deluded by the Devil, as his strategies are designed to exploit human weakness and complacency. To avoid forming a misguided belief about Allah, the Exalted, it is essential to study His divine attributes and names as presented in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This study fosters a correct belief in Allah, the Exalted, and encourages sincere obedience by guiding people to use the blessings He has bestowed upon them according

to Islamic principles. When a person understands that Allah, the Exalted, is All-Knowing, All-Wise, and All-Just, they will strive to live responsibly, knowing that every action is accounted for. Conversely, ignorance of the divine attributes and names of Allah, the Exalted, can lead to erroneous beliefs that result in disobedience, such as wishful thinking. Without knowledge, people are vulnerable to the Devil's whispers, which exploit their lack of understanding and push them toward false conclusions. For instance, one who comprehends that Allah, the Exalted, is All-Forgiving will earnestly strive to obey Him, hoping for His forgiveness of their sins. They will understand that forgiveness is granted to those who repent sincerely and strive to reform. In contrast, the Devil will convince the one who does not correctly understand the nature of forgiveness that, since Allah, the Exalted, is All-Forgiving, He will pardon them irrespective of their deeds, especially if they have verbally declared belief in Him. In the case of the non-believer, the Devil deceives them into thinking that if Judgement Day does occur, Allah, the Exalted, will forgive them regardless of their rejection of faith as they will have the opportunity to make peace with Him. He further deludes both the muslim and the non-muslim by encouraging them to compare their sins to those of people worse than themselves, such as mass murderers. This comparison falsely convinces them that Allah, the Exalted, will forgive them and only punish those who have committed greater crimes. Such reasoning is dangerous, as it trivialises sin and undermines the seriousness of accountability.

One must avoid adopting this mindset, as it only encourages persistence in disobedience and misuse of the blessings Allah, the Exalted, has granted. In this world, such an attitude prevents a person from achieving a balanced mental and physical state. It causes them to misplace everything and everyone within their life, turning blessings into burdens. As a result, their family, friends, career, and wealth—all of which should be sources of support and joy—become sources of stress and anxiety. If they persist in disobedience, they begin to blame the wrong things and people within their

lives, such as their spouse or companions, for their unhappiness. Cutting these good people out of their lives only increases their suffering, leading them deeper into mental disorders until they plunge into depression, substance addiction, and even suicidal tendencies. This destructive cycle is evident in many who misuse their blessings, particularly among the rich and famous, whose lives often appear glamorous outwardly but are filled with turmoil inwardly. This outcome is evident when one observes those who persist in misusing the blessings they have been granted, such as the rich and famous. Even though they enjoy worldly luxuries, their lives are often marked by instability, scandal, and despair. Their wealth and fame do not protect them from imbalance, for they have neglected the divine guidance that brings true peace. And as their attitude prevented them from preparing for accountability on the Day of Judgement, their punishment in the Hereafter will be far worse. In fact, the one who is convinced by the Devil to avoid supporting their verbal declaration of belief in Allah, the Exalted, with actions may well leave this world without faith altogether. This is the most tragic outcome, as it represents the extinguishing of the very light that was meant to guide them to salvation. It is vital to understand that faith may be likened to a delicate flame that requires constant tending. Just as a fire dies out when deprived of fuel, faith weakens and may be extinguished if not sustained through consistent acts of obedience. Neglecting this spiritual nourishment places a person at risk of losing the very light that guides them, and such a loss is the most devastating of all. Faith must be protected through remembrance, prayer, gratitude, and righteous deeds, for only then can it grow stronger and illuminate the path to peace in both worlds. The Devil seeks to extinguish this flame by convincing people that it will survive without effort, but the reality is that faith requires constant care. Those who nurture it will find themselves guided and protected, while those who neglect it risk losing everything. Chapter 31 Luqman, verse 33:

“…Indeed, the promise of Allah is truth, so let not the worldly life delude you and be not deceived about Allah by the Deceiver.”

The leaders of the non-Muslims of Mecca, much like the opponents of the Holy Prophets, peace be upon them, in earlier generations, employed various strategies to discourage people from accepting Islam. Their resistance was driven by fear of losing their leadership, authority, and social influence. They recognized that if people embraced Islam, their unjust practices, privileges, and dominance over society would be challenged and eventually dismantled. One of their methods was to demand knowledge of the exact timing of the Day of Judgement, hoping to use the absence of this information as a pretext for disbelief. They attempted to portray the concealment of this knowledge as a weakness in the message of Islam, thereby discouraging others from embracing it. Yet, their demand was rooted in arrogance and denial rather than genuine inquiry. Chapter 7 Al A'raf, verse 187:

"They ask you ˹O Prophet˺ regarding the Hour, "When will it be?" Say, "That knowledge is only with my Lord. He alone will reveal it when the time comes…"

And chapter 31 Luqman, verse 34:

"Indeed, Allah [alone] has knowledge of the Hour…"

This was a misguided and foolish attitude, for the fact that the exact date of the Day of Judgement is unknown does not mean it will not occur. Similarly, just as the time of death is hidden from people, its uncertainty does not negate its inevitability. Death is a certainty that every person will face, yet no one knows when it will arrive. In the same way, the Day of Judgement is guaranteed, though its timing is concealed. Certain truths, such as death and the Day of Judgement, have been deliberately hidden from creation to ensure that individuals remain in a state of constant readiness rather than deferring their preparations until the event approaches. This concealment is a mercy, for it encourages vigilance, discipline, and sincerity. A proactive mindset is far more conducive to success than a reactive one. Chapter 7 Al A'raf, verse 187:

"…It lays heavily upon the heavens and the earth. It will not come upon you except unexpectedly…"

For example, a wise student who knows that a surprise test may occur at any time will prepare daily, ensuring readiness. Their consistent effort strengthens their knowledge and discipline, making them successful when the test arrives. In contrast, a student who knows the exact date of the test may procrastinate, delaying their study until the last moment, which diminishes their likelihood of success. Their preparation will be shallow and rushed, leaving them vulnerable to failure. In the same way, the concealment of the Hour ensures that people remain vigilant and prepared at all times, rather than falling into complacency.

Furthermore, this verse critiques those who claim they will not embrace or implement Islamic teachings until all matters of the unseen, such as Angels, are made visible and comprehensible to them. This perspective is deeply flawed, for true faith holds significance precisely because it involves belief in unseen realities without the necessity of perceiving them through the five senses. Belief in Allah, the Exalted, and His Angels is meaningful because it is based on trust in divine revelation and the signs He has placed throughout creation. The unseen is not without evidence; rather, it is substantiated by countless proofs in the heavens and the earth. For instance, the existence of a painting signifies the presence of a painter. Similarly, the existence of creation points to a Creator, particularly when the creation exhibits perfection, balance, and harmony.

Moreover, there are innumerable phenomena in the world that individuals cannot perceive directly yet rely upon without hesitation. For example, many consume medicine without understanding how it functions within the human body, yet they trust in its effects. Electricity flows through wires unseen, yet people rely upon it daily. Gravity holds the universe together, though it cannot be seen, yet its effects are undeniable. In the same way, the ethical framework provided to humanity through Islam is grounded in evidence and rational thought, while certain elements are inherently based on unseen realities. This enhances the value of faith, for belief in the unseen demonstrates sincerity, humility, and trust. Consequently, the assertion of faith by an individual who witnesses unseen entities, such as Angels, will not be acknowledged by Allah, the Exalted, since believing in these realities once they are observed lacks uniqueness and depth. Faith is valuable only when it is chosen freely, without compulsion, and when it is based on conviction rather than sight.

The true test of individuals lies in their ability to accept reality even when it cannot be directly perceived through their 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 in revealing divine scriptures, Allah, the Exalted, has consistently ensured that there is room for evaluating human judgment and compliance. He has never revealed reality to such an extent that individuals would be forced to accept it unconditionally. If this were the case, there would be no test, and the concepts of success or failure would lose all meaning. The concealment of unseen realities ensures that faith remains a matter of choice, sincerity, and conviction. Therefore, individuals should not anticipate that unseen realities, such as the appearance of Allah, the Exalted, or His Angels, will be revealed to them in this world. Such an occurrence would signify the conclusion of all things, leaving no opportunity for choice or decision. The belief in and genuine obedience to Allah, the Exalted, hold significance only as long as reality is presented in a manner that allows for its rejection. If the truth were entirely unveiled, even the most obstinate disbelievers and the gravest sinners would not disbelieve or defy. Faith and obedience are meaningful only while a veil obscures reality. The moment reality is completely unveiled will mark the end of the time allotted for individuals to make decisions and conclude their testing period. That moment is the Day of Judgement, when the unseen will become seen, and the opportunity for faith will be forever closed.

The precise timing of Judgement Day is neither required nor necessary for a person to recognize its certainty, for Allah, the Exalted, has filled the universe with countless signs that indicate both its reality and its inevitability. One of the most familiar of these signs is the rain He sends down to revive a barren land. A lifeless desert becomes vibrant, green, and full of nourishment through a single command from Allah, the Exalted. Chapter 31 Luqman, verse 34:

“…and sends down the rain…”

Just as the dead earth comes to life after rain, producing vegetation and greenery, so too will the human being—who is placed into the ground like a seed—be brought forth once more by the command of Allah, the Exalted. This analogy is both vivid and profound, for it connects the natural cycle of life and death in the earth to the greater reality of resurrection. The barren land, seemingly lifeless, is revived by divine will, and from it springs forth abundance. In the same way, the human body, reduced to dust and bones in the grave, will be revived by the same divine command. The One who brings forth life from the soil is surely capable of bringing forth life from the human body after death. Just as Allah, the Exalted, creates a human from a mere water droplet and develops them stage by stage in the womb, He is more than capable of resurrecting them after they have returned to dust. The creation of a human being itself is a miracle of divine power. From something so small and seemingly insignificant, Allah, the Exalted, fashions a complex, conscious, and capable being. He nurtures them through stages—embryo, foetus, infant, child, and adult—each stage a testimony to His wisdom and might. If He can bring forth such intricate life from a droplet, then surely resurrecting a person after death is no challenge for Him. Chapter 31 Luqman, verse 34:

“…and knows what is in the wombs…”

In addition, the resurrection of the dead is not an unfamiliar concept; it is something people witness repeatedly throughout their daily lives. The changing of the seasons provides a clear example. During winter, trees appear dead: their leaves fall, their branches become bare, and their form seems lifeless. Yet when the season changes, the same trees bloom with life once again. This cycle mirrors the resurrection believers are promised. Even within the human body, the signs of resurrection continue continuously. Countless cells die each day and are replaced with new ones—such as skin cells—demonstrating a continuous cycle of death and life. The sleep–wake cycle also offers a powerful reminder. Sleep is often described as the sister of death, for during sleep the senses are suspended and consciousness is withdrawn. 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.”

Just as He returns the soul to the sleeper each morning—granting life once again to the seemingly lifeless body—He will resurrect the dead when the appointed hour arrives.

Beyond these physical signs, the very order of the universe points toward the necessity of Judgement Day. Everything in creation has been designed with perfect balance. The Earth’s distance from the Sun is precisely calibrated; a slight deviation would render it uninhabitable. The water cycle is arranged with astonishing precision so that life may continue. The ground

is created soft enough for a fragile seedling to pierce through yet firm enough to support mighty structures. Everywhere one looks, balance is evident. But the actions of mankind are the one domain in which balance is violated. Oppressors and tyrants often escape earthly justice. Many people endure oppression, suffering, and hardship without receiving their due rights. Countless Muslims who sincerely strive to obey Allah, the Exalted, endure difficulties and trials while those who openly disobey Him may appear to prosper effortlessly. Such imbalance cannot remain unresolved. Since Allah, the Exalted, has established balance in all things, the deeds of people must also be balanced with appropriate reward or punishment. As this complete justice does not occur in this world, it must necessarily occur in another realm—on the Day of Judgement.

Allah, the Exalted, could punish or reward fully in this world, but He chooses not to for profound wisdom. Those who disobey Him are granted opportunity after opportunity to repent and reform. Those who obey Him are not given their full reward here because this world is not Paradise. Moreover, belief in the unseen—including belief in the full reward reserved for the Hereafter—is a defining quality of true faith. What is seen and physically experienced requires no faith; what is unseen demands sincerity and certainty. For this reason, fear of the complete punishment of the Hereafter and hope in its full reward serve as powerful motivations that encourage a person to avoid sin and pursue righteous deeds. Such awareness keeps a person conscious of their actions and mindful of the consequences.

Before the Day of Recompense can begin, the actions of all people must cease. Only once the deeds of every individual have concluded can judgement be carried out. This necessitates the end of the material world. Its

destruction is not an accident or an arbitrary event; it is part of the divine plan to bring about the ultimate justice promised by Allah, the Exalted.

When a person reflects deeply on these signs—the revival of the earth, the cycles within creation, the imbalance of human affairs, and the wisdom of divine justice—they find their faith in the Day of Judgement strengthened. This renewed certainty motivates them to prepare for that inevitable day by using every blessing in ways pleasing to Allah, the Exalted, as instructed in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. In doing so, they attain peace of mind and success in both worlds, achieving a balanced mental and physical state and placing everything and everyone in their life in its rightful position. Chapter 45 Al Jathiyah, verse 22:

“For Allah created the heavens and the earth for a purpose, so that every soul may be paid back for what it has committed. And none will be wronged.”

Not only does Allah, the Exalted, possess the absolute power and control to resurrect people after death, but He also possesses complete and perfect knowledge of their intentions, speech, and actions in order to hold them accountable. In contrast, the knowledge of people is extremely limited, fragmented, and imperfect. Human beings cannot even guarantee what will happen in the next hour of their lives, let alone comprehend the entirety of existence. Chapter 31 Luqman, verse 34:

“…And no soul perceives what it will earn tomorrow, and no soul perceives in what land it will die. Indeed, Allah is Knowing and Acquainted.”

This verse highlights the vast gulf between divine knowledge and human ignorance. People may plan their future, but they cannot guarantee its outcome. They may strive for wealth, health, or success, yet they remain uncertain of what tomorrow will bring. Even the place of their death is hidden from them, reminding them of their fragility and dependence upon Allah, the Exalted. His knowledge is complete, extending across past, present, and future, while human knowledge is partial, subject to error, and constantly changing. Thus, the ignorant human must not challenge the All-Knowing by behaving as though they know better than Him how they should live in this world in order to achieve peace of mind in both worlds. To reject divine guidance and rely solely on human reasoning is to ignore the limitations of human knowledge and the perfection of divine wisdom. True peace of mind is not achieved through arrogance or defiance, but through submission to the One who knows all things. By obeying Allah, the Exalted, and living according to the principles He has revealed, a person aligns themselves with the truth, ensuring balance in their mental and physical state, harmony in their relationships, and success in their eternal life. Those who challenge divine wisdom only invite imbalance, confusion, and regret, while those who submit to it find tranquillity and salvation.

Therefore, a person must accept and act upon Islamic teachings purely for their own benefit, even when those teachings oppose their personal inclinations. This mirrors the conduct of a wise patient who willingly follows the treatment prescribed by a skilled doctor, despite the bitterness of the medicine or the strictness of the diet. Such a patient understands that the doctor’s advice is rooted in expertise aimed at restoring and preserving their

health. Similarly, the person who follows Islamic teachings—regardless of whether they initially feel appealing or difficult—ultimately secures genuine mental and physical wellbeing. The reason for this is straightforward: only Allah, the Exalted, possesses complete, perfect, and timeless knowledge of human beings—knowledge of their minds, hearts, bodies, souls, and the unseen consequences of their decisions. Only He knows the full range of challenges a person may encounter in life and the precise manner in which each challenge should be navigated. Society, despite its advancements in psychology, medicine, and philosophy, operates upon limited understanding. Scientists revise their theories, experts contradict one another, and social norms shift from generation to generation. Human knowledge is continually evolving, and this evolution itself proves its incompleteness. No matter how sophisticated society becomes, it will never possess the ability to solve every human problem. People cannot produce advice that protects someone from every type of mental or physical stress. They cannot ensure that one always assigns the correct value or priority to the people or responsibilities within their life. Their perspectives are shaped by limited experience, restricted foresight, subconscious biases, and cultural influences. Consequently, the guidance of society—even when well-intentioned—remains uncertain, inconsistent, and vulnerable to error. Islamic teachings, however, are free from these deficiencies because they originate from Allah, the Exalted. The Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, contain teachings that address human needs comprehensively—spiritual, psychological, emotional, relational, and physical. These teachings do not fluctuate with time, nor do they require revision, because they stem from perfect knowledge. A person who lives according to this guidance gradually realizes that these teachings align precisely with human nature, enabling them to experience stability, clarity, and meaningful purpose throughout the diverse stages of life. This reality becomes even more apparent when one observes the differing outcomes between those who use their blessings in accordance with Islamic teachings and those who misuse them. A blessing such as wealth, health, status, knowledge, or free time becomes a source of peace and balance when used correctly, but becomes a source of anxiety and regret when used contrary to the guidance of Allah, the Exalted. The same blessing that elevates one

person may destroy another, depending on how it is used. This observation alone demonstrates the necessity of relying on divine guidance rather than personal desires. Interestingly, even in worldly matters, people often obey experts without fully understanding their reasoning. A patient may not know the chemistry of a medicine, nor the biological rationale behind a treatment plan, yet they trust their doctor because they recognize the doctor's expertise. Despite this, Allah, the Exalted, does not expect people to follow His guidance blindly. Instead, He invites them to reflect, deliberate, and observe evidence. He wants people to witness the truth of Islam through its clear proofs and the visible effects it produces within their own hearts and lives. Chapter 12 Yusuf, verse 108:

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

This emphasis on insight reveals that Islam is a path of understanding, contemplation, and inner conviction—not one of blind imitation. It calls people to approach its teachings with an open and unbiased mind so that they may genuinely appreciate their truth and wisdom.

Additionally, true peace of mind resides within the spiritual heart, and the spiritual heart is under the exclusive control of Allah, the Exalted. No person, no system, and no worldly power can grant or remove this peace. Chapter 53 An Najm, verse 43:

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

It becomes clear, then, that peace of mind is not achieved through pursuing desires or imitating societal trends. It is attained by using the blessings granted by Allah, the Exalted, in the manner He has outlined. When a person aligns their life with divine guidance, their heart becomes receptive to peace, their thoughts become balanced, their relationships become more harmonious, and their entire life gains stability and meaning. Allah, the Exalted, grants this inner tranquility to those who sincerely strive to live according to His teachings, and it is this tranquility that sustains them through both ease and hardship, in this world and in the next. 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.

Chapter 32 – As Sajdah, Verses 1-30 of 30

الٓمٓ ﴿١﴾

تَنزِيلُ ٱلْكِتَٰبِ لَا رَيْبَ فِيهِ مِن رَّبِّ ٱلْعَٰلَمِينَ ﴿٢﴾

أَمْ يَقُولُونَ ٱفْتَرَىٰهُ ۚ بَلْ هُوَ ٱلْحَقُّ مِن رَّبِّكَ لِتُنذِرَ قَوْمًا مَّآ أَتَىٰهُم مِّن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ ﴿٣﴾

ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ ۖ مَا لَكُم مِّن دُونِهِۦ مِن وَلِىٍّ وَلَا شَفِيعٍ ۚ أَفَلَا تَتَذَكَّرُونَ ﴿٤﴾

يُدَبِّرُ ٱلْأَمْرَ مِنَ ٱلسَّمَآءِ إِلَى ٱلْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِى يَوْمٍ كَانَ مِقْدَارُهُۥٓ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ ﴿٥﴾

ذَٰلِكَ عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ٱلْعَزِيزُ ٱلرَّحِيمُ ٦

ٱلَّذِىٓ أَحْسَنَ كُلَّ شَىْءٍ خَلَقَهُۥ ۖ وَبَدَأَ خَلْقَ ٱلْإِنسَٰنِ مِن طِينٍ ٧

ثُمَّ جَعَلَ نَسْلَهُۥ مِن سُلَٰلَةٍ مِّن مَّآءٍ مَّهِينٍ ٨

ثُمَّ سَوَّىٰهُ وَنَفَخَ فِيهِ مِن رُّوحِهِۦ ۖ وَجَعَلَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ ۚ قَلِيلًا مَّا تَشْكُرُونَ ٩

وَقَالُوٓا۟ أَءِذَا ضَلَلْنَا فِى ٱلْأَرْضِ أَءِنَّا لَفِى خَلْقٍ جَدِيدٍۭ ۚ بَلْ هُم بِلِقَآئِ رَبِّهِمْ كَٰفِرُونَ ١٠

۞ قُلْ يَتَوَفَّىٰكُم مَّلَكُ ٱلْمَوْتِ ٱلَّذِى وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ١١

وَلَوْ تَرَىٰٓ إِذِ ٱلْمُجْرِمُونَ نَاكِسُوا۟ رُءُوسِهِمْ عِندَ رَبِّهِمْ رَبَّنَآ أَبْصَرْنَا وَسَمِعْنَا فَٱرْجِعْنَا نَعْمَلْ صَٰلِحًا إِنَّا مُوقِنُونَ ١٢

وَلَوْ شِئْنَا لَءَاتَيْنَا كُلَّ نَفْسٍ هُدَىٰهَا وَلَٰكِنْ حَقَّ ٱلْقَوْلُ مِنِّى لَأَمْلَأَنَّ جَهَنَّمَ مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ أَجْمَعِينَ ١٣

فَذُوقُوا۟ بِمَا نَسِيتُمْ لِقَآءَ يَوْمِكُمْ هَٰذَآ ۖ إِنَّا نَسِينَٰكُمْ ۖ وَذُوقُوا۟ عَذَابَ ٱلْخُلْدِ بِمَا كُنتُمْ تَعْمَلُونَ ١٤

إِنَّمَا يُؤْمِنُ بِـَٔايَٰتِنَا ٱلَّذِينَ إِذَا ذُكِّرُوا۟ بِهَا خَرُّوا۟ سُجَّدًا وَسَبَّحُوا۟ بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ۩ ١٥

تَتَجَافَىٰ جُنُوبُهُمْ عَنِ ٱلْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا
وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ﴿١٦﴾

فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِىَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١٧﴾

أَفَمَن كَانَ مُؤْمِنًا كَمَن كَانَ فَاسِقًا ۚ لَّا يَسْتَوُۥنَ ﴿١٨﴾

أَمَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ فَلَهُمْ جَنَّٰتُ ٱلْمَأْوَىٰ نُزُلًۢا بِمَا
كَانُوا۟ يَعْمَلُونَ ﴿١٩﴾

وَأَمَّا ٱلَّذِينَ فَسَقُوا۟ فَمَأْوَىٰهُمُ ٱلنَّارُ ۖ كُلَّمَآ أَرَادُوٓا۟ أَن يَخْرُجُوا۟ مِنْهَآ أُعِيدُوا۟
فِيهَا وَقِيلَ لَهُمْ ذُوقُوا۟ عَذَابَ ٱلنَّارِ ٱلَّذِى كُنتُم بِهِۦ
تُكَذِّبُونَ ﴿٢٠﴾

وَلَنُذِيقَنَّهُم مِّنَ ٱلْعَذَابِ ٱلْأَدْنَىٰ دُونَ ٱلْعَذَابِ ٱلْأَكْبَرِ لَعَلَّهُمْ
يَرْجِعُونَ ﴿٢١﴾

وَمَنْ أَظْلَمُ مِمَّن ذُكِّرَ بِـَٔايَٰتِ رَبِّهِۦ ثُمَّ أَعْرَضَ عَنْهَآ ۚ إِنَّا مِنَ
ٱلْمُجْرِمِينَ مُنتَقِمُونَ ﴿٢٢﴾

وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ فَلَا تَكُن فِى مِرْيَةٍ مِّن لِّقَآئِهِۦ ۖ
وَجَعَلْنَٰهُ هُدًى لِّبَنِىٓ إِسْرَٰٓءِيلَ ﴿٢٣﴾

وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا۟ ۖ وَكَانُوا۟
بِـَٔايَٰتِنَا يُوقِنُونَ ﴿٢٤﴾

إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ فِيمَا كَانُوا۟ فِيهِ
يَخْتَلِفُونَ ﴿٢٥﴾

أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّنَ ٱلْقُرُونِ يَمْشُونَ فِى
مَسَٰكِنِهِمْ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ ۖ أَفَلَا يَسْمَعُونَ ﴿٢٦﴾

أَوَلَمْ يَرَوْا۟ أَنَّا نَسُوقُ ٱلْمَآءَ إِلَى ٱلْأَرْضِ ٱلْجُرُزِ فَنُخْرِجُ بِهِۦ زَرْعًا
تَأْكُلُ مِنْهُ أَنْعَٰمُهُمْ وَأَنفُسُهُمْ ۖ أَفَلَا يُبْصِرُونَ ﴿٢٧﴾

وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْفَتْحُ إِن كُنتُمْ صَٰدِقِينَ ﴿٢٨﴾

قُلْ يَوْمَ ٱلْفَتْحِ لَا يَنفَعُ ٱلَّذِينَ كَفَرُوٓا۟ إِيمَٰنُهُمْ وَلَا هُمْ يُنظَرُونَ ﴿٢٩﴾

فَأَعْرِضْ عَنْهُمْ وَٱنتَظِرْ إِنَّهُم مُّنتَظِرُونَ ﴿٣٠﴾

Alif, Lam, Meem.

[This is] the revelation of the Book about which there is no doubt from the Lord of the worlds.

Or do they say, "He invented it"? Rather, it is the truth from your Lord, [O Muhammad], that you may warn a people to whom no warner has come before you [so] perhaps they will be guided.

It is Allah who created the heavens and the earth and whatever is between them in six days; then He established Himself above the Throne. You have not besides Him any protector or any intercessor; so will you not be reminded?

He arranges [each] matter from the heaven to the earth; then it will ascend to Him in a Day, the extent of which is a thousand years of those which you count.

That is the Knower of the unseen and the witnessed, the Exalted in Might, the Merciful,

Who perfected everything which He created and began the creation of man from clay.

Then He made his posterity out of the extract of a liquid disdained.

Then He proportioned him and breathed into him from His [created] soul and made for you hearing and vision and hearts; little are you grateful.

And they say, "When we are lost within the earth, will we indeed be [recreated] in a new creation?" Rather, they are, in [the matter of] the meeting with their Lord, disbelievers.

Say, "The angel of death will take you who has been entrusted with you. Then to your Lord you will be returned."

If you could but see when the criminals are hanging their heads before their Lord, [saying], "Our Lord, we have seen and heard, so return us [to the world]; we will work righteousness. Indeed, we are [now] certain."

And if we had willed, We could have given every soul its guidance, but the word from Me will come into effect [that] "I will surely fill Hell with jinn and people all together.

So taste [punishment] because you forgot the meeting of this, your Day; indeed, We have [accordingly] forgotten you. And taste the punishment of eternity for what you used to do."

Only those believe in Our verses who, when they are reminded by them, fall down in prostration and exalt [Allah] with praise of their Lord, and they are not arrogant.

They arise from [their] beds; they supplicate their Lord in fear and aspiration, and from what We have provided them, they spend.

And no soul knows what has been hidden for them of comfort for eyes as reward for what they used to do.

Then is one who was a believer like one who was defiantly disobedient? They are not equal.

As for those who believed and did righteous deeds, for them will be the Gardens of Refuge as accommodation for what they used to do.

But as for those who defiantly disobeyed, their refuge is the Fire. Every time they wish to emerge from it, they will be returned to it while it is said to them, "Taste the punishment of the Fire which you used to deny."

And we will surely let them taste the nearer punishment short of the greater punishment that perhaps they will repent.

And who is more unjust than one who is reminded of the verses of his Lord; then he turns away from them? Indeed We, from the criminals, will take retribution.

And We certainly gave Moses the Scripture, so do not be in doubt over his meeting. And we made the Torah guidance for the Children of Israel.

And We made from among them leaders guiding by Our command when they were patient and [when] they were certain of Our signs.

Indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ.

Has it not become clear to them how many generations We destroyed before them, [as] they walk among their dwellings? Indeed in that are signs; then do they not hear?

Have they not seen that We drive the water [in clouds] to barren land and bring forth thereby crops from which their livestock eat and [they] themselves? Then do they not see?

And they say, "When will be this conquest, if you should be truthful?"

Say, "On the Day of Conquest the belief of those who had disbelieved will not benefit them, nor will they be reprieved."

So turn away from them and wait. Indeed, they are waiting.

Discussion on Verses 1-30 of 30

The ultimate meaning of the first verse is unknown to people. Chapter 32 As Sajdah, verse 1:

“Alif, Lam, Meem.”

Nevertheless, this may suggest that the Holy Quran is formed from the very Arabic letters and expressions familiar to the Arabs, who were its earliest audience. This shows that they had no valid reason to doubt its divine origin, as they fully understood its language and directly witnessed its unmatched eloquence. Even though they were renowned masters of Arabic and took great pride in their linguistic skill, they could not produce even a single composition comparable to the Holy Quran in depth of meaning, clarity of expression, and perfection of guidance. Their inability to match it—despite possessing every linguistic advantage—remains an enduring and irrefutable proof of its divine origin. 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.”

And chapter 32 As Sajdah, verse 3:

“Or do they say, "He invented it"? Rather, it is the truth from your Lord…”

This may be the reason why the Holy Quran is referenced immediately in the succeeding verse. Its deliberate positioning underscores that the very scripture revealed to them—a text composed of the same familiar letters and language they regularly employed—serves as the most conclusive proof of its divine source and the most potent answer to their existing skepticism. Chapter 32 As Sajdah, verse 2:

“Revelation of the Book about which there is no doubt from the Lord of the worlds.”

Even if an individual were to craft the most eloquent and harmonious expression in Arabic, it would still be unable to encompass the vast wisdom found in the Holy Quran concerning human nature, psychology, and moral character. No human composition can ever attain its perfect balance of simplicity and depth—offering insights so profound that scholars devote their lives to studying them, yet so clear that even those without formal education can understand, apply, and be guided by them in their daily lives. No human composition could ever hope to convey abstract and profound truths with the clarity, practicality, and universal relevance manifested in the Holy Quran. It reaches the deepest layers of human nature, offering timeless guidance

suited to every individual, every society, and every generation. Each of its verses stands as an undeniable testimony to its divine origin—its expressions are unmatched, its meanings conveyed with perfect precision, and its eloquence surpasses all other forms of speech. Unlike other scriptures or teachings that contain inconsistencies or contradictions, the Holy Quran is completely free from error. It provides a true and perfect account of the histories of earlier nations, even though the Holy Prophet Muhammad, peace and blessings be upon him, was unlettered and had received no formal instruction in the knowledge of past peoples. The Holy Quran commands everything that benefits humanity and forbids all that harms it, addressing both personal and societal dimensions of life in a manner that nurtures justice, balance, and peace within homes and communities. It never employs exaggeration, falsehood, or embellishment, unlike poetry, myths, or legends. Every verse is deliberate and purposeful, providing guidance that remains ever fresh and enlightening no matter how often it is recited. Even when the Holy Quran recounts the same events, it unveils new insights and deeper layers of wisdom each time. Its promises and warnings are supported by clear and rational evidence. When speaking of abstract virtues such as patience, it simultaneously offers simple and practical means to embody them in daily life, making divine guidance both comprehensible and attainable. The Holy Quran calls upon humanity to recognize the true purpose of creation—to sincerely obey Allah, the Exalted, by using the blessings granted to them in ways that earn His pleasure. Through this obedience, people attain peace and success in both worlds, finding harmony in mind and body while placing every aspect of life in its proper order. For all who sincerely seek lasting peace and fulfilment, the Holy Quran illuminates the straight path with clarity and beauty. Its guidance, perfectly suited to the nature of humanity, remains timeless and universally relevant. When understood and applied, it offers sound solutions for every dimension of human existence—addressing emotional, financial, and physical challenges, and fulfilling the needs of both individuals and societies. History bears witness to the transformative impact of its teachings: communities that sincerely lived by its message rose to remarkable heights of justice, wisdom, and peace. Most extraordinary of all is its divine preservation. Across the centuries, not a single letter of the Holy Quran has

been altered, for Allah, the Exalted, has promised to safeguard it for all 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.”

No other text in human history carries this extraordinary and unmatched quality. Allah, the Exalted, directly addressed the fundamental challenges faced by every community and provided the most effective and enduring solutions. By resolving these primary issues, the Holy Quran also prevented or alleviated the many secondary problems that arise from them. This reflects the perfection and completeness of its guidance—it contains every essential principle required for the prosperity, stability, and moral upliftment of both individuals and societies. By adhering to its teachings, people attain true success in this world and eternal salvation in the Hereafter. Chapter 16 An Nahl, verse 89:

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

And chapter 32 As Sajdah, verse 2:

“Revelation of the Book about which there is no doubt from the Lord of the worlds.”

This stands as the most extraordinary and enduring miracle that Allah, the Exalted, bestowed upon His final Messenger, the Holy Prophet Muhammad, peace and blessings be upon him. Yet its guidance and benefit are granted only to those who approach it with sincerity, humility, and a genuine longing for truth. Those who allow their desires and worldly inclinations to govern them—accepting only what aligns with their preferences while disregarding or rejecting what does not—ultimately deprive themselves of its transformative power. Such selective obedience leads only to confusion, loss, and regret, 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.”

Chapter 32 As Sajdah, verse 1:

“Alif, Lam, Meem.”

This chapter of the Holy Quran, like many others, begins with disjointed letters whose exact meanings are known only to Allah, the Exalted. Their presence serves as a profound reminder of the limits of human understanding and the necessity of humility when approaching divine revelation. These letters affirm that the Holy Quran is not the product of human intellect but a direct revelation from Allah, the Exalted. When individuals acknowledge the limits of their own reasoning, they open their hearts to receive the deeper wisdom contained within the Holy Quran. Those who approach it with arrogance—relying solely on their intellect and rejecting anything beyond their comprehension—often fall into doubt and confusion. When they encounter verses whose wisdom exceeds human understanding, they may turn to denial or distortion. This arises not from any imperfection in the Holy Quran but from their own pride, which prevents them from perceiving the truth. The relationship between a person and the Holy Quran can be likened to that of a humble student and a wise teacher. A sincere student benefits even from lessons that are difficult or not immediately understood, and over time clarity appears. The arrogant student, however, who accepts only what conforms to their existing knowledge, deprives themselves of genuine learning. In the same way, only those who approach the Holy Quran with humility and reverence will fully benefit from its guidance. Such humility brings tranquillity to the heart, aligning a person's mind and body with divine wisdom. It helps them recognize the rightful place of everything and everyone in their life according to the order established by Allah, the Exalted. Thus, humility before the Holy Quran is not merely an intellectual approach—it is the pathway to balance, serenity, and lasting success in both this world and the Hereafter. Chapter 32 As Sajdah, verse 1:

"Alif, Lam, Meem."

The basis of all learning is built from letters, and for this reason, the opening of this chapter may also serve as a reminder of the essential place that knowledge holds in a person's life. It points to the reality that understanding is necessary for both worldly matters and spiritual development. Every person is responsible for seeking and applying knowledge that is truly beneficial, as emphasized in the Hadith found in Sunan Ibn Majah, number 224. Ignorance naturally leads to error and misguidance, for without proper understanding, one cannot clearly distinguish right from wrong or protect themselves from harmful choices. Yet simply possessing knowledge does not guarantee benefit. Its true worth appears only when it is put into practice. Knowledge without action resembles a map that is never followed—while it may describe the route to success, it cannot bring anyone to the destination unless they walk the path it outlines. Just as a traveller must take the steps shown on a map, a person must act upon what they know in order to receive true guidance and inner growth. Beneficial knowledge should therefore be both acquired and lived. It should shape a person's character, purify their motives, and guide their conduct. When understanding is expressed through action, it becomes a source of illumination—brightening the path of the one who carries it and influencing others for the better. Through sincere effort in both seeking and applying beneficial knowledge, a person attains success in this life and ultimate salvation in the Hereafter. Chapter 62 Al Jumu'ah, verse 5:

"…and then did not take it on (did not act upon knowledge) is like that of a donkey who carries volumes [of books]…"

The highest and most profound form of knowledge granted to humanity is highlighted in the following verse, showing that all other knowledge ultimately culminates in, and finds perfection through, the divine knowledge contained

in the Holy Quran. This knowledge is unlike any other, for it offers complete guidance for every dimension of human life, addressing both worldly and spiritual needs. It is not partial, speculative, or limited, but comprehensive and eternal. By adhering to it, individuals attain a balanced mental and physical state, and they learn to properly order everything and everyone within their lives. This ordering ensures that blessings are used correctly, responsibilities are fulfilled, and relationships are maintained with justice and compassion. The result is success in this world through peace of mind and harmony, and success in the Hereafter through salvation and eternal reward. Chapter 32 As Sajdah, verse 2:

“Revelation of the Book…”

This verse further supports the unique status of the Holy Quran by referring to it as the Book as it is not merely a collection of words but a structured repository of knowledge, containing both law and wisdom. The law is the code of conduct people must live by so that they correctly use the blessings they have been granted. It provides clear boundaries and obligations, ensuring that individuals fulfil the rights of Allah, the Exalted, and the rights of people. By following this law, peace of mind is achieved, and society is safeguarded from injustice and corruption. The law therefore ensures the spread of peace and justice within society, as it establishes fairness and accountability in every sphere of life.

Wisdom, on the other hand, is equally essential, for it teaches people how to correctly apply their knowledge, such as the law, so that it benefits them and others in both worlds. Wisdom refines the application of law, guiding people

to act with sincerity, compassion, and foresight. It prevents rigidity and misuse, ensuring that the law is not reduced to mere technicalities but is lived with understanding and purpose. Both law and wisdom are required in order to create a just and peaceful society. The law without wisdom can be easily misinterpreted, as people may exploit loopholes within the law to wrong others or to serve their own interests. Such misuse undermines justice and corrupts society.

Wisdom without the law is equally dangerous, for it causes people to adopt a code of conduct based on their own definitions of what is correct and upright. Human definitions are always limited by biases, desires, and incomplete knowledge. As discussed earlier, all man-made codes of conduct will never lead to peace of mind due to a lack of knowledge, experience, foresight, and impartiality. Even when intentions are good, human systems remain flawed, inconsistent, and subject to change. Therefore, wisdom without the law will also prevent one from achieving peace of mind, and it will obstruct the spread of peace and justice within society, as people will inevitably fail to fulfil the rights of others.

The Holy Quran, by combining both law and wisdom, provides humanity with a perfect framework. It ensures that people know what is required of them and how to apply it in a way that nurtures justice, compassion, and balance. This divine combination is what makes the Holy Quran the highest and most profound form of knowledge, surpassing all other forms of human learning. It is the only source that guarantees peace of mind in this world and eternal success in the Hereafter.

The leaders of the non-Muslims of Mecca, much like the opponents of the Holy Prophets, peace be upon them, in earlier generations, employed various strategies to discourage people from accepting Islam. Their resistance was rooted in fear of losing their leadership, authority, and social influence. They understood that if people embraced Islam, their unjust practices, privileges, and dominance over society would collapse, and their positions of power would be stripped away. In their desperation, they resorted to false accusations, ridicule, and slander in order to undermine the credibility of the Holy Prophet Muhammad, peace and blessings be upon him, and the message he brought. One such method was to accuse him of authoring the Holy Quran himself, claiming that it was a product of his imagination rather than divine revelation. Chapter 32 As Sajda, verse 3:

“Or do they say, "He invented it"?...”

This was a foolish and contradictory claim. The non-Muslims of Mecca were masters of the Arabic language, renowned for their eloquence, poetry, and oratory. They prided themselves on their ability to compose verses of great beauty and sophistication, yet even they recognized that the Holy Quran could not be the words of a human being. Its depth, style, and perfection were beyond human capacity. Its rhythm, wisdom, and unmatched eloquence surpassed anything they or their poets could produce. Furthermore, they had lived alongside the Holy Prophet Muhammad, peace and blessings be upon him, for forty years prior to his announcement of Prophethood. During this time, they had witnessed his honesty, integrity, and noble character. He was never known to deceive, fabricate, or mislead. Chapter 10 Yunus, verse 16:

“…for I had remained among you a lifetime before it. Then will you not reason?"

This verse highlights the irrationality of their denial. The Holy Prophet Muhammad, peace and blessings be upon him, had lived among them for decades without ever being accused of dishonesty or falsehood. His sudden claim to Prophethood, accompanied by the unmatched eloquence and wisdom of the Holy Quran, could not reasonably be dismissed as fabrication. The people of Mecca knew his character intimately, and they knew he was not a deceiver. Their accusation was therefore not based on truth but on fear and arrogance, as they sought to protect their worldly power and influence.

Moreover, the Holy Prophet Muhammad, peace and blessings be upon him, had no interaction with previous divine scriptures—a truth recognised by both the People of the Book and the non-Muslims of Mecca. He was not known to have studied the Torah or the Gospel, nor did he have access to the modified or original teachings found in these texts. He was unlettered, unable to read or write, and therefore could not have authored a book of such depth and perfection. This reality further supports the divine origins of the Holy Quran, for its narratives, wisdom, and guidance align with the eternal truths revealed to earlier Holy Prophets, peace be upon them, while correcting distortions and restoring clarity. 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 32 As Sajdah, verse 3:

“Or do they say, "He invented it"? Rather, it is the truth from your Lord, that you may warn a people to whom no warner has come before you [so] perhaps they will be committed to right guidance.”

In reality, every person who abandons the divine code of conduct revealed by Allah, the Exalted, and instead adopts man-made systems of conduct does so in order to gratify their worldly desires. This is because all codes devised by human beings are ultimately rooted in human inclinations, ambitions, and self-interest. Unlike the divine law, which is based on wisdom, justice, and mercy, man-made systems are shaped by the desires of those who create them. They reflect the limitations of human knowledge and the biases of human perspective, often serving the interests of particular groups rather than the collective good. The divine law, on the other hand, is free from partiality and error, for it emanates from the Creator who knows all things. It is designed to protect the rights of every individual, to establish balance in society, and to nurture both the spiritual and material well-being of humanity. The wealthy and powerful are often the most entrenched in this mindset of rejecting divine guidance. They recognise that accepting the truth of Islam would require them to submit to a higher moral framework, one that places limits on their pursuit of unchecked desires. Such submission would restrict their exploitation of others, their indulgence in excess, and their

misuse of authority. It would demand accountability, humility, and justice—qualities that threaten their worldly privileges. Out of fear of losing their influence and status, they not only reject the truth themselves but also actively encourage others to follow their lead. They use their wealth, position, and influence to spread doubt, ridicule, and opposition, attempting to preserve their worldly status even at the expense of their eternal well-being. Their rejection is not born of ignorance but of deliberate resistance, as they prefer temporary power over everlasting salvation. This pattern is not new. Historically, the first to oppose the Holy Prophets, peace be upon them, were often the elites of society—those who feared that embracing divine guidance would undermine their power and expose their injustices. From Pharaoh in the time of the Holy Prophet Musa, peace be upon him, to the leaders of non-muslims of Mecca in the time of the Holy Prophet Muhammad, peace and blessings be upon him, the opposition of the powerful has been a recurring theme. Their rejection was not based on a lack of evidence or clarity regarding the truth of the message, for the signs of Allah, the Exalted, were manifest before them. Miracles, scriptures, and the noble character of the Prophets were clear proofs that could not be denied. Yet, their arrogance and pride blinded them, and their desire to continue living according to their whims prevented them from submitting to the authority of the Creator. Thus, the rejection of divine guidance is rarely an intellectual dispute about truth or falsehood. Instead, it is most often a matter of the heart—a refusal to restrain one's desires and submit to the authority of Allah, the Exalted. The human heart, when corrupted by arrogance and greed, resists discipline and accountability. It seeks freedom without responsibility, pleasure without restraint, and power without justice. This inner corruption leads people to dismiss divine guidance, not because they lack evidence, but because they lack humility. True faith requires submission, sincerity, and the willingness to place divine wisdom above personal desire. Those who reject it do so because they are unwilling to let go of their worldly attachments, preferring temporary indulgence over eternal peace.

After mentioning the Holy Quran as the supreme sign of His Oneness, Allah, the Exalted, turns attention to the signs within the creation that point to the same truth. These signs demonstrate that He alone is the One who must be obeyed and followed in every circumstance. Chapter 32 As Sajdah, verse 4:

“It is Allah who created the heavens and the earth and whatever is between them in six days…”

Allah, the Exalted, had the absolute power to create the Heavens and the Earth in an instant, without effort or delay. Chapter 2 Al Baqarah, verse 117:

“…When He decrees a matter, He only says to it, "Be," and it is.”

This verse establishes the limitless authority of Allah, the Exalted, whose command alone brings existence into being. Yet, one of the profound insights regarding the creation of the Heavens and the Earth over a span of six days is to impart to humanity the significant lesson of gradually striving towards a greater objective. Allah, the Exalted, does not demand that individuals attain saintliness in an instant; rather, He expects them to learn, grow, and implement the teachings of Islam progressively. This gradual process enables them to enhance their conduct towards Him and His creation step by step, cultivating sincerity, discipline, and perseverance. Just as creation unfolded in stages, so too must human development in faith and character unfold through consistent effort and patience. Although a person has no

justification for neglecting their obligatory duties or for failing to learn and adhere to the established traditions of the Holy Prophet Muhammad, peace and blessings be upon him, it is important for each person to act in accordance with their own mental and physical capabilities. Furthermore, they should treat others with consideration for their mental and physical capacities, ensuring that they do not overwhelm them or cause them to feel disheartened with Islam. The religion is meant to uplift and guide, not to burden or discourage. By recognising the varying strengths of people, one can encourage others in a balanced and compassionate manner, fostering unity and perseverance in the community. It is essential to recognise that every individual has been created in a unique manner and endowed with various blessings and gifts. For instance, some individuals possess the strength to undertake numerous voluntary fasts, while others may not. Some have the mental fortitude to dedicate an entire day to studying the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, whereas others may lack this capability. Some can engage in discussions about religious matters for extended periods, while others may not have the focus or mental resilience to do so. This diversity of strengths is part of divine wisdom, and it does not imply that those who lack the ability to engage in certain voluntary practices are poor believers. Allah, the Exalted, will evaluate each individual based on their potential, their strength, their intentions, and the actions they have undertaken. This discourse therefore suggests that a person should not be overly critical of themselves or others regarding their efforts in voluntary religious practices. A person should aim to make gradual improvements, step by step, so that they do not become disheartened and abandon their efforts entirely. If a person has been blessed with the strength to engage in voluntary religious activities, they should express gratitude to Allah, the Exalted, for it is only He who has bestowed this upon them. Recognising this will help avert the grave sin of pride, as even a minuscule amount of it can lead one to Hell. The Holy Prophet Muhammad, peace and blessings be upon him, warned of this in a Hadith recorded in Sahih Muslim, number 265, which states that no one who has even the smallest amount of pride in their heart will enter Paradise. Thus, the gradual creation of the universe serves as a reminder that faith and righteousness are cultivated through steady effort, humility, and gratitude.

Just as the cosmos was perfected in stages, so too must the person perfect their conduct through patience, sincerity, and reliance upon Allah, the Exalted.

Chapter 32 As Sajdah, verse 4:

“It is Allah who created the heavens and the earth and whatever is between them in six days…”

When one reflects deeply upon the creation of the Heavens and the Earth, and upon the countless perfectly balanced systems that operate within them, it becomes evident that there is only One Creator who brought all of this into existence and who continues to sustain it. Every aspect of the universe testifies to precision, harmony, and wisdom that cannot be the product of chance or human design. Consider, for example, the distance of the Sun from the Earth. It is positioned at exactly the right distance to allow life to flourish. If the Sun were even slightly closer, the Earth would be scorched and rendered uninhabitable. If it were slightly further away, the Earth would freeze and life would cease. This delicate balance is not accidental but intentional, a sign of divine power. Similarly, the Earth has been created with an atmosphere that is perfectly balanced and pure, enabling life to thrive. Chapter 2 Al Baqarah, verse 164:

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

The alternation of day and night is itself a profound sign of divine wisdom. The precise timings of the days and nights, and their varied lengths throughout the year, allow humanity to obtain maximum benefit from them. If the days were longer, people would become exhausted from extended hours of activity. If the nights were longer, people would not have sufficient time to earn their livelihood, pursue knowledge, or engage in beneficial activities. If the nights were shorter, people would not be able to rest enough to maintain optimal health. Furthermore, changes to the length of the day and night would affect crops, leading to detrimental consequences for the provision of people and animals. The fact that the days and nights, along with other balanced systems within the universe, operate in perfect harmony clearly indicates the Oneness of Allah, the Exalted. If there were multiple gods, each desiring different outcomes, the universe would fall into chaos. 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 water cycle is another clear sign of divine design. Water evaporates from the sea, rises, and condenses to produce rain. This rain, though acidic in nature, falls upon mountains which neutralise it, making it safe for human and animal consumption. If this system were altered even slightly, life on Earth would be endangered. The salt in the sea prevents the dead creatures within it from contaminating the water. If the oceans were allowed to become polluted, sea life would not be possible, and the impurity would spread to the land, overwhelming all forms of life. Furthermore, the composition of water

has been created in such a way that it allows sea life to thrive within it while also enabling heavy ships to sail upon it. If the composition were altered, either sea life would survive but ships could not sail, or ships could sail but sea life would perish. Even today, sea transport remains the most common method of transporting goods across the world. This perfect balance is therefore essential to life on Earth and is a clear sign of divine wisdom.

The winds are also indispensable for life. They enable wind pollination, allowing crops, plants, and trees to reproduce. In earlier times, winds were essential for sea travel, and even today, sea transport remains the primary mode of transporting goods across the world. Winds also move rainclouds to specific locations, providing water for creation—something indispensable for survival. A perfectly balanced system of winds is observed within the Earth: a lack of winds would lead to stagnation and chaos, while excessive winds would cause destruction and imbalance. Similarly, rain is also perfectly balanced. Too little rain leads to droughts and famine, while too much rain leads to mass 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.”

When one observes the countless species of creation, it becomes clear that they have been designed in a perfectly balanced way to thrive in their environments. Evolution, being a process of mutation, is by its nature imperfect. Yet the design of species demonstrates perfection and balance. For example, the camel was created to withstand high temperatures and

survive long periods without water. It is perfectly suited for desert life. Chapter 88 Al Ghashiyah, verse 17:

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

Similarly, the goat was created in such a way that impurities within its body are separated from the milk it produces. Any mixing of the two would render the milk undrinkable. 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.”

Each species has also been granted a specific lifespan which prevents one species from overwhelming others. For example, flies have a very short lifespan of three to four weeks and lay up to 500 eggs. If their lifespan were longer, their population would become disproportionate and overwhelm all other species. Conversely, creatures with longer lifespans produce only a few offspring, ensuring moderation in their population. This balance prevents chaos and sustains harmony among species. Such precision cannot be accidental, nor can blind mutation explain it.

The one who reflects on all these perfectly balanced systems—and countless more within creation—cannot logically deny the existence of a single Creator who has power over all things. The harmony of the universe, from the smallest detail to the grandest system, testifies to the Oneness of Allah, the Exalted, and His absolute control over creation.

Chapter 32 As Sajdah, verse 4:

“…then He established Himself above the Throne…”

Ultimately, as the entire creation belongs to and is under the complete control and jurisdiction of Allah, the Exalted, a person has no choice but to comply with His rules. His authority is absolute, extending over the heavens, the earth, and everything in between. Every atom, every breath, and every moment of existence is subject to His command. Chapter 32 As Sajdah, verse 5:

“He arranges [each] matter from the heaven to the earth…”

To imagine that one can live outside His law is a delusion, for His sovereignty encompasses all things. Just as a person will face trouble if they fail to comply with the rules set by the government in charge of a particular country,

so too will they face trouble in both worlds if they fail to comply with the rules of the Owner of the universe. The comparison is clear: worldly governments may enforce laws within their borders, but Allah, the Exalted, governs all creation without exception. His laws are not confined to a region or a people; they are universal, eternal, and binding upon every soul. A person may be able to leave a country if they are not pleased with its rules, but they will not be able to escape to a place where the rules and jurisdiction of Allah, the Exalted, do not apply. His dominion is limitless, and there is no refuge beyond His reach. A person may be able to change the rules of their society through legislation or reform, but they will never be able to change the rules of Allah, the Exalted. His decrees are fixed, perfect, and eternal, unaffected by human whims or desires. To attempt to alter them is futile, for they are rooted in divine wisdom and justice. In addition, just like a person who owns a house decides the rules of the house, even if other people object to these rules, similarly, the universe belongs to Allah, the Exalted, and therefore, He alone decides the rules of this universe, whether people like these rules or not. Ownership naturally entails authority, and since Allah, the Exalted, is the sole Creator and Sustainer of the universe, He alone has the right to legislate its laws. To object to His rules is to deny His ownership, which is both irrational and futile. Therefore, one must comply with these rules, not for His benefit—for He is beyond need—but for their own sake, as compliance ensures peace, balance, and salvation. The one who understands this fact will comply with the rules of Allah, the Exalted, and strive to obey Him by using the blessings they have 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. Such a person recognises that blessings are not given for indulgence or waste, but as trusts to be used responsibly. They will seek to align their actions with divine guidance, knowing that obedience brings harmony in this world and reward in the Hereafter. A person can either strive to learn the wisdoms behind the commands and prohibitions of Allah, the Exalted, so that they understand how these benefit them and the wider society, leading to peace of mind and body in both worlds, or they can worship their desires and reject the teachings of Islam. The choice is stark: submission to divine wisdom or enslavement to fleeting passions. Those who strive to understand will see how divine laws protect

individuals, families, and societies, while those who reject them will find themselves trapped in cycles of imbalance and regret. But the one who fails to comply with Islamic rules should prepare themselves to face the consequences of their choice in both worlds, and no objections, protests, or complaints will save them. On the Day of Judgement, excuses will carry no weight, and human arguments will be silenced before the truth. Chapter 32 As Sajdah, verse 4:

"…*You have not besides Him any protector or any intercessor; so will you not reflect?"*

Chapter 32 As Sajdah, verse 5:

"He arranges [each] matter from the heaven to the earth…"

In general, the Holy Prophet Muhammad, peace and blessings be upon him, emphasized the boundless and supreme authority of Allah, the Exalted, in a Hadith documented in Jami At Tirmidhi, number 2516. This Hadith conveys that no aspect of creation can aid an individual unless it is the will of Allah, the Exalted. Similarly, the entirety of creation cannot cause harm to someone if Allah, the Exalted, does not allow it. This highlights that only what Allah, the Exalted, ordains takes place in the universe, and nothing occurs outside His decree. It is essential to comprehend that this guidance does not imply one should refrain from utilizing means, such as medicine or other worldly

resources; rather, it suggests that one may employ these means as they have been established by Allah, the Exalted, while also acknowledging that Allah, the Exalted, is the ultimate arbiter of all outcomes. For example, many sick individuals take medicine and recover from their conditions. Conversely, there are those who take medicine and do not experience improvement. This demonstrates that another element influences the final outcome, specifically, the will of Allah, the Exalted. Chapter 9 At Tawbah, verse 51:

“Say, "Never will we be struck except by what Allah has decreed for us…”

The person who comprehends this realizes that all events impacting them, which are not directly connected to their behaviour, were unavoidable. In the same way, the opportunities that were lost could not have been seized, for they were never decreed for that individual. This recognition instils humility and patience, reminding one that their control is limited and that ultimate authority rests with Allah, the Exalted. It is crucial to understand that regardless of the final outcome, even if it contradicts an individual’s wishes, they ought to remain patient and genuinely trust that Allah, the Exalted, has selected what is most beneficial for them, even if they cannot grasp the reasoning behind the result. 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.”

When one genuinely comprehends this truth, they cease to depend on creation, realizing that creation cannot inherently inflict harm or provide benefit to them. Instead, they turn to Allah, the Exalted, seeking His assistance and protection through sincere obedience by fulfilling His commands, avoiding His prohibitions, and confronting destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This inspires a person to place their trust in Allah, the Exalted, and to fear only Him, as they understand that creation cannot harm them without His will. Recognizing that everything that happens in one's life and the universe stems from Allah, the Exalted, is part of grasping the Oneness of Allah, the Exalted. This topic is boundless and transcends merely superficially believing that there is none worthy of worship except Allah, the Exalted. When this belief is deeply entrenched in one's heart, they will solely rely on Allah, the Exalted, knowing He is the only One capable of assisting them. They will submit to and obey Allah, the Exalted, in every aspect of their life. In truth, a person obeys another to seek protection from harm or to gain some advantage. Only Allah, the Exalted, can provide this, making Him the sole entity deserving of obedience and worship. If anyone opts to obey another over Allah, the Exalted, it implies they believe that this other can offer them some form of benefit or shield them from harm. This reflects a weakness in their faith and a failure to grasp the true source of all outcomes. The origin of all events is Allah, the Exalted, thus every person should exclusively obey Him, for He alone is the source of benefit and protection, and He alone is worthy of worship. Chapter 10 Yunus, verse 107:

"And if Allah should touch you with adversity, there is no remover of it except Him; and if He intends for you good, then there is no repeller of His bounty…"

In order to avoid a self-centered attitude whereby one behaves as though they are the centre of the universe, a person must first realize the vastness of the universe and the countless matters which are constantly occurring around them. Chapter 32 As Sajdah, verse 5:

“He arranges [each] matter from the heaven to the earth; then it will ascend to Him in a Day, the extent of which is a thousand years of those which you count.”

This verse teaches that Allah, the Exalted, is continuously managing the affairs of creation, from the heavens to the earth, in ways far beyond human comprehension. It therefore encourages one to appreciate the wider universe rather than focusing solely on their own life and issues. The lesson is that the universe is vast, filled with countless events and processes, all arranged by divine wisdom. One of the main causes of impatience at the onset of difficulty is precisely this narrow focus: when people lose sight of the bigger picture of life, they magnify their problems. Every situation a person faces is like a single jigsaw piece compared to the whole puzzle. When one focuses entirely on that single piece, which often represents a difficulty, they lose sight of the entire puzzle. As a result, the difficulty appears much more serious than it truly is, and its negative consequences seem more severe than they actually are. This narrow focus hinders one from demonstrating patience, which requires avoiding complaints through speech or actions while maintaining sincere obedience to Allah, the Exalted. One of the best ways to avoid this outcome is to constantly focus on the Day of Judgement. This perspective helps one to understand that their worldly problem or difficulty is not such a big deal, for no Earthly difficulty compares to the difficulties of Judgement Day. Nor are the negative consequences of worldly trials more severe than those of Judgement Day. The Holy Prophet

Muhammad, peace and blessings be upon him, warned in a Hadith found in Jami At Tirmidhi, number 2421, that on that Day the Sun will be brought within two miles of creation, and each person will sweat according to their deeds. This is a Day when the same relatives one stressed about and desperately tried to please will flee from them. Chapter 80 Abasa, verses 33-37:

"But when there comes the Deafening Blast. On the Day a man will flee from his brother. And his mother and his father. And his wife and his children. For every man, that Day, will be a matter adequate for him."

It is also a Day when one will reflect over their deeds after they witness Hell. Chapter 89 Al Fajr, verse 23:

“And brought [within view], that Day, is Hell - that Day, man will remember, but how [i.e., what good] to him will be the remembrance?”

When one focuses on this Day, their worldly problem and difficulty will not seem like a big deal. This attitude will aid them in demonstrating patience from the onset of the difficulty and to evaluate and deal with it in an appropriate manner which minimizes their stress.

When one focuses on this Day, their worldly problems and difficulties will not seem overwhelming. This attitude aids them in demonstrating patience from the very onset of hardship, enabling them to evaluate and deal with it in an appropriate manner that minimizes stress and prevents despair. By keeping their attention on the eternal realities, they will not allow temporary trials to dominate their perspective, and they will be able to endure with dignity and faith. In addition, keeping one's focus on Judgement Day ensures that they turn away from, ignore, and belittle anything which will not seem important on that Day, including the difficulties and stresses of worldly life. Instead, they will focus on the matters that will truly matter on Judgement Day, such as demonstrating patience in the face of trials, fulfilling obligations, and maintaining obedience. Chapter 39 Az Zumar, verse 10:

"…Indeed, the patient will be given their reward without account [i.e., limit]."

This verse highlights the immeasurable reward awaiting those who remain steadfast in patience. Perhaps this correct attitude was part of the reason why the magicians of Pharaoh, after accepting faith, were not fazed or discouraged by the threats of physical torture given by Pharaoh. Their hearts were focused on the Day of Judgement, and thus the threats of worldly suffering seemed insignificant compared to the eternal realities awaiting them. Their example demonstrates how focusing on the Hereafter transforms fear into courage, despair into hope, and weakness into strength. Chapter 26 Ash Shu'ara, verses 49-50:

"[Pharaoh] said, "You believed him [i.e., Moses] before I gave you permission. Indeed, he is your leader who has taught you magic, but you are

going to know. I will surely cut off your hands and your feet on opposite sides, and I will surely crucify you all." They said, "No harm. Indeed, to our Lord we will return.""

Chapter 32 As Sajdah, verse 5:

“He arranges [each] matter from the heaven to the earth; then it will ascend to Him in a Day, the extent of which is a thousand years of those which you count.”

This verse also encourages one to understand that matters within the universe, including being granted relief from a difficulty, do not unfold according to the timetable of human beings but rather according to the timetable set by Allah, the Exalted. Human beings often desire immediate solutions, quick relief, or instant success, but the reality is that the unfolding of events is not dictated by their wishes. Instead, it is arranged by Allah, the Exalted, who governs all affairs with perfect wisdom. His decree is not random, nor is it delayed without purpose; rather, it is measured and precise, ensuring that every occurrence takes place at the most beneficial time. This perspective teaches humility, reminding people that their knowledge is limited, while Allah, the Exalted, knows the unseen, the future, and the consequences of every action. As Allah, the Exalted, is All Knowing, He knows when and how things should occur to ensure the maximum benefit for people, even if the wisdom behind His choice remains hidden from them. Chapter 32 As Sajdah, verses 6-7:

“That is the Knower of the unseen and the witnessed, the Exalted in Might, the Merciful. Who perfected everything which He created…”

What may appear to be delay or denial is, in reality, a carefully measured act of mercy and planning. Sometimes, relief is postponed so that a person may grow in patience, strengthen their reliance upon Allah, the Exalted, or learn lessons that will benefit them in the future. At other times, what a person perceives as hardship is in fact a protection from greater harm. The human mind cannot always grasp these subtleties, but faith requires trust in the One who sees the entire picture. Just as a physician prescribes bitter medicine for healing, Allah, the Exalted, may decree hardship to bring about long-term benefit.

Therefore, one must recognize their role during times of difficulty: to remain patient, to avoid complaining verbally or physically, and to continue in sincere obedience to Allah, the Exalted. Complaining through words or actions reflects discontent with divine decree, whereas patience demonstrates trust in the One who knows best. Patience is not passive resignation but active endurance, where a person restrains themselves from despair and continues to fulfil their obligations. Obedience during hardship is a sign of faith, as it shows that a person values divine guidance above their own desires. This obedience includes correctly using the blessings Allah, the Exalted, has granted them, as outlined in Islamic teachings, whether those blessings are health, wealth, knowledge, or relationships. By employing these blessings in ways pleasing to Him, a person demonstrates gratitude and submission even in the midst of trial. Entrusting the exact timing of divine aid to Allah, the Exalted, is essential, for human beings have no say in the matter. Relief will come not when they demand it, but when Allah, the Exalted, decrees it. This

trust liberates the heart from anxiety and despair, as it shifts reliance from the self to the Creator. It teaches that divine aid is never late, nor is it ever misplaced; it arrives precisely when it is most beneficial. Thus, one's responsibility is not to dictate the timing of relief but to remain steadfast in patience, obedience, and gratitude until Allah, the Exalted, unveils His wisdom. In this way, trials become opportunities for growth, and waiting becomes an act of worship.

In order to further emphasize His absolute control and perfect knowledge, Allah, the Exalted, draws the attention of humanity to their humble beginnings. Chapter 32 As Sajdah, verses 7-8:

"…and began the creation of man from clay. Then He made his posterity out of the extract of a liquid disdained."

This reminder is deeply significant, for it strips away any illusion of grandeur or self-importance that a person may hold about themselves. The one who was created from clay and then from a liquid regarded as distained has no right to challenge the authority of Allah, the Exalted, who is their Creator, Sustainer, and ultimate Judge. Reflecting upon one's origin is essential in order to avoid the destructive trait of pride. Pride encourages a person to reject the truth when it contradicts their desires, such as the command to obey Allah, the Exalted. No amount of good deeds will benefit someone who possesses pride, for pride corrupts sincerity and blinds the heart. This reality is made clear when one considers the example of the Devil, who despite countless years of worship was destroyed by his arrogance. His pride

nullified his devotion, showing that worship without humility is worthless. 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 person is the one who rejects the truth when it is presented to them simply because it did not originate from them, or because it challenges their desires and mentality. Pride manifests as a false sense of superiority, even though the proud are unaware of their true status in the sight of Allah, the Exalted. They may believe they are great because of a few insincere and imperfect good deeds, while in reality they are disliked by Allah, the Exalted, because of their many sins. Looking down upon others is especially foolish, as one is unaware of their own ultimate end and the ultimate end of others. The person they despise may die as a sincere believer, whereas they themselves may die as a disbeliever. Pride blinds one to this reality, leading them to arrogance and destruction. In truth, it is irrational to be proud of anything, since Allah, the Exalted, created and granted everything a person owns. Even the righteous deeds one performs are only possible due to the inspiration, knowledge, and strength granted by Allah, the Exalted. Therefore, being proud of something which does not innately belong to oneself is plain foolishness. It is akin to a person becoming proud over a mansion they neither own nor live in. Such pride is baseless and delusional, for it attributes ownership and greatness to oneself when it truly belongs to Allah, the Exalted. This is why pride belongs solely to Allah, the Exalted, as He alone is the Creator and innate Owner of all things. To challenge Allah, the Exalted, in pride is to usurp His right, and such a person will be thrown into Hell. This has been confirmed in a Hadith found in Sunan Abu Dawud,

number 4090, which warns that pride is a characteristic that leads to eternal ruin. Pride is therefore not a minor flaw but a grave sin that distances a person from mercy and draws them closer to punishment. A person should instead follow in the footsteps of the Holy Prophet Muhammad, peace and blessings be upon him, and adopt humility. The humble truly recognize that all the good they possess and all the evil they are protected from comes from no one except Allah, the Exalted. Therefore, humility is more fitting for a person than pride. One should not be deceived into believing that humility leads to disgrace, for no one has been more honoured than the humble servants of Allah, the Exalted. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, guaranteed an increase in status for the one who adopts humility for the sake of Allah, the Exalted, in a Hadith found in Jami At Tirmidhi, number 2029. A humble person accepts the truth irrespective of who it comes from, knowing that the source of truth is none other than Allah, the Exalted. Instead of looking down on others, they look upon them with mercy and compassion, supporting this attitude with sincere actions. They hope that Allah, the Exalted, will in turn look upon them with mercy and compassion. They understand that one will be treated by Allah, the Exalted, according to how they treat others. This principle has been indicated in a Hadith found in Sahih Bukhari, number 7376, which teaches that divine treatment mirrors human treatment of others. Thus, humility is not only a virtue but a safeguard, ensuring that one remains beloved to Allah, the Exalted, and protected from the destructive consequences of pride.

After creating people from a mere drop of fluid, Allah, the Exalted, shaped them in a balanced, complete, and beautiful form, and then granted them countless blessings. Chapter 32 As Sajdah, verse 9:

“Then He proportioned him and breathed into him from His [created] soul and made for you hearing and insight and emotional hearts; little are you grateful.”

Allah, the Exalted, has granted people these precious faculties—hearing, sight, and hearts capable of reflection—so that they may discern the difference between the outcomes of obedience and the consequences of disobedience. These gifts are not given without purpose; they are tools to recognize truth, to internalize it, and to act upon it. Yet, simply possessing these faculties is not sufficient. Hearing alone does not benefit a person unless it is directed toward useful knowledge, particularly religious guidance. To hear without listening, to listen without reflecting, and to reflect without acting is to squander the very blessings that distinguish humanity from other creatures. To truly gain from Islamic teachings, a person must listen attentively, with humility and sincerity. They must allow the words of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, to penetrate beyond the ear and into the heart. This requires reflection upon one’s own experiences, considering how divine guidance applies to their personal life, and then earnestly acting upon it. Knowledge that is not lived becomes a burden rather than a blessing, for it increases accountability without producing transformation. Without such reflection and action, merely hearing Islamic knowledge will not transform behaviour. This explains why, despite unprecedented access to Islamic knowledge today—through books, lectures, digital platforms, and countless resources—many still fail to achieve meaningful personal change. The issue is not the absence of knowledge but the absence of attentiveness, humility, and application. Information alone does not produce faith; it is the combination of listening, reflecting, and acting that turns knowledge into guidance. Chapter 32 As Sajdah, verse 9:

“…and made for you hearing and insight…”

Allah, the Exalted, has also granted human beings the profound faculty of sight coupled with understanding. This gift is not limited to the mere ability to perceive shapes and colours; rather, it is a means of reflection, discernment, and learning. Through it, a person is able to observe the world around them, contemplate the circumstances of others, and draw lessons from history. It is a faculty that transforms observation into wisdom, allowing one to recognize patterns of behaviour, consequences of actions, and the signs of divine power manifest in creation. By observing the experiences of others, people can gain valuable insight into their own conduct. For instance, when one witnesses the lives of wealthy or famous individuals who misuse the blessings of Allah, the Exalted, they often see that such misuse leads to stress, mental health struggles, addiction, or even suicidal tendencies, despite the temporary comfort or luxury these individuals enjoy. These observations serve as a clear warning: true peace of mind does not come from material possessions or the unchecked pursuit of worldly desires. Wealth and fame, when divorced from gratitude and obedience, become sources of misery rather than happiness. Similarly, seeing someone suffer from poor health encourages gratitude for one’s own well-being. It reminds a person that health is a fragile blessing, easily lost, and therefore must be cherished and utilized properly before it disappears. Observing illness or disability should inspire one to use their strength in ways pleasing to Allah, the Exalted, whether through worship, service to others, or the pursuit of beneficial knowledge. In this way, sight becomes a tool not only for perceiving the external world but for cultivating internal awareness and gratitude. These faculties, when used correctly, cultivate vigilance. They discourage self-absorption and remind individuals that life is not confined to their personal concerns. Instead, they inspire awareness of the wider world, of the struggles and blessings of others, and of the lessons embedded in creation. This broader perspective protects against arrogance and heedlessness, guiding a person to humility, compassion, and obedience. To

see with understanding is to recognize that every observation carries a lesson, every circumstance a reminder, and every event an opportunity to draw closer to Allah, the Exalted. Chapter 32 As Sajdah, verse 9:

“…and made for you hearing and insight and emotional hearts…”

Allah, the Exalted, has further provided human beings with emotional faculties, which are indispensable for navigating the complexities of life successfully. These faculties are not weaknesses, nor are they flaws in human nature; rather, they are purposeful gifts that allow people to experience, process, and respond to the trials and blessings of existence. Islam recognizes the human need to express emotions, such as sadness in times of hardship or joy in moments of ease. Expressing emotions is therefore permissible and natural, provided it remains within the boundaries set by Allah, the Exalted. These boundaries ensure that emotions serve their intended purpose—bringing balance, compassion, and sincerity—without leading to excess or harm. Extremes in emotion, however, can lead to sinful behaviour and spiritual decline. Excessive grief may cause despair, ingratitude, or neglect of one’s duties, while excessive pride may lead to arrogance, boastfulness, and disregard for others. 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 highlights the importance of moderation in emotional expression. It teaches that despair over loss and arrogance over gain are both destructive, as they shift the heart away from reliance upon Allah, the Exalted. By contrast, balanced emotions allow a person to remain grounded, to accept divine decree with patience, and to respond to blessings with gratitude. Maintaining a balanced emotional state enables a person to navigate challenges successfully, gaining peace, rewards, and blessings in both this life and the Hereafter. When emotions are regulated within the framework of divine guidance, they become tools for spiritual growth rather than obstacles. Sadness can inspire humility and reliance upon Allah, the Exalted; joy can inspire gratitude and generosity; fear can inspire caution and obedience; hope can inspire perseverance and trust. Each emotion, when balanced, contributes to a holistic and healthy spiritual life. By using these faculties wisely—through reflection, observation, and measured emotional expression—one can achieve a balanced mental and physical state. This balance allows a person to correctly place everything and everyone in their life, giving priority to what truly matters and avoiding undue attachment to what is temporary. In this way, they achieve peace of mind in both worlds, as their emotions are aligned with faith and their responses are guided by wisdom. But the one who fails to utilize these faculties correctly, as this contradicts their desires, will inevitably misuse the blessings they have been granted. Chapter 32 As Sajdah, verse 10:

“…little are you grateful.”

As a consequence of failing to utilize the faculties granted by Allah, the Exalted, their mental and physical well-being will inevitably become unbalanced. This imbalance manifests in confusion and disorder, as they

struggle to prioritize properly, misplacing people, responsibilities, and resources within their life. Loved ones may be undervalued, worldly pursuits may be overemphasized, and obligations may be neglected. Such misplacement leads to chaos in both personal and social spheres, preventing them from living with clarity and purpose. In addition, they will fail to prepare adequately for their accountability on the Day of Judgement. Instead of using their faculties to recognize truth, obey divine commands, and avoid prohibitions, they will squander their blessings in heedlessness. This negligence leaves them vulnerable to regret and hardship when they stand before Allah, the Exalted, with little to show for their time in the world. The Day of Judgement will expose the consequences of their misplaced priorities, and no excuses or worldly comforts will shield them from divine justice. Even if they enjoy temporary worldly comforts and luxuries, these pleasures will not prevent the stress, difficulties, and turmoil that arise from a life lived in disobedience to Allah, the Exalted. Wealth, fame, and indulgence may provide fleeting satisfaction, but they cannot cure the inner restlessness that comes from neglecting spiritual responsibilities. The heart remains unsettled, the mind remains troubled, and the body suffers under the weight of imbalance. Such individuals may appear outwardly successful, yet inwardly they are plagued by anxiety, dissatisfaction, and despair. True peace and fulfilment remain unattainable for those who neglect their spiritual responsibilities. Their enjoyment in this world will ultimately be shallow and fleeting, like a mirage that disappears when approached. Only those who use their faculties in obedience to Allah, the Exalted, achieve lasting tranquillity, for they align their lives with divine wisdom. By preparing for accountability, prioritizing correctly, and living with humility and gratitude, they secure peace of mind in this world and eternal success in the Hereafter.

But as correctly using the faculties and blessings granted by Allah, the Exalted, often contradicts the worldly desires of people, many will persist in disobeying Him. The pursuit of desires blinds them to the wisdom of divine guidance, and rather than submitting to the truth, they seek excuses to justify

their rebellion. Instead of acknowledging the responsibility that comes with divine blessings, they attempt to dismiss or distort the truth so that they can continue in their chosen path of indulgence. This is not a new phenomenon; it has been witnessed throughout history. As mentioned earlier, the leaders of the non-Muslims of Mecca employed various methods to discourage others from accepting Islam, driven by fear of losing their leadership and social influence. Their concern was not about truth or falsehood but about maintaining worldly power. One such method was to challenge the concept of resurrection, exaggerating it in order to make it sound absurd and impossible. Chapter 32 As Sajdah, verse 10:

“And they say, "When we are lost within the earth, will we indeed be [recreated] in a new creation?"…”

This verse highlights a common tactic used by those who wish to dismiss concepts that conflict with their desires: exaggeration. By inflating the matter beyond its reality, they attempt to ridicule it, thereby making it appear unreasonable and untrue. This distortion then serves as justification for rejecting the concept altogether. Such behaviour is not limited to theological objections but can be observed in everyday life. For example, when an individual persists in mistreating others—such as relatives—and is advised to instead show respect and good conduct, they may excuse their behaviour by claiming that such counsel requires them to be flawless, like an angel, never displaying even the slightest negative behaviour. Since human perfection is unattainable, they dismiss the original advice—which was both practical and achievable—as unrealistic. In doing so, they justify their misconduct and avoid making the necessary changes for the better. This attitude of exaggeration and dismissal prevents individuals from assuming

responsibility for their actions, inevitably leading to misguidance. Chapter 32 As Sajdah, verse 10:

“…Rather, they are, in the meeting with their Lord, are disbelievers.”

Neglecting personal accountability stunts the development of character and fosters the misuse of blessings granted by Allah, the Exalted. When a person refuses to acknowledge their faults and avoids reform, their faculties of hearing, sight, and emotional reflection are wasted. This negligence results in both mental and physical disorder, causing individuals to misplace priorities and relationships in their lives. They become consumed by trivial matters, while neglecting what truly matters: obedience to Allah, the Exalted, and preparation for the Day of Judgement. Regardless of any material wealth they may possess, this failure to take responsibility leads to stress, hardship, and adversity in both this life and the Hereafter. Worldly luxuries cannot shield the heart from turmoil when it is deprived of faith and accountability. Such individuals may appear outwardly successful, yet inwardly they are plagued by anxiety, dissatisfaction, and despair. Their wealth and status become hollow, for they cannot provide the peace that comes only from submission to Allah, the Exalted. Furthermore, evading responsibility prevents individuals from fulfilling the rights of others, thereby contributing to the spread of corruption and injustice within their communities. When people refuse to reform themselves, society suffers collectively, as injustice and oppression take root. Families are fractured, communities are weakened, and trust is eroded. The refusal to accept accountability thus harms not only the individual but also the wider society.

In conclusion, the exaggeration of truth to dismiss it, and the refusal to accept responsibility, are not merely personal flaws but destructive attitudes that harm both the individual and the community. True wisdom lies in humility: acknowledging one's faults, striving for reform, and preparing for accountability before Allah, the Exalted. Only by embracing responsibility and rejecting distortion can one use their faculties and blessings correctly, thereby achieving peace in this world and salvation in the Hereafter.

Chapter 32 As Sajdah, verse 10:

"And they say, "When we are lost within the earth, will we indeed be [recreated] in a new creation?"…"

Denying the possibility of humans being resurrected on the Day of Judgement is indeed a strange and irrational claim, for the signs of resurrection are continuously displayed throughout creation in ways that are both visible and undeniable. Allah, the Exalted, has placed countless examples in the natural order of the world to remind humanity of His power to bring the dead back to life. These examples are not abstract or hidden; they are experienced daily, monthly, and yearly, so that no one can claim ignorance of the reality of resurrection. Consider the rain which descends from the sky. It revives barren land, transforming it into fertile ground that produces crops and sustenance. A dead seed buried in the soil bursts forth alive, providing nourishment for creation. This process is a direct sign of Allah's ability to bring life from death. Just as He causes a lifeless seed to sprout, He will cause the human being, buried in the earth, to rise again. The comparison is deliberate and clear: the seed is a symbol of humanity, and its

revival is a reminder of the certainty of resurrection. The changing of the seasons also demonstrates resurrection in a vivid and accessible way. During winter, the leaves of trees die and fall, leaving the tree appearing lifeless and barren. Yet, when the seasons change, the same tree is clothed once again with leaves, blossoms, and fruit, appearing full of life. This cycle of death and renewal is a visible reminder that life after death is not only possible but is part of the divine order. The alternation of seasons is a lesson for those who reflect, showing that death is not the end but a transition to another stage decreed by Allah, the Exalted. Resurrection is not only seen in the external world but also within the human body itself. Cells are constantly dying and being replaced, such as skin cells, showing that renewal is a continuous process decreed by Allah, the Exalted. The body itself is a living testimony to the reality of resurrection, as it undergoes cycles of death and renewal every moment. This ongoing process is a sign that the One who sustains life in such intricate detail is fully capable of restoring life after death. Even the sleep-wake cycle is a form of resurrection. Sleep is described as the sister of death, for during sleep the senses are cut off and the soul is taken. Yet Allah, the Exalted, returns the soul to the sleeper if they are destined to live on, thereby granting them life 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.”

The certainty of the Day of Judgement is undeniable, for it is a reality that must occur. When one sincerely reflects upon the universe, they will observe countless examples of balance and precision which testify to the wisdom of

Allah, the Exalted. The Earth itself is positioned at a perfectly balanced distance from the Sun. If it were even slightly closer, the heat would scorch life; if it were slightly further, the cold would freeze it. This delicate positioning ensures that the Earth remains inhabitable and capable of sustaining creation. Similarly, the water cycle—whereby water evaporates from the oceans, condenses in the atmosphere, and returns as rain—is perfectly balanced to sustain life. Without this cycle, crops would fail, rivers would dry, and creation would perish. Even the ground demonstrates balance: it is soft enough for fragile shoots to penetrate and grow, yet firm enough to support the weight of towering buildings. These examples not only point to the existence of a Creator but also to His establishment of balance in all things. Yet, amidst this universal balance, one obvious imbalance remains: the actions of mankind. One often observes oppressive and tyrannical individuals who escape punishment in this world, while countless oppressed people endure hardship without receiving their full reward. Many Muslims who sincerely obey Allah, the Exalted, face difficulties and trials, receiving only a portion of their reward in this life, whereas those who openly disobey Him often enjoy worldly luxuries. Just as Allah, the Exalted, has set balance in creation, the reward and punishment of human actions must also be balanced. Since this balance is not fully realized in this world, it must occur in another time—namely, the Day of Judgement. Allah, the Exalted, could reward and punish fully in this world, but His wisdom dictates otherwise. One of the reasons is that He grants opportunity after opportunity for people to repent sincerely and correct their behaviour. If punishment were immediate and absolute, repentance would be impossible. Likewise, He does not grant Muslims their full reward here, for this world is not Paradise. The true reward awaits in the Hereafter. Belief in the unseen—specifically, the certainty of reward in the next life—is a cornerstone of faith. Faith is distinguished by trust in what cannot be perceived by the five senses. If all reward and punishment were visible in this world, faith would lose its depth and meaning. Having fear of full punishment and hope in receiving full reward in the Hereafter motivates a believer to abstain from sin and to perform righteous deeds. This balance of fear and hope is essential, as it restrains desires and inspires obedience. It ensures that one lives with accountability, knowing that every action will be weighed and recompensed. For the Day of Recompense

to commence, this material world must end. Punishment and reward can only be given once the actions of all people have concluded. As long as life continues, deeds are still being performed, and accountability cannot yet begin. Therefore, the Day of Judgement necessitates the end of the material world, sooner or later. This end is not destruction without purpose but the transition to a greater reality where justice will be perfected. Reflecting upon this discussion strengthens faith in the Day of Judgement. It encourages preparation by using the blessings granted by Allah, the Exalted, correctly, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Such reflection leads to peace of mind and success in both worlds. It cultivates a balanced mental and physical state, enabling one to correctly place everything and everyone in their life according to divine wisdom. In this way, belief in the Day of Judgement transforms daily living, guiding one to gratitude, patience, and obedience, while ensuring eternal success in the Hereafter. Chapter 45 Al Jathiyah, verse 22:

“For Allah created the heavens and the earth for a purpose, so that every soul may be paid back for what it has committed. And none will be wronged.”

Allah, the Exalted, reminds humanity that just as they have no power to avert death from themselves—a reality universally acknowledged and undeniable—they will likewise have no ability to avert accountability on the Day of Judgement. Death is the most certain of all events, and no wealth, influence, or strength can prevent it. Chapter 32 As Sajdah, verse 11:

“Say, "The angel of death will take you who has been entrusted with you. Then to your Lord you will be returned."”

This verse establishes two profound truths. First, death is inevitable and beyond human control. The angel of death has been entrusted with this responsibility, and when the appointed time arrives, no one can delay or escape it. Second, death is not the end but the beginning of accountability. Every soul will be returned to Allah, the Exalted, who will judge them with perfect justice. Reflecting on this reality should humble a person, reminding them of their limitations and dependence upon Allah, the Exalted. Just as they cannot resist death, they cannot resist standing before their Lord. This awareness should inspire obedience, repentance, and preparation for the Hereafter. It should also discourage arrogance and heedlessness, for worldly power and possessions cannot shield anyone from death or accountability. In truth, the certainty of death is itself a sign of the certainty of the Day of Judgement. If one cannot deny death, they should not deny resurrection and accountability, for both are decreed by the same Lord. Recognizing this connection strengthens faith, encourages patience in trials, and motivates righteous deeds, ensuring that when the angel of death fulfils his duty, one is ready to return to Allah, the Exalted, with hope of mercy and reward.

If one persists in rejecting or ignoring their accountability on the Day of Judgement, as preparing for it contradicts their worldly desires, then they will inevitably continue to misuse the blessings Allah, the Exalted, has granted them. This misuse is not a minor matter; it reshapes their entire existence. In this world, their attitude prevents them from achieving a balanced mental and physical state, causing them to misplace everything and everyone within their life. Family, friends, career, and wealth—all of which could have been sources of comfort and support—become instead sources of stress and

turmoil. When such individuals persist in disobedience, they begin to blame the wrong things and people for their difficulties. They may accuse their spouse, their relatives, or their circumstances, rather than recognizing that their own misuse of blessings is the true cause of their distress. In cutting good people out of their lives, they only deepen their isolation, which increases their vulnerability to mental disorders. This downward spiral often leads to depression, substance addiction, and even suicidal tendencies. Such outcomes are clearly observable in those who persist in misusing the blessings they have been granted, such as the rich and famous. Despite enjoying worldly luxuries, their lives are often marked by inner turmoil, instability, and despair. Yet, the consequences in this world are only a shadow of what awaits in the Hereafter. Because their attitude prevented them from preparing for accountability, their punishment on the Day of Judgement will be far worse. At that time, no further chances will be given to reform their behaviour. Chapter 32 As Sajdah, verse 12:

“If you could but see when the criminals are hanging their heads before their Lord, [saying], "Our Lord, we have seen and heard, so return us [to the world]; we will work righteousness. Indeed, we are [now] certain."”

This verse illustrates the regret and humiliation of those who denied accountability. They will confess that they have now seen and heard the truth, and they will plead for another chance to return to the world to act righteously. But their plea will be rejected, for the time of action will have passed. Their certainty will come too late, and their regret will not save them.

A person should recognize that regrets fall into two distinct categories, each carrying very different weight and consequences. The first are regrets tied to worldly matters—such as not marrying, not having children, or missing out on certain opportunities. These regrets, regardless of their nature, are never permanent. They may fade when one fulfills their desire, changes their perspective, or ultimately when death arrives. Their duration is limited to the span of earthly life, and their impact is relatively minor. While they may cause sadness or disappointment, they do not lead to punishment or torment. Moreover, if a person enters Paradise through the mercy of Allah, the Exalted, all worldly regrets will vanish entirely, replaced by eternal contentment. This demonstrates that worldly regrets, though painful at times, are temporary and insignificant when compared to the eternal realities of the Hereafter. The second category, however, is far more serious: the regrets of the Hereafter. These regrets arise in the grave and on the Day of Judgement, when a person realizes they did not use their blessings, resources, and opportunities to please Allah, the Exalted. Unlike worldly regrets, these are long-lasting, for the time in the grave and on Judgement Day far exceeds the short span of earthly life. They will not end until one enters Paradise, which may never occur, or may only happen after an unimaginably long period. Chapter 22 Al Hajj, verse 47:

“…And indeed, a day with your Lord is like a thousand years of those which you count.”

This verse reminds people that the scale of time in the Hereafter is vastly different from that of the world, making the weight of regret far heavier. A single day of regret in the Hereafter is equivalent to a thousand years of worldly time, showing how unbearable and prolonged such regret can be. These regrets are significant because they may lead directly to punishment

and torment. Unlike worldly disappointments, which fade with time or change of circumstance, the regrets of the Hereafter are tied to eternal consequences. They represent missed opportunities to obey Allah, the Exalted, and to prepare for accountability, and they cannot be undone once death has arrived.

Therefore, a person should reflect deeply on this reality and show kindness to themselves by striving to remove the potential regrets of the grave and the Day of Judgement before attempting to remove the regrets of this world. True wisdom lies in prioritizing eternal matters over temporary concerns. By using blessings correctly, obeying Allah, the Exalted, and living with gratitude and humility, a person ensures peace of mind in this life and salvation in the next. To focus excessively on worldly regrets while neglecting eternal ones is to misplace priorities, for worldly regrets will eventually vanish, but eternal regrets may endure with torment. A person who is sincere in their reflection will realize that preparing for the Hereafter is the greatest act of kindness they can show themselves, as it secures everlasting peace and removes the possibility of serious regrets. Chapter 89 Al Fajr, verses 23-24:

“And brought [within view], that Day, is Hell - that Day, man will remember, but how [i.e., what good] to him will be the remembrance? He will say, "Oh, I wish I had sent ahead [some good] for my life."”

As Allah, the Exalted, does not impose right guidance upon people—since doing so would nullify the very purpose of the test of life in this world—one must never be deceived by the free will they have been granted into imagining that they will escape accountability for their deeds. Free will is a

gift, but it is not a shield from responsibility. It is a means by which people demonstrate their sincerity, their obedience, and their gratitude, or conversely, their arrogance, negligence, and rebellion. To confuse free will with exemption from accountability is to fall into a dangerous delusion that undermines the very foundation of existence. Free will and accountability are two distinct realities. The presence of the former does not cancel the certainty of the latter. Free will allows a person to choose between right and wrong, but accountability ensures that every choice is weighed and recompensed. This balance between freedom and responsibility is what gives meaning to human life. Without accountability, free will would be meaningless, for choices would carry no consequence. Without free will, accountability would be unjust, for people would be judged for actions they had no power to control. Together, they form the framework of the divine test, ensuring that every person is judged fairly according to their own decisions. The one who truly understands this truth will use their free will correctly, directing it toward obedience to Allah, the Exalted. They will employ the blessings He has granted in accordance with His teachings, recognizing that every blessing is both a gift and a trust. This proper use of free will ensures that a person achieves a balanced mental and physical state. It allows them to place everything and everyone in their life in its rightful position, giving priority to what deserves priority and avoiding undue attachment to what is temporary. Such a person lives with clarity, purpose, and peace, while also preparing adequately for their accountability on the Day of Judgement. Their obedience and gratitude lead to tranquillity in this world and eternal success in the next.

In contrast, those who falsely believe that free will exempts them from accountability will persist in disobedience, misusing the blessings Allah, the Exalted, has granted them. Their misuse leads to imbalance, both mentally and physically. They misplace priorities, undervalue relationships, and misuse resources, creating disorder in their lives. Family, friends, career, and wealth—blessings that could have been sources of comfort—become

instead sources of stress and turmoil. Their negligence prevents them from preparing for accountability, leaving them vulnerable to regret and punishment. This misguided attitude inevitably results in stress, trouble, and difficulties in both worlds. Even if they enjoy some worldly luxuries, these pleasures cannot shield them from inner turmoil. Their enjoyment remains shallow and fleeting, unable to provide true fulfilment. Chapter 32 As Sajdah, verse 13:

“And if we had willed, We could have given every soul its guidance, but the word from Me will come into effect [that] "I will surely fill Hell with jinn and people all together.”

Reflecting on this truth should awaken the heart to the urgency of obedience, gratitude, and preparation. Free will is a trust, not a license for heedlessness. It is a means of proving one’s devotion, not an excuse for indulgence. Those who recognize this will use their freedom wisely, ensuring that their choices lead to balance, peace, and eternal success. Those who ignore it will find that their freedom was only a path to regret, torment, and destruction. Chapter 32 As Sajdah, verse 14:

“So taste [punishment] because you forgot the meeting of this, your Day; indeed, We have [accordingly] forgotten you. And taste the punishment of eternity for what you used to do."

It is important to note that this verse concludes with a clear warning of eternal punishment based on a person's actions. This reminder establishes that faith is not merely a verbal declaration but a living reality that must be supported through obedience and the correct use of the blessings granted by Allah, the Exalted. The one who persists in misusing these blessings, despite professing belief, places themselves in real danger of losing their faith altogether. Such a person risks allowing their verbal claim to become hollow, for faith without action is vulnerable to erosion and eventual extinction. Faith may be likened to a delicate flame that requires constant tending. Just as a fire, no matter how bright, will inevitably die out if deprived of fuel, faith weakens and may be extinguished if not sustained through consistent acts of obedience. Righteous deeds are the fuel that keeps this flame alive. Without them, the flame flickers, grows dim, and may vanish entirely, leaving the heart in darkness. This analogy highlights both the fragility and the potential strength of faith: fragile when neglected, yet enduring and radiant when nourished. Neglecting this spiritual nourishment places a person at risk of losing the very light that guides them. Faith is the light by which truth is distinguished from falsehood, by which hope is sustained in trials, and by which the soul finds peace. To lose this light is the most devastating of all losses, for it leaves a person blind to guidance, vulnerable to despair, and exposed to misguidance. Worldly possessions, status, or comforts cannot replace this loss, for they cannot provide the clarity, peace, or salvation that faith alone brings. Thus, the warning of eternal punishment is not merely a distant threat but a reminder of the consequences of neglecting the flame of faith. It calls people to vigilance, urging them to protect and nourish their belief through obedience and gratitude. The one who tends their flame will find it growing into a source of warmth, light, and guidance, leading them to peace in this world and salvation in the Hereafter. The one who neglects it, however, risks losing everything, both in this life and in eternity.

Therefore, one must recognize that a verbal declaration of faith in Allah, the Exalted, is incomplete unless it is supported by consistent and sincere

actions. True belief requires practical obedience, demonstrated through the correct use of the blessings Allah has granted, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 32 As Sajdah, verse 15:

“Only those believe in Our verses who, when they are reminded by them, fall down in prostration…”

This verse emphasizes that genuine faith manifests itself in submission, humility, and obedience. It is not enough to merely acknowledge the truth verbally; one must act upon it, showing devotion through worship and righteous conduct. Yet, obeying Allah, the Exalted, often contradicts the worldly desires and aspirations of people. Those who remain firm in obedience will inevitably face criticism, mockery, or opposition from others. This is because the world is a place of tests, and every person—whether obedient or disobedient—will face trials. The difference lies in how these trials are approached. For the believer, difficulties become opportunities to demonstrate patience and reliance upon Allah, the Exalted. For the disobedient, they become excuses for rebellion and despair. Thus, an essential aspect of obedience is to glorify Allah, the Exalted, by refusing to attribute anything negative to Him, whether it be the criticism of others or the hardships of life. Chapter 32 As Sajdah, verse 15:

“…and glorify [Allah]…”

Glorifying Allah, the Exalted, means acknowledging His wisdom in all circumstances and maintaining a positive mindset. This mindset is not merely an emotional attitude but a spiritual discipline. It enables a person to navigate challenges without losing sight of their purpose. Obedience involves using blessings in ways pleasing to Allah, the Exalted, and cultivating gratitude even in times of loss. When hardships arise, one should remember that the situation could have been far worse. If the difficulty is worldly, one should be thankful that it does not harm their faith. Instead of dwelling on immediate sorrow, they should focus on the eternal reward promised to those who endure patiently for the sake of Allah, the Exalted. When a person loses certain blessings, they should reflect on the multitude of blessings they still enjoy. Every trial carries hidden wisdoms, even if they are 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."

This verse teaches that human perception is limited, and what appears harmful may in fact be beneficial, while what appears desirable may lead to harm. Recognizing this truth fosters humility and trust in Allah, the Exalted, and strengthens the resolve to remain obedient despite difficulties.

In conclusion, cultivating a positive mindset is essential for correctly glorifying Allah, the Exalted, by avoiding the attribution of negative things to Him. One must remember that the cup is not half empty but half full, for this perspective encourages gratitude even in times of trial. Chapter 32 As Sajdah, verse 15:

“…and glorify with praise of their Lord…”

Gratitude to Allah, the Exalted, for His countless and continuous blessings is the upright and fair response of a servant to their Lord. Gratitude manifests in three ways: through intention, by acting solely to please Allah, the Exalted; through speech, by speaking good words or choosing silence over harm; and through action, by using blessings in ways that align with divine guidance. This comprehensive practice of gratitude leads to additional blessings, tranquillity, and success in both worlds. It ensures a balanced mental and physical state and allows a person to correctly position everything and everyone in their life according to divine wisdom. Chapter 14 Ibrahim, verse 7:

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

It is vital to understand that obedience to Allah, the Exalted, benefits only the individual, for His infinite status is unaffected by the actions of people. Whether one obeys or disobeys, Allah, the Exalted, remains perfect in His majesty, power, and authority. This truth is a safeguard against arrogance, for it prevents a person from falsely imagining that their obedience is a favour done to Allah, the Exalted. Chapter 32 As Sajdah, verse 15:

“…and they are not arrogant.”

Arrogance is a subtle yet destructive trait. When a person believes that their worship or obedience elevates Allah, the Exalted, they corrupt their sincerity. This mindset hinders genuine submission, especially when personal desires conflict with divine commands. Instead of yielding to the will of Allah, the Exalted, they may resist, thinking their obedience optional or unnecessary. Such arrogance leads them off the right path, depriving them of the blessings that come with humility and sincerity. By contrast, those who recognize that their faith and obedience ultimately serve their own benefit cultivate humility before Allah, the Exalted. They understand that obedience is a means of purifying the soul, strengthening character, and attaining peace. This humility anchors them in steadfastness, ensuring dedication to obedience in both hardship and ease. In times of trial, they exhibit patience, refraining from complaint and trusting in divine wisdom. In times of comfort, they express gratitude, acknowledging that blessings are gifts to be used in accordance with the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Consequently, an individual who consistently behaves in alignment with this appropriate conduct—combining humility, patience, and gratitude—receives unwavering support and compassion from Allah, the Exalted. This support manifests in peace in both worlds. In this life, they attain a balanced mental and physical state, correctly placing everything and everyone within their life. They avoid misplacing priorities, relationships, and resources, living with clarity and purpose. In the Hereafter, they secure salvation and eternal tranquillity. This reality is affirmed in a Hadith found in Sahih Muslim, number 7500, which illustrates that those who remain steadfast in obedience and gratitude are enveloped in divine mercy. Their humility ensures that their deeds are accepted, their patience secures reward, and their gratitude multiplies blessings. Thus, the one who understands that obedience benefits only themselves will live with sincerity, balance, and peace, while the arrogant will deprive themselves of these treasures.

Despite the fact that obeying Allah, the Exalted, often contradicts the worldly desires of people, the one who truly understands that peace of mind is only obtained through obedience will avoid arrogance and instead humbly submit to the divine code of conduct. Chapter 32 As Sajdah, verse 15:

"…and they are not arrogant."

This verse highlights that arrogance is incompatible with genuine faith. A person who recognizes that obedience is for their own benefit will not imagine that they are doing Allah, the Exalted, a favour. Instead, they will acknowledge that submission is the path to balance, clarity, and peace. Therefore, a person must accept and act upon Islamic teachings for their own sake, even when these teachings contradict their desires. The situation may be likened to a wise patient who accepts and follows the medical advice of their doctor, knowing it is best for them, even though they are prescribed bitter medicines and a strict diet plan. The patient endures temporary discomfort because they trust that the outcome will be lasting health. In the same way, a person who accepts and acts upon Islamic teachings will achieve good mental and physical health, as well as spiritual clarity. This is because the only One who possesses the complete knowledge required to ensure that 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 human mental and physical states possessed by society, despite extensive research, will never be sufficient to achieve this outcome. Human advice cannot solve every issue a person faces, nor can it prevent all forms of stress or ensure that relationships and priorities are

correctly placed. This limitation arises from restricted knowledge, limited foresight, personal biases, and human error. By contrast, Allah, the Exalted, is free of all limitations, and His guidance is perfect. He has granted this knowledge 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 becomes evident when one observes those who use the blessings they have been granted according to Islamic teachings and those who do not. Those who live by divine guidance achieve balance and peace, while those who misuse blessings often suffer imbalance, stress, and misplacement in their lives. The difference between the two groups is clear, even to an impartial observer. It is worth noting that, in most cases, patients do not understand the science behind the medicines they are prescribed, and therefore they blindly trust their doctor. Allah, the Exalted, however, does not expect people to blindly trust the teachings of Islam. Instead, He invites them to reflect upon His guidance so that they can appreciate its truthfulness and positive effects on their lives. . Chapter 12 Yusuf, verse 108:

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

This verse demonstrates that Islam is not based on blind faith but on insight, reflection, and recognition of clear proofs. Allah, the Exalted, calls people to approach His teachings with an unbiased and open mind, so that they may see for themselves the wisdom and benefit contained within them. By doing so, they will realize that obedience is not a burden but a mercy, designed to bring peace in this world and salvation in the Hereafter.

Thus, the lesson is clear: obedience is not about pleasing Allah, the Exalted, for His perfection is unaffected by human actions. It is about protecting oneself, nourishing faith, and 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. Chapter 32 As Sajdah, verse 16:

“They arise from [their] beds; they call upon their Lord…”

Voluntary night-time worship is one of the clearest proofs of sincerity towards Allah, the Exalted, for it is performed away from the gaze of others. In the stillness of the night, when distractions are few and worldly eyes are closed, a person stands in intimate conversation with their Lord. This act of devotion is a sign of true servanthood, demonstrating that worship is not motivated by recognition or praise but by love and obedience. Its virtues are countless, and a Hadith found in Sunan An Nasai, number 1614, advises that it is the best of all voluntary prayers, highlighting its unique status among acts of worship.

No one will attain a rank higher on the Day of Judgement or in Paradise than the Holy Prophet Muhammad, peace and blessings be upon him. Significantly, this exalted rank has been directly connected to the voluntary night prayer, showing that those who establish it will be blessed with elevated 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.”

This verse demonstrates that night prayer is not only a means of personal closeness to Allah, the Exalted, but also a path to honour and distinction in the Hereafter. A Hadith found in Jami At Tirmidhi, number 3579, advises that a person is closest to Allah, the Exalted, in the last part of the night. This time, when the world is silent and hearts are most receptive, is filled with blessings. Remembering Allah, the Exalted, during these hours allows one to draw near to Him in a way unmatched by other moments of the day. All people desire their supplications to be answered and their needs fulfilled. The voluntary night prayer is a powerful means to this end, as a Hadith found in Sahih Muslim, number 1770, advises that there is a special hour in every night when good supplications are always answered. Those who rise to pray during the night place themselves in the best position to have their prayers accepted, thereby securing both worldly relief and eternal reward. Establishing the voluntary night prayer also serves as a shield against sin. It helps a person avoid pointless social gatherings that waste time and corrupt the heart, and it even protects against physical illnesses. This benefit is mentioned in a Hadith found in Jami At Tirmidhi, number 3549, showing that night prayer strengthens both spiritual and physical well-being.

Preparation for this prayer is essential. One should avoid overeating or drinking before bed, as this induces laziness and makes rising difficult. A person should also avoid exhausting themselves unnecessarily during the day, and a short nap can help restore energy for worship at night. Most importantly, one should strive to obey Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions, and facing destiny with patience.

Those who live in obedience find it easier to rise for night prayer, for their hearts are already inclined towards worship.

Finally, the night prayer Hadith indicates the importance of never giving up hope. The door to repentance and success is always open, and every day and night presents an opportunity to return sincerely to Allah, the Exalted. Chapter 32 As Sajdah, verse 16:

“They arise from [their] beds; they call upon their Lord in fear and aspiration…”

It is essential to understand that there is a vast difference between true hope in Allah, the Exalted, and mere wishful thinking. True hope is a noble quality that inspires obedience, repentance, and perseverance, whereas wishful thinking is a delusion that leads to negligence and ruin. Wishful thinking occurs when a person fails to strive in the obedience of Allah, the Exalted—by neglecting His commands, disregarding His prohibitions, and refusing to face destiny with patience as taught by the traditions of the Holy Prophet Muhammad, peace and blessings be upon him—yet still expects forgiveness and mercy in both worlds. Such an attitude is empty and baseless, for it misuses the blessings granted by Allah, the Exalted, while presuming upon His mercy without effort. This false hope can be likened to a farmer who neglects his field. He fails to plant seeds, refuses to water the soil, and makes no effort to protect the crop, yet still imagines that he will reap a bountiful harvest. His expectation is absurd, for effort is the necessary condition of reward. In the same way, a person who abandons obedience and repentance but still expects salvation is deceiving themselves. Their hope is

not true reliance upon Allah, the Exalted, but wishful thinking that blinds them to reality. True hope, by contrast, is grounded in sincere striving. It is when a person dedicates themselves to obeying Allah, the Exalted, and whenever they slip, they turn back in repentance, seeking His mercy and forgiveness. This is like a farmer who plants seeds, waters them diligently, protects them from harm, and then hopes for a fruitful harvest. His hope is meaningful because it is supported by effort. The Holy Prophet Muhammad, peace and blessings be upon him, summarized this distinction in a Hadith found in Jami At Tirmidhi, number 2459, making clear that hope without effort is empty, while hope with obedience and repentance is true reliance upon Allah, the Exalted.

Generally speaking, a person should cultivate more fear of Allah, the Exalted, during their lifetime, for fear acts as a barrier against sin. Fear restrains desires, curbs arrogance, and prevents disobedience, making it superior to hope in this context. Hope, on the other hand, inspires righteous deeds, especially voluntary acts of worship, but fear is the stronger safeguard against transgression. Fear is like a protective wall that keeps a person from falling into error, while hope is like a guiding light that encourages them to move forward in goodness. Both are necessary, but during life, fear must dominate to ensure discipline and restraint. Yet, during periods of illness, hardship, and especially at the time of death, a person should abandon fear and hold firmly to hope in the mercy of Allah, the Exalted. Even if they have spent their life in disobedience, they must not despair, for the Holy Prophet Muhammad, peace and blessings be upon him, specifically commanded this in a Hadith found in Sahih Muslim, number 2877. At the final moments of life, hope alone should fill the heart, for despair is forbidden and Allah’s mercy is vast. This shift from fear to hope ensures that a person dies with tranquillity, relying upon the compassion of Allah, the Exalted, rather than being consumed by despair.

Thus, the balance between fear and hope is essential: fear during life to prevent sin, and hope at death to secure peace. This balance ensures that one lives with discipline and dies with serenity, relying upon the mercy of Allah, the Exalted, while striving to obey Him throughout their journey. Fear and hope together function like two wings of a bird—both are necessary for flight toward Allah, the Exalted. If one wing is broken, the bird cannot fly. Similarly, if a person relies only on fear, they may despair, and if they rely only on hope, they may become negligent. But when both are present in balance, the soul soars towards its Lord in obedience. Chapter 32 As Sajdah, verse 16:

“They arise from [their] beds; they call upon their Lord in fear and aspiration…”

It is a matter of regret that many people have developed the habit of performing religious rituals—particularly spiritual exercises recommended by individuals but neither prescribed in the Holy Quran nor by the Holy Prophet Muhammad, peace and blessings be upon him—with the sole aim of attaining worldly benefits, such as securing a spouse, a child, or a visa. While supplicating for worldly provisions is not prohibited in Islam, the problem arises when the intention behind worship is reduced to material gain, or when worldly desires are given precedence over spiritual blessings such as tranquillity of heart in both worlds. In such cases, the result is loss in both realms. This is especially true in the Hereafter, for such individuals have failed to prioritize eternal success in their intention. Chapter 2 Al Baqarah, verse 200:

“…And among the people is he who says, "Our Lord, give us in this world," and he will have in the Hereafter no share.”

This verse highlights the danger of restricting one’s supplications to worldly matters. When a person asks for specific worldly things, they do so without knowing whether those things are truly beneficial for them. Human beings lack the foresight to determine the outcome of their desires, and what they seek may in fact be harmful both in this world and in the Hereafter. 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.”

It is therefore essential for a person to adopt humility before Allah, the Exalted, and to acknowledge their ignorance regarding the future. They must not act as if they know what is best for them, but rather submit to His wisdom and trust His decisions. This humility is the foundation of true worship, for it recognises that Allah, the Exalted, alone possesses perfect knowledge and foresight, while human beings are limited and fallible.

Adopting a worldly attitude towards Islam is disliked. Instead, one should strive to perform religious rituals for the sake of pleasing Allah, the Exalted, and attaining peace of mind in both worlds. This was the attitude of the Holy

Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them. They remained content with whatever Allah, the Exalted, granted them, knowing it was best for them even if its wisdom was not immediately apparent. They remained steadfast in using their blessings 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 alone leads to true success and serenity in both worlds, far superior to demanding specific worldly things while ignorant of their consequences. 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."

And chapter 2 Al Baqarah, verse 201:

“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.""

This supplication demonstrates the proper attitude: asking for general good in both worlds, rather than demanding specific outcomes. The good mentioned here is intentionally broad, encompassing anything that is used in ways pleasing to Allah, the Exalted, as outlined in Islamic teachings.

Anything misused in vain or sinful ways can never be truly good, for it leads to imbalance in mental and physical health, misplacement of priorities, and failure to prepare for accountability on the Day of Judgement. Such misuse results in stress, trouble, and difficulties in both worlds, even if one enjoys temporary worldly luxuries.

It is striking to observe that a person readily accepts medicines prescribed by a doctor—without demanding specific treatments—trusting that the doctor has chosen what is best for their mental and physical health. Yet, they often fail to place this level of trust in Allah, the Exalted, demanding specific things from Him as though they know what is best for them. This attitude reveals a contradiction: they trust the limited knowledge of a human being but hesitate to trust the perfect wisdom of their Creator. A person must therefore accept their lack of knowledge and foresight, and instead ask for general good in this world and the next, leaving the specifics to Allah, the Exalted, who alone knows what is best for each individual.

Thus, the wise person concentrates on supplicating for general good as outlined in Islamic teachings, and on correctly using whatever blessings Allah, the Exalted, has granted them. In this way, they achieve balance, peace of mind, and success in both worlds, while avoiding the pitfalls of demanding what may ultimately harm them. This attitude transforms worship from a transactional pursuit of worldly gain into a sincere devotion rooted in trust, humility, and submission. It ensures that every act of worship strengthens the heart, purifies the intention, and prepares the soul for eternal success. Chapter 32 As Sajdah, verse 16:

“They arise from [their] beds; they call upon their Lord in fear and aspiration and from what We have provided them, they spend.”

This obedience involves correctly using the blessings one has been granted in accordance with the guidance of Islamic teachings. Every blessing—whether wealth, health, family, knowledge, or time—carries with it a responsibility. When these blessings are directed towards what pleases Allah, the Exalted, they become a source of harmony rather than chaos. This conscious use of blessings ensures that a person achieves a balanced mental and physical state, for their inner life is not torn by conflicting desires and their outer life is not consumed by misplaced priorities. By living in this manner, a person learns to correctly place everything and everyone within their life. They give each relationship, responsibility, and resource its rightful position, neither neglecting what is essential nor exaggerating what is temporary. This clarity of placement prevents confusion, stress, and imbalance, allowing them to live with purpose and serenity. At the same time, such conduct prepares them adequately for their accountability on the Day of Judgement, for they will have used their blessings in ways that testify to their obedience and gratitude. The outcome of this behaviour is peace of mind in both worlds. In this life, they experience tranquillity, stability, and fulfilment, free from the chaos that comes with misuse of blessings. In the Hereafter, they secure salvation and eternal contentment, as their obedience becomes the means of divine mercy. Thus, obedience is not a burden but a path to balance, clarity, and peace, ensuring success in this world and the next. Chapter 32 As Sajdah, verse 17:

“And no soul knows what has been hidden for them of comfort for eyes as reward for what they used to do.”

Throughout Islamic teachings, the consistent emphasis is placed on supporting one's verbal declaration of faith in Allah, the Exalted, with sincere and righteous actions. Faith that is not reinforced by deeds holds little value, as belief confined to words alone is fragile and easily lost. The individual who fails to strengthen inward belief through obedience inevitably misuses the blessings granted by Allah, the Exalted. Such misuse prevents the attainment of a balanced mental and physical state and causes the misplacement of everything and everyone within life. As a consequence, the very elements of existence—family, friends, career, and wealth—become sources of stress rather than comfort. Instead of finding peace in these blessings, the individual experiences turmoil, for misplaced priorities distort perception and relationships. Persisting in disobedience leads to misplaced blame, often directed at those closest, such as a spouse, falsely imagining them to be the cause of distress. Removing such good people from life only deepens imbalance, resulting in mental disorders that may manifest as depression, substance addiction, or even suicidal tendencies. This outcome is evident when observing those who persist in misusing the blessings they have been granted, including many among the rich and famous. Despite enjoying worldly luxuries, their lives are often marked by instability, dissatisfaction, and despair. Wealth and fame cannot shield them from the consequences of neglecting obedience, nor can they provide the peace that only comes from faith and submission to Allah, the Exalted. Because their attitude prevented preparation for accountability on the Day of Judgement, their punishment in the Hereafter will be far worse. Chapter 32 As Sajdah, verse 18:

"Then is one who was a believer like one who was defiantly disobedient? They are not equal."

The individual who fails to support a verbal declaration of faith in Allah, the Exalted, with actions is in great danger of losing faith altogether. Faith is not static; it requires nourishment to remain alive. It may be likened to a delicate plant that must be tended with acts of obedience in order to flourish and survive. Just as a plant deprived of nourishment—such as sunlight and water—will wither and die, so too will the faith of a person who fails to sustain it with righteous deeds. This is the greatest loss, for the extinguishing of faith deprives the soul of the light that guides in this world and secures salvation in the Hereafter.

Therefore, an individual must support the verbal declaration of faith in Allah, the Exalted, with consistent actions by correctly using the blessings He has granted, as outlined in Islamic teachings. This obedience ensures the attainment of a balanced mental and physical state and enables the proper placement of everything and everyone within life, while also preparing adequately for accountability on the Day of Judgement. Such behaviour leads to peace of mind in both worlds. Chapter 32 As Sajdah, verse 19:

“As for those who believed and did righteous deeds, for them will be the Gardens of Refuge as accommodation for what they used to do.”

Yet, obedience to Allah, the Exalted, often contradicts worldly desires. Many individuals persist in misusing the blessings they have been granted, directing them towards indulgence, arrogance, or heedlessness. This misuse results in an unbalanced mental and physical state, where priorities are

confused and relationships are strained. Family, friends, career, and wealth—blessings that could have been sources of comfort—become instead sources of stress and turmoil. Even if worldly luxuries are enjoyed, they cannot shield the heart from restlessness. Because such behaviour prevents preparation for accountability, the punishment in the Hereafter will be far worse. Chapter 32 As Sajdah, verse 20:

“But as for those who defiantly disobeyed, their refuge is the Fire. Every time they wish to emerge from it, they will be returned to it while it is said to them, "Taste the punishment of the Fire which you used to deny."”

It is important to recognize that denial of the Hereafter is not limited to verbal rejection. A person may internally believe in it yet practically deny it by failing to prepare for it through obedience. This subtle form of denial is equally dangerous, for it leads to persisting in disobedience and ultimately results in the consequences described. True belief in the Hereafter requires practical preparation, for only through righteous deeds can faith be preserved and salvation secured.

Allah, the Exalted, invites people to reflect deeply upon the events they encounter in life so that they may learn from them, return to His obedience, and thereby secure peace of mind in both worlds. This peace is not superficial; it is the result of attaining a balanced mental and physical state and of correctly placing everything and everyone within life according to divine wisdom. Chapter 32 As Sajdah, verse 21:

“And we will surely let them taste the nearer punishment short of the greater punishment that perhaps they will return.”

This verse demonstrates that difficulties and trials in this world are not without purpose. They are reminders, wake-up calls, and opportunities for reflection, intended to guide people back to obedience before the greater punishment of the Hereafter. The nearer punishment may take the form of worldly hardships, disappointments, or sudden changes in life, all of which are designed to awaken the heart and remind it of its dependence upon Allah, the Exalted. These experiences are not punishments in the absolute sense but merciful warnings, urging people to reconsider their path before it is too late. It is therefore essential for a person to understand a key truth: nothing in creation occurs without a wise reason, even if that wisdom is not immediately apparent. Every occurrence, whether ease or difficulty, should be treated as a message in a bottle. The bottle itself is not the focus, for it is merely the vessel delivering the message, and the true value lies in the message contained within the event. A person who becomes distracted by the outward appearance of the bottle—whether it is attractive or unpleasant—misses the wisdom contained within. Many fall into error by becoming heedless of the message. When good things occur, they may exult excessively, becoming distracted by pride and forgetting the lesson of gratitude and responsibility. They may treat blessings as ends in themselves rather than as signs pointing to Allah, the Exalted. When difficulties arise, they may become consumed by grief, so overwhelmed by sorrow that they fail to perceive the wisdom within the trial. They may see only loss and pain, forgetting that hardship often carries hidden mercy. 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…”

This verse does not prohibit natural emotions of happiness or sadness, for these are part of human nature. Rather, it calls for balance, cautioning against extremes of exultant pride or excessive grief that cloud perception and prevent reflection. A balanced approach allows the mind to focus on the hidden message within each situation, whether ease or difficulty. By maintaining moderation, a person can remain receptive to divine wisdom and avoid being blinded by fleeting emotions. Through assessing, understanding, and acting upon these hidden messages, a person can improve both worldly and religious life. Sometimes the message is a wake-up call to turn back to Allah, the Exalted, before time runs out. At other times, it is a means of raising one’s rank, erasing sins, or reminding the heart not to attach itself to the temporal material world and its fleeting possessions. Without such assessment, a person merely journeys through events without growth, failing to benefit from the wisdom embedded within life’s circumstances. Reflection therefore transforms every occurrence into an opportunity for spiritual advancement. Ease becomes a reminder of gratitude, difficulty becomes a lesson in patience, and both together serve as pathways to balance, obedience, and peace in this world and the Hereafter. Wealth, for example, is not simply a source of comfort but a test of responsibility, reminding the individual to use it in service of others. Illness is not merely a burden but a reminder of human frailty, teaching reliance upon Allah, the Exalted, and offering the chance for sins to be erased. Success is not simply an achievement but a lesson in humility, showing that all accomplishments are granted by divine will. Loss is not merely sorrow but a reminder of detachment, teaching that permanence lies only in the Hereafter. In this way, every event becomes a message in a bottle, carrying wisdom that can elevate the soul if properly understood. Those who reflect upon these messages grow in faith, character, and resilience, while those who ignore them drift aimlessly through life, missing the opportunities for transformation

that Allah, the Exalted, places before them. As a result, they will not appreciate the signs Allah, the Exalted, shows them in order to reform their behaviour. Chapter 32 As Sajdah, verse 22:

“And who is more unjust than one who is reminded of the verses of his Lord; then he turns away from them?...”

Thus, those who fail to learn from the events which occur within their life will persist in disobeying Allah, the Exalted, by misusing the blessings He has granted them. Their negligence will prevent them from reflecting upon the wisdom behind ease and difficulty, and instead they will continue to indulge in desires and heedlessness. As a consequence, they will obtain an unbalanced mental and physical state, for their inner life will be disturbed and their outward life will be disordered. They will misplace everything and everyone within their life, treating temporary matters as permanent and neglecting what is truly essential. This misplacement will inevitably lead to stress, trouble, and difficulties in both worlds. Family, friends, career, and wealth—blessings that could have been sources of comfort—will instead become burdens, as their misuse transforms them into causes of anxiety and conflict. Even if worldly luxuries are enjoyed, they will not bring peace, for the heart remains restless when detached from obedience. More dangerously, such behaviour prevents adequate preparation for accountability on the Day of Judgement. When the time comes to stand before Allah, the Exalted, these individuals will have no shield, no excuse, and no support, for they failed to use their blessings in the manner prescribed by divine wisdom. Chapter 32 As Sajdah, verse 22:

“…Indeed We, from the criminals, will take retribution.”

This verse makes clear that those who persist in disobedience, despite being granted opportunities to reflect and reform, will face divine justice. Retribution is not arbitrary but a consequence of their own choices, for they denied themselves the chance to benefit from the signs and messages embedded within life’s events. Their worldly imbalance will culminate in eternal loss, as they are held accountable for misusing the blessings entrusted to them.

In order to avoid the outcome of imbalance and punishment, Allah, the Exalted, has always provided mankind with a divine code of conduct to follow. This code ensures that an individual achieves peace of mind by obtaining a balanced mental and physical state and by correctly placing everything and everyone within life. At the same time, it ensures that society achieves peace and justice through the fulfillment of mutual rights. Chapter 32 As Sajdah, verse 23:

“And We certainly gave Moses the Scripture, so do not be in doubt over his meeting [i.e. with Allah]. And we made the Torah guidance for the Children of Israel.”

This verse highlights that divine guidance has always been granted to mankind, beginning with earlier communities and continuing until the final

revelation. It demonstrates that Allah, the Exalted, has never left humanity without direction, but has consistently provided a framework for both individual and collective well-being.

Regardless of how advanced a society may become, and irrespective of the knowledge it acquires across various fields—including the mental and physical aspects of human beings—it remains unattainable for humanity to formulate a code of conduct that is entirely aligned with human nature and capable of accommodating all circumstances, conditions, and scenarios encountered throughout existence. This endeavour is fundamentally impossible, for human knowledge is partial and ever-developing. Even today, humanity continues to uncover new insights into specific components of existence, such as the functions of different regions of the human brain. If such basic aspects of human nature are still being discovered, it is inconceivable that mankind could amass sufficient understanding to establish an impeccable code of conduct that fosters tranquillity and justice at both the individual and societal level. Only Allah, the Exalted, possesses the capability to accomplish this, for He is the Creator of all things, and His knowledge is boundless, encompassing the entirety of past, present, and future. Thus, He alone is rightly positioned to provide humanity with a code of conduct, a standard that distinctly separates good from evil, beneficial from detrimental, and facilitates the attainment of peace of mind over a life fraught with stress. Historical evidence unequivocally demonstrates that when this divine code of conduct was effectively implemented in the lives of individuals, it resulted in the proliferation of tranquillity, justice, and peace within society. Communities that adhered to divine guidance flourished in fairness and harmony, while those that neglected it fell into corruption and disorder. Consequently, individuals must embrace the divine code of conduct bestowed upon them, recognizing it as the most advantageous for their well-being, even if certain elements may conflict with personal desires. They should conduct themselves as a wise patient who acknowledges and adheres to the medical counsel of their physician, understanding that it is

ultimately in their best interest, despite the prescription of unpleasant medications and a stringent dietary regimen. Just as the patient trusts the physician's superior knowledge of health, so must the believer trust Allah, the Exalted, whose knowledge encompasses all realities. By doing so, they secure peace of mind in this world and salvation in the Hereafter. This patience on obeying Allah, the Exalted, will ensure one benefits from the divine code of conduct granted to them. Chapter 32 As Sajdah, verse 24:

"And We made from among them leaders guiding by Our command when they were patient…"

In order to remain steadfast upon the divine path, patience is indispensable, for obedience to Allah, the Exalted, inevitably brings challenges from society. When a person chooses to walk a path different from that of their peers, it often unsettles those around them, particularly when their own choices are rooted in personal desires rather than divine guidance. This discomfort can manifest as criticism, sometimes even from family members, who feel exposed by the contrast between their indulgence and the discipline of the one who adheres to faith. Such criticism is not a reflection of truth but of insecurity, as the presence of obedience highlights the inadequacy of disobedience.

Beyond the family, societal pressures intensify. Social media, fashion trends, and cultural norms frequently portray Islamic values as restrictive, framing them as obstacles to ambitions of wealth, popularity, and social standing. Industries that Islam critiques for their excesses and injustices often resist the incorporation of Islamic principles, fearing that such values will expose

their flaws. This resistance fuels widespread anti-Islamic sentiments, particularly visible on public platforms where Islam is misrepresented and its followers ridiculed. The promotion of Islam is thus treated as a threat to worldly ambitions, even though it is in reality the key to true peace and justice.

Those who strive to adhere to Islamic teachings, which emphasize moderation in desires and the responsible enjoyment of blessings, are often met with hostility from individuals who indulge in excess. Islam describes such behaviour as animalistic, driven by impulses rather than reason or discipline. These individuals attempt to dissuade others from accepting Islam and discourage persons from practicing it, luring them instead into a lifestyle of unchecked desires. They frequently target specific aspects of Islam, such as the dress code for women, in an effort to undermine its appeal. Yet perceptive individuals recognize the superficiality of these criticisms. For example, while opponents may object to Islamic dress codes, they remain silent regarding the strict uniforms required in professions such as law enforcement, the military, healthcare, education, and business. This selective criticism exposes the fragility of their arguments, revealing that their opposition stems not from genuine concern but from contempt for Islam's emphasis on self-discipline. Ultimately, it is the principles of Islam and the disciplined conduct of its adherents that provoke such attacks, leading detractors to criticize Islam in any way they can.

In every circumstance, a person must remain unwavering in obedience to Allah, the Exalted. Such dedication grants serenity and shields them from harmful influences, even if this protection is not immediately visible. Loyalty to Allah, the Exalted, ensures that blessings are used correctly, fostering a harmonious mental and physical state. This enables a person to organize life

effectively, prepare for accountability on the Day of Judgement, and attain tranquillity in both worlds. Guided by faith, they navigate ease and hardship with peace of mind, securing boundless rewards in this life and the next. Chapter 32 As Sajdah, verse 24:

“And We made from among them leaders guiding by Our command when they were patient…”

By contrast, those who ignore the commands of Allah, the Exalted, in pursuit of approval from others inevitably lose inner tranquillity. Their misuse of blessings leads to mental and physical chaos, disorganization in their lives, and neglect of preparation for accountability. This results in stress, challenges, and difficulties in both worlds, regardless of the material comforts they may enjoy. Their pursuit of worldly approval blinds them to eternal realities, leaving them restless in this life and unprepared for the next.

To maintain a resolute mindset, a person must nurture strong faith, for without it they will falter when confronted by the trials of life. Chapter 32 As Sajdah, verse 24:

“And We made from among them leaders guiding by Our command when they were patient and [when] they were certain of Our signs.”

Strong faith is indispensable for remaining devoted to Allah, the Exalted, in every situation, whether in ease or adversity. It is not a passive quality but one that must be actively cultivated through understanding and applying the clear signs and teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These divine sources demonstrate with clarity that genuine obedience brings tranquillity in this world and the Hereafter, providing stability when circumstances change and peace when the heart is unsettled. Conversely, those who lack knowledge of Islamic principles possess fragile faith, leaving them vulnerable to straying whenever their desires conflict with divine guidance. Their ignorance clouds the truth that surrendering desires in favor of the commands of Allah, the Exalted, is the key to peace in both worlds. Such individuals may chase fleeting pleasures, mistaking them for happiness, yet they remain restless and unfulfilled because they have neglected the eternal wisdom that anchors the soul. It is therefore vital for every person to strengthen their faith through the pursuit of Islamic knowledge and its practical application. Faith is not sustained by mere verbal declaration but by living according to divine guidance. By doing so, a person remains obedient to Allah, the Exalted, at all times, using their blessings in accordance with His teachings. This obedience ensures a balanced mental and physical state, allowing them to correctly prioritize all aspects of life—family, wealth, health, and influence—without excess or neglect. Faith becomes the anchor that steadies the heart amidst the storms of criticism, temptation, and societal pressure. It transforms challenges into opportunities for growth, temptations into reminders of restraint, and criticism into tests of patience. In this way, faith guides the person to serenity, justice, and eternal reward, ensuring that their journey through life is purposeful, dignified, and secure in both worlds.

As Allah, the Exalted, does not force right guidance upon people, for such compulsion would nullify the very purpose of the test of life in this world, He

allows each person to freely choose their own path. This freedom of choice is not without consequence, for whether one chooses to obey Allah, the Exalted, thereby securing peace of mind in both worlds, or whether one persists in disobedience and opposition to divine guidance, each person will ultimately be held accountable. Nothing escapes His knowledge or power, and every intention, word, and deed will be weighed with perfect justice. Chapter 32 As Sajdah, verse 25:

“Indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ.”

This verse makes clear that the differences people hold in this world—whether in belief, practice, or values—will not remain unresolved. On the Day of Resurrection, Allah, the Exalted, will judge between them with absolute fairness. The disputes of this world, whether rooted in ignorance, arrogance, or sincere misunderstanding, will be settled by the One whose knowledge encompasses all things.

Thus, the freedom granted to people in this life is a trust, and with it comes responsibility. Those who use their freedom to obey Allah, the Exalted, will find tranquillity in this world and eternal reward in the Hereafter. Those who misuse it by rejecting divine guidance will face imbalance and distress in this life and retribution in the next. The test of life is therefore not about compulsion but about choice, and the accountability of each person is inevitable.

In order to choose the correct path in life, Allah, the Exalted, calls upon people to observe history and, by extension, to reflect upon those around them and the consequences they faced as a result of their choices. Chapter 32 As Sajdah, verse 26:

“Has it not become clear to them how many generations We destroyed before them, [as] they walk among their dwellings? Indeed in that are signs…”

This verse is a profound reminder that the ruins of past nations are not merely relics of history but living lessons for those who reflect. It warns against falling into a self-absorbed way of life, where one’s attention is confined only to personal circumstances while ignoring the greater realities surrounding them. Such a narrow outlook blinds the heart from recognizing the wisdom that can be drawn from history, personal trials, and the experiences of others. Reflection upon these lessons is one of the surest means of refining character, avoiding repeated mistakes, and finding lasting inner peace. It allows a person to achieve a balanced mental and physical state and to correctly place everything and everyone within their life. The examples are countless. Observing how the wealthy and renowned misuse the blessings they have been granted—only to be overtaken by anxiety, depression, addiction, or even suicide despite their comforts—teaches that genuine tranquillity cannot be purchased through wealth or secured by unchecked desires. Witnessing someone struggle with illness should stir gratitude for one’s own health and motivate its proper use before it slips away. Seeing the collapse of once-great civilizations reminds us that power and influence are fleeting, and that only obedience to Allah, the Exalted, secures lasting success. Islam therefore urges people to remain mindful and

reflective, to look beyond the narrow lens of their own situation, and to extract wisdom from the world around them. Every event, whether joyous or painful, carries a message. Ease is a reminder of gratitude, difficulty is a lesson in patience, and both together are pathways to balance, obedience, and peace in this world and the Hereafter. Those who heed these signs grow in wisdom and serenity, while those who ignore them drift aimlessly, repeating the mistakes of the past and forfeiting the opportunity for reform.

In addition, as indicated by verse 26, in order to truly benefit from Islamic teachings one must listen to them correctly. Chapter 32 As Sajdah, verse 26:

"…Indeed in that are signs; then do they not hear?"

This verse highlights that the signs of Allah, the Exalted, are present all around, yet they can only be recognized and acted upon if a person listens with attentiveness and sincerity. Listening correctly is not a passive act; it requires deliberate effort. It involves carefully listening to Islamic knowledge with humility and focus, connecting that knowledge to one's past experiences so that its relevance becomes clear, evaluating how the teachings can be implemented in the future, and then sincerely striving to act upon them. These steps transform knowledge into practice, ensuring that it penetrates the heart and reshapes behaviour. Merely listening without reflection and application will not positively affect a person's conduct. Knowledge left unused is like medicine left on the shelf—it contains the cure but cannot heal unless taken. This is the main reason why many people do not positively change, even though they have more access to Islamic knowledge than ever before. Modern technology has made lectures, books, and resources widely

available, yet the absence of correct listening, reflection, and striving has left much of this knowledge dormant. The abundance of information has not translated into transformation because the essential steps of listening correctly, connecting knowledge to experience, evaluating future application, and striving sincerely are often neglected. Thus, the Holy Quran reminds people that the signs of Allah, the Exalted, are clear, but only those who listen with the intention to act will benefit. True listening is transformative, guiding a person to balance, obedience, and peace in both worlds.

After pointing towards history and the destruction of past nations in order to encourage people to adopt the right path in life, Allah, the Exalted, directs attention to the signs within creation which themselves testify to His Oneness and the necessity of obeying Him. Chapter 32 As Sajdah, verse 27:

“Have they not seen that We drive the water [in clouds]…”

This verse is not merely a description of a natural process but an invitation to reflect upon the wisdom embedded within creation. When one observes the perfectly balanced water cycle, it becomes evident that it points unmistakably to a Creator. Water from the sea evaporates, rises, and condenses to form rain. This rain, though naturally acidic, descends upon mountains which neutralise it, thereby making it suitable for human and animal use. If there were any alteration in this delicate balance, life on Earth would be harmed. The salt in the sea itself serves a vital purpose: it prevents the contamination of the ocean by the countless dead creatures within it. Were the oceans to become polluted, sea life would collapse, and the impurity would spread to land, overwhelming all forms of existence. The

composition of water has been designed with precision so that sea life can thrive within it while heavy ships can sail upon its surface. If its properties were even slightly different, either sea life would flourish but ships could not sail, or ships could sail but sea life would perish. Both outcomes could not coexist, yet Allah, the Exalted, has created water in such a way that both are possible simultaneously. Even today, sea transport remains the most widely used method of moving goods across the globe, underscoring the enduring importance of this balance. Rain too is measured with perfection: too little leads to drought and famine, while too much results in floods and destruction. 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."

This verse reminds mankind that the balance of rain is not guaranteed by human effort but sustained by divine mercy. The Earth itself has been designed to produce provision for creation. The revival of a dead seed into a living plant is beyond human control and clearly indicates the power of a Creator. Chapter 32 As Sajdah, verse 27:

"…We drive the water [in clouds] to barren land and bring forth thereby crops from which their livestock eat and [they] themselves? Then do they not see?"

Here Allah, the Exalted, draws attention to the transformation of barren land into fertile ground, producing crops that sustain both humans and animals. This provision is not the result of human ingenuity alone but of divine mercy. The same land, watered from the same source, produces fruits of varying qualities. Chapter 13 Ar Ra'd, verse 4:

"And within the land are neighboring plots and gardens of grapevines and crops and palm trees, [growing] several from a root or otherwise, watered with one water; but We make some of them exceed others in [quality of] fruit…"

This verse highlights the diversity of produce, even when conditions appear identical. A single tree does not yield fruits of equal quality, demonstrating that the outcome is not determined solely by agricultural factors but by divine will. The variation in produce, despite identical conditions, is a sign that the Creator alone decides the result. Chapter 32 As Sajdah, verse 27:

"…Then do they not see?"

This rhetorical question is a call to awaken the heart and mind. The balance of the water cycle, the properties of the oceans, the measured descent of rain, the revival of barren land, and the variation in fruits all testify to the wisdom, power, and Oneness of Allah, the Exalted. These signs are not hidden; they are visible to all who observe creation with sincerity. They are

manifestations of divine mercy, for they sustain life and provide for the needs of creation. At the same time, they impose responsibility upon mankind, for they remind people that blessings must be used correctly, with gratitude and moderation, and not squandered in heedlessness. Thus, reflection upon these signs leads to recognition of divine mercy and the necessity of human responsibility. Mercy is seen in the provision of water, crops, and fruits, while responsibility is seen in the obligation to use these blessings in obedience to Allah, the Exalted. Those who reflect upon these signs will recognize that obedience to Him is the only path to peace and success in both worlds, while those who ignore them remain blind to the truth that surrounds them every day.

The leaders of the non-Muslims of Mecca, fearing the loss of their authority and social influence, employed various methods to discourage others from accepting Islam. Among these was their demand to know the exact timing of the Day of Judgement. When they were not informed, they attempted to use this as false evidence against the truthfulness of Islam. Chapter 32 As Sajdah, verse 28:

“And they say, "When will be this decision, if you should be truthful?"”

This attitude was deeply misguided, for not knowing the precise date of the Day of Judgement does not mean it will not occur. In the same way, the time of death is hidden from people, yet its inevitability is undeniable. Death is a certainty, but its timing is concealed so that individuals remain in a state of readiness. Similarly, the Day of Judgement is certain, but its timing is hidden to ensure that people live each day with awareness and preparation. This

concealment is a mercy, for it cultivates a proactive mindset that is far more conducive to success than a reactive one. A wise student, for example, who is aware of the possibility of a surprise test, will prepare consistently each day. In contrast, a student given a fixed date may procrastinate, leaving their preparation insufficient when the test arrives. Chapter 7 Al A'raf, verse 187:

"…It lays heavily upon the heavens and the earth. It will not come upon you except unexpectedly…"

This verse highlights the weight and seriousness of the Day of Judgement. It will arrive suddenly, without warning, and without opportunity for last-minute preparation. It critiques those who claim they will not embrace or implement Islamic teachings until all matters, including the unseen, are made visible to them. Such a perspective is flawed, for true faith lies in belief in realities that cannot be perceived through the five senses, such as the existence of Allah, the Exalted, and His Angels. These unseen realities are not without evidence; they are substantiated by countless signs in the heavens and the earth. Just as the existence of a painting proves the presence of a painter, the existence of creation, with its perfection and balance, points to a Creator. Moreover, people rely daily on phenomena they cannot perceive or fully understand. Many consume medicine without comprehending how it functions within the body, yet they trust its effects. In the same way, Islam provides an ethical framework grounded in evidence and rational thought, while also requiring belief in unseen realities. This enhances the value of faith, for belief in what is unseen demonstrates sincerity and trust. If everything were visible, faith would lose its meaning, for belief would no longer be a choice but a compulsion. Consequently, faith that arises only after witnessing the unseen will not be accepted by Allah, the Exalted. Chapter 32 As Sajdah, verse 29:

“Say, "On the Day of Decision the belief of those who had disbelieved will not benefit them, nor will they be reprieved."”

This verse emphasizes that belief after the unveiling of reality is meaningless. Once the Day of Judgement arrives, the opportunity for choice will have ended. The test of life lies in accepting reality even when it cannot be directly perceived, and in sincerely obeying Allah, the Exalted, despite having the capacity to disobey Him. In sending the Holy Prophets, peace be upon them, and revealing divine scriptures, Allah has ensured that individuals are given sufficient guidance to evaluate their judgment and compliance. Yet He has never revealed reality to such an extent that people would be compelled to accept it without choice. If compulsion were present, the test of life would lose meaning, for success and failure would no longer exist.

Therefore, individuals should not expect the unseen to be unveiled before them, such as the direct appearance of Allah, the Exalted, or His Angels. Such an occurrence would mark the conclusion of all things, leaving no room for decision-making. Faith and obedience hold significance only while reality is veiled, allowing for rejection as well as acceptance. If the truth were fully revealed, even the most obstinate disbelievers and sinners would be forced into submission, and faith would lose its value. The acceptance of Islam is meaningful only while choice exists. The moment reality is completely unveiled will mark the end of the time allotted for decisions and the conclusion of the test of life. That moment is the Day of Judgement. This concealment of the unseen is therefore a mercy, for it cultivates sincerity,

discipline, and humility. It ensures that faith is a conscious choice rather than a forced reality, and that obedience is meaningful because it is exercised in the presence of temptation and doubt. Those who prepare daily, who live with awareness of accountability, and who trust in the unseen, will find peace in this world and eternal success in the Hereafter. Those who demand certainty before belief will find themselves unprepared when the veil is lifted, for by then the time for choice will have passed.

Allah, the Exalted, makes clear that right guidance is never imposed upon mankind, for compulsion would nullify the very purpose of the test of life in this world. Each individual has been granted free will, and the trial of existence lies in choosing between truth and falsehood. For this reason, the Holy Prophet Muhammad, peace and blessings be upon him, is repeatedly reminded to fulfil his mission of explaining the teachings of Islam, to provide humanity with the perfect role model to follow, and not to concern himself with whether people accept or reject the message. Every soul will ultimately face the consequences of its choice, both in this world and in the Hereafter. Chapter 32 As Sajdah, verse 30:

“So turn away from them and wait…”

And chapter 88 Al Ghashiyah, verses 21-22:

"So remind you are only a reminder. You are not over them a controller."

These verses contain timeless wisdom for all who call others to righteousness. They establish that the responsibility of the caller is not to compel belief, but to convey the message with clarity, sincerity, and compassion, leaving the outcome to Allah, the Exalted, who alone guides hearts. This understanding liberates the caller from grief and frustration when their efforts appear fruitless. It prevents despair by reminding them that success is not measured by numbers or worldly recognition, but by faithfulness in delivering the truth. Those who genuinely desire guidance will recognise it when they encounter it, while those who persist in arrogance and heedlessness only harm themselves. The sincere seeker also understands that Allah, the Exalted, never burdens a soul beyond its capacity. Every trial they face is an opportunity to grow in patience, discipline, and faith. They realise that peace in this world and the Hereafter requires sacrifice and restraint. They subdue their lower desires, knowing that true satisfaction is not found in indulgence of wealth, status, or fame, but in spiritual fulfilment. This reality is evident when one observes those who appear to possess every worldly advantage yet remain restless and discontent. Their abundance has not granted them tranquillity, because peace of the heart is found only in submission to Allah, the Exalted. Thus, the one who sincerely seeks peace must recognise that real success lies not in compelling others or in chasing worldly pleasures, but in fulfilling their duty: to follow the truth themselves, to share it with compassion, and to entrust the outcome to Allah, the Exalted, who guides whom He wills with perfect wisdom. This perspective transforms the caller's role from anxious control to serene trust. It ensures that their efforts remain pure, their patience firm, and their hope anchored in the mercy and justice of Allah, the Exalted. It is a reminder that the true measure of success is obedience and sincerity, not worldly acclaim. In this way, the caller becomes a living example of faith, embodying the principle that guidance is a gift from Allah, the Exalted, and that the task of humanity is to deliver the message faithfully, while leaving the hearts to be guided by Him alone.

Chapter 32 As Sajdah, verse 30:

“So turn away from them…”

This verse also serves as a clear admonition against the dangers of corrupt companionship. Human beings, by their very nature, are social creatures whose beliefs, habits, and character are profoundly shaped by those with whom they associate. The influence of companionship is never neutral; it is a force that inevitably moulds one’s values, emotions, and destiny. Sometimes its impact is immediate, while at other times it takes root gradually and imperceptibly, but in every case it is transformative. The Holy Prophet Muhammad, peace and blessings be upon him, affirmed this reality in a Hadith recorded in Sunan Abu Dawud, number 4833, which illustrates the profound effect companions have upon one’s spiritual and moral state. He likened companionship to entering a perfume shop or a blacksmith’s forge: one who enters the perfume shop inevitably carries away its fragrance, while one who visits the blacksmith is tainted by its smoke. In the same way, a person inevitably absorbs the attitudes, outlook, and conduct of those with whom they spend time. Those who surround themselves with the righteous and sincere will find their hearts naturally inclined toward humility, sincerity, and obedience to Allah, the Exalted. Such companions remind them of their responsibilities, encourage the proper use of the blessings bestowed upon them, and inspire them to prepare for their accountability on the Day of Judgement. In this environment, hearts are uplifted, intentions purified, and conduct refined. They learn balance in mind, body, and spirit, and are guided toward a life of contentment and purpose. By contrast, those who associate

with the heedless and misguided inevitably begin to mirror their attitudes and behaviour. Though the process may begin subtly, over time it erodes spiritual awareness and weakens the connection with Allah, the Exalted. Such individuals become prone to following their desires, misusing the blessings granted to them, and neglecting their ultimate purpose. This corruption of the soul distorts their perception of right and wrong, causing them to misplace priorities, misuse relationships, and lose harmony in their lives. When remembrance of Allah, the Exalted, is replaced with the pursuit of fleeting pleasures and misguided ideals, the heart becomes restless. No amount of material comfort can fill the void created by spiritual neglect. Outwardly, such individuals may appear successful or content, but inwardly they suffer from anxiety, instability, and dissatisfaction. Their relationships become strained, their minds unsettled, and their hearts weighed down by guilt and regret. The consequences of poor companionship therefore extend beyond this world. They lead to confusion and despair in this life, and to spiritual ruin in the next. In contrast, righteous companionship nurtures inner peace, strengthens faith, and prepares one for eternal success. For this reason, the wise are always deliberate in their choice of friends, seeking the company of those who remind them of Allah, the Exalted, and whose character motivates them to walk the path of truth and virtue.

The chapter concludes with a subtle yet profound warning directed at those who persist in disobeying Allah, the Exalted. It reminds them that, despite their false conviction that worldly desires and aspirations will secure peace of mind in both worlds, they will inevitably face the consequences of their actions. Chapter 32 As Sajdah, verse 30:

“So turn away from them and wait. Indeed, they are waiting.”

This verse illustrates that those who reject divine guidance are left to await the outcome of their choices, while the faithful are instructed to remain patient and steadfast. In this world, such disobedience prevents individuals from attaining a balanced mental and physical state. Their misplaced priorities cause them to misalign everything and everyone within their lives. Consequently, their family, friends, career, and wealth—blessings that should bring comfort—become sources of stress and turmoil. When they persist in disobedience, they begin to misdirect blame, accusing the wrong people and circumstances for their inner unrest. Even their closest companions, such as their spouse, may be unjustly held responsible for their distress. Cutting these good influences out of their lives only deepens their imbalance, leading them further into mental disorders. This downward spiral often manifests in depression, substance addiction, and even suicidal tendencies. Such outcomes are tragically evident when one observes those who misuse the blessings they have been granted, particularly among the rich and famous. Despite their apparent luxuries, they remain restless and discontent, for worldly abundance cannot substitute for spiritual tranquillity. More gravely, their heedless attitude prevents them from preparing for accountability on the Day of Judgement. While worldly imbalance brings misery, the punishment awaiting them in the Hereafter will be far worse. Their rejection of divine guidance, coupled with their misuse of blessings, ensures that they will face torment beyond imagination. Thus, the warning of this chapter is both subtle and severe: peace of mind cannot be attained through indulgence in worldly desires, but only through submission to Allah, the Exalted. Those who ignore this truth will find both worlds filled with regret, while those who obey will discover serenity in this life and salvation in the next.

The efforts of those who oppose Islam are destined to fail, just as the efforts of earlier generations who resisted divine guidance proved futile. They wait

in vain for the light of Islam to fade, but their struggle is not against mere human beings—it is against Allah, the Exalted. For this reason, they will never overcome the truth of Islam, a reality that history has repeatedly demonstrated. Across the centuries, countless individuals, organizations, and industries have attempted to uproot Islam from society through politics, warfare, propaganda, and, in modern times, through social media. Yet Islam has remained firm, and it will continue to stand unshaken until the Day of Judgement. 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 light of Islam has already been perfected and delivered to mankind. It is now the responsibility of each individual to decide whether they will embrace it, thereby attaining peace of mind in both worlds. Those who learn and act upon its teachings will secure a balanced mental and physical state, correctly placing everything and everyone within their lives. In doing so, they will adequately prepare for their accountability on the Day of Judgement. Chapter 32 As Sajdah, verse 30:

“So turn away from them and wait. Indeed, they are waiting.”

This verse underscores the futility of opposition to divine truth. Those who resist Islam only await the inevitable consequences of their rebellion, while

the faithful are instructed to remain patient, steadfast, and confident in the promise of Allah, the Exalted. The enduring resilience of Islam is itself a sign of its divine origin, for no human effort could preserve a message against such relentless opposition across centuries. The one who sincerely seeks peace must therefore recognize that true success lies not in resisting divine guidance, nor in chasing worldly illusions, but in submitting to the perfected light of Islam and entrusting their fate to Allah, the Exalted, who guides with perfect wisdom.

Therefore, a person must embrace and act upon Islamic teachings for their own wellbeing, even when these teachings challenge their personal inclinations. Their attitude should resemble that of a sensible patient who follows the instructions of a trusted doctor, fully aware that every prescription—no matter how bitter the medicine or how restrictive the diet—is intended for their benefit. Just as the patient ultimately regains physical and mental wellness through disciplined compliance, the person who aligns their life with Islamic guidance attains inner balance and true stability. This is because only Allah, the Exalted, possesses the complete and perfect knowledge required for a person to reach a sound mental and physical state and to correctly prioritise all aspects of their life. Human beings, regardless of how advanced their research may become, cannot achieve this level of understanding. Society’s knowledge is fragmented and constantly shifting. It cannot address every type of emotional, psychological, or physical hardship a person may face, nor can it provide universally effective solutions. Human advice is limited by incomplete experience, personal preferences, cultural trends, and inherent biases. These limitations make it impossible for human knowledge to offer a flawless path to inner peace or to ensure that a person places everything and everyone in its proper place. Allah, the Exalted, alone possesses full insight into the human condition—its inward struggles, its hidden needs, and the sources of both its distress and its contentment. He has conveyed this knowledge through the Holy Quran and through the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

One only needs to observe the clear difference between those who use their blessings in accordance with Islam and those who do not: the former display steadiness and purpose, while the latter often experience fluctuations, confusion, and inner turmoil. Interestingly, people frequently follow medical instructions without understanding the details behind them. They trust their doctor's expertise even when they cannot explain the reasoning behind each treatment. Yet Allah, the Exalted, does not call people to follow His teachings blindly. Instead, He encourages thoughtful reflection so that individuals can recognise the truth and wisdom of Islam on their own. He wants people to witness the profound impact of His guidance through contemplation and experience. But such understanding requires approaching Islamic teachings with fairness, humility, 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….""

This verse emphasises that genuine adherence to Islam is built upon knowledge, reflection, and clarity.

Moreover, peace of mind resides in the spiritual heart, and the spiritual heart is entirely under the control of Allah, the Exalted. No method, no expert, and no worldly system can guarantee the inner serenity that every person seeks. Only Allah, the Exalted, grants or withholds this tranquillity. Chapter 53 An Najm, verse 43:

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

Ultimately, peace of mind is a divine gift granted to those who use the blessings Allah, the Exalted, has given them in accordance with His guidance. When a person lives by Islamic teachings—organising their priorities, purifying their intentions, and disciplining their desires—they experience a type of serenity that the world cannot provide. Their heart settles, their mind clears, and their life becomes properly ordered. Through this alignment with divine wisdom, they find genuine success and contentment in both worlds. 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.

Chapter 33 – Al Ahzab, Verses 1-73 of 73

يَٰٓأَيُّهَا ٱلنَّبِيُّ ٱتَّقِ ٱللَّهَ وَلَا تُطِعِ ٱلْكَٰفِرِينَ وَٱلْمُنَٰفِقِينَ ۗ إِنَّ ٱللَّهَ
كَانَ عَلِيمًا حَكِيمًا ١

وَٱتَّبِعْ مَا يُوحَىٰٓ إِلَيْكَ مِن رَّبِّكَ ۚ إِنَّ ٱللَّهَ كَانَ بِمَا تَعْمَلُونَ
خَبِيرًا ٢

وَتَوَكَّلْ عَلَى ٱللَّهِ ۚ وَكَفَىٰ بِٱللَّهِ وَكِيلًا ٣

مَّا جَعَلَ ٱللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِى جَوْفِهِۦ ۚ وَمَا جَعَلَ أَزْوَٰجَكُمُ ٱلَّٰٓـِٔى
تُظَٰهِرُونَ مِنْهُنَّ أُمَّهَٰتِكُمْ ۚ وَمَا جَعَلَ أَدْعِيَآءَكُمْ أَبْنَآءَكُمْ ۚ ذَٰلِكُمْ
قَوْلُكُم بِأَفْوَٰهِكُمْ ۖ وَٱللَّهُ يَقُولُ ٱلْحَقَّ وَهُوَ يَهْدِى ٱلسَّبِيلَ ٤

ٱدْعُوهُمْ لِءَابَآئِهِمْ هُوَ أَقْسَطُ عِندَ ٱللَّهِ ۚ فَإِن لَّمْ تَعْلَمُوٓا۟ ءَابَآءَهُمْ
فَإِخْوَٰنُكُمْ فِى ٱلدِّينِ وَمَوَٰلِيكُمْ ۚ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَآ
أَخْطَأْتُم بِهِۦ وَلَٰكِن مَّا تَعَمَّدَتْ قُلُوبُكُمْ ۚ وَكَانَ ٱللَّهُ غَفُورًا
رَّحِيمًا ٥

ٱلنَّبِيُّ أَوۡلَىٰ بِٱلۡمُؤۡمِنِينَ مِنۡ أَنفُسِهِمۡۖ وَأَزۡوَٰجُهُۥٓ أُمَّهَٰتُهُمۡۗ وَأُوْلُواْ
ٱلۡأَرۡحَامِ بَعۡضُهُمۡ أَوۡلَىٰ بِبَعۡضٖ فِي كِتَٰبِ ٱللَّهِ مِنَ
ٱلۡمُؤۡمِنِينَ وَٱلۡمُهَٰجِرِينَ إِلَّآ أَن تَفۡعَلُوٓاْ إِلَىٰٓ أَوۡلِيَآئِكُم مَّعۡرُوفٗاۚ
كَانَ ذَٰلِكَ فِي ٱلۡكِتَٰبِ مَسۡطُورٗا ٦

وَإِذۡ أَخَذۡنَا مِنَ ٱلنَّبِيِّـۧنَ مِيثَٰقَهُمۡ وَمِنكَ وَمِن نُّوحٖ وَإِبۡرَٰهِيمَ وَمُوسَىٰ
وَعِيسَى ٱبۡنِ مَرۡيَمَۖ وَأَخَذۡنَا مِنۡهُم مِّيثَٰقًا غَلِيظٗا ٧

لِّيَسۡـَٔلَ ٱلصَّٰدِقِينَ عَن صِدۡقِهِمۡۚ وَأَعَدَّ لِلۡكَٰفِرِينَ عَذَابًا أَلِيمٗا ٨

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱذۡكُرُواْ نِعۡمَةَ ٱللَّهِ عَلَيۡكُمۡ إِذۡ جَآءَتۡكُمۡ جُنُودٞ
فَأَرۡسَلۡنَا عَلَيۡهِمۡ رِيحٗا وَجُنُودٗا لَّمۡ تَرَوۡهَاۚ وَكَانَ ٱللَّهُ بِمَا تَعۡمَلُونَ
بَصِيرًا ٩

إِذۡ جَآءُوكُم مِّن فَوۡقِكُمۡ وَمِنۡ أَسۡفَلَ مِنكُمۡ وَإِذۡ زَاغَتِ ٱلۡأَبۡصَٰرُ
وَبَلَغَتِ ٱلۡقُلُوبُ ٱلۡحَنَاجِرَ وَتَظُنُّونَ بِٱللَّهِ ٱلظُّنُونَا۠ ١٠

هُنَالِكَ ٱبۡتُلِيَ ٱلۡمُؤۡمِنُونَ وَزُلۡزِلُواْ زِلۡزَالٗا شَدِيدٗا ١١

وَإِذۡ يَقُولُ ٱلۡمُنَٰفِقُونَ وَٱلَّذِينَ فِي قُلُوبِهِم مَّرَضٞ مَّا وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥٓ
إِلَّا غُرُورٗا ١٢

وَإِذۡ قَالَت طَّآئِفَةٞ مِّنۡهُمۡ يَٰٓأَهۡلَ يَثۡرِبَ لَا مُقَامَ لَكُمۡ فَٱرۡجِعُواْۚ
وَيَسۡتَـٔۡذِنُ فَرِيقٞ مِّنۡهُمُ ٱلنَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوۡرَةٞ وَمَا هِيَ بِعَوۡرَةٍۖ إِن
يُرِيدُونَ إِلَّا فِرَارٗا ١٣

وَلَوۡ دُخِلَتۡ عَلَيۡهِم مِّنۡ أَقۡطَارِهَا ثُمَّ سُئِلُواْ ٱلۡفِتۡنَةَ لَأٓتَوۡهَا وَمَا تَلَبَّثُواْ
بِهَآ إِلَّا يَسِيرٗا ١٤

وَلَقَدۡ كَانُواْ عَٰهَدُواْ ٱللَّهَ مِن قَبۡلُ لَا يُوَلُّونَ ٱلۡأَدۡبَٰرَۚ وَكَانَ عَهۡدُ ٱللَّهِ
مَسۡـُٔولٗا ١٥

قُل لَّن يَنفَعَكُمُ ٱلۡفِرَارُ إِن فَرَرۡتُم مِّنَ ٱلۡمَوۡتِ أَوِ ٱلۡقَتۡلِ وَإِذٗا لَّا
تُمَتَّعُونَ إِلَّا قَلِيلٗا ١٦

قُلۡ مَن ذَا ٱلَّذِي يَعۡصِمُكُم مِّنَ ٱللَّهِ إِنۡ أَرَادَ بِكُمۡ سُوٓءًا أَوۡ أَرَادَ بِكُمۡ رَحۡمَةٗۚ
وَلَا يَجِدُونَ لَهُم مِّن دُونِ ٱللَّهِ وَلِيّٗا وَلَا نَصِيرٗا ١٧

۞ قَدۡ يَعۡلَمُ ٱللَّهُ ٱلۡمُعَوِّقِينَ مِنكُمۡ وَٱلۡقَآئِلِينَ لِإِخۡوَٰنِهِمۡ هَلُمَّ إِلَيۡنَاۖ وَلَا يَأۡتُونَ
ٱلۡبَأۡسَ إِلَّا قَلِيلًا ١٨

أَشِحَّةً عَلَيۡكُمۡۖ فَإِذَا جَآءَ ٱلۡخَوۡفُ رَأَيۡتَهُمۡ يَنظُرُونَ إِلَيۡكَ تَدُورُ أَعۡيُنُهُمۡ
كَٱلَّذِي يُغۡشَىٰ عَلَيۡهِ مِنَ ٱلۡمَوۡتِۖ فَإِذَا ذَهَبَ ٱلۡخَوۡفُ سَلَقُوكُم بِأَلۡسِنَةٍ
حِدَادٍ أَشِحَّةً عَلَى ٱلۡخَيۡرِۚ أُوْلَٰٓئِكَ لَمۡ يُؤۡمِنُواْ فَأَحۡبَطَ ٱللَّهُ أَعۡمَٰلَهُمۡۚ
وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٗا ١٩

يَحۡسَبُونَ ٱلۡأَحۡزَابَ لَمۡ يَذۡهَبُواْۖ وَإِن يَأۡتِ ٱلۡأَحۡزَابُ يَوَدُّواْ لَوۡ أَنَّهُم
بَادُونَ فِي ٱلۡأَعۡرَابِ يَسۡـَٔلُونَ عَنۡ أَنۢبَآئِكُمۡۖ وَلَوۡ كَانُواْ فِيكُم
مَّا قَٰتَلُوٓاْ إِلَّا قَلِيلٗا ٢٠

لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُواْ ٱللَّهَ وَٱلْيَوْمَ
ٱلْآخِرَ وَذَكَرَ ٱللَّهَ كَثِيرًا ﴿٢١﴾

وَلَمَّا رَءَا ٱلْمُؤْمِنُونَ ٱلْأَحْزَابَ قَالُواْ هَٰذَا مَا وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥ وَصَدَقَ
ٱللَّهُ وَرَسُولُهُۥ ۚ وَمَا زَادَهُمْ إِلَّآ إِيمَٰنًا وَتَسْلِيمًا ﴿٢٢﴾

مِّنَ ٱلْمُؤْمِنِينَ رِجَالٌ صَدَقُواْ مَا عَٰهَدُواْ ٱللَّهَ عَلَيْهِ ۖ فَمِنْهُم مَّن قَضَىٰ
نَحْبَهُۥ وَمِنْهُم مَّن يَنتَظِرُ ۖ وَمَا بَدَّلُواْ تَبْدِيلًا ﴿٢٣﴾

لِّيَجْزِيَ ٱللَّهُ ٱلصَّٰدِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ ٱلْمُنَٰفِقِينَ إِن شَآءَ
أَوْ يَتُوبَ عَلَيْهِمْ ۚ إِنَّ ٱللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿٢٤﴾

وَرَدَّ ٱللَّهُ ٱلَّذِينَ كَفَرُواْ بِغَيْظِهِمْ لَمْ يَنَالُواْ خَيْرًا ۚ وَكَفَى ٱللَّهُ ٱلْمُؤْمِنِينَ
ٱلْقِتَالَ ۚ وَكَانَ ٱللَّهُ قَوِيًّا عَزِيزًا ﴿٢٥﴾

وَأَنزَلَ ٱلَّذِينَ ظَٰهَرُوهُم مِّنْ أَهْلِ ٱلْكِتَٰبِ مِن صَيَاصِيهِمْ
وَقَذَفَ فِي قُلُوبِهِمُ ٱلرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ﴿٢٦﴾

وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَٰرَهُمْ وَأَمْوَٰلَهُمْ وَأَرْضًا لَّمْ تَطَـُٔوهَا ۚ وَكَانَ ٱللَّهُ
عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا ﴿٢٧﴾

يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزْوَٰجِكَ إِن كُنتُنَّ تُرِدْنَ ٱلْحَيَوٰةَ ٱلدُّنْيَا وَزِينَتَهَا
فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا ﴿٢٨﴾

وَإِن كُنتُنَّ تُرِدْنَ ٱللَّهَ وَرَسُولَهُۥ وَٱلدَّارَ ٱلْآخِرَةَ فَإِنَّ ٱللَّهَ أَعَدَّ
لِلْمُحْسِنَٰتِ مِنكُنَّ أَجْرًا عَظِيمًا ﴿٢٩﴾

يَٰنِسَآءَ ٱلنَّبِيِّ مَن يَأۡتِ مِنكُنَّ بِفَٰحِشَةٖ مُّبَيِّنَةٖ يُضَٰعَفۡ لَهَا
ٱلۡعَذَابُ ضِعۡفَيۡنِۚ وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٗا ﴿٣٠﴾

۞ وَمَن يَقۡنُتۡ مِنكُنَّ لِلَّهِ وَرَسُولِهِۦ وَتَعۡمَلۡ صَٰلِحٗا نُّؤۡتِهَآ أَجۡرَهَا
مَرَّتَيۡنِ وَأَعۡتَدۡنَا لَهَا رِزۡقٗا كَرِيمٗا ﴿٣١﴾

يَٰنِسَآءَ ٱلنَّبِيِّ لَسۡتُنَّ كَأَحَدٖ مِّنَ ٱلنِّسَآءِۚ إِنِ ٱتَّقَيۡتُنَّ فَلَا تَخۡضَعۡنَ
بِٱلۡقَوۡلِ فَيَطۡمَعَ ٱلَّذِي فِي قَلۡبِهِۦ مَرَضٞ وَقُلۡنَ قَوۡلٗا مَّعۡرُوفٗا ﴿٣٢﴾

وَقَرۡنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجۡنَ تَبَرُّجَ ٱلۡجَٰهِلِيَّةِ ٱلۡأُولَىٰۖ وَأَقِمۡنَ
ٱلصَّلَوٰةَ وَءَاتِينَ ٱلزَّكَوٰةَ وَأَطِعۡنَ ٱللَّهَ وَرَسُولَهُۥٓۚ إِنَّمَا يُرِيدُ
ٱللَّهُ لِيُذۡهِبَ عَنكُمُ ٱلرِّجۡسَ أَهۡلَ ٱلۡبَيۡتِ وَيُطَهِّرَكُمۡ
تَطۡهِيرٗا ﴿٣٣﴾

وَٱذۡكُرۡنَ مَا يُتۡلَىٰ فِي بُيُوتِكُنَّ مِنۡ ءَايَٰتِ ٱللَّهِ
وَٱلۡحِكۡمَةِۚ إِنَّ ٱللَّهَ كَانَ لَطِيفًا خَبِيرًا ﴿٣٤﴾

إِنَّ ٱلۡمُسۡلِمِينَ وَٱلۡمُسۡلِمَٰتِ وَٱلۡمُؤۡمِنِينَ وَٱلۡمُؤۡمِنَٰتِ
وَٱلۡقَٰنِتِينَ وَٱلۡقَٰنِتَٰتِ وَٱلصَّٰدِقِينَ وَٱلصَّٰدِقَٰتِ وَٱلصَّٰبِرِينَ
وَٱلصَّٰبِرَٰتِ وَٱلۡخَٰشِعِينَ وَٱلۡخَٰشِعَٰتِ وَٱلۡمُتَصَدِّقِينَ
وَٱلۡمُتَصَدِّقَٰتِ وَٱلصَّآئِمِينَ وَٱلصَّٰٓئِمَٰتِ وَٱلۡحَٰفِظِينَ
فُرُوجَهُمۡ وَٱلۡحَٰفِظَٰتِ وَٱلذَّٰكِرِينَ ٱللَّهَ كَثِيرٗا
وَٱلذَّٰكِرَٰتِ أَعَدَّ ٱللَّهُ لَهُم مَّغۡفِرَةٗ وَأَجۡرًا عَظِيمٗا ﴿٣٥﴾

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى ٱللَّهُ وَرَسُولُهُۥٓ أَمْرًا أَن يَكُونَ لَهُمُ
ٱلْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ ضَلَّ ضَلَٰلًا مُّبِينًا ﴿٣٦﴾

وَإِذْ تَقُولُ لِلَّذِىٓ أَنْعَمَ ٱللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ
زَوْجَكَ وَٱتَّقِ ٱللَّهَ وَتُخْفِى فِى نَفْسِكَ مَا ٱللَّهُ مُبْدِيهِ وَتَخْشَى
ٱلنَّاسَ وَٱللَّهُ أَحَقُّ أَن تَخْشَىٰهُ ۖ فَلَمَّا قَضَىٰ زَيْدٌ مِّنْهَا وَطَرًا
زَوَّجْنَٰكَهَا لِكَىْ لَا يَكُونَ عَلَى ٱلْمُؤْمِنِينَ حَرَجٌ فِىٓ أَزْوَٰجِ أَدْعِيَآئِهِمْ
إِذَا قَضَوْا۟ مِنْهُنَّ وَطَرًا ۚ وَكَانَ أَمْرُ ٱللَّهِ مَفْعُولًا ﴿٣٧﴾

مَّا كَانَ عَلَى ٱلنَّبِىِّ مِنْ حَرَجٍ فِيمَا فَرَضَ ٱللَّهُ لَهُۥ ۖ سُنَّةَ ٱللَّهِ فِى ٱلَّذِينَ خَلَوْا۟
مِن قَبْلُ ۚ وَكَانَ أَمْرُ ٱللَّهِ قَدَرًا مَّقْدُورًا ﴿٣٨﴾

ٱلَّذِينَ يُبَلِّغُونَ رِسَٰلَٰتِ ٱللَّهِ وَيَخْشَوْنَهُۥ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا ٱللَّهَ ۗ
وَكَفَىٰ بِٱللَّهِ حَسِيبًا ﴿٣٩﴾

مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ ٱللَّهِ وَخَاتَمَ
ٱلنَّبِيِّـۧنَ ۗ وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمًا ﴿٤٠﴾

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱذْكُرُوا۟ ٱللَّهَ ذِكْرًا كَثِيرًا ﴿٤١﴾

وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٤٢﴾

هُوَ ٱلَّذِى يُصَلِّى عَلَيْكُمْ وَمَلَٰٓئِكَتُهُۥ لِيُخْرِجَكُم مِّنَ ٱلظُّلُمَٰتِ إِلَى
ٱلنُّورِ ۚ وَكَانَ بِٱلْمُؤْمِنِينَ رَحِيمًا ﴿٤٣﴾

تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُۥ سَلَٰمٌ ۚ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا ﴿٤٤﴾

يَٰٓأَيُّهَا ٱلنَّبِيُّ إِنَّآ أَرْسَلْنَٰكَ شَٰهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٤٥﴾

وَدَاعِيًا إِلَى ٱللَّهِ بِإِذْنِهِۦ وَسِرَاجًا مُّنِيرًا ﴿٤٦﴾

وَبَشِّرِ ٱلْمُؤْمِنِينَ بِأَنَّ لَهُم مِّنَ ٱللَّهِ فَضْلًا كَبِيرًا ﴿٤٧﴾

وَلَا تُطِعِ ٱلْكَٰفِرِينَ وَٱلْمُنَٰفِقِينَ وَدَعْ أَذَىٰهُمْ وَتَوَكَّلْ عَلَى ٱللَّهِ ۚ وَكَفَىٰ بِٱللَّهِ وَكِيلًا ﴿٤٨﴾

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا نَكَحْتُمُ ٱلْمُؤْمِنَٰتِ ثُمَّ طَلَّقْتُمُوهُنَّ مِن قَبْلِ أَن تَمَسُّوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُّونَهَا ۖ فَمَتِّعُوهُنَّ وَسَرِّحُوهُنَّ سَرَاحًا جَمِيلًا ﴿٤٩﴾

يَٰٓأَيُّهَا ٱلنَّبِيُّ إِنَّآ أَحْلَلْنَا لَكَ أَزْوَٰجَكَ ٱلَّٰتِىٓ ءَاتَيْتَ أُجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّآ أَفَآءَ ٱللَّهُ عَلَيْكَ وَبَنَاتِ عَمِّكَ وَبَنَاتِ عَمَّٰتِكَ وَبَنَاتِ خَالِكَ وَبَنَاتِ خَٰلَٰتِكَ ٱلَّٰتِى هَاجَرْنَ مَعَكَ وَٱمْرَأَةً مُّؤْمِنَةً إِن وَهَبَتْ نَفْسَهَا لِلنَّبِىِّ إِنْ أَرَادَ ٱلنَّبِىُّ أَن يَسْتَنكِحَهَا خَالِصَةً لَّكَ مِن دُونِ ٱلْمُؤْمِنِينَ ۖ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِىٓ أَزْوَٰجِهِمْ وَمَا مَلَكَتْ أَيْمَٰنُهُمْ لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ ۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿٥٠﴾

۞ تُرۡجِي مَن تَشَآءُ مِنۡهُنَّ وَتُـٔۡوِيٓ إِلَيۡكَ مَن تَشَآءُۖ وَمَنِ ٱبۡتَغَيۡتَ مِمَّنۡ
عَزَلۡتَ فَلَا جُنَاحَ عَلَيۡكَۚ ذَٰلِكَ أَدۡنَىٰٓ أَن تَقَرَّ أَعۡيُنُهُنَّ وَلَا يَحۡزَنَّ
وَيَرۡضَيۡنَ بِمَآ ءَاتَيۡتَهُنَّ كُلُّهُنَّۚ وَٱللَّهُ يَعۡلَمُ مَا فِي قُلُوبِكُمۡۚ
وَكَانَ ٱللَّهُ عَلِيمًا حَلِيمًا ٥١

لَّا يَحِلُّ لَكَ ٱلنِّسَآءُ مِنۢ بَعۡدُ وَلَآ أَن تَبَدَّلَ بِهِنَّ مِنۡ أَزۡوَٰجٖ وَلَوۡ
أَعۡجَبَكَ حُسۡنُهُنَّ إِلَّا مَا مَلَكَتۡ يَمِينُكَۗ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ
رَّقِيبًا ٥٢

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَدۡخُلُواْ بُيُوتَ ٱلنَّبِيِّ إِلَّآ أَن يُؤۡذَنَ لَكُمۡ
إِلَىٰ طَعَامٍ غَيۡرَ نَٰظِرِينَ إِنَىٰهُ وَلَٰكِنۡ إِذَا دُعِيتُمۡ فَٱدۡخُلُواْ فَإِذَا طَعِمۡتُمۡ
فَٱنتَشِرُواْ وَلَا مُسۡتَـٔۡنِسِينَ لِحَدِيثٍۚ إِنَّ ذَٰلِكُمۡ كَانَ يُؤۡذِي ٱلنَّبِيَّ
فَيَسۡتَحۡيِۦ مِنكُمۡۖ وَٱللَّهُ لَا يَسۡتَحۡيِۦ مِنَ ٱلۡحَقِّۚ وَإِذَا سَأَلۡتُمُوهُنَّ
مَتَٰعٗا فَسۡـَٔلُوهُنَّ مِن وَرَآءِ حِجَابٖۚ ذَٰلِكُمۡ أَطۡهَرُ لِقُلُوبِكُمۡ
وَقُلُوبِهِنَّۚ وَمَا كَانَ لَكُمۡ أَن تُؤۡذُواْ رَسُولَ ٱللَّهِ وَلَآ أَن
تَنكِحُوٓاْ أَزۡوَٰجَهُۥ مِنۢ بَعۡدِهِۦٓ أَبَدًاۚ إِنَّ ذَٰلِكُمۡ كَانَ عِندَ ٱللَّهِ
عَظِيمًا ٥٣

إِن تُبۡدُواْ شَيۡـٔٗا أَوۡ تُخۡفُوهُ فَإِنَّ ٱللَّهَ كَانَ بِكُلِّ شَيۡءٍ عَلِيمًا ٥٤

لَّا جُنَاحَ عَلَيۡهِنَّ فِيٓ ءَابَآئِهِنَّ وَلَآ أَبۡنَآئِهِنَّ وَلَآ إِخۡوَٰنِهِنَّ وَلَآ أَبۡنَآءِ إِخۡوَٰنِهِنَّ
وَلَآ أَبۡنَآءِ أَخَوَٰتِهِنَّ وَلَا نِسَآئِهِنَّ وَلَا مَا مَلَكَتۡ أَيۡمَٰنُهُنَّۖ وَٱتَّقِينَ
ٱللَّهَۚ إِنَّ ٱللَّهَ كَانَ عَلَىٰ كُلِّ شَيۡءٖ شَهِيدًا ٥٥

إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِيِّۚ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ صَلُّواْ عَلَيۡهِ وَسَلِّمُواْ تَسۡلِيمًا ٥٦

إِنَّ ٱلَّذِينَ يُؤۡذُونَ ٱللَّهَ وَرَسُولَهُۥ لَعَنَهُمُ ٱللَّهُ فِي ٱلدُّنۡيَا وَٱلۡأٓخِرَةِ وَأَعَدَّ لَهُمۡ عَذَابٗا مُّهِينٗا ٥٧

وَٱلَّذِينَ يُؤۡذُونَ ٱلۡمُؤۡمِنِينَ وَٱلۡمُؤۡمِنَٰتِ بِغَيۡرِ مَا ٱكۡتَسَبُواْ فَقَدِ ٱحۡتَمَلُواْ بُهۡتَٰنٗا وَإِثۡمٗا مُّبِينٗا ٥٨

يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزۡوَٰجِكَ وَبَنَاتِكَ وَنِسَآءِ ٱلۡمُؤۡمِنِينَ يُدۡنِينَ عَلَيۡهِنَّ مِن جَلَٰبِيبِهِنَّۚ ذَٰلِكَ أَدۡنَىٰٓ أَن يُعۡرَفۡنَ فَلَا يُؤۡذَيۡنَۗ وَكَانَ ٱللَّهُ غَفُورٗا رَّحِيمٗا ٥٩

۞ لَّئِن لَّمۡ يَنتَهِ ٱلۡمُنَٰفِقُونَ وَٱلَّذِينَ فِي قُلُوبِهِم مَّرَضٞ وَٱلۡمُرۡجِفُونَ فِي ٱلۡمَدِينَةِ لَنُغۡرِيَنَّكَ بِهِمۡ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَآ إِلَّا قَلِيلٗا ٦٠

مَّلۡعُونِينَۖ أَيۡنَمَا ثُقِفُوٓاْ أُخِذُواْ وَقُتِّلُواْ تَقۡتِيلٗا ٦١

سُنَّةَ ٱللَّهِ فِي ٱلَّذِينَ خَلَوۡاْ مِن قَبۡلُۖ وَلَن تَجِدَ لِسُنَّةِ ٱللَّهِ تَبۡدِيلٗا ٦٢

يَسۡـَٔلُكَ ٱلنَّاسُ عَنِ ٱلسَّاعَةِۖ قُلۡ إِنَّمَا عِلۡمُهَا عِندَ ٱللَّهِۚ وَمَا يُدۡرِيكَ لَعَلَّ ٱلسَّاعَةَ تَكُونُ قَرِيبًا ٦٣

إِنَّ ٱللَّهَ لَعَنَ ٱلۡكَٰفِرِينَ وَأَعَدَّ لَهُمۡ سَعِيرًا ٦٤

خَٰلِدِينَ فِيهَآ أَبَدًا ۖ لَّا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ﴿٦٥﴾

يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِى ٱلنَّارِ يَقُولُونَ يَٰلَيْتَنَآ أَطَعْنَا ٱللَّهَ وَأَطَعْنَا
ٱلرَّسُولَا۠ ﴿٦٦﴾

وَقَالُوا۟ رَبَّنَآ إِنَّآ أَطَعْنَا سَادَتَنَا وَكُبَرَآءَنَا فَأَضَلُّونَا ٱلسَّبِيلَا۠ ﴿٦٧﴾

رَبَّنَآ ءَاتِهِمْ ضِعْفَيْنِ مِنَ ٱلْعَذَابِ وَٱلْعَنْهُمْ لَعْنًا كَبِيرًا ﴿٦٨﴾

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَكُونُوا۟ كَٱلَّذِينَ ءَاذَوْا۟ مُوسَىٰ فَبَرَّأَهُ ٱللَّهُ مِمَّا قَالُوا۟ ۚ
وَكَانَ عِندَ ٱللَّهِ وَجِيهًا ﴿٦٩﴾

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَقُولُوا۟ قَوْلًا سَدِيدًا ﴿٧٠﴾

يُصْلِحْ لَكُمْ أَعْمَٰلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ
فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾

إِنَّا عَرَضْنَا ٱلْأَمَانَةَ عَلَى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱلْجِبَالِ فَأَبَيْنَ أَن
يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا ٱلْإِنسَٰنُ ۖ إِنَّهُۥ كَانَ ظَلُومًا جَهُولًا ﴿٧٢﴾

لِّيُعَذِّبَ ٱللَّهُ ٱلْمُنَٰفِقِينَ وَٱلْمُنَٰفِقَٰتِ وَٱلْمُشْرِكِينَ
وَٱلْمُشْرِكَٰتِ وَيَتُوبَ ٱللَّهُ عَلَى ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ ۗ وَكَانَ ٱللَّهُ
غَفُورًا رَّحِيمًا ﴿٧٣﴾

O Prophet, fear Allah and do not obey the disbelievers and the hypocrites. Indeed, Allah is ever Knowing and Wise.

And follow that which is revealed to you from your Lord. Indeed Allah is ever, with what you do, Acquainted.

And rely upon Allah ; and sufficient is Allah as Disposer of affairs.

Allah has not made for a man two hearts in his interior. And He has not made your wives whom you declare unlawful your mothers. And he has not made your adopted sons your [true] sons. That is [merely] your saying by your mouths, but Allah says the truth, and He guides to the [right] way.

Call them by [the names of] their fathers; it is more just in the sight of Allah . But if you do not know their fathers - then they are [still] your brothers in religion and those entrusted to you. And there is no blame upon you for that in which you have erred but [only for] what your hearts intended. And ever is Allah Forgiving and Merciful.

The Prophet is more worthy of the believers than themselves, and his wives are [in the position of] their mothers. And those of [blood] relationship are more entitled [to inheritance] in the decree of Allah than the [other] believers and the emigrants, except that you may do to your close associates a kindness [through bequest]. That was in the Book inscribed.

And [mention], when We took from the prophets their covenant and from you and from Noah and Abraham and Moses and Jesus, the son of Mary; and We took from them a solemn covenant.

That He may question the truthful about their truth. And He has prepared for the disbelievers a painful punishment.

O you who have believed, remember the favor of Allah upon you when armies came to [attack] you and We sent upon them a wind and armies [of angels] you did not see. And ever is Allah , of what you do, Seeing.

[Remember] when they came at you from above you and from below you, and when eyes shifted [in fear], and hearts reached the throats and you assumed about Allah [various] assumptions.

There the believers were tested and shaken with a severe shaking.

And [remember] when the hypocrites and those in whose hearts is disease said, " Allah and His Messenger did not promise us except delusion,"

And when a faction of them said, "O people of Yathrib, there is no stability for you [here], so return [home]." And a party of them asked permission of the Prophet, saying, "Indeed, our houses are unprotected," while they were not exposed. They did not intend except to flee.

And if they had been entered upon from all its [surrounding] regions and fitnah had been demanded of them, they would have done it and not hesitated over it except briefly.

And they had already promised Allah before not to turn their backs and flee. And ever is the promise to Allah [that about which one will be] questioned.

Say, "Never will fleeing benefit you if you should flee from death or killing; and then [if you did], you would not be given enjoyment [of life] except for a little."

Say, "Who is it that can protect you from Allah if He intends for you an ill or intends for you a mercy?" And they will not find for themselves besides Allah any protector or any helper.

Already Allah knows the hinderers among you and those [hypocrites] who say to their brothers, "Come to us," and do not go to battle, except for a few,

Indisposed toward you. And when fear comes, you see them looking at you, their eyes revolving like one being overcome by death. But when fear departs, they lash you with sharp tongues, indisposed toward [any] good. Those have not believed, so Allah has rendered their deeds worthless, and ever is that, for Allah , easy.

They think the companies have not [yet] withdrawn. And if the companies should come [again], they would wish they were in the desert among the bedouins, inquiring [from afar] about your news. And if they should be among you, they would not fight except for a little.

There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.

And when the believers saw the companies, they said, "This is what Allah and His Messenger had promised us, and Allah and His Messenger spoke the truth." And it increased them only in faith and acceptance.

Among the believers are men true to what they promised Allah . Among them is he who has fulfilled his vow [to the death], and among them is he who awaits [his chance]. And they did not alter [the terms of their commitment] by any alteration -

That Allah may reward the truthful for their truth and punish the hypocrites if He wills or accept their repentance. Indeed, Allah is ever Forgiving and Merciful.

And Allah repelled those who disbelieved, in their rage, not having obtained any good. And sufficient was Allah for the believers in battle, and ever is Allah Powerful and Exalted in Might.

And He brought down those who supported them among the People of the Scripture from their fortresses and cast terror into their hearts [so that] a party you killed, and you took captive a party.

And He caused you to inherit their land and their homes and their properties and a land which you have not trodden. And ever is Allah , over all things, competent.

O Prophet, say to your wives, "If you should desire the worldly life and its adornment, then come, I will provide for you and give you a gracious release.

But if you should desire Allah and His Messenger and the home of the Hereafter - then indeed, Allah has prepared for the doers of good among you a great reward."

O wives of the Prophet, whoever of you should commit a clear immorality - for her the punishment would be doubled two fold, and ever is that, for Allah , easy.

And whoever of you devoutly obeys Allah and His Messenger and does righteousness - We will give her her reward twice; and We have prepared for her a noble provision.

O wives of the Prophet, you are not like anyone among women. If you fear Allah , then do not be soft in speech [to men], lest he in whose heart is disease should covet, but speak with appropriate speech.

And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance. And establish prayer and give zakah and obey Allah and His Messenger. Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification.

And remember what is recited in your houses of the verses of Allah and wisdom. Indeed, Allah is ever Subtle and Acquainted [with all things].

Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the men who guard their private parts and the women who do so, and the men who remember Allah often and the women who do so - for them Allah has prepared forgiveness and a great reward.

It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error.

And when you said to the one on whom Allah bestowed favor and you bestowed favor, "Keep your wife and fear Allah ," while you concealed within yourself that which Allah is to disclose. And you feared the people, while Allah has more right that you fear Him. So when Zayd had no longer

any need for her, We married her to you in order that there not be upon the believers any discomfort concerning the wives of their adopted sons when they no longer have need of them. And ever is the command of Allah accomplished.

There is not to be upon the Prophet any discomfort concerning that which Allah has imposed upon him. [This is] the established way of Allah with those [prophets] who have passed on before. And ever is the command of Allah a destiny decreed.

[Allah praises] those who convey the messages of Allah and fear Him and do not fear anyone but Allah . And sufficient is Allah as Accountant.

Muhammad is not the father of [any] one of your men, but [he is] the Messenger of Allah and last of the prophets. And ever is Allah , of all things, Knowing.

O you who have believed, remember Allah with much remembrance

And exalt Him morning and afternoon.

It is He who confers blessing upon you, and His angels [ask Him to do so] that He may bring you out from darknesses into the light. And ever is He, to the believers, Merciful.

Their greeting the Day they meet Him will be, "Peace." And He has prepared for them a noble reward.

O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner.

And one who invites to Allah , by His permission, and an illuminating lamp.

And give good tidings to the believers that they will have from Allah great bounty.

And do not obey the disbelievers and the hypocrites but do not harm them, and rely upon Allah . And sufficient is Allah as Disposer of affairs.

O You who have believed, when you marry believing women and then divorce them before you have touched them, then there is not for you any waiting period to count concerning them. So provide for them and give them a gracious release.

O Prophet, indeed We have made lawful to you your wives to whom you have given their due compensation and those your right hand possesses from what Allah has returned to you [of captives] and the daughters of your paternal uncles and the daughters of your paternal aunts and the daughters of your maternal uncles and the daughters of your maternal aunts who emigrated with you and a believing woman if she gives herself to the Prophet [and] if the Prophet wishes to marry her, [this is] only for you, excluding the [other] believers. We certainly know what We have made obligatory upon them concerning their wives and those their right hands possess, [but this is for you] in order that there will be upon you no discomfort. And ever is Allah Forgiving and Merciful.

You, may put aside whom you will of them or take to yourself whom you will. And any that you desire of those [wives] from whom you had [temporarily] separated - there is no blame upon you [in returning her]. That is more suitable that they should be content and not grieve and that they should be satisfied with what you have given them - all of them. And Allah knows what is in your hearts. And ever is Allah Knowing and Forbearing.

Not lawful to you, are [any additional] women after [this], nor [is it] for you to exchange them for [other] wives, even if their beauty were to please you, except what your right hand possesses. And ever is Allah , over all things, an Observer.

O you who have believed, do not enter the houses of the Prophet except when you are permitted for a meal, without awaiting its readiness. But when you are invited, then enter; and when you have eaten, disperse without seeking to remain for conversation. Indeed, that [behavior] was troubling the Prophet, and he is shy of [dismissing] you. But Allah is not shy of the truth. And when you ask [his wives] for something, ask them from behind a partition. That is purer for your hearts and their hearts. And it is

not [conceivable or lawful] for you to harm the Messenger of Allah or to marry his wives after him, ever. Indeed, that would be in the sight of Allah an enormity.

Whether you reveal a thing or conceal it, indeed Allah is ever, of all things, Knowing.

There is no blame upon women concerning their fathers or their sons or their brothers or their brothers' sons or their sisters' sons or their women or those their right hands possess. And fear Allah . Indeed Allah is ever, over all things, Witness.

Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace.

Indeed, those who abuse Allah and His Messenger - Allah has cursed them in this world and the Hereafter and prepared for them a humiliating punishment.

And those who harm believing men and believing women for [something] other than what they have earned have certainly born upon themselves a slander and manifest sin.

O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful.

If the hypocrites and those in whose hearts is disease and those who spread rumors in al-Madinah do not cease, We will surely incite you against them; then they will not remain your neighbors therein except for a little.

Accursed wherever they are found, [being] seized and massacred completely.

[This is] the established way of Allah with those who passed on before; and you will not find in the way of Allah any change.

People ask you concerning the Hour. Say," Knowledge of it is only with Allah . And what may make you perceive? Perhaps the Hour is near."

Indeed, Allah has cursed the disbelievers and prepared for them a Blaze.

Abiding therein forever, they will not find a protector or a helper.

The Day their faces will be turned about in the Fire, they will say, "How we wish we had obeyed Allah and obeyed the Messenger."

And they will say, "Our Lord, indeed we obeyed our masters and our dignitaries, and they led us astray from the [right] way.

Our Lord, give them double the punishment and curse them with a great curse."

O you who have believed, be not like those who abused Moses; then Allah cleared him of what they said. And he, in the sight of Allah , was distinguished.

O you who have believed, fear Allah and speak words of appropriate justice.

He will [then] amend for you your deeds and forgive you your sins. And whoever obeys Allah and His Messenger has certainly attained a great attainment.

Indeed, we offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man [undertook to] bear it. Indeed, he was unjust and ignorant.

[It was] so that Allah may punish the hypocrite men and hypocrite women and the men and women who associate others with Him and that Allah may accept repentance from the believing men and believing women. And ever is Allah Forgiving and Merciful.

Discussion on Verses 1-73 of 73

This chapter begins with a direct command addressed to the Holy Prophet Muhammad, peace and blessings be upon him, instructing him to remain steadfast in obedience to Allah, the Exalted, at all times, by correctly using the blessings bestowed upon him in accordance with the divine revelation granted to him. Chapter 33 Al Azhab, verse 1:

“O Prophet, fear Allah…”

This opening command is profoundly significant. It demonstrates that no one, regardless of their exalted rank—even a Holy Prophet, peace be upon them—is exempt from the duty of fearing and obeying Allah, the Exalted. The verse establishes a universal principle: humility before the Creator is essential for all people, irrespective of their status, knowledge, or accomplishments. It reminds humanity that obedience is not a privilege reserved for the weak or the ordinary, but a responsibility binding upon the greatest of individuals. This command also underscores that blessings, whether spiritual or material, must be used in accordance with divine guidance, for misuse leads to arrogance and deviation.

The verse encourages individuals to adopt a humble attitude even when they persist in obedience, for obedience itself can become tainted by pride if one begins to imagine that they are doing Allah, the Exalted, or Islam a favour

through their good deeds. Such arrogance undermines sincerity and can obstruct genuine submission, particularly when personal desires conflict with divine commands. When a person believes their worship elevates them above others, or that their deeds somehow benefit Allah, the Exalted, they risk steering themselves off the right path. True obedience requires recognising that every act of worship benefits the worshipper alone, for Allah, the Exalted, is free of need.

In contrast, those who recognise that their faith and obedience ultimately serve their own benefit cultivate humility before Allah, the Exalted. They remain dedicated to their worship and submission in both hardship and ease. In times of trial, they exhibit patience, refraining from complaint and trusting that Allah, the Exalted, always chooses what is best for them, even when His wisdom is not immediately apparent. In times of comfort, they express gratitude—gratitude in intention by acting solely to please Allah, gratitude in speech through good words or silence, and gratitude in action by using blessings in accordance with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This balance between patience and gratitude ensures that their obedience remains pure and consistent, unaffected by changing circumstances. 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.”

This verse reinforces the necessity of humility, for human beings lack foresight and cannot always discern what is truly beneficial or harmful. What

appears painful may conceal hidden blessings, and what seems desirable may carry unseen harm. Recognising this limitation compels a person to trust in Allah, the Exalted, and to submit to His wisdom. Patience and gratitude, therefore, are not merely virtues but essential safeguards against arrogance and disobedience. They protect the heart from despair in hardship and from pride in ease, ensuring that obedience remains sincere and steadfast. An individual who consistently embodies this conduct—humility, patience, and gratitude—will receive unwavering support and compassion from Allah, the Exalted. Such divine favour results in peace in both this world and the Hereafter. It manifests as a balanced mental and physical state, enabling the person to correctly place everything and everyone within their life, thereby living with harmony and purpose. Their relationships are strengthened, their priorities are aligned, and their heart finds tranquillity in submission. This reality is beautifully illustrated in a Hadith found in Sahih Muslim, number 7500.

Thus, the opening of this chapter establishes a foundational principle: obedience to Allah, the Exalted, must always be accompanied by humility. It is not a favour to the Creator but a necessity for the created, ensuring that their worship remains pure, their conduct remains upright, and their ultimate success is secured in both worlds. By cultivating humility, patience, and gratitude, a person safeguards themselves from arrogance, strengthens their connection with Allah, the Exalted, and prepares for eternal peace in the Hereafter.

When a person chooses to walk a path different from that of their peers, it often unsettles those around them. Such divergence can expose the inadequacy of others' decisions, particularly when those decisions are rooted in personal desires rather than obedience to the commands of Allah, the

Exalted. This sense of discomfort frequently manifests as criticism directed at those who remain steadfast in their faith, and it is not uncommon for such criticism to arise even from family members who feel challenged by the contrast.

Beyond the family sphere, wider societal influences exert additional pressure. Social media, fashion trends, and cultural norms often glorify material ambition and self-indulgence, portraying Islamic values as obstacles to wealth, status, and social recognition. Industries that Islam critiques—whether entertainment, fashion, or finance—frequently resist the incorporation of Islamic principles, discouraging people from practicing their faith. This resistance intensifies the anti-Islamic sentiments that are widely observable across public platforms, where ridicule and hostility are directed at those who uphold divine guidance.

Those who strive to live by Islamic teachings, which emphasise moderation in desires and responsible enjoyment of blessings, are often met with hostility from individuals who indulge without restraint. Islam describes such behaviour as animalistic, for it reduces human beings to creatures governed solely by impulse. These individuals attempt to dissuade others from embracing Islam or discourage those already practicing it, enticing them into a lifestyle defined by unchecked desires. Their criticism frequently targets specific aspects of Islam, such as the dress code for women, in an effort to undermine its appeal. Yet thoughtful observers recognise the superficiality of these arguments. For example, critics may object to Islamic modesty while ignoring the strict dress codes imposed in professions such as law enforcement, the military, healthcare, education, and business. This selective criticism exposes the fragility of their reasoning and reveals that their opposition stems not from principle but from contempt for Islam’s

emphasis on self-discipline. Ultimately, it is the core principles of Islam and the disciplined conduct of its adherents that provoke such attacks, leading opponents to criticise Islam in any way possible. In every circumstance, a person must remain unwavering in their obedience to Allah, the Exalted, recognising that such dedication grants serenity and shields them from harmful influences, even when this protection is not immediately visible. Chapter 33 Al Ahzab, verse 1:

“O Prophet, fear Allah and do not obey the disbelievers and the hypocrites…”

This command illustrates that loyalty to Allah, the Exalted, ensures proper use of blessings. Such loyalty enables a person to achieve harmony in both mental and physical states, allowing them to organize all aspects of their life with clarity and purpose. It also prepares them for accountability on the Day of Judgement. Consequently, this obedience fosters tranquillity in both worlds. The individual who remains steadfast will be guided through every situation—whether ease or difficulty—with peace of mind and assurance of boundless reward. Chapter 33 Al Ahzab, verse 1:

“…Indeed, Allah is ever Knowing and Wise.”

In contrast, those who ignore the commands of Allah, the Exalted, in pursuit of others’ approval inevitably lose inner tranquillity. Their actions encourage misuse of blessings, leading to mental and physical chaos. They misplace

priorities, misuse relationships, and fail to prepare for accountability on the Day of Judgement. This negligence results in stress, challenges, and difficulties in both this life and the next, regardless of the material comforts they may enjoy. Such individuals discover too late that worldly luxuries cannot compensate for spiritual imbalance.

To preserve a resolute mindset, a person must look to the example of the Holy Prophet Muhammad, peace and blessings be upon him, who embodied unwavering devotion to Allah, the Exalted, in every circumstance. The foundation of such steadfastness lies in nurturing strong faith, for without it, obedience falters when confronted by ease or adversity. Strong faith is not a passive quality but one that must be actively cultivated through comprehension and implementation of the clear signs contained in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 33 Al Ahzab, verse 2:

“And follow that which is revealed to you from your Lord…”

These divine sources demonstrate that genuine obedience brings tranquillity in both this world and the Hereafter, anchoring the heart when desires or trials threaten to unsettle it.

Conversely, those who remain ignorant of Islamic principles possess fragile faith, easily shaken when personal desires conflict with divine guidance.

Their lack of knowledge clouds their perception of truth, preventing them from recognising that surrendering desires in favour of the commands of Allah, the Exalted, is the key to peace in both worlds. Such individuals may chase fleeting pleasures, mistaking them for happiness, yet they remain restless and unfulfilled because they have neglected the eternal wisdom that steadies the soul. It is therefore vital for every person to strengthen their faith through the pursuit of Islamic knowledge and its practical application. Faith is not sustained by mere verbal declaration but by living according to divine guidance. This obedience ensures that blessings are used in accordance with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. In doing so, a person fosters balance in both mental and physical states, correctly prioritising all aspects of life—family, wealth, health, and influence—without excess or neglect. Such obedience transforms life into a purposeful journey. It shields the heart from despair in hardship and from arrogance in ease, cultivating patience when trials arise and gratitude when blessings are bestowed. Patience involves refraining from complaint and trusting in the wisdom of Allah, the Exalted, while gratitude manifests in intention, speech, and action—acting solely to please Allah, speaking words of goodness or silence, and using blessings in ways that align with divine teachings. In this way, strong faith becomes the anchor that steadies the heart amidst storms of criticism, temptation, and societal pressure. It guides the person to serenity, justice, and eternal reward, ensuring that their journey through life is dignified, balanced, and secure in both worlds. By nurturing faith through knowledge and practice, a person secures peace in this world and prepares for everlasting success in the Hereafter.

It is essential to recognize that the Holy Quran commands practical adherence, not mere recitation. Chapter 33 Al Ahzab, verse 2:

“And follow that which is revealed to you from your Lord…”

This opening command establishes a fundamental principle: the Holy Quran was revealed as a comprehensive guide for life, not simply as a text to be recited without understanding. Recitation alone, particularly in a language one does not comprehend, cannot fulfil the purpose of revelation. The Holy Quran is a book of guidance, intended to direct humanity toward success in both this world and the Hereafter. To benefit from its wisdom, a person must engage with it practically, allowing its teachings to shape their beliefs, actions, and character. This requires recognising that the Holy Quran is not ornamental, nor is it a ritualistic chant, but rather a living source of divine instruction that must be followed with sincerity and discipline. To benefit fully from the Holy Quran, a person must strive to fulfil all of its aspects. The first aspect is reciting it correctly and regularly, ensuring that its words are preserved, honoured, and allowed to resonate in the heart. Recitation is the gateway to familiarity with the divine message, and it cultivates reverence for the words of Allah, the Exalted. The second aspect is understanding its meanings through the guidance of reliable scholars, who clarify its wisdom, context, and application. Without understanding, recitation remains incomplete, for the Holy Quran was revealed to be comprehended and acted upon. The final aspect is to implement its teachings in daily life, following the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, whose life was the practical embodiment of the Holy Quran. His conduct, speech, and decisions illustrate how the divine message is lived, making his example indispensable for correct application. Following the Holy Quran also requires approaching it with sincerity. This means intending to understand and act upon all of its guidance, even when its commands contradict personal desires. Selective obedience—choosing which instructions to follow and which to ignore—reveals insincerity and undermines the transformative power of revelation. Such an attitude prevents a person from truly benefiting from divine guidance, for the Holy Quran demands submission, not negotiation. 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 verse highlights that the Holy Quran is a source of healing and mercy for those who approach it with sincerity, but for those who reject or misuse it, it only increases their loss. The Holy Quran is therefore a mirror of one’s attitude: for the sincere, it brings light and tranquillity; for the insincere, it exposes their arrogance and deepens their misguidance.

It must also be understood that while the Holy Quran provides solutions for worldly problems, its primary function is not limited to this. A person should not treat the Holy Quran as a tool to be taken out only during times of difficulty and then put aside once the problem is resolved. Such behaviour reduces the Holy Quran to a temporary remedy, rather than recognising it as the eternal guide to salvation. The main purpose of the Holy Quran is to lead humanity safely to the Hereafter, ensuring that they prepare adequately for accountability before Allah, the Exalted. Neglecting this purpose and using it only for worldly gain contradicts the attitude of a sincere follower. This insincerity can be compared to one who purchases a car filled with accessories but lacking an engine. Despite its outward appearance, the car cannot fulfil its true function. Similarly, treating the Holy Quran as a mere instrument for worldly benefit, while neglecting its role as the engine of spiritual life, renders one’s relationship with it hollow. True sincerity requires embracing the Holy Quran as comprehensive guidance, reciting it with reverence, understanding it with humility, and acting upon it with devotion. Only then does it fulfil its role as healing, mercy, and a light that guides 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.

Allah, the Exalted, possesses perfect knowledge of every individual's intentions, speech, and actions. Nothing is hidden from Him, whether it is concealed within the heart or manifested outwardly. He knows with certainty who sincerely strives to implement the Holy Quran in practice and who misuses it for personal gain. Even if the latter succeed in deceiving others into believing that they are acting with sincerity, they cannot deceive Allah, the Exalted, whose knowledge encompasses all realities. Their outward display of obedience may impress people, but their inner insincerity is fully exposed before their Creator, who will hold each person accountable for the truth of their conduct. Chapter 33 Al Ahzab, verse 2:

"…Indeed Allah is ever, with what you do, Acquainted."

This verse is a reminder that divine knowledge penetrates beyond appearances. It reassures the sincere that their efforts, even if unnoticed or undervalued by others, are fully recognised by Allah, the Exalted. At the same time, it warns the insincere that their deception will not shield them from accountability. The verse establishes that sincerity in following the Holy Quran is not optional but essential, for only those who act upon it with genuine devotion will benefit from its guidance. Thus, the responsibility of every person is to approach the Holy Quran with humility and sincerity, striving to implement its teachings in accordance with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Outward

displays of religiosity without inner conviction are of no value before Allah, the Exalted. True success lies in aligning intention, speech, and action with divine guidance, knowing that Allah, the Exalted, is fully acquainted with all that one does and will judge with perfect justice in both worlds.

As discussed before, when a person sincerely strives to implement the teachings of Islam, they inevitably encounter opposition in various forms, including criticism and ridicule from others. This resistance arises because Islam calls people to restrain their worldly desires, whereas those whose sole aim in life is to indulge their impulses perceive such restraint as a threat. Islam exposes the reality of unchecked indulgence, likening it to animalistic behaviour, and thus those who are devoted to their desires often react defensively, opposing those who uphold divine guidance. Beyond individuals, entire businesses and industries that profit from the unrestrained pursuit of desire also resist Islamic principles. Their success depends upon encouraging indulgence, excess, and distraction, and therefore they strive against Islam, attempting to dissuade people from acting upon its teachings. This opposition is not accidental but deliberate, as Islam challenges the foundations of their profit and influence. In the face of such criticism and hostility, a person must remain steadfast in obedience to Allah, the Exalted. Chapter 33 Al Azhab, verse 3:

“And rely upon Allah…”

This reliance is not passive but active trust, rooted in the conviction that Allah, the Exalted, provides peace of mind and protection from the harm of others, even when such protection is not immediately visible. Reliance upon

Allah strengthens the heart, enabling the believer to endure criticism without wavering, and to remain firm in their devotion despite external pressures.

By contrast, those who seek to please society while disobeying Allah, the Exalted, will find neither divine protection nor genuine approval from people. Society and worldly influences—such as social media, fashion, and culture—are fickle in nature, constantly shifting and never offering lasting satisfaction. To pursue their approval at the expense of obedience is to chase shadows, leaving one vulnerable to punishment in the Hereafter and discontent in this world.

The one who remains firm in obedience to Allah, the Exalted, by correctly using the blessings granted to them in accordance with Islamic teachings, achieves balance in both mental and physical states. They learn to place everything and everyone in their proper position within life, avoiding excess and neglect. This alignment brings peace of mind in both worlds, for their priorities are ordered according to divine wisdom. Chapter 33 Al Azhab, verse 3:

"…*and sufficient is Allah as Disposer of affairs."*

This verse affirms that Allah, the Exalted, alone is sufficient to manage the affairs of His servants. Those who entrust themselves to Him are guided through ease and hardship alike, protected from the instability of worldly

influences, and granted tranquillity that endures beyond the fluctuations of society. Their reliance upon Allah, the Exalted, ensures that their obedience is rewarded with serenity in this life and eternal success in the Hereafter.

This world has been created as a place of tests, and therefore one must avoid adopting a naive attitude whereby they believe they can simultaneously obey Allah, the Exalted, while pleasing all the people around them, including their family. In most cases, Islamic teachings contradict the worldly desires and aspirations of people, and thus the one who remains firm upon them will inevitably face a choice: either to continue obeying Allah, the Exalted, while displeasing certain individuals, or to disobey Allah, the Exalted, for the sake of pleasing others. Attempting to achieve both is rarely possible, for the pursuit of divine pleasure and the pursuit of worldly approval are often in conflict. Chapter 33 Al Ahzab, verse 1:

“Allah has not made for a man two hearts in his interior…”

This verse illustrates that loyalty cannot be divided between competing masters. A person cannot claim to serve Allah, the Exalted, while simultaneously prioritising the approval of people, for such divided allegiance leads to insincerity and failure.

As discussed earlier, the one who aims to please people inevitably misuses the blessings they have been granted. Their priorities become distorted, resulting in an unbalanced mental and physical state. They misplace

everything and everyone within their life, failing to prepare adequately for their accountability on the Day of Judgement. This negligence leads to stress, trouble, and difficulties in both worlds, even if they outwardly enjoy certain worldly luxuries. Moreover, as people are rarely pleased with one another, it is impossible to satisfy them all. Even if one constantly obeys them, they will remain dissatisfied. Consequently, such a person fails to please Allah, the Exalted, and fails to please people. The futility of this pursuit is revealed on the Day of Judgement, when those who were followed in this world will disassociate themselves from those who followed them. Chapter 2 Al Baqarah, verses 166-167:

“When those who have been followed disassociate themselves from those who followed [them], and they [all] see the punishment, and cut off from them are the ties. Those who followed will say, "If only we had another turn [at worldly life] so we could disassociate ourselves from them as they have disassociated themselves from us." Thus will Allah show them their deeds as regrets upon them…”

This passage demonstrates that the same people one sought to please in this world will abandon them in the Hereafter, leaving them empty-handed, bitter, and regretful, with no second chance to rectify their choices.

In contrast, pleasing Allah, the Exalted, is straightforward. He does not demand anything beyond the ability of a person, and everything He commands and prohibits is for their benefit. The one who obeys Him by correctly using the blessings He has granted, as outlined in Islamic teachings, will achieve tranquillity in both worlds. Such obedience fosters a

balanced mental and physical state, enabling the person to correctly place everything and everyone within their life. This alignment brings peace of mind, clarity of purpose, and eternal success.

Among the foul practices prevalent among the Arabs before the advent of Islam was the custom whereby a husband, in a moment of anger, would declare his wife to be like his mother. This declaration would result in the dissolution of the marriage, leaving the woman dishonored and deprived of her rights. Islam firmly abolished this unjust practice. Chapter 33 Al Azhab, verse 4:

"…And He has not made your wives whom you declare unlawful your mothers…"

This verse establishes that such pronouncements carry no weight in the sight of Allah, the Exalted, and that a wife cannot be equated with one's mother through mere words. It highlights the seriousness of speech and the necessity of controlling one's tongue, for words can sometimes inflict greater harm than physical actions. By abolishing this practice, Islam restored dignity to women and emphasized that marriage is a sacred bond which cannot be broken by careless utterances. The verse also serves as a reminder that speech must be disciplined, for it can alter lives and relationships in profound ways. Chapter 33 Al Ahzab, verse 4:

“…That is [merely] your saying by your mouths…”

This statement underscores that careless or sinful speech is nothing more than empty utterance, devoid of truth or legitimacy. Yet, despite its emptiness, such speech can cause immense harm to relationships, reputations, and spiritual standing. It is therefore vital for a person to exercise restraint, recognising that words carry consequences both in this world and in the Hereafter. The verse teaches that speech must be weighed carefully, for it is not only a reflection of the heart but also a record that will be presented on the Day of Judgement.

Indeed, the gravity of speech is emphasised in a Hadith recorded in Jami At Tirmidhi, number 2314, which confirms that a single evil word can cause a person to plunge into Hell on the Day of Judgement. This warning demonstrates that speech is not a trivial matter; it is a trust for which every individual will be held accountable. A single careless remark can undo years of good deeds, destroy relationships, and corrupt the soul. The Hadith therefore calls upon every person to guard their tongue, recognising that silence is often safer than speech, and that words must be chosen with wisdom and sincerity.

To safeguard themselves, a person must understand the different types of speech and avoid those that are harmful. Speech can be divided into three categories. The first is evil speech, which includes lies, slander, insults, and words that incite sin. This type of speech must be avoided at all costs, for it destroys relationships, spreads corruption, and leads to punishment in the Hereafter. The second is vain speech, which consists of idle talk that wastes

time and distracts from meaningful pursuits. Though seemingly harmless, vain speech leads to regret on the Day of Judgement, for it represents squandered opportunities to remember Allah, the Exalted, or to benefit others. Moreover, vain speech often serves as the first step toward sinful speech, making it safer to avoid altogether. The final category is good speech, which includes words of truth, kindness, remembrance of Allah, the Exalted, and counsel that uplifts and guides. This type of speech should always be adopted, for it benefits both the speaker and the listener, and it is rewarded in both worlds.

Based on these categories, two-thirds of speech—evil and vain—should be removed from one's life. By disciplining the tongue and dedicating it to good speech, a person protects themselves from harm, cultivates tranquillity, and ensures that their words become a source of mercy rather than regret. The tongue, though small, has immense power to shape destiny, and thus controlling it is one of the greatest acts of obedience to Allah, the Exalted.

Another common practice that occurred among the Arabs and other societies was the tendency to treat an adopted child as though they were a biological child. Chapter 33 Al Ahzab, verse 4:

"…And he has not made your adopted sons your [true] sons. That is [merely] your saying by your mouths…"

This verse establishes a clear distinction between biological lineage and adoption, reminding humanity that truth cannot be altered by social custom or emotional attachment. Islam does not prohibit people from showing love, compassion, and care to their adopted children in the same way they do for their biological children, for to deny such affection would be unjust and contrary to mercy. Indeed, kindness to the vulnerable, including orphans and adopted children, is repeatedly emphasised in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. However, Islam warns against erasing the distinction between an adopted child and a biological child, as doing so can create confusion and lead to harmful consequences in other areas of family life.

One of the most significant areas affected by this confusion is inheritance. Islamic law carefully outlines the distribution of wealth among biological relatives, ensuring justice and fairness. If adopted children were treated as biological children in this regard, it would disrupt the divinely ordained system of inheritance, potentially depriving rightful heirs of their share. This would not only cause injustice but also undermine the wisdom of the laws revealed by Allah, the Exalted, which are designed to maintain balance and fairness within families. By preserving lineage, Islam ensures that wealth is distributed in a way that reflects both responsibility and blood ties, preventing disputes and injustice.

Another area impacted is the proper manners and boundaries that must be observed between an adopted child and biological children. The behaviour expected between two biological siblings is different from that between an adopted child and a biological child. Treating them as identical can blur these boundaries, leading to inappropriate behaviour or misunderstandings within the family unit. For example, issues of marriage eligibility, privacy, and

familial roles are all affected by whether a child is biological or adopted. Islam therefore insists on clarity in lineage to protect both moral conduct and social harmony. This distinction safeguards the dignity of all parties, ensuring that affection is shown without compromising the boundaries set by divine wisdom.

Furthermore, the preservation of lineage has wider societal implications. Lineage is not merely a private matter but a cornerstone of social identity, heritage, and accountability. By maintaining clarity in family ties, Islam protects individuals from confusion regarding their ancestry, which in turn preserves the integrity of society. When lineage is obscured, it can lead to disputes, injustice, and even corruption in matters of law, marriage, and inheritance. Thus, the command to differentiate between adopted and biological children is not a restriction on compassion but a safeguard for justice, order, and truth. By clarifying this distinction, Islam safeguards both justice and compassion. It ensures that adopted children are cared for with love and kindness, while also protecting the rights and responsibilities that arise from biological lineage. In this way, Islam balances mercy with justice, allowing families to embrace adopted children warmly without compromising the integrity of divine law. This balance prevents injustice, preserves family order, and ensures that every individual is treated with dignity according to their rightful position.

Ultimately, the teaching emphasizes that while adoption is a noble act of compassion, it must never erase the truth of lineage. The Holy Quran calls upon people to honour both the emotional bonds of care and the legal boundaries of family life. This balance ensures that adopted children are cherished and protected, while also safeguarding the rights of biological relatives. In this way, Islam provides a framework that nurtures love without

compromising justice, allowing mercy and fairness to coexist in harmony. Chapter 33 Al Ahzab, verse 5:

“Call them by [the names of] their fathers; it is more just in the sight of Allah. But if you do not know their fathers - then they are [still] your brothers in religion and those entrusted to you. And there is no blame upon you for that in which you have erred but [only for] what your hearts intended. And ever is Allah Forgiving and Merciful.”

This verse establishes a principle of profound importance. It affirms that lineage must be preserved wherever possible, for it is more just in the sight of Allah, the Exalted. Lineage is not merely a matter of social identity but a foundation for justice in matters such as inheritance, marriage, and family responsibilities. By calling children by the names of their fathers, society maintains clarity, prevents confusion, and ensures that rights are distributed fairly. At the same time, the verse acknowledges the reality that not all children know their fathers, and in such cases, Islam still grants them dignity by recognising them as brothers in faith and entrusted members of the community. This dual emphasis reflects divine wisdom: justice is upheld through clarity of lineage, while mercy is extended to those whose circumstances prevent such clarity.

The teaching also highlights that mistakes made in ignorance or without intention are not blameworthy, for Allah, the Exalted, judges according to the sincerity of the heart. This demonstrates the balance between accountability and compassion. Islam does not impose unbearable burdens upon people but provides guidance that is both just and merciful, ensuring that every

individual is treated with dignity. The assurance that Allah, the Exalted, is Forgiving and Merciful comforts people, reminding them that divine law is not designed to crush them but to guide them toward righteousness with gentleness and understanding.

This principle reflects the perfection of divine wisdom: mercy and justice are not opposites but complementary forces. Mercy softens justice, preventing it from becoming harsh or oppressive, while justice strengthens mercy, preventing it from becoming indulgent or chaotic. When combined, they create harmony in both family and society. Families flourish when love is shown without erasing boundaries, and societies prosper when compassion is exercised without undermining justice. The preservation of lineage ensures that rights are protected, while the encouragement of compassion ensures that no child is left neglected or unloved.

Thus, adoption in Islam is elevated as an act of compassion, but it is safeguarded by the preservation of lineage. This balance ensures that children are cared for with love, while also protecting the rights of biological relatives and maintaining social order. In this way, Islam provides a comprehensive framework that nurtures both the heart and the mind, guiding humanity to live with clarity, justice, and tranquillity. A person is reminded that divine wisdom is perfect, and that by adhering to it, they secure peace of mind in this world and eternal success in the Hereafter.

It is for these reasons, and many more, that one must treat others, including their relatives, in the manner outlined by Allah, the Exalted, rather than following personal desires or the baseless customs of society. Human beings

often invent practices that blur the boundaries established by divine wisdom, and these practices, though they may appear harmless, can lead to confusion, injustice, and even unlawful behaviour. The Holy Quran repeatedly reminds mankind that truth is not determined by custom or habit, but by the guidance revealed from Allah, the Exalted. To ignore this guidance is to risk distorting relationships and undermining the justice that divine law seeks to preserve. A modern example of this distortion is when people begin to consider their cousin as though they were their sibling. This is a strange and foul attitude, for it implies that they share the same parents, which is not the case. Such careless redefinitions of family ties blur the clear boundaries that Islam insists upon. When these boundaries are ignored, confusion arises in matters of inheritance, marriage, and proper conduct. For instance, if cousins are treated as siblings, it may lead to inappropriate behaviour, as the rules governing interaction between siblings differ from those governing cousins. Islam, in its perfection, prevents such confusion by establishing clear categories of kinship, ensuring that every relationship is honoured according to its rightful place. When boundaries are not respected, the consequences extend beyond individual families. Confusion in lineage or relationships can lead to disputes, injustice, and the erosion of trust within society. It can also result in unlawful interactions that corrupt the moral fabric of communities. Islam, by contrast, provides clarity and order. By adhering to the laws and teachings revealed by Allah, the Exalted, a person ensures that the rights of all individuals are fulfilled. This obedience spreads justice and peace within society, for when every person is treated according to their rightful position, harmony is established and disputes are avoided.

Moreover, obedience to Allah, the Exalted, brings profound personal benefit. It ensures that one obtains peace of mind in both worlds by fostering a balanced mental and physical state. When a person correctly places everything and everyone within their life according to divine guidance, they live with clarity and focus rather than confusion and blurred boundaries. Their relationships are ordered, their responsibilities are clear, and their conduct

reflects justice and mercy. This alignment between divine law and personal life creates tranquillity, allowing them to navigate the complexities of society without falling into error. Chapter 33 Al Ahzab, verse 4:

“…That is [merely] your saying by your mouths, but Allah says the truth, and He guides to the [right] way.”

This verse reminds humanity that social customs and careless speech cannot alter reality. Only the truth revealed by Allah, the Exalted, defines the correct path. His guidance protects people from confusion, safeguards their relationships, and directs them toward justice and righteousness. By following His commands, one avoids the pitfalls of baseless customs and ensures that their life is built upon truth, clarity, and divine wisdom.

Thus, one must recognize that divine guidance is not restrictive but liberating. It frees them from the instability of human customs and provides a framework of clarity that secures justice, preserves dignity, and spreads peace. By respecting the boundaries established by Allah, the Exalted, one leads a life of focus rather than confusion, of order rather than chaos, and of tranquillity rather than turmoil. In this way, obedience to Allah, the Exalted, ensures success in both worlds, for His truth alone guides to the right way.

Generally speaking, regardless of how advanced a society may become, and irrespective of the knowledge it acquires across various fields—including the

mental and physical aspects of human beings—it remains unattainable for humanity to formulate a code of conduct that is entirely aligned with human nature and accommodates all circumstances, conditions, and scenarios that individuals or societies may encounter throughout their existence on Earth. This endeavour is fundamentally impossible, for human knowledge is limited and ever-changing. Even in the modern age, humanity continues to uncover new insights regarding specific components of human existence, such as the functions of different regions of the human brain, yet these discoveries remain partial and fragmented. To imagine that such incomplete knowledge could ever produce an impeccable code of conduct that fosters tranquillity and justice on both an individual and societal level is unrealistic. Only Allah, the Exalted, possesses the capability to accomplish this, for He is the Creator of all things, and His knowledge is boundless, encompassing the entirety of past, present, and future. His wisdom is perfect, unhindered by the limitations of human perception or the biases of human desire. Thus, He alone is rightly positioned to provide humanity with a code of conduct—a divine standard that distinctly separates good from evil, beneficial from detrimental, and facilitates the attainment of peace of mind over a life otherwise fraught with stress and confusion. This divine code is not subject to revision or error, for it originates from the One whose knowledge is absolute. Historical evidence unequivocally demonstrates that when this divine code of conduct was effectively implemented in the lives of individuals, it resulted in the proliferation of tranquillity, justice, and peace within society. Communities that adhered to divine guidance flourished in fairness, compassion, and unity, while those that abandoned it fell into corruption, oppression, and discord. The contrast between these outcomes serves as a timeless reminder that human attempts to legislate morality without divine guidance inevitably falter, whereas obedience to Allah, the Exalted, produces harmony and balance. Consequently, individuals must embrace the divine code of conduct bestowed upon them, recognising it as the most advantageous for their well-being, even if certain elements may conflict with their personal desires. Human desires are often shortsighted, seeking immediate gratification without regard for long-term consequences. By contrast, divine guidance considers both the temporal and eternal dimensions of human existence. To reject divine instruction in favour of personal preference is to

risk harm, whereas to submit to it is to secure benefit in both worlds. They should conduct themselves as a wise patient who acknowledges and adheres to the medical counsel of their physician, understanding that it is ultimately in their best interest, despite the prescription of unpleasant medications and a stringent dietary regimen. Just as the patient recognises that the physician's knowledge surpasses their own in matters of health, so too must the believer recognise that Allah, the Exalted, knows best in matters of conduct, justice, and salvation. The temporary discomfort of restraining desires is insignificant compared to the lasting tranquillity and eternal reward that obedience brings. Thus, the divine code of conduct is not a burden but a mercy. It is the only path that ensures clarity amidst confusion, justice amidst corruption, and tranquillity amidst turmoil. By embracing it wholeheartedly, individuals secure peace of mind in this world and eternal success in the Hereafter.

Generally speaking, as Islam is a complete code of conduct, it encourages people to fulfil both the rights of Allah, the Exalted, and the rights of people. This dual responsibility is emphasized throughout the Holy Quran. Chapter 33 Al Ahzab, verse 5:

"…But if you do not know their fathers - then they are [still] your brothers in religion and those entrusted to you…"

Islam creates a balance between divine rights and human rights. Even when lineage is unknown, people are still recognised as brothers in faith and entrusted members of the community. This demonstrates that Islam does not

only concern itself with worship and ritual, but also with the correct treatment of others, ensuring that justice and compassion permeate society.

Sadly, many people erroneously believe that fulfilling their obligations to Allah, the Exalted—such as performing the obligatory prayers—absolves them from considering the rights of others. This misconception leads to the mistreatment of individuals, which in turn fosters corruption and injustice within society. Such an attitude reflects a fragmented understanding of Islam, as if worship alone were sufficient while neglecting the ethical responsibilities owed to fellow human beings. Yet the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, consistently emphasise that true obedience requires fulfilling both sets of rights. It is important to understand that Islam encompasses the rights of Allah, the Exalted, and the rights of humanity, and therefore one must strive to uphold both. Those who inflict harm on others will face justice on the Day of Judgement, even if they evade accountability in this life. The oppressor will be required to transfer their good deeds to their victims, and if necessary, they will carry the burden of their victim's wrongs until justice is served. This terrifying reality is highlighted in a Hadith from Sahih Muslim, number 6579, which warns that oppression against others can nullify the benefit of one's worship, leading to eternal loss. This teaching demonstrates that obedience to Allah, the Exalted, cannot be separated from justice toward people. A person who prays, fasts, and performs rituals but mistreats others has failed to embody the complete code of conduct. By contrast, those who strive to fulfil both sets of rights achieve balance in their lives. They obtain peace of mind through a harmonious mental and physical state, and they correctly place everything and everyone within their life according to divine wisdom. This alignment spreads justice and peace within society, for when individuals respect both Allah, the Exalted, and people, corruption is restrained and harmony flourishes. Thus, the path to tranquillity and justice lies in recognising that worship and ethics are inseparable. To obey Allah, the Exalted, is to worship Him sincerely and to treat His creation with fairness

and compassion. Only then can people achieve clarity, balance, and peace in both worlds.

In addition, throughout Islamic teachings, intention is repeatedly emphasized as the inward foundation of faith, just as the outward foundation of faith is earning and utilizing what is lawful. Without a sound inward foundation, the outward structure of deeds cannot stand. Chapter 33 Al Ahzab, verse 5:

"…And there is no blame upon you for that in which you have erred but [only for] what your hearts intended…"

This verse highlights that accountability is ultimately tied to the heart. Mistakes made without intention are excused, but deliberate corruption of intention is blameworthy. It is therefore the inward state that determines the true value of outward actions.

If the foundation is corrupt, then whatever is built upon it will also be corrupt. A deed outwardly impressive may be rendered worthless if it is performed for the sake of reputation, wealth, or recognition rather than for Allah, the Exalted. The danger of misplaced intention is that it deceives both the doer and the observer. To people, the deed may appear noble, but in reality, it is hollow, lacking sincerity, and therefore devoid of reward. The Holy Prophet Muhammad, peace and blessings be upon him, warned of this danger in a Hadith found in Jami At Tirmidhi, number 3154. He made clear that the one

who performs good deeds for any reason other than the sake of Allah, the Exalted, will not obtain reward from Him in either this world or the next. Such a person may receive fleeting praise or temporary worldly benefit, but they will be deprived of the eternal reward that only sincerity secures. This Hadith underscores the futility of seeking human approval at the expense of divine acceptance. The teaching therefore calls upon people to constantly examine their intentions. Just as a builder inspects the foundation before constructing a house, so must a person inspect their heart before performing deeds. If the foundation is pure, the structure will stand firm, bringing benefit in both worlds. If the foundation is corrupt, the structure will collapse, leaving only regret. Sincerity in intention transforms even small deeds into acts of great value. A simple word of kindness, a modest act of charity, or a quiet remembrance of Allah, the Exalted, becomes weighty when performed with pure intention. Conversely, even grand acts lose their worth when performed for show. Thus, the inward foundation of sincerity is the key to eternal success, while corruption of intention is the path to ruin.

Allah, the Exalted, reminds people that although divine guidance originates from Him alone, the means by which He delivers this guidance must also be honoured and obeyed. To disregard the Holy Prophet Muhammad, peace and blessings be upon him, is to disregard the One who sent him, for obedience to the Holy Prophet, peace and blessings be upon him, is inseparable from obedience to Allah, the Exalted. Chapter 33 Al Ahzab, verse 6:

“The Prophet is more worthy of the believers than themselves…”

This verse calls people to adopt sincerity towards the Holy Prophet Muhammad, peace and blessings be upon him, recognising that sincerity to him is a vital component of Islam, alongside sincerity to Allah, the Exalted, and the Holy Quran. This truth is confirmed in a Hadith found in *Sahih Muslim*, number 196, which establishes that loyalty and devotion to the Prophet are integral to faith itself. One must therefore support their verbal declaration of believing, loving, and respecting the Holy Prophet Muhammad, peace and blessings be upon him, by learning and acting upon his life and teachings. 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."”

And chapter 59 Al Hashr, verse 7:

"...And whatever the Messenger has given you - take; and what he has forbidden you - refrain from..."

And chapter 4 An Nisa, verse 80:

“He who obeys the Messenger has obeyed Allah…”

And chapter 33 Al Ahzab, verse 21:

“There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.”

This verse elevates the life of the Holy Prophet Muhammad, peace and blessings be upon him, as the perfect example for all people. His blessed character embodies patience, gratitude, generosity, humility, and justice. To model oneself upon his noble qualities is to adopt virtues that uplift the soul and to abandon destructive traits such as envy, pride, and greed. This transformation ensures peace of mind, for adopting positive characteristics leads to a positive mindset, a balanced life, and tranquillity in both worlds.

Learning and acting upon the life and teachings of the Holy Prophet Muhammad, peace and blessings be upon him, also ensures that people represent him correctly to the outside world. Those who fail to do so inevitably misrepresent him, discouraging others from learning and acting upon Islamic teachings. Worse still, misrepresentation causes outsiders to criticise the Holy Prophet Muhammad, peace and blessings be upon him, when they observe the bad behaviour of those who claim to follow him. This is a grave responsibility, for every person will answer for how they represented Allah, the Exalted, and His Holy Prophet Muhammad, peace

and blessings be upon him, to the world. To misrepresent him is not only a betrayal of his legacy but also a barrier to the spread of truth and guidance.

In addition, history provides a sobering lesson. Previous nations who claimed to love their prophets, peace be upon them, were not joined with them in the Hereafter because they failed to practically follow them. Love without obedience proved worthless, for mere verbal declarations did not translate into sincere action. Likewise, people who fail to practically follow the Holy Prophet Muhammad, peace and blessings be upon him, will not join him in the Hereafter. Instead, a person will be joined with those whom they imitated in this world. This reality is confirmed in a Hadith found in *Sunan Abu Dawud*, number 4031, which warns that imitation determines companionship in the Hereafter. Thus, the one who imitates the righteous will be joined with them, while the one who imitates the corrupt will share their fate.

Therefore, sincerity to the Holy Prophet Muhammad, peace and blessings be upon him, is not merely verbal but practical. It requires learning his teachings, embodying his character, and representing him truthfully to the world. Only then can people fulfil their duty to Allah, the Exalted, and secure peace of mind in this life and eternal success in the Hereafter. His life is not simply a historical record but a living model, guiding people to righteousness, justice, and mercy. To follow him sincerely is to walk upon the straight path, illuminated by divine wisdom, and to ensure that one's love for him is proven through action. Chapter 33 Al Ahzab, verse 6:

"The Prophet is more worthy of the believers than themselves…"

It is essential to recognize the virtuous conduct of those who earnestly seek to follow the commands of Allah, the Exalted, by appropriately utilizing the blessings bestowed upon them as described in Islamic teachings. This recognition is not merely an act of admiration but a means of guidance, for by observing their commendable character, people are given a living example of how divine principles can be embodied in daily life. The righteous serve as mirrors reflecting the light of divine guidance, and by imitating their conduct, one draws nearer to the tranquillity and justice that Allah, the Exalted, intends for humanity.

However, when observing the righteous, such as the Holy Prophet Muhammad, peace and blessings be upon him, one must steer clear of two extreme perspectives that lead to misguidance. The first extreme involves diminishing the status of the righteous, including the Holy Prophets, peace be upon them, out of ignorance. Some mistakenly believe that lowering their rank elevates the greatness of Allah, the Exalted. In reality, this attitude undermines the respect necessary to emulate their virtuous qualities. It is impossible to imitate the character of someone who is not held in high regard, for respect is the foundation of imitation. By diminishing their status, one deprives themselves of the inspiration needed to follow their example, thereby losing the opportunity to cultivate righteousness within their own life.

The second extreme involves elevating the status of the righteous beyond what is prescribed in the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This perspective leads individuals to perceive the righteous as angelic figures

rather than as human beings whose qualities can and should be emulated. It is impossible to emulate someone with whom one cannot relate. By raising the status of the righteous beyond the boundaries established by Islamic teachings, individuals hinder themselves from relating to them, which in turn obstructs their ability to adopt their admirable traits. They may perceive such traits as unattainable, and consequently, rather than actively following the righteous, they may only engage in discussions about their elevated status and virtuous attributes. This can lead to the misconception that merely verbally extolling the righteous suffices for attaining proper guidance in life, even if one does not actively strive to embody their commendable qualities.

While it may be true that one cannot attain the exalted status of the righteous, such as that of the Holy Prophet Muhammad, peace and blessings be upon him, it remains essential for each individual to strive to realize their own potential by emulating the virtuous qualities of the righteous. The purpose of their example is not to discourage people by presenting an unattainable ideal, but to encourage them by showing that human beings, when guided by divine revelation, can embody patience, humility, justice, and mercy. To limit oneself to mere verbal admiration is to miss the essence of their example, which lies in practical imitation and sincere effort.

Therefore, it is essential to steer clear of both extremes and to regard the righteous in accordance with Islamic teachings. This balanced approach fosters respect for them, enabling people to emulate their virtuous traits while recognizing them as human beings whose admirable qualities are worthy of imitation. By perceiving them as relatable models rather than angelic figures, people are empowered to adopt their qualities in practice. This ensures that admiration is transformed into action, and respect is translated into sincere effort. In this way, the righteous serve their true purpose: guiding humanity

toward obedience to Allah, the Exalted, and enabling people to cultivate tranquillity, justice, and peace within their lives and societies.

After indicating the importance of obeying and following the Holy Prophet Muhammad, peace and blessings be upon him, Allah, the Exalted, honoured the great sacrifices and obedience of his wives by declaring them as the mothers of the believers. Chapter 33 Al Ahzab, verse 6:

“The Prophet is more worthy of the believers than themselves, and his wives are their mothers…”

This declaration is unique, for it establishes a spiritual relationship that transcends biological ties. In the preceding verses, Allah, the Exalted, made clear that all relationships must remain exactly where He has placed them, and that they must not be distorted. For example, behaving as though one’s cousin is a sibling leads to corruption in familial ties, blurring boundaries and creating confusion. Yet in this verse, Allah, the Exalted, commands that the wives of the Holy Prophet Muhammad, peace and blessings be upon him, are to be regarded as the mothers of the believers, even though this is not possible from a biological perspective.

This shift demonstrates the importance of accepting and moving in any direction Allah, the Exalted, guides people in. It is a reminder that divine wisdom is not bound by human logic or custom. The role of people is not to question Allah, the Exalted, or His choices, but to submit with trust and

humility. Faith requires acknowledging that His decisions are always perfect, even when the wisdom behind them is veiled from human understanding. This behaviour is the essence of servanthood to Allah, the Exalted: surrendering one's reasoning to divine command and recognising that obedience is the path to clarity, justice, and peace.

The honour bestowed upon the wives of the Holy Prophet Muhammad, peace and blessings be upon him, also carries practical implications. By declaring them mothers of the believers, Allah, the Exalted, elevated their status, ensuring that they would be treated with respect, dignity, and reverence. This prevented any possibility of inappropriate relationships and safeguarded the sanctity of the Prophet's household. It also established a model of respect for women who sacrifice for the sake of faith, showing that their devotion and obedience are recognised and honoured by Allah, the Exalted.

This principle further teaches people that divine guidance may sometimes redefine social norms, not to confuse but to elevate. Just as lineage must be preserved in ordinary circumstances, Allah, the Exalted, may establish new spiritual bonds when they serve a higher purpose. One's duty is to accept these commands wholeheartedly, trusting that they are rooted in mercy and wisdom.

Thus, this verse is not only a declaration of honour but also a lesson in submission. It reminds people that servanthood to Allah, the Exalted, requires trust in His decisions, even when they transcend human reasoning. By accepting His guidance without hesitation, people demonstrate true faith,

and by honouring the wives of the Holy Prophet Muhammad, peace and blessings be upon him, as mothers of the believers, they embody respect, obedience, and humility before divine wisdom.

In order to strengthen the bonds between the Companions from Mecca and those from Medina, may Allah be pleased with them, the Holy Prophet Muhammad, peace and blessings be upon him, established bonds of brotherhood between them and advised them to become brothers in the cause of Allah, the Exalted. This noble initiative is discussed in Imam Ibn Kathir's, The Life of the Prophet, Volume 2, Page 215, and it stands as one of the most remarkable examples of how divine guidance can transform society. By uniting the emigrants and the helpers upon the foundation of faith, the Holy Prophet Muhammad, peace and blessings be upon him, demonstrated that true brotherhood is not built upon blood, wealth, or tribal affiliation, but upon obedience to Allah, the Exalted.

Generally speaking, with the passing of time people often become divided and lose the strong connection they once had with one another. There are many causes for this, but a major cause lies in the foundation upon which their connection was formed by their parents and relatives. It is commonly known that when the foundation of a building is weak, the building will either be damaged over time or collapse entirely. Similarly, when the foundation of bonds connecting people is not correct, those bonds will eventually weaken or break. When the Holy Prophet Muhammad, peace and blessings be upon him, brought the Companions, may Allah be pleased with them, together, he formed their bonds upon the strongest foundation: the cause of Allah, the Exalted. This ensured that their brotherhood was not temporary or superficial, but enduring and resilient. Even though the majority of the Companions, may Allah be pleased with them, were not related by blood,

their bonds grew from strength to strength because they were rooted in sincerity and divine purpose. By contrast, many people today form connections based on tribalism, social prestige, or the desire to impress others. Such foundations are inherently unstable, and with the passing of time, even blood relations become separated because their bonds were built upon falsehood rather than truth. It is therefore essential for people to understand that if they desire their bonds to endure, and to earn reward for fulfilling the important duty of upholding the ties of kinship and the rights of non-relatives, then they must forge bonds only for the sake of Allah, the Exalted. The foundation of this is that people connect with one another and act together in ways that are pleasing to Him. Chapter 5 Al Ma'idah, verse 2:

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

This verse provides the divine standard for all human relationships. Cooperation must be rooted in righteousness and piety, for only then will bonds endure and bring benefit in both worlds. Cooperation based on sin, aggression, or worldly vanity will inevitably collapse, leaving behind division, corruption, and regret. Thus, the example of the Companions, may Allah be pleased with them, serves as a timeless lesson. Their unity was not accidental but intentional, built upon the foundation of faith and obedience to Allah, the Exalted. If people today wish to revive such strength in their families and communities, they must return to this foundation, forging bonds for His sake alone. In doing so, they will cultivate tranquillity within themselves, justice within society, and peace that endures across generations.

In addition, due to the bond of brotherhood established between them, the Companions, may Allah be pleased with them, would even inherit from one another. This arrangement was a reflection of the extraordinary unity created by the Holy Prophet Muhammad, peace and blessings be upon him, when he joined the emigrants from Mecca and the helpers from Medina upon the foundation of faith. Their brotherhood was so strong that it extended beyond companionship into matters of wealth and inheritance, demonstrating that their ties were not superficial but deeply rooted in obedience to Allah, the Exalted. However, once the bonds between the Companions, may Allah be pleased with them, were firmly established upon obedience to Allah, the Exalted, inheritance between them was disallowed. This change ensured that actual relatives received their rightful share, as prescribed by divine law. Inheritance is a matter of justice, carefully outlined in the Holy Quran to protect the rights of family members and prevent disputes. By redirecting inheritance to blood relatives, Allah, the Exalted, safeguarded the natural order of family ties while still preserving the spirit of brotherhood among the Companions. Nevertheless, people were encouraged to continue showing kindness to one another through gifts and bequests. This preserved the spirit of generosity and mutual support without undermining the rights of relatives. Chapter 33 Al Ahzab, verse 6:

“…And those of [blood] relationship are more entitled [to inheritance] in the decree of Allah than the [other] believers and the emigrants, except that you may do to your close associates a kindness [through bequest]. That was in the Book inscribed.”

This verse highlights the balance between justice and compassion. Blood relatives are given priority in inheritance, ensuring fairness and clarity, while

close associates are not neglected, as kindness can still be shown to them through voluntary acts. In this way, Islam preserves both the rights of family and the bonds of friendship and brotherhood.

When this verse was revealed, the Companions, may Allah be pleased with them, who had accepted their servanthood to Allah, the Exalted, did not question this judgement. Instead, they accepted it wholeheartedly, knowing that the decisions of Allah, the Exalted, are always based on wisdom, even if this wisdom is not immediately obvious to people. Their submission reflects the essence of faith: trusting in divine guidance without hesitation, recognising that Allah, the Exalted, knows what people do not, and that His commands are always for their benefit.

This episode serves as a timeless lesson. It demonstrates that true servanthood requires obedience even when divine commands alter established practices. The Companions, may Allah be pleased with them, showed that faith is not merely verbal but practical, expressed through acceptance and trust in Allah, the Exalted. Their example teaches people today that obedience to divine law ensures justice, preserves family rights, and strengthens community bonds through generosity and kindness. The Companions, may Allah be pleased with them, behaved in the same manner as the Holy Prophets, peace be upon them, who fulfilled their pledge of servanthood to Allah, the Exalted, despite the difficulties and opposition they faced. Their unwavering obedience was not conditional upon ease or worldly benefit but was rooted in trust that Allah, the Exalted, knows best. Chapter 33 Al Ahzab, verse 7:

“And when We took from the prophets their covenant and from you and from Noah and Abraham and Moses and Jesus, the son of Mary; and We took from them a solemn covenant.”

This verse reminds people that servanthood is a pledge, a binding covenant between Allah, the Exalted, and His chosen ones. The Holy Prophets, peace be upon them, accepted this covenant wholeheartedly, enduring trials, rejection, and hardship, yet never wavering in their obedience. Their lives demonstrate that true faith is proven through steadfastness, even when divine commands challenge human comfort or societal norms. The Companions, may Allah be pleased with them, mirrored this prophetic example. When divine revelation altered established practices—such as inheritance laws—they did not question or resist. Instead, they accepted the command with humility, recognising that obedience itself is the essence of servanthood. Their submission reflects the same covenantal spirit that defined the lives of the Holy Prophets, peace be upon them.

For people today, this lesson is profound. It teaches that faith is not measured by words alone but by the willingness to accept divine guidance even when it conflicts with personal desires or cultural habits. Obedience to Allah, the Exalted, ensures justice, preserves order, and strengthens bonds of community. Just as the Holy Prophets, peace be upon them, and the Companions, may Allah be pleased with them, fulfilled their covenant, people must strive to honour their own pledge of servanthood by living in accordance with divine law. Thus, the covenant mentioned in this verse is not a distant historical event but a living reminder. It calls people to sincerity, patience, and trust in Allah, the Exalted, knowing that His wisdom surpasses human understanding. To embrace this covenant is to walk the path of the righteous, ensuring peace of mind in this world and eternal success in the Hereafter,

through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

The one who sincerely accepts and fulfils their servanthood to Allah, the Exalted, will inevitably adopt truthfulness in every dimension of their life. Truthfulness is not a single quality but a comprehensive state that permeates intention, speech, and action. It is the essence of sincerity and the foundation of faith, for without truthfulness, worship becomes hollow and obedience loses its meaning. Truthfulness exists in three levels. The first is truthfulness in intention and sincerity. This requires that every deed be performed solely for the sake of Allah, the Exalted, without seeking fame, recognition, or worldly gain. It is the foundation of Islam, as every action is judged according to intention. This principle is confirmed in a Hadith found in Sahih Bukhari, number 1. The proof of sincerity lies in the fact that a person does not desire gratitude or acknowledgment from others, but seeks only the pleasure of Allah, the Exalted.

The second level is truthfulness in words. This means avoiding all forms of verbal sin, not merely falsehood. A person who engages in gossip, slander, or vain speech cannot be considered truly truthful. An excellent way to achieve this is by acting upon a Hadith found in Jami At Tirmidhi, number 2317, which teaches that a person perfects their Islam by avoiding matters that do not concern them. Most verbal sins arise when people involve themselves in irrelevant discussions. This includes vain speech, which often leads to sinful talk and wastes precious time—time that will be a source of regret on the Day of Judgement. A person can attain this level of truthfulness by speaking only what is good or remaining silent.

The third level is truthfulness in actions. This is realised through sincere obedience to Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions, and exercising patience with destiny according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. It requires avoiding selective obedience or distorting divine teachings to suit personal desires. Instead, one must adhere to the hierarchy and priorities established by Allah, the Exalted, in all matters. The one who behaves in this manner will use every blessing in ways pleasing to Him, thereby achieving a balanced mental and physical state, correctly placing everything and everyone within their life, and adequately preparing for accountability on the Day of Judgement. Such conduct leads to peace of mind in both worlds.

For this reason, people must adopt truthfulness in every aspect of their lives, as they will be held accountable in both worlds. Chapter 33 Al Ahzab, verse 8:

“That He may question the truthful about their truthfulness…”

This verse serves as a reminder that truthfulness is not optional but essential. It is the measure by which sincerity is tested, obedience is validated, and faith is preserved. To live truthfully in intention, speech, and action is to fulfil one’s servanthood to Allah, the Exalted, and to secure tranquillity in this world and eternal success in the Hereafter.

The one who fails to adopt truthfulness and instead persists in lying through their intention, speech, and actions will inevitably misuse the blessings they have been granted. Such a person distorts the purpose of life, for blessings are meant to be used in ways pleasing to Allah, the Exalted, yet they squander them through insincerity and disobedience. In this world, their attitude prevents them from achieving a balanced mental and physical state, and it causes them to misplace everything and everyone within their life. Family, friends, career, and wealth—gifts that should bring comfort and stability—become sources of stress and turmoil. Their life, instead of being a means of tranquillity, becomes a burden of anxiety and confusion. Persisting in disobedience, they begin to blame the wrong things and people for their difficulties. Instead of recognising their own insincerity and disobedience as the root cause, they direct resentment toward their spouse, relatives, or companions. Cutting good people out of their lives only deepens their imbalance, leaving them isolated and vulnerable. This destructive cycle intensifies until they fall into mental disorders, depression, substance addiction, and even suicidal tendencies. Their misuse of blessings leads them to despair, and their refusal to adopt truthfulness deprives them of the inner light that sustains faith. This outcome is evident when one observes those who persist in misusing their blessings, such as the rich and famous. Despite enjoying worldly luxuries, they often suffer from inner emptiness and despair. Their wealth, fame, and influence cannot shield them from the consequences of insincerity and disobedience. Their lives become testimonies to the futility of worldly success without truthfulness and obedience to Allah, the Exalted. Moreover, because their attitude prevented them from preparing for accountability on the Day of Judgement, their punishment in the Hereafter will be far worse. A Hadith found in Jami At Tirmidhi, number 1971, warns that those who persist in lying in their intention, speech, and actions will be recorded as great liars by Allah, the Exalted. This divine record seals their fate, for it does not require scholarly expertise to understand the consequences awaiting such individuals on Judgement Day. Chapter 33 Al Ahzab, verse 8:

“That He may question the truthful about their truthfulness. And He has prepared for the disbelievers a painful punishment.”

This verse makes clear that those who claim to believe in Allah, the Exalted, yet persist in falsehood are in grave danger of losing their faith altogether. Their insincerity corrodes the very foundation of belief, leaving them vulnerable to disbelief and eternal loss. Faith may be likened to a delicate flame that requires constant tending. Just as a fire dies out when deprived of fuel, faith weakens and may be extinguished if not sustained through consistent acts of obedience. Neglecting this spiritual nourishment places a person at risk of losing the very light that guides them, and such a loss is the most devastating of all. Truthfulness, therefore, is the fuel that sustains the flame of faith, ensuring that servanthood to Allah, the Exalted, remains firm until the end. This teaching is a reminder that faith is not static but dynamic. It requires constant renewal through sincerity in intention, purity in speech, and obedience in action. Those who neglect truthfulness allow their faith to wither, while those who nurture it through consistent acts of obedience preserve the flame that illuminates their path in this world and the next.

When Allah, the Exalted, addresses the believers in the Holy Quran, His call is frequently linked to the need for them to demonstrate their verbal claim of faith through action. A mere declaration of belief, without deeds to support it, carries little weight in Islam. Actions are the evidence of sincerity, the fruits of faith, and the means by which one earns reward and mercy in both worlds. Just as a tree is only valued when it produces fruit, faith is only meaningful when it results in righteous conduct. In this context, Allah, the Exalted, reminds the believers to show gratitude for His assistance during the Battle of Ahzab. Chapter 33 Al Ahzab, verse 9:

“O you who have believed, remember the favor of Allah upon you when armies came to [attack] you and We sent upon them a wind and armies [of angels] you did not see. And ever is Allah, of what you do, Seeing.”

This verse recalls the events of the fifth year after the migration of the Holy Prophet Muhammad, peace and blessings be upon him, to Medina. At that time, the enemies of Islam within Medina incited the non-Muslims of Mecca and other tribes to unite against the Muslims, leading to the Battle of Ahzab. When news of the attack reached the Holy Prophet Muhammad, peace and blessings be upon him, he accepted the advice of Salman Al Farsi, may Allah be pleased with him, and ordered that a trench be dug along the vulnerable side of Medina. The Holy Prophet Muhammad, peace and blessings be upon him, did not remain distant from this effort but personally joined in the digging of the trench, setting an example of leadership through action. This event is recorded in Imam Ibn Kathir’s The Life of the Prophet, Volume 3, Page 128.

This episode highlights the profound importance of leading by example. True leadership in Islam is not confined to words or commands but is demonstrated through action. History consistently shows that those who lived by the principles they taught had a far greater influence on others than those who failed to practice what they preached. The supreme example is the Holy Prophet Muhammad, peace and blessings be upon him, who not only conveyed divine teachings but adhered to them more strictly than anyone else. His sincerity ensured that his guidance carried unmatched weight and credibility. This principle applies especially to parents and leaders. For instance, if a mother warns her children against lying but

frequently lies in front of them, her words will have little effect. Actions always speak louder than speech, and children are more likely to imitate what they see than what they hear. This does not mean that one must attain perfection before advising others, but it does mean that one must sincerely strive to act upon their own advice before urging others to follow it. The Holy Quran makes clear that hypocrisy in this matter is despised by Allah, the Exalted. Chapter 61 As Saf, verse 3:

“Greatly hateful in the sight of Allah is that you say what you do not do.”

The Holy Prophet Muhammad, peace and blessings be upon him, reinforced this warning in a Hadith found in Sahih Bukhari, number 3267, where he stated that a person who commands good but fails to practice it, and forbids evil yet commits it themselves, will face severe punishment in Hell. Therefore, it is essential for people to strive to embody the advice they give before calling others to it. Leading by example is the tradition of all the Holy Prophets, peace be upon them, and remains the most effective way to inspire and guide others. Words may instruct, but actions inspire; and when people live by the teachings they profess, they become living proofs of faith, leaving a lasting impact on those around them.

During the Battle of Ahzab, the non-Muslim tribe of Banu Qurayza was persuaded by the enemy forces to break their peace treaty with the Holy Prophet Muhammad, peace and blessings be upon him. This betrayal intensified the anxiety and fear of the Muslims, for danger now surrounded them both outside and inside Medina. When the Holy Prophet Muhammad, peace and blessings be upon him, observed the distress of his Companions,

may Allah be pleased with them, he reassured them by declaring that Allah, the Exalted, would certainly grant relief after the hardship. Imam Ibn Kathir records this in The Life of the Prophet, Volume 3, Page 148. Chapter 33 Al Ahzab, verses 10-11:

“When they came at you from above you and from below you, and when eyes shifted [in fear], and hearts reached the throats and you assumed about Allah [various] assumptions. There the believers were tested and shaken with a severe shaking.”

This passage illustrates that trials are inevitable. When people wrongly assume that their verbal declaration of faith should automatically guarantee ease, they begin to think negatively about Allah, the Exalted, whenever difficulties arise. Yet hardship is unavoidable, for this world is a place of testing. Chapter 67 Al Mulk, verse 2:

“[He] who created death and life to test you [as to] which of you is better in deed…”

Trials are not punishments but opportunities to demonstrate sincerity and perseverance. Every individual, regardless of their choices, will be tested, for this is the very purpose of worldly existence. Chapter 29 Al Ankabut, verse 3:

“But We have certainly tried those before them, and Allah will surely make evident those who are truthful, and He will surely make evident the liars.”

This verse establishes that trials are the divine measure distinguishing sincerity from falsehood. Faith is not validated by mere words but by steadfastness in adversity. Just as gold is purified through fire, removing impurities and revealing its true worth, so too is faith refined through trials, stripping away pretence and exposing genuine conviction. Difficulties are not signs of divine rejection nor flaws in the system of Islam; rather, they are manifestations of divine wisdom, designed to reveal the depth of belief and separate genuine obedience from superficial claims. Trials expose whether faith is rooted in sincerity or merely in habit and convenience. Those who endure with patience prove that their belief is alive and resilient, while those who falter reveal that their faith was only a claim without substance. Adversity thus becomes a mirror of the soul, reflecting the true state of one’s relationship with Allah, the Exalted.

Indeed, the dearest to Allah, the Exalted, were tested the most. A Hadith found in Sunan Ibn Majah, number 4023, confirms that the Holy Prophets, peace be upon them, endured the greatest trials, followed by those closest to them in faith. Their lives demonstrate that hardship is not a sign of divine displeasure but of divine favour, for it refines character, strengthens conviction, and elevates status. The trials endured by the Holy Prophets, peace be upon them, serve as examples for all believers, showing that difficulty is part of the path to closeness with Allah, the Exalted.

Therefore, believers must support their verbal declaration of faith with sincere obedience to Allah, the Exalted, in all circumstances. Obedience does not prevent trials but equips them with the mental strength and spiritual resilience needed to overcome them. Through this strength, they achieve peace of mind and secure abundant reward in both worlds. Trials become opportunities for growth, patience, and reliance upon Allah, the Exalted, rather than obstacles to faith.

It is thus imperative to avoid the ignorant attitude of assuming that merely claiming belief should transform this world into Paradise. This world is a place of testing, while Paradise is the reward for those who remain steadfast. To expect ease without trial is to misunderstand the very nature of existence. True believers accept trials as opportunities for spiritual growth, knowing that every difficulty endured with patience brings them closer to Allah, the Exalted, and secures 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 mentioned earlier, in preparation for the Battle of Ahzab, a vast trench was dug to prevent the enemy force from easily entering Medina. During this strenuous effort, some of the Companions, may Allah be pleased with them, encountered a solid white rock that they were unable to break. When the Holy Prophet Muhammad, peace and blessings be upon him, approached the rock, he struck it three times with a pickaxe. With each strike, a brilliant flash of light appeared, illuminating the surroundings like a lantern piercing the darkness of the night. The Holy Prophet Muhammad, peace and blessings be upon him, explained that with each strike he was shown a great region ruled by powerful empires of the time, and he was given glad tidings that his nation would overcome them. The Companions, may Allah be

pleased with them, rejoiced at this promise, praising Allah, the Exalted, and finding strength in these glad tidings. In contrast, the hypocrites and those of weak faith mocked this declaration. They questioned how the Holy Prophet Muhammad, peace and blessings be upon him, could speak of defeating mighty empires when his followers were poor, weary, and confined to digging a trench out of fear of an imminent attack. Allah, the Exalted, then revealed chapter 33 Al Ahzab, verse 12:

“And when the hypocrites and those in whose hearts is disease said, "Allah and His Messenger did not promise us except delusion.””

This has been discussed in Imam Ibn Kathir’s, the Life of the Prophet, Volume 3, Page 135.

It is important to recognise that this event occurred during a time of immense difficulty for the Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them. They were engaged in the exhausting labour of digging a vast trench with very limited provisions, all while anticipating a massive enemy assault. The atmosphere was one of fear, hunger, and uncertainty. Yet despite these severe hardships, the Companions, may Allah be pleased with them, accepted the word of the Holy Prophet Muhammad, peace and blessings be upon him, with complete conviction. Their faith was strong enough to withstand deprivation and danger, and they found reassurance in his promise of divine victory. In contrast, the hypocrites and those of weak faith doubted the promise of Allah, the Exalted, because they lacked the spiritual strength to remain firm in adversity. This contrast between the faithful and the faithless highlights the

necessity of cultivating strong faith, for it is strong faith that grants peace of mind in both worlds.

Strong faith is indispensable because it enables one to remain constant in obedience to Allah, the Exalted, regardless of circumstances—whether in times of ease or in times of trial. It is not a passive state but an active discipline, nurtured by learning and acting upon the clear proofs and evidences contained in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These sources demonstrate that sincere obedience to Allah, the Exalted, is the path to tranquillity in this life and success in the Hereafter. Strong faith transforms trials into opportunities for growth, and blessings into means of gratitude. By contrast, ignorance of Islamic teachings produces weak faith. A person who lacks knowledge will easily fall into disobedience whenever their desires are challenged, failing to recognise that abandoning desire for the sake of obedience leads to true peace of mind. Weak faith collapses under pressure, while strong faith provides resilience, balance, and clarity. The hypocrites during the Battle of Ahzab serve as a timeless example of this weakness: their lack of conviction caused them to mock divine promises, and their inability to endure hardship exposed the hollowness of their claim to belief. Therefore, certainty of faith must be actively pursued through both learning and practice. This requires using the blessings granted by Allah, the Exalted, in accordance with His guidance, rather than misusing them for selfish ends. When blessings are employed correctly, a believer achieves a balanced mental and physical state, places everything and everyone in their rightful position, and prepares adequately for accountability on the Day of Judgement. Strong faith becomes the anchor of the soul, ensuring peace of mind in both worlds and enabling the believer to endure hardship with patience and to rejoice in ease with gratitude.

This episode thus teaches that faith is not validated by words alone but by steadfastness in adversity. The Companions, may Allah be pleased with them, demonstrated that true belief is proven when one remains firm despite hunger, fear, and danger. Their example calls upon all believers to cultivate strong faith through knowledge, obedience, and trust in Allah, the Exalted. Only then can one achieve tranquillity in this life and eternal success in the Hereafter, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

During the Battle of Ahzab, anxiety and fear spread throughout Medina as enemies surrounded the city from both outside and within. The hypocrites, overwhelmed by fear for their own lives, sought to abandon the Holy Prophet Muhammad, peace and blessings be upon him. They requested permission to return to their homes under the excuse of protecting them, though in reality their homes were not exposed to danger. Their true intention was simply to flee from responsibility and hardship. Allah, the Exalted, then revealed chapter 33 Al Ahzab, verse 13:

“And when a faction of them said, "O people of Yathrib, there is no stability for you [here], so return [home]." And a party of them asked permission of the Prophet, saying, "Indeed, our houses are exposed [i.e., unprotected]," while they were not exposed. They did not intend except to flee.”

This has been discussed in Imam Ibn Kathir’s, the Life of the Prophet, Volume 3, Pages 141-142.

This incident demonstrates the difference between those whose faith was strong and those whose faith was weak. The Companions, may Allah be pleased with them, endured hunger, exhaustion, and fear, yet they remained steadfast, trusting in the promise of Allah, the Exalted. The hypocrites, however, faltered because their worship was not rooted in sincerity, and their obedience was conditional upon ease and comfort.

Generally speaking, it is essential for every person to reflect upon the reason they worship Allah, the Exalted. The intention behind worship can either strengthen obedience or lead to disobedience. When a person worships Allah, the Exalted, merely to gain lawful worldly benefits, they place themselves at risk. The moment they fail to receive those blessings or encounter hardship, they often become resentful and turn away from obedience. 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 [to unbelief]. He has lost [this] world and the Hereafter. That is what is the manifest loss.”

This verse illustrates the danger of conditional worship. Those who obey Allah, the Exalted, only when circumstances suit them contradict the essence of servanthood. True servanthood requires obedience in all situations, whether in ease or difficulty. A person who worships only for

worldly gain risks losing both worlds, for their faith collapses when confronted with adversity.

Although it is permissible for a person to ask Allah, the Exalted, for lawful worldly blessings, persisting in worship solely for this purpose risks falling into the attitude condemned in the verse. It is far better to worship Allah, the Exalted, with the intention of salvation in the Hereafter and entry into Paradise. Such a person is less likely to alter their behaviour when faced with trials, because their focus is on eternal reward rather than temporary comfort. Yet the highest and most noble reason for worship is to obey Allah, the Exalted, simply because He is the Lord of the universe and worthy of worship. The person who worships with this intention, if sincere, will remain steadfast in all circumstances. Through this obedience, they will be granted both worldly and spiritual blessings that far surpass the limited gains sought by those who worship only for material benefit.

In conclusion, it is vital for every person to continually examine their intention and, if necessary, correct it so that it strengthens their resolve to remain firm in obedience to Allah, the Exalted. This means fulfilling His commands, refraining from His prohibitions, and facing destiny with patience in every situation. Such sincerity ensures peace of mind in this world and eternal success in the Hereafter.

This incident further highlights one of the defining characteristics of hypocrisy: commanding evil while forbidding good. Chapter 33 Al Ahzab, verse 13:

“And when a faction of them said, "O people of Yathrib, there is no stability for you [here], so return [home]."…”

The hypocrites and those of weak faith not only desired to abandon their duty of defending Medina, but they also attempted to persuade others to do the same. In doing so, they sought to mask their cowardice by spreading it among the community. Their hypocrisy was not confined to their own actions; it extended outward, dragging others into disobedience. This reveals the destructive nature of hypocrisy, for it does not remain isolated within the individual but spreads like a contagion, weakening the resolve of others and undermining collective strength. It is important to recognise that such behaviour multiplies sin. A person is not only accountable for their own disobedience but also for the disobedience of others that results from their invitation. If someone encourages another to abandon obedience to Allah, the Exalted, or to commit sin, then they share in the burden of that sin, even if they did not commit the act themselves. This principle is confirmed in a Hadith found in Sunan Ibn Majah, number 203, which teaches that whoever calls others to error will bear a share of their sin. Thus, the hypocrites of Medina were guilty not only of cowardice but also of corrupting the faith of others, multiplying their burden before Allah, the Exalted. This reality underscores the immense responsibility of influence. Every word spoken, every action performed, and every example set has the potential to guide others toward obedience or mislead them into disobedience. A person who spreads evil advice or encourages sinful behaviour leaves behind a legacy of harm. Even after their death, their sins continue to accumulate if others act upon their corrupt guidance. This is why some scholars have wisely remarked that blessed is the person whose evil dies with them. If their wrongdoing ends with their own life, then their burden is limited. But if their evil continues to influence others after their death—through advice, example,

or legacy—their sins will continue to grow even though they are no longer alive. This principle should inspire every person to reflect deeply upon the impact of their words and actions. Encouraging good and forbidding evil is not merely a recommendation but a duty that strengthens society and elevates the individual. Conversely, commanding evil and forbidding good is a mark of hypocrisy that destroys both the self and the community. The hypocrites of Medina serve as a timeless warning: those who abandon responsibility and invite others to do the same not only betray their own faith but also endanger the faith of others.

True servanthood to Allah, the Exalted, requires sincerity, courage, and a commitment to guiding others toward obedience. A person must strive to ensure that their influence leads others toward righteousness rather than sin. In this way, their legacy becomes a source of reward rather than a chain of sin. The hypocrites attempted to spread fear and disobedience, but the faithful Companions, may Allah be pleased with them, demonstrated the opposite: they encouraged one another to remain steadfast, to trust in Allah, the Exalted, and to persevere despite hardship. Their example shows that influence can either weaken or strengthen faith, and it is the responsibility of every person to ensure that their influence strengthens rather than corrupts.

Allah, the Exalted, warns against yet another characteristic of hypocrisy. Chapter 33 Al Ahzab, verse 14:

“And if they had been entered upon from all its [surrounding] regions and corruption had been demanded of them, they would have done it and not hesitated over it except briefly.”

This verse describes the dangerous attitude of those who quickly shift allegiances in order to satisfy different groups of people. Such individuals lack sincerity and stability, changing their loyalties according to circumstance and seeking only to please others rather than Allah, the Exalted. Their behaviour reveals a heart that is not anchored in truth, but swayed by fear, desire, and worldly gain. This instability is a hallmark of hypocrisy, for true faith requires consistency and courage, while hypocrisy thrives on duplicity and compromise. The Holy Prophet Muhammad, peace and blessings be upon him, warned against this two-faced mentality in a Hadith found in Sunan Abu Dawud, number 4873, stating that whoever adopts such behaviour will be punished with two tongues of fire on the Day of Judgement. This powerful imagery conveys the severity of hypocrisy: a person who speaks differently to different groups, tailoring their words to please people rather than to uphold truth, will face dire consequences in the Hereafter. Their duplicity in this world becomes a source of torment in the next, as their false tongues are transformed into instruments of punishment.

It is therefore the duty of every person to remain honest and consistent in both speech and action, seeking only the pleasure of Allah, the Exalted, in all matters. Honesty may sometimes appear to bring short-term difficulty, but sincerity ultimately safeguards a person from long-term harm. Consistency in truthfulness builds trust, strengthens character, and ensures divine protection. The one who behaves in this manner will be shielded by Allah, the Exalted, from the destructive consequences of deceit, and their integrity will become a source of peace for themselves and for those around them.

By contrast, the one who follows the path of the hypocrites loses out on the mercy and protection of Allah, the Exalted. Such a person is left to wander blindly in misguidance, and Allah, the Exalted, will ensure that their insincerity is eventually exposed. Those who seek to please people at the expense of truth will sooner or later be unmasked, losing the very worldly approval they pursued. Their reputation collapses, and they become despised by the very society they tried to impress. This exposure is itself a divine punishment, stripping them of honour in this world before they face the greater punishment in the Hereafter. This attitude also leads to the misuse of blessings. Instead of employing their wealth, family, and opportunities in ways pleasing to Allah, the Exalted, they squander them in pursuit of contradictory loyalties. In this world, such behaviour prevents them from achieving a balanced mental and physical state. They misplace everything and everyone within their life, turning blessings into burdens. Family, friends, career, and wealth—gifts that should bring comfort—become sources of stress and turmoil. Persisting in disobedience, they blame the wrong people and circumstances for their suffering, even directing resentment toward their spouse or loved ones. Cutting good people out of their lives only deepens their imbalance, leading them further into mental disorders until they descend into depression, substance addiction, and even suicidal tendencies. This outcome is evident when one observes those who persist in misusing their blessings, such as the rich and famous. Despite enjoying worldly luxuries, many suffer from inner emptiness and despair. Their wealth and influence cannot shield them from the consequences of hypocrisy and insincerity. Their lives become testimonies to the futility of worldly success without sincerity and obedience to Allah, the Exalted. And because their attitude prevented them from preparing for accountability on the Day of Judgement, their punishment in the Hereafter will be far worse. The loss they face is complete: dishonour in this world and torment in the next. Thus, this verse and Hadith together serve as a powerful reminder: sincerity and consistency are the hallmarks of true faith, while duplicity and shifting allegiances are signs of hypocrisy. A person must strive to remain firm upon truth, seeking only the pleasure of Allah, the Exalted, so that their life is marked by tranquillity in this world and salvation in the Hereafter.

Allah, the Exalted, reminds people of the solemn promise of obedience they made to Him when they accepted Islam as their way of life. This promise was not a casual statement but a binding covenant, encompassing both times of ease and times of difficulty. It was a pledge to remain steadfast, to uphold His commands, and to refrain from turning away from responsibility, regardless of circumstance. Chapter 33 Al Ahzab, verse 15:

“And they had already promised Allah before not to turn their backs and flee…”

This verse highlights that faith is not validated by words alone but by fulfilling the covenant of obedience. To falter in this promise is to betray the very foundation of belief, for true servanthood requires consistency and perseverance in every situation. A person therefore supports their verbal declaration of faith in Allah, the Exalted, by remaining firm upon His obedience in all circumstances. In times of ease, this firmness is expressed through gratitude, and in times of difficulty, it is expressed through patience. Gratitude in intention means acting solely to please Allah, the Exalted, without seeking recognition or worldly gain. Gratitude in speech means speaking only what is good or remaining silent, thereby avoiding harmful words that lead to regret. Gratitude in action means using the blessings one has been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This comprehensive gratitude leads to further blessings, tranquillity, and success in both worlds. It produces a balanced

mental and physical state and ensures that everything and everyone within one's life is placed correctly. Chapter 14 Ibrahim, verse 7:

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

In addition to gratitude, patience is indispensable. Patience involves refraining from complaint in speech or action, and remaining firm in obedience to Allah, the Exalted, even when circumstances are difficult. It requires believing that Allah, the Exalted, only chooses what is best, even if this 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."

This verse teaches that human perception is limited, while divine wisdom is perfect. What appears harmful may in fact be beneficial, and what appears desirable may in fact be destructive. Patience, therefore, is not passive endurance but active trust in Allah, the Exalted, and submission to His will. It is the recognition that every trial is an opportunity for growth, and every difficulty is a means of purification. The one who acts correctly in every situation—showing gratitude in ease and patience in difficulty—will receive the constant support and mercy of Allah, the Exalted. This divine support leads to peace of mind in both worlds, producing a balanced mental and physical state and ensuring that everything and everyone within one's life is

placed in its rightful position. Such a person lives with clarity, stability, and tranquillity, knowing that their obedience secures divine assistance. This truth is confirmed in a Hadith found in Sahih Muslim, number 7500.

Therefore, a person must never falter in their promise of obedience to Allah, the Exalted, regardless of circumstance. This promise is not symbolic; it is binding, and every individual will be held accountable for it in both worlds. Chapter 33 Al Azhab, verse 15:

“…And the promise to Allah will be questioned about.”

This final reminder underscores the seriousness of the covenant. Faith is not validated by words alone but by fulfilling the promise of obedience in every situation. Gratitude and patience are the twin pillars of this obedience, ensuring that the believer remains firm, balanced, and prepared for accountability on the Day of Judgement. To neglect this promise is to risk divine displeasure, while to uphold it is to secure peace in this world and eternal success in the Hereafter.

The Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Sahih Bukhari, number 2749, that one of the signs of hypocrisy is breaking promises. This warning is significant because promises are not merely social agreements but moral and spiritual obligations. A promise reflects the integrity of one’s character and the sincerity of one’s

faith. When a person breaks promises without valid reason, they demonstrate insincerity and unreliability, qualities that are directly opposed to the essence of true belief. The greatest of all promises is the covenant a person makes with Allah, the Exalted, when they accept Him as their Lord and God. This covenant is the foundation of Islam and involves fulfilling His commands, refraining from His prohibitions, and facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. To break this promise is to undermine the very essence of servanthood, for it reveals hypocrisy in one's relationship with Allah, the Exalted. Beyond the covenant with Allah, the Exalted, all other promises made with people must also be honoured, unless one has a valid excuse. This is especially true of promises made by parents to their children. When a parent breaks a promise, it not only disappoints the child but also teaches them bad character. It instils the belief that deceitfulness is acceptable, thereby corrupting their moral foundation. Children learn more from the actions of their parents than from their words, and when promises are broken, they internalise dishonesty as a permissible trait. This corruption of character spreads from the family into society, creating generations of people who lack integrity. Thus, breaking promises is not a private failing but one that has far-reaching consequences, undermining trust and weakening the moral fabric of communities. The seriousness of breaking promises is emphasised in a Hadith found in Sahih Bukhari, number 2227, where Allah, the Exalted, declares that He will be against the one who makes a promise in His name and then breaks it without a valid excuse. This is a terrifying warning, for how can a person possibly succeed on the Day of Judgement if Allah, the Exalted, is against them? To have Allah, the Exalted, as one's opponent is to face inevitable ruin, both in this world and the Hereafter. This Hadith demonstrates that promises are not trivial matters but sacred trusts, and breaking them without justification invites divine anger. It shows that promises are tied to accountability before Allah, the Exalted, and that dishonesty in this regard is a form of betrayal that will not go unnoticed. It is therefore always safer not to make promises with others unless one is certain they can fulfil them. Promises should not be made lightly or casually, for they carry weight before Allah, the Exalted. However, when a lawful promise is made, one must strive diligently to fulfil it, even if it requires sacrifice. Fulfilling

promises strengthens trust, builds integrity, and reflects sincerity in faith. It ensures that one's words and actions are aligned, and it protects a person from falling into hypocrisy. In this way, promises become a means of spiritual growth, social harmony, and divine reward. A person who fulfils their promises demonstrates reliability, earns the trust of others, and secures the pleasure of Allah, the Exalted. By contrast, the one who breaks promises without excuse not only loses the trust of people but also risks losing the mercy of Allah, the Exalted, both in this world and in the Hereafter. Chapter 33 Al Azhab, verse 15:

"…And the promise to Allah will be questioned about."

Allah, the Exalted, reminds people that death is fixed, inevitable, and unchangeable. No matter how much a person may attempt to avoid it, death will come at its appointed time, and no worldly strategy can alter this reality. This truth is meant to awaken the heart and mind, urging people to recognize that fleeing from responsibility or hardship cannot protect them from what Allah, the Exalted, has decreed. Since death cannot be delayed or escaped, the only rational course is to prepare for it by living in obedience to Allah, the Exalted. This preparation involves correctly using the blessings He has granted, as outlined in Islamic teachings, so that one secures peace in both worlds. Through obedience, a person achieves a balanced mental and physical state, and they learn to correctly place everything and everyone within their life. Chapter 33 Al Ahzab, verse 16:

"Say, "Never will fleeing benefit you if you should flee from death or killing…""

This verse teaches that attempts to escape destiny are futile. A person may imagine that by avoiding responsibility, abandoning obedience, or relying on worldly measures they will secure safety, but in reality, they only deceive themselves. True security lies not in fleeing but in submission to Allah, the Exalted, who alone controls life and death. The one who accepts this reality finds tranquillity, for they understand that their life and death are in the hands of Allah, the Exalted, and that obedience is the only path to peace. By contrast, the one who disobeys Allah, the Exalted, falsely believing that their own actions or worldly measures will provide them security, will only obtain an unbalanced mental and physical state. Such a person misplaces everything and everyone within their life, failing to recognise the proper order established by divine guidance. Their disobedience prevents them from adequately preparing for accountability on the Day of Judgement. As a result, they experience stress, trouble, and difficulties in both worlds, even if they enjoy some worldly luxuries. Their wealth, status, or influence cannot shield them from hardship, nor can it prevent death or accountability. Chapter 33 Al Ahzab, verse 16:

“…and then [if you did], you would not be given worldly things except for a little."

This verse reveals that worldly gains obtained through disobedience are temporary and insignificant. A person may achieve wealth, status, or influence, but these blessings will not bring lasting peace or protection. Instead, they become sources of anxiety and imbalance, for they are misused and disconnected from obedience to Allah, the Exalted. Such

luxuries cannot shield a person from hardship, nor can they prevent death or accountability. The one who relies on them is left empty-handed, deprived of both worldly stability and eternal success. The lesson is clear: fleeing from responsibility or disobeying Allah, the Exalted, does not secure safety but only magnifies loss. True peace of mind and success in both worlds are achieved by fulfilling the covenant of obedience—using blessings correctly, showing gratitude in ease, and exercising patience in difficulty. In this way, a person prepares for death not with fear but with readiness, knowing that their life has been lived in accordance with divine guidance. Such preparation ensures that when death arrives, it is not a calamity but a transition to eternal reward.

Not only is death fixed and unavoidable, but everything within the universe is exclusively controlled by Allah, the Exalted. He alone governs the unfolding of events, and He alone decides who gains peace of mind and who does not. Chapter 33 Al Ahzab, verse 17:

“Say, "Who is it that can protect you from Allah if He intends for you an ill or intends for you a mercy?"…”

This verse establishes the absolute sovereignty of Allah, the Exalted. No individual, no group, and no worldly power can shield a person from what He has decreed. If He intends mercy, none can withhold it; if He intends trial, none can prevent it. This truth leaves no room for reliance upon creation in place of the Creator. The Holy Prophet Muhammad, peace and blessings be upon him, reinforced this principle in a Hadith recorded in Jami At Tirmidhi, number 2516. He explained that no aspect of creation can benefit a person

unless Allah, the Exalted, wills it, and no harm can reach them unless He permits it. This demonstrates that only what Allah, the Exalted, ordains takes place in the universe. Yet this guidance does not mean one should abandon lawful means, such as medicine or other resources. Rather, it teaches that while these means may be employed, their effectiveness ultimately depends on the will of Allah, the Exalted. For example, many sick individuals take medicine and recover, while others take the same medicine yet do not improve. This difference reveals that the decisive factor is not the medicine itself but the decree of Allah, the Exalted. Chapter 9 At Tawbah, verse 51:

“Say, "Never will we be struck except by what Allah has decreed for us…”

The one who understands this reality recognizes that all events which are not directly connected to their choices were unavoidable. Missed opportunities could not have been seized, for they were never destined for them. It is therefore essential to remain patient and trust that Allah, the Exalted, has chosen what is best, even if the wisdom behind it is hidden. 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.”

This verse teaches that human perception is limited, while divine wisdom is perfect. What appears harmful may in fact be beneficial, and what appears

desirable may in fact be destructive. Patience, therefore, is not passive endurance but active trust in Allah, the Exalted, and submission to His will. It is the recognition that every trial is an opportunity for growth, and every difficulty is a means of purification. When a person truly comprehends this truth, they cease to depend on creation, realising that no one can inherently inflict harm or provide benefit. Instead, they turn to Allah, the Exalted, seeking His assistance and protection through sincere obedience—fulfilling His commands, avoiding His prohibitions, and confronting destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This inspires them to place their trust in Allah, the Exalted, and to fear only Him, knowing that creation cannot harm them without His permission. Recognising that everything that happens in life and the universe stems from Allah, the Exalted, is part of grasping His Oneness. This subject extends far beyond a superficial belief in the statement that none is worthy of worship except Allah, the Exalted. When this conviction is deeply rooted in the heart, a person relies solely on Him, knowing He alone can assist them. They submit to and obey Allah, the Exalted, in every aspect of their life. In truth, obedience to another is usually motivated by the desire to gain benefit or avoid harm. Since only Allah, the Exalted, can provide these, He alone deserves obedience and worship. If anyone chooses to obey another over Allah, the Exalted, it implies they believe that this other can offer them protection or advantage. Such an attitude reflects weakness in faith and a failure to recognise divine authority. The origin of all events is Allah, the Exalted, and thus people must exclusively obey Him. He alone is the Protector, the Helper, and the Sustainer. Chapter 33 Al Ahzab, verse 17:

“…And they will not find for themselves besides Allah any protector or any helper.”

This verse concludes the matter decisively: reliance upon creation is futile, while reliance upon Allah, the Exalted, is the only path to peace, protection, and success in both worlds. The one who internalizes this truth lives with serenity, courage, and unwavering trust, knowing that their fate rests in the hands of the One who is All-Knowing, All-Wise, and All-Powerful.

Another aspect of hypocrisy is when a person adopts selfishness and places their own worldly desires and aspirations above the wellbeing of their society. Chapter 33 Al Azhab, verse 18:

“Already Allah knows the hinderers among you and those who say to their brothers, "Come to us and do not go to battle, except for a few.””

This verse exposes the hypocrites who discouraged others from fulfilling their collective duty, urging them to abandon the struggle for the protection of Medina. Their selfishness was evident, for they valued their own comfort and safety above the welfare of the community. Hypocrisy in this form is not merely a personal failing but a societal danger, as it undermines unity, weakens resolve, and prevents collective progress. By prioritising themselves, they betrayed the covenant of obedience to Allah, the Exalted, and endangered the entire community.

Throughout history, those who behaved in this manner have consistently obstructed positive progression within their societies. Progress is only

achieved when individuals place the wellbeing of the entire community above their own selfish interests. When people act solely for themselves, ignoring the needs of others, society becomes fragmented and vulnerable. By contrast, when individuals sacrifice personal comfort for the greater good, societies flourish, justice is upheld, and collective strength is maintained. The hypocrites of Medina serve as a warning that selfishness corrodes unity and prevents advancement.

Examples of this destructive attitude can be seen in many contexts. In the time of the Holy Prophet Muhammad, peace and blessings be upon him, some hypocrites discouraged participation in battles, preferring to remain at home while others risked their lives for the safety of the community. In later history, selfish rulers who hoarded wealth for themselves while neglecting the poor caused widespread suffering and rebellion. In modern times, corruption among leaders who prioritise personal gain over public service has led to poverty, injustice, and social unrest. Each of these examples demonstrates that selfishness not only harms the individual but destabilises the entire society.

This is precisely why Islamic law prioritises the wellbeing of the entire society rather than catering to a select few, such as the wealthy or powerful. The divine law is designed to protect the rights of all people, ensuring fairness, justice, and balance. Unlike many governments that prioritise the interests of elites, Islamic law establishes principles that safeguard the weak, the poor, and the vulnerable. For instance, the obligation of *zakat* ensures that wealth circulates within society, supporting those in need rather than remaining concentrated among the rich. Similarly, prohibitions against exploitation and unjust trade protect ordinary people from being oppressed by those with greater resources. These laws demonstrate that true stability and prosperity

can only be achieved when the collective good is placed above individual greed.

The lesson is clear: selfishness is a mark of hypocrisy, while selflessness is a mark of true faith. A person who places their own desires above the needs of their community betrays both their society and their covenant with Allah, the Exalted. But the one who sacrifices for the greater good strengthens their community, earns the trust of others, and secures the pleasure of Allah, the Exalted. Societies thrive when individuals act with sincerity, compassion, and responsibility, and they falter when selfishness prevails.

Further examples can be drawn from everyday life. A business owner who prioritises profit over fair treatment of employees creates resentment and instability, while one who ensures fair wages and humane conditions strengthens loyalty and productivity. A parent who prioritises personal comfort over the upbringing of their children risks raising a generation without discipline or values, while one who sacrifices time and energy for their children builds a strong family and contributes to a healthy society. Even in small matters, such as community projects or charitable initiatives, selfishness leads to stagnation, while selflessness leads to growth and harmony.

In Medina, the hypocrites and those who possessed weak faith were not easily distinguishable from the Companions, may Allah be pleased with them. Many of them lived side by side, shared family ties, and outwardly appeared to belong to the same community. This closeness made it extremely difficult for the Companions, may Allah be pleased with them, to

differentiate the misguided from the rightly guided. Allah, the Exalted, alludes to this confusion in verse 18, where the weak of faith are described as addressing their “brothers.” This wording indicates blood ties, for the hypocrites were never considered brothers in faith by the Companions, may Allah be pleased with them. The verse highlights how hypocrisy can be concealed behind familial affection and social closeness, making it harder to detect and more dangerous to resist.Chapter 33 Al Azhab, verse 18:

“Already Allah knows the hinderers among you and those who say to their brothers, "Come to us and do not go to battle, except for a few.””

This verse demonstrates that Allah, the Exalted, alone possesses knowledge of the true state of every heart. While the Companions, may Allah be pleased with them, struggled to distinguish sincerity from hypocrisy, Allah, the Exalted, exposed those who hindered others from fulfilling their duty. Their words appeared to be cloaked in concern, yet in reality, they were attempts to weaken the resolve of the people of faith. This reveals how misguided counsel can be especially dangerous when it comes from those closest, for such advice is more easily trusted and more difficult to reject. History and daily life provide countless examples of individuals being influenced by friends or relatives to take the wrong path, leading to serious consequences such as imprisonment, disgrace, or ruin. Negative influence is powerful, for companionship shapes character. A Hadith found in Sunan Abu Dawud, number 4833, warns that a person is upon the religion of their close companion, meaning that friends and loved ones inevitably affect behaviour. Therefore, caution must be exercised not only with those who openly display bad characteristics, but also with those who appear affectionate yet lack sound knowledge. Their influence, though subtle, can be equally destructive. Special caution is required with relatives who, despite their love, may advise

incorrectly due to ignorance of Islamic teachings. Their advice may appear caring but can lead one away from obedience. For instance, a wife may advise her tired husband to offer his obligatory prayer at home rather than in the mosque with congregation. While some scholars permit praying at home, this advice distances him from one of the greatest traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and gradually weakens his connection to Allah, the Exalted. The wife may believe she has acted lovingly, but in reality, she has harmed her husband's spiritual state. This illustrates how misplaced affection, when not guided by knowledge, can become a barrier to obedience. For this reason, gaining Islamic knowledge is essential and a duty upon every person, as confirmed in a Hadith found in Sunan Ibn Majah, number 224. Without knowledge, even sincere love can mislead. Outwardly, some acts may seem difficult, yet they contain immense blessings. Conversely, some acts may appear easy and even lawful, yet they distance a person from Allah, the Exalted. Knowledge provides the insight needed to discern between what truly benefits and what ultimately harms, ensuring that affection and companionship are guided by truth rather than ignorance. Chapter 64 At Taghabun, verse 14:

"O you who have believed, indeed, among your wives and your children are enemies to you, so beware of them. But if you pardon and overlook and forgive - then indeed, Allah is Forgiving and Merciful."

This verse does not mean that family members are inherently enemies, but that their misplaced affection or ignorance can sometimes become a barrier to obedience. It warns believers to remain cautious, while also encouraging forgiveness and mercy when loved ones err. The balance is clear: one must guard against misguided influence without allowing resentment to destroy family bonds.

Therefore, a person must remain firm in obedience to Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions, and facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. They must not be deceived by advice simply because it comes from a beloved companion. Instead, they must compare all advice to the teachings of Islam and act only if it aligns with divine guidance. If it does not, they must avoid acting upon it and gently advise their loved one of the correct course, thereby protecting both themselves and their companion from harm. In this way, love is purified by knowledge, and relationships become a means of strengthening faith rather than weakening it.

Allah, the Exalted, further highlights the insincerity that the hypocrites and those possessing weak faith displayed towards the Companions, may Allah be pleased with them. Chapter 33 Al Ahzab, verse 19:

“Indisposed toward you…”

This short but powerful phrase reveals the coldness and reluctance of the hypocrites. Outwardly, they lived among the believers, shared ties of kinship and community, and pretended to be part of the same collective struggle. Yet inwardly, they harboured resentment, envy, and selfishness. Their insincerity was evident in their hesitation to support the believers, their lack of enthusiasm in times of difficulty, and their unwillingness to sacrifice for the

greater good. This behaviour is a hallmark of hypocrisy, for true faith requires sincerity not only towards Allah, the Exalted, but also towards His creation.

One must therefore ensure they adopt sincerity towards others, as sincerity is a cornerstone of Islam. The Holy Prophet Muhammad, peace and blessings be upon him, declared in a Hadith found in Sahih Muslim, number 196, that sincerity is the foundation of religion. Insincerity towards others is a branch of hypocrisy, for it reveals a heart that seeks personal gain rather than collective good. Sincerity to others includes desiring the best for them at all times and demonstrating this through one's words and actions. It means advising others to do good, forbidding them from evil, and showing mercy and kindness consistently. This principle is beautifully summarised in a Hadith found in Sahih Muslim, number 170, which warns that one cannot be a true believer until they love for others what they desire for themselves. The importance of sincerity is further emphasised in a Hadith found in Sahih Bukhari, number 57, where the Holy Prophet Muhammad, peace and blessings be upon him, placed sincerity towards people alongside establishing the obligatory prayer and donating the obligatory charity. From this Hadith alone, one can understand its significance, as it has been placed with two of the most vital pillars of Islam. This shows that sincerity is not optional or secondary, but an essential duty that defines the believer's relationship with others. Sincerity towards people also means sharing in their emotional states—being pleased when they are happy and saddened when they are grieved, provided their attitudes do not contradict the teachings of Islam. A high level of sincerity includes going to great lengths to improve the lives of others, even if this requires personal sacrifice. For example, one may forgo purchasing luxuries in order to donate wealth to the needy. This willingness to endure difficulty for the sake of others reflects the depth of sincerity. Moreover, striving to unite people upon goodness is a vital aspect of sincerity, while sowing division is a characteristic of the Devil. Chapter 17 Al Isra, verse 53:

“…Satan certainly seeks to sow discord among them…”

One practical way of uniting people is to veil the faults of others and advise them privately against sins. Public exposure often leads to humiliation and division, while private counsel preserves dignity and fosters reform. The one who acts in this way will have their own sins veiled by Allah, the Exalted, as confirmed in a Hadith found in Jami At Tirmidhi, number 1426. Sincerity also involves teaching others aspects of religion and beneficial worldly knowledge so that both their spiritual and material lives improve. A clear proof of sincerity is supporting others in their absence, such as defending them against slander. Turning away from others and focusing only on oneself is not the attitude of a Muslim; it is the behaviour of animals, who live only for their own survival. Even if one cannot change the entire society, they can still be sincere in helping those within their circle, such as relatives and friends. Simply put, sincerity requires treating others as one desires to be treated. Chapter 28 Al Qasas, verse 77:

“…And do good as Allah has done good to you…”

This verse reminds people that the goodness they receive from Allah, the Exalted, must be reflected in their dealings with others. Just as Allah bestows mercy, provision, and guidance, believers must strive to extend kindness, generosity, and support to those around them.

An essential aspect of sincerity is aiding others purely to please Allah, the Exalted. One should not seek gratitude or recognition from people, for this destroys the reward and reveals insincerity. True sincerity means acting for Allah alone, knowing that He is the ultimate witness of every deed. When sincerity is maintained, even small acts of kindness become monumental in the sight of Allah, the Exalted, and they secure blessings in both worlds.

As discussed earlier, accepting Islam as one's faith does not mean that life will be free from difficulties. In fact, the very purpose of life in this world is to serve as a place of trial, where people are tested in order to distinguish sincerity from hypocrisy, patience from weakness, and obedience from disobedience. Chapter 21 Al Anbiya, verse 35:

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

This verse establishes that both hardship and ease are tests. Wealth, health, and prosperity are trials just as poverty, illness, and loss are trials. Ease tests whether one will show gratitude, while hardship tests whether one will show patience. The believer must therefore understand that difficulties are not signs of divine abandonment, but opportunities to demonstrate reliance upon Allah, the Exalted, and to strengthen their faith. Islam has never promised that a Muslim will not face difficulties. Rather, it guarantees that when difficulties arise, the believer will be provided with the mental strength and

spiritual resilience to overcome them. This strength enables them to obtain peace of mind and an abundant reward in both worlds, as long as they remain firm in obeying Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings. The one who fails to accept this truth will behave like the hypocrites and those possessing weak faith, who treat every difficulty as though it were death itself. Chapter 33 Al Ahzab, verse 19:

"…And when fear comes, you see them looking at you, their eyes revolving like one being overcome by death…"

This verse illustrates the panic and despair of those whose faith is weak. Instead of facing trials with patience and trust, they collapse under pressure, behaving as though every challenge is insurmountable. Their fear blinds them to the reality that difficulties are temporary and purposeful, designed to elevate the believer when met with obedience. Such a person breaks under the weight of even the smallest difficulty and fails to maintain obedience to Allah, the Exalted. As a result, they persist in disobedience by misusing the blessings He has granted them. In this world, their attitude prevents them from achieving a balanced mental and physical state, and it causes them to misplace everything and everyone within their life. Family, friends, career, and wealth—all of which could have been sources of comfort and support—become sources of stress and anxiety. Their inability to view blessings correctly transforms them into burdens. If they persist in disobedience, they begin to blame the wrong things and people for their troubles. They may accuse their spouse, children, or colleagues of being the cause of their stress, when in reality the root lies in their own misuse of blessings and failure to obey Allah, the Exalted. Cutting good people out of their lives only worsens their condition, leading to isolation and further imbalance. This

destructive cycle often results in mental disorders, depression, substance addiction, and even suicidal tendencies. Their refusal to confront their own disobedience leads them to destroy the very relationships and supports that could have helped them endure. This outcome is evident when one observes those who persist in misusing the blessings they have been granted, such as the rich and famous. Despite enjoying worldly luxuries, many of them suffer from emptiness, instability, and despair. Their wealth and fame cannot shield them from the consequences of disobedience, nor can it provide lasting peace of mind. Their lives serve as a visible reminder that worldly success without obedience to Allah, the Exalted, leads only to ruin. The more they indulge in their desires, the more restless and dissatisfied they become, proving that blessings misused become curses. And because their attitude prevented them from preparing for accountability on the Day of Judgement, their punishment in the Hereafter will be far worse. The trials they failed to endure with patience will return as eternal consequences, and the blessings they misused will testify against them.

In order to avoid this destructive, a person must adopt a positive perception, especially when facing difficulties. This attitude is not about denying hardship but about placing it within the correct perspective. When people lose sight of the bigger picture of life, they magnify their problems beyond their true scale. Every situation a person faces is like a single jigsaw piece compared to the entire puzzle. If one focuses entirely on that single piece, which often represents a difficulty, they lose sight of the whole design. As a result, the difficulty appears much more serious than it truly is, and its negative consequences seem more severe than they actually are. This narrow focus hinders a person from demonstrating patience, which requires avoiding complaints through speech or actions while maintaining sincere obedience to Allah, the Exalted.

One of the best ways to avoid this outcome is to constantly focus on the Day of Judgement. This perspective helps a person to understand that their worldly problem or difficulty is not such a big deal, for no earthly difficulty compares to the difficulties of Judgement Day. Nor are the negative consequences of worldly trials more severe than those of Judgement Day. The Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Jami At Tirmidhi, number 2421, that on that Day the Sun will be brought within two miles of creation, and each person will sweat according to their deeds. This is a Day when the same relatives a person stressed about and desperately tried to please will flee from them. Chapter 80 Abasa, verses 33-37:

"But when there comes the Deafening Blast. On the Day a man will flee from his brother. And his mother and his father. And his wife and his children. For every man, that Day, will be a matter adequate for him."

This passage highlights the overwhelming nature of Judgement Day, when even the strongest bonds of family will dissolve under the weight of personal accountability.

It is also a Day when a person will reflect over their deeds after they witness Hell. Chapter 89 Al Fajr, verse 23:

“And brought [within view], that Day, is Hell - that Day, man will remember, but how [i.e., what good] to him will be the remembrance?”

This verse emphasises the futility of regret after the fact. Reflection on one’s deeds will come too late for those who failed to prepare, and the sight of Hell will make worldly concerns appear trivial. When a person focuses on this Day, their worldly problems and difficulties will not seem overwhelming. This attitude aids them in demonstrating patience from the very onset of hardship, enabling them to evaluate and deal with it in an appropriate manner that minimizes stress and prevents despair. By keeping their attention on eternal realities, they will not allow temporary trials to dominate their perspective, and they will be able to endure with dignity and steadfastness. In addition, keeping one’s focus on Judgement Day ensures that they turn away from, ignore, and belittle anything which will not seem important on that Day, including the difficulties and stresses of worldly life. Instead, they will focus on the matters that will truly matter on Judgement Day, such as demonstrating patience in the face of trials, fulfilling obligations, and maintaining obedience. Chapter 39 Az Zumar, verse 10:

“…Indeed, the patient will be given their reward without account [i.e., limit]."

Perhaps this correct attitude was part of the reason why the magicians of Pharaoh, after accepting faith, were not fazed or discouraged by the threats of physical torture given by Pharaoh. Their hearts were focused on the Day of Judgement, and thus the threats of worldly suffering seemed insignificant compared to the eternal realities awaiting them. Their example demonstrates how focusing on the Hereafter transforms fear into courage, despair into

hope, and weakness into strength. It shows that when a person anchors their perspective in the eternal, no worldly trial can break them, for they see beyond the temporary pain to the everlasting reward. Chapter 26 Ash Shu'ara, verses 49-50:

"[Pharaoh] said, "You believed him [i.e., Moses] before I gave you permission. Indeed, he is your leader who has taught you magic, but you are going to know. I will surely cut off your hands and your feet on opposite sides, and I will surely crucify you all." They said, "No harm. Indeed, to our Lord we will return.""

Another aspect of hypocrisy is when a person constantly criticizes others in an unconstructive manner. Chapter 33 Al Ahzab, verse 19:

“…But when fear departs, they lash you with sharp tongues…”

This verse highlights how the hypocrites, once relieved of danger, would turn their tongues against the Companions, may Allah be pleased with them, with harsh and cutting words. Their criticism was not intended to guide or improve but to belittle, discourage, and sow discord. Such behaviour reveals insincerity, for genuine concern for others is expressed through kindness, mercy, and constructive advice. The hypocrites used their tongues as weapons, striking at the dignity of others, which is the opposite of the compassion and sincerity required in faith.

Constant criticism, especially when unconstructive, only breeds animosity and dislike amongst people, even relatives. Instead of strengthening bonds, it weakens them, creating resentment and mistrust. Words carry immense weight, and when they are used carelessly, they can wound hearts more deeply than physical harm. A person who continually criticises others without offering solutions or encouragement becomes a source of division rather than unity. This destructive habit erodes relationships, poisons family ties, and destabilises communities.

Generally speaking, many people who criticise others, such as their relatives, may be sincere in their intention. They may genuinely desire what they believe is best for others, according to their own thinking. Yet sincerity of intention alone is not sufficient. Good intentions must be supported by good actions, and this includes avoiding excessive or harsh criticism. True sincerity requires wisdom, gentleness, and a focus on constructive guidance rather than destructive fault-finding. A person who truly desires good for others will advise them privately, encourage their strengths, and help them overcome weaknesses with patience.

For example, a parent who constantly criticises their child without encouragement may believe they are guiding them, but in reality, they may be crushing the child’s confidence and creating resentment. Similarly, a spouse who continually points out faults without offering support may believe they are helping, but they are in fact eroding trust and affection. In workplaces, managers who criticise employees without recognising their efforts often create environments of fear and hostility rather than productivity

and growth. Even in friendships, constant fault-finding can turn affection into bitterness, leaving people isolated and distrustful.

Furthermore, a person must remember that excessive criticism often reflects their own inner flaws. Those who constantly find fault in others may be projecting their own insecurities or weaknesses. Islam teaches self-reflection before judging others, reminding people to correct their own shortcomings before pointing out the faults of others. By doing so, they avoid hypocrisy and cultivate sincerity.

The lesson is clear: criticism must be constructive, balanced, and delivered with compassion. It should aim to uplift rather than tear down, to correct with gentleness rather than condemn with harshness. Constructive criticism involves pointing out faults with the intention of helping a person improve, while also recognising their strengths and encouraging their efforts. This balance ensures that advice is received positively and leads to growth rather than resentment.

Another aspect of hypocrisy is when a person has no interest in doing anything that is considered good unless they achieve some worldly benefit, such as wealth, status, or recognition. In this way, they treat their faith like a currency to obtain worldly things. Chapter 33 Al Ahzab, verse 19:

“…indisposed toward [any] good…”

This verse exposes the insincerity of those who only engage in good deeds when they see personal gain. Their reluctance to act unless rewarded in worldly terms reveals that their motivation is not obedience to Allah, the Exalted, but self-interest. Such behaviour strips good deeds of their spiritual value and transforms them into transactions, which is a branch of hypocrisy. It demonstrates that their hearts are not directed towards fulfilling their true purpose but towards exploiting religion for material advantage.

One of the major distinctions between Islam and other faiths or ways of life is that Islam is not a transactional religion. In many systems of belief, worship is offered to gods or idols with the expectation of worldly returns—children, wealth, or protection. Islam, however, invites people to recognise their position as creation and servants of Allah, the Exalted, and to fulfil their purpose. Even though Islam does offer worldly benefits, such as peace of mind when blessings are used correctly according to divine guidance, these are secondary outcomes rather than the ultimate aim. The true aim is obedience, submission, and preparation for accountability in the Hereafter. This is why Islam does not seek to attract people through promises of worldly gain. Instead, it presents its truthfulness through clear evidence and invites people to live a meaningful and purposeful existence that leads to tranquillity in both worlds. Sadly, many have adopted the wrong mentality, approaching Islam in a transactional way. For example, some perform good deeds with the intention of gaining worldly things, such as children, wealth, or success. They treat the treasury of Allah, the Exalted, as though it were a marketplace where worldly items can be purchased in exchange for prayers, charity, or spiritual exercises. This mentality is dangerous, for people do not truly know what is good for 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.”

This verse reminds people that their perception is limited, while divine wisdom is perfect. What they desire may harm them, and what they dislike may benefit them. Thus, pursuing good deeds solely for worldly gain is misguided, for it ignores the higher wisdom of Allah, the Exalted.

In addition, the one who performs good deeds for the sake of worldly things will not gain reward from Allah, the Exalted. He only rewards people for the good they do in order to please Him. This principle is emphasised in a Hadith found in Jami At Tirmidhi, number 3154, which warns that deeds performed for worldly motives are stripped of their eternal reward. A person may achieve temporary success, but they will lose the everlasting benefit of divine acceptance. Their actions may appear outwardly righteous, but inwardly they are hollow, lacking sincerity.

Finally, the one who adopts a transactional belief with Allah, the Exalted, will inevitably disobey Him whenever they do not obtain the worldly things they worship Him for. Their obedience becomes conditional, and when their expectations are not met, they turn away. This attitude leads to misuse of blessings, imbalance in life, and failure to prepare for accountability on the Day of Judgement. Such a person will experience stress, trouble, and difficulties in both worlds, even if they enjoy some worldly luxuries. Their family, wealth, and career will become sources of anxiety rather than

comfort, because they have misaligned their priorities. Ultimately, they will not achieve peace of mind in this world or in the next. They are the true losers, even if they do not realise it, for they traded eternal reward for fleeting gain. 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.""

As warned by the next part of verse 19, when a person verbally claims belief in Allah, the Exalted, yet fails to support it with good deeds and by adopting good characteristics, thereby acting like hypocrites, their verbal declaration has very little value. Chapter 33 Al Ahzab, verse 19:

“…Those have not believed…”

This statement demonstrates that faith is not merely a matter of words. A tongue that declares belief without the heart and limbs supporting it through obedience is hollow. Such a declaration may deceive others for a time, but it cannot deceive Allah, the Exalted, who knows the reality of every heart. Hypocrisy lies in claiming allegiance while refusing to live by it, and this renders the declaration meaningless. In addition, this verse warns that failing to support one's verbal declaration of faith in Allah, the Exalted, with actions can lead to disbelief. Faith is not static; it requires nourishment and growth. It is vital to understand that faith is like a plant which must be nourished with acts of obedience to flourish and survive. Just as a plant requires sunlight, water, and care to remain alive, faith requires prayer, charity, sincerity, and good character to remain strong. If a plant is neglected, it withers and dies. In the same way, the faith of a person who fails to nourish it with obedience may well die, leaving them spiritually barren. This is the greatest loss, for all their efforts and actions will be wasted in this world. They may build wealth, status, or reputation, but if their faith collapses due to neglect, none of these achievements will benefit them in the Hereafter. Chapter 33 Al Ahzab, verse 19:

"…so Allah has rendered their deeds worthless, and ever is that, for Allah, easy."

This verse emphasises that Allah, the Exalted, does not require effort to nullify the deeds of those who act without sincerity. Deeds performed without genuine faith and obedience are stripped of reward, no matter how impressive they appear outwardly. A person may spend their life in activity,

but if their actions are not rooted in sincerity and obedience, they will find themselves empty-handed when it matters most. The analogy of the plant is particularly powerful. A person who waters their faith with obedience will see it grow into strength, resilience, and tranquillity. Their actions will bear fruit in both worlds, providing peace of mind in this life and reward in the next. Conversely, a person who neglects their faith will see it wither, leaving them restless, unbalanced, and ultimately deprived of reward. Just as a farmer cannot expect a harvest without tending to the soil, a person cannot expect salvation without tending to their faith. This teaching reminds people that faith is not a passive possession but an active responsibility. Words alone are insufficient; they must be supported by deeds. The one who understands this truth will strive to nourish their faith daily, ensuring that their declaration of belief is matched by obedience, sincerity, and good character.

Chapter 33 Al Ahzab, verse 19:

“…Those have not believed…”

This statement refers to those who claimed faith in Allah, the Exalted, through their tongues yet failed to show it in their actions. Their words were empty, lacking the substance of obedience and sincerity. In this world, a person is judged as a Muslim by the law according to their verbal declaration of faith, because human beings cannot see beyond outward speech and conduct. The law must operate on what is visible and audible, and therefore it accepts the testimony of the tongue. But in the Hereafter, each person will be judged by Allah, the Exalted, according to their inward reality, which is hidden from others. This distinction is crucial: worldly law deals with

appearances, while divine judgement deals with truth. Therefore, someone who verbally claims to believe in Allah, the Exalted, and their accountability in the Hereafter yet does not support their verbal declaration with actions, may not possess any faith in their heart. Their claim is a shell without substance, a declaration without obedience. As a result, they will be treated as a non-Muslim on the Day of Judgement, even if the law considered them a Muslim in this world. This shows that divine judgement is not swayed by appearances or social labels; it penetrates to the reality of the heart. As a result, all their claims and actions will be wasted, and they will be left empty-handed of all good in their most desperate moment. Chapter 33 Al Ahzab, verse 19:

"…so Allah has rendered their deeds worthless, and ever is that, for Allah, easy."

Allah, the Exalted, reveals another characteristic of hypocrisy—specifically, cowardice—in the subsequent verse. Chapter 33 Al Ahzab, verse 20:

"They think the companies have not [yet] withdrawn. And if the companies should come [again], they would wish they were in the desert among the bedouins, inquiring [from afar] about your news. And if they should be among you, they would not fight except for a little."

This verse paints a vivid picture of cowardice. The hypocrites were so consumed by fear that even after the enemy had departed, they remained convinced danger was still near. Their hearts were unsettled, their courage absent, and their desire was to escape responsibility altogether. They wished to be far away, among the desert dwellers, detached from the struggle, content to hear news from a distance rather than participate in sacrifice. Even if they were physically present, their contribution would be minimal, for cowardice prevented them from striving sincerely.

Generally speaking, cowardice prevents trust in Allah, the Exalted, and in what He has promised, such as guaranteed provision. A coward doubts divine promises and therefore seeks provision in doubtful or unlawful means. This destroys a person in both worlds, for Allah, the Exalted, does not accept any deed founded upon the unlawful. A Hadith found in Sahih Muslim, number 2342, warns that deeds built upon unlawful foundations are rejected. Just as the inward foundation of Islam is intention, the outward foundation is obtaining and utilising the lawful. Without lawful means, even outwardly righteous acts lose their value.

In addition, cowardice prevents a person from striving against the Devil and their inner self, which requires genuine struggle. Obedience to Allah, the Exalted, involves fulfilling His commands, refraining from His prohibitions, and facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Cowardice undermines this struggle, leaving a person vulnerable to temptation and weakness. It also prevents them from fulfilling the rights of people, for both worldly and religious success require effort and time. A coward, too afraid to undertake this struggle, becomes lazy and negligent, leading to failure in both worldly and spiritual matters.

Furthermore, cowardice allows a person to make excuses. They may claim they are trying their best in obeying Allah, the Exalted, while in reality they are hardly putting in any effort. They hide behind words, but their actions betray them. Yet the Holy Quran makes it clear that if a person truly tries their best and acts according to their potential, they will correctly fulfil the rights of Allah, the Exalted, and people. Chapter 2 Al Baqarah, verse 286.

"Allah does not charge a soul except [with that within] its capacity...."

This verse removes all excuses. Duties are never beyond a person’s capacity. Cowardice, therefore, is not a lack of ability but a refusal to exert effort.

Cowardice also encourages a person to aim for the minimum in both religious and worldly matters. They refrain from fulfilling their potential because genuine effort requires courage and perseverance. This attitude leads to mediocrity, stress, and regret in both worlds. In worldly life, they fail to achieve success because they avoid challenges. In religious life, they fail to attain closeness to Allah, the Exalted, because they avoid sacrifice. Ultimately, cowardice robs a person of peace of mind, leaving them restless and regretful, both in this world and in the Hereafter.

After discussing some aspects of hypocrisy—which lead to mental and physical imbalance, cause a person to misplace everything and everyone within their life, and prevent them from correctly preparing for accountability on Judgement Day—Allah, the Exalted, encourages all people to avoid these destructive traits by adopting the character of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 33 Al Ahzab, verse 21:

“There has certainly been for you in the Messenger of Allah an excellent pattern…”

This verse establishes that the Holy Prophet Muhammad, peace and blessings be upon him, is the perfect model for humanity. His life is a living demonstration of how to embody sincerity, patience, humility, and obedience. By following his example, a person avoids the pitfalls of hypocrisy and cultivates balance, tranquillity, and purpose. His blessed character is the antidote to the imbalance caused by hypocrisy, for it provides a clear path to peace of mind and success in both worlds.

One must therefore support their verbal declaration of believing, loving, and respecting the Holy Prophet Muhammad, peace and blessings be upon him, by learning and acting upon his life and teachings. 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.""

And chapter 59 Al Hashr, verse 7:

"...And whatever the Messenger has given you - take; and what he has forbidden you - refrain from..."

And chapter 4 An Nisa, verse 80:

“He who obeys the Messenger has obeyed Allah…”

And chapter 33 Al Ahzab, verse 21:

“There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.”

Therefore, a person must model their character upon his blessed character so that they adopt good qualities such as patience, gratitude, and generosity, and abandon negative characteristics such as envy, pride, and greed. This transformation ensures peace of mind, for adopting positive characteristics leads to a positive mindset. His example is not limited to worship but extends to daily interactions, family life, leadership, and compassion for all creation. By embodying his qualities, a person becomes a source of mercy and guidance to others, reflecting the light of his example in every aspect of life.

Learning and acting upon the life and teachings of the Holy Prophet Muhammad, peace and blessings be upon him, also ensures that one represents him correctly to the outside world. The one who fails to do this inevitably misrepresents him, thereby discouraging non-Muslims and even other Muslims from learning and acting upon Islamic teachings. Misrepresentation also causes the outside world to criticize the Prophet when they observe the bad behaviour of those who claim to follow him. This is a serious responsibility, for every person will answer for how they represented Allah, the Exalted, and His Messenger to others. Correct representation requires sincerity, humility, and consistency, so that one's actions align with their words.

In addition, just as previous nations who claimed to love their prophets, peace be upon them, will not join them in the Hereafter because they failed to practically follow them, neither will those who fail to practically follow the Holy Prophet Muhammad, peace and blessings be upon him, join him in the Hereafter. Instead, a person will join those whom they practically imitated in this world. This principle is confirmed in a Hadith found in Sunan Abu Dawud, number 4031, which teaches that a person will be resurrected with those

they loved and followed. Thus, imitation in this world determines companionship in the next.

The lesson is clear: verbal claims of love and respect are insufficient. True love is proven through imitation, obedience, and representation. By embodying the character of the Holy Prophet Muhammad, peace and blessings be upon him, a person secures peace of mind in this world and companionship with him in the Hereafter. His example is the cure for hypocrisy, the path to sincerity, and the key to eternal success.

Practically following the Holy Prophet Muhammad, peace and blessings be upon him, ensures that a person adopts real hope in the mercy of Allah, the Exalted, and avoids the trap of wishful thinking. Chapter 33 Al Ahzab, verse 21:

“There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day…”

This verse establishes that the his life is the model for those who genuinely hope for divine mercy and forgiveness. His example demonstrates that hope must be accompanied by obedience, sincerity, and perseverance. Without practical imitation, hope becomes hollow, and a person risks deceiving themselves with empty expectations. His blessed life shows that true hope is active, not passive—it is lived through patience, worship, and service. Wishful thinking involves persisting in disobedience to Allah, the Exalted,

while expecting His mercy and forgiveness in both worlds. This attitude has no value in Islam, for it is a form of self-deception. It is like a farmer who refuses to plant seeds yet expects a harvest, or a traveller who refuses to walk yet expects to reach their destination. Such expectations are baseless because they lack effort. By contrast, real hope involves striving in obedience to Allah, the Exalted—using the blessings He has granted correctly according to Islamic teachings—and then hoping for His mercy and forgiveness in both worlds. This difference is highlighted in a Hadith found in Jami At Tirmidhi, number 2459, which distinguishes between false hope that leads to ruin and genuine hope that inspires effort. Therefore, one must appreciate the difference and ensure they adopt real hope in the mercy and forgiveness of Allah, the Exalted, while avoiding wishful thinking. Real hope motivates action, while wishful thinking breeds complacency. Real hope strengthens patience, while wishful thinking weakens resolve. Real hope leads to reward, while wishful thinking leads to regret. A person who adopts real hope will remain firm in obedience to Allah, the Exalted, because their hope is rooted in striving, not in empty words. Chapter 33 Al Ahzab, verse 21:

“…in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.”

This attitude ensures that a person obtains a balanced mental and physical state. By correctly placing everything and everyone within their life, they avoid misplacing priorities and prevent worldly matters from overwhelming them. Their hope in Allah, the Exalted, anchors them in patience and gratitude, enabling them to prepare adequately for accountability on the Day of Judgement. They view trials as temporary, blessings as trusts, and life itself as a journey towards eternal accountability. Such behaviour leads to

peace of mind in both worlds. In this world, they experience tranquillity because they know their efforts are meaningful and their hope is genuine. In the Hereafter, they will find mercy and forgiveness because their hope was supported by obedience. Real hope, therefore, is the bridge between effort and reward, between patience and peace, between this world and the next. It transforms fear into courage, despair into optimism, and weakness into strength, ensuring that a person lives with purpose and dies with dignity.

As the Companions, may Allah be pleased with them, practically followed the Holy Prophet Muhammad, peace and blessings be upon him, by adopting his blessed characteristics, it ensured they developed strong and unwavering faith. Chapter 33 Al Ahzab, verse 22:

“And when the believers saw the companies, they said, "This is what Allah and His Messenger had promised us, and Allah and His Messenger spoke the truth." And it increased them only in faith and acceptance.”

This verse illustrates the remarkable strength of the Companions, may Allah be pleased with them. When faced with overwhelming armies during the Battle of the Ahzab, they did not falter in fear or doubt. Instead, their faith grew stronger because they trusted the promises of Allah, the Exalted, and His Holy Prophet Muhammad, peace and blessings be upon him. Their obedience was not conditional upon ease; it was rooted in conviction. Their response shows that practical imitation of the character of the Holy Prophet Muhammad, peace and blessings be upon him, transforms trials into confirmations of faith, and difficulties into opportunities for spiritual growth.

A strong faith is therefore crucial for remaining committed to obeying Allah, the Exalted, in every situation, whether during good times or bad, and is required to ensure one is positively influenced by His promises. Without strong faith, obedience collapses under pressure, but with strong faith, a person remains steadfast, knowing that every circumstance—ease or hardship—is part of divine wisdom. This deep faith is nurtured by understanding and implementing 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 reveal that true obedience to Allah, the Exalted, brings peace in this life and the next, because obedience aligns the soul with its purpose and frees it from the chaos of conflicting desires. On the other hand, those who lack knowledge of Islamic principles will have weak faith, making them more likely to stray from obedience, especially when their personal desires clash with divine guidance. Without knowledge, they cannot distinguish between what pleases Allah, the Exalted, and what pleases only themselves. This lack of understanding blinds them to the reality that surrendering their desires in favor of following the commands of Allah, the Exalted, is the key to finding true peace in both worlds. It is like a traveller who refuses to follow the map and instead wanders aimlessly, mistaking every path for the right one. Without guidance, they are lost; with guidance, they reach their destination. Therefore, it is essential for individuals to strengthen their faith through the pursuit of Islamic knowledge and its application. Faith is not preserved by words alone but by action, reflection, and learning. By studying the Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, a person equips themselves with the tools to remain obedient to Allah, the Exalted, at all times. This involves correctly utilizing the blessings they have been granted, as outlined by Islamic teachings, rather than misusing them for selfish purposes. When blessings are used correctly, they become means of worship and gratitude; when misused, they become sources of imbalance and regret. Ultimately, this path leads to a balanced mental and physical state and the right prioritization of all areas of life. A person with strong faith

knows how to place family, wealth, career, and personal desires in their proper place, ensuring none of them distract from obedience to Allah, the Exalted. Their life becomes ordered, purposeful, and tranquil. Just as the Companions, may Allah be pleased with them, found strength in following the Holy Prophet Muhammad, peace and blessings be upon him, so too can every person find peace of mind and success in both worlds by nurturing strong faith through knowledge, obedience, and imitation of his blessed example.

In addition, strong faith ensures that a person understands the reality that they will inevitably be tested in this world in different ways, for that is the very purpose of life in this temporary realm. Chapter 2 Al Baqarah, verse 155:

“We will certainly test you with a touch of fear and famine and loss of property, life, and crops…”

This verse establishes that trials are not random misfortunes but deliberate aspects of divine wisdom. Fear, loss, and hardship are designed to reveal the sincerity of a person’s faith and to refine their character. Just as fire purifies gold, so too do trials purify the heart and strengthen conviction. Strong faith allows a person to see these difficulties not as punishments but as opportunities for growth, reminders of their dependence on Allah, the Exalted, and a means of drawing closer to Him. The Companions, may Allah be pleased with them, demonstrated this reality during the Battle of the Ahzab. Chapter 33 Al Ahzab, verse 22:

“And when the believers saw the companies, they said, "This is what Allah and His Messenger had promised us, and Allah and His Messenger spoke the truth..."

Strong faith therefore allows a person to face the tests of life with mental resilience and firmness, knowing that Allah, the Exalted, only chooses what is best for them and never burdens them with a test they cannot overcome. Chapter 2 Al Baqarah, verse 286:

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

This verse removes excuses and instils confidence. Every trial is proportionate to a person’s capacity, and every difficulty is accompanied by the strength to endure it. Strong faith enables a person to trust this promise, to remain patient, and to persevere without despair. It teaches them that their trials are tailored to their ability, and that endurance is always within reach. Chapter 33 Al Ahzab, verse 22:

“…And it increased them only in faith and acceptance.”

This demonstrates that trials, when met with strong faith, do not weaken a person but elevate them. Hardship becomes a means of spiritual growth, and acceptance becomes a shield against despair. One's heart expands through trials, learning resilience, patience, and gratitude.

This understanding, rooted in Islamic knowledge, ensures that a person remains firm in obeying Allah, the Exalted, in both times of ease and difficulty. They correctly use the blessings they have been granted, as outlined in Islamic teachings, rather than misusing them for selfish purposes. In ease, they show gratitude; in difficulty, they show patience. This balance ensures they obtain a stable mental and physical state, correctly place everything and everyone within their life, and adequately prepare for accountability on the Day of Judgement. Such behaviour leads to peace of mind in both worlds. In this world, they experience tranquillity because they know every trial has meaning and every blessing is a trust. In the Hereafter, they will find mercy and reward because their faith remained firm through all circumstances. Strong faith, therefore, is the key to resilience, balance, and eternal success. It transforms trials into stepping stones, difficulties into lessons, and life itself into a purposeful journey towards Allah, the Exalted.

In order to receive the promised reward of peace of mind in both worlds—through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life—Allah, the Exalted, encourages all people to fulfil their side of the agreement by remaining firm on His obedience, just as the Companions, may Allah be pleased with them, did. Chapter 33 Al Ahzab, verse 23:

“Among the believers are men true to what they promised Allah. Among them is he who has fulfilled his vow [to the death], and among them is he who awaits [his chance]. And they did not alter [the terms of their commitment] by any alteration.”

This verse highlights the unwavering loyalty of the Companions, may Allah be pleased with them. Some fulfilled their vow by sacrificing their lives, while others awaited their opportunity with patience and readiness. What united them was their refusal to alter their commitment in any way. Their example demonstrates that true obedience is not conditional upon ease or convenience but is a lifelong pledge to remain firm in loyalty to Allah, the Exalted. Their sincerity was proven not by words alone but by actions, and their actions remained consistent regardless of circumstance.

This therefore indicates the importance of fulfilling one’s promise to sincerely obey Allah, the Exalted, in every situation when they accepted Islam as their religion. Obedience is not selective; it must be upheld in times of ease and hardship, in public and private, in wealth and poverty. This obedience involves using the blessings one has been granted correctly, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Wealth must be directed towards charity, health must be utilised for worship, knowledge must be applied for guidance, and relationships must be managed with justice and compassion. Every blessing is a trust, and obedience requires that each trust be honoured. Therefore, being a Muslim goes beyond a verbal declaration of faith and involves practically obeying Allah, the Exalted. Words alone are insufficient; they must be supported by deeds. Just as a contract is meaningless without fulfilment, so too is a verbal declaration of faith meaningless without obedience. The Companions, may Allah be pleased with them, proved their sincerity through

action, and their example remains the standard for all people. Their lives remind us that faith is not a matter of identity alone but of lived commitment. The one who fails to fulfil their promise to Allah, the Exalted, will inevitably misuse the blessings they have been granted. Wealth may be wasted on extravagance, health may be neglected, relationships may be strained, and knowledge may be ignored. As a result, they will obtain an unbalanced mental and physical state, misplacing everything and everyone within their life. Their priorities will be distorted, and their existence will be marked by confusion and disorder. They will chase worldly luxuries while neglecting eternal realities, leaving themselves spiritually bankrupt. Such neglect will also prevent them from adequately preparing for their accountability on the Day of Judgement. They will arrive empty-handed, having wasted their opportunities, and will face stress, trouble, and difficulties in both worlds. Even if they enjoy some worldly luxuries, these will not bring lasting peace. Instead, they will become sources of anxiety, greed, and regret. True peace of mind cannot be purchased with wealth or status; it is granted only to those who remain firm in obedience to Allah, the Exalted. The Companions, may Allah be pleased with them, demonstrated this truth, and their legacy continues to remind us that fulfilment of the divine promise is the only path to tranquillity in this life and salvation in the next.

As indicated by the next verse, remaining faithful to one's promise in obeying Allah, the Exalted, is rooted in truthfulness. Truthfulness is not a single quality but a comprehensive state that encompasses intention, speech, and action. Chapter 33 Al Ahzab, verse 24:

"That Allah may reward the truthful for their truthfulness…"

This verse establishes that truthfulness is the foundation of sincerity and the key to divine reward. Without truthfulness, faith becomes hollow, promises lose meaning, and obedience is stripped of value. It is truthfulness that transforms words into reality, and it is truthfulness that ensures a person's faith remains firm in both ease and hardship.

The first level of truthfulness is truthfulness in intention and sincerity. This means acting only for the sake of Allah, the Exalted, without seeking worldly recognition, fame, or gratitude. Intention is the root of every deed, and without sincerity, even outwardly righteous actions are void. This principle is confirmed in a Hadith found in Sahih Bukhari, number 1, which teaches that every action is judged by its intention. The proof of one's sincerity is when they do not desire nor hope for the gratitude of others. Their heart is directed solely towards Allah, the Exalted, and they find contentment in His acceptance alone. This level of truthfulness protects a person from hypocrisy, for hypocrisy thrives when actions are performed for worldly gain. It is like a seed planted in pure soil: if the soil is contaminated, the plant will never grow; but if the soil is pure, the plant will flourish.

The next level is truthfulness in words. This means avoiding all types of verbal sins, not just lies. A person who indulges in slander, gossip, or vain speech cannot be considered truly truthful. An excellent way of achieving this is by acting upon a Hadith found in Jami At Tirmidhi, number 2317, which advises that a person can only make their Islam excellent when they avoid getting involved in matters that do not concern them. The majority of verbal sins occur because people discuss things that are irrelevant to them. This also includes avoiding vain speech, as it often leads to sinful speech and wastes precious time. On the Day of Judgement, wasted time will be a

source of regret. One can adopt this level of truthfulness by simply saying something good or remaining silent, thereby ensuring their words are purposeful and beneficial. Words are like arrows: once released, they cannot be retrieved, and they either strike with benefit or harm. Truthfulness ensures that every word is a source of benefit.

The final stage is truthfulness in actions. This is achieved through the sincere obedience of Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions, and being patient with destiny according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Truthfulness in action requires consistency and integrity, without cherry-picking or misinterpreting the teachings of Islam to suit one's desires. It demands adherence to the hierarchy and priority order set by Allah, the Exalted, in all actions. The one who behaves in this manner will use every blessing they have been granted in ways pleasing to Allah, the Exalted. Their wealth will be spent responsibly, their health will be preserved for worship, their relationships will be managed with justice, and their knowledge will be applied for guidance. Actions are the outward reflection of inward sincerity, and truthfulness ensures that this reflection is clear and consistent.

This comprehensive truthfulness ensures that a person obtains a balanced mental and physical state. It allows them to correctly place everything and everyone within their life, avoiding misplacement of priorities and confusion. By living truthfully in intention, words, and actions, they adequately prepare for their accountability on the Day of Judgement. This behaviour leads to peace of mind in both worlds, for sincerity brings tranquillity in this life and reward in the next. Truthfulness, therefore, is not only a moral virtue but the very essence of faith, the key to obedience, and the path to eternal success.

It is the bridge between the heart and the tongue, between the tongue and the limbs, and between the limbs and the Hereafter.

The consequences of the opposite of these levels of truthfulness—namely, lying—are severe and destructive. According to the Hadith found in Jami At Tirmidhi, number 1971, lying leads to disobedience, and disobedience in turn leads to the fire of Hell. When one persists in this attitude, they will eventually be recorded as a great liar by Allah, the Exalted. This shows that lying is not a minor fault but a pathway that gradually erodes faith, corrupts character, and seals a person's fate if left unchecked.

According to the three levels of truthfulness discussed earlier, lying manifests in three corresponding ways. Lying in one's intention involves being insincere to Allah, the Exalted, and performing good deeds for the sake of people rather than for His pleasure. This is the root of hypocrisy, for it disguises worldly motives under the cloak of religion. Such insincerity nullifies reward and transforms worship into empty ritual. Lying in speech involves all types of sinful speech, not just falsehood. It includes slander, gossip, mockery, and vain talk. A tongue that indulges in these sins cannot be considered truthful, for truthfulness requires purity of words. Speech is a mirror of the heart, and when the tongue is corrupted, it reflects the corruption within. The Prophet Muhammad, peace and blessings be upon him, warned that most sins of people stem from their tongues, and lying is the chief among them. Lying in actions includes misusing the blessings one has been granted. This occurs when wealth is spent on extravagance instead of charity, health is wasted on indulgence instead of worship, or knowledge is ignored instead of applied for guidance. Actions that contradict divine commands are lies in practice, for they claim obedience outwardly but deny it inwardly. Such behaviour misplaces priorities, distorts life, and leads to

imbalance in both mental and physical states. The one who encompasses all these levels of lying—insincerity in intention, corruption in speech, and disobedience in action—has adopted hypocrisy in its entirety. They are therefore recorded as a great liar by Allah, the Exalted. And it does not take a scholar to determine the fate of one who is recorded as a great liar by Allah, the Exalted. Their end is clear: disgrace in this world and punishment in the Hereafter. Chapter 33 Al Ahzab, verse 24:

"…and punish the hypocrites if He wills…"

This verse reminds us that hypocrisy and lying are inseparable, and both lead to divine punishment. The hypocrite deceives others, but they cannot deceive Allah, the Exalted. Their lies may grant them temporary advantage in this world, but they will be exposed on the Day of Judgement, when every intention, word, and action is laid bare.

But as always, the door of repentance and reformation remains open for people to take advantage of. Chapter 33 Al Ahzab, verse 24:

"…and punish the hypocrites if He wills or accept their repentance…"

This verse is a reminder of both the justice and mercy of Allah, the Exalted. While hypocrisy and disobedience deserve punishment, His mercy allows for repentance and reform. The choice is left to each individual: either persist in sin and face accountability, or turn back in humility and find forgiveness. The door of repentance is open as long as life remains, but it is not permanent, for once death arrives, the opportunity is closed forever. One must therefore take advantage of the respite they have been granted through sincere repentance. This respite is a divine gift, not a sign of approval for sin. It is a chance to reflect, reform, and return before accountability overtakes them. Sincere repentance involves feeling genuine guilt for disobedience, recognising the gravity of one's actions, and allowing remorse to soften the heart. Without remorse, repentance is hollow, for guilt is the seed from which reform grows. Sincere repentance also requires seeking the forgiveness of Allah, the Exalted, and anyone who has been wronged, as long as this does not lead to further harm or trouble. This ensures that repentance is not selfish but holistic, addressing both the rights of Allah, the Exalted, and the rights of people. Just as a broken trust must be repaired, so too must wrongs be corrected wherever possible. Repentance is incomplete if it ignores the harm caused to others. In addition, one must sincerely promise to avoid committing the same or similar sin again. Repentance is not a cycle of sin and apology but a firm resolve to change. This determination must be supported by practical steps, such as avoiding environments, habits, or companions that lead to disobedience. Without resolve, repentance becomes mere words, but with resolve, it becomes a turning point in life. Repentance also requires making up for any rights which have been violated in respect to Allah, the Exalted, and people. Missed prayers must be compensated, neglected obligations must be fulfilled, and unjustly taken wealth must be returned. This ensures that repentance is not only inward but outward, restoring balance and justice wherever possible. Finally, sincere repentance must be followed by continued obedience to Allah, the Exalted. This involves using the blessings He has granted correctly, as outlined in Islamic teachings. Wealth must be used for charity, health for worship, knowledge for guidance, and relationships for compassion. In this way, repentance becomes a process of transformation, turning weakness into strength and sin into a means of drawing nearer to Allah, the Exalted. Such repentance ensures that a person

obtains a balanced mental and physical state, correctly places everything and everyone within their life, and adequately prepares for accountability on the Day of Judgement. This behaviour leads to peace of mind in both worlds, for repentance cleanses the heart, restores balance, and secures divine mercy. Chapter 33 Al Ahzab, verse 24:

"…Indeed, Allah is ever Forgiving and Merciful."

But if one fails to take advantage of the mercy and forgiveness of Allah, the Exalted, then they should remember that His might cannot be overcome or evaded. Such a person will inevitably suffer the consequences in both worlds, through obtaining an unbalanced mental and physical state and by misplacing everything and everyone within their life. This reality was vividly demonstrated during the Battle of Ahzab, when the non-Muslim army, despite their overwhelming numbers and apparent certainty of victory, were repelled by Allah, the Exalted. Chapter 33 Al Ahzab, verse 25:

"And Allah repelled those who disbelieved, in their rage, not having obtained any good…"

This verse shows that worldly strength and planning cannot prevail against divine will. Those who oppose Allah, the Exalted, ultimately gain nothing, no matter how confident they appear.

During the Battle of Ahzab, the Muslims were severely tested with fear, hunger, and destruction. Yet, as they remained firm in obedience to Allah, the Exalted, He dispatched a fierce wind against the non-Muslim army. This wind uprooted their camp, destroyed their provisions, and caused them to sink into confusion and distress. Unable to penetrate the trench dug around Medina, and overwhelmed by the weather, they decided to retreat. Imam Ibn Kathir records this in the Life of the Prophet, Volume 3, Pages 154-155, highlighting how divine intervention turned apparent defeat into victory. Before the non-Muslim army departed, the Holy Prophet Muhammad, peace and blessings be upon him, dispatched Hudaifa Bin Yamman, may Allah be pleased with him, to gather intelligence from the enemy camp. He instructed him not to attract attention to himself. When Hudaifa reached the camp, he observed Abu Sufyan, the leader of the non-Muslims, and even prepared to fire an arrow at him. Yet he withheld his hand, remembering the Prophet's command. He secretly attended one of their meetings and confirmed that the enemy had decided to withdraw, as their supplies were depleted, the wind was wreaking havoc, and the trench remained impenetrable. This has been discussed in Imam Muhammad As Sallaabee's, The Noble Life of the Prophet, Volume 1, Pages 1383-1384. Chapter 33 Al Ahzab, verse 25:

"…And sufficient was Allah for the believers in battle, and ever is Allah Powerful and Exalted in Might."

The lesson from this event is clear: trusting in Allah, the Exalted, is essential. Even in situations that appear inescapable and disastrous, a person must place their trust in His wisdom. Human knowledge is limited and short-sighted, unable to perceive the deeper wisdom behind divine choices. By contrast, the knowledge and perception of Allah, the Exalted, are unlimited.

Therefore, a person should trust in His choices just as a blind person trusts the guidance of their physical guide. No matter what attitude a person adopts, the choice of Allah, the Exalted, will occur. It is therefore better to trust in His wisdom than to show impatience, which only leads to further trouble. This truth is reinforced by countless examples in daily life. How often does a person desire something, only to regret it after obtaining it? And how often do they dislike something, only to later realize its benefit? 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."

As destiny is beyond human control, a person must concentrate on what is within their control if they wish to be rescued from difficulties—namely, obedience to Allah, the Exalted. This involves fulfilling His commands, refraining from His prohibitions, and facing destiny with patience. Allah, the Exalted, has already guaranteed deliverance for those who fear Him. Chapter 65 At Talaq, verse 2:

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

This promise assures that obedience leads to relief, but it is important to note that success is not according to human desires. It is always according to the infinite knowledge and wisdom of Allah, the Exalted. Therefore, success

occurs when it is best for people and in a way that is best for them, even if this is not obvious at the time.

During the Battle of Ahzab, the non-Muslim tribe, the Banu Qurayza, were persuaded by the enemy coalition to dissolve their peace treaty with the Holy Prophet Muhammad, peace and blessings be upon him. This betrayal was a grave threat, as it exposed Medina to internal danger while the Muslims were already besieged by external forces. After the battle concluded, the following morning the Holy Prophet Muhammad, peace and blessings be upon him, left the trench with the Companions, may Allah be pleased with them, and returned home, laying down their weapons. Yet, while still wearing battle armour, the Angel Jibraeel, peace be upon him, descended and conveyed the command of Allah, the Exalted, to move against the Banu Qurayza. This moment demonstrated that divine wisdom required immediate action, even when human judgment might have preferred rest.

It is important to understand that everyone faces the consequences of their intentions, speech, and actions in both this world and the next. The consequences in the Hereafter will be obvious to all, when every deed is laid bare before Allah, the Exalted. The consequences in this world, however, are more subtle. When a person chooses to disobey Allah, the Exalted, by misusing the blessings they have been granted, they will fail to obtain peace of mind. Their behaviour will prevent them from achieving a balanced mental and physical state, and it will cause them to misplace everything and everyone within their life. This imbalance leads to stress, trouble, and difficulties.

The more one persists in disobedience, the deeper they sink into mental and spiritual problems, such as depression, substance addiction, and even suicidal tendencies, despite possessing worldly luxuries. Out of ignorance, such a person may blame the wrong individuals in their life, such as their spouse, for their inner turmoil. They may cut these good people out of their lives, which only worsens their condition. As a result, they sink further into despair. This outcome is evident when observing those who misuse the blessings they have been granted, such as the rich and famous, who outwardly appear successful yet inwardly suffer. 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.""

One must therefore avoid being deceived into believing there are no consequences for their intentions, speech, and actions. Everything and everyone is held accountable. For their own sake, each person must correct their intentions, speech, and actions so that they remain steadfast in obeying Allah, the Exalted. This involves using the blessings they have been granted correctly, as outlined in Islamic teachings. By doing so, they will obtain a balanced mental and physical state, correctly place everything and everyone within their life, and adequately prepare for accountability on the Day of Judgement. This obedience leads to peace of mind in both worlds. 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."

Therefore, a person must accept and act upon Islamic teachings for their own sake, even if these teachings contradict their desires. They must behave like a wise patient who accepts and follows the medical advice of their doctor, knowing it is best for them, even when prescribed bitter medicines or a strict diet plan. Just as this patient achieves good mental and physical health through discipline, so too will the person who accepts and acts upon Islamic teachings achieve peace of mind and success in both worlds.

During the siege of the Banu Qurayza, Allah, the Exalted, cast terror into their hearts, and they agreed to submit to the judgement of Sa'd Bin Mu'adh, may Allah be pleased with him, a Companion they had known even before his acceptance of Islam. The Holy Prophet Muhammad, peace and blessings be upon him, summoned Sa'd, may Allah be pleased with him, to deliver their judgement. On his way, some of the Companions from Medina, may Allah be pleased with them, who had previously been allies of the Banu Qurayza, urged him to show leniency. Sa'd, may Allah be pleased with him, responded firmly that in the path of Allah, the Exalted, he would not fear the criticism of the critics. This incident, recorded in Imam Ibn Kathir's The Life of the Prophet, Volume 3, Pages 164–165, illustrates profound lessons about faith, integrity, and the handling of criticism.

This event highlights the importance of distinguishing between constructive and unconstructive criticism. Constructive criticism is rooted in the guidance of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. It is intended to guide others towards righteousness, blessings, and the pleasure of Allah, the Exalted, in both worlds. Those who offer such criticism refrain from extremes in praise or blame. Over-praising can lead to arrogance and pride, while under-praising can discourage effort and cause laziness. This dynamic is often observed in children, whose behaviour is shaped by the balance of encouragement and correction. Praise and criticism, when offered according to Islamic teachings, inspire perseverance in both worldly and religious matters while preventing arrogance. Therefore, constructive criticism should be accepted and acted upon, even if it comes from a stranger.

In contrast, unconstructive criticism stems from personal desires, moods, or attitudes. It is often inconsistent, sometimes excessive in praise and at other times harsh in blame. Such criticism does not guide towards righteousness but instead unsettles the heart. Accepting this type of criticism or praise can lead to unnecessary sadness, arrogance, or confusion. For this reason, it should be ignored in most cases, even if it comes from a loved one. The rule to follow is clear: only accept criticism and praise that align with the teachings of Islam, and disregard all else without taking it personally.

The incident also underscores the importance of not compromising one’s faith for the sake of pleasing others. No person can shield another from the punishment of Allah, the Exalted, in this world or the next. Protection lies only in obedience to Him. Those who remain steadfast in His obedience, even if it displeases people, will be safeguarded by Allah, the Exalted, in a manner and time that reflect His infinite wisdom. Conversely, those who disobey

Allah, the Exalted, in order to please people will find that their lives become filled with stress and imbalance. Misusing blessings leads to disorder, preventing the attainment of a balanced mental and physical state. Instead of peace of mind, everything and everyone in their life becomes a source of trouble.

Finally, as Allah, the Exalted, controls the hearts of people, He ensures that those who seek to please others by disobeying Him will never truly succeed in gaining their approval. This reality is evident when observing those who misuse their blessings for the sake of worldly recognition. Despite their efforts, they remain unsatisfied and unappreciated, for true contentment and acceptance come only through obedience to Allah, the Exalted. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

As mentioned earlier, the Banu Qurayza agreed to submit to the decision of the Companion Sa’d Bin Mu’adh, may Allah be pleased with him, who they knew well even before his acceptance of Islam. His judgement was that the soldiers of the Banu Qurayza should be executed and their assets seized. The Holy Prophet Muhammad, peace and blessings be upon him, then declared that Sa’d, may Allah be pleased with him, had judged according to the ruling of Allah, the Exalted. This has been discussed in Imam Ibn Kathir’s, the Life of the Prophet, Volume 3, Page 166. Chapter 33 Al Ahzab, verses 26-27:

“And He brought down those who supported them among the People of the Scripture from their fortresses and cast terror into their hearts [so that] a party you killed, and you took captive a party. And He caused you to inherit their land and their homes and their properties and a land which you have not trodden. And ever is Allah, over all things, competent.”

This passage demonstrates the fulfilment of divine justice. The betrayal of the Banu Qurayza was not a minor offence against an individual but a grave act of treason against the entire city of Medina. Their decision to dissolve the peace treaty during the most critical moment of the siege placed the lives of thousands at risk. In such circumstances, capital punishment was not only a standard ruling but also a necessary measure to protect the community from further harm. It is important to bear in mind that treason has always been regarded as one of the gravest crimes in societies throughout history, and capital punishment for it remains a standard judgement even in modern times. The crime of the Banu Qurayza was compounded by the fact that they had pledged loyalty and then betrayed it at the most vulnerable moment. If they had merely been exiled, they would have regrouped and waged war against Medina again, perpetuating instability and bloodshed. Their punishment therefore served both as justice for their betrayal and as protection for the Muslim community. This event illustrates the seriousness of betrayal and the necessity of decisive action in safeguarding the lives and stability of the community. It also highlights that divine rulings are not arbitrary but rooted in wisdom, ensuring justice and protection for the believers.

Chapter 33 Al Ahzab, verse 27:

“And He caused you to inherit their land and their homes and their properties and a land which you have not trodden…”

With the passing of time, Islam strengthened within the Arabian Peninsula as many tribes accepted the faith and victories were gained over those enemies who sought to destroy it. As a result, wealth began to increase within the Muslim community. In the ninth year after the migration of the Holy Prophet Muhammad, peace and blessings be upon him, to Medina, some of his noble wives desired that he make their worldly life more comfortable. Their request was not born of greed or desire for pomp and glitter, but rather from their wish to see the Holy Prophet Muhammad, peace and blessings be upon him, live with ease after years of hardship. None of them accepted the option Allah, the Exalted, revealed in chapter 33 Al Ahzab, verses 28-29:

“O Prophet, say to your wives, "If you should desire the worldly life and its adornment, then come, I will provide for you and give you a gracious release. But if you should desire Allah and His Messenger and the home of the Hereafter - then indeed, Allah has prepared for the doers of good among you a great reward.””

This has been discussed in Tafseer Ibn Kathir, Volume 7, Pages 672-675, and in Hadiths found in Sahih Muslim, Number 3690 and Jami At Tirmidhi, Number 3204.

It must be remembered that the request of the noble wives of the Holy Prophet Muhammad, peace and blessings be upon him, arose from genuine poverty. Their lives were marked by extreme hardship, to the extent that three months would often pass without any of the homes of the Holy Prophet Muhammad, peace and blessings be upon him, lighting a fire for cooking. They would survive on dates and water, as recorded in Sahih Bukhari, Number 6459. Despite this deprivation, they chose the Hereafter over worldly comfort, setting an enduring example for all people to prefer preparation for eternal life over indulgence in temporary luxuries. Their choice demonstrates that true dignity lies not in material abundance but in spiritual steadfastness. This example is timeless, reminding every generation that the pursuit of worldly ease must never overshadow the pursuit of eternal reward. Allah, the Exalted, has given each person only one heart. Two opposites cannot coexist within it, just as fire and ice cannot remain together in one container. This reality can be likened to a traveller heading east who inevitably moves further away from the west. Similarly, the Hereafter and the material world are opposites that cannot be contained together in a single heart. The more one loves and strives for worldly excess, the less they will love and strive for the Hereafter. This is an unavoidable reality, and a person must not deceive themselves into believing otherwise. Even indulging excessively in lawful worldly pleasures distracts from preparation for the Hereafter and often leads closer to the unlawful, as indulgence in lawful excess is usually the first step towards sin. The one who avoids this mentality protects both their faith and their honour. Chapter 87 Al A’la, verses 16-17:

“But you prefer the worldly life. While the Hereafter is better and more enduring.”

This verse is a reminder that the human heart cannot be divided between two ultimate loves. Just as a lamp cannot shine with both light and darkness, so too the heart cannot be filled with devotion to the Hereafter while simultaneously consumed by worldly excess. The one who strives for the Hereafter will find that worldly possessions become tools for obedience, while the one who strives for worldly excess will find that possessions become distractions and burdens.

In addition, when a person strives to obey Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings, they achieve a balanced mental and physical state. They correctly place everything and everyone within their life and adequately prepare for accountability on the Day of Judgement. This behaviour leads to peace of mind in both worlds. Peace of mind is not simply the absence of stress but the presence of tranquillity rooted in obedience. It allows a person to enjoy worldly blessings without being enslaved by them, and to endure hardships without being broken by them.

Conversely, the one who indulges in vain worldly luxuries inevitably misuses their blessings, even if they do not commit outright sins. Their indulgence causes imbalance, misplacement of priorities, and neglect of preparation for the Hereafter. They may appear successful outwardly, but inwardly they are restless, for their heart is consumed by desires that can never be satisfied. Indulging in worldly luxuries therefore prevents one from achieving peace of

mind in both worlds. Without peace of mind, wealth becomes a source of greed, fame becomes a source of anxiety, and relationships become a source of conflict.

Peace of mind is therefore what gives true value to worldly things such as fame, wealth, authority, family, friends, and career. Without it, these blessings become sources of stress, emptiness, and regret. Thus, a person should prioritise gaining peace of mind through obedience to Allah, the Exalted, over indulging in worldly luxuries, even if they are lawful. This choice secures both dignity in this world and eternal success in the Hereafter. Just as a wise patient accepts bitter medicine for long-term health, so too must a person accept the discipline of obedience for eternal reward.

It is important to note that in order to avoid laziness in obedience, Allah, the Exalted, made it clear that the great reward would only be granted to those wives of the Holy Prophet Muhammad, peace and blessings be upon him, who remained steadfast in obedience to Allah, the Exalted, and His Holy Prophet Muhammad, peace and blessings be upon him. Chapter 33 Al Ahzab, verse 29:

“…indeed, Allah has prepared for the doers of good among you a great reward."

This condition reminds every person that reward is not automatic but conditional upon righteous conduct. Faith must be accompanied by consistent action, and negligence or complacency in obedience deprives one of divine reward. This principle applies universally: no one can expect eternal success while living in disobedience, for reward is tied to sincerity and steadfastness.

One must therefore avoid the erroneous belief that they can persist in opposing Allah, the Exalted, and that another will save them from retribution on the Day of Judgement. Chapter 66 At Tahrim, verse 10:

“Allāh presents an example of those who disbelieved: the wife of Noah and the wife of Lot. They were under two of Our righteous servants but betrayed them, so they [i.e., those prophets] did not avail them from Allāh at all, and it was said, "Enter the Fire with those who enter."”

This demonstrates that lineage, status, or association with the righteous cannot shield a person from divine punishment if they themselves persist in disobedience. Each individual is accountable for their own deeds, and no relationship or worldly connection can override divine justice.

This mistaken belief was held by previous nations, and sadly, many people today have adopted a similar notion, assuming that the Holy Prophet Muhammad, peace and blessings be upon him, will protect them from

punishment on the Day of Judgement regardless of their actions. While the intercession of the Holy Prophet Muhammad, peace and blessings be upon him, is affirmed in authentic teachings, including the Hadith found in Sunan Ibn Majah, Number 4308, it remains a reality that some Muslims will inevitably face Hell. The mere thought of even a fleeting moment in Hell is intolerable, underscoring the necessity of dismissing such complacency. Intercession is a mercy, not a license for negligence. Furthermore, indulging in wishful thinking mocks the intercession of the Holy Prophet Muhammad, peace and blessings be upon him. Such an attitude could result in exclusion from his intercession, and he may even bear 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 specifically to Muslims, for they are the community that acknowledges the Holy Quran. Non-Muslims cannot abandon what they have not accepted. The outcome of those Muslims whom the Holy Prophet Muhammad, peace and blessings be upon him, testifies against on the Day of Judgement is evident—they will face divine punishment. This warning should instil fear and urgency in every heart, reminding people that neglecting the Quran is not a trivial matter but a cause for the Prophet’s complaint before Allah, the Exalted.

Consequently, it is crucial to avoid wishful thinking and instead cultivate sincere hope in the mercy of Allah, the Exalted, by diligently adhering to His obedience. True hope is not passive but active; it is demonstrated through

consistent obedience, repentance, and preparation for accountability. A person must wisely employ the blessings they have been granted in accordance with Islamic principles, using wealth for charity, health for worship, knowledge for guidance, and relationships for justice and compassion. In this way, they secure peace of mind in this world and salvation in the next.

The principle of striving to obey Allah, the Exalted, rather than relying on others to secure salvation, is further emphasized in the subsequent verse. Despite the wives of the Holy Prophet Muhammad, peace and blessings be upon him, being honoured in a previous verse as the mothers of the believers, they are warned against adopting the wrong attitude of assuming that salvation and peace of mind are guaranteed for them solely due to their relationship with him. Chapter 33 Al Ahzab, verse 30:

“O wives of the Prophet, whoever of you should commit a clear immorality - for her the punishment would be doubled two fold, and ever is that, for Allah, easy.”

This warning demonstrates that even the most honoured individuals must remain steadfast in obedience, for status and proximity to righteousness do not replace personal accountability before Allah, the Exalted. This reminder is profound, as it illustrates that no relationship, however sacred, can shield a person from divine justice if they neglect obedience. The wives of the Holy Prophet Muhammad, peace and blessings be upon him, were given the highest spiritual status among the believers, yet they were still reminded that

their eternal success depended on their own sincerity, obedience, and righteous deeds. Chapter 33 Al Ahzab, verse 31:

“And whoever of you devoutly obeys Allah and His Messenger and does righteousness - We will give her, her reward twice; and We have prepared for her a noble provision.”

This principle applies universally: every person must strive for salvation through their own actions, and no one can rely on lineage, companionship, or association with the righteous as a substitute for obedience.

The lesson is clear: salvation is not inherited, nor is it guaranteed by relationships. It is earned through consistent obedience to Allah, the Exalted, and through wisely using the blessings He has granted in accordance with His commands. Even those closest to the Holy Prophet Muhammad, peace and blessings be upon him, were reminded of this reality, underscoring that accountability is individual and that peace of mind in both worlds is secured only through steadfastness in faith and action.

As the wives of the Holy Prophet Muhammad, peace and blessings be upon him, were honoured as role models for all women, and in particular cases for men as well, they occupied the position of teachers within the nation. Their lives were not private in the ordinary sense, for their homes were places of learning, guidance, and consultation. Through them, Allah, the Exalted,

advised important characteristics for all people to adopt, particularly women, who would look to them as examples of dignity, modesty, and wisdom. Chapter 33 Al Ahzab, verse 32:

“O wives of the Prophet, you are not like anyone among women. If you fear Allah, then do not be submissive in speech, lest he in whose heart is disease should covet…”

This verse highlights the unique status of the wives of the Holy Prophet Muhammad, peace and blessings be upon him, and the responsibility that came with it. Their position was elevated, but with elevation came accountability. They were not ordinary women, for their words and actions carried influence across the community. Hypocrites frequently visited their homes to gain social rank within Medina, while countless believers visited to learn about Islam. Their speech therefore had to be guarded, dignified, and purposeful. They were instructed to adopt a professional tone, befitting their role as senior teachers of the nation, and to avoid an overly friendly tone that could be misunderstood by some as romantic or inappropriate. This principle applies universally. Every person, regardless of gender, should avoid adopting an over-friendly tone that may be misinterpreted as flirtation or romantic advancement. Speech is a powerful tool, and when misused, it can create confusion, suspicion, and temptation. Instead, one should adopt a professional tone that conveys respect and kindness, while making their intention clear to all. This ensures that communication remains dignified, purposeful, and free from ambiguity. In workplaces, schools, and social settings, this principle prevents misunderstandings and protects relationships from unnecessary complications. It is important to note that this verse does not advise people to adopt a harsh or irritated tone that causes others to perceive them as rude. Islam does not encourage rudeness or

coldness in speech. Rather, it commands that people behave respectfully and kindly, while ensuring that their intentions are transparent. A harsh tone may repel others and close the door to guidance, while a submissive or overly soft tone may invite misunderstanding. The balance lies in dignified speech—firm enough to make intentions clear, yet gentle enough to reflect kindness. This balance is indicated in the final part of the verse. Chapter 33 Al Ahzab, verse 32:

“…but speak with appropriate and good speech.”

This guidance establishes a timeless principle: speech must be dignified, respectful, and purposeful. It should inspire trust, prevent misunderstanding, and reflect sincerity. By following this teaching, a person safeguards themselves from misinterpretation, maintains their honour, and ensures that their words become a source of goodness rather than confusion. In this way, speech becomes an act of worship, for it reflects obedience to Allah, the Exalted, and contributes to peace of mind in both worlds.

Another timeless teaching, which applies equally to both women and men, is then mentioned. Chapter 33 Al Ahzab, verse 33:

“And abide in your houses…”

This command is not a restriction designed to confine people, but rather a principle of wisdom that encourages discipline, self-control, and purposeful living. It reminds people to avoid unnecessary exposure to environments that lead to distraction, sin, and wasted time. By remaining within one's home unless there is a genuine need to leave, a person safeguards their faith, their dignity, and their time. This teaching emphasizes that salvation and peace of mind are often found in simplicity, discipline, and a life focused on obedience to Allah, the Exalted.

In fact, in a Hadith found in Jami At Tirmidhi, Number 2406, the Holy Prophet Muhammad, peace and blessings be upon him, advised that one of the characteristics of salvation is not to leave one's home unnecessarily. This guidance is profound, for unnecessary outings often lead to wasted time, idle talk, and both verbal and physical sins. If one sincerely reflects on their life, they will realize that many of their sins and problems stemmed from unnecessary socializing. This does not mean that others were always at fault, but rather that avoiding unnecessary socialization reduces opportunities for sin and conflict. Remaining at home when there is no genuine need also frees up time for learning and acting upon useful knowledge, particularly Islamic knowledge, which benefits every aspect of life. Time is a unique blessing that never returns once it passes. Those who waste it on vain and sinful activities will face stress in this world and deep regret on the Day of Judgement, especially when they witness the reward of those who used their time wisely. This regret will be magnified when they see how others, who disciplined themselves, invested their time in worship, learning, and service, and thereby secured eternal success. Unnecessary socializing also hinders a person from fulfilling their responsibilities and duties towards Allah, the Exalted, and towards people. It prevents them from engaging in the vital task of self-reflection, which is needed to ensure they are heading in the right direction in life and fulfilling their obligations. A lack

of self-reflection leads to an aimless existence, where a person has no firm direction in either worldly or religious matters. Without moments of solitude and reflection, one cannot evaluate their progress, correct their mistakes, or renew their intentions. Over-socializing further encourages dependency and emotional attachment to people, which often results in mental, emotional, and social problems. When one's happiness and sadness revolve entirely around others, they become vulnerable to instability and disappointment. Their life becomes dictated by the approval or rejection of people, rather than by the pleasure of Allah, the Exalted. By contrast, the one who limits socializing to what is necessary safeguards their independence, preserves their dignity, and maintains balance in their mental and spiritual state. Thus, this teaching is not about isolation but about discipline. It is a reminder that peace of mind, productivity, and spiritual growth are best achieved when one avoids unnecessary distractions and uses their time purposefully. By socializing only when necessary, a person protects themselves from countless sins and difficulties, while opening the door to tranquillity, knowledge, and closeness to Allah, the Exalted. This principle is timeless, for in every age people struggle with distractions, whether through gatherings, entertainment, or modern technology. The solution remains the same: discipline, purposeful living, and prioritizing obedience over indulgence.

Islamic teachings emphasize the importance of modesty in both clothing and conduct, presenting it as a protective shield that safeguards individuals from inappropriate attention and prevents the type of attraction that often leads to moral decline. Chapter 33 Al Ahzab, verse 33:

"…and do not display yourselves as [was] the display of the former times of ignorance…"

This verse reminds people that modesty is not merely an external practice but a comprehensive attitude that encompasses behaviour, speech, and presentation. The “display of the former times of ignorance” refers to the pre-Islamic era when individuals often sought attention through extravagant dress, boastful conduct, and unrestrained social interaction. Islam replaced this culture of vanity with a culture of dignity, where individuals are valued for their piety, sincerity, and obedience to Allah, the Exalted, rather than for their outward show. This shift was revolutionary, as it redirected society’s focus from superficial attraction to inner worth and moral integrity.

Modesty in clothing ensures that one’s appearance does not become a source of temptation or distraction for others. It protects the dignity of the individual and fosters an environment of respect. Clothing that conceals rather than reveals is not meant to suppress beauty but to preserve it within the boundaries of faith and family. Modesty in conduct, meanwhile, prevents arrogance, flirtation, and unnecessary display of charm or wealth. Together, these aspects of modesty create a balanced society where relationships are built on sincerity and trust rather than superficial attraction.

The wisdom of this teaching is evident in every age. When modesty is abandoned, societies often witness a rise in vanity, exploitation, and moral decline. People begin to value appearance over character, and relationships become fragile, built on fleeting desires rather than enduring principles. The culture of self-display, whether through extravagant gatherings or modern social media, often leads to comparison, envy, and insecurity. By contrast,

modesty nurtures peace of mind, strengthens family bonds, and ensures that individuals are respected for their inner worth.

Modesty also serves as a safeguard for the heart. When a person disciplines themselves to dress and behave modestly, they protect their spiritual state from being consumed by the desire for attention. This allows them to focus on worship, self-development, and service to others. It also prevents them from becoming dependent on the approval of people, which often leads to emotional instability. Instead, their dignity is rooted in obedience to Allah, the Exalted, which brings lasting tranquillity.

Modesty is thus understood not as a burden, but as a profound blessing. It acts as a shield, safeguarding the heart, maintaining one's dignity, and guaranteeing that an individual's primary focus remains on obedience to Allah, the Exalted, and meticulous preparation for the Hereafter. This is a timeless principle applicable universally to both men and women, consistently reminding them that true honor is not secured by the attention they manage to attract, but rather by the degree to which they faithfully live according to divine guidance. This fidelity is expressed through the correct utilization of the blessings they have been granted, as stipulated by Islamic teachings. By adhering to this guidance, they are ensured a balanced mental and physical state, enabling them to correctly prioritize and place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. This entire pattern of behavior will consequently bring about peace of mind in both this world and the next.

Allah, the Exalted, then mentions the two central pillars upon which all good actions revolve, as obeying Him is not possible without these two foundations. Chapter 33 Al Ahzab, verse 33:

"…And establish prayer and give zakah…"

Establishing the obligatory prayers is repeatedly emphasised in Islamic teachings because prayer is the central pillar upon which all good actions revolve. It is the foundation of a person's relationship with Allah, the Exalted, and the means by which they remain steadfast in righteousness. True prayer, however, is not merely a sequence of physical movements; it is an act of deep reflection and humility that connects the worshipper to the reality of the Hereafter. This humility is attained when one understands how each stage of the prayer symbolises aspects of the Day of Judgement, reminding them of their ultimate accountability before their Creator. For this reason, the five daily prayers are distributed throughout the day rather than being offered together. Each prayer provides a renewed opportunity to pause, reflect, and realign one's actions with divine guidance. When a person stands upright in prayer, they should remember that this mirrors how all people 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?"

When they bow, it reminds them of the many people who will be criticized on the Day of Judgement for their failure to bow to Allah, the Exalted, during their lives on Earth. Chapter 77 Al Mursalat, verse 48:

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

This criticism extends beyond physical bowing, encompassing the failure to practically submit to the obedience of Allah, the Exalted, in all aspects of life. When one prostrates in prayer, it reminds them of how people will be invited to prostrate to Allah, the Exalted, on Judgement Day. Yet those who did not prostrate correctly during their lives—meaning they did not obey Him sincerely in all matters—will be unable to do so 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 one sits on their knees in prayer, it reminds them of how they will be sitting in this position before Allah, the Exalted, on the Day of Judgement, fearing their final outcome. 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.””

The one who prays with these elements in mind will establish their prayers correctly. This mindfulness ensures that they sincerely obey Allah, the Exalted, in between the prayers. Chapter 29 Al Ankabut, verse 45:

“…Indeed, prayer prohibits immorality and wrongdoing…”

And chapter 33 Al Ahzab, verse 33:

“…and give zakah…”

The obligatory charity represents only a small fraction of one’s wealth, and it is only required when a person possesses a fixed minimum amount. Its purpose is to remind the individual that the wealth in their possession is not truly theirs. If it were, they would be free to spend it however they wished. In reality, wealth is created and granted solely by Allah, the Exalted, and must therefore be used in accordance with His pleasure. Every blessing a person

enjoys—whether wealth, health, knowledge, or status—is a trust, a loan entrusted to them by Allah, the Exalted, which must ultimately be repaid to its rightful Owner. This repayment does not involve returning the blessing itself, but rather using it 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. When this trust is fulfilled, wealth becomes a source of purification, protection, and reward. Those who fail to recognise this truth, and instead act as though the blessings they have been granted belong solely to them, inevitably misuse them. In particular, the one who withholds the obligatory charity, treating their wealth as if it were theirs alone, will face severe accountability—just as one who fails to repay a worldly loan is held responsible. The seriousness of this neglect is illustrated in a Hadith found in Sahih Bukhari, number 1403, which warns that the person who withholds their charity will be confronted on the Day of Judgement by a large poisonous snake that will coil around them and continuously bite them as punishment. This vivid imagery underscores that wealth is both a blessing and a test: when used correctly, it elevates a person spiritually, strengthens community bonds, and secures eternal reward; when hoarded or misused, it becomes a source of torment and regret. Thus, the believer must remember that every coin spent in the way of Allah, the Exalted, is not a loss but an investment—an investment that yields returns far greater than anything this world can offer. Chapter 3 Alee Imran, verse 180:

“And let not those who [greedily] withhold what Allah has given them of His bounty ever think that it is better for them. Rather, it is worse for them. Their necks will be encircled by what they withheld on the Day of Resurrection…”

In this world, the very wealth upon which they withhold charity will itself become a source of stress and misery. Instead of bringing comfort and

security, it will drive them towards misuse of the blessings they have been granted. This misuse leads to imbalance—mentally and physically—causing misplaced priorities, strained relationships, and neglect of preparation for accountability on the Day of Judgement. Even if they outwardly enjoy worldly luxuries, inwardly they remain restless, burdened by anxiety, and deprived of true contentment. Their wealth, which could have been a means of purification and reward, instead becomes a cause of hardship and regret. Ultimately, by neglecting their duty to Allah, the Exalted, they exchange eternal peace for fleeting comfort, and lasting success for temporary illusion. 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.""

When one establishes the two central pillars of all good deeds—prayer and charity—then naturally they will obey Allah, the Exalted, and His Holy Prophet Muhammad, peace and blessings be upon him, by correctly using the blessings Allah, the Exalted, has granted them as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 33 Al Ahzab, verse 33:

“…And establish prayer and give zakah and obey Allah and His Messenger…”

Prayer is the foundation of a person's relationship with their Creator, instilling humility, discipline, and constant remembrance of accountability. Charity, meanwhile, purifies wealth, protects the heart from greed, and strengthens bonds within the community. Together, these two pillars anchor all other good deeds, ensuring that a person's actions are rooted in sincerity and obedience. By establishing these pillars, a person achieves balance in both their mental and physical state. Prayer provides tranquillity, clarity, and spiritual strength, while charity fosters compassion, generosity, and social responsibility. This balance allows them to correctly place everything and everyone within their life, ensuring that priorities are aligned with divine guidance rather than worldly distractions. Most importantly, this behaviour prepares a person for their accountability on the Day of Judgement. Each prayer and each act of charity becomes a testimony of obedience, a shield against immorality, and a means of earning divine mercy. The outcome of such a life is peace of mind in both worlds: serenity in this life through disciplined living, and eternal peace in the Hereafter through divine reward.

Obeying Allah, the Exalted, and His Holy Prophet Muhammad, peace and blessings be upon him, ensures that a person naturally adopts the noble characteristics emphasized in Islamic teachings—generosity, patience, humility, gratitude, and compassion—while consciously striving to abandon destructive traits such as pride, envy, greed, and arrogance. Chapter 33 Al Ahzab, verse 33:

"…Allah intends only to remove from you the impurity, O people of the [Prophet's] household, and to purify you with [extensive] purification."

This verse highlights that true obedience results in purification of the heart and soul. By cultivating virtues and eradicating vices, the inner self is cleansed, and the soul is elevated. Such refinement naturally leads to tranquillity, for peace of mind is the fruit of living in harmony with divine guidance.

Spiritual purification also ensures that a person employs the blessings granted to them—whether wealth, health, knowledge, or influence—in the manner prescribed by Allah, the Exalted, and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This conscious use of blessings prevents waste, excess, and misuse, and instead channels them towards gratitude, service, and obedience. In this way, blessings become tools for righteousness rather than sources of distraction. The result of this discipline is balance in both mental and physical states. A purified soul correctly places every matter and every relationship in its rightful place, safeguarding worldly affairs while preparing adequately for accountability on the Day of Judgement. Such balance protects against confusion, misplacement of priorities, and spiritual decline. A life of purification brings with it a double reward: serenity in this world and salvation in the next. In this world, the purified soul experiences clarity, contentment, and resilience in the face of trials. In the Hereafter, it finds eternal peace and reward with Allah, the Exalted. Thus, spiritual purification is not merely a personal refinement but the very foundation of success in both realms. It transforms character, directs blessings towards righteousness, and secures peace of mind in this life and the next.

In addition, those who purify their spiritual heart will naturally follow in the footsteps of the Prophetic household by becoming a beacon of light for others, beginning with their own relatives. They will lead by example, demonstrating through their conduct and speech the truthfulness of Islam. Leading by example requires more than verbal instruction; it involves learning and acting upon the teachings of Islam so that others witness its reality in practice. Only then can the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, be taught to the next generation in a way that allows them to understand the truthfulness of Islam through evidence rather than blind imitation. This approach ensures that they remain firm upon the teachings of Islam throughout their lives. It is regrettable that many parents today are eager to provide their children with worldly knowledge that leads to worldly success, yet they neglect their responsibility to impart religious education directly. Instead, they often delegate this responsibility to others, even though it is their duty to teach their children the foundations of Islam themselves. While encouraging the pursuit of worldly knowledge is praiseworthy, it must never come at the expense of religious instruction. Sending children to Mosques merely to learn how to recite the Holy Quran without understanding its meaning is insufficient. A teenager must accept Islam based on evidence, not blind imitation. Otherwise, as time passes, they may drift away from Islam, perceiving it as a cultural identity that can be discarded rather than a divine way of life. Acceptance based on evidence instils conviction, enabling them to understand that Islam is a comprehensive way of life to be applied in every situation and in the use of every blessing granted by Allah, the Exalted. This outcome is only possible when elders within the family—particularly parents—teach their children the clear proofs and evidences of the truthfulness of Islam. And this, in turn, is only possible when those elders themselves lead by example, learning and acting upon Islamic teachings with sincerity. In this way, the family becomes a living testimony to the truth of Islam, and the next generation inherits not only knowledge but conviction, ensuring the continuity of faith and obedience across time.

As the wives of the Holy Prophet Muhammad, peace and blessings be upon him, the mothers of the believers were being molded into becoming the senior teachers of the Muslim nation, Allah, the Exalted, urged them to pay special attention to the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, which they witnessed firsthand within their homes. They were commanded not only to act upon these teachings themselves but also to preserve and transmit them to countless others. Chapter 33 Al Ahzab, verse 34:

“And remember what is recited in your houses of the verses of Allah and wisdom…”

This verse highlights their unique position as custodians of sacred knowledge. Their homes were not ordinary dwellings but centres of learning, where divine revelation and Prophetic wisdom were lived, observed, and taught. By urging them to remember and reflect upon what was recited, Allah, the Exalted, was preparing them to become exemplars and teachers for the entire community. History bears witness to the countless people who learned directly from the wives of the Holy Prophet Muhammad, peace and blessings be upon him. Their students, in turn, went on to teach many others, ensuring that the knowledge they preserved spread across generations. This chain of transmission became one of the most important means by which the teachings of Islam were safeguarded and disseminated. It was for this reason that the Holy Prophet Muhammad, peace and blessings be upon him, was granted permission to marry more than four women at one time—a restriction placed upon all other Muslim men. His marriages were not for worldly indulgence but for divine wisdom, as each wife played a role in preserving and transmitting aspects of his life, character, and teachings. Through them, the nation gained access to knowledge that would otherwise

have remained hidden within the private sphere of his household. Chapter 33 Al Ahzab, verse 34:

“…Indeed, Allah is ever Subtle and Acquainted.”

This declaration reminds believers that Allah, the Exalted, acts with perfect subtlety and knowledge. What may appear to some as a worldly arrangement was, in reality, a divinely orchestrated means of preserving and spreading the truth. The wives of the Holy Prophet Muhammad, peace and blessings be upon him, thus became living examples of obedience, teachers of wisdom, and guardians of revelation, ensuring that the light of Islam reached every corner of the nation.

Chapter 33 Al Ahzab, verse 34:

“And remember what is recited in your houses of the verses of Allah and wisdom…”

Generally speaking, as this verse is directed at the wives of the Holy Prophet Muhammad, peace and blessings be upon him—who were honoured as role models for all people, especially women—it indicates that women must not neglect the pursuit of useful knowledge, whether worldly or religious. Their

example demonstrates that learning is not a privilege reserved for men, but a responsibility shared by all. By urging them to remember and reflect upon what was recited in their homes, Allah, the Exalted, was establishing a principle that applies universally: knowledge is the foundation of faith, and without it, obedience cannot be sustained. In fact, the pursuit of knowledge has been made a duty upon every Muslim, male and female, as affirmed in the Hadith found in Sunan Ibn Majah, number 224. This Hadith makes clear that seeking knowledge is not optional, nor is it a matter of personal preference—it is a divine obligation. Knowledge equips a person to distinguish truth from falsehood, to act with wisdom, and to fulfil their responsibilities towards Allah, the Exalted, and towards people. Without knowledge, faith becomes fragile, vulnerable to doubt, and easily swayed by cultural or worldly influences. It is deeply regrettable that, due to ignorant cultural practices which have no basis in Islamic teachings, women across the world have been deprived of education, whether forcefully or willingly, despite its immense importance in Islam. Such practices contradict the very spirit of the faith, which elevates knowledge as the foundation of obedience, guidance, and success. When women are denied education, entire families and communities suffer, for mothers are the first teachers of the next generation. Their ignorance inevitably leads to disobedience, negligence, and a weakening of faith within the household.

In many Muslim households, women are not encouraged to learn about Islam, as this responsibility is wrongly assumed to belong to the men of the family. This neglect leads to ignorance of Islamic teachings, which inevitably results in disobedience to Allah, the Exalted. Cultural ignorance of this kind must be erased from Muslim households. Instead, both men and women must strive to learn and act upon all types of useful knowledge—worldly and religious—with particular emphasis on religious knowledge. Worldly knowledge may provide material success, but religious knowledge provides eternal success, guiding a person to use their worldly blessings correctly and to prepare for accountability in the Hereafter. Without religious knowledge,

peace of mind in both worlds cannot be attained. A balanced mental and physical state, and the ability to correctly place everything and everyone within one's life, depends upon understanding divine guidance. Knowledge equips a person to use their blessings correctly, to fulfil their responsibilities, and to prepare adequately for accountability on the Day of Judgement. Without it, life becomes aimless, priorities are misplaced, and blessings are misused. Thus, the pursuit of knowledge is not optional but essential. It is the key to purification, balance, and tranquillity. When men and women alike embrace this duty, they not only secure their own peace of mind but also ensure that future generations inherit a faith rooted in understanding and conviction rather than blind imitation. In this way, knowledge becomes the foundation of both personal success and communal strength, ensuring that Islam remains a living, vibrant way of life across generations.

In order to further emphasise the importance of both women and men learning and acting upon Islamic teachings, the next verse outlines a series of noble characteristics that are cultivated through knowledge and obedience. These qualities are not abstract ideals but practical virtues that shape one's daily life, leading to peace of mind in both worlds. They ensure that a person achieves a balanced mental and physical state and correctly places everything and everyone within their life, thereby preparing adequately for accountability on the Day of Judgement. What is striking in this verse is that women and men are mentioned separately, even though in the Arabic language—as in many other languages—the plural form for men automatically includes women. This deliberate repetition serves to emphasise equality in responsibility and reward. It removes any ambiguity and makes clear that both genders are equally addressed, equally accountable, and equally capable of attaining the highest levels of virtue. Chapter 33 Al Ahzab, verse 35:

“Indeed, the Muslim men and Muslim women, the believing men and believing women…”

Even though being a Muslim is praiseworthy and leads to much reward in both worlds, it is nonetheless vital to understand the distinction between a Muslim and a believer so that one may achieve greater peace of mind in both realms. Muslims are those who, lacking deep Islamic knowledge, accept Islam largely due to their relatives, such as 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, such individuals possess weak faith. Weak faith often leads them to disobey Allah, the Exalted, by misusing the blessings they have been granted, particularly when their desires conflict with Islamic teachings—even if they fulfil the basic obligatory duties. By contrast, the believer accepts Islam based on knowledge derived from the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and thereby attains strong 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.”

Strong faith enables believers to remain steadfast in obedience to Allah, the Exalted, both in times of hardship, by showing patience, and in times of ease, by showing gratitude. Gratitude in one’s intentions means acting solely to please Allah, the Exalted. Gratitude in speech entails speaking positively or choosing silence when words may cause harm. Gratitude in action involves using the blessings one has received in ways 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. This practice leads to further blessings, tranquillity, and success in both this life and the Hereafter by fostering a balanced mental and physical state and by properly aligning everything and everyone in one’s life. Chapter 14 Ibrahim, verse 7:

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

Patience, on the other hand, requires refraining from complaints in both words and actions while remaining steadfast in obedience to Allah, the Exalted. It is rooted in the belief that He always chooses what is best, even if it 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.”

Therefore, individuals who act rightly in all situations—showing patience in hardship and gratitude in ease—will gain the steadfast support and mercy of Allah, the Exalted. This cultivates tranquillity in both worlds by attaining a harmonious mental and physical condition and by appropriately placing everything and everyone in their lives. This comprehensive guidance is reinforced in a Hadith found in Sahih Muslim, number 7500.

When one strives to attain the level of a believer, through learning and acting upon Islamic teachings, they inevitably increase their obedience to Allah, the Exalted. This obedience is not a passive state but an active commitment to live in accordance with divine guidance. Chapter 33 Al Ahzab, verse 35:

“…the obedient men and obedient women…”

Obedience to Allah, the Exalted, encompasses fulfilling His rights and the rights of people. Islam is not a partial code of conduct limited to worship alone; it is a complete way of life that governs every aspect of human existence. Sadly, many fall into the misconception that fulfilling obligations such as prayer or fasting absolves them from considering the rights of others. This misunderstanding leads to mistreatment, negligence, and injustice, which in turn fosters corruption and discord within society. A person who

prays yet harms others has misunderstood the essence of obedience, for true obedience requires both devotion to Allah, the Exalted, and compassion towards His creation. It is essential to recognise that Islam intertwines the rights of Allah, the Exalted, with the rights of humanity. A person cannot claim true obedience if they neglect either. Those who harm others will face justice on the Day of Judgement, even if they escape accountability in this world. The oppressor will be required to transfer their good deeds to their victims, and if their good deeds are exhausted, they will bear the sins of their victims until justice is complete. This terrifying reality is highlighted in a Hadith found in Sahih Muslim, number 6579, which warns that oppression against others can lead to eternal damnation, regardless of one's compliance with the rights of Allah, the Exalted. Therefore, a person must strive to fulfil both sets of rights: the rights of Allah, the Exalted, and the rights of people. This comprehensive obedience leads to peace of mind, as it cultivates a balanced mental and physical state and ensures that everything and everyone in one's life is placed in its rightful position. Such conduct spreads justice and peace within society, creating harmony between individuals and communities. When people live with this balance, they not only secure their own tranquillity but also contribute to the collective well-being of society.

Ultimately, the person who embraces this holistic obedience secures serenity in this world and salvation in the next. Their life becomes a testimony to the truth of Islam, as they embody both devotion to Allah, the Exalted, and compassion towards His creation. They demonstrate that obedience is not limited to ritual acts but extends to every interaction, every decision, and every use of the blessings they have been granted. In this way, they achieve peace of mind in both worlds, living with clarity, balance, and purpose.

Obedience to Allah, the Exalted—by fulfilling His rights and the rights of people—can only be realised when a person embraces truthfulness in every dimension of their life. Chapter 33 Al Ahzab, verse 35:

“…the truthful men and truthful women…”

Truthfulness is not a simple or singular quality; it exists in three distinct yet interconnected levels. The first level is truthfulness in intention and sincerity. This arises when a person acts solely for the sake of Allah, the Exalted, without hidden motives such as fame, praise, or worldly recognition. This sincerity forms the very foundation of Islam, for every deed is judged according to its intention, as confirmed in a Hadith found in Sahih Bukhari, number 1. A clear sign of genuine sincerity is that a person does not seek or expect gratitude from others for their good actions. Their heart remains attached only to pleasing Allah, the Exalted.

The second level is truthfulness in speech. This extends far beyond avoiding lies; it requires refraining from all forms of harmful or inappropriate speech. A person who engages in gossip, backbiting, mockery, slander, and other verbal sins cannot be described as truly truthful. One of the best ways to uphold truthful speech is to act upon the advice found in a Hadith from Jami At Tirmidhi, number 2317, which teaches that a person perfects their Islam by avoiding matters that do not concern them. Most verbal sins arise when individuals involve themselves in issues unrelated to them. This also includes avoiding vain or useless talk, for such speech wastes one’s precious time and often leads to sinful words—time that will be a source of regret on

the Day of Judgement. Thus, a person can embody this level of truthfulness simply by speaking good or remaining silent.

The third and highest level is truthfulness in action. This is achieved by sincerely obeying Allah, the Exalted, fulfilling His commands, avoiding His prohibitions, and demonstrating patience with His decree. This must be done according to the guidance found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, without selectively choosing or reinterpreting only those teachings that align with personal desires. A person must follow the hierarchy and priorities established by Allah, the Exalted, in all matters. Whoever does so will use every blessing entrusted to them in a manner that pleases Him.

Opposing these levels of truthfulness is lying, and lying leads a person toward disobedience, which in turn leads to the fire of Hell. Persistent lying causes an individual to be recorded as a great liar by Allah, the Exalted, a warning issued in a Hadith found in Jami At Tirmidhi, number 1971. Based on the three levels described earlier, lying in intention refers to insincerity—performing good deeds for the sake of people rather than Allah, the Exalted. Lying in speech includes all forms of sinful language. Lying in action refers to persisting in sinful behaviour and violating the rights of Allah, the Exalted, and the rights of people. Whoever embodies all these forms of lying becomes a true liar in the sight of Allah, the Exalted, and it requires no scholar to deduce the fate that awaits such a person on the Day of Judgement.

Since obeying Allah, the Exalted, encompasses fulfilling His commands, refraining from His prohibitions, and facing destiny—all of which cannot be

achieved without patience—the concept of patience is therefore given special attention in verse 35. Chapter 33 Al Ahzab, verse 35:

"…the patient men and patient women…"

Patience is when a person avoids complaining about their difficulty through actions or speech and maintains sincere obedience to Allah, the Exalted, throughout their ordeal. This obedience involves using the blessings they have 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. The root of patience lies in learning and acting upon Islamic knowledge. The more one learns and applies this knowledge, the more they will understand that everything Allah, the Exalted, chooses is best for everyone involved, even if this is not immediately apparent. Difficulties carry hidden wisdoms, which only unfold with time. For example, the story of the Holy Prophet Yusuf, peace be upon him, illustrates this truth. He was separated from his parents at a young age, abandoned in a deep well, sold as a slave, and wrongfully imprisoned. Yet each of these trials prepared him for the monumental task of saving Egypt from famine. Without enduring these hardships, he would not have been in a position to save millions of lives. 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."

Believing in these wisdoms and maintaining obedience to Allah, the Exalted, is therefore an essential part of faith. It is easy to praise Allah during times of ease, but the true test of faith is to continue praising and obeying Him during hardship.

Studying Islamic teachings also helps a person compare their difficulties to those endured by others who were more beloved to Allah, the Exalted. This comparison allows them to belittle their own trials, making patience easier. Observing others in their own time period who face greater difficulties can also inspire resilience and gratitude.

Islamic teachings further explain the importance of destiny. Every event—ease or hardship—is inevitable and recorded before it occurs. Complaining about what is inevitable brings no benefit. Instead, patience transforms hardship into reward. Chapter 39 Az Zumar, verse 10:

“…the patient will be given their reward without account [i.e., limit]."

Thus, a person has a choice: face an inescapable event with patience and gain uncountable reward, or face it with impatience and lose that reward. Either way, the event will occur, so it is wise to benefit from it in both worlds. Chapter 57 Al Hadid, verses 22-23:

“No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being - indeed that, for Allāh, is easy. In order that you not despair over what has eluded you…”

Studying Islamic teachings reveals that worldly desires are not always beneficial. Many things a person loves eventually become sources of stress, while many things they dislike bring unexpected goodness. This truth is a reminder that human perception is limited, and what appears desirable may conceal harm, while what appears undesirable may carry hidden benefit. Understanding this reduces impatience when desires are contradicted, as one realises that Allah, the Exalted, knows what is best. It is a safeguard against despair, teaching the person to trust divine wisdom rather than their own limited judgement.

In addition, just as gold is purified through intense heat, people obtain mental strength through facing difficulties. Hardship is the furnace in which character is refined. Those accustomed to ease often collapse under even small trials, such as family disputes or financial setbacks, because they have not developed resilience. Through tests, Allah, the Exalted, strengthens the mental state of a person so they can face future challenges with composure and faith. Trials are therefore not punishments but opportunities for growth, preparing the believer for greater responsibilities and deeper understanding.

Patience is required in all situations, including times of ease. Ease demands patience to prevent misuse of blessings such as good health, wealth, or

influence. Without patience, blessings can lead to arrogance, waste, or sin. True patience ensures that blessings are used responsibly, with gratitude and humility, rather than becoming tools of indulgence or pride. In this way, patience in ease protects the soul from corruption just as patience in hardship protects it from despair.

There are countless wisdoms behind facing difficulties, discussed throughout Islamic teachings. Therefore, it is vital for every person to study, learn, and act upon them so that they adopt patience in every situation, securing reward in both worlds. Patience is like a wise patient accepting medical advice, even when prescribed bitter medicine or a strict diet, knowing it is ultimately for their benefit. In the same way, enduring hardship with obedience and trust in Allah, the Exalted, brings healing, purification, and reward.

Patience does not mean inactivity or passivity. It includes dealing with situations and correcting them according to Islamic guidance. For example, a wife suffering abuse should protect herself and her children, even if that means separation. This action does not contradict patience; rather, it embodies it by combining endurance with responsibility. Similarly, showing emotions such as crying does not contradict patience. The Holy Prophet Yaqoob, peace be upon him, cried so much over his grief that he became blind, yet Allah, the Exalted, never criticised him. Chapter 12 Yusuf, verse 84:

“And he turned away from them and said, "Oh, my sorrow over Joseph," and his eyes became white from grief, for he was [of that] a suppressor.”

There are also examples when the Holy Prophet Muhammad, peace and blessings be upon him, wept over sad situations, such as the death of his son, Ibrahim, may Allah be pleased with him. This is recorded in Sunan Abu Dawud, number 3126. Such expressions of grief are part of human nature and do not contradict patience. What contradicts patience is disobedience to Allah, the Exalted, through one's speech and actions. Anything short of disobedience—such as tears, sorrow, or sadness—is acceptable and even natural.

It is important to note that patience must be shown from the onset of a difficulty until one leaves this world. This has been indicated in a Hadith found in Sahih Bukhari, number 1302. Showing patience only after time has passed is not true patience; it is merely acceptance, which naturally occurs with everyone. Real patience begins immediately, by controlling speech and actions, and must be maintained throughout life. Otherwise, one risks losing the reward of patience by later showing signs of impatience. True patience is therefore continuous, beginning at the first moment of hardship and lasting until death, ensuring that the person remains steadfast in obedience and secures the promised reward.

Obeying Allah, the Exalted, especially when one's worldly desires are contradicted, requires humility. The humble person recognizes that their own knowledge and foresight are limited, and therefore fulfilling their desires over obedience is not the right course of action. Instead, they understand that it is better to obey Allah, the Exalted, as His knowledge is limitless and encompasses all things. Chapter 33 Al Ahzab, verse 35:

“…the humble men and humble women…”

In addition, humility it ensures that a person constantly acknowledges that every blessing they possess was created and granted to them by Allah, the Exalted. This recognition keeps them firm in using these blessings correctly, as outlined in Islamic teachings. Such conduct guarantees that they achieve a harmonious mental and physical condition, appropriately positioning everything and everyone in their lives while sufficiently preparing for their accountability on the Day of Judgement. Consequently, humility results in tranquillity in both worlds. Humility also ensures that a person does not belittle others but instead strives to fulfil their rights according to the teachings of Islam. Humility towards others spreads justice and peace within society, while arrogance leads to oppression and neglect of people’s rights. Indeed, a person only oppresses others when they adopt arrogance towards them. Avoiding arrogance is therefore crucial, as arrogance may lead one to mistakenly believe they are doing Allah, the Exalted, a favour by following Islamic teachings. This false perception hinders genuine obedience, particularly when personal desires conflict with divine commands, steering them off the right path. On the other hand, those who recognise that their faith and obedience ultimately serve their own benefit will cultivate humility before Allah, the Exalted. They will remain dedicated to obedience during both challenges and moments of ease. In times of hardship, they will exhibit patience; in times of comfort, they will express gratitude. Gratitude in intention involves acting solely to please Allah, the Exalted. Gratitude in speech is conveyed through good words or silence. Gratitude in action means using blessings in accordance with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. As discussed earlier, patience entails avoiding complaints in both words and actions while consistently obeying Allah, the Exalted, trusting that He always

chooses what is best, even if it 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."

Consequently, an individual who consistently behaves in alignment with humility, patience, and gratitude in all circumstances will receive unwavering support and compassion from Allah, the Exalted. This results in peace 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. This truth is illustrated in a Hadith found in Sahih Muslim, number 7500.

As mentioned earlier, when a person truly recognizes that every blessing they possess has been granted to them by Allah, the Exalted, then using those blessings in the correct way—such as giving charity—becomes easier and more natural. This recognition transforms charity from a burdensome duty into a joyful act of worship. Chapter 33 Al Ahzab, verse 35:

"…the charitable men and charitable women…"

It must be remembered that blessings are not gifts of permanent ownership but loans entrusted by Allah, the Exalted. A loan must always be repaid to its rightful owner, and the repayment of divine blessings is achieved by using them in ways pleasing to Him. Thus, when a person aids the needy, they are not performing an act of generosity beyond obligation; they are repaying the debt they owe Allah, the Exalted. This perspective prevents arrogance and the false belief that one is doing a favour to Allah, the Exalted, or to the needy. In reality, Allah, the Exalted, has favoured them twice: first, by granting them worldly blessings, and second, by granting them the opportunity to earn immense reward through aiding others. The needy person, too, does the donor a favour by accepting their help, for without recipients of charity, how would anyone attain the reward promised in divine teachings? Remembering these points safeguards one's reward from being destroyed by pride or ingratitude.

The one who adopts this correct attitude will find it easier to assist those considered socially weak in society, such as orphans and widows, according to their means. Sponsoring orphans and widows has become remarkably simple in the modern age, as arrangements can be made online within minutes, often for an amount less than a monthly phone bill. A person must not neglect this vital part of Islam, for it leads to the continuous support of Allah, the Exalted, in both worlds. This has been confirmed in a Hadith found in Sahih Muslim, number 6853. Furthermore, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the one who takes care of an orphan will be granted his closeness in Paradise. This has been advised in a Hadith found in Sahih Bukhari, number 6005. Finally, the one who takes care of the needy, such as a widow, will be granted the same reward as the one who prays all night and fasts every day. This has been advised in a Hadith found in Sahih Bukhari, number 6006. Therefore, the one who finds it difficult to perform voluntary good deeds, such as the voluntary night prayer and voluntary fasts, should act on this Hadith in order to achieve this reward with minimal effort.

Charity, however, is not limited to financial assistance. Aiding the needy includes fulfilling any lawful need a person may have. This encompasses emotional support, physical help, and financial aid. Even a kind word, a smile, or a small act of service can count as charity. Therefore, no person, irrespective of how little wealth they possess, can excuse themselves from aiding the needy. Every person has the capacity to contribute in some way, and even the smallest act of kindness counts as repayment of the loan entrusted by Allah, the Exalted. Such acts secure reward in both worlds, strengthen bonds within society, and spread justice and compassion across communities.

Ultimately, charity is not about wealth but about attitude. It is about recognising that blessings are temporary trusts, and that true ownership belongs only to Allah, the Exalted. When this understanding takes root, charity becomes a natural extension of faith, ensuring that a person remains humble, grateful, and obedient.

In order to highlight the importance of sincerity, which is the inward foundation of Islam, just like earning and utilising lawful things is the outward foundation of Islam, Allah, the Exalted, mentions a righteous deed which is rooted in sincerity, as it is hidden from the eyes of people. Chapter 33 Al Ahzab, verse 35:

“…the fasting men and fasting women…”

In a Divine Hadith found in Sunan An Nasai, number 2219, the Holy Prophet Muhammad, peace and blessings be upon him, advised that all righteous deeds people perform are for themselves except for fasting, as this is for Allah, the Exalted, and He shall reward it directly.

This Hadith indicates the uniqueness of fasting. One of the reasons it is described in this manner is because all other righteous deeds are visible to people, such as the prayer, or they are between people, such as secret charity. Whereas, fasting is a unique righteous deed, as others cannot know someone is fasting by only observing them.

In addition, fasting is a righteous deed which puts a lock on every aspect of oneself. Meaning, a person who fasts correctly will be prevented from committing verbal and physical sins, such as looking at and hearing unlawful things. This is also achieved through the prayer but the prayer is only performed for a short time and is visible to others, whereas fasting occurs throughout the day and is invisible to others. Chapter 29 Al Ankabut, verse 45:

“…Indeed, prayer prohibits immorality and wrongdoing…”

It is clear from the following verse that a person who does not complete the obligatory fasts without a valid reason will not be a believer, as the two have been directly connected. Chapter 2 Al Baqarah, verse 183:

“O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous.”

In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Jami At Tirmidhi, number 723, that if a person does not complete a single obligatory fast without a valid reason they cannot make up for the reward and blessings lost, even if they fasted every day for their entire life.

In addition, as indicated by the verse quoted earlier, fasting correctly leads to piety. Meaning, simply starving during the day does not lead to piety but paying extra attention to abstaining from sins and performing righteous deeds during the fast will lead to piety. It is why a Hadith found in Jami At Tirmidhi, number 707, warns that a fast will not be significant if one does not abstain from speaking and acting on falsehood. A similar Hadith found in Sunan Ibn Majah, number 1690, warns that some fasting people obtain nothing except hunger. When one becomes more aware and careful in obeying Allah, the Exalted, while they are fasting, this habit will eventually affect them so they behave in a similar way even when they are not fasting. This is in fact true piety.

The righteousness mentioned in the verse quoted earlier is connected to fasting, as fasting reduces one's evil desires and passions. It prevents pride and the encouragement of sins. This is because fasting hinders the appetite of the stomach and one's carnal desires. These two things lead to many sins. In addition, the desire for these two things is greater than the desire for other unlawful things. So whoever controls them through fasting will find it easier to control the weaker evil desires. This leads to true righteousness.

As briefly indicated earlier, there are different levels of fasting. The first and lowest level of fasting is when one abstains from the things which will break their fast, such as food. The next level is abstaining from sins which damage one’s fast thereby reducing the reward of their fast, such as lying. This has been indicated in a Hadith found in Sunan An Nasai, number 2235. Fasting which involves each member of the body is the next level. This is when each body part fasts from sins—for example, the eyes from looking at the unlawful, the ears from listening to the unlawful, and so on. The next level is when one behaves in this manner even when they are not fasting. Finally, the highest level of fasting is abstaining from all things which are not connected to Allah, the Exalted, meaning, one avoids using the blessings they have been granted, such as their time, in ways which are sinful or vain.

A person should also fast inwardly as their body fasts outwardly by abstaining from sinful or vain thoughts. They should fast from persisting on their own plans in respect to their desires and try to concentrate on fulfilling their duties and responsibilities. In addition, they should fast from inwardly challenging the decree of Allah, the Exalted, and instead accept destiny and whatever it brings, knowing Allah, the Exalted, only chooses the best for His servants, even if they do not understand the wisdom behind these choices. 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.”

Finally, a person should aim for the highest reward by keeping their fast a secret and not informing others if it is avoidable, as informing others unnecessarily leads to a loss of reward as it is an aspect of showing off.

As Islam is a complete code of conduct that encompasses every aspect of one's life, including socializing, it repeatedly addresses the crucial importance of chastity and modesty. This is because the absence of these virtues inevitably leads to trouble for the family unit and the entire society. Chapter 33 Al Azhab, verse 35:

“…the men who guard their private parts and the women who do so…”

Before discussing the methods one can adopt in order to guard their chastity and modesty, it is important to reflect upon some of the wisdoms behind the prohibition of relationships outside of marriage. Allah, the Exalted, encourages marriage and forbids unlawful relationships because marriage is a bond of devotion, responsibility, and permanence, whereas casual relationships are fragile, superficial, and often self-serving. When a couple

are not truly devoted to each other, as married couples are, then any real difficulties they face will lead to greater emotional stress, as they lack the foundation of mutual responsibility and shared purpose.

Moving in and out of multiple relationships over one's life undoubtedly has a detrimental effect on mental health. It is no surprise that those who separate from their partners often end up in counselling, suffering from depression and other disorders more than those who avoid such relationships altogether. In addition, those known within society for having multiple partners are less likely to find a suitable spouse who will fulfil their rights. This is because repeated casual relationships often cultivate a loose and undesirable character, which people seeking serious commitment naturally dislike. This only increases the emotional stress of those who have lived in this way, as their past choices limit their future prospects.

Casual relationships also lack balance. Often, one partner takes the relationship more seriously, hoping to settle down, while the other does not share the same vision. When this difference in attitude surfaces, it leads to long-standing emotional trauma for the one who invested more deeply. By contrast, a married couple begin their journey on the same wavelength, united in their long-term commitment to one another. They are devoted in every situation, whether planned or unplanned, such as the arrival of children. This attitude is rarely found in casual relationships, which lack the seriousness of marriage.

Another common problem is that relationships outside marriage deceive people into thinking they fully know their partner. When they later marry, they

often complain that their spouse has changed. In reality, the spouse has not changed; what has changed are the responsibilities and pressures of marriage. This misunderstanding frequently leads to marital issues for couples who were in relationships prior to marriage, even if they lived together. The illusion of familiarity collapses under the weight of real responsibilities.

It is also well known that trouble with one's partner affects every other aspect of life. Many young people, for example, drop out of education simply because they cannot bear to see their former partner every day. Marriage, however, is a deep connection and commitment between two people, and married couples are less likely to break up over petty issues that destroy casual relationships.

Furthermore, those who seek partners outside marriage through dating often experience emotional trauma, stress, and despair. Dating is an emotional rollercoaster, where hopes are repeatedly dashed. People often pretend to be better than they are during dates, raising expectations that later collapse when their true character emerges. Experiencing this cycle repeatedly has a devastating impact on mental health. Many eventually give up hope of finding a suitable partner because they have endured this cycle too many times. By contrast, when one searches for a spouse, both parties understand that marriage is a lifelong commitment, and they are more likely to be honest and open from the beginning.

Societal pressure adds further stress. People sometimes rush into relationships simply to avoid being perceived as abnormal for not having a

partner. This pressure often leads them to choose the wrong person, resulting in further emotional harm. While marriage also carries pressures, it is understood to be a serious commitment, so people generally take greater care in choosing the right spouse. Moreover, marriage can often be postponed until after studies or other responsibilities, relieving some of the pressure. By contrast, the pressure to find a partner outside marriage begins in the teenage years and continues relentlessly, creating long-term emotional strain.

In addition, a person must not be deceived by the outward appearance of an unlawful relationship, believing there is no harm in it for themselves or for wider society. Human beings, due to their limited knowledge, short-sightedness, and susceptibility to emotions, often assume that such relationships are harmless. In reality, they fail to perceive the hidden poison that gradually corrodes their mental, spiritual, and social well-being. A person in an unlawful relationship will inevitably be encouraged to take further steps with their partner, leading them into greater sins over time. Emotions and desires are difficult to control, and because sins such as fornication have become normalized in many societies, couples outside marriage easily fall into them. This results in countless problems for both individuals and society, including unwanted pregnancies and the belittling of other major sins. Even if a couple avoids major sins such as fornication, their emotional attachment often clouds their judgment. They may marry their partner without realizing that they are not suitable as a spouse, even if they seemed to be a good companion beforehand. As discussed earlier, the responsibilities of marriage—such as fulfilling the rights of one’s spouse and children—transform the relationship, often leading to conflict. This is why couples who were together before marriage frequently accuse each other of changing after marriage. In truth, it is not that their character has changed, but that hidden responsibilities have surfaced. No matter how much time one spends with a partner outside marriage, they will never know their character as

deeply as a married couple does. Negative traits, concealed during the relationship, inevitably emerge after marriage, causing further problems.

A truth often overlooked is that a person who makes a good partner is not guaranteed to make a good spouse or parent. Different qualities are required for these roles. Feelings of love often blind a person to the absence of piety in their partner. Yet only a pious spouse will consistently fulfil the rights of their family and avoid harming them, even in anger. A person without piety will neglect or wrong their spouse and children, especially when emotions flare. This blindness caused by love has been warned in a Hadith found in Sunan Abu Dawud, number 5130.

Furthermore, those who adopt impious behaviour and pursue multiple partners inevitably attract impious people into their lives. Such individuals exploit others, driven only by lust, and fail to respect or fulfil the rights of their partner—even in marriage. When angered, they resort to verbal abuse, often comparing their partner to a prostitute because of past immodest behaviour. Even if apologies follow, these insults leave deep emotional scars that can be more damaging than physical abuse. Impious people are also more likely to physically abuse their partners, as their lack of piety removes the restraint that faith instils. When outward qualities such as beauty fade, impious spouses often seek others, leading to extramarital affairs. They treat their partner like an object to be used and discarded, causing immense emotional trauma.

The damage extends to children. If a couple has children, those children may insult their parents—especially their mother—by comparing them to a

prostitute due to past immodest behaviour. The emotional scarring of being abused by one's own child is profound and difficult to heal. By contrast, those who adopt modesty attract modest people into their lives. Such spouses fulfil rights sincerely, and any insults they may utter in anger are dismissed, as everyone knows they are untrue. Children raised in such households are more likely to respect both parents, as they witness upright and dignified conduct.

Unintended children born from unlawful relationships add further strain. Couples often split up, unwilling to share the responsibility of raising a child. This creates broken homes where children lack the support and supervision of both parents, leading to societal problems. It is well-established that many youths involved in crime, gangs, domestic violence, or victimization by predators come from broken families. Raising a child correctly is difficult even when desired; raising one who was unwanted is far harder. This stress often leads single parents to give up their children for fostering or adoption, which frequently has long-term detrimental effects on the child, increasing the likelihood of misguidance.

All of these harms cannot be appreciated by those who are emotional or ignorant, even if unlawful relationships appear harmless. Entering such relationships is like consuming a meal that appears delicious but is secretly poisoned. Because the poison is hidden, one must rely on the advice of those who know better and trust their guidance, even if it contradicts personal desires. Allah, the Exalted, alone knows all things, including the hidden poisons within actions and relationships. His guidance must be accepted and acted upon, even when it conflicts with one's emotions. This is similar to a wise patient who accepts medical advice, knowing it is best for them, even when prescribed bitter medicine or a strict diet. Just as the patient achieves

health by following the doctor's advice, so too does the person achieve balance and tranquillity by following Islamic teachings.

The only One who possesses the knowledge required to ensure a person achieves a balanced mental and physical state is Allah, the Exalted. Human knowledge, despite extensive research, remains limited. Society cannot solve every issue nor prevent all forms of stress, because human foresight is finite. Allah, the Exalted, alone has perfect knowledge, and He has granted it to mankind through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This truth becomes evident when one observes the difference between those who act upon Islamic teachings by correctly using their blessings and those who do not.

Allah, the Exalted, removed the countless branch problems faced by individuals and societies by addressing the root problem—He forbade unlawful relationships and encouraged marriage, whereby a couple sincerely devote themselves to one another and to their children. This root solution eliminates the many harmful consequences of casual relationships and establishes a foundation of stability, responsibility, and devotion.

By addressing the concepts of marriage, divorce, widows, and children in the Holy Quran, Allah, the Exalted, has provided the key to a successful society. When family members—whether together or divorced—fulfil each other's rights and create a stable and nurturing home for their children, a positive ripple effect spreads throughout society. Justice, compassion, and stability begin in the home and radiate outward. Conversely, when families fail to fulfil each other's rights, unhappiness and injustice spread, creating a negative ripple effect that destabilises society as a whole.

Throughout history, many thinkers have attempted to address societal problems, but their solutions often target branch issues rather than root causes. As a result, their benefit is minimal and temporary. By contrast, Allah, the Exalted, through His divine method of addressing root issues that affect both the individual and society, has clarified all matters so that people may achieve success in both worlds. 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…”

However, only those who use the intelligence granted to them correctly will grasp the profound wisdom contained within the verses of Allah, the Exalted. Those who allow their desires or emotions to cloud their judgment will overlook this guidance, while those who approach the Quran with humility, sincerity, and reflection will uncover its timeless solutions. Chapter 2 Al Baqarah, verse 242:

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

Chapter 33 Al Ahzab, verse 35:

“…the men who guard their private parts and the women who do so…”

Allah, the Exalted, has indeed provided clear and practical means to protect oneself from falling into temptation. These methods, when sincerely implemented, safeguard both faith and dignity, while nurturing emotional stability and inner peace. They enable a person to obtain a balanced mental and physical state and to correctly place everything and everyone within their life. Chapter 24 An Nur, verse 30:

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

And chapter 24 An Nur, verse 31:

“And tell the believing women to reduce [some] of their vision and guard their private parts…”

These verses establish the very first line of defence against temptation. The gaze acts as the gateway to the heart; when left uncontrolled, it stirs desire, and unchecked desire often progresses to sinful action. The Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Sahih Muslim, number 6753, that the adultery of the eyes is the gaze. This

profound statement illustrates that sin does not begin with the physical act alone but often originates with the eyes, which feed the heart and mind with images that ignite unlawful inclinations. Lowering the gaze, therefore, is not merely about avoiding physical sin but about safeguarding the heart from corruption. By restraining the eyes, a person purifies the soul, cultivates inner modesty, and strengthens the shield of self-restraint. This discipline nurtures humility, curbs arrogance, and prevents the imagination from wandering into harmful territory. Moreover, lowering the gaze is a training of the will. It teaches a person to prioritise obedience to Allah, the Exalted, over fleeting desires, thereby reinforcing spiritual consciousness. When the eyes are disciplined, the heart remains tranquil, and when the heart is pure, the connection with Allah, the Exalted, becomes stronger and more sincere. Thus, the command to lower the gaze is not a restriction but a protection—preserving dignity, honour, and purity, while ensuring that both the individual and society remain safeguarded from the destructive consequences of unchecked desire.

Islamic teachings also emphasise that even private interaction between men and women, when undertaken with seemingly good intentions, can open the door to temptation. For this reason, unnecessary communication—particularly in secluded or private settings, whether in person or through modern means such as private messaging and social media exchanges—should be avoided. The Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Jami At Tirmidhi, number 2165, that no man is alone with a woman except that the Devil becomes the third among them. This timeless warning illustrates that seclusion, in whatever form it takes, creates an environment where desires can be stirred and restraint weakened. Modern technology has expanded the scope of seclusion beyond physical spaces. Private conversations conducted online, though outwardly harmless, can gradually foster emotional attachment, compromise spiritual discipline, and lead to inappropriate intimacy. What begins as casual communication may, over time, erode boundaries and draw individuals into

situations that contradict divine guidance. The wisdom behind this teaching is clear: prevention is far easier than cure. By avoiding circumstances that may ignite desire, a person preserves dignity, safeguards purity, and protects the heart from corruption before sin even arises. This proactive approach reflects the mercy of Allah, the Exalted, who guides humanity not only by prohibiting sin itself but also by closing the doors that lead towards it.

In addition, Allah, the Exalted, commands both men and women to adopt modesty, not only in clothing but also in conduct. Chapter 24 An Nur, verses 30-31:

“Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them. Indeed, Allah is Acquainted with what they do. And tell the believing women to reduce [some] of their vision and guard their private parts and not expose their adornment except that which [necessarily] appears thereof and to wrap [a portion of] their headcovers over their chests and not expose their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women, that which their right hands possess, or those male attendants having no physical desire, or children who are not yet aware of the private aspects of women. And let them not stamp their feet to make known what they conceal of their adornment…”

Modesty functions as a protective shield that guards individuals from inappropriate attention and prevents the type of attraction that often leads to moral decline. The Holy Prophet Muhammad, peace and blessings be upon

him, described modesty as an integral part of faith, as recorded in a Hadith found in Sahih Bukhari, number 24. This description elevates modesty from being a mere social virtue to being a defining quality of spiritual integrity. When a person adopts modesty—both outwardly in dress and inwardly in conduct—they safeguard their own dignity while also contributing to the preservation of moral purity within society. Modesty restrains arrogance, curbs inappropriate desires, and nurtures humility, thereby fostering an environment of respect and decency. It ensures that social interactions remain wholesome, free from corruption, and conducive to trust. Furthermore, modesty is not limited to appearance alone. It extends to speech, behaviour, and even thought. A modest person avoids boastfulness, refrains from indecent or harmful words, and conducts themselves with gentleness and restraint. In this way, modesty becomes a comprehensive quality that shapes character, protects relationships, and strengthens the moral fabric of the community. Thus, modesty is both a personal safeguard and a social necessity. By embodying it, a person not only protects themselves from harm but also upholds the collective dignity of society, ensuring that peace, respect, and moral clarity prevail.

The Holy Prophet Muhammad, peace and blessings be upon him, recommended fasting as a practical remedy for those who struggle to restrain their carnal desires. This guidance is recorded in a Hadith found in Sahih Bukhari, number 5066. Fasting is not merely abstaining from food and drink; it is a discipline for the soul, weakening the hold of worldly desires and curbing impulses that often lead to sin. Through fasting, a person learns patience, self-restraint, and heightened awareness of Allah, the Exalted. By voluntarily abstaining from lawful pleasures, such as food and drink, the individual strengthens their ability to resist unlawful temptations. This spiritual training reduces the likelihood of falling into harmful relationships or immoral behaviour, as the heart becomes more attuned to obedience and the mind more conscious of accountability before Allah, the Exalted. In this way, fasting is both an act of worship and a shield, protecting a person from

the dangers of unchecked desire and guiding them towards purity, stability, and moral strength.

In addition, as previously discussed, a person should carefully choose companions who embody values such as chastity, modesty, and obedience to Allah, the Exalted. Such company strengthens moral resolve and nurtures virtue. Good companions serve as a source of encouragement in times of weakness, reminding one of higher principles and guiding one towards righteous conduct. Conversely, associating with those who normalise immorality gradually erodes spiritual sensitivity. Constant exposure to corrupt behaviour desensitises the heart, making sin appear trivial and virtue appear burdensome. Over time, such companionship can draw a person away from obedience and lead them towards heedlessness and destruction. This reality has been explicitly warned against in a Hadith found in Sunan Abu Dawud, number 4833, which highlights the profound influence of companionship upon character and destiny. A person's friends and associates are never neutral; they either elevate one's state by drawing them closer to righteousness or degrade it by pulling them towards sin. Thus, the choice of companions is not a minor matter but a decisive factor in shaping one's spiritual journey. By surrounding themselves with those who value purity, humility, and devotion, a person safeguards their faith, strengthens their resolve, and ensures that their path remains aligned with the pleasure of Allah, the Exalted.

For those who are financially able, marriage has been prescribed as a means of controlling desire by providing a lawful and dignified outlet. Marriage is not merely a social arrangement but an act of worship that fulfils both physical and emotional needs in a manner pleasing to Allah, the Exalted. The Holy Prophet Muhammad, peace and blessings be upon him, encouraged timely

marriage and cautioned against unnecessary delay, for prolonged singleness increases the risk of temptation and weakens resolve. A successful marriage, however, is not built solely upon physical attraction or fleeting emotion. Its true foundation lies in shared piety, sincerity, and devotion. This principle is emphasised in a Hadith found in *Sahih Bukhari*, number 5090, which advises that faith and righteousness should be prioritised above all other considerations. When both partners place piety at the centre of their decision, their union is strengthened by sincerity and mutual devotion. Such a marriage becomes a source of lasting harmony, stability, and protection from sin. It nurtures companionship rooted in faith, ensures that responsibilities are fulfilled with integrity, and transforms the household into a place of tranquillity and blessing.

In this way, marriage serves not only the needs of the individual but also the well-being of society. Strong families form the foundation of a just and moral community. When spouses live with piety and devotion, they raise children who embody respect, humility, and obedience to Allah, the Exalted. These children, in turn, contribute positively to society, creating a ripple effect of justice, compassion, and stability. Thus, fasting, righteous companionship, and marriage are not isolated remedies but interconnected safeguards that protect the individual, strengthen the family, and preserve the moral fabric of society.

Ultimately, the remembrance of accountability stands as one of the most powerful means available for controlling desire. Chapter 24 An Nur, verse 30:

“Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them. Indeed, Allah is Acquainted with what they do.”

Among the strongest deterrents against sin is the awareness that every individual will one day stand before Allah, the Exalted, on the Day of Judgement. The Holy Prophet Muhammad, peace and blessings be upon him, described in a Hadith found in Sahih Bukhari, number 6806, one of the seven categories of people who will be granted shade by Allah, the Exalted, on a day when there will be no other shade. This honour is reserved for those who restrain themselves out of reverence for Him, demonstrating that true strength lies not in indulgence but in resisting temptation for the sake of divine approval. Constant remembrance of death and accountability curbs the pull of desire and purifies intention. It reminds a person that every private thought, every hidden glance, and every concealed action is fully known to Allah, the Exalted, even if it remains unseen by others. Such awareness instils humility, nurtures sincerity, and strengthens the resolve to avoid sin. It transforms the heart into a vigilant guardian, ensuring that obedience is not limited to public acts but extends to the unseen corners of one’s life. This mindfulness also reshapes daily living into preparation for the Hereafter. By remembering the inevitability of standing before Allah, the Exalted, a person learns to weigh every action carefully, abandoning fleeting pleasures that lead to regret and pursuing deeds that bring lasting reward. The remembrance of accountability becomes a shield against temptation, a purifier of intention, and a source of inner peace. It grants clarity of purpose, reminding the person that life is not a pursuit of unchecked desire but a journey towards eternal success. In this way, accountability is not merely a concept but a living reality. It disciplines the soul, strengthens society, and ensures that justice and morality prevail. When individuals live with awareness of their ultimate accountability, they uphold dignity, safeguard purity, and contribute to a community rooted in righteousness.

When one embodies the noble characteristics discussed thus far in verse 35, it ensures that they remember Allah, the Exalted, correctly. Chapter 33 Al Ahzab, verse 35:

“…and the men who remember Allah often and the women who do so…”

This remembrance is not abstract but practical, achieved through three distinct levels. The first level is to remember Allah, the Exalted, internally and silently. This includes correcting one’s intention so that every action is performed solely to please Allah, the Exalted. Internal remembrance purifies motives, ensuring that deeds are not tainted by pride, hypocrisy, or worldly gain. It is the foundation of sincerity, for without correct intention, even outwardly righteous acts lose their value.

The second level is remembrance through the tongue. This involves speaking in ways pleasing to Allah, the Exalted, or remaining silent when one has nothing good to say. The Holy Prophet Muhammad, peace and blessings be upon him, commanded in a Hadith found in *Sahih Muslim*, number 176, that silence in such cases is itself a good deed and therefore part of remembering Allah, the Exalted. Words have immense power: they can heal or harm, uplift or degrade. By ensuring that speech is truthful, gentle, and beneficial, a person transforms everyday conversation into an act of worship.

The highest and most effective level of remembrance is through the limbs. This is achieved by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions, and facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. At this level, remembrance becomes embodied in action. A person uses the blessings they have been granted—wealth, health, knowledge, and influence—in ways pleasing to Allah, the Exalted. But this requires gaining and acting upon Islamic knowledge, which is the root of all good and success in both worlds.

Those who remain on the first two levels will indeed receive reward according to their intention, but they are unlikely to strengthen their faith and piety unless they ascend to the third and highest level. True remembrance is not confined to thought or speech; it must permeate conduct.

The one who fulfils all three levels remains firm in obedience to Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings. This ensures they obtain a balanced mental and physical state, correctly place everything and everyone within their life, and adequately prepare for accountability on the Day of Judgement. Such behaviour leads to peace of mind in both worlds. Chapter 13 Ar Ra’d, verse 28:

“…Unquestionably, by the remembrance of Allah do hearts find peace."

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."

Sadly, many who fulfil their obligatory duties and perform voluntary worship overlook these levels of remembrance. They confine remembrance to ritual acts without allowing it to transform their intentions, speech, and conduct. As a result, they fail to find peace in this world despite their worship and good deeds. True tranquillity lies not in the quantity of rituals but in the quality of remembrance—when the heart, tongue, and limbs are united in obedience to Allah, the Exalted. Chapter 33 Al Ahzab, verse 35:

“…for them Allah has prepared forgiveness and a great reward.”

This closing statement serves as a reminder that Allah, the Exalted, does not expect nor demand perfection from people, for perfection is beyond human capacity. Instead, He expects them to sincerely strive to obey Him by correctly using the blessings He has granted, as outlined in Islamic teachings. This striving is within their ability, and it is the sincerity of effort that is valued in the sight of Allah, the Exalted. In return for this sincere striving, Allah, the Exalted, promises peace of mind and forgiveness in both

worlds. In this life, obedience brings tranquillity, balance, and the correct placement of everything and everyone within one's life. In the Hereafter, it secures divine mercy, forgiveness, and eternal reward. Thus, the path to success is not perfection, but sincerity, humility, and consistent effort in obedience to Allah, the Exalted.

Finally, the fact that verse 35 mentions noble characteristics by attributing them to men and women separately—even though the male plural would have included women—reminds people of a profound truth: superiority does not lie in worldly boundaries such as gender, race, ethnicity, or wealth. Chapter 49 Al Hujurat, verse 13:

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

This verse establishes piety as the sole criterion of nobility. It is not one's lineage, social status, or material possessions that elevate them, but their sincerity in striving to obey Allah, the Exalted, by correctly using the blessings He has granted as outlined in Islamic teachings. This principle liberates people from the false measures of superiority that dominate worldly societies and directs them to the eternal measure of righteousness.

Sadly, many women have been deceived into debating their status compared to men, distracting them from the true benchmark of superiority.

Yet Islam has granted women honour unmatched by any other institution or faith. For example, Paradise—the ultimate bliss—has been placed beneath the feet of a woman, namely one's mother. This is confirmed in a Hadith found in Sunan An Nasai, number 3106. In another Hadith found in Jami At Tirmidhi, number 3895, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the best man is the one who treats his wife the best. These examples, among countless others, demonstrate the immense dignity and respect Islam affords women, elevating their role within the family and society.

The point to note, however, is that women should not concern themselves with comparing their status to men, for this is not what Allah, the Exalted, desires. Instead, they should strive to adopt piety. If they achieve it, they will be superior to every man or woman who possesses less piety than them. This is the true benchmark of superiority, and it is clear from the verse that it applies equally to men and women. Superiority is not inherited, nor is it granted by worldly rights; it is earned through righteousness.

History itself testifies to this reality. When one turns its pages, they find great women who concentrated on cultivating piety rather than engaging in debates about gender differences. Their focus was not on competing with men in worldly matters but on excelling in righteousness, sincerity, and devotion to Allah, the Exalted. As a result, they surpassed the vast majority of men and women in rank, becoming luminous examples for all generations. Their superiority was not rooted in worldly rights or privileges but in their steadfastness upon the path of obedience. Even if women were granted every worldly right they desired, this alone would not make them superior until they adopted piety. Rights and freedoms, while valuable, do not guarantee nobility. This truth is evident when one observes the behaviour of

those who live as they please without regard for divine guidance. Their worldly freedoms do not translate into honour or peace of mind. Instead, they often lead to confusion, imbalance, and dissatisfaction. This reality is clear in this world, as it does not bring them tranquillity but rather causes them to obtain an unbalanced mental and physical state. They misplace everything and everyone within their life, failing to prioritise correctly according to divine wisdom. Such misplacement inevitably leads to stress, trouble, and difficulties, even if they outwardly enjoy worldly pleasures. Their lives may appear glamorous, but beneath the surface lies emptiness and turmoil. And because they failed to prepare for their accountability on Judgement Day, they will face greater trouble and stress in the Hereafter. The fleeting enjoyment of worldly freedoms will be replaced with regret, as they realise that true superiority was never in worldly comparisons but in obedience to Allah, the Exalted. Therefore, if a person desires to be superior to others, they should seek it in piety, not in argument or debate. Piety is the eternal measure of worth, the shield against arrogance, and the path to peace in both worlds. It aligns the heart with divine guidance, ensures that blessings are used correctly, and prepares the soul for accountability. Those who adopt piety rise above worldly divisions and attain true nobility in the sight of Allah, the Exalted. Chapter 33 Al Ahzab, verse 35:

“…for them Allah has prepared forgiveness and a great reward.”

Finally, it is important to note that since intention is hidden from other people, no one can judge others to be better based on outward actions alone. One must therefore refrain from making claims about the status of others or themselves, for Allah, the Exalted, alone knows the intention, speech, and actions of all people. True rank is determined by Him alone, and it will be revealed fully on the Day of Judgement. This reminder instils humility, curbs

arrogance, and ensures that people focus on their own striving rather than comparing themselves to others. Chapter 53 An Najm, verse 32:

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

As Islam is a complete code of conduct, it influences every situation a person faces, whether worldly or religious, and affects every worldly thing they interact with. A person who accepts Islam as their faith must therefore obey Allah, the Exalted, and His Holy Prophet Muhammad, peace and blessings be upon him, in every circumstance, whether worldly or religious, even if they fail to observe the wisdoms behind this obedience. Chapter 33 Al Ahzab, verse 36:

“It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair…”

This verse establishes that obedience is not conditional upon understanding every wisdom behind divine commands. Human knowledge is limited, and therefore one must submit to the guidance of Allah, the Exalted, who alone knows what is best. For this reason, one must avoid adopting the ignorant attitude whereby they believe Allah, the Exalted, only cares about religious duties such as the obligatory prayers. In reality, Allah, the Exalted, will

question people about every situation they encountered, whether worldly or religious. Every interaction, decision, and use of blessings falls under His jurisdiction. Therefore, people must ensure they learn and act upon Islamic teachings so that they conduct themselves correctly in every circumstance. This comprehensive obedience guarantees that they achieve a harmonious mental and physical condition, appropriately positioning everything and everyone in their lives while sufficiently preparing for their responsibilities on the Day of Judgement. Such conduct results in tranquillity in both worlds. One must therefore avoid treating Islam like a coat, to be worn and removed according to personal desires. The one who behaves in this manner is not truly obeying Allah, the Exalted, but is worshipping their own desires, even if they claim otherwise. Chapter 25 Al Furqan, verse 43:

“Have you seen the one who takes as his god his own desire?...”

The one who fails to act upon Islamic teachings in every situation will inevitably misuse the blessings they have been granted. Chapter 33 Al Ahzab, verse 36:

“…And whoever disobeys Allah and His Messenger has certainly strayed into clear error.”

In this world, such an attitude prevents a person from achieving a balanced mental and physical state. It causes them to misplace everything and

everyone within their life. As a result, their family, friends, career, and wealth all become sources of stress rather than blessings. Persisting in disobedience leads them to blame the wrong things and people for their difficulties, such as their spouse or loved ones. Cutting these good people out of their lives only increases their mental disorders until they plunge into depression, substance addiction, and even suicidal tendencies. This outcome is evident when one observes those who persist in misusing the blessings they have been granted, such as the rich and famous. Despite enjoying worldly luxuries, they often suffer from inner turmoil, instability, and despair. Their wealth and status cannot shield them from the consequences of disobedience. And because their attitude prevented them from preparing for accountability on Judgement Day, their punishment in the Hereafter will be far worse. Thus, Islam as a complete code of conduct is not merely a set of rituals but a divine framework that governs every aspect of life. Obedience to Allah, the Exalted, in all matters—whether worldly or religious—ensures balance, tranquillity, and success in both realms. Disobedience, by contrast, leads to imbalance, stress, and destruction in this world, and eternal regret in the next.

The marriage between the Holy Prophet Muhammad, peace and blessings be upon him, and Zaynab Bint Jahsh, may Allah be pleased with her, which took place in the fifth year after the migration to Medina, prompted the revelation of numerous verses from Allah, the Exalted, such as chapter 33 Al Ahzab, verse 37:

“And when you said to the one on whom Allah bestowed favor and you bestowed favor, "Keep your wife and fear Allah," while you concealed within yourself that which Allah is to disclose. And you feared the people, while Allah has more right that you fear Him. So when Zayd had no longer any

need for her, We married her to you in order that there not be upon the believers any discomfort concerning the wives of their adopted sons when they no longer have need of them. And ever is the command of Allah accomplished."

This verse discusses the incident when the adopted son of the Holy Prophet Muhammad, peace and blessings be upon him, Zayd Ibn Harithah, divorced his wife, Zaynab Bint Jahsh, may Allah be pleased with them. The Holy Prophet Muhammad, peace and blessings be upon him, was aware that this would occur and that Allah, the Exalted, would then marry Zaynab, may Allah be pleased with her, to him. His apprehension was not due to personal hesitation or worldly desire, but rather out of deep sincerity and concern for the people. He knew that society disapproved of this type of marriage before the coming of Islam, even though an adopted son is not a biological son, and even though the same society tolerated hideous and corrupt relationships, such as a man marrying his stepmother. The apprehension he felt was therefore rooted in compassion, as he did not wish to create doubts about Islam in the hearts of the people. It was this thought that the Holy Prophet Muhammad, peace and blessings be upon him, initially concealed. Yet Allah, the Exalted, revealed that His command must be obeyed above all else, and that fearing people must never outweigh fearing Him. If the Holy Prophet Muhammad, peace and blessings be upon him, had feared people over the commands of Allah, the Exalted, he would never have announced Prophethood in the first place. His life was a testimony of courage, steadfastness, and unwavering submission to divine will. This event carries profound wisdom. It demonstrates that Allah, the Exalted, abolished harmful pre-Islamic customs by clarifying that adopted sons are not equivalent to biological sons in matters of lineage and marriage. This ruling removed confusion and ensured that persons would not feel discomfort in lawful marriages. It also established the principle that divine guidance must be followed even when it contradicts entrenched cultural norms.

The lesson is timeless: one must never compromise obedience to Allah, the Exalted, out of fear of criticism or societal disapproval. People may tolerate corruption yet resist divine guidance, but the person of faith must remain firm. To compromise faith for the sake of pleasing others is to misplace one's loyalty. By contrast, steadfast obedience brings peace of mind, protection from the negative effects of people, and balance in both mental and physical states. Thus, this marriage was not simply a personal matter but a divine decree that clarified law, corrected false customs, and demonstrated the courage required to place Allah, the Exalted, above all worldly opinion. It reminds every person that true honour lies in obedience, and that fearing Allah, the Exalted, is the only path to tranquillity in both worlds.

As previously discussed, this incident and the relevant verses in this chapter clearly establish a distinction between biological lineage and adoption, emphasizing that ultimate truth cannot be overridden by social custom or emotional attachment. Islam fully encourages showing adopted children the same love, compassion, and care as biological children, seeing the denial of such affection as unjust and contrary to mercy. Indeed, the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, repeatedly emphasize kindness towards the vulnerable, including orphans and adopted children. However, Islam prohibits blurring the line between an adopted child and a biological child, as such confusion can lead to harmful consequences in other areas of family life.

Inheritance is one of the most significantly affected areas. Islamic law meticulously details the distribution of wealth among biological relatives to

ensure fairness and justice. Treating adopted children as biological children in this context would disrupt the divinely ordained system, potentially depriving rightful heirs of their share. This would undermine the wisdom and balance of the laws revealed by Allah, the Exalted. By preserving lineage, Islam ensures wealth distribution reflects both responsibility and blood ties, thereby preventing disputes and injustice.

Proper manners and boundaries within the family unit are also impacted. The conduct required between two biological siblings differs from that between an adopted child and a biological child. Treating them as identical can lead to inappropriate behaviour or misunderstandings, affecting issues like marriage eligibility, privacy, and familial roles. Islam, therefore, insists on clarity in lineage to protect both moral conduct and social harmony, safeguarding the dignity of all parties by ensuring affection is shown without compromising divine boundaries.

Furthermore, the preservation of lineage has broader societal implications. Lineage is a fundamental cornerstone of social identity, heritage, and accountability. Maintaining clarity in family ties protects individuals from confusion regarding their ancestry, which in turn preserves societal integrity. When lineage is obscured, it can breed disputes, injustice, and corruption in matters of law, marriage, and inheritance. Thus, the command to differentiate between adopted and biological children is not a restriction on compassion but a safeguard for justice, order, and truth. By clarifying this distinction, Islam successfully balances mercy with justice, allowing families to embrace adopted children warmly while protecting the integrity of divine law and the rights and responsibilities that arise from biological lineage.

Ultimately, the teaching affirms that while adoption is a noble act of compassion, it must never erase the truth of lineage. The Holy Quran calls upon people to honour both the emotional bonds of care and the legal boundaries of family life. This balance ensures that adopted children are cherished and protected, while also safeguarding the rights of biological relatives, allowing mercy and fairness to coexist in harmony.

Chapter 33 Al Ahzab, verse 37:

"…And you feared the people, while Allah has more right that you fear Him…"

Generally speaking, one must never fear the criticism of society in the sincere obedience of Allah, the Exalted, as this can lead them to compromise their faith for the sake of pleasing people. To seek human approval at the expense of divine obedience is to misplace one's loyalty. One must therefore remain steadfast in obeying Allah, the Exalted, trusting that He will provide peace of mind and protection from the negative effects of people, even if this is not immediately apparent. By contrast, the one who aims to please society while disobeying Allah, the Exalted, will not be protected from His punishment, nor will they truly please society, for people and worldly trends—such as social media, fashion, and culture—are fickle in nature, constantly shifting and never providing lasting satisfaction. As long as one remains firm in obedience to Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings, they will obtain a balanced mental and physical state. They will correctly place everything and everyone

within their life, achieving harmony and tranquillity. This leads to peace of mind in both worlds. This principle is indicated in the next verse, which shows that Allah, the Exalted, willed to eradicate incorrect notions within society through the Holy Prophet Muhammad, peace and blessings be upon him, and did not will this event to occur in order to make things harder for him. Chapter 33 Al Ahzab, verse 38:

"There is not to be upon the Prophet any discomfort concerning that which Allah has imposed upon him. [This is] the established way of Allah with those who have passed on before…"

Generally speaking, this indicates that the purpose of divine guidance is not to cause difficulty but to guide people to peace of mind in both worlds. Chapter 2 Al Baqarah, verse 185:

"…Allah intends for you ease and does not intend for you hardship…"

Those who disbelieve or avoid acting on their faith in Islam do so out of love for the material world and its pleasures. They believe that faith restricts their desires and prevents them from enjoying worldly blessings. For them, religion is seen as a burden, while indulgence in unrestricted desire is seen as freedom. They look down upon those who accept and actualize their faith by controlling their actions and using their blessings in ways pleasing to Allah, the Exalted. They perceive pious persons as lowly slaves bound by

restrictions, while considering themselves free. In reality, this perception is inverted. The true slaves are those who fail to accept and submit to Allah, the Exalted, for they become enslaved to the world and its fleeting desires. The superior ones are those who submit to Allah, the Exalted, for they are freed from slavery to creation and worldly illusions. This can be understood through an analogy. A good parent restricts the type of food their child eats, allowing unhealthy food only occasionally while enforcing a healthy diet. The child may feel restricted and believe they are enslaved to their parent's rules. Another child, however, is given complete freedom to eat whatever they desire, whenever they desire, and in whatever quantity they desire. Outwardly, this child appears free and happy, while the restricted child feels burdened. Yet years later, the truth becomes manifest. The unrestricted child grows up unhealthy, suffering from obesity, diabetes, high blood pressure, and mental insecurity. They become slaves to medication, disease, and social problems. Meanwhile, the restricted child grows up healthy in mind and body, confident in themselves, and free from the slavery of illness and imbalance. Thus, the child who had no restrictions became enslaved to many things, while the child who had restrictions grew up independent of them. The analogy demonstrates that what appears to be restriction is in fact protection, and what appears to be freedom is in fact slavery.

To conclude, the real slave is the one who becomes enslaved to all other things except Allah, the Exalted—such as social media, society, fashion, and culture. This path leads to mental, physical, and social problems. The real free person is the one who submits only to Allah, the Exalted, thereby achieving peace of mind and body, balance in life, and eternal success. And as Allah, the Exalted, alone controls the affairs of the creation, these two outcomes are inevitable. Chapter 33 Al Ahzab, verse 38:

“…And ever is the command of Allah a destiny decreed.”

But as Islam encourages people to control their worldly desires, those whose only aim in life is to fulfil their desires will criticize it, for Islam exposes such behaviour as animalistic. In addition, the businesses and industries that profit from people unleashing their desires will also strive against Islam, aiming to encourage people to abandon its teachings. Their opposition is not rooted in truth but in self-interest, as they fear losing profit and influence if people live disciplined lives guided by divine law. In the face of this criticism, persons must remain steadfast in the obedience of Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings. This steadfastness is the hallmark of sincerity, for it demonstrates loyalty to the Creator above all worldly pressures. The example of the Holy Prophets, peace be upon them, is the clearest proof of this principle. They delivered the message entrusted to them without being deterred by the opposition they faced, whether ridicule, persecution, or rejection. Their strength lay in their unwavering fear of Allah, the Exalted, and their refusal to compromise truth for the sake of pleasing people. Chapter 33 Al Ahzab, verse 39:

“Those who convey the messages of Allah and fear Him and do not fear anyone but Allah…”

This verse establishes the eternal standard for all who strive to live by faith. True obedience requires courage: the courage to resist societal criticism, the courage to reject worldly temptations, and the courage to uphold divine guidance even when it conflicts with popular opinion. To fear Allah, the Exalted, alone is to free oneself from the slavery of people’s approval. The

lesson is timeless. Society may change its fashions, cultures, and trends, but these are fickle and fleeting. What remains constant is the command of Allah, the Exalted, and the promise of peace of mind for those who obey Him. By remaining firm, a person achieves balance in their mental and physical state, correctly places everything and everyone within their life, and prepares adequately for accountability on the Day of Judgement. Thus, steadfast obedience is not only a safeguard against criticism but also the path to tranquillity in both worlds. It transforms opposition into a test of sincerity and criticism into an opportunity to demonstrate loyalty to Allah, the Exalted.

As Allah, the Exalted, is fully aware of people's intention, speech, and actions, He knows who remains firm in obeying Him and who does not, and as a result will hold each person accountable in both worlds. Chapter 33 Al Ahzab, verse 39:

"…And sufficient is Allah as Accountant."

Thus, this verse serves both as a reassurance and a warning. It reassures the sincere that their efforts will never be overlooked, even if unrecognized by others. It warns the heedless that every intention and action will be accounted for, and that Allah, the Exalted, alone determines true rank and final outcome.

Allah, the Exalted, further emphasized that an adopted child is not equal to a biological child in respect to laws, such as inheritance, by declaring that

despite the Holy Prophet Muhammad, peace and blessings be upon him, being the adopted father of Zayd Ibn Harithah, may Allah be pleased with him, he was not his biological father. Chapter 33 Al Ahzab, verse 40:

“Muhammad is not the father of [any] one of your men…”

This verse corrected a deep-rooted pre-Islamic custom that blurred the distinction between adoption and biological lineage. In pre-Islamic Arabia, adoption was treated as if it erased the natural boundaries of kinship, leading to confusion in matters of inheritance, marriage, and family honour. By clarifying that the Holy Prophet Muhammad, peace and blessings be upon him, was not the biological father of Zayd, may Allah be pleased with him, Allah, the Exalted, preserved the sanctity of lineage and ensured that justice would prevail in family law. This ruling safeguarded the rights of biological relatives and prevented the distortion of inheritance laws, which are divinely ordained to maintain fairness and balance within society. By reminding people of the true status of the Holy Prophet Muhammad, peace and blessings be upon him, Allah, the Exalted, also encouraged them to obey him in every situation, as obeying him is the same as obeying Allah, the Exalted. Chapter 33 Al Ahzab, verse 40:

“…but [he is] the Messenger of Allah and last of the prophets…”

This statement is monumental. It affirms both the authority of the Holy Prophet Muhammad, peace and blessings be upon him, and the finality of his mission. His commands are not personal opinions but divine guidance, and his role as the last of the prophets seals the chain of revelation. This, amongst many other verses and Hadiths, makes it clear that the message of Islam concluded with him, and believing in anyone who falsely claims prophethood after him is clear disbelief, as it directly challenges the Holy Quran. By choosing the Holy Prophet Muhammad, peace and blessings be upon him, as the final Prophet and Messenger, Allah, the Exalted, delivered the perfect and timeless code of conduct for humanity to follow in order to achieve peace of mind in both worlds. Islam therefore needs nothing and no one else after him. Chapter 33 Al Ahzab, verse 40:

"…And ever is Allah, of all things, Knowing."

This reminds people that Allah, the Exalted, in His infinite wisdom, chose the most suitable person to deliver His final message. His choice was not arbitrary but based on perfect knowledge of character, capacity, and circumstance. The Prophet Muhammad, peace and blessings be upon him, was uniquely prepared to carry this responsibility: his life before Prophethood was marked by honesty, humility, and trustworthiness, earning him the title the trustworthy. His mission was supported by divine revelation, his character was perfected, and his example was comprehensive, covering every aspect of human life. Chapter 6 Al An'am, verse 124:

"…Allah is most knowing of where He places His message…"

This verse confirms that Allah, the Exalted, entrusted His final revelation to the one most worthy of carrying it, ensuring that the message would be preserved, perfected, and universally applicable until the end of time. Unlike previous revelations, which were limited to specific nations or eras, the message of Islam was designed to be timeless and universal, addressing the needs of humanity across all generations.

The lesson is clear: Islam is complete, final, and sufficient. No new Holy Prophet, peace be upon them, revelation, or system is needed, for Allah, the Exalted, has already provided humanity with everything required to achieve balance, tranquillity, and success in both worlds. The responsibility of each person is therefore to obey the Holy Prophet Muhammad, peace and blessings be upon him, and to live by the guidance he delivered, knowing that this guidance is the culmination of divine wisdom.

Furthermore, the finality of Prophethood protects the unity of the Muslim community. If new Holy Prophets, peace be upon them, were to arise, divisions and confusion would inevitably follow, as competing claims would fracture the faith. By sealing Prophethood, Allah, the Exalted, ensured that the community would remain united under one eternal message. This unity is itself a mercy, sparing humanity from endless disputes and safeguarding the clarity of divine guidance.

Thus, the declaration in verse 40 is not merely about lineage or inheritance; it is a comprehensive statement of divine wisdom. It preserves family law, affirms the authority of the Holy Prophet Muhammad, peace and blessings be upon him, seals the chain of revelation, and establishes Islam as the perfect and timeless code of conduct. It reminds every person that true peace of mind lies in submission to Allah, the Exalted, through the guidance of His final Messenger, peace and blessings be upon him. Chapter 33 Al Ahzab, verse 41:

“O you who have believed, remember Allah with much remembrance.”

When Allah, the Exalted, calls upon the believers within the Holy Quran, His call is often connected to actualizing their verbal claim of faith. This is because a verbal claim of faith without actions has very little value in Islam. Actions are the proof and evidence one is required to obtain so that they may receive reward and mercy in both worlds. Just as a fruit-bearing tree is only useful when it produces fruit, similarly, faith is only useful when it produces good actions. In this case, Allah, the Exalted, encourages the believers to support their verbal declaration of faith by obeying Him in every situation, whether worldly or religious, and with every blessing they interact with by correctly using them as outlined in Islamic teachings. An aspect of obeying Allah, the Exalted, as indicated by the next verse, is glorifying Allah, the Exalted, by not attributing anything negative to Him, such as the difficulties one faces, which are decreed by Him. Chapter 33 Al Ahzab, verse 42:

“And glorify Him morning and afternoon.”

To achieve this, one must adopt a positive mindset. Generally speaking, it is essential for people to cultivate a positive mindset, as it serves as a valuable tool in navigating challenges while remaining obedient to Allah, the Exalted. This obedience involves utilizing the blessings He has bestowed in ways that are pleasing to Him, as described in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Whenever individuals encounter hardships, they should always recognize that the situation could have been far worse. If the issue is of a worldly nature, they ought to be thankful that it does not impact their faith. Rather than fixating on the immediate sorrow that accompanies the challenge, they should focus on the ultimate reward awaiting those who exhibit patience for the sake of Allah, the Exalted. When someone experiences a loss of certain blessings, they should reflect on the multitude of blessings they still enjoy.

In every trial, one should recall the verse from the Holy Quran that reminds them of the many hidden wisdoms within difficulties and tests that may not be immediately apparent. Thus, the current situation they are facing is more favourable than the one they initially wished for. 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.”

This verse is a reminder that human knowledge is limited, and what appears harmful may in fact contain hidden benefits, while what appears desirable may conceal harm. A positive mindset therefore requires trust in divine wisdom, recognizing that Allah, the Exalted, knows what is best for His creation.

In conclusion, one should contemplate these facts and others to cultivate a positive mindset, which is essential for correctly glorifying Allah, the Exalted, by avoiding attributing negative things to Him. To glorify Allah, the Exalted, is not merely to utter words of praise but to maintain gratitude, patience, and trust in His decree. Keep in mind, the cup is not half empty; it is, in fact, half full. The one who sees life through this lens will find tranquillity in both worlds, for they will have aligned their heart with the wisdom of Allah, the Exalted, and freed themselves from despair.

Those who obey Allah, the Exalted, in every situation and glorify Him by not attributing anything negative to Him will inevitably use the blessings He has granted them correctly, as outlined in Islamic teachings. This obedience is not limited to ritual acts but extends to every aspect of life—family, wealth, health, speech, and conduct. By aligning their actions with divine guidance, they ensure that their blessings are not misused for selfish or destructive purposes but are instead employed in ways that bring benefit to themselves and others. This comprehensive obedience guarantees that they obtain a balanced mental and physical state. Their mind remains tranquil because they trust in the wisdom of Allah, the Exalted, and their body remains disciplined because they avoid excess and misuse of worldly provisions. They correctly place everything and everyone within their life, giving each relationship and responsibility its rightful importance. In this way, they prepare adequately for their accountability on the Day of Judgement, where

every blessing will be questioned—whether it was used in obedience or squandered in negligence. Such behaviour inevitably leads to peace of mind in both worlds. In this life, it manifests as harmony, stability, and protection from despair. In the Hereafter, it manifests as forgiveness, mercy, and eternal reward. Chapter 33 Al Ahzab, verse 43:

“It is He who confers blessing upon you, and His angels [ask Him to do so] that He may bring you out from darknesses into the light. And ever is He, to the believers, Merciful.”

This verse highlights the immense mercy of Allah, the Exalted. His blessings are not restricted to material provisions such as food, wealth, or health, but extend to spiritual guidance, protection, and the constant prayers of His angels on behalf of the faithful. To be brought out from darknesses into the light is to be guided away from ignorance, sin, and despair, and to be led toward knowledge, righteousness, and tranquillity. It is a reminder that obedience is not a burden but a means of receiving divine favour and angelic support.

The imagery of darknesses into the light also illustrates the transformative power of faith. Darkness represents confusion, imbalance, and enslavement to worldly desires, while light represents clarity, balance, and freedom through submission to Allah, the Exalted. Those who obey Him are elevated from the chaos of worldly life into the serenity of divine guidance.

In conclusion, obedience and glorification of Allah, the Exalted, are not abstract ideals but practical paths to peace, balance, and success. They ensure that blessings are used correctly, that life is ordered harmoniously, and that accountability is prepared for with sincerity. Those who remain firm in this way are recipients of divine blessings, angelic prayers, and eternal mercy. Their journey is one of light, moving steadily away from the darkness of worldly enslavement and into the radiance of divine tranquillity. Chapter 33 Al Ahzab, verse 44:

“Their greeting the Day they meet Him will be, "Peace." And He has prepared for them a noble reward.”

After mentioning the status of the Holy Prophet Muhammad, peace and blessings be upon him, as the final Holy Prophet and Messenger, peace be upon them, some of his characteristics which must be understood correctly are then mentioned. Chapter 33 Al Ahzab, verse 45:

“O Prophet, indeed We have sent you as a witness…”

It must be noted that a witness can testify on behalf of someone or against them. This dual role is crucial to understand. Even though the Holy Prophet Muhammad, peace and blessings be upon him, will intercede on behalf of Muslims, nonetheless, the one who mocks this concept by adopting wishful thinking—persisting in disobedience to Allah, the Exalted, while falsely

believing they will be saved through intercession—may find that the Holy Prophet Muhammad, peace and blessings be upon him, will testify 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. Non-Muslims, having not accepted its guidance, 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 on the Day of Judgement is clear, for such testimony will expose their negligence before Allah, the Exalted.

Even in cases where intercession is granted, 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. The fire of Hell is not comparable to worldly pain—it is beyond imagination, and even a moment within it is enough to erase all false notions of comfort and security.

Therefore, genuine hope in intercession must be accompanied by earnest effort. This effort is 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 Holy Prophet Muhammad, peace and blessings be upon him. Intercession is not a license for negligence but a mercy for those who strive sincerely, even if they fall short. Only then should one hope for intercession on the Day of Judgement, with the understanding that Allah, the Exalted, alone authorizes it.

In truth, the Holy Prophet Muhammad, peace and blessings be upon him, is both a witness and an intercessor. His testimony will be in favour of those who sincerely obey Allah, the Exalted, and live by the Holy Quran, but it may be against those who abandon it while falsely relying on his intercession. The wise person therefore combines hope with effort, gratitude with obedience, and faith with action, knowing that Allah, the Exalted, alone authorizes intercession and that His justice is perfect. Chapter 33 Al Ahzab, verse 45:

“…and 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, for revelation was never intended to remain as mere words but as guidance to be lived. 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. This peace arises from achieving a balanced mental and physical state and from rightly ordering everything and everyone within their life according to divine wisdom. Such a person lives with clarity, gratitude, and discipline, ensuring that their worldly affairs are harmonized with their spiritual responsibilities, while also preparing adequately for accountability on the Day of Judgement.

In contrast, the one who fails to respond practically to the warnings and good news given in Islamic teachings will persist in misusing the blessings they have been granted. Their negligence will inevitably lead them into imbalance, both mentally and physically, as they fail to rightly order their priorities and relationships. They will neglect proper preparation for their accountability before Allah, the Exalted, and as a result, they will face stress, hardship, and difficulty in both worlds. Even if they outwardly enjoy certain worldly luxuries, these will not shield them from inner turmoil, nor will they prevent the consequences of their disobedience.

Thus, the true benefit of divine guidance lies not in hearing it alone but in embodying it through action. Revelation is a light only for those who walk by it, and blessings are a test only passed by those who use them in ways pleasing to Allah, the Exalted. The one who responds practically will find tranquillity, while the one who ignores will find restlessness, proving that peace of mind is inseparable from obedience.

Another main characteristic of the Holy Prophet Muhammad, peace and blessings be upon him, is that he calls people towards right guidance. Chapter 33 Al Ahzab, verse 46:

“And one who invites to Allah, by His permission…”

This noble mission was not achieved merely through words but through leading by example. The Holy Prophet Muhammad, peace and blessings be upon him, embodied the teachings of Islam in his daily life so that others could recognize its truthfulness through his actions and speech. His honesty, compassion, humility, and justice were living proofs of the message he delivered. Leading by example involves learning and acting upon the teachings of Islam so that others see their truthfulness reflected in one's conduct. Only then can Muslims teach the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, to the next generation in a way that allows them to understand Islam through evidence rather than blind imitation. This ensures that they remain firm upon the teachings of Islam throughout their lives, not as a cultural identity but as a divine way of life. It is regrettable to observe that many Muslim parents are extremely eager to teach their children worldly knowledge, which leads to worldly success, yet they neglect their religious education. They often hand over this responsibility to others, even though it is their duty to teach their children the foundations of Islam directly. While encouraging the pursuit of worldly knowledge is praiseworthy, it must never come at the expense of religious knowledge. Sending children to mosques merely to learn how to recite the Holy Quran without understanding its meaning is insufficient. A teenager must accept Islam based on evidence, not blind imitation, otherwise they will drift away from Islam over time, perceiving it as a cultural practice that can be discarded. When one accepts Islam based on evidence, they understand that it is a comprehensive way of life, to be applied in every situation and in the use of every blessing granted by Allah, the Exalted. This is only possible when elders within the family teach clear proofs and evidences of Islam's truthfulness, and this in turn is only possible when those elders, such as parents, lead by example by learning and acting upon Islamic teachings themselves. Parents who embody the teachings of Islam in their own lives provide living evidence to their children that Islam is not a burden but a source of balance, tranquillity, and success.

Similarly, leading by example fulfils the duty of correctly representing Islam to the wider world. If one fails to adopt the good characteristics encouraged in Islamic teachings and avoids the bad ones, they misrepresent Islam to non-Muslims and even to fellow Muslims. Such misrepresentation discourages others from accepting and acting upon Islamic teachings, and those responsible will undoubtedly be held accountable before Allah, the Exalted, for this failure. The Holy Prophet Muhammad, peace and blessings be upon him, was sent as the perfect example of this principle, and Muslims must strive to emulate him by combining knowledge with practice, evidence with sincerity, and teaching with personal example. In truth, the verse reminds every person that calling to Allah, the Exalted, is not limited to words but requires a life lived in obedience. The Holy Prophet Muhammad, peace and blessings be upon him, was sent as the perfect caller to Allah, by His permission, and his life demonstrates that guidance is most effective when it is embodied. Muslims who follow this path will ensure that Islam remains firmly rooted in the hearts of future generations and is represented truthfully to the world.

The mission of the Holy Prophet Muhammad, peace and blessings be upon him, involved illuminating the world with divine light, enabling people to clearly differentiate good from evil, the lawful from the unlawful, and the path leading to peace of mind from the path of difficulties and stress. Chapter 33 Al Ahzab, verse 46:

“…and an illuminating lamp.”

And chapter 7 Al A’raf, verse 157:

“The ones who follow the Messenger, the unlettered Prophet, whose description they find in their Torah and the Gospel. He commands them to do good and forbids them from evil, permits for them what is lawful and forbids to them what is impure, and relieves them from their burdens and the shackles that bound them…”

Everything which has been commanded and prohibited in Islamic teachings aids a person in obtaining peace of mind in both worlds, even if this is not immediately obvious to them. By correctly using the blessings they have been granted, they guarantee that they achieve a harmonious mental and physical condition, appropriately positioning everything and everyone in their lives while sufficiently preparing themselves for accountability on the Day of Judgement. Consequently, this conduct results in tranquillity in both worlds. In addition, acting upon Islamic teachings ensures that the rights of people are fulfilled, which in turn causes the spread of justice and peace within society. The role of commanding good and forbidding evil has been passed down to the community of believers from the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 3 Alee Imran, verse 110:

“You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allāh…”

It is therefore crucial for one to consistently promote good and discourage evil based on Islamic teachings, doing so with kindness and wisdom. One should never assume that their personal obedience to Allah, the Exalted, will shield them from the negative influences of misguided individuals. Just as a good apple can be spoiled when placed among rotten ones, a person who neglects to encourage others to do good will ultimately be influenced by their negative actions, whether overt or subtle. Even if society at large persists in disobedience to Allah, the Exalted, one must continue to advise their dependents, such as family members, since their negative behaviour can have a greater impact on them. This responsibility is emphasized in the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, such as the Hadith recorded in Sunan Abu Dawud, number 2928. Even if a person faces disregard from others, they must fulfil their obligation by persistently offering gentle advice backed by solid evidence and knowledge. Promoting good and forbidding evil without proper understanding and good manners will only alienate people from the truth and proper guidance, which ultimately harms the entire community. Only by properly commanding good and prohibiting evil can one shield themselves from the adverse impacts of society and receive forgiveness on the Day of Judgement. Chapter 7 Al A'raf, verse 164:

"And when a community among them said, "Why do you advise [or warn] a people whom Allāh is [about] to destroy or to punish with a severe punishment?" they [the advisors] said, "To be absolved before your Lord and perhaps they may fear Him.""

This principle is not merely a communal duty but a personal safeguard, ensuring that one’s faith remains firm, one’s family remains protected, and

one's society remains just. It is through this balance of obedience, kindness, and responsibility that peace of mind in both worlds is attained.

A concern exists that if individuals are too focused on themselves and ignore the actions of those around them, they may ultimately be led astray by the negative behavior of others.

Chapter 7 Al A'raf, verse 157:

"…who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil…"

As Allah, the Exalted, alone created the universe and all that it contains, He alone knows with perfection what is truly good for a person and what is harmful, even if this is not immediately apparent to them. Human knowledge is limited and often discovered only after long periods of research, whereas divine knowledge is absolute and timeless. For example, many of the negative effects of alcohol on the human body and mind have only recently been uncovered through scientific study, yet Allah, the Exalted, prohibited it over fourteen centuries ago. This demonstrates that divine law anticipates human welfare long before human understanding catches up.

In general, the few things deemed unlawful in Islam are precisely those in which the harm outweighs any perceived benefit. Prior to the prohibition of alcohol and gambling, Allah, the Exalted, made this principle clear by declaring that their harm exceeds the limited benefits people may imagine. This is a truth evident to anyone who reflects with common sense. 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 exist solely for the benefit of individuals. Allah, the Exalted, does not gain advantage from their obedience nor suffer detriment from their disobedience. His perfection is complete regardless of human conduct. Chapter 60 Al Mumtahanah, verse 6:

“…And whoever turns away - then indeed, Allāh is the Free of need, the Praiseworthy.”

This makes clear that divine law is not for the benefit of Allah, the Exalted, but for the benefit of His creation. It is therefore essential for individuals to embrace and implement the teachings of Islam for their own well-being. This entails using the blessings bestowed upon them in ways pleasing to Allah, the Exalted, as described in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Only through this

can one attain peace of mind and success in both this life and the Hereafter, by achieving a balanced mental and physical state and by correctly placing everything and everyone within their life.

By contrast, the one who persists in misusing the blessings they have been granted will inevitably fall into imbalance. Their mental and physical state will deteriorate, their relationships and priorities will be misplaced, and they will fail to prepare for accountability on the Day of Judgement. Even if they outwardly enjoy certain worldly luxuries, inwardly they will face stress, hardship, and difficulty in both worlds.

The wise person therefore emulates the patient who accepts and follows the guidance of their doctor, knowing it is in their best interest even if the prescription involves bitter medicine or a strict diet. Just as the patient removes obstacles to good health by trusting the doctor's expertise, so too does the believer remove obstacles to peace of mind by learning and acting upon Islamic teachings. Yet there is a crucial distinction: while patients often trust their doctors blindly without understanding the science behind their prescriptions, Allah, the Exalted, invites people to reflect upon His teachings so that they may recognize their truthfulness and appreciate their positive effects. He does not expect blind trust but encourages reflection, contemplation, and recognition of the clear proofs He has provided. Chapter 12 Yusuf, verse 108:

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

And chapter 7 Al A’raf, verse 157:

“…who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them…”

In order to obtain true mental and physical freedom, it is essential to strictly adhere to the two authentic sources of guidance: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. All other sources of religious knowledge only complicate a person’s life and divert them from the simplicity and clarity of divine instruction. The more one relies on alternative sources, even if they appear to result in positive actions, the less they will act upon the two primary sources of guidance, ultimately leading to 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 these two sources of guidance will be rejected by Allah, the Exalted. The danger of relying on other sources is that it gradually leads individuals into practices that contradict the teachings of Islam. This is how the Devil misleads people step by step. For example, a person facing difficulties may be advised to undertake spiritual exercises that oppose Islamic principles. If they are unaware and accustomed to following alternative sources of religious knowledge, they may easily fall into this trap and begin performing practices that directly challenge the teachings of Islam. Worse still, they may adopt beliefs about Allah, the Exalted, and the universe that are inconsistent with Islamic teachings, such as the false notion that people or supernatural beings can

dictate their fate. Some of these misguided practices amount to 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 person can therefore unknowingly lose their faith by relying on alternate sources of religious knowledge. This is why engaging in religious innovations that lack foundation in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, is akin to following the path 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.”

Another consequence of acting upon other sources of religious knowledge is that Islam becomes unnecessarily complicated, turning into a burden rather than a mercy. When people introduce innovations, they often create practices that are difficult to maintain, leading them to disobey Allah, the Exalted, because they perceive Islamic teachings as too demanding. The next generation, observing elders who complicate Islam through such innovations, are discouraged from practicing it altogether. They begin to see

Islam as a heavy cultural tradition rather than a clear and practical way of life.

This outcome can only be avoided when one strictly adheres to the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, while avoiding all other sources of religious knowledge. By doing so, Islam remains simple, pure, and accessible, ensuring that it continues to be a source of balance, tranquillity, and guidance for both the present and future generations. Chapter 33 Al Ahzab, verse 47:

“And give good tidings to the believers that they will have from Allah great bounty.”

When a person chooses to live in obedience to Allah, the Exalted, and follows a path different from those around them, it often unsettles others who have chosen to pursue their own desires instead of divine guidance. This sense of discomfort can lead to criticism, sometimes even from family members, directed at those who remain firm in their faith.

The pressures of society add further difficulty. Social media, fashion trends, and cultural expectations frequently push individuals to compromise their values. Islam is often portrayed as a barrier to worldly ambitions such as wealth and status, and industries that thrive on excess or immorality naturally

resist the incorporation of Islamic principles. This resistance fuels the widespread hostility toward Islam that is visible across many platforms today.

Those who strive to live by Islamic teachings, which emphasize moderation and responsible use of blessings, are often ridiculed by those who indulge in excess without restraint. Such behaviour, described in Islam as animalistic, seeks to reduce human dignity to mere impulse. These individuals attempt to dissuade others from embracing Islam and discourage believers from practicing it, luring them into a lifestyle of unchecked desire. They frequently attack specific aspects of Islam, such as the dress code for women, in an effort to undermine its credibility. Yet thoughtful observers recognize the weakness of these arguments. For example, critics rarely question the strict dress codes required in professions such as law enforcement, the military, healthcare, or business, but they single out Islamic modesty for criticism. This inconsistency reveals that their objections stem not from reason but from disdain for Islam’s emphasis on discipline and restraint.

In every situation, a person must remain steadfast in their obedience to Allah, the Exalted. Such devotion brings serenity and shields them from harmful influences, even if this protection is not immediately visible. By remaining loyal to Allah, they will use their blessings correctly, achieve balance in mind and body, and rightly order all aspects of their life while preparing for accountability on the Day of Judgement. This way of living fosters tranquillity in both worlds and ensures guidance through ease and hardship alike. Chapter 33 Al Ahzab, verse 48:

“And do not obey the disbelievers and the hypocrites and disregard their harm, and rely upon Allah…”

In contrast, those who ignore divine commands in pursuit of approval from others will inevitably lose inner peace. Their misuse of blessings will lead to disorder in their lives, leaving them unprepared for accountability before Allah, the Exalted. This negligence results in stress, hardship, and difficulty in both worlds, regardless of any material comforts they may outwardly enjoy.

To maintain a resolute mindset, one must cultivate strong faith. Strong faith is essential for remaining devoted to Allah, the Exalted, in every circumstance, whether in ease or adversity. Such faith is nurtured by learning, understanding, 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 true obedience to Allah, the Exalted, brings tranquillity in this life and the next. Chapter 33 Al Ahzab, verse 48:

“…and rely upon Allah…”

Those who lack knowledge of Islamic principles, however, possess fragile faith and are easily swayed when their desires conflict with divine guidance. Ignorance clouds their understanding of the necessity of surrendering personal desires in favor of the commands of Allah, the Exalted. For this

reason, individuals must strengthen their faith through the pursuit of Islamic knowledge and its practical application. By doing so, they remain obedient to Allah, the Exalted, at all times, using their blessings in accordance with His teachings. This nurtures balance in mind and body and ensures that all aspects of life are rightly prioritized. Chapter 33 Al Ahzab, verse 48:

"…And sufficient is Allah as Disposer of affairs."

This final declaration affirms that reliance upon Allah, the Exalted, is the ultimate safeguard. Those who trust Him, obey His commands, and remain firm in their faith will find tranquillity, balance, and success in both worlds.

Islam, as a complete code of conduct, encompasses every dimension of human life. Allah, the Exalted, frequently transitions in the Holy Quran between matters of direct obedience to Him and worldly affairs, such as marriage, inheritance, or trade. This seamless movement between spiritual and worldly topics demonstrates that both are interconnected and equally significant. In the example at hand, Allah, the Exalted, moves from instructing believers to follow the Holy Prophet Muhammad, peace and blessings be upon him, and to avoid obeying the misguided, directly into matters of divorce. This illustrates that divine guidance is not confined to ritual worship but extends to the practical realities of daily life. It is therefore essential to recognize that Islam influences every situation a person faces, whether worldly or religious, and governs every interaction with the blessings they have been granted. One must avoid the ignorant attitude of believing that Allah, the Exalted, will only question them about religious duties such as the obligatory prayers. In truth, He will hold people accountable for every

circumstance they encountered, whether in worship, family life, business dealings, or social conduct. For this reason, individuals must learn and act upon Islamic teachings so that they respond correctly in every situation. This comprehensive obedience ensures a harmonious mental and physical condition, allowing them to rightly order everything and everyone in their lives while preparing adequately for accountability on the Day of Judgement. Such conduct results in tranquillity in both worlds. A person must therefore avoid treating Islam like a coat that can be put on and taken off according to their desires. To behave in this manner is to worship one's own desires rather than Allah, the Exalted, even if one claims otherwise. Chapter 25 Al Furqan, verse 43:

"Have you seen the one who takes as his god his own desire?..."

The one who fails to act upon Islamic teachings in every situation will inevitably misuse the blessings they have been granted. This misuse leads to imbalance in both mind and body, causing them to misplace priorities and relationships, and leaving them unprepared for their responsibilities on the Day of Judgement. The outcome of such negligence is stress, hardship, and difficulty in both worlds, even if they outwardly enjoy certain worldly luxuries.

In contrast, those who embrace Islam as a complete way of life find balance, clarity, and peace. Their obedience to Allah, the Exalted, ensures that every blessing is used correctly, every relationship is rightly ordered, and every responsibility is fulfilled. This holistic approach to life is what secures tranquillity in both this world and the Hereafter.

The reality of Islam being a complete code of conduct, encompassing every aspect of one's life whether worldly or religious, is further reinforced by the opening statement of the next verse. Here, Allah, the Exalted, calls upon the believers to respond to Him in a matter that pertains to worldly affairs, just as He calls upon them in other verses to respond to Him in matters of worship and religious duty. This seamless transition between worldly and spiritual guidance demonstrates that both are inseparably linked within Islam. It is a reminder that divine instruction is not confined to prayer, fasting, or other ritual obligations, but extends to the practical realities of daily life—marriage, divorce, trade, inheritance, and social conduct. By addressing worldly matters with the same authority and urgency as religious ones, Allah, the Exalted, makes clear that every situation a person encounters is subject to His guidance and will be part of their accountability on the Day of Judgement. This comprehensive approach ensures that a believer cannot compartmentalize their faith, treating it as relevant only in the mosque or during acts of worship. Instead, Islam permeates every decision, interaction, and responsibility, guiding the correct use of blessings and ensuring balance in both mind and body. In this way, the Quran demonstrates that obedience to Allah, the Exalted, is not partial but total, and that true tranquillity in both worlds can only be achieved when His guidance is applied universally. Chapter 33 Al Ahzab, verse 49:

"O You who have believed, when you marry believing women and then divorce them before you have touched them, then there is not for you any waiting period to count concerning them…"

The waiting period prescribed in Islam after divorce is normally set at three monthly cycles, and this serves both emotional and practical purposes. It allows time for reflection, reconciliation, and the possibility of pregnancy to become clear, ensuring that decisions are made with wisdom rather than haste. However, this requirement is waived in cases where the couple has not been physically intimate. The wisdom behind this distinction is twofold. First, without physical intimacy, there is no possibility of pregnancy, which would otherwise have a profound impact on the decision to divorce or remain married. Second, physical intimacy creates a unique emotional bond between husband and wife, a deep attachment unlike any other. This bond requires careful consideration before finalizing a divorce, as decisions made in the heat of emotion can lead to regret. The waiting period provides the necessary time for both spouses to evaluate their relationship with clarity, free from immediate emotional pressure. In contrast, when a marriage has not involved physical intimacy, this deep emotional attachment has not been established. In such cases, the waiting period is waived, as there is no need for reflection on the same level of emotional or practical consequences. The couple can proceed with divorce without the concern of concealed pregnancy or the complexities of severing a profound emotional bond. This ruling demonstrates the comprehensive wisdom of Islamic guidance, which takes into account both the physical realities and the emotional dimensions of human relationships. It ensures fairness, protects rights, and prevents unnecessary hardship, while also safeguarding individuals from regret and instability.

Generally speaking, the waiting period prescribed in Islam after divorce is a profound example of divine wisdom that addresses emotional, social, and practical realities. It is not simply a pause in time but a carefully designed safeguard that protects both spouses from rash decisions and ensures that matters are resolved with clarity rather than impulse. When divorce occurs suddenly, emotions are often heightened, and pride or shame can prevent reconciliation even when it would have been the wiser choice. The waiting

period allows these emotions to settle, giving both husband and wife the opportunity to reflect calmly on the positive and negative aspects of continuing or ending the marriage. This reflection, carried out with a clearer and more rational mind, helps prevent regret that often arises when decisions are made in haste. The waiting period also serves an important practical function. It provides time for a pregnancy to become evident, ensuring that the husband is aware of his responsibilities before finalizing the divorce. Concealing such a matter would be unjust, as it directly affects the rights and duties of both parents and the child. By requiring openness and honesty during this time, Islam safeguards lineage, protects the rights of the unborn, and ensures fairness in the responsibilities of both spouses. In addition, the waiting period prevents divorced individuals from rushing into another marriage while still emotionally unsettled. Entering a new union without proper reflection often leads to instability and unhappiness, not only for the individual but also for the new family they attempt to build. By slowing down this process, Islam protects individuals from compounding their difficulties and ensures that subsequent decisions are made with maturity and foresight. This period also provides an opportunity for reconciliation. Many couples, after reflecting during this time, realize that their initial decision was driven by anger or frustration rather than genuine incompatibility. The waiting period allows them to return to one another with renewed understanding, preserving the family unit and preventing unnecessary separation. Thus, the waiting period is not a restriction but a mercy. It protects dignity, ensures fairness, and allows decisions to be made with wisdom rather than impulse. It safeguards the rights of all involved—husband, wife, and child—while fostering stability in society. It reflects the comprehensive nature of Islam, which addresses both emotional and practical realities, guiding people toward balance, tranquillity, and justice in every circumstance.

In the case of divorce, Allah, the Exalted, commands men to provide their ex-wives with provision, the details of which are outlined in several verses of the Holy Quran. Chapter 2 Al Baqarah, verses 236-237:

“There is no blame upon you if you divorce women you have not touched nor specified for them an obligation. But give them [a gift of] compensation - the wealthy according to his capability and the poor according to his capability - a provision according to what is acceptable, a duty upon the doers of good. And if you divorce them before you have touched them and you have already specified for them an obligation, then [give] half of what you specified - unless they forego the right or the one in whose hand is the marriage contract foregoes it. And to forego it is nearer to righteousness. And do not forget graciousness between you. Indeed Allah, of whatever you do, is Seeing.”

Allah, the Exalted, makes clear that even when divorce occurs before physical intimacy or before a dowry has been specified, the husband is still obliged to give compensation according to his means. The wealthy should provide generously, while those of limited means should give what is reasonable, for this is a duty upon those who strive to do good. If a dowry has already been specified, then half of it must be given unless the wife chooses to forego her right, or the husband voluntarily relinquishes his claim. Allah, the Exalted, emphasizes that graciousness between the couple must not be forgotten, reminding them that He sees all that they do.

And chapter 33 Al Ahzab, verse 49:

“…So provide for them…”

The important to thing to note that is that the man must provide for his ex-wife in a gracious manner, and this behaviour has been directly connected to righteousness, which is directly connected to the obedience of Allah, the Exalted. Chapter 33 Al Ahzab, verse 49:

"…So provide for them and give them a gracious release."

The emphasis here is not only on provision but on the manner in which it is given. A gracious release requires that the husband does not allow ill feelings to manifest in harmful actions. This includes avoiding behaviours such as deliberately prolonging divorce proceedings, spreading gossip that damages the reputation of the ex-spouse, or obstructing their chances of remarrying. Such conduct is strongly condemned in the Holy Quran, as it represents crossing the limits set by Allah, the Exalted, even if one feels wronged. Chapter 2 Al Baqarah, verse 229:

"Divorce is twice. Then, either keep [her] in an acceptable manner or release [her] with good treatment. And it is not lawful for you to take anything of what you have given them unless both fear that they will not be able to keep [within] the limits of Allah. But if you fear that they will not keep [within] the limits of Allah , then there is no blame upon either of them concerning that by which she ransoms herself. These are the limits of Allah , so do not transgress them. And whoever transgresses the limits of Allah - it is those who are the wrongdoers."

The wisdom behind this command is clear. Divorce, though permitted, is a sensitive matter that can easily lead to bitterness and injustice if not handled with dignity. By commanding provision and graciousness, Allah, the Exalted, ensures that the rights of women are protected, that dignity is preserved, and that society is safeguarded from the destructive consequences of hostility between former spouses. This behaviour is directly connected to righteousness, and righteousness itself is inseparable from obedience to Allah, the Exalted. Thus, the Holy Quran teaches that even in moments of separation, believers must uphold justice, kindness, and generosity. Divorce is not an excuse to abandon good character; rather, it is a test of whether one will continue to act with integrity and compassion, reflecting the values of Islam in every circumstance.

As discussed earlier, certain rules in respect to marriage were different for the Holy Prophet Muhammad, peace and blessings be upon him, in order to aid him in his mission to spread the teachings of Islam. Chapter 33 Al Ahzab, verses 50-52:

“O Prophet, indeed We have made lawful to you your wives to whom you have given their due compensation and those your right hand possesses from what Allah has returned to you [of captives] and the daughters of your paternal uncles and the daughters of your paternal aunts and the daughters of your maternal uncles and the daughters of your maternal aunts who emigrated with you and a believing woman if she gives herself to the Prophet [and] if the Prophet wishes to marry her, [this is] only for you, excluding the believers. We certainly know what We have made obligatory upon them

concerning their wives and those their right hands possess, [but this is for you] in order that there will be upon you no discomfort. And ever is Allah Forgiving and Merciful. You, may put aside whom you will of them or take to yourself whom you will. And any that you desire of those [wives] from whom you had [temporarily] separated - there is no blame upon you [in returning her] That is more suitable that they should be content and not grieve and that they should be satisfied with what you have given them - all of them. And Allah knows what is in your hearts. And ever is Allah Knowing and Forbearing. Not lawful to you, are [any additional] women after [this], nor [is it] for you to exchange them for [other] wives, even if their beauty were to please you, except what your right hand possesses. And ever is Allah, over all things, an Observer."

These verses emphasize the profound wisdom behind the unique allowance granted to the Holy Prophet Muhammad, peace and blessings be upon him, to marry more than four women at one time. Unlike the general limit established for the rest of the community, this exception was directly connected to his mission of conveying the teachings of the Holy Quran and his traditions to the world. The "discomfort" referenced in these verses points to the immense responsibility he bore in ensuring that every aspect of his life—both public and private—was preserved and transmitted accurately for future generations. This allowance was not granted for personal indulgence but for the preservation of divine guidance in its entirety.

His mission can be understood in two essential dimensions. The first was his public life, which was observed, learned, and conveyed by thousands of Companions, may Allah be pleased with them. They recorded his sermons, his dealings with people, his leadership, and his guidance in matters of worship and community affairs. The second was his private life, which could

only be conveyed by his family, particularly his wives. This included his conduct within the home, his treatment of family members, his personal habits, and his intimate guidance on matters of marriage and family life. Considering that thousands of Companions were required to preserve the details of his public life, it would not have been possible for only four wives to adequately convey the depth of his private life. For this reason, the Holy Prophet Muhammad, peace and blessings be upon him, was permitted more than four wives, ensuring that his mission was fulfilled with completeness and clarity.

The wisdom of this allowance is further supported by the latter part of the verses, which indicate that once the Holy Prophet Muhammad, peace and blessings be upon him, had sufficient wives of varied ages, backgrounds, and experiences, the allowance was no longer necessary. His wives, may Allah be pleased with them all, fulfilled their role to the highest standard, preserving and transmitting the teachings of his private life with accuracy and devotion. Their contributions remain indispensable to Islamic knowledge, ensuring that the community and the world could learn from every dimension of his example. Each wife brought unique insights shaped by her age, experience, and social background, collectively forming a complete picture of his private life.

In addition, the marriages of the Holy Prophet Muhammad, peace and blessings be upon him, to women from foreign tribes carried another profound purpose. They were intended to soften the hearts of his opponents and open their minds to the teachings of Islam. By establishing ties of kinship, he removed barriers of hostility and created opportunities for dialogue. These marriages were not motivated by physical desire, as some misguided individuals claim. This is clearly refuted by the fact that throughout

his youth—the period when physical desires are strongest—he remained married to only one woman, Khadija, may Allah be pleased with her, despite being in a position to marry multiple women. His marriages later in life were strategic, compassionate, and purposeful, serving the mission of Islam rather than personal gratification. They were acts of wisdom that transformed enmity into familiarity and suspicion into openness.

Furthermore, when the wise objectives behind the marriages of the Holy Prophet Muhammad, peace and blessings be upon him, had been fulfilled, he was prohibited from entering into further marriages. This prohibition itself is a clear indication that his marriages were never intended for the satisfaction of personal desire. If the purpose had been merely to fulfill natural inclinations, such a restriction would not have been imposed upon him. Rather, the marriages were divinely ordained to serve specific purposes: the preservation and transmission of his private life through his wives, the strengthening of ties with foreign tribes, and the softening of hearts that were once hostile to Islam. Chapter 33 Al Ahzab, verse 52:

“Not lawful to you, are [any additional] women after [this], nor [is it] for you to exchange them for [other] wives, even if their beauty were to please you…”

This verse demonstrates that once the mission was secured—through the wives who varied in age, background, and experience, and who collectively conveyed his private life to the highest standard—there was no further need for additional marriages. The prohibition ensured that his household remained complete and sufficient for the transmission of knowledge, while also silencing those who falsely accused him of marrying for worldly reasons.

Thus, the restriction itself becomes a testimony to the purity of his intentions. His marriages were purposeful, strategic, and compassionate, serving the mission of Islam rather than personal gratification. They were part of the divine plan to ensure that every dimension of his life was preserved and conveyed to humanity, and once this plan was fulfilled, Allah, the Exalted, closed the door to further marriages.

Ultimately, every aspect of the life of the Holy Prophet Muhammad, peace and blessings be upon him, was guided by divine wisdom and directed toward fulfilling his mission of conveying Islam in its entirety. His marriages were integral to this mission, ensuring that both his public and private life were preserved and transmitted with accuracy, balance, and depth. They also served as bridges of reconciliation, opening hearts and minds to the truth of Islam. His wives became teachers of the community, role models for future generations, and custodians of knowledge that would otherwise have been lost.

These verses also affirm that Islam is not merely a set of rituals but a complete way of life. The example of the Holy Prophet Muhammad, peace and blessings be upon him, demonstrates that even personal matters such as marriage can serve higher purposes of guidance, reconciliation, and preservation of knowledge. His life was a living embodiment of divine wisdom, and his marriages formed part of the grand design to ensure that Islam would be conveyed to humanity in its fullness. They illustrate that every action of the Holy Prophet Muhammad, peace and blessings be upon him,

was purposeful, rooted in obedience to Allah, the Exalted, and directed toward the benefit of humanity.

Generally speaking, Islam grants men permission to marry up to four women at one time, while women are permitted only a single husband at any given point. This distinction is rooted in divine wisdom and reflects a comprehensive system designed to safeguard society, protect women, preserve lineage, and ensure justice. When examined carefully, many reasons emerge that highlight the fairness and necessity of this ruling.

At the advent of Islam, most women did not have occupations or independent means of support. Widows and divorcees were often left vulnerable, with little ability to sustain themselves or their children. This vulnerability sometimes forced them toward unlawful activities simply to survive. By permitting men to marry up to four women, Islam provided lawful protection and stability, ensuring that women and children were cared for within the framework of justice and responsibility.

When a man has multiple wives, the identity of the father is always clear whenever a child is born. However, if a woman were permitted to marry multiple men simultaneously, determining the father would be difficult. Modern scientific tests, though available, are costly and often disputed, as some men may deny responsibility to escape the burdens of parenthood. Such uncertainty would lead to broken families, single-parent homes, and widespread social instability. Islam’s guidance therefore ensures clarity in lineage, protecting children from confusion and safeguarding their rights to inheritance, identity, and parental care.

The law also takes into account the prophecy that near the end of time the population of women will increase to such an extent that for every one man there will be fifty women, as mentioned in a Hadith recorded in Sunan Ibn Majah, number 4045. This imbalance highlights the necessity of a system that allows men to marry more than one woman, ensuring that women are not left without lawful companionship and support.

Men and women differ in their emotional and psychological makeup. Women often require greater emotional support, stability, and security, particularly in times of hardship. Allowing men to marry more than one wife ensures that women who are widowed, divorced, or otherwise vulnerable can find lawful companionship and protection. This system prevents loneliness and despair, fostering emotional balance within society.

Islam places the financial responsibility of the household upon men. A man who marries more than one wife must provide for each of them equally, ensuring food, shelter, clothing, and other necessities. This requirement prevents exploitation and guarantees that women are not left destitute. In contrast, if women were permitted multiple husbands, the question of financial responsibility would become chaotic, with men disputing their obligations and women left unsupported.

It is striking that some object to the concept of multiple wives yet readily accept the practice of multiple partners outside of marriage. The former

requires a man to treat his wives with equality, kindness, and respect, ensuring that their rights are fulfilled, whereas the latter provides no such protection. Those who accept fornication but reject lawful marriage contradict themselves, for marriage establishes stable and supportive homes for children, while multiple partners outside of marriage lead to broken and unsupportive homes. This breakdown contributes to the rise of crime, immorality, and social disorder.

In many societies throughout history, women have outnumbered men due to wars, conflicts, and other circumstances. Men often died in battle, leaving behind widows and orphans. The allowance for men to marry more than one wife ensured that these women and children were not abandoned but integrated into stable family structures. This ruling reflects divine foresight, addressing not only the realities of the Prophet's time but also the recurring challenges of human history.

By providing a lawful framework for multiple marriages, Islam prevents men from seeking unlawful relationships to satisfy their desires. It channels human instincts into a system bound by justice, responsibility, and compassion. This safeguards morality, protects women from exploitation, and ensures that children are born into stable, supportive homes.

Thus, the wisdom of Islam's guidance is clear. By permitting men to marry up to four women under strict conditions of justice and fairness, Islam safeguards women, protects children, preserves lineage, balances population realities, and ensures stability in society. This ruling reflects the

comprehensive nature of divine law, which addresses both spiritual and worldly needs, guiding humanity toward balance, mercy, and justice.

In respect to the prophetic marriages, the verses under discussion emphasize that although the wives of the Holy Prophet Muhammad, peace and blessings be upon him, were entrusted with the noble responsibility of serving as sources of knowledge for countless people, they were nonetheless to be honoured, respected, and treated with the utmost dignity and care. This principle is not merely theoretical but is clearly evident in the life of the Holy Prophet Muhammad, peace and blessings be upon him, which stands as an open book for all to witness. His conduct toward his wives was marked by gentleness, fairness, and compassion, setting a timeless example of how women should be treated within marriage. Chapter 33 Al Ahzab, verse 51:

"…That is more suitable that they should be content and not grieve and that they should be satisfied with what you have given them - all of them..."

This verse highlights the divine wisdom that the wives of the Holy Prophet Muhammad, peace and blessings be upon him, were to be granted contentment and peace of mind, free from grief or dissatisfaction. It underscores that their dignity was to be preserved and their hearts safeguarded, even while they carried the weight of transmitting knowledge and guidance to the community. Their satisfaction was directly tied to the fairness and kindness of the Holy Prophet Muhammad, peace and blessings

be upon him, showing that his treatment of them was essential in ensuring their tranquillity.

The life of the Holy Prophet Muhammad, peace and blessings be upon him, demonstrates this principle in practice. Despite the immense responsibilities he carried as the Messenger of Allah, the Exalted, he never allowed his wives to feel neglected or dishonoured. His example shows that leadership and knowledge transmission must always be accompanied by compassion and respect within the household.

This teaching carries universal relevance. It reminds people that even when individuals serve great roles in society, their dignity and emotional well-being must never be overlooked. The wives of the Holy Prophet Muhammad, peace and blessings be upon him, were honoured not only for their contributions to knowledge but also for their humanity, and their contentment was safeguarded by divine command. Chapter 33 Al Ahzab, verse 52:

“…And ever is Allah, over all things, an Observer.”

When Allah, the Exalted, calls upon the believers within the Holy Quran, His call is never without purpose. It is often connected to the actualization of their verbal claim of faith, for a mere declaration without corresponding actions holds little weight in Islam. Faith is not simply a statement of the tongue but a reality that must manifest itself through deeds. Actions are the proof of

belief, the evidence that transforms words into lived reality, and they are the means by which one secures reward and mercy in both worlds. Just as a fruit-bearing tree is only useful when it produces fruit, faith is only meaningful when it produces good actions. Without deeds, faith remains barren, offering no benefit to the individual or to society. In this particular case, Allah, the Exalted, draws the attention of the believers to a worldly matter—visiting the homes of others—and sets forth the proper etiquettes by using the home of the Holy Prophet Muhammad, peace and blessings be upon him, as an example. This demonstrates that Islam is not limited to acts of worship alone but encompasses every aspect of life, including social conduct and manners. The incident that occasioned this revelation occurred in the fifth year after the migration to Medina, when the Holy Prophet Muhammad, peace and blessings be upon him, married Zaynab bint Jahsh, may Allah be pleased with her. A feast was held in honour of the marriage, and guests were invited to his home. After the meal, some guests lingered and continued conversing with one another. Out of his natural modesty, the Holy Prophet Muhammad, peace and blessings be upon him, did not wish to ask them to leave, so he quietly went out for a walk. This situation, though seemingly small, was significant enough for Allah, the Exalted, to reveal guidance. Chapter 33 Al Ahzab, verse 53:

“O you who have believed, do not enter the houses of the Prophet except when you are permitted for a meal, without awaiting its readiness. But when you are invited, then enter; and when you have eaten, disperse without seeking to remain for conversation. Indeed, that [behavior] was troubling the Prophet, and he is shy of [dismissing] you. But Allah is not shy of the truth…”

This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 3, Pages 199-200 and has been recorded in a Hadith found in Sahih Bukhari, number 5163.

This verse makes clear that even the most ordinary social interactions must be governed by respect, consideration, and discipline. The Holy Prophet Muhammad, peace and blessings be upon him, was too modest to dismiss his guests, but Allah, the Exalted, revealed the truth without hesitation, teaching the believers that lingering unnecessarily after a meal causes inconvenience and discomfort to the host.

From this, it becomes clear that the etiquettes of visiting others are essential for obtaining reward. A visit is not simply a social custom but an act that can either bring blessings or cause harm depending on how it is conducted. Respect must be shown at all times, and one should avoid overstaying or causing difficulty to the host and their family. For example, if a guest remains long after a meal, the host may feel burdened, unable to rest or attend to other responsibilities. Similarly, if a visitor arrives at an inconvenient time, such as when the family is eating, resting, or engaged in important work, it can cause unnecessary stress. Islam teaches that consideration for others is part of faith, and therefore a person must always ensure their visit is conducted with sensitivity and respect. In modern times, this guidance is even more practical, as communication tools make it easy to contact the host beforehand to arrange a suitable time. A simple phone call or message can prevent inconvenience and ensure the host is prepared to receive the guest. For example, if a family is busy with children's schoolwork or caring for an elderly relative, an unannounced visit may disrupt their routine. By arranging beforehand, the guest shows respect for the host's time and avoids placing them in difficulty. If the host is occupied, they should not feel shy to ask the

visitor to return later, and the visitor should not feel upset, for Allah, the Exalted, has commanded this in the Holy Quran. This ensures that both parties maintain dignity and harmony. Chapter 24 An Nur, verse 28:

“And if you do not find anyone therein, do not enter them until permission has been given you. And if it is said to you, "Go back," then go back; it is purer for you. And Allah is Knowing of what you do.”

This guidance protects both the host and the visitor, ensuring visits are conducted with mutual respect and without intrusion. For instance, a host may feel pressured to entertain a guest even when they are unwell or busy, while a visitor may feel unwelcome if they arrive at the wrong time. By following the Quranic command, both sides are safeguarded. Furthermore, visitors must control their actions and speech, avoiding sins such as gossip, backbiting, and slander. A gathering should not become a place where others are mocked or their faults discussed. Instead, conversation should revolve around beneficial matters, such as sharing knowledge, encouraging good deeds, or discussing ways to help the community. For example, a visit could be used to plan charitable work, strengthen family ties, or remind one another of the remembrance of Allah, the Exalted.

Only when one behaves in this manner will they obtain the reward promised in the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him. If they fail, they risk gaining no reward or even incurring sin depending on their conduct. For example, a guest who spends their time spreading rumours or engaging in idle talk may leave the gathering with more sins than good deeds. On the other hand, a guest who speaks kindly, encourages

patience, or shares beneficial advice will leave with blessings and reward. Sadly, many enjoy the act of visiting others but neglect the conditions attached to it. They may linger unnecessarily, speak ill of others, or engage in conversations that bring no benefit. Such behaviour undermines the purpose of visiting and deprives them of reward. Chapter 4 An Nisa, verse 114:

“No good is there in much of their private conversation, except for those who enjoin charity or that which is right or conciliation between people. And whoever does that seeking means to the approval of Allah - then We are going to give him a great reward.”

This verse elevates ordinary conversation into worship when it is directed toward goodness, charity, or reconciliation. For example, if two people meet and discuss how to support a neighbour in need, or how to resolve a dispute between relatives, their conversation becomes an act of worship. Even casual speech, such as reminding one another of patience or encouraging kindness, can become a means of attaining divine reward if guided by sincerity and righteousness. This shows that every word spoken during a visit carries weight and can either bring reward or punishment depending on its nature.

Thus, the etiquettes of visiting are not trivial matters but part of the comprehensive guidance of Islam. They protect dignity, preserve harmony, and transform social interactions into acts of worship. For example, a guest who arrives with a gift, speaks kindly, and leaves at the appropriate time strengthens bonds and spreads joy. A guest who arrives unannounced,

speaks harshly, or overstays causes harm and weakens relationships. By following these etiquettes, a person demonstrates that their faith is not merely a verbal claim but a living reality, manifested in every aspect of their life. This guidance ensures that even the simplest acts—such as entering a home or conversing with others—become pathways to divine reward and mercy.

As discussed earlier, the wives of the Holy Prophet Muhammad, peace and blessings be upon him, were honoured as role models for all women, and in certain respects for men as well. They occupied the position of teachers within the nation, entrusted with the responsibility of transmitting knowledge, guidance, and wisdom to the community. Their lives were not private in the ordinary sense, for their homes became places of learning, consultation, and spiritual development. Through them, Allah, the Exalted, advised important characteristics for all people to adopt, particularly women, who would look to them as examples of dignity, modesty, and wisdom. Chapter 33 Al Ahzab, verse 53:

"…And when you ask [his wives] for something, ask them from behind a partition. That is purer for your hearts and their hearts…"

This verse highlights the elevated status of the wives of the Holy Prophet Muhammad, peace and blessings be upon him, and the unique role they played in preserving and transmitting his private life. It also establishes a universal principle of modesty and respect in social interaction. By instructing believers to approach them from behind a partition, Allah, the Exalted, safeguarded both the dignity of the wives and the purity of the hearts of those

who sought knowledge from them. This guidance ensured that their homes remained places of learning while also protecting them from intrusion, suspicion, or inappropriate familiarity.

It is important to note that hypocrites frequently visited their homes in Medina, seeking social rank and influence rather than genuine knowledge. At the same time, countless sincere seekers of truth visited to learn about Islam. In such circumstances, the wives of the Holy Prophet Muhammad, peace and blessings be upon him, were advised to adopt even greater modesty in their behaviour, despite the immense modesty they already possessed. This was not a criticism of their character but a reinforcement of their unique position as mothers of the believers and teachers of the nation. Their conduct had to remain beyond reproach, serving as a model for generations to come.

This guidance carries timeless relevance. It reminds people that those entrusted with positions of influence and teaching must adopt higher standards of modesty and dignity, not only for their own protection but also for the purity of those who learn from them. The wives of the Holy Prophet Muhammad, peace and blessings be upon him, embodied this principle, combining knowledge with modesty, and authority with humility. Their example continues to inspire all who seek to live lives of faith, wisdom, and respect.

Furthermore, this verse also teaches that even if a person remains firm in obeying Allah, the Exalted, they must still adopt the proper behaviour when interacting with the opposite gender. Faith and obedience do not exempt

anyone from the need to observe boundaries, for no human being after the Holy Prophets, peace be upon them, is infallible. This reminder protects against arrogance and false confidence, ensuring that individuals remain humble and cautious in their conduct. It is a safeguard against the subtle temptations that can arise in ordinary interactions, reminding people that purity of heart must be preserved through discipline and awareness.

The guidance makes clear that faith alone is not sufficient if it is not accompanied by vigilance in action. Just as a farmer must continue to guard his crops against pests even after planting them, a person must continue to guard their faith against lapses in behaviour. Even the most sincere individual can falter if they neglect caution, and therefore Islam commands a respectful, modest, and disciplined attitude in all dealings with the opposite gender. This includes avoiding unnecessary familiarity, refraining from private or secluded meetings, and ensuring that speech remains purposeful and dignified.

At the same time, caution must never be confused with harshness or coldness. Respectful interaction does not mean withdrawing kindness or courtesy. Rather, it means maintaining dignity while showing politeness and warmth. For example, when speaking to the opposite gender in professional or social settings, one should avoid frivolous or excessive conversation, yet still speak with gentleness and respect. A person may greet others warmly, assist them when needed, and engage in beneficial discussion, while ensuring that boundaries are not crossed. This balance between caution and kindness reflects the prophetic example, for the Holy Prophet Muhammad, peace and blessings be upon him, was known for his gentleness and good manners, yet he maintained the highest standards of modesty and propriety.

This teaching is timeless and applies equally in private and public life. Within family circles, workplaces, schools, and community gatherings, a cautious and respectful attitude preserves purity of heart and protects society from harm. It ensures that relationships are built on trust, dignity, and sincerity, while preventing the erosion of moral boundaries. For instance, in modern times, when men and women often work together, this guidance ensures that cooperation remains professional and purposeful, free from inappropriate familiarity. Similarly, in social gatherings, it prevents casual interactions from slipping into behaviour that could lead to temptation or suspicion.

By combining caution with kindness, individuals embody the balance that Islam calls for—firmness in obedience to Allah, the Exalted, and gentleness in conduct toward His creation. This balance ensures that interactions remain pure, respectful, and beneficial, while also fostering harmony and goodwill. It reminds people that no matter how strong their faith may be, they must never assume immunity from error, but must continually guard themselves with discipline, humility, and good manners.

After addressing the high and noble status of the wives of the Holy Prophet Muhammad, peace and blessings be upon him, Allah, the Exalted, turns the attention of the believers to the unique status of the Holy Prophet Muhammad, peace and blessings be upon him, and commands them to avoid any behaviour that could harm him. Chapter 33 Al Ahzab, verse 53:

“…And it is not [conceivable or lawful] for you to harm the Messenger of Allah…”

This verse establishes a principle that transcends time. In the Prophet’s own era, harming him could occur through disrespect, intrusion, or disobedience. In the present age, however, this harm can manifest in more subtle yet equally serious ways. One of the most significant is when a person misrepresents Islam through their bad behaviour and conduct. When non-Muslims or even uninformed Muslims observe such behaviour, they may assume that this reflects the character of the Holy Prophet Muhammad, peace and blessings be upon him. Such false representation is, in essence, a form of harm, for it distorts his noble example and misleads others about the true teachings of Islam.

Correctly representing the Holy Prophet Muhammad, peace and blessings be upon him, to the outside world is therefore a duty upon every person who claims faith. This requires learning his good characteristics—such as honesty, humility, compassion, patience, and justice—and striving to embody them in daily life. It also requires consciously avoiding the bad characteristics he rejected, such as arrogance, deceit, cruelty, and selfishness. To fail in this duty is to risk being held accountable for misrepresentation, for one’s actions may either draw people closer to Islam or drive them away from it.

This teaching carries profound implications for modern society. In workplaces, schools, and communities, a person’s conduct often becomes the lens through which others view Islam. If they display kindness, fairness,

and integrity, observers will be reminded of the noble qualities of the Holy Prophet Muhammad, peace and blessings be upon him. But if they display dishonesty, harshness, or negligence, observers may wrongly attribute these faults to his example. Thus, every person becomes a representative of Islam, and their behaviour either honours or harms the Holy Prophet Muhammad, peace and blessings be upon him.

In conclusion, this verse is not merely a historical command but a timeless reminder. To harm the Holy Prophet Muhammad, peace and blessings be upon him, is to misrepresent his mission and character. To honour him is to embody his teachings with sincerity, ensuring that one's actions reflect the mercy, justice, and wisdom that he brought to the world. This responsibility rests upon every person, for through their conduct they either preserve the legacy of the Holy Prophet Muhammad, peace and blessings be upon him, or distort it.

And in order to preserve the noble status of the wives of the Holy Prophet Muhammad, peace and blessings be upon him, as the mothers of the believers, Allah, the Exalted, commanded that they were not to be treated like other women who may be married after the death of their husbands. Chapter 33 Al Ahzab, verse 53:

"…or to marry his wives after him, ever. Indeed, that would be in the sight of Allah an enormity."

This command was a clear declaration of their unique position within the Muslim nation. Unlike ordinary women, whose marriages after widowhood are permissible, the wives of the Holy Prophet Muhammad, peace and blessings be upon him, were elevated to a status that required their dignity to be safeguarded for all time. They were not simply spouses in the worldly sense, but mothers of the believers, entrusted with the responsibility of transmitting knowledge, preserving the private life of the Holy Prophet Muhammad, peace and blessings be upon him, and serving as role models for generations. To allow them to be remarried after his passing would have diminished this special role and blurred the sanctity of their position.

It is important to bear in mind that Allah, the Exalted, had already granted them the option to separate from the Holy Prophet Muhammad, peace and blessings be upon him, without facing any negative consequences. This option was given openly, yet they all willingly chose to remain with him. Their decision reflects their devotion, their recognition of his unparalleled character, and their understanding of the honour of being his wives. Their choice was not coerced but voluntary, showing that their bond with him was rooted in love, respect, and spiritual recognition.

Furthermore, as the Holy Prophet Muhammad, peace and blessings be upon him, was the perfect husband in both attractiveness and character, any man they could have married after him would have seemed drastically inferior. His qualities—gentleness, fairness, compassion, patience, and devotion—were unmatched, and his wives knew that no other man could ever compare. This reality alone would have prevented them from desiring marriage after him, for they had already experienced the highest standard of companionship.

Finally, the deep love his wives had for him, both as the Messenger of Allah, the Exalted, and as their husband, was too strong and profound to be replaced by another. Their bond was not only emotional but spiritual, rooted in their recognition of his divine mission and their intimate companionship with him. Just as the love a true person of faith has for the Holy Prophet Muhammad, peace and blessings be upon him, cannot be replaced by anyone else, so too the love of his wives was unique and irreplaceable. Their devotion was lifelong, and their hearts were bound to him in a way that no subsequent marriage could ever replicate.

Therefore, this command was not a punishment for his wives but a reflection of their elevated status, their devotion, and their own condition. It preserved their honour as mothers of the believers, ensured that their dignity remained beyond question, and protected the sanctity of the household of the Holy Prophet Muhammad, peace and blessings be upon him, for all generations to come. It also served as a reminder to the community that the Prophet's household was sacred, and that his wives were to be respected as teachers, role models, and guardians of his legacy.

This teaching carries universal lessons. It shows that honour and dignity must be preserved for those who hold special roles in society, and that love rooted in truth and devotion cannot be replaced by worldly substitutes. It also reminds people that the sanctity of family roles must be protected, for they form the foundation of community and faith.

Just like marrying any of the wives of the Holy Prophet Muhammad, peace and blessings be upon him, after him would be a major sin, Allah, the Exalted, reminds people to avoid all minor and major sins as He is fully aware of their intentions, speech and actions and will hold them accountable in both worlds. Chapter 33 Al Ahzab, verse 54:

“Whether you reveal a thing or conceal it, indeed Allah is ever, of all things, Knowing.”

Generally speaking, sins have been classified as minor and major, and scholars throughout history have offered various definitions to clarify what constitutes a major sin. One simple classification is that any sin for which Islam has commanded the Islamic government to enforce a worldly punishment is considered a major sin. Another classification is that if a sin is explicitly mentioned in connection with Hellfire, the anger of Allah, the Exalted, or His curse, then it is also deemed a major sin. For example, backbiting is classed as a major sin because it is cursed in the Holy Quran, as Allah, the Exalted, declares in Chapter 104 Al Humazah, verse 1:

“Woe to every backbiter, slanderer.”

Some people believe there are only seven major sins, based on a Hadith found in Sahih Bukhari, number 2766. However, this is a misunderstanding. While those seven are indeed major sins, they are not the only ones. Other

Hadiths mention additional major sins, such as disobeying parents, which is highlighted in Sahih Bukhari, number 6273. The seven sins mentioned in the Hadith are: polytheism, magic, killing an innocent person, dealing with financial interest, usurping the wealth of orphans, fleeing from the battlefield, and accusing an innocent woman of fornication. These are among the gravest transgressions, but they do not form an exhaustive list.

It is also important to note that persistence in minor sins can elevate them to the level of major sins in the sight of Islam. A single minor sin may be forgiven easily, but when repeated without repentance, it reflects arrogance and disregard for divine law, thereby becoming a major offence.

Major sins require sincere repentance for forgiveness, whereas minor sins can be erased by avoiding the major sins and performing righteous deeds. Chapter 4 An Nisa, verse 31:

“If you avoid the major sins which you are forbidden, We will remove from you your lesser sins…”

Sincere repentance is a process that requires both the heart and the actions to align with truth. It begins with genuine guilt and remorse for the sin committed, for without regret the heart remains hardened and unchanged. This remorse must then be followed by seeking forgiveness from Allah, the Exalted, and, where possible, from anyone who has been wronged—

provided that doing so does not cause further harm or trouble. Repentance is not complete without a firm promise to avoid committing the same or similar sin again, coupled with efforts to restore any rights that have been violated, whether those rights belong to Allah, the Exalted, or to people. True repentance also requires continued obedience, demonstrated by using the blessings Allah has granted in ways that conform to His teachings, thereby transforming past disobedience into a renewed commitment to righteousness. For instance, if a person had misused wealth in unlawful ways, sincere repentance would require not only regret but also redirecting that wealth toward lawful and charitable purposes, thereby turning a past error into a source of benefit.

It is equally important to recognize that sins, whether large or small, must be avoided. One of the subtle traps of the Devil is to inspire people to disregard minor sins, convincing them that such acts are insignificant. Yet, just as mountains are formed from countless small stones, so too can small sins accumulate into a great burden if ignored. A person who repeatedly commits minor sins without repentance risks falling into arrogance and negligence, which can elevate those sins to major offences in the sight of Allah, the Exalted. For example, a person who habitually lies about trivial matters may eventually lose all sense of honesty, leading to greater sins such as fraud or betrayal. Similarly, one who constantly engages in idle gossip may gradually fall into backbiting and slander, which are explicitly condemned in the Holy Quran.

This teaching reminds people that vigilance in avoiding sin, humility in repentance, and consistency in righteous deeds are essential for preserving faith. Every act of disobedience, no matter how small, distances a person from Allah, the Exalted, while every act of obedience draws them closer to

His mercy. For example, a single act of kindness, such as feeding the hungry or consoling the distressed, can erase minor sins and bring a person nearer to divine reward. Conversely, a single careless act of cruelty or arrogance can weigh heavily on the scales of accountability. By treating all sins seriously and striving to repent sincerely, a person safeguards their spiritual state and prepares themselves for accountability in the Hereafter. This vigilance ensures that their faith remains alive, their heart remains soft, and their deeds remain a testimony to their sincerity before Allah, the Exalted.

As Islam is a realistic and practical way of life, Allah, the Exalted, has provided guidance that balances strict observance with compassion and practicality. In matters of modesty and behaviour, the general principle is that people must maintain the highest standards when interacting with the opposite gender who are permissible for marriage. However, Allah, the Exalted, has relaxed these etiquettes in certain situations, particularly with close relatives who are not permissible for marriage. Chapter 33 Al Ahzab, verse 55:

“There is no blame upon women concerning their fathers or their sons or their brothers or their brothers' sons or their sisters' sons or their women or those their right hands possess…”

This verse acknowledges the natural closeness and trust that exists within family relationships. It permits a relaxation of the strict rules of modesty in these contexts, recognizing that constant formality would be impractical and unnecessary. For example, a woman does not need to observe the same level of separation or concealment in front of her father or brother as she

would in front of a stranger. Similarly, a son or nephew is not expected to interact with his mother or aunt in the same way he would with a woman outside the family. This allowance reflects the reality of daily life, where family members must interact freely in order to maintain strong bonds and fulfil their responsibilities toward one another.

Yet, even in these cases, the relaxation must remain within respectful and dignified bounds. Abandoning modesty altogether, even with relatives who are not permissible for marriage, can lead to sins, distorted attitudes, and a weakening of the moral framework that Islam seeks to preserve. For instance, excessive informality or careless speech within family circles can foster disrespect, arrogance, or inappropriate behaviour. Islam therefore teaches that dignity and respect must remain the foundation of all interactions, even when modesty is relaxed. Chapter 33 Al Ahzab, verse 55:

"…And fear Allah. Indeed Allah is ever, over all things, Witness."

This reminder ensures that people do not misuse the relaxation of etiquettes as an excuse for negligence. Allah, the Exalted, witnesses the intention, speech, and actions of all people, and He will hold them accountable for their conduct. Therefore, even when modesty is relaxed within family circles, individuals must ensure that their behaviour remains within the bounds of good etiquette and manners taught by Islam. Respect, dignity, and self-restraint must continue to guide interactions, for these qualities protect the purity of the heart and the harmony of relationships.

This teaching demonstrates the practicality of Islam. It does not impose unrealistic burdens, but it also does not allow carelessness. It provides a framework where family life can remain natural and comfortable, while still being safeguarded by the constant awareness of Allah, the Exalted, as the ultimate Witness. In this way, Islam preserves both the ease of daily living and the sanctity of moral conduct. The wisdom of this balance is evident in everyday life. Families thrive when love and closeness are combined with respect and dignity. A household where modesty is completely abandoned may fall into chaos, while a household where excessive formality is imposed may become cold and distant. Islam provides the middle path, ensuring that family life remains warm, natural, and affectionate, yet always dignified and respectful.

This guidance also serves as a reminder that accountability before Allah, the Exalted, extends to every sphere of life. Whether in public or private, whether with strangers or relatives, every action is witnessed and recorded. A person who remembers this will strive to maintain good manners at all times, transforming even ordinary family interactions into acts of worship and obedience.

As the Holy Prophet Muhammad, peace and blessings be upon him, was divinely appointed as the perfect role model for all people, his unique and exalted status is repeatedly emphasized throughout Islamic teachings. It is not possible for anyone to truly follow a role model without first holding deep respect for them, and therefore Allah, the Exalted, continually reminds people of his elevated position. Chapter 33 Al Ahzab, verse 56:

“Indeed, Allah confers blessing upon the Prophet, and His angels…”

This declaration establishes that the Holy Prophet Muhammad, peace and blessings be upon him, is not only honoured by humanity but is perpetually blessed by Allah, the Exalted, and His angels. Such recognition highlights his distinction while affirming his humanity, thereby making him the most complete example for people to emulate.

In general, it is essential to acknowledge the virtuous conduct of those who sincerely strive to obey Allah, the Exalted, by using His blessings in accordance with His commands. This recognition allows others to imitate their commendable character. However, when observing the righteous, two extremes must be avoided to prevent misguidance.

The first extreme is to diminish the status of the righteous, including the Holy Prophets, peace be upon them, under the mistaken belief that lowering their rank somehow magnifies the greatness of Allah, the Exalted. In reality, this attitude undermines the respect necessary to emulate their qualities. It is impossible to imitate the character of someone who is not held in esteem. For example, if a person dismisses the mercy, humility, or justice of the righteous as ordinary traits, they will fail to see the value in adopting them, thereby depriving themselves of guidance.

The second extreme is to elevate the status of the righteous beyond what is prescribed in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This perspective leads people to view the righteous as angelic beings rather than human examples. When this occurs, their qualities are perceived as unattainable, and emulation becomes impossible. Instead of striving to embody their virtues, individuals may limit themselves to verbal praise, imagining that admiration alone suffices. For instance, one may speak at length about the Prophet's patience yet fail to practice patience in daily life. This reduces guidance to mere words rather than lived action.

Although no one can reach the exalted status of the righteous, such as that of the Holy Prophet Muhammad, peace and blessings be upon him, it remains essential for each person to strive toward their own potential by adopting the virtuous qualities demonstrated by them. His humility, justice, compassion, and devotion are not abstract ideals but practical traits that every person can incorporate into their own life.

Thus, the balanced path is to avoid both extremes and to regard the righteous in accordance with Islamic teachings. This approach fosters respect, enables emulation, and ensures that admiration translates into practice. By recognizing the righteous as human beings whose qualities are worthy of imitation, people are guided to embody noble character and thereby attain success in this world and the Hereafter.

When Allah, the Exalted, calls upon believers within the Holy Quran, His call is consistently tied to actualizing their verbal claim of faith. A verbal

declaration alone holds little weight unless it is supported by actions, for words without deeds are hollow. Faith must manifest in practical obedience, just as a fruit-bearing tree is only useful when it produces fruit that nourishes others. A tree that grows tall but bears no fruit is of little benefit, and likewise, a claim of faith without righteous action is of little value. In this context, people are commanded to demonstrate their declaration of belief, love, and respect for the Holy Prophet Muhammad, peace and blessings be upon him, by sending blessings and salutations upon him. This act is not merely symbolic; it is a visible and audible expression of reverence, reminding the heart of his noble status and reinforcing the bond between the Holy Prophet Muhammad, peace and blessings be upon him, and those who follow him. Chapter 33 Al Ahzab, verse 56:

"…O you who have believed, send blessings upon him and greet him with a special greeting."

In a Hadith found in Jami At Tirmidhi, number 484, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the person who will be closest to him on the Day of Judgment will be the one who sent the most blessings and salutations upon him. This statement highlights the immense spiritual reward attached to this practice, for closeness to the Prophet, peace and blessings be upon him, in the Hereafter is the highest honour a person can attain. It shows that sending blessings is not only a duty but also a means of drawing nearer to him, thereby securing his intercession and companionship in the eternal life. The Hadith also teaches that love for the Prophet, peace and blessings be upon him, must be expressed consistently, not occasionally, and that those who make this practice a regular part of their lives will reap its reward in the Hereafter. Sending blessings and salutations upon the Holy Prophet Muhammad, peace and

blessings be upon him, verbally has been commanded in the Holy Quran and reinforced in many Hadiths, such as the one found in Sahih Bukhari, number 3370. Chapter 33 Al Ahzab, verse 56:

"…O you who have believed, send blessings upon him and greet him with a special greeting."

This verse demonstrates that sending blessings is not only the duty of people but is also an act performed by Allah, the Exalted, and His angels. It elevates the practice beyond ordinary worship, showing that it is part of the divine order itself. When a person sends blessings upon the Prophet, peace and blessings be upon him, they join a cosmic act of reverence, aligning themselves with the angels and participating in a practice that Allah, the Exalted, Himself has initiated. This emphasizes the magnitude of the command and the honour of fulfilling it.

However, if a person desires to correctly send blessings and salutations upon him, words must be supported by actions. Verbal respect without practical obedience is incomplete. This requires learning and acting upon his traditions without reordering their priority according to personal desires. To claim love for the Holy Prophet Muhammad, peace and blessings be upon him, while ignoring his teachings is a contradiction. Chapter 3 Alee Imran, verse 31:

“Say, [Prophet Muhammad, peace and blessings be upon him], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins…”"

This verse makes clear that true love for Allah, the Exalted, is inseparable from following the Holy Prophet Muhammad, peace and blessings be upon him. Sending blessings verbally is important, but it must be accompanied by obedience to his example. Only then does it become a complete act of devotion, proving sincerity and ensuring divine forgiveness.

Persisting in this attitude allows a person to prioritize preparing for the Hereafter over excessive devotion to the material world, while still fulfilling worldly duties responsibly. It teaches the correct use of blessings granted by Allah, the Exalted, ensuring that duties toward Him and toward people are fulfilled. This includes meeting one’s own needs and the needs of dependents without waste, extravagance, or excessiveness. Such balance enables a person to navigate both ease and difficulty without becoming consumed by worldly desires. It places everything and everyone in their rightful place, ensuring neither neglect nor excessive attachment. This balance reflects the prophetic example, for the Holy Prophet Muhammad, peace and blessings be upon him, lived a life of moderation, fulfilling his responsibilities while remaining focused on the Hereafter. Allah, the Exalted, would not have set an example in the life of the Holy Prophet Muhammad, peace and blessings be upon him, that was impossible to follow. Chapter 33 Al Ahzab, verse 21:

“There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.”

This verse establishes that his life is a practical model for all people. His humility, justice, compassion, and devotion are not unattainable ideals but practical traits that every person can adopt in their own measure. Each person can achieve this according to their own potential, but it requires sincere effort supported by consistent action. The verse also reminds people that hope in Allah and remembrance of Him are the foundations that make following the Holy Prophet Muhammad, peace and blessings be upon him, possible.

The true meaning of sending blessings and salutations upon the Holy Prophet Muhammad, peace and blessings be upon him, lies in combining words with actions. The one who behaves in this manner practically proves their love for him. As a result, they will join him in the Hereafter, as indicated in a Hadith found in Sahih Bukhari, number 3688. This Hadith confirms that love for the Holy Prophet Muhammad, peace and blessings be upon him, is not merely verbal but must be demonstrated through obedience and imitation of his example. By living according to his teachings, a person transforms admiration into practice, ensuring that their respect is genuine and their devotion sincere. This is the path that leads to closeness with him in the eternal life, which is the greatest reward for those who truly love him.

As discussed earlier, when a person fails to send blessings and peace upon the Holy Prophet Muhammad, peace and blessings be upon him, in the

correct manner, they gradually fail to follow his noble example in their daily conduct. This neglect leads them to adopt the very negative traits he warned against and to abandon the virtuous qualities he taught and embodied. Eventually, such a person begins to misrepresent Allah, the Exalted, and His Holy Prophet Muhammad, peace and blessings be upon him, through their outward behaviour. Their poor conduct becomes visible to others—whether non-persons or fellow persons—and it can cause people to criticise Islam itself, thinking that the behaviour of this individual reflects the teachings of the religion. Because every person has a responsibility to represent Islam truthfully and honourably, failing in this duty carries serious consequences. Misrepresentation through bad manners, harshness, dishonesty, unfairness, or negligence harms not only oneself but also the image of the faith as a whole. Allah, the Exalted, issues a stern warning about those whose conduct indirectly or directly causes harm, disrespect, or offence toward Him and His Holy Prophet Muhammad, peace and blessings be upon him. Chapter 33 Al Ahzab, verse 57:

“Indeed, those who abuse Allah and His Messenger - Allah has cursed them in this world and the Hereafter and prepared for them a humiliating punishment.”

This verse shows that behaving in a way that distorts the teachings of Islam, or that brings dishonor to the message of the Holy Prophet Muhammad, peace and blessings be upon him, is not a light matter. It can place a person among those who cause harm to the religion, even if they did not intend to. Therefore, every person must ensure that their character, manners, and daily actions reflect the mercy, wisdom, justice, and compassion taught by the Holy Prophet Muhammad, peace and blessings be upon him. By doing so, they honour him, fulfil their duty to Allah, the Exalted, and represent Islam in

a way that inspires, uplifts, and guides others, rather than pushing them away.

After commanding and indicating the respect and obedience of the Holy Prophet Muhammad, peace and blessings be upon him, Allah, the Exalted, warns people to also respect and fulfil the rights of muslims. Chapter 33 Al Ahzab, verse 58:

“And those who harm believing men and believing women for [something] other than what they have earned have certainly born upon themselves a slander and manifest sin.”

This verse highlights that harming people unjustly is not only a violation of their rights but also a grave sin in the sight of Allah, the Exalted. It is a reminder that respect for the Holy Prophet Muhammad Prophet, peace and blessings be upon him, must extend into respect for the community he nurtured. Sadly, many are diligent in showing respect to the Holy Prophet Muhammad, peace and blessings be upon him, especially through words, but often fail to extend this respect to one another. Yet fulfilling the rights of people, whether they are of the same faith or not, is a vital component of obedience to Allah, the Exalted. Islam has been described as sincerity to others, alongside sincerity to Allah, the Exalted, the Holy Quran, and the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sahih Muslim, number 196. Sincerity to others means desiring the best for them at all times and expressing this through words and actions. It includes advising others to do good, forbidding them from evil, and showing mercy and kindness consistently. This principle is summed up in a Hadith found in

Sahih Muslim, number 170, which warns that one cannot be a true believer until they love for others what they desire for themselves. This teaching elevates sincerity from a mere moral suggestion to a defining characteristic of true faith. The importance of sincerity to people is further emphasized in a Hadith found in Sahih Bukhari, number 57, where the Holy Prophet Muhammad, peace and blessings be upon him, placed this duty alongside establishing the obligatory prayer and donating the obligatory charity. From this Hadith alone, one can understand its immense significance, as it is mentioned next to two of the most vital obligations in Islam. This shows that sincerity to others is not optional but a fundamental duty of faith. Just as prayer connects a person to Allah, the Exalted, and charity purifies wealth, sincerity to others purifies relationships and strengthens the bonds of society. It is a reminder that worship is not confined to rituals but extends into the way one treats others.

Part of sincerity towards people is to share in their emotions, being pleased when they are happy and saddened when they are grieved, provided their attitude does not contradict the teachings of Islam. This empathy builds trust and strengthens bonds, creating a community where individuals feel supported and valued. A higher level of sincerity involves going to great lengths to improve the lives of others, even if this brings personal difficulty. For example, a person may sacrifice their own comfort or desires in order to donate wealth to the needy. Such acts demonstrate that sincerity is not limited to words but is proven through sacrifice. Striving to unite people upon good is also a manifestation of sincerity, whereas sowing division is a characteristic of the Devil. Chapter 17 Al Isra, verse 53:

“…Satan certainly seeks to sow discord among them…”

This verse reveals that division and discord are tools of the Devil, while unity and compassion are signs of sincerity and faith. A person who strives to unite others upon good is following the path of the Prophet, peace and blessings be upon him, while one who divides is following the path of the Devil.

One way of uniting people is to conceal the faults of others and advise them privately against sins. This protects dignity and encourages reform without humiliation. The one who acts in this manner will have their own sins concealed by Allah, the Exalted, as confirmed in a Hadith found in Jami At Tirmidhi, number 1426. Sincerity also requires advising and teaching others about both religious and worldly matters so that their lives improve in every aspect. A clear proof of sincerity is supporting others in their absence, such as defending them against slander. Turning away from others and only worrying about oneself is not the attitude of a person of faith; rather, it resembles the behaviour of animals who live only for themselves. Even if one cannot reform the entire society, they can still show sincerity by helping those closest to them, such as relatives and friends. The principle is simple: treat others as one desires to be treated. Chapter 28 Al Qasas, verse 77:

“…And do good as Allah has done good to you…”

This verse reminds people that the goodness they receive from Allah, the Exalted, must be reflected in the way they treat others. Just as Allah, the Exalted, shows mercy and generosity, people must show mercy and generosity to one another.

An essential aspect of sincerity is aiding others purely for the sake of pleasing Allah, the Exalted. One should not seek gratitude or recognition from people, for this diminishes the reward and reveals insincerity. True sincerity lies in serving others with the intention of earning the pleasure of Allah, the Exalted, alone. In this way, sincerity becomes a means of strengthening bonds between people, purifying the heart, and attaining divine reward in both worlds. It transforms ordinary acts of kindness into acts of worship, ensuring that every effort to help others is recorded as obedience to Allah, the Exalted.

It is important to reflect deeply on the deliberate repetition found in verse 58, where men and women are mentioned separately even though, linguistically, the plural form for men in Arabic—as in many other languages—automatically includes women. This stylistic choice is not accidental but purposeful. It serves to emphasise equality in responsibility and reward, ensuring that no ambiguity remains in the minds of people. By explicitly mentioning both genders, Allah, the Exalted, makes clear that His guidance and commands apply equally to men and women, that both are regarded as equals in His sight, equally accountable for their actions, and equally capable of attaining the highest levels of virtue. This repetition is a powerful reminder that Islam does not confine virtue, accountability, or reward to one gender. It affirms that both men and women share the same spiritual potential and responsibility. This highlights that the dignity and rights of both genders are equally protected by divine law. Just as harming a man without cause is condemned, so too is harming a woman, with no distinction in severity. The wisdom of this repetition lies in its ability to remove cultural or social misconceptions that may arise. In societies where women were often marginalized or considered secondary, the Holy Quran’s explicit mention of women alongside men elevates their status and affirms their equal standing

in matters of faith, accountability, and virtue. It reminds people that superiority in Islam is not based on gender but on piety, as Allah, the Exalted, declares elsewhere in Chapter 49 Al Hujurat, verse 13:

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

Thus, the verse not only condemns unjust harm but also reinforces the principle of equality, ensuring that both men and women are recognized as full participants in the spiritual journey. It is a timeless reminder that the path to virtue, dignity, and divine reward is open to all, regardless of gender, and that accountability before Allah, the Exalted, is shared equally by every soul.

In the time of the Holy Prophet Muhammad, peace and blessings be upon him, the city of Medina did not have bathroom facilities within homes, and therefore people would venture outside the city to relieve themselves. Out of modesty and shyness, women would often leave at night, seeking privacy under the cover of darkness. Unfortunately, the hypocrites exploited this situation, harassing women under the veil of nighttime. This behaviour was not only disgraceful but revealed the corrupt nature of hypocrisy, which thrives on exploiting vulnerability and causing harm to others. It demonstrated a lack of respect for human dignity and an absence of compassion, qualities that are essential for a person of faith. In response to this injustice, Allah, the Exalted, revealed Chapter 33 Al Ahzab, verse 59:

“O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful.”

This has been discussed in Imam Al Wahidi’s, Asbab Al Nuzul, 33:59, Page 147.

This revelation provided a practical solution to protect women from harassment while simultaneously exposing the vile conduct of the hypocrites. By instructing women to wear their outer garments, Allah, the Exalted, ensured that they would be recognized as women of dignity and faith, discouraging harassment and safeguarding their honour. It was not simply a command of clothing but a command of protection, dignity, and respect, showing that Islam addresses both spiritual and social needs.

Through this verse, Allah, the Exalted, warned against adopting the behaviour of hypocrisy, particularly the harassment of others, which is utterly incompatible with the character of a person of faith. A person of faith desires for others what they desire for themselves, as advised in a Hadith found in Sahih Bukhari, number 13. Just as one does not wish to be harassed, nor do they wish for their loved ones—such as their wives, daughters, and mothers—to be harassed, they must avoid any behaviour that could be considered harassment. This principle extends beyond physical harassment to include verbal abuse, mockery, or any form of disrespect. It is a reminder that faith is not only about worship but also about how one treats others, especially the vulnerable.

The teaching here is clear: one must mind their own business at all times and, when interaction is necessary, address others in a respectful and dignified manner. This is the standard of behaviour that every person would desire for their own loved ones, and therefore it must be extended to all. Respect, dignity, and restraint are not optional qualities but essential components of faith. By embodying these traits, a person not only protects others but also safeguards their own honour and faith, ensuring that they remain distinct from the corrupt behaviour of hypocrites. This attitude builds trust within society, prevents harm, and establishes a culture of compassion and justice.

This guidance demonstrates the practicality of Islam in addressing social issues. It provides protection for the vulnerable, exposes the corruption of hypocrisy, and establishes a moral framework that ensures dignity for all. It reminds people that faith is not merely a matter of ritual but is reflected in how they treat others, especially in moments where respect and restraint are most needed. The verse also highlights the balance between divine mercy and accountability: while Allah, the Exalted, forgives those who repent, He also condemns those who persist in hypocrisy and harm. Thus, the teaching serves as both a warning and a source of hope, guiding people to reform their conduct and embody the noble character expected of them.

This lesson remains timeless. In every society, there are vulnerable individuals who may be exploited or harassed, and the command of Allah, the Exalted, stands as a reminder that such behaviour is unacceptable. True faith requires protecting others, respecting their dignity, and ensuring that

one’s conduct reflects compassion and justice. By following this guidance, people not only safeguard their communities but also draw closer to Allah, the Exalted, who witnesses all actions and intentions.

It is important to note that verse 59 concludes with Allah, the Exalted, extending an invitation to the hypocrites, despite their foul behaviour, towards repentance and reformation. This demonstrates His immense mercy, for even those who commit grave injustices are not immediately condemned without the opportunity to reform. Allah, the Exalted, does not close the door of forgiveness upon anyone, no matter how vile their actions may be, but instead calls them to abandon their corruption and return to righteousness. This shows that divine justice is always balanced with divine mercy. However, Allah, the Exalted, also issued a stern warning to the hypocrites and their ignorant companions—those whose faith was weak—that if they failed to repent and desist from harassing the women of Medina, He would incite the Holy Prophet Muhammad, peace and blessings be upon him, against them. This would result in their removal from Medina, along with their corrupt behaviour, thereby purifying the community of their harmful influence. Chapter 33 Al Ahzab, verses 60-61:

“If the hypocrites and those in whose hearts is disease and those who spread rumors in al-Madinah do not cease, We will surely incite you against them; then they will not remain your neighbors therein except for a little. Accursed wherever they are found, [being] seized and massacred completely.”

This verse, while revealed in the context of Medina, serves as a timeless warning for all generations. It illustrates that those who adopt the behaviour

of the hypocrites—harassing others, spreading corruption, and exploiting the vulnerable—will eventually be exposed by Allah, the Exalted. Their schemes may bring them temporary popularity, influence, or power, but ultimately their true nature will be revealed. When this occurs, the very people they sought to impress, and those who once supported them, will turn against them. Their downfall will be swift, and their reputation will be destroyed, leaving them isolated and disgraced. This principle demonstrates that hypocrisy and injustice are unsustainable foundations for any life or society. No matter how carefully such individuals conceal their corruption, Allah, the Exalted, will expose them in due time, and their disgrace will be evident to all. Chapter 33 Al Ahzab, verse 62:

“The established way of Allah with those who passed on before…”

A modern-day example of this principle can be observed in the lives of certain celebrities and public figures. At first, they are admired and celebrated by fellow celebrities, fans, and the media. They enjoy fame, wealth, and influence, and their supporters elevate them as icons, praising their talents and achievements. Yet when their evil characteristics and behaviour are exposed—such as mistreating women, abusing their power, or engaging in immoral conduct—they are swiftly portrayed as villains. The same fans, media outlets, and colleagues who once praised them abandon them, condemning their actions and distancing themselves from their corruption. Their downfall is often public and humiliating, showing how quickly admiration can turn to condemnation when truth is revealed. This reflects the Quranic warning: those who persist in hypocrisy and injustice will not remain in positions of honour or influence for long, for Allah, the Exalted, ensures that their disgrace becomes evident. Chapter 33 Al Ahzab, verse 62:

“…and you will not find in the way of Allah any change.”

This teaching reminds people that true respect and honour are not built upon deception, exploitation, or popularity, but upon sincerity, righteousness, and obedience to Allah, the Exalted. Those who pursue fame or influence through corrupt means will inevitably face exposure and rejection, while those who live with integrity and compassion will be honoured in both worlds. It is a reminder that every person must examine their own conduct, ensuring that their actions align with truth and justice, rather than hypocrisy and exploitation. Ultimately, the verse teaches that Allah, the Exalted, is the One who elevates or disgraces individuals, and that lasting honour can only be achieved through sincerity, humility, and obedience to Him.

Not only did the hypocrites and non-Muslims attempt to spread foul and corrupt behaviour within Arabia, but they also constantly opposed Islam in different ways in order to discourage others from accepting it, driven by fear of losing their social influence and leadership. One example of this opposition was their demand to know the exact timing of the Day of Judgement. When they were not informed of it, they falsely used this as evidence against the truthfulness of Islam, attempting to portray the Prophet, peace and blessings be upon him, as withholding knowledge. Chapter 33 Al Ahzab, verse 63:

“People ask you concerning the Hour. Say," Knowledge of it is only with Allah…”

This was a foolish attitude, for not knowing the exact date of the Day of Judgement does not mean it will not occur. Similarly, just because the time of death is unknown to people does not mean death will not come. Certain truths, such as death and the Day of Judgement, have been deliberately obscured from creation to ensure that individuals remain in a state of constant readiness rather than deferring their preparations until the event approaches. This proactive mindset is far more conducive to success than a reactive one. The wisdom of this concealment is illustrated in the verse itself. For instance, a wise student who knows that a surprise test may occur at any time will engage in daily preparation until the test arrives. In contrast, if the student is given a specific date for the test, complacency may lead them to postpone their study efforts until closer to that date. This procrastination ultimately diminishes their likelihood of success, as their preparation is insufficient. Chapter 7 Al A'raf, verse 187:

"…It lays heavily upon the heavens and the earth. It will not come upon you except unexpectedly…"

Furthermore, this verse critiques individuals who claim that they will not embrace or implement Islamic teachings until all matters, including the unseen realities such as Angels, are made visible and comprehensible to them. This perspective is misguided, as true faith holds significance precisely because it involves belief in unseen realities without the necessity of perceiving them through the five senses. Belief in Allah, the Exalted, and His Angels is meaningful because it requires trust in divine revelation and recognition of signs rather than direct observation. Nevertheless, these

unseen aspects are substantiated by countless proofs and signs present in both the heavens and the earth. For example, the existence of a painting signifies the presence of a painter. Similarly, the existence of creation points to a Creator, particularly when the creation exhibits perfection, balance, and harmony. Moreover, there are innumerable worldly phenomena that individuals fail to perceive yet utilize without complaint. For instance, many consume medicine without understanding how it functions within the human body, yet they trust its effects. In the same way, the ethical framework provided to humanity through Islam is entirely grounded in evidence and rational thought, while certain elements are inherently based on unseen realities, which enhances the value of faith. Consequently, the assertion of faith by an individual who witnesses unseen entities, such as Angels, will not be acknowledged by Allah, the Exalted, since believing in these unseen realities once they are observed lacks uniqueness and sincerity.

The true test of individuals lies in their ability to accept reality even when it cannot be directly perceived through their 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 in revealing divine scriptures, Allah, the Exalted, has consistently ensured that there is room for evaluating individuals' judgment and their compliance with Him. He has never revealed reality to such an extent that individuals would be forced to accept it unconditionally. If this were the case, there would be nothing left to test, rendering the concepts of success or failure meaningless. Consequently, individuals should not anticipate the unseen things to be revealed to them, such as the appearance of Allah, the Exalted, or His Angels before them. Such an occurrence would signify the conclusion of all things, leaving no opportunity for individuals to make decisions. The belief in and genuine obedience to Allah, the Exalted, hold significance only as long as reality is presented in a manner that allows for its rejection. If the truth were entirely revealed, and individuals could witness the unseen aspects of the universe and the Hereafter, their faith and obedience would lose their

value. Were all these elements to be physically observable, even the most obstinate non-believers and the gravest sinners would not disbelieve or defy. The acceptance of faith and obedience is meaningful only while a veil obscures reality. The moment reality is completely 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, when all veils will be lifted, and every soul will face the consequences of its choices.

Allah, the Exalted, corrected the attitude one should possess in respect to the timing of the Day of Judgement by reminding people not to concern themselves with its exact timing, but instead to hasten towards practical preparation for it. This preparation is achieved by correctly using the blessings granted to them in accordance with Islamic teachings, since the Day of Judgement is near. Chapter 33 Al Ahzab, verse 63:

“…And what may make you perceive? Perhaps the Hour is near."

This reminder shifts the focus away from speculation and curiosity towards action and readiness. In reality, even if the Day of Judgement is many years away, accountability begins at the moment of death, which is extremely close, even if one lives for a long time. Death is a fact that no one denies, and it marks the beginning of one’s reckoning. Therefore, the correct attitude requires avoiding false hopes of a long life. False hope is an extremely blameworthy characteristic, as it is the main cause for people giving priority to amassing the material world over preparing for the Hereafter. A person only needs to assess their average twenty-four hour day and observe how much time is dedicated to worldly pursuits compared to how much is

dedicated to the Hereafter to realize this truth. False hope is one of the strongest weapons the Devil uses to misguide people. When a person believes they will live long, they delay preparation for the Hereafter, falsely assuming they can prepare later. In most cases, this “later” never arrives, and death overtakes them without adequate preparation. False hope for a long life also causes one to delay sincere repentance and the effort to change their character for the better, as they imagine they have much time left. It encourages hoarding of worldly possessions, such as wealth, convincing them they will need these things during their long life on Earth. The Devil frightens people into thinking they must hoard wealth for old age, fearing that no one will support them when they become physically weaker and unable to work. They forget that the same way Allah, the Exalted, provided for them in youth, He will provide for them in old age. In fact, the provision of creation was allocated fifty thousand years before the creation of the heavens and the earth, as confirmed in a Hadith found in *Sahih Muslim*, number 6748. It is strange that a person will dedicate forty years of their life saving for retirement, which rarely lasts longer than twenty years, yet fail to prepare in the same way for the eternal Hereafter. Islam does not teach people to neglect preparation for the world. There is no harm in saving for the near future, as long as priority is given to the Hereafter. Yet, despite admitting that death can come at any time, many behave as if they will live forever in this world. Even if they were promised eternal life on Earth, they would not be able to strive harder to accumulate more of the material world due to the natural restrictions of day and night. How many people have passed away earlier than expected? And how many truly learn a lesson from this and change their behaviour? The reality is that most fail to take heed, continuing to live as though death is distant, when in fact it is imminent.

One of the greatest pains a person will feel at the time of death or at any stage of the Hereafter is regret for delaying preparation. 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 labelled a fool if they dedicated more time and wealth to a house they were only going to live in for a short while compared to a house they were planning to live in for a very long time. This is the example of giving priority to the temporal world over the eternal Hereafter.

People should work for both the world and the Hereafter, but they must recognize that death does not come at a time, situation, or age known to them. It is certain to come, and therefore preparing for it and what it leads to should take priority over preparing for a future in this world which is not certain to occur. The wise person is the one who balances worldly responsibilities with constant readiness for the Hereafter, ensuring that when death arrives, they are not overtaken by regret but welcomed by mercy.

If one fails to take advantage of the time they have been granted and instead persists in pursuing worldly desires, then inevitably they will misuse the blessings bestowed upon them. This misuse will disturb their mental and physical state, causing them to misplace everything and everyone within their life. As a result, all aspects of their existence—family, friends, career,

and wealth—will become sources of stress rather than comfort. Persisting in disobedience to Allah, the Exalted, leads them to misdirect blame, often accusing the wrong people, such as their spouse, for their difficulties. Cutting these good influences out of their lives only worsens their condition, increasing them in mental disorders until they plunge into depression, substance addiction, and even suicidal tendencies. This outcome is clearly observable in those who misuse their blessings, such as the rich and famous, who despite enjoying worldly luxuries, often suffer from inner turmoil. Moreover, as their attitude prevents them from preparing for accountability on Judgement Day, their punishment in the Hereafter will be far worse. In addition, those who persist in this behaviour, even while claiming belief in Allah, the Exalted, may leave this world without faith. Chapter 33 Al Ahzab, verse 64:

“Indeed, Allah has cursed the disbelievers and prepared for them a Blaze.”

Faith may be likened to a delicate flame whose survival depends upon constant care and nourishment. Just as a fire, when deprived of fuel, gradually weakens until it is extinguished, so too does faith diminish when it is not sustained through consistent acts of obedience, remembrance, and gratitude to Allah, the Exalted. This flame is the light that illuminates the path of a person, guiding them through the darkness of worldly trials and temptations. If neglected, the flame flickers and dies, leaving the heart vulnerable to confusion, despair, and misguidance. Neglecting this spiritual nourishment places a person at risk of losing the very light that secures their connection with Allah, the Exalted. Such a loss is the most devastating of all, for without faith, one is left without direction, stability, or true hope. The world becomes a place of shadows, where even blessings are misused and burdens feel unbearable. The extinguishing of faith is not a sudden event but

a gradual decline, often unnoticed until the heart is left empty and dark. Therefore, just as a wise guardian protects a fire from wind and ensures it is supplied with fuel, a person must safeguard their faith by shielding it from harmful influences and strengthening it through good deeds. In doing so, the flame of faith not only endures but grows brighter, guiding them with clarity through every trial of life and ensuring their salvation in the Hereafter. The one who fails to nourish the flame of their faith may therefore encounter the flames of Hell. Chapter 33 Al Ahzab, verse 65:

“Abiding therein forever, they will not find a protector or a helper.”

On the Day of Judgement, Allah, the Exalted, will not forgive disbelief, for to do so would contradict the fundamental 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…”

Life is a test, and disbelief is the ultimate failure of that test. If every student were to receive a passing grade regardless of their performance, the exam would lose its purpose. The very goal of an exam is to distinguish between those who deserve to pass and those who do not. Likewise, if Allah, the Exalted, were to allow disbelievers to enter Paradise alongside believers, it

would create an unjust equality, undermining the essence 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 infinitely Merciful, His compassion does not compromise His justice. To forgive disbelief without consequence would be unacceptable conduct, which He is completely free of. Even in worldly courts, a judge who forgave every offender without enforcing any consequences would be harshly criticized and dismissed. Thus, it is illogical to expect such actions from Allah, the Exalted, who is the supreme Judge.

Success in life requires effort and determination, much like the path to becoming a doctor or mastering any discipline. Since entering Paradise is a far greater accomplishment than any worldly success, it too requires struggle. The essential condition for entering Paradise is faith, even if one has sinned while maintaining that faith. Without faith, no amount of worldly achievement can secure salvation.

Disbelief, however, is a clear act of defiance against one’s Creator and Sustainer, signifying 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 deny their Creator will face His rejection on the Day of Judgement. Just as a device that fails to perform its intended role is discarded, so too will those who fail to fulfil their purpose be discarded in the Hereafter. A non-believer faces eternal punishment in Hell because their temporary life on Earth is overshadowed by their disbelief in Allah, the Exalted, which contradicts His eternal Oneness. Therefore, the consequence of disbelief is everlasting in the afterlife. One must not be deceived into thinking that the unlimited forgiveness of Allah, the Exalted, extends to polytheism. Forgiveness for all sins is granted only to those who recognize His Oneness. Denying His Oneness is to reject His limitless mercy, as it implies forgiveness can come from other sources. Thus, one must either accept His Oneness and the boundless nature of His forgiveness, or remain in polytheism until they sincerely repent.

Furthermore, disbelief can influence others, as it is often framed as freedom, though it is fundamentally deceptive. True freedom brings inner peace, but those who misuse blessings and defy Allah, the Exalted, will not find peace. Instead, they suffer imbalance, stress, and difficulties in both worlds, regardless of material comforts. Because this behaviour can be presented as freedom, it may attract followers, leading many astray. Chapter 4 An Nisa, verse 48:

“…And he who associates others with Allah has certainly fabricated a tremendous sin.”

Ultimately, since everything in existence belongs to Allah, the Exalted, individuals must adhere to His commandments. Just as breaking the laws of a country brings penalties, ignoring divine regulations brings consequences in this life and the next. While one may leave a country they dislike, they cannot escape the dominion of Allah, the Exalted. Societal standards may change, but divine laws remain fixed. Just as a homeowner dictates the rules of their property, Allah, the Exalted, governs the universe without needing human approval. Therefore, following His commands is vital for personal benefit. Those who grasp this truth will obey Him and use their blessings in ways that please Him, as instructed in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Individuals may choose to understand the wisdom behind His commands, recognizing their role in enhancing personal and societal well-being, or they may succumb to desires and ignore Islamic teachings. But those who disregard His principles must be prepared to face the consequences in both worlds, for no objections or complaints will shield them from the outcomes decreed by the supreme Judge. Chapter 33 Al Ahzab, verse 66:

“The Day their faces will be turned about in the Fire, they will say, "How we wish we had obeyed Allah and obeyed the Messenger."”

Allah, the Exalted, reminds people of the intense regrets that await those who adopt the wrong path in this life by persisting in misusing the blessings He has granted them. These regrets can be divided into two distinct

categories. The first are regrets over worldly matters, such as not marrying, not having children, or failing to achieve certain ambitions. These worldly regrets, regardless of their nature, are never permanent. They end when a person fulfils their desire, changes their perspective, or departs from this world. By their very nature, they are temporary, for the longest they can endure is until death. Moreover, they are not so significant, as they may cause sorrow but do not result in severe punishment or torment. In fact, these regrets will vanish entirely if a person, through the mercy of Allah, the Exalted, attains entry into Paradise.

The second category, however, consists of the regrets of the Hereafter. These are far more serious and enduring. The time spent in the grave and on the Day of Judgement will far exceed the span of earthly life, and such regrets will not cease until one enters Paradise—an outcome that may never occur, or may be delayed for an exceedingly long period. Chapter 22 Al Hajj, verse 47:

"…And indeed, a day with your Lord is like a thousand years of those which you count."

This verse illustrates the immense scale of time in the Hereafter, reminding people that the regrets they carry there will be far heavier and longer-lasting than any regrets of this world. Unlike worldly regrets, which fade with time or change of circumstance, the regrets of the Hereafter may lead to severe punishment and torment, making them profoundly significant.

Therefore, a person should reflect carefully and be kind to themselves by striving to remove the potential regrets they will face in the grave and on the Day of Judgement, before they attempt to remove the regrets of this world. Chapter 33 Al Ahzab, verse 66:

“The Day their faces will be turned about in the Fire, they will say, "How we wish we had obeyed Allah and obeyed the Messenger."”

This verse captures the ultimate regret: the realization, too late, that obedience to Allah, the Exalted, and His Messenger, peace and blessings be upon him, was the only path to salvation. It is a reminder that worldly regrets are fleeting, but the regrets of the Hereafter are enduring and perilous. Thus, wisdom lies in prioritizing preparation for the eternal life over temporary concerns, ensuring that one’s blessings are used in ways that please Allah, the Exalted, thereby securing peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

A major cause of disobedience to Allah, the Exalted, throughout history is highlighted in the next verse. Chapter 33 Al Ahzab, verse 67:

“And they will say, "Our Lord, indeed we obeyed our masters and our dignitaries, and they led us astray from the [right] way.””

This verse exposes the destructive consequence of blindly following leaders, dignitaries, or the majority behaviour within society. Many people, when they observe the majority ignoring Islamic teachings, assume that the majority must be correct. As a result, they follow without thought or reflection, treating popular opinion as truth. Yet history has repeatedly demonstrated that majority opinion is not always correct. For example, the widespread belief that the Earth was flat was later proven false with new evidence and knowledge. This shows that truth is not determined by numbers but by evidence and divine guidance. It is therefore essential to refrain from acting like cattle, unthinkingly conforming to the majority opinion, as this often results in misguided choices in both secular and spiritual affairs. 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."

This verse makes clear that the majority often follow assumptions and guesses rather than truth. Thus, individuals must employ the reasoning and intellect bestowed upon them by Allah, the Exalted, to evaluate each circumstance based on knowledge and evidence. This allows them to make informed decisions, even if these decisions diverge from the prevailing opinions of the majority. Islam strongly criticizes blind imitation in religious matters for this reason, and instead encourages Muslims to learn and act upon Islamic teachings with understanding. Chapter 12 Yusuf, verse 108:

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

This verse emphasizes that the path to Allah must be pursued with insight, not blind imitation. The one who fails to use their common sense and instead blindly follows others will ultimately be left with nothing but regret and rage at their leaders and role models. Chapter 33 Al Ahzab, verse 68:

“Our Lord, give them double the punishment and curse them with a great curse."

Here, those who blindly followed corrupt leaders will curse them in the Hereafter, realizing too late that their misplaced trust led them astray. The lesson is timeless: true safety lies in independent reflection, sincere obedience to Allah, the Exalted, and adherence to His guidance, even if it means standing apart from the majority.

After warning people to avoid blindly imitating others, as this inevitably leads to misguidance, Allah, the Exalted, specifically calls upon the believers to actualize their faith through actions. He commands them not to imitate the hypocrites of every generation who stopped at nothing to harm the Holy Prophets, peace be upon them. Chapter 33 Al Ahzab, verse 69:

“O you who have believed, be not like those who abused Moses…”

In every age, harming the Holy Prophets, peace be upon them, occurs when individuals verbally claim belief in them yet fail to practically represent them correctly to the outside world. Such misrepresentation inevitably leads to criticism of the Prophets, peace be upon them, and of Islam itself. Representing the Holy Prophets, peace be upon them, is a duty upon every believer, and accountability for this representation will be enforced in both worlds. A verbal declaration of faith must be supported by actions that reflect the noble characteristics of the Holy Prophets, peace be upon them, including honesty, compassion, humility, justice, and patience. By embodying these traits, believers erase the negative things falsely attributed to the Holy Prophets, peace be upon them, from the minds of the general public. Just as Allah, the Exalted, cleared the false accusations made against His Holy Prophets, peace be upon them, and honoured them because of their constant obedience, so too will He honour those who sincerely represent them. Chapter 33 Al Ahzab, verse 69:

“…then Allah cleared him of what they said. And he, in the sight of Allah , was honoured.”

This verse demonstrates that Allah, the Exalted, Himself defends and honours His chosen Holy Prophets, peace be upon them, against falsehood. It also serves as a reminder that one must strive to uphold this honour by

ensuring their conduct reflects the truth of the mission of all the Holy Prophets, peace be upon them,. Misrepresentation through negligence, hypocrisy, or poor character not only harms the image of the Holy Prophets, peace be upon them, but also undermines the credibility of Islam. Therefore, the responsibility of every believer is to live in such a way that their actions testify to the truth of their faith, becoming a living example of the teachings of all the Holy Prophets, peace be upon them.

A vital aspect of correctly representing the Holy Prophets, peace be upon them, is ensuring that speech remains consistently honest, upright, and aligned with intentions and actions, unlike the speech of the hypocrite. Chapter 33 Al Ahzab, verse 70:

“O you who have believed, fear Allah and speak words of appropriate justice.”

This command is not limited to religious discourse but extends to every worldly situation. Honest and upright speech in all matters has been directly connected to obedience to Allah, the Exalted. Islam influences every circumstance an individual encounters, whether worldly or religious, and affects every worldly thing they interact with. Therefore, it is essential to avoid the ignorant attitude whereby one assumes that Allah, the Exalted, only cares about religious duties such as the obligatory prayers. In reality, Allah, the Exalted, will question people about every situation they faced, whether worldly or religious. For this reason, individuals must learn and act upon Islamic teachings so that their conduct is correct in every circumstance. By doing so, they will achieve a harmonious mental and physical condition,

appropriately positioning everything and everyone in their lives, while sufficiently preparing themselves for their responsibilities on the Day of Judgement. This comprehensive obedience results in tranquillity in both realms. Islam must not be treated like a coat that is put on and taken off according to personal desires. The one who behaves in this manner is not worshipping Allah, the Exalted, but rather worshipping their own desires, even if they claim otherwise. Chapter 25 Al Furqan, verse 43:

“Have you seen the one who takes as his god his own desire?...”

The one who fails to act upon Islamic teachings in every situation will inevitably misuse the blessings they have been granted. As a consequence, they will find themselves in an unbalanced mental and physical condition, misplacing everything and everyone in their lives, and inadequately preparing for their responsibilities on the Day of Judgement. This neglect will result in stress, challenges, and hardships in both realms, even if they appear to enjoy certain worldly luxuries.

One must therefore implement Islamic teachings in every situation, whether worldly or religious, ensuring that speech is consistently honest and just. Chapter 33 Al Ahzab, verse 70:

“O you who have believed, fear Allah and speak words of appropriate justice.”

This command highlights that speech is not a trivial matter but a reflection of one's inner state and relationship with Allah, the Exalted. Words are powerful; they shape relationships, influence society, and determine accountability in both worlds. For this reason, speech can be divided into three categories, each carrying its own consequences.

The first category is evil speech, which includes lying, slander, backbiting, mockery, and any words that cause harm or spread corruption. This type of speech must be avoided at all costs, as it poisons the heart, damages communities, and incurs divine displeasure. Evil speech is destructive not only in this world, where it breaks trust and spreads division, but also in the Hereafter, where it will be a source of severe punishment.

The second category is good speech, which includes truthfulness, words of kindness, encouragement, reconciliation, and remembrance of Allah, the Exalted. Good speech should be spoken at the appropriate time, as it uplifts hearts, strengthens bonds, and earns reward. It is through good speech that a person represents the noble character of the Holy Prophets, peace be upon them, and demonstrates the beauty of Islam to the world. A single word of kindness can heal wounds, while a truthful statement can protect justice and prevent oppression.

The third category is vain speech, which is neither considered a sin nor a good deed in itself. However, vain speech is dangerous because it often

leads to evil speech. It wastes valuable time and distracts the heart from remembrance of Allah, the Exalted. On the Day of Judgement, vain speech will be a source of regret when individuals realize the opportunities they squandered on meaningless words. Every moment spent in idle talk could have been used for remembrance, learning, or acts of kindness.

The Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Sahih Muslim, number 176, that a person must either speak what is good or remain silent. This guidance provides a clear standard: speech should always be purposeful, constructive, and aligned with truth. Silence, when one has nothing good to say, is itself an act of wisdom and protection. Thus, speech is a sacred trust. A person must treat every word as an offering, ensuring that it reflects honesty, justice, and obedience to Allah, the Exalted.

Speech is arguably the hardest aspect of human behaviour to control, yet it is also one of the most decisive in shaping one's actions. When a person masters their speech by refraining from vain and sinful words, their actions naturally follow suit, avoiding vain and sinful deeds. This principle has been advised in a Hadith found in Jami At Tirmidhi, number 2407, which connects the discipline of the tongue with the discipline of the body. Chapter 33 Al Ahzab, verse 71:

"He will [then] amend for you your deeds…"

This verse illustrates that upright speech leads to upright conduct. When words are purified, deeds are purified, and the blessings of Allah, the Exalted, are used correctly. Importantly, Allah, the Exalted, does not demand perfection. The one who struggles to control their speech and, by extension, their actions, so that they avoid vain and sinful things, will be forgiven for any sins they happen to commit, provided they do not persist in them. Chapter 33 Al Ahzab, verse 71:

"…and forgive you your sins…"

Thus, the effort to refine speech and actions, even if imperfect, secures divine forgiveness. This behaviour ensures that a person remains firm in obeying Allah, the Exalted, and His Holy Prophet Muhammad, peace and blessings be upon him, by correctly using the blessings they have been granted as outlined in Islamic teachings. Such obedience brings balance to both mental and physical states, enabling a person to correctly place everything and everyone within their life while adequately preparing for accountability on the Day of Judgement. The outcome of this discipline is peace of mind in both worlds. Chapter 33 Al Ahzab, verse 71:

"…And whoever obeys Allah and His Messenger has certainly attained a great attainment."

This attainment is not merely worldly success but eternal salvation. It is the fruit of consistent effort to align speech and action with divine guidance. By

mastering the tongue, a person safeguards their deeds, secures forgiveness, and achieves tranquillity in this life and the next.

Allah, the Exalted, reminds mankind that obedience to Him is not a voluntary contract that can be denied or ignored, but a trust that was accepted when humanity acknowledged Him as their Lord. Even if individuals fail to remember this reality, it remains binding upon them. 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." [This] - lest you should say on the Day of Resurrection, "Indeed, we were of this unaware.""

This testimony establishes that every human being has already affirmed the Lordship of Allah, the Exalted, and accepted the responsibility of obedience. Chapter 33 Al Ahzab, verse 72:

"Indeed, we offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man [undertook to] bear it…"

The heavens, the earth, and the mountains—vast creations of immense strength—refused to carry this trust out of fear of failing it. Yet mankind accepted it, signifying both the honour and the responsibility attached to human existence.

It is important to recognize that society imposes many trusts and obligations upon people which they did not personally choose, yet they remain bound to them and must fulfil them or face penalties. These obligations are woven into the structure of communal life and are enforced regardless of personal consent. For example, citizens are required to pay taxes to fund public services, even if they disagree with how those funds are used. Parents must send their children to school up to a certain age, even if they would prefer otherwise. Individuals must comply with traffic laws, such as stopping at red lights or wearing seatbelts, regardless of whether they personally agree with these rules. Similarly, people must abide by health and safety regulations in workplaces, even if they find them inconvenient. In all these cases, individuals cannot claim exemption simply because they did not personally choose these obligations. In the same way, no person can claim exemption from the trust of obeying Allah, the Exalted, simply because they do not recall accepting it. This trust is inseparably attached to human existence as beings endowed with free will, and since people cannot escape the dominion of Allah, the Exalted, they must fulfil it.

Unlike worldly trusts imposed by governments, which often serve the interests of an elite class and may not directly benefit the individual, the trust granted by Allah, the Exalted, benefits mankind entirely. Worldly obligations may sometimes feel burdensome, such as paying taxes that are misused, or following laws that seem unfair. At times, these obligations may even benefit

only a small segment of society, leaving the majority feeling exploited. By contrast, the trust of obedience to Allah, the Exalted, is designed for the welfare of every individual. It leads to peace of mind in both worlds, achieved through a balanced mental and physical state and through correctly placing everything and everyone within one's life. For example, when a person fulfils this trust by speaking truthfully, they avoid the stress of deceit and maintain healthy relationships. When they fulfil it by giving charity, they purify their wealth and strengthen society. When they fulfil it by praying regularly, they discipline their mind and body, finding tranquillity in remembrance. Each act of obedience benefits the individual directly, while also benefiting their family, community, and society at large. By fulfilling this trust, a person secures harmony within themselves, purpose in their existence, and readiness for accountability on the Day of Judgement.

This reality demonstrates that obedience to Allah, the Exalted, is not a burden but a mercy. It is a trust that elevates human beings above mere survival, guiding them to use their blessings correctly, protecting them from regret, and ensuring tranquillity in both worlds. For instance, when a person obeys Allah, the Exalted, by avoiding intoxicants, they protect their health, their family relationships, and their dignity. When they obey Him by being just in business dealings, they safeguard their livelihood and earn the trust of others. When they obey Him by showing kindness to parents, they strengthen family bonds and secure blessings in their own life. Each command of Allah, the Exalted, is rooted in wisdom and mercy, designed to protect people from harm and guide them towards success. Obedience transforms obligations into opportunities, turning every act of worship into a means of attaining closeness to Allah, the Exalted, and every act of restraint into a shield against harm. Those who honour this trust find themselves living with clarity, balance, and peace, while those who neglect it face imbalance, regret, and accountability. In truth, this trust is the greatest gift bestowed upon mankind. It is the foundation of dignity, the path to eternal success, and the safeguard against despair. By embracing it, a person not only fulfils their

purpose but also discovers the profound mercy of Allah, the Exalted, in every aspect of their life.

But those who adopt an ignorant attitude, claiming that they do not remember accepting the trust of obeying Allah, the Exalted, inevitably persist in misusing the blessings He has granted them. Chapter 33 Al Ahzab, verse 72:

"…Indeed, he was unjust and ignorant."

Such negligence prevents a person from achieving a balanced mental and physical state. It causes them to misplace everything and everyone within their life, turning family, friends, career, and wealth into sources of stress rather than blessings. When they persist in disobedience, they begin to blame the wrong things and people for their difficulties, such as their spouse or close companions. Cutting these good influences out of their lives only worsens their condition, leading to mental disorders, depression, substance addiction, and even suicidal tendencies. This outcome is evident when one observes those who misuse their blessings, such as the rich and famous, who despite enjoying worldly luxuries often suffer from inner emptiness and turmoil. And because this attitude prevents them from preparing for accountability on the Day of Judgement, their punishment in the Hereafter will be far worse. Chapter 33 Al Ahzab, verse 73:

“[It was] so that Allah may punish the hypocrite men and hypocrite women and the men and women who associate others with Him…”

Therefore, a person must accept and act upon Islamic teachings for their own sake, even when these teachings contradict personal desires. They must behave like a wise patient who accepts and follows the medical advice of their doctor, knowing it is best for them, even if the prescription involves bitter medicines and a strict diet. Just as this patient achieves good mental and physical health, so too does the person who accepts and acts upon Islamic teachings. The only One who possesses the knowledge required to ensure that a person achieves a balanced mental and physical state and correctly places everything and everyone within their life is Allah, the Exalted. Human knowledge of mental and physical states, despite extensive research, remains limited. It cannot solve every issue a person faces, nor can it prevent all forms of stress or ensure proper placement of everything and everyone in life. Human advice is restricted by limited foresight, biases, and experience. Allah, the Exalted, alone possesses perfect 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. Chapter 33 Al Ahzab, verse 73:

“…and that Allah may accept repentance from the believing men and believing women. And ever is Allah Forgiving and Merciful.”

This truth becomes clear when one observes the difference between those who use their blessings according to Islamic teachings and those who do not. Even though patients often do not understand the science behind the

medicines they are prescribed and therefore blindly trust their doctor, Allah, the Exalted, does not expect blind trust in His teachings. Instead, He invites people to reflect upon the teachings of Islam so that they may appreciate their positive effects on life. He wants people to recognize the truthfulness of His guidance through clear proofs. This requires approaching Islam with an unbiased and open mind. Chapter 12 Yusuf, verse 108:

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

Furthermore, Allah, the Exalted, alone controls the spiritual hearts of people—the true abode of peace of mind. He alone decides who obtains tranquillity and who does not. Chapter 53 An Najm, verse 43:

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

It is therefore clear that Allah, the Exalted, will only grant peace of mind to those who use the blessings He has bestowed upon them in the correct way, as outlined in Islamic teachings. Those who persist in ignorance and misuse will remain restless, while those who embrace obedience will find tranquillity in both worlds. 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.

Chapter 34 – Saba, Verses 1-54 of 54

ٱلْحَمْدُ لِلَّهِ ٱلَّذِى لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَلَهُ ٱلْحَمْدُ فِى
ٱلْءَاخِرَةِ ۚ وَهُوَ ٱلْحَكِيمُ ٱلْخَبِيرُ ﴿١﴾

يَعْلَمُ مَا يَلِجُ فِى ٱلْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنزِلُ مِنَ ٱلسَّمَآءِ وَمَا
يَعْرُجُ فِيهَا ۚ وَهُوَ ٱلرَّحِيمُ ٱلْغَفُورُ ﴿٢﴾

وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لَا تَأْتِينَا ٱلسَّاعَةُ ۖ قُلْ بَلَىٰ وَرَبِّى لَتَأْتِيَنَّكُمْ
عَٰلِمِ ٱلْغَيْبِ ۖ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِى ٱلسَّمَٰوَٰتِ وَلَا فِى ٱلْأَرْضِ
وَلَآ أَصْغَرُ مِن ذَٰلِكَ وَلَآ أَكْبَرُ إِلَّا فِى كِتَٰبٍ مُّبِينٍ ﴿٣﴾

لِّيَجْزِىَ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ ۚ أُو۟لَٰٓئِكَ لَهُم
مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤﴾

وَٱلَّذِينَ سَعَوْ فِىٓ ءَايَٰتِنَا مُعَٰجِزِينَ أُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ مِّن رِّجْزٍ
أَلِيمٌ ﴿٥﴾

وَيَرَى ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ ٱلَّذِىٓ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ هُوَ ٱلْحَقَّ
وَيَهْدِىٓ إِلَىٰ صِرَٰطِ ٱلْعَزِيزِ ٱلْحَمِيدِ ﴿٦﴾

وَقَالَ ٱلَّذِينَ كَفَرُوا۟ هَلْ نَدُلُّكُمْ عَلَىٰ رَجُلٍ يُنَبِّئُكُمْ إِذَا مُزِّقْتُمْ كُلَّ مُمَزَّقٍ
إِنَّكُمْ لَفِى خَلْقٍ جَدِيدٍ ﴿٧﴾

أَفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَم بِهِۦ جِنَّةٌۢ ۗ بَلِ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ فِى
ٱلْعَذَابِ وَٱلضَّلَٰلِ ٱلْبَعِيدِ ﴿٨﴾

أَفَلَمْ يَرَوْا۟ إِلَىٰ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ ۚ إِن
نَّشَأْ نَخْسِفْ بِهِمُ ٱلْأَرْضَ أَوْ نُسْقِطْ عَلَيْهِمْ كِسَفًا مِّنَ ٱلسَّمَآءِ ۚ إِنَّ
فِى ذَٰلِكَ لَءَايَةً لِّكُلِّ عَبْدٍ مُّنِيبٍ ﴿٩﴾

۞ وَلَقَدْ ءَاتَيْنَا دَاوُۥدَ مِنَّا فَضْلًا ۖ يَٰجِبَالُ أَوِّبِى مَعَهُۥ وَٱلطَّيْرَ ۖ وَأَلَنَّا لَهُ
ٱلْحَدِيدَ ﴿١٠﴾

أَنِ ٱعْمَلْ سَٰبِغَٰتٍ وَقَدِّرْ فِى ٱلسَّرْدِ ۖ وَٱعْمَلُوا۟ صَٰلِحًا ۖ إِنِّى بِمَا
تَعْمَلُونَ بَصِيرٌ ﴿١١﴾

وَلِسُلَيْمَٰنَ ٱلرِّيحَ غُدُوُّهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ ۖ وَأَسَلْنَا لَهُۥ عَيْنَ
ٱلْقِطْرِ ۖ وَمِنَ ٱلْجِنِّ مَن يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِۦ ۖ وَمَن يَزِغْ مِنْهُمْ عَنْ
أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ ٱلسَّعِيرِ ﴿١٢﴾

يَعْمَلُونَ لَهُۥ مَا يَشَآءُ مِن مَّحَٰرِيبَ وَتَمَٰثِيلَ وَجِفَانٍ كَٱلْجَوَابِ وَقُدُورٍ
رَّاسِيَٰتٍ ۚ ٱعْمَلُوٓا۟ ءَالَ دَاوُۥدَ شُكْرًا ۚ وَقَلِيلٌ مِّنْ عِبَادِىَ ٱلشَّكُورُ ﴿١٣﴾

فَلَمَّا قَضَيْنَا عَلَيْهِ ٱلْمَوْتَ مَا دَلَّهُمْ عَلَىٰ مَوْتِهِۦٓ إِلَّا دَآبَّةُ ٱلْأَرْضِ
تَأْكُلُ مِنسَأَتَهُۥ ۖ فَلَمَّا خَرَّ تَبَيَّنَتِ ٱلْجِنُّ أَن لَّوْ كَانُوا۟ يَعْلَمُونَ ٱلْغَيْبَ
مَا لَبِثُوا۟ فِى ٱلْعَذَابِ ٱلْمُهِينِ ﴿١٤﴾

لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ ءَايَةٌۖ جَنَّتَانِ عَن يَمِينٍ وَشِمَالٍۖ كُلُواْ مِن
رِّزْقِ رَبِّكُمْ وَٱشْكُرُواْ لَهُۥۚ بَلْدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ ﴿١٥﴾

فَأَعْرَضُواْ فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ ٱلْعَرِمِ وَبَدَّلْنَٰهُم بِجَنَّتَيْهِمْ جَنَّتَيْنِ
ذَوَاتَيْ أُكُلٍ خَمْطٍ وَأَثْلٍ وَشَيْءٍ مِّن سِدْرٍ قَلِيلٍ ﴿١٦﴾

ذَٰلِكَ جَزَيْنَٰهُم بِمَا كَفَرُواْۖ وَهَلْ نُجَٰزِيٓ إِلَّا ٱلْكَفُورَ ﴿١٧﴾

وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ ٱلْقُرَى ٱلَّتِي بَٰرَكْنَا فِيهَا قُرًى ظَٰهِرَةً وَقَدَّرْنَا
فِيهَا ٱلسَّيْرَۖ سِيرُواْ فِيهَا لَيَالِيَ وَأَيَّامًا ءَامِنِينَ ﴿١٨﴾

فَقَالُواْ رَبَّنَا بَٰعِدْ بَيْنَ أَسْفَارِنَا وَظَلَمُوٓاْ أَنفُسَهُمْ فَجَعَلْنَٰهُمْ
أَحَادِيثَ وَمَزَّقْنَٰهُمْ كُلَّ مُمَزَّقٍۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٍ لِّكُلِّ صَبَّارٍ
شَكُورٍ ﴿١٩﴾

وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُۥ فَٱتَّبَعُوهُ إِلَّا فَرِيقًا مِّنَ
ٱلْمُؤْمِنِينَ ﴿٢٠﴾

وَمَا كَانَ لَهُۥ عَلَيْهِم مِّن سُلْطَٰنٍ إِلَّا لِنَعْلَمَ مَن يُؤْمِنُ بِٱلْأٓخِرَةِ
مِمَّنْ هُوَ مِنْهَا فِي شَكٍّۗ وَرَبُّكَ عَلَىٰ كُلِّ شَيْءٍ حَفِيظٌ ﴿٢١﴾

قُلِ ٱدْعُواْ ٱلَّذِينَ زَعَمْتُم مِّن دُونِ ٱللَّهِۖ لَا يَمْلِكُونَ مِثْقَالَ
ذَرَّةٍ فِي ٱلسَّمَٰوَٰتِ وَلَا فِي ٱلْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِن شِرْكٍ وَمَا
لَهُۥ مِنْهُم مِّن ظَهِيرٍ ﴿٢٢﴾

وَلَا تَنفَعُ ٱلشَّفَٰعَةُ عِندَهُۥٓ إِلَّا لِمَنْ أَذِنَ لَهُۥۚ حَتَّىٰٓ إِذَا فُزِّعَ عَن
قُلُوبِهِمْ قَالُواْ مَاذَا قَالَ رَبُّكُمْۖ قَالُواْ ٱلْحَقَّۖ وَهُوَ ٱلْعَلِيُّ ٱلْكَبِيرُ ﴿٢٣﴾

۞ قُلْ مَن يَرْزُقُكُم مِّنَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِۖ قُلِ ٱللَّهُۖ وَإِنَّآ أَوْ
إِيَّاكُمْ لَعَلَىٰ هُدًى أَوْ فِي ضَلَٰلٍ مُّبِينٍ ﴿٢٤﴾

قُل لَّا تُسْـَٔلُونَ عَمَّآ أَجْرَمْنَا وَلَا نُسْـَٔلُ عَمَّا تَعْمَلُونَ ﴿٢٥﴾

قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِٱلْحَقِّ وَهُوَ ٱلْفَتَّاحُ ٱلْعَلِيمُ ﴿٢٦﴾

قُلْ أَرُونِىَ ٱلَّذِينَ أَلْحَقْتُم بِهِۦ شُرَكَآءَ كَلَّا ۚ بَلْ هُوَ ٱللَّهُ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٢٧﴾

وَمَآ أَرْسَلْنَٰكَ إِلَّا كَآفَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٢٨﴾

وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ ﴿٢٩﴾

قُل لَّكُم مِّيعَادُ يَوْمٍ لَّا تَسْتَـْٔخِرُونَ عَنْهُ سَاعَةً وَلَا تَسْتَقْدِمُونَ ﴿٣٠﴾

وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لَن نُّؤْمِنَ بِهَٰذَا ٱلْقُرْءَانِ وَلَا بِٱلَّذِى بَيْنَ يَدَيْهِ ۗ وَلَوْ تَرَىٰٓ إِذِ ٱلظَّٰلِمُونَ مَوْقُوفُونَ عِندَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَىٰ بَعْضٍ ٱلْقَوْلَ يَقُولُ ٱلَّذِينَ ٱسْتُضْعِفُوا۟ لِلَّذِينَ ٱسْتَكْبَرُوا۟ لَوْلَآ أَنتُمْ لَكُنَّا مُؤْمِنِينَ ﴿٣١﴾

قَالَ ٱلَّذِينَ ٱسْتَكْبَرُوا۟ لِلَّذِينَ ٱسْتُضْعِفُوٓا۟ أَنَحْنُ صَدَدْنَٰكُمْ عَنِ ٱلْهُدَىٰ بَعْدَ إِذْ جَآءَكُم ۖ بَلْ كُنتُم مُّجْرِمِينَ ﴿٣٢﴾

وَقَالَ ٱلَّذِينَ ٱسْتُضْعِفُوا۟ لِلَّذِينَ ٱسْتَكْبَرُوا۟ بَلْ مَكْرُ ٱلَّيْلِ وَٱلنَّهَارِ إِذْ تَأْمُرُونَنَآ أَن نَّكْفُرَ بِٱللَّهِ وَنَجْعَلَ لَهُۥٓ أَندَادًا ۚ وَأَسَرُّوا۟ ٱلنَّدَامَةَ لَمَّا رَأَوُا۟ ٱلْعَذَابَ ۚ وَجَعَلْنَا ٱلْأَغْلَٰلَ فِىٓ أَعْنَاقِ ٱلَّذِينَ كَفَرُوا۟ ۚ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا۟ يَعْمَلُونَ ﴿٣٣﴾

وَمَآ أَرْسَلْنَا فِى قَرْيَةٍ مِّن نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَآ إِنَّا بِمَآ أُرْسِلْتُم بِهِۦ كَٰفِرُونَ ﴿٣٤﴾

وَمَآ أَمۡوَٰلُكُمۡ وَلَآ أَوۡلَٰدُكُم بِٱلَّتِي تُقَرِّبُكُمۡ عِندَنَا زُلۡفَىٰٓ إِلَّا مَنۡ ءَامَنَ
وَعَمِلَ صَٰلِحٗا فَأُوْلَٰٓئِكَ لَهُمۡ جَزَآءُ ٱلضِّعۡفِ بِمَا عَمِلُواْ وَهُمۡ فِي ٱلۡغُرُفَٰتِ
ءَامِنُونَ ﴿٣٧﴾

وَٱلَّذِينَ يَسۡعَوۡنَ فِيٓ ءَايَٰتِنَا مُعَٰجِزِينَ أُوْلَٰٓئِكَ فِي ٱلۡعَذَابِ
مُحۡضَرُونَ ﴿٣٨﴾

قُلۡ إِنَّ رَبِّي يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ مِنۡ عِبَادِهِۦ وَيَقۡدِرُ لَهُۥۚ وَمَآ
أَنفَقۡتُم مِّن شَيۡءٖ فَهُوَ يُخۡلِفُهُۥۖ وَهُوَ خَيۡرُ ٱلرَّٰزِقِينَ ﴿٣٩﴾

وَيَوۡمَ يَحۡشُرُهُمۡ جَمِيعٗا ثُمَّ يَقُولُ لِلۡمَلَٰٓئِكَةِ أَهَٰٓؤُلَآءِ إِيَّاكُمۡ كَانُواْ
يَعۡبُدُونَ ﴿٤٠﴾

قَالُواْ سُبۡحَٰنَكَ أَنتَ وَلِيُّنَا مِن دُونِهِمۖ بَلۡ كَانُواْ يَعۡبُدُونَ ٱلۡجِنَّۖ
أَكۡثَرُهُم بِهِم مُّؤۡمِنُونَ ﴿٤١﴾

فَٱلۡيَوۡمَ لَا يَمۡلِكُ بَعۡضُكُمۡ لِبَعۡضٖ نَّفۡعٗا وَلَا ضَرّٗا وَنَقُولُ لِلَّذِينَ ظَلَمُواْ
ذُوقُواْ عَذَابَ ٱلنَّارِ ٱلَّتِي كُنتُم بِهَا تُكَذِّبُونَ ﴿٤٢﴾

وَإِذَا تُتۡلَىٰ عَلَيۡهِمۡ ءَايَٰتُنَا بَيِّنَٰتٖ قَالُواْ مَا هَٰذَآ إِلَّا رَجُلٞ يُرِيدُ أَن يَصُدَّكُمۡ
عَمَّا كَانَ يَعۡبُدُ ءَابَآؤُكُمۡ وَقَالُواْ مَا هَٰذَآ إِلَّآ إِفۡكٞ مُّفۡتَرٗىۚ وَقَالَ ٱلَّذِينَ
كَفَرُواْ لِلۡحَقِّ لَمَّا جَآءَهُمۡ إِنۡ هَٰذَآ إِلَّا سِحۡرٞ مُّبِينٞ ﴿٤٣﴾

وَمَآ ءَاتَيۡنَٰهُم مِّن كُتُبٖ يَدۡرُسُونَهَاۖ وَمَآ أَرۡسَلۡنَآ إِلَيۡهِمۡ قَبۡلَكَ مِن
نَّذِيرٖ ﴿٤٤﴾

وَكَذَّبَ ٱلَّذِينَ مِن قَبۡلِهِمۡ وَمَا بَلَغُواْ مِعۡشَارَ مَآ ءَاتَيۡنَٰهُمۡ فَكَذَّبُواْ
رُسُلِيۖ فَكَيۡفَ كَانَ نَكِيرِ ﴿٤٥﴾

۞ قُلْ إِنَّمَآ أَعِظُكُم بِوَٰحِدَةٍ ۖ أَن تَقُومُوا۟ لِلَّهِ مَثْنَىٰ وَفُرَٰدَىٰ
ثُمَّ تَتَفَكَّرُوا۟ ۚ مَا بِصَاحِبِكُم مِّن جِنَّةٍ ۚ إِنْ هُوَ إِلَّا نَذِيرٌ لَّكُم بَيْنَ
يَدَىْ عَذَابٍ شَدِيدٍ ﴿٤٦﴾

قُلْ مَا سَأَلْتُكُم مِّنْ أَجْرٍ فَهُوَ لَكُمْ ۖ إِنْ أَجْرِىَ إِلَّا عَلَى ٱللَّهِ ۖ وَهُوَ عَلَىٰ كُلِّ
شَىْءٍ شَهِيدٌ ﴿٤٧﴾

قُلْ إِنَّ رَبِّى يَقْذِفُ بِٱلْحَقِّ عَلَّٰمُ ٱلْغُيُوبِ ﴿٤٨﴾

قُلْ جَآءَ ٱلْحَقُّ وَمَا يُبْدِئُ ٱلْبَٰطِلُ وَمَا يُعِيدُ ﴿٤٩﴾

قُلْ إِن ضَلَلْتُ فَإِنَّمَآ أَضِلُّ عَلَىٰ نَفْسِى ۖ وَإِنِ ٱهْتَدَيْتُ فَبِمَا يُوحِىٓ إِلَىَّ
رَبِّىٓ ۚ إِنَّهُۥ سَمِيعٌ قَرِيبٌ ﴿٥٠﴾

وَلَوْ تَرَىٰٓ إِذْ فَزِعُوا۟ فَلَا فَوْتَ وَأُخِذُوا۟ مِن مَّكَانٍ قَرِيبٍ ﴿٥١﴾

وَقَالُوٓا۟ ءَامَنَّا بِهِۦ ۖ وَأَنَّىٰ لَهُمُ ٱلتَّنَاوُشُ مِن مَّكَانٍۭ بَعِيدٍ ﴿٥٢﴾

وَقَدْ كَفَرُوا۟ بِهِۦ مِن قَبْلُ ۖ وَيَقْذِفُونَ بِٱلْغَيْبِ مِن مَّكَانٍۭ
بَعِيدٍ ﴿٥٣﴾

وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِم مِّن قَبْلُ ۚ إِنَّهُمْ
كَانُوا۟ فِى شَكٍّ مُّرِيبٍ ﴿٥٤﴾

[All] praise is [due] to Allah , to whom belongs whatever is in the heavens and whatever is in the earth, and to Him belongs [all] praise in the Hereafter. And He is the Wise, the Acquainted.

He knows what penetrates into the earth and what emerges from it and what descends from the heaven and what ascends therein. And He is the Merciful, the Forgiving.

But those who disbelieve say, "The Hour will not come to us." Say, "Yes, by my Lord, it will surely come to you. [Allah is] the Knower of the unseen." Not absent from Him is an atom's weight within the heavens or within the earth or [what is] smaller than that or greater, except that it is in a clear register -

That He may reward those who believe and do righteous deeds. Those will have forgiveness and noble provision.

But those who strive against Our verses [seeking] to cause failure - for them will be a painful punishment of foul nature.

And those who have been given knowledge see that what is revealed to you from your Lord is the truth, and it guides to the path of the Exalted in Might, the Praiseworthy.

But those who disbelieve say, "Shall we direct you to a man who will inform you [that] when you have disintegrated in complete disintegration, you will [then] be [recreated] in a new creation?

Has he invented about Allah a lie or is there in him madness?" Rather, they who do not believe in the Hereafter will be in the punishment and [are in] extreme error.

Then, do they not look at what is before them and what is behind them of the heaven and earth? If We should will, We could cause the earth to swallow them or [could] let fall upon them fragments from the sky. Indeed in that is a sign for every servant turning back [to Allah].

And We certainly gave David from Us bounty. [We said], "O mountains, repeat [Our] praises with him, and the birds [as well]." And We made pliable for him iron,

[Commanding him], "Make full coats of mail and calculate [precisely] the links, and work [all of you] righteousness. Indeed I, of what you do, am Seeing."

And to Solomon [We subjected] the wind - its morning [journey was that of] a month - and its afternoon [journey was that of] a month, and We made

flow for him a spring of [liquid] copper. And among the jinn were those who worked for him by the permission of his Lord. And whoever deviated among them from Our command - We will make him taste of the punishment of the Blaze.

They made for him what he willed of elevated chambers, statues, bowls like reservoirs, and stationary kettles. [We said], "Work, O family of David, in gratitude." And few of My servants are grateful.

And when We decreed for Solomon death, nothing indicated to the jinn his death except a creature of the earth eating his staff. But when he fell, it became clear to the jinn that if they had known the unseen, they would not have remained in humiliating punishment.

There was for [the tribe of] Saba' in their dwelling place a sign: two [fields of] gardens on the right and on the left. [They were told], "Eat from the provisions of your Lord and be grateful to Him. A good land [have you], and a forgiving Lord."

But they turned away [refusing], so We sent upon them the flood of the dam, and We replaced their two [fields of] gardens with gardens of bitter fruit, tamarisks and something of sparse lote trees.

[By] that We repaid them because they disbelieved. And do We [thus] repay except the ungrateful?

And We placed between them and the cities which We had blessed [many] visible cities. And We determined between them the [distances of] journey, [saying], "Travel between them by night or day in safety."

But [insolently] they said, "Our Lord, lengthen the distance between our journeys," and wronged themselves, so We made them narrations and dispersed them in total dispersion. Indeed in that are signs for everyone patient and grateful.

And Iblees had already confirmed through them his assumption, so they followed him, except for a party of believers.

And he had over them no authority except [it was decreed] that We might make evident who believes in the Hereafter from who is thereof in doubt. And your Lord, over all things, is Guardian.

Say, "Invoke those you claim [as deities] besides Allah ." They do not possess an atom's weight [of ability] in the heavens or on the earth, and they do not have therein any partnership [with Him], nor is there for Him from among them any assistant.

And intercession does not benefit with Him except for one whom He permits. [And those wait] until, when terror is removed from their hearts, they will say [to one another], "What has your Lord said?" They will say, "The truth." And He is the Most High, the Grand.

Say, "Who provides for you from the heavens and the earth?" Say, " Allah . And indeed, we or you are either upon guidance or in clear error."

Say, "You will not be asked about what we committed, and we will not be asked about what you do."

Say, "Our Lord will bring us together; then He will judge between us in truth. And He is the Knowing Judge."

Say, "Show me those whom you have attached to Him as partners. No! Rather, He [alone] is Allah , the Exalted in Might, the Wise."

And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner. But most of the people do not know.

And they say, "When is this promise, if you should be truthful?"

Say, "For you is the appointment of a Day [when] you will not remain thereafter an hour, nor will you precede [it]."

And those who disbelieve say, "We will never believe in this Qur'an nor in that before it." But if you could see when the wrongdoers are made to stand before their Lord, refuting each other's words... Those who were oppressed will say to those who were arrogant, "If not for you, we would have been believers."

Those who were arrogant will say to those who were oppressed, "Did we avert you from guidance after it had come to you? Rather, you were criminals."

Those who were oppressed will say to those who were arrogant, "Rather, [it was your] conspiracy of night and day when you were ordering us to disbelieve in Allah and attribute to Him equals." But they will [all] confide regret when they see the punishment; and We will put shackles on the necks of those who disbelieved. Will they be recompensed except for what they used to do?

And We did not send into a city any warner except that its affluent said, "Indeed we, in that with which you were sent, are disbelievers."

And they said, "We are more [than the believers] in wealth and children, and we are not to be punished."

Say, "Indeed, my Lord extends provision for whom He wills and restricts [it], but most of the people do not know."

And it is not your wealth or your children that bring you nearer to Us in position, but it is [by being] one who has believed and done righteousness. For them there will be the double reward for what they did, and they will be in the upper chambers [of Paradise], safe [and secure].

And the ones who strive against Our verses to cause [them] failure - those will be brought into the punishment [to remain].

Say, "Indeed, my Lord extends provision for whom He wills of His servants and restricts [it] for him. But whatever thing you spend [in His cause] - He will compensate it; and He is the best of providers."

And [mention] the Day when He will gather them all and then say to the angels, "Did these [people] used to worship you?"

They will say, "Exalted are You! You, [O Allah], are our benefactor not them. Rather, they used to worship the jinn; most of them were believers in them."

But today you do not hold for one another [the power of] benefit or harm, and We will say to those who wronged, "Taste the punishment of the Fire, which you used to deny."

And when our verses are recited to them as clear evidences, they say, "This is not but a man who wishes to avert you from that which your fathers were worshipping." And they say, "This is not except a lie invented." And those who disbelieve say of the truth when it has come to them, "This is not but obvious magic."

And We had not given them any scriptures which they could study, and We had not sent to them before you, any warner.

And those before them denied, and the people of Makkah have not attained a tenth of what We had given them. But the former peoples denied My messengers, so how [terrible] was My reproach.

Say, "I only advise you of one [thing] - that you stand for Allah , [seeking truth] in pairs and individually, and then give thought." There is not in your companion any madness. He is only a warner to you before a severe punishment.

Say, "Whatever payment I might have asked of you - it is yours. My payment is only from Allah , and He is, over all things, Witness."

Say, "Indeed, my Lord projects the truth. Knower of the unseen."

Say, "The truth has come, and falsehood can neither begin [anything] nor repeat [it]."

Say, "If I should err, I would only err against myself. But if I am guided, it is by what my Lord reveals to me. Indeed, He is Hearing and near."

And if you could see when they are terrified but there is no escape, and they will be seized from a place nearby.

And they will [then] say, "We believe in it!" But how for them will be the taking [of faith] from a place far away?

And they had already disbelieved in it before and would assault the unseen from a place far away.

And prevention will be placed between them and what they desire, as was done with their kind before. Indeed, they were in disquieting denial.

Discussion on Verses 1-54 of 54

This chapter opens with the praise of Allah, the Exalted. Chapter 34 Saba, verse 1:

“[All] praise is [due] to Allah…”

The word praise here is expressed in the form of a noun rather than a verb. This grammatical choice indicates permanence, meaning that all praise belongs to Allah, the Exalted, for eternity, without beginning or end. In addition, the use of a noun removes the need for a doer of the action, which a verb requires. This signifies that even if none of the creation were to praise Allah, the Exalted, all praise would still belong to Him. The praise and worship of creation has no bearing on His infinite and divine status. This truth is reinforced in a Hadith found in Sahih Muslim, number 6572, which makes clear that the majesty of Allah, the Exalted, is independent of human recognition. Chapter 29 Al Ankabut, verse 6:

“And whoever strives only strives for [the benefit of] himself. Indeed, Allāh is Free from need of the worlds.”

This verse demonstrates that all acts of worship and striving benefit only the individual, while Allah, the Exalted, remains entirely free of need. He is not elevated by human praise nor diminished by human neglect.

All of this indicates the importance of avoiding pride when offering praise and worship to Allah, the Exalted. A person must understand that their praise of Allah, the Exalted, benefits only themselves, for He has no need of it. Worship is therefore not a favour to Allah, the Exalted, but a mercy granted to mankind, enabling them to achieve balance, tranquillity, and success in both worlds.

Chapter 34 Saba, verse 1:

“[All] praise is [due] to Allah…”

In addition, this verse reminds a person that anything praiseworthy found within themselves or within the rest of creation has been granted by none other than Allah, the Exalted. Therefore, all praise ultimately returns to Him and solely belongs to Him. Recognizing this truth protects a person from the deadly sin of pride, an atom’s worth of which is enough to condemn one to Hell. This warning has been clearly stated in a Hadith found in Sahih Muslim, number 265.

Finally, pride is also avoided when a person understands that the inspiration, knowledge, strength, and opportunity to praise Allah, the Exalted, are all granted by Him. Even the ability to worship and glorify Him is a blessing from His mercy, not an achievement of human effort alone. This realization humbles the heart, reminding every person that they are entirely dependent upon Allah, the Exalted, for every virtue they possess and every act of obedience they perform. In this way, pride is replaced with gratitude, and worship becomes a means of drawing closer to Him rather than a cause for arrogance.

Chapter 34 Saba, verse 1:

“[All] praise is [due] to Allah…”

All four reasons for praise are found within Allah, the Exalted, innately, and anyone who possesses any of them only does so because Allah, the Exalted, has granted it to them. Therefore, He alone is truly worthy of praise. The first reason is that the praised one is full of perfection in respect to characteristics and attributes while being free from any shortcomings. Allah, the Exalted, embodies absolute perfection in His essence, attributes, and actions, without flaw or deficiency. The second reason is that the praised one has done a favour to another, and the praise they receive is therefore an expression of gratitude. Allah, the Exalted, is the source of every blessing, whether worldly or spiritual, and all gratitude ultimately belongs to Him. The third reason is that the one who praises hopes for a favour from the one they praise. Allah, the Exalted, alone possesses the power to grant every favour, whether guidance, provision, or forgiveness, and thus all supplication and praise must

be directed to Him. The fourth reason is that the praised one possesses qualities which demand praise, such as might, majesty, and power. Allah, the Exalted, is the Lord of all creation, the All-Powerful, the All-Mighty, whose very attributes necessitate praise from every tongue and heart. Taken together, these four reasons demonstrate that every form of praise—whether for perfection, gratitude, hope, or majesty—belongs solely to Allah, the Exalted. He is the ultimate source of all goodness, the possessor of all perfection, and the One whose qualities demand eternal praise.

Chapter 34 Saba, verse 1:

“[All] praise is [due] to Allah…”

A person who does a favour for others is almost always seeking some form of return, whether this return is divine reward, praise from people, repayment of a favour, or protection from being labelled a miser. The one who seeks a return for the things they do is therefore not a true benefactor and does not genuinely deserve praise, as their intention is not free from desiring compensation for their actions. By contrast, Allah, the Exalted, does not grant the creation countless and continuous blessings for any of these reasons. He does not bestow His favours in pursuit of reward, recognition, or protection from criticism. Rather, He grants blessings purely out of His immense mercy and compassion for His creation. Every breath, every provision, every opportunity, and every form of guidance is given without expectation of return, for Allah, the Exalted, is entirely free of need. This reality demonstrates that Allah, the Exalted, gains no benefit in granting blessings to creation. His generosity is absolute, His mercy is unmatched,

and His favours are continuous. For this reason, He alone is truly worthy of praise. All human benefactors are limited by self-interest, but Allah, the Exalted, is the perfect benefactor whose giving is unconditional and eternal.

Chapter 34 Saba, verse 1:

“[All] praise is [due] to Allah…”

In addition, this verse indicates that the very first step to adopting real belief in Allah, the Exalted, is showing gratitude to Him for the countless and continuous blessings He grants to every person. Chapter 14 Ibrahim, verse 34:

“…And if you should count the favor of Allāh, you could not enumerate them. Indeed, mankind is [generally] most unjust and ungrateful.”

This verse highlights both the immeasurable nature of divine blessings and the tendency of mankind to overlook them. The Holy Quran frequently places belief in Allah, the Exalted, side by side with gratitude to Him, indicating that true belief cannot be attained until gratitude is practically demonstrated. Chapter 2 Al Baqarah, verse 152:

“So remember Me; I will remember you. And be grateful to Me and do not deny Me.”

True gratitude is not a mere verbal expression but a comprehensive attitude that permeates intention, speech, and action. It begins with adopting a sincere intention to please Allah, the Exalted, in every circumstance. It continues with speech that is consistently good, or silence when goodness cannot be spoken. Finally, it culminates in the correct use of every blessing granted, whether wealth, health, knowledge, or influence, in ways pleasing to Allah, the Exalted, according to the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These conditions of gratitude go far beyond the few obligatory duties of Islam. They encompass every aspect of life, ensuring that blessings are not misused but directed towards obedience and service. When gratitude is practiced in this holistic manner, Allah, the Exalted, increases blessings, as He has promised, and grants peace of mind in both worlds. This peace is achieved through a balanced mental and physical state, and through correctly placing everything and everyone within one’s life. Gratitude, therefore, is not only the foundation of belief but also the key to harmony, tranquillity, and readiness for accountability on the Day of Judgement. Chapter 14 Ibrahim, verse 7:

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

As the entire creation, except for mankind, has fully submitted to the obedience of Allah, the Exalted, through praising Him, they remain in a state of balance and harmony. Chapter 17 Al Isra, verse 44:

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

And chapter 34 Saba, verse 1:

“[All] praise is [due] to Allah, to whom belongs whatever is in the heavens and whatever is in the earth…”

This verse reveals that every aspect of creation, from the vast heavens to the smallest atom, glorifies Allah, the Exalted, in its own manner. The balance and harmony of the universe are clear signs of this submission. One observes the precise rising and setting of the Sun, the phases of the moon, and the countless planets that remain fixed in their orbits. The stability of the seasons, the rhythm of tides, and the delicate ecosystems of the earth all testify to the obedience of creation. This harmony is achieved only because all things submit to the will of Allah, the Exalted. By contrast, mankind is unique in possessing free will, and therefore often fails to submit to Allah, the Exalted, unlike the rest of creation. This disobedience disrupts the harmony that is otherwise universal. When a person chooses to ignore divine

guidance, imbalance enters their life, manifesting as confusion, stress, and misplaced priorities.

Therefore, if one desires to achieve the same harmony and balance observed in the universe within their own life, they must follow the example of creation by sincerely obeying Allah, the Exalted, at all times. This requires correctly using the blessings they have been granted according to the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. By doing so, they guarantee a harmonious mental and physical condition, appropriately positioning all aspects of their life while adequately preparing for accountability on the Day of Judgement. Consequently, this conduct leads to tranquillity in both worlds. Just as the heavens and the earth remain in perfect order through submission, so too does the human heart and mind achieve peace when aligned with obedience to Allah, the Exalted.

Even though all praise and gratitude belongs solely to Allah, the Exalted, this does not mean that gratitude should not be shown to people. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Jami At Tirmidhi, number 1954, that the one who does not show gratitude to people cannot be truly grateful to Allah, the Exalted. This is because Allah, the Exalted, often delivers His blessings through the means of creation, such as parents, teachers, friends, or even strangers who assist in times of need. To acknowledge these means is to acknowledge the source of goodness itself—Allah, the Exalted. Therefore, gratitude must be shown to people according to their means, for any help or aid they provide, even if it is something as simple as a supplication on one’s behalf. This principle is reinforced in a Hadith found in Imam Bukhari’s Adab Al Mufrad, number 216, which emphasizes that even small acts of kindness deserve recognition and

thanks. By showing gratitude to the creation, one is in reality showing gratitude to Allah, the Exalted, who enabled that goodness to reach them. This practice of gratitude is not merely a social courtesy but a spiritual duty. It strengthens bonds between people, encourages further acts of kindness, and cultivates humility by reminding one that blessings are never self-earned but divinely granted. More importantly, it leads to an increase in blessings, as Allah, the Exalted, has promised, and brings peace of mind in both worlds. Gratitude nurtures a balanced mental and physical state, allowing a person to correctly place everything and everyone within their life, while preparing adequately for accountability on the Day of Judgement. Chapter 14 Ibrahim, verse 7:

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

Ultimately, as the entire creation belongs to and is under the complete control and jurisdiction of Allah, the Exalted, a person has no choice but to comply with His rules, even if they do not acknowledge that obedience belongs to Him. Chapter 34 Saba, verse 1:

“[All] praise is [due] to Allah, to whom belongs whatever is in the heavens and whatever is in the earth…”

This verse establishes divine ownership and sovereignty over all existence. Just as a person will face trouble if they fail to comply with the rules set by the government in charge of a particular country, so too will they face trouble in both worlds if they fail to comply with the rules of the Owner of the universe. A person may be able to leave a country if they are not pleased with its rules, but they will never be able to escape to a place where the rules and jurisdiction of Allah, the Exalted, do not apply. A person may be able to change the rules of their society, but they will never be able to change the rules of Allah, the Exalted. In addition, just as a person who owns a house decides the rules of the house, even if other people object to these rules, similarly, the universe belongs to Allah, the Exalted, and therefore He alone decides the rules of this universe, whether people like these rules or not. This analogy makes clear that divine ownership naturally entails divine authority, and compliance is not optional but necessary for one's own well-being. Therefore, one must comply with these rules for their own sake. The one who understands this fact will strive to obey Allah, the Exalted, by using the blessings they have 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. A person can either strive to learn the wisdoms behind the commands and prohibitions of Allah, the Exalted, so that they understand how these benefit them and the wider society, leading to peace of mind and body in both worlds, or they can worship their desires and reject the teachings of Islam. But the one who fails to comply with divine rules should prepare themselves to face the consequences of their choice in both worlds. No objections, protests, or complaints will save them, for the rules of Allah, the Exalted, are absolute and unchanging. The wise individual is therefore the one who recognises divine ownership, submits to divine authority, and lives in obedience, knowing that this submission leads to peace, justice, and success in this life and the Hereafter, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

Whether one acknowledges that obedience belongs to Allah, the Exalted, in this world or not, the reality is that everyone will acknowledge it in the Hereafter when the veil is lifted and the truth becomes clear to all. At that time, it will be undeniable that praise and obedience always belonged solely to Allah, the Exalted. Chapter 34 Saba, verse 1:

“…and to Him belongs [all] praise in the Hereafter…”

This verse highlights that divine praise is eternal and inevitable. In the Hereafter, no one will be able to deny it, for the illusions of worldly life will be removed and the truth will be manifest. Those who practically responded to His praise in this world—through obedience, by correctly using the blessings He granted them in accordance with Islamic teachings—will themselves be praised by Allah, the Exalted, on Judgement Day. Their obedience will be recognized, their sacrifices rewarded, and their steadfastness honoured.

On the other hand, those who ignored His praise and thus His obedience in this world will face criticism and regret. Their acknowledgment of His praise on Judgement Day will not be accepted, for it will come too late. The opportunity to act upon that acknowledgment belongs to this world, where obedience is tested and sincerity is proven. In the Hereafter, recognition without prior obedience will only expose negligence and hypocrisy.

This teaching underscores the urgency of responding to divine praise now, while life remains. To delay obedience until the Hereafter is to forfeit mercy and reward, leaving only regret and accountability.

An aspect of truly praising Allah, the Exalted, is to acknowledge that every decree issued by Him is rooted in perfect wisdom, even when that wisdom is hidden from human perception. Chapter 34 Saba, verse 1:

"…And He is the Wise, the Acquainted."

This recognition is essential for remaining steadfast in obedience during times of trial. When difficulties arise, a person must cultivate a mindset that sees beyond immediate hardship. They should remind themselves that the situation could have been far worse, and if the challenge is worldly, they should be grateful that their faith has remained intact. Instead of allowing sorrow to dominate, they should focus on the ultimate reward promised to those who endure with patience for the sake of Allah, the Exalted. When blessings are lost, reflection should turn to the countless favours that remain. A person who loses wealth should remember the gift of health, family, or guidance. One who suffers illness should recall the blessing of faith, intellect, or provision. In every trial, the believer is reminded that unseen wisdom lies behind the decree. 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."

This verse teaches that human judgment is limited, and what appears harmful may in reality be beneficial, while what seems desirable may ultimately bring harm. Trust in divine wisdom ensures that hardship is not viewed as meaningless suffering but as a purposeful test that carries hidden blessings.

In conclusion, adopting a positive outlook is a vital element in dealing with life's challenges. Gratitude, patience, and trust in Allah, the Exalted, transform trials into opportunities for growth and reward. By reflecting on these truths, a person secures tranquillity in both worlds, achieving balance in mind and body, and correctly placing everything and everyone within their life. The wise perspective is not to see the cup as half empty, but to recognize it as half full, brimming with blessings that testify to the mercy and wisdom of Allah, the Exalted. Chapter 34 Saba, verse 1:

"…And He is the Wise, the Acquainted."

A miraculous aspect of the Holy Quran is that it takes realities which are abstract and difficult for the human mind to fully grasp—such as divine knowledge—and presents them in a practical, visual manner that can be easily understood and reflected upon. Chapter 34 Saba, verse 2:

“He knows what penetrates into the earth and what emerges from it and what descends from the heaven and what ascends therein…”

This verse demonstrates the vastness of divine knowledge by linking it to observable phenomena. It speaks of many thing, such as seeds penetrating the soil, plants emerging from the earth, rain descending from the sky, and vapours ascending back into the atmosphere. These natural processes, which people witness daily, become vivid illustrations of the infinite awareness of Allah, the Exalted. In this way, the Holy Quran transforms abstract theology into tangible reminders, ensuring that divine knowledge is not a distant concept but a reality woven into the fabric of everyday life.

One of the great benefits of this miraculous style is that it allows a person to remember Allah, the Exalted, even when they are not actively studying the Holy Quran. For example, when walking along a road and observing rainfall, they are reminded of this verse and of Allah’s boundless knowledge. The rain becomes more than a natural occurrence—it becomes a sign of divine wisdom, a reminder that Allah, the Exalted, knows every intention, every word, and every action. This reflection should encourage constant self-correction, ensuring that one’s motives, speech, and behaviour remain aligned with obedience. The same principle applies to countless other aspects of creation. When a person sees crops sprouting from the soil, they are reminded that Allah, the Exalted, knows what emerges from the earth. When they observe the rising of smoke or vapour, they recall that Allah, the Exalted, knows what ascends. When they witness the descent of sunlight, snow, or even the fall of a leaf, they remember that Allah, the Exalted, knows what descends. Each of these ordinary events becomes a powerful reminder of accountability, urging a person to use their blessings correctly as outlined in Islamic teachings. This constant awareness nurtures a balanced mental

and physical state. It helps a person correctly place everything and everyone within their life, avoiding misplaced priorities and ensuring that worldly blessings are used in ways pleasing to Allah, the Exalted. Such conduct prepares them adequately for accountability on the Day of Judgement. Ultimately, this behaviour leads to tranquillity in both worlds. By transforming ordinary experiences into reminders of divine wisdom, the Holy Quran ensures that faith permeates daily life. A sunrise becomes a lesson in renewal, rainfall becomes a reminder of mercy, and the growth of plants becomes a sign of provision. In this way, the believer lives in continuous remembrance, finding peace in the knowledge that Allah, the Exalted, is fully aware of all things.

Chapter 34 Saba, verse 2:

“He knows what penetrates into the earth and what emerges from it and what descends from the heaven and what ascends therein…”

This verse, when contemplated with depth, unveils yet another miraculous dimension of the Holy Quran: it provides clear evidence that its words cannot originate from a human being. Human beings, regardless of their intelligence or creativity, tend to think in similar patterns. When a person seeks to describe the extent of their knowledge, they instinctively turn to familiar subjects—such as mathematics, commerce, science, or other worldly achievements. These are the areas that naturally occur to the human mind when attempting to demonstrate intellectual capacity. By contrast, this verse does not follow the human pattern of thought. Instead of highlighting worldly disciplines, it directs attention to realities that lie beyond ordinary human

reflection: what penetrates into the earth, what emerges from it, what descends from the heavens, and what ascends therein. These examples encompass the hidden movements of creation, the unseen processes of the universe, and the mysteries of existence that extend far beyond human perception. The choice of such imagery is striking, for it reflects a perspective that transcends human limitation. This distinction is crucial. If a person were to claim authorship of divine speech, they would naturally highlight knowledge that impresses others—statistics, discoveries, or intellectual theories. Yet the Holy Quran speaks of knowledge in a manner no human would instinctively choose. It draws attention to natural processes that surround every person daily, processes that are simple to observe yet profound in meaning. This style ensures that divine knowledge is not abstract or inaccessible, but practical, relatable, and simultaneously a proof that the source of the speech is not human. Furthermore, the verse demonstrates the comprehensiveness of divine knowledge. It encompasses what is hidden beneath the soil, what emerges visibly from it, what descends from the heavens such as rain or revelation, and what ascends back such as vapours or prayers. This breadth of description shows that Allah, the Exalted, is aware of both the seen and unseen, the physical and spiritual, the earthly and the heavenly. Such a holistic portrayal of knowledge is beyond human capacity, for no person can claim awareness of all realms simultaneously. The miraculous nature of this verse lies not only in its content but also in its style. It transforms abstract theology into vivid imagery, making divine knowledge tangible and memorable. It also serves as a constant reminder that Allah, the Exalted, is fully aware of every intention, word, and deed. This reminder encourages a person to correct their behaviour, use their blessings in obedience, and prepare for accountability. In conclusion, the very choice of words in this verse is itself a proof of divine origin. It speaks in a way that no human would, it encompasses realities beyond human perception, and it connects abstract truths to daily experiences. This unique style is a hallmark of revelation, demonstrating that the Holy Quran is not the product of human thought but the speech of Allah, the Exalted.

After highlighting the infinite knowledge of Allah, the Exalted, which penetrates even the deepest and most hidden realities—including a person's intentions, speech, and actions—the verse concludes by reminding mankind of His mercy and forgiveness. Allah, the Exalted, does not demand perfection from people, for perfection is beyond human capacity. Rather, He expects them to sincerely strive in obeying Him by correctly using the blessings He has granted, as outlined in Islamic teachings, and to avoid persisting in sins whenever they occur. When a person adopts this attitude of striving, repentance, and sincerity, they are assured of finding mercy and forgiveness from Allah, the Exalted, in both worlds. In this life, His mercy manifests as tranquillity, balance, and the correct placement of everything and everyone within one's life. In the Hereafter, His forgiveness secures safety from punishment and entry into eternal reward. Chapter 34 Saba, verse 2:

"…And He is the Merciful, the Forgiving."

This closing reminder teaches that divine knowledge is always coupled with divine mercy. Allah, the Exalted, is fully aware of every deed, yet He grants respite, accepts repentance, and forgives those who sincerely strive to obey Him. It is this balance of perfect knowledge and perfect mercy that ensures mankind is never left without hope, so long as they turn back to Him with humility and sincerity.

Obeying Allah, the Exalted, and preparing for accountability on the Day of Judgement often conflicts with the worldly desires and aspirations of people. As a result, many reject or ignore the reality of Judgement Day, even while

verbally claiming belief in it. In truth, this amounts to practical disbelief. Chapter 34 Saba, verse 3:

“But those who disbelieve say, "The Hour will not come to us." …”

Denying resurrection is a strange claim when countless examples of resurrection occur daily, monthly, and yearly. Allah, the Exalted, revives barren land with rain, causing dead seeds to burst forth alive to sustain creation. Similarly, He will give life to the human being buried in the earth, just as He gives life to a seed. The changing of seasons also demonstrates resurrection: in winter, trees appear lifeless as their leaves die and fall, yet in spring and summer they return to full life. Resurrection occurs even within the body, as cells constantly die and are replaced. The sleep–wake cycle is another sign: sleep is the sister of death, as the senses are cut off, yet Allah, the Exalted, returns the soul to the sleeper if they are destined to live on. 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.”

The Day of Judgement must also occur because balance is a fundamental law of creation. The Earth is perfectly positioned at a balanced distance from

the Sun, the water cycle is finely tuned to sustain life, and the ground is created soft enough for seeds to penetrate yet strong enough to support heavy structures. These examples reveal both a Creator and balance. Yet one aspect of existence remains unbalanced: human actions. Oppressors often escape punishment in this world, while the oppressed endure hardship without receiving full recompense. Many Muslims who sincerely obey Allah, the Exalted, face difficulties and receive only a portion of reward, while those who disobey Him enjoy worldly luxuries. Just as balance governs the natural world, reward and punishment must also be balanced. Since this balance is not achieved in this world, it must occur in another time—the Day of Judgement.

Allah, the Exalted, could have chosen to reward and punish fully in this world, but His wisdom dictates otherwise. He grants opportunities for repentance, allowing people to correct their behaviour. He does not fully reward the believers here because this world is not Paradise. Moreover, belief in the unseen—such as the full reward awaiting in the Hereafter—is a defining aspect of faith. Faith is special precisely because it requires belief in what cannot be perceived by the senses.

Fear of punishment and hope for reward in the Hereafter motivate abstinence from sin and perseverance in righteous deeds. For the Day of Recompense to begin, this material world must end, since reward and punishment can only be given once all actions have ceased. Thus, the end of the world is inevitable.

Reflecting on these truths strengthens faith in the Day of Judgement and encourages preparation for it. This preparation involves using blessings correctly, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Such conduct brings peace of mind and success in both worlds, through achieving a balanced mental and physical state and correctly placing everything and everyone within one's life. Chapter 45 Al Jathiyah, verse 22:

"For Allah created the heavens and the earth for a purpose, so that every soul may be paid back for what it has committed. And none will be wronged."

And chapter 34 Saba, verse 3:

"…Say, "Yes, by my Lord, it will surely come to you…""

Not only does Allah, the Exalted, possess the absolute power to resurrect and hold people accountable—a reality evident when one reflects upon the creation—but He also possesses complete knowledge of every intention, word, and deed. This knowledge is the other essential aspect required for accountability. Chapter 34 Saba, verse 3:

“…the Knower of the unseen. Not absent from Him is an atom's weight within the heavens or within the earth or [what is] smaller than that or greater, except that it is in a clear register.”

This verse emphasizes that nothing escapes His awareness. Whether it is the smallest particle hidden in the depths of the earth or the greatest of deeds performed openly, all are recorded with precision. Human beings may conceal their motives or disguise their actions, but Allah, the Exalted, knows them fully. His perfect knowledge ensures that accountability is just, comprehensive, and beyond dispute. Therefore, those who support their verbal declaration of faith in Allah, the Exalted, with sincere actions—by correctly using the blessings He has granted them in accordance with Islamic teachings—will be blessed in both worlds. Chapter 34 Saba, verse 4:

“That He may reward those who believe and do righteous deeds. Those will have forgiveness and noble provision.”

This promise demonstrates the balance of divine justice: belief must be accompanied by righteous deeds, and when it is, the result is mercy, forgiveness, and tranquillity in both worlds. Such obedience leads to a balanced mental and physical state, ensuring that everything and everyone in one’s life is placed correctly. It prepares the believer for accountability and secures peace of mind in this world, while guaranteeing eternal success in the Hereafter.

When a person chooses to live in obedience to Allah, the Exalted, and walks a path different from that of their peers, it often stirs discomfort in others. Those who have built their lives around personal desires rather than divine guidance may feel exposed in their choices, and this sense of inadequacy frequently manifests as criticism directed at those who remain steadfast, sometimes even from within their own families.

The pressures of society intensify this struggle. Social media, fashion, and cultural trends promote ideals that conflict with Islamic values, presenting wealth, status, and indulgence as the measure of success. Because Islam calls for moderation, discipline, and accountability, its promotion is often seen as a barrier to worldly ambitions. Industries that thrive on excess naturally resist Islamic principles, and this resistance fuels the widespread anti-Islamic sentiments visible across many platforms.

Those who strive to live by Islamic teachings—moderating their desires and enjoying blessings responsibly—are often met with hostility from those who indulge without restraint. Islam describes such unrestrained indulgence as animalistic, and those who live by it frequently attempt to dissuade others from embracing Islam or discourage people from practicing their faith. They lure others into a lifestyle of unchecked desire and often target visible aspects of Islam, such as the dress code for women, to undermine its appeal. Yet thoughtful observers recognize the weakness of these criticisms. For example, while opponents attack Islamic modesty, they remain silent about strict dress codes in professions such as law enforcement, healthcare, or the military. This selective criticism exposes the fragility of their arguments. Ultimately, it is Islam’s principles of self-discipline and the dignified conduct of its adherents that provoke such attacks.

In every situation, a person must remain firm in their obedience to Allah, the Exalted. This loyalty ensures blessings are used correctly, bringing serenity and shielding them from harmful influences, even if that protection is not immediately visible. Such obedience nurtures harmony in both mental and physical states, allows proper organization of life's priorities, and prepares one for accountability on the Day of Judgement. The result is tranquillity in both worlds, guidance through ease and hardship, and the assurance of boundless reward.

By contrast, those who ignore the commands of Allah, the Exalted, in pursuit of human approval inevitably lose inner peace. Their misuse of blessings leads to imbalance, turning family, friends, career, and wealth into sources of stress. Persisting in disobedience fosters misplaced blame, often directed at good people such as spouses, and cutting them out only worsens instability. This destructive cycle can spiral into depression, substance abuse, and even suicidal tendencies. Such outcomes are evident in the lives of many who misuse their blessings, including the rich and famous, who despite enjoying worldly luxuries remain deeply troubled. Their neglect of accountability in this world ensures that their punishment in the Hereafter will be far more severe. Chapter 34 Saba, verse 5:

"But those who strive against Our verses [seeking] to cause failure - for them will be a painful punishment of foul nature."

To maintain a resolute mindset, it is essential to cultivate strong faith. Such faith serves as the anchor that keeps a person devoted to obeying Allah, the Exalted, in every circumstance, whether in times of ease or adversity. This steadfastness is not achieved passively but through actively comprehending and implementing 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 divine sources affirm that genuine obedience to Allah, the Exalted, brings tranquillity in both this life and the Hereafter. Chapter 34 Saba, verse 6:

“And those who have been given knowledge see that what is revealed to you from your Lord is the truth, and it guides to the path of the Exalted in Might, the Praiseworthy.”

In contrast, those who remain unaware of Islamic principles possess fragile faith, leaving them vulnerable to straying whenever their desires conflict with divine guidance. Their lack of knowledge clouds their understanding of a fundamental truth: surrendering personal desires in favor of the obedience of Allah, the Exalted, is the key to attaining peace in both worlds. Without this realization, they risk chasing fleeting pleasures while neglecting the eternal serenity that comes from obedience. Therefore, it is vital for every person to strengthen their faith through the pursuit of Islamic knowledge and its practical application. Faith is not sustained by mere verbal declaration but by living according to divine guidance. This involves correctly utilizing the blessings granted by Allah, the Exalted, in line with Islamic teachings. Such obedience fosters a balanced mental and physical state, enabling a person to prioritize all aspects of life—family, wealth, health, and responsibilities—without excess or neglect. In this way, strong faith becomes the foundation

of a resolute mindset, guiding the individual to stability, serenity, and ultimate success in both worlds.

A person can unknowingly assist those who oppose Islam when they blindly follow the majority opinion within their society. The majority is often influenced by elites whose sole aim is to pursue worldly desires and ambitions, which Islam firmly rejects. For this reason, one must avoid unthinking conformity, as majority behaviour frequently leads to disobedience of Allah, the Exalted. Observing society at large ignoring Islamic teachings may create the illusion that the majority must be correct, prompting individuals to follow without reflection. Yet history repeatedly demonstrates that majority opinion is not always truth. The widespread belief that the Earth was flat, later disproven by evidence, is a clear example of how the majority can be mistaken. It is therefore essential to refrain from acting like cattle by blindly conforming to popular opinion, as this often results in misguided choices in both worldly and spiritual 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, individuals should employ the reasoning and intellect granted to them by Allah, the Exalted, to evaluate each circumstance based on knowledge and evidence. This enables them to make informed decisions, even when those decisions diverge from the prevailing opinions of the majority. Islam strongly criticizes blind imitation in religious matters for this

very reason, and it encourages people to learn and act upon Islamic teachings with understanding. In doing so, they safeguard themselves from error, remain steadfast in obedience, and ensure that their choices lead to peace of mind and success in both worlds. Chapter 12 Yusuf, verse 108:

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

And chapter 34 Saba, verse 6:

“And those who have been given knowledge see that what is revealed to you from your Lord is the truth…”

No matter how advanced a society may become, and regardless of the knowledge it acquires across diverse fields—including the study of human psychology and physiology—it remains impossible for humanity to devise a code of conduct that is perfectly aligned with human nature and capable of addressing every circumstance, condition, and scenario encountered throughout life on Earth. Human beings continue to uncover new insights into existence, such as the functions of different regions of the brain, yet even with these discoveries, their understanding remains partial and incomplete. The complexity of human life, with its countless variables and ever-changing circumstances, makes it fundamentally unattainable for people to establish a flawless system that ensures tranquillity and justice at both the individual

and societal levels. Every human-made system inevitably reflects limitations, biases, and gaps in knowledge, leaving it unable to provide comprehensive guidance for all situations. Only Allah, the Exalted, possesses the ability to accomplish this, for He is the Creator of all things. His knowledge is infinite, encompassing the entirety of past, present, and future. Unlike human beings, whose understanding is confined to what they can observe and study, Allah, the Exalted, knows the hidden realities of existence and the unseen dimensions of life. He alone is rightly positioned to provide humanity with a code of conduct—a divine standard that clearly distinguishes good from evil, benefit from harm, and guides people toward peace of mind in a world otherwise filled with stress and uncertainty. This divine code is not subject to revision or error, for it originates from perfect knowledge and wisdom. Chapter 34 Saba, verse 6:

“And those who have been given knowledge see that what is revealed to you from your Lord is the truth, and it guides to the path of the Exalted in Might, the Praiseworthy.”

History provides undeniable evidence that whenever this divine code of conduct was sincerely implemented in the lives of individuals, it led to the spread of tranquillity, justice, and peace throughout society. Communities that embraced divine guidance flourished in fairness and harmony, as the principles of accountability, compassion, and discipline shaped their collective life. Conversely, societies that relied solely on human-devised systems often fell into corruption, inequality, and unrest, as their codes of conduct failed to address the deeper needs of human nature. This historical reality demonstrates that divine guidance is not only superior but essential for the establishment of lasting justice and peace. Therefore, people must embrace the guidance bestowed upon them, recognizing it as the most

beneficial for their well-being—even when certain aspects may conflict with their personal desires. Submission to divine instruction requires humility, acknowledging that human desires are often shortsighted and can lead to harm if left unchecked. A wise person conducts themselves like a patient who accepts and follows the counsel of a physician, understanding that the prescribed treatment, though it may involve unpleasant medicine or a strict regimen, is ultimately in their best interest. In the same way, obedience to Allah, the Exalted, ensures spiritual health, balance, and tranquillity, even if it requires sacrifice or discipline. By adhering to the divine code of conduct, a person secures mental strength granted by Allah, the Exalted, the All Mighty. This strength is not merely a fleeting sense of confidence but a profound resilience that sustains them through every difficulty they encounter. It equips them with patience in adversity, gratitude in ease, and clarity in confusion. This divine support ensures that no challenge overwhelms them, for their reliance is upon the One whose power and knowledge encompass all things. Such adherence also leads to a praiseworthy life, one immersed in peace of mind in both worlds. This tranquillity arises from achieving a balanced mental and physical state, where desires are moderated, responsibilities are fulfilled, and blessings are used correctly. By following divine guidance, a person learns to place everything and everyone within their life in its proper position—family, wealth, health, and worldly pursuits—ensuring that none are misused or neglected. This correct ordering of priorities fosters harmony within the individual and justice within society. Chapter 34 Saba, verse 6:

“…and it guides to the path of the Exalted in Might, the Praiseworthy.”

The leaders of the non-Muslims of Mecca, like those in every generation who fear losing their influence and authority, employed various methods to

discourage others from accepting Islam. Their concern was not rooted in truth but in the preservation of their leadership, wealth, and social standing. One of their most common tactics was ridicule. They sought to make the concept of resurrection and accountability appear absurd, exaggerating it to the point of mockery so that it seemed unbelievable to the masses. Chapter 34 Saba, verse 7:

“But those who disbelieve say, "Shall we direct you to a man who will inform you [that] when you have disintegrated in complete disintegration, you will indeed [then] absolutely be [recreated] in a new creation?””

This verse highlights a timeless pattern of rejection. When people encounter a truth that contradicts their desires, they often exaggerate it until it sounds ridiculous, thereby justifying their refusal to accept it. Their exaggeration is not a genuine intellectual objection but a psychological defence mechanism to avoid responsibility. For example, when someone persists in mistreating relatives and is advised to show respect and good manners, they may dismiss the advice by claiming it demands perfection—behaving like an angel who never displays any negative behaviour. Since human perfection is unattainable, they portray the advice as unrealistic, even though it was practical and achievable. In this way, exaggeration becomes a convenient excuse to continue wrongdoing. Such behaviour prevents individuals from taking accountability for their actions, which inevitably leads to misguidance. Those who refuse responsibility fail to develop their character and instead misuse the blessings granted to them. This misuse results in both mental and physical disorder, causing them to misplace priorities and relationships in their lives. They remain unprepared for accountability on the Day of Judgement, and their negligence brings stress, hardship, and adversity in this world, regardless of any material wealth they may possess. Their

rejection of responsibility ensures greater loss in the Hereafter, where excuses and exaggerations will hold no weight before Allah, the Exalted. Moreover, failing to take responsibility hinders a person from fulfilling the rights of others. This neglect contributes to the spread of corruption and injustice within their community, as selfish desires override fairness and compassion. When individuals justify their misconduct through exaggeration, they not only harm themselves but also destabilize society. Families suffer from neglect, communities are weakened by injustice, and societies lose the balance necessary for peace and harmony. Thus, the rejection of divine truth through mockery and exaggeration is not merely a personal failing but a source of widespread corruption. This pattern of exaggeration and ridicule is a warning for every generation. It teaches that when divine guidance is presented, one must guard against the temptation to dismiss it through false reasoning or mockery. Instead, individuals should embrace responsibility, correct their behaviour, and use the blessings of Allah, the Exalted, in accordance with His teachings. Only then will they achieve tranquillity in this world and eternal success in the Hereafter.

Allah, the Exalted, censures the attitude of the leaders of the non-Muslims of Mecca by exposing their hypocrisy: they recognized the truth of Islam yet openly rejected it. Their denial was not born of ignorance but of deliberate arrogance. They accused the Holy Prophet Muhammad, peace and blessings be upon him, of inventing lies about Allah or of being mad. Chapter 34 Saba, verse 8:

“Has he invented about Allah a lie or is there in him madness?"…”

This accusation was baseless and contradictory. The non-Muslims of Mecca were masters of the Arabic language, and they knew the Holy Quran was not the speech of a created being. Its eloquence, depth, and unmatched style were beyond human capacity. They had lived alongside the Holy Prophet Muhammad, peace and blessings be upon him, for forty years before his Prophethood, observing his honesty, integrity, and wisdom. He was never known to lie or behave irrationally. Chapter 10 Yunus, verse 16:

“…for I had remained among you a lifetime before it. Then will you not reason?"

Furthermore, the Holy Prophet Muhammad, peace and blessings be upon him, had no interaction with previous divine scriptures. This fact was acknowledged by both the People of the Book and the non-Muslims of Mecca. He was unlettered and had not studied the altered or original teachings of earlier revelations. This reality further confirms the divine origin of the Holy Quran, as 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.”

The opposition of the Meccan leaders was therefore not due to genuine doubt but to their refusal to accept accountability. They feared that

acknowledging the truth would force them to restrain their worldly desires and ambitions. Their rejection was rooted in arrogance and self-interest, not in lack of evidence. Allah, the Exalted, makes clear that those who follow in their footsteps—whether by denying the reality of accountability on Judgement Day or by ignoring it despite claiming belief—will inevitably persist in disobedience. They will misuse the blessings granted to them, leading to imbalance in both mental and physical states. Such individuals misplace priorities, relationships, and responsibilities, leaving themselves unprepared for the Day of Judgement. This negligence results in stress, hardship, and adversity in both worlds, even if they enjoy temporary worldly luxuries. Their denial of the Hereafter or practically preparing for it ensures ultimate loss. Chapter 34 Saba, verse 8:

"…Rather, they who do not believe in the Hereafter will be in the punishment and [are in] extreme error and loss."

Thus, the rejection of truth by the leaders of the non-muslims of Mecca serves as a timeless warning. It demonstrates that denial often arises not from ignorance but from an unwillingness to restrain desires and accept responsibility. Those who ignore accountability, even while claiming belief, will inevitably suffer imbalance, corruption, and loss in both worlds. By contrast, those who embrace divine guidance and prepare for accountability secure peace of mind, justice, and eternal success.

Allah, the Exalted, calls upon humanity to reflect deeply on the countless signs embedded within creation that point to the reality of the Day of Judgement. Chapter 34 Saba, verse 9:

“Then, do they not look at what is before them and what is behind them of the heaven and earth?...”

This verse is a direct invitation to observe the heavens above and the earth beneath, both of which are filled with evidence of divine power and renewal. The sky, with its cycles of day and night, the movement of the sun, moon, and stars, and the changing weather patterns, demonstrates constant transformation and renewal. The earth, with its mountains, rivers, and fertile plains, testifies to the Creator’s ability to bring forth life from apparent barrenness. Denying resurrection in the face of such overwhelming signs is irrational, for the natural order itself is a continuous reminder of return, renewal, and accountability. Resurrection is vividly illustrated through the cycle of rain. Allah, the Exalted, sends rain to revive barren land, transforming dry soil into fertile ground that sustains crops, animals, and human life. A seed buried in the earth appears lifeless, yet by His command it bursts forth into life, producing shoots, leaves, and fruit. Just as the dead seed is revived, so too will the human body, buried in the earth, be brought back to life. This analogy is repeated throughout the Holy Quran, reminding people that the revival of the earth is a clear sign of the revival of mankind. The changing of the seasons further demonstrates resurrection. In winter, trees stand bare, stripped of leaves, appearing lifeless. Yet in spring, they renew with blossoms, fruit, and vitality. This cycle of death and rebirth is a visible testimony to the possibility of resurrection. Similarly, the migration of birds, the hibernation of animals, and the dormancy of plants all show how life can pause and then return with vigor. These natural rhythms are reminders that the One who revives creation season after season can and will revive humanity on the Day of Judgement. Resurrection is also evident within the human body itself. Cells continuously die and are replaced, maintaining life through constant renewal. Skin regenerates, blood cells are

replenished, and damaged tissues heal, all by the command of Allah, the Exalted. Even the daily cycle of sleep and wakefulness reflects resurrection. Sleep is described as the sister of death, for the sleeper loses awareness and control. Yet Allah, the Exalted, returns the soul to the person if they are destined to continue living, granting them life once again. This daily revival is a profound reminder of the greater resurrection to come. 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.”

Additional examples of resurrection can be seen in the wider creation. Caterpillars transform into butterflies, undergoing a complete change from apparent lifelessness within the cocoon to vibrant life. Volcanic soil, once barren after destruction, becomes fertile ground for new vegetation. Forests destroyed by fire regenerate with new growth. Even oceans display cycles of renewal, as tides rise and fall, and marine ecosystems replenish themselves after devastation. Each of these examples is a sign that life can emerge from apparent death, and that renewal is a constant feature of creation.

These repeated signs demonstrate that resurrection is neither irrational nor far-fetched, but rather an inherent part of the natural order established by Allah, the Exalted. Just as He revives the earth, seeds, trees, bodies, and ecosystems, He will surely revive humanity on the Day of Judgement.

Reflecting on these truths strengthens one's certainty in accountability and encourages preparation for that Day by living in obedience to Allah, the Exalted. This is achieved by correctly utilizing the blessings He has granted, as outlined in Islamic teachings. This way of living will ensure individuals obtain a balanced mental and physical state and correctly place everything and everyone within their life, while adequately preparing for their accountability on the Day of Judgement. This behaviour will therefore lead to peace of mind in both worlds.

Allah, the Exalted, draws attention to the countless systems within creation that He has established and maintains for the benefit of humanity. These systems are not accidental or random occurrences but carefully balanced arrangements designed to sustain life and ensure stability. The water cycle, for example, provides rain in measured amounts, reviving barren land and enabling crops to grow, while also replenishing rivers and lakes for human and animal use. The precise distance of the Sun from the Earth ensures that the planet is neither scorched by excessive heat nor frozen by extreme cold, allowing life to flourish. The firmness of the ground enables cultivation, construction, and habitation, providing both sustenance and shelter. These systems, along with countless others such as the rotation of the Earth, the balance of oxygen and carbon dioxide in the atmosphere, and the gravitational forces that hold everything in place, demonstrate divine wisdom and mercy. They remind people that their existence is dependent upon the balance Allah, the Exalted, has ordained. Chapter 34 Saba, verse 9:

“Then, do they not look at what is before them and what is behind them of the heaven and earth?...”

Yet Allah, the Exalted, warns those who persist in disobedience that just as He maintains these systems for their benefit, He can also disrupt them at will. The same balance that sustains life can be overturned, resulting in catastrophic consequences. Mass floods can sweep away entire communities, earthquakes can destroy cities, hurricanes can devastate regions, and comets or fragments from the sky can cause widespread destruction. These events are reminders of His absolute power and authority, showing that human beings are not in control of creation but are subject to the will of their Creator. Even the smallest disruption in these systems—such as a change in climate, a shift in tectonic plates, or an imbalance in the atmosphere—can bring immense suffering. Chapter 34 Saba, verse 9:

"…If We should will, We could cause the earth to swallow them or [could] let fall upon them fragments from the sky…"

The one who truly appreciates the complete control Allah, the Exalted, has over the universe will submit to Him in obedience. Such a person recognizes that there is no escape from His authority, whether in this world or in the next. Submission is not a burden but a path to peace, for it aligns the individual with the order and balance of creation. By acknowledging divine authority, a person understands that their life is not independent but interconnected with the systems Allah, the Exalted, sustains. This realization fosters humility, gratitude, and reverence, leading them to live responsibly and prepare for accountability. Chapter 34 Saba, verse 9:

“…Indeed in that is a sign for every servant turning back [to Allah].”

This submission involves correctly using the blessings Allah, the Exalted, has granted, as outlined in Islamic teachings. Just as the countless creatures within the universe obey Him and thereby achieve harmony and balance, so too will the person who obeys Him. Through obedience, they obtain a balanced mental and physical state, placing everything and everyone in their life in its proper position. Family, wealth, health, and responsibilities are all managed with wisdom and moderation, ensuring that no blessing is misused and no duty is neglected. In this way, obedience to Allah, the Exalted, ensures tranquillity in this world, protects against the chaos of imbalance, and prepares the individual for accountability in the Hereafter. Their life becomes a reflection of the harmony seen in creation, where every element fulfills its purpose under divine command.

Allah, the Exalted, provides the example of a person who recognized the signs within the universe that point to His Oneness and absolute authority. He understood that the heavens, the earth, and all that lies within them are not the product of chance but the deliberate creation of Allah, the Exalted. By reflecting on these signs, he realized that only Allah, the Exalted, is worthy of obedience, and he devoted himself to living in accordance with divine guidance. His recognition of these signs was not merely intellectual but practical, as he translated his understanding into gratitude by correctly using the blessings bestowed upon him. Gratitude, in its true sense, involves acknowledging the source of blessings and employing them in ways pleasing to Allah, the Exalted. He did not misuse wealth, power, or knowledge for selfish desires but directed them toward righteousness, justice, and service. His gratitude was expressed through intention, speech, and action, ensuring

that every blessing was a means of drawing closer to Allah, the Exalted. Because gratitude leads to increase, Allah, the Exalted, rewarded him with unimaginable blessings—both material and spiritual. These blessings were not limited to worldly comforts but extended to tranquillity of heart, wisdom, and guidance, which are far greater than any material possession. Chapter 14 Ibrahim, verse 7:

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

And chapter 34 Saba, verses 10-11:

“And We certainly gave David from Us bounty. [We said], "O mountains, repeat [Our] praises with him, and the birds [as well]." And We made pliable for him iron. [Commanding him], "Make full coats of mail and calculate [precisely] the links…”

The first point to emphasize is that even though the Holy Prophet Dawud, peace be upon him, was granted both prophethood and a worldly kingdom, he did not abandon personal effort in earning his provision. He continued to work with his own hands, crafting items from iron, and thereby demonstrated the dignity of labour. This is confirmed in a Hadith found in Sahih Bukhari, number 2072, which declares that the best provision a person can utilize is that which is earned through their own effort. His example establishes a timeless principle: prophethood and authority did not exempt him from

striving, and therefore no person should consider themselves above the responsibility of lawful work. It is important to clarify that trusting in Allah, the Exalted, must never be confused with laziness. Sadly, many people abandon lawful occupations, rely on social benefits, or spend their time idly in mosques while claiming that they are trusting Allah, the Exalted, to provide for them. This is not true reliance but a misuse of religion to justify inactivity. True trust in Allah, the Exalted, is demonstrated by using the means He has provided—such as physical strength, skills, and opportunities—to earn lawful wealth, and then trusting that He will bless those efforts. To neglect these means is to render them useless, which contradicts the wisdom of Allah, the Exalted, who does not create anything without purpose. The true purpose of trusting in Allah, the Exalted, in matters of provision is to safeguard oneself from earning wealth through doubtful or unlawful means. A person must firmly believe that their provision, including wealth, was allocated to them over fifty thousand years before the creation of the heavens and the earth, as confirmed in a Hadith found in Sahih Muslim, number 6748. This divine allocation cannot be altered under any circumstances. The duty of a person is therefore to strive to obtain this provision through lawful means, following the tradition of the Holy Prophets, peace be upon them, who themselves worked and earned despite their elevated status. This principle is reinforced in the Hadith found in Sahih Bukhari, number 2072, which highlights the nobility of earning through one’s own effort. Using the means provided by Allah, the Exalted, is itself an aspect of trust in Him, for He created these means for the very purpose of sustaining life. To neglect them while claiming reliance upon Him is a contradiction. A person should not fall into laziness by depending on social benefits or others when they have the ability to earn lawful wealth through their own efforts. True reliance is to act responsibly, employ the means Allah, the Exalted, has granted, and then trust that provision will reach them as decreed. Finally, understanding and acting upon this Hadith encourages independence and dignity. It teaches that one should not rely unnecessarily on others—whether the government, relatives, or society—for sustenance. Instead, they should use the means provided to them by Allah, the Exalted, in accordance with Islamic teachings, while fully believing that their allocated lawful provision will reach them. This ensures that their trust rests in Allah, the Exalted, alone, and not in human institutions

or individuals. Such reliance fosters self-respect, strengthens faith, and aligns a person with the noble tradition of the Holy Prophets, peace be upon them, who combined trust in Allah, the Exalted, with effort and responsibility.

Chapter 34 Saba, verse 11:

“[Commanding him], "Make full coats of mail and calculate [precisely] the links…””

The next point to highlight is that Allah, the Exalted, commanded the Holy Prophet Dawud, peace be upon him, to exert full effort in his worldly trade just as He expected obedience from him in religious matters. This demonstrates the comprehensive nature of divine guidance, which encompasses both spiritual and worldly responsibilities. The Holy Prophet Dawud, peace be upon him, was not permitted to neglect his worldly duties despite his elevated status as a Prophet and king. Instead, he was instructed to engage in his trade with diligence, showing that every aspect of life is a trust from Allah, the Exalted, and must be fulfilled with sincerity and effort. Islam, being a religion of balance, encourages people to pay attention and care to all the tasks they undertake, whether worldly or religious. Each responsibility is a trust that must be discharged to the best of one’s ability. This balance ensures that a person does not become overly absorbed in worldly pursuits at the expense of their spiritual obligations, nor do they neglect worldly duties under the pretext of focusing solely on religion. The holistic approach of Islam teaches that both dimensions are interconnected, and fulfilling them harmoniously leads to a life of justice, peace, and tranquillity. Practical examples of this principle can be seen in everyday life.

An employee must strive their hardest to fulfil the responsibilities they have agreed upon with their employer, as neglecting these duties is a betrayal of trust. A citizen of a nation must strive to be law-abiding and upright, contributing positively to the welfare of society. A licensed driver must carefully follow the rules of driving at all times, ensuring safety for themselves and others. Each of these responsibilities, though worldly in nature, is a trust that must be honoured, for they directly affect the well-being of individuals and communities. It contradicts the character of a believer to only fulfil their trusts in religious matters, such as performing the five daily obligatory prayers, while neglecting the other trusts they have been entrusted with, such as their job, family responsibilities, or civic duties. True obedience to Allah, the Exalted, requires consistency and integrity across all aspects of life. A person who prays diligently but neglects their work, or who fasts but disregards their obligations to others, fails to embody the balance that Islam demands. The believer is called to excellence in every sphere, ensuring that their conduct reflects sincerity, responsibility, and obedience to Allah, the Exalted, in both the sacred and the mundane.

Islam, as revealed by Allah, the Exalted, is a complete and comprehensive code of conduct that governs every aspect of human life. It does not separate worldly responsibilities from religious obligations but instead unites them under the principle of obedience to Allah, the Exalted. Chapter 34 Saba, verse 11:

“[Commanding him], "Make full coats of mail and calculate [precisely] the links, and work [all of you] righteousness…””

Here, Allah, the Exalted, connects the act of craftsmanship—a worldly occupation—with righteousness, showing that even the most practical tasks are bound to His obedience. This demonstrates that Islam influences every circumstance a person faces, whether related to worship or worldly affairs, and that every action must be carried out in accordance with divine guidance. It is therefore misguided to assume that Allah, the Exalted, only cares about religious duties such as the five daily prayers while ignoring worldly responsibilities. In reality, He will hold people accountable for every situation they encounter, whether in their worship, their work, their family life, or their dealings with society. For this reason, a person must strive to learn and act upon Islamic teachings so that they conduct themselves correctly in every matter. Doing so ensures a balanced mental and physical state, allowing them to place everything and everyone in their life in its proper position, while preparing adequately for accountability on the Day of Judgement. This holistic conduct results in tranquillity in both this world and the Hereafter. A person must also avoid treating Islam as though it were a garment to be worn or removed according to their desires. To behave in this way is to worship one's own inclinations rather than Allah, the Exalted, even if one claims otherwise. Chapter 25 Al Furqan, verse 43:

"Have you seen the one who takes as his god his own desire?..."

Those who fail to apply Islamic teachings consistently across all aspects of life will inevitably misuse the blessings they have been granted. Wealth, health, family, and opportunities will be misplaced, leading to imbalance in both mental and physical states. Such negligence leaves them unprepared for accountability on the Day of Judgement. Even if they enjoy certain worldly luxuries, they will face stress, hardship, and adversity in both worlds,

deprived of the peace that comes only through obedience to Allah, the Exalted, in every situation.

Allah, the Exalted, makes it clear that His observation encompasses every aspect of human life—their intentions, their speech, and their actions. Nothing is hidden from Him, whether it relates to religious duties or worldly responsibilities. Chapter 34 Saba, verse 11:

“…Indeed I, of what you do, am Seeing.”

This verse reminds people that accountability is not limited to acts of worship such as prayer, fasting, or charity, but extends to every matter they engage in—family life, work, social interactions, and civic duties. Every choice, whether public or private, is observed by Allah, the Exalted, and will be weighed on the Day of Judgement. The implication is profound: a person cannot compartmentalize their life, treating religion as separate from worldly affairs. Just as Allah, the Exalted, sees their devotion in worship, He also sees how they conduct themselves in business, how they treat others, and how they fulfill their responsibilities. True obedience therefore requires consistency across all aspects of life, ensuring that every action reflects sincerity and righteousness. This awareness should inspire humility and vigilance. Knowing that Allah, the Exalted, is always Seeing instils a sense of responsibility, encouraging people to act with integrity even when no one else is watching. It also provides comfort to the sincere, assuring them that their efforts, however unnoticed by others, are fully recognized by Allah, the Exalted.

As the Holy Prophet Dawud, peace be upon him, led by example in both worldly and religious matters, he ensured that his family, including his son the Holy Prophet Suleiman, peace be upon him, adopted the same upright conduct of remaining firm in obedience to Allah, the Exalted, in every situation. His life demonstrated that leadership is not merely about words but about consistent action, and that true guidance is achieved when one's behaviour reflects the teachings of Allah, the Exalted. This principle of leading by example is timeless: when elders embody the teachings of Islam in their speech and actions, those under their care naturally recognize its truthfulness and are inspired to follow it. Leading by example requires more than outward ritual; it involves learning the teachings of Islam, internalizing them, and acting upon them with sincerity. Only then can a person effectively teach the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, to the next generation. When children and youth see evidence of Islam's truthfulness in the conduct of their parents and elders, they are more likely to accept it with conviction rather than blind imitation. This ensures that they remain firm upon the teachings of Islam throughout their lives, even when faced with challenges or societal pressures. It is regrettable that many parents today devote great energy to teaching their children worldly knowledge, which leads to worldly success, yet neglect their responsibility of imparting religious education. Often, they hand over this duty entirely to others, forgetting that it is their obligation to teach their children the foundations of Islam directly. While encouraging the pursuit of worldly knowledge is praiseworthy, it must never come at the expense of religious instruction. Sending children to mosques merely to learn how to recite the Holy Quran without understanding its meaning is insufficient. Such an approach risks reducing Islam to a cultural practice rather than a living truth. A teenager, for example, needs to accept Islam based on clear evidence, not blind imitation. If they are taught only to follow rituals without understanding, they may eventually drift away from Islam, perceiving it as a cultural identity that can be discarded over time. By contrast, when they are shown the proofs and evidences of Islam's

truthfulness, they recognize it as a comprehensive way of life that must be applied in every situation and in the use of every blessing granted by Allah, the Exalted. This conviction anchors them firmly in faith and practice. This outcome is only possible when elders within the family take responsibility for teaching the truth of Islam themselves. Parents and guardians must lead by example, demonstrating sincerity in worship, honesty in dealings, and integrity in fulfilling responsibilities. When children witness their elders living by Islamic principles, they see Islam not as abstract theory but as a practical reality. In this way, the next generation is nurtured upon evidence, conviction, and lived experience, ensuring that they remain steadfast in obedience to Allah, the Exalted, throughout their lives.

As the Holy Prophet Suleiman, peace be upon him, walked in the path of his father, the Holy Prophet Dawud, peace be upon him, by constantly obeying Allah, the Exalted, he was granted blessings of extraordinary magnitude. His obedience was not partial or selective but complete, encompassing both worldly responsibilities and spiritual devotion. Chapter 34 Saba, verses 12-13:

“And to Solomon [We subjected] the wind - its morning [journey was that of] a month - and its afternoon [journey was that of] a month, and We made flow for him a spring of [liquid] copper. And among the jinn were those who worked for him by the permission of his Lord. And whoever deviated among them from Our command - We will make him taste of the punishment of the Blaze. They made for him what he willed of elevated chambers, statues, bowls like reservoirs, and stationary kettles. [We said], "Work, O family of David, in gratitude."…”

This command highlights that gratitude is the key to sustaining and increasing blessings. Gratitude is not limited to words of thanks but is expressed through intention, speech, and action. Gratitude in intention means that every act is performed solely to please Allah, the Exalted, without seeking worldly recognition or selfish gain. Gratitude in speech means speaking only what is good, beneficial, and truthful, or remaining silent when words may cause harm. Gratitude in action means using every blessing—whether wealth, knowledge, health, or authority—in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When gratitude is practiced in this comprehensive manner, it leads to further blessings and greater peace of mind. Chapter 14 Ibrahim, verse 7:

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

A grateful person achieves success in both worlds by maintaining a balanced mental and physical state. They correctly position everything and everyone in their life, ensuring that relationships, responsibilities, and possessions are managed with wisdom and moderation. Gratitude thus becomes the foundation of tranquillity, protecting a person from arrogance, misuse of blessings, and imbalance. It transforms worldly gifts into means of spiritual growth and ensures that every blessing becomes a step closer to Allah, the Exalted.

Showing gratitude to Allah, the Exalted, in its true form often contradicts the worldly desires of people. Many individuals, even those who profess belief in Allah, the Exalted, reduce gratitude to mere words of praise while neglecting its deeper requirements of intention, speech and action. Chapter 34 Saba, verse 13:

"…And few of My servants are grateful."

This verse highlights the rarity of genuine gratitude, which demands that blessings be used in ways pleasing to Allah, the Exalted, rather than for selfish indulgence. True gratitude requires discipline, restraint, and sincerity, qualities that often conflict with the pursuit of worldly pleasures and ambitions. As a result of neglecting this comprehensive gratitude, people persist in ingratitude by misusing the blessings they have been granted. Wealth is spent on extravagance rather than charity, health is wasted on indulgence rather than worship, and time is consumed by distractions rather than remembrance. This misuse leads to imbalance in both mental and physical states, as blessings are not placed in their rightful positions. Relationships are strained, priorities are misplaced, and responsibilities are neglected, leaving the person unprepared for accountability on the Day of Judgement. The consequences of such ingratitude are severe. Even if a person enjoys certain worldly luxuries, they will inevitably face stress, trouble, and difficulties in both realms. Their life will lack true tranquillity, as the misuse of blessings creates inner turmoil and external hardship. By contrast, those who show gratitude in intention, speech, and action achieve balance, peace of mind, and success in both worlds, for they align themselves with the divine order established by Allah, the Exalted.

The leaders of the non-Muslims of Mecca, fearing the loss of their social influence and leadership, employed various baseless methods to discourage others from accepting Islam. Among these was the claim that supernatural beings, such as the jinn, were the source of the Holy Quran. This accusation was intended to undermine the divine authority of the revelation by attributing it to creatures whose nature was mysterious to many. Yet Allah, the Exalted, refuted this falsehood in several places within the Holy Quran, making clear that the jinn do not possess the qualities necessary to reveal divine scripture. One of the strongest refutations is found in verse 14, where Allah, the Exalted, explains that the Holy Quran contains knowledge of the unseen, including descriptions of the Day of Judgement. The jinn, however, have no access to such knowledge. Chapter 34 Saba, verse 14:

“And when We decreed for Solomon death, nothing indicated to the jinn his death except a creature of the earth eating his staff. But when he fell, it became clear to the jinn that if they had known the unseen, they would not have remained in humiliating punishment.”

This incident demonstrates the limitations of the jinn. They remained enslaved to the Holy Prophet Suleiman, peace be upon him, continuing their labour even after his death. If they had possessed knowledge of the unseen, they would have realized that he had passed away and freed themselves from servitude. Instead, they remained unaware until Allah, the Exalted, revealed his death to them through the decay of his staff. The lesson is clear: the jinn cannot access the unseen, nor can they reveal divine scripture. The Holy Quran, with its profound knowledge of the unseen and its unmatched eloquence, could only have come from Allah, the Exalted. The baseless claims of the Meccan leaders were therefore exposed as attempts to protect

their worldly power rather than genuine objections to the truth. Chapter 26 Ash Shu'ara, verses 210-212:

"And the devils have not brought the revelation down. It is not allowable for them, nor would they be able. Indeed they, from [its] hearing, are removed."

To adopt the correct belief regarding the infinite knowledge of Allah, the Exalted, one must firmly recognize that His knowledge is innate, boundless, and without beginning or end. It is absolute, encompassing all things past, present, and future, as well as what is hidden and what is manifest. In contrast, the knowledge of creation is always divinely granted, limited in scope, and subject to both a beginning and an end. This distinction must be kept clear in the mind, for any attempt to equate the knowledge of creation with the knowledge of Allah, the Exalted, leads to error. Beyond this fundamental understanding, further speculation or debate is discouraged, as it inevitably draws one into fruitless discussions that neither increase faith nor prepare one for accountability. Since such matters will not be questioned on the Day of Judgement, a person should instead focus on the issues that will be questioned, such as honesty in business dealings, fairness in social interactions, and sincerity in worship.

In addition, one must be cautious of those who claim to possess or have access to knowledge of the unseen. Such individuals exploit the ignorance and desperation of people who yearn for worldly gains, whether wealth, success, or even children. Their deception leads others away from reliance upon Allah, the Exalted, and into false hopes. To protect one's faith, it is essential to avoid the company of such people altogether. Instead, one

should dedicate themselves to learning and acting upon the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These sources provide clear guidance on how to use the blessings Allah, the Exalted, has granted in ways that are pleasing to Him. By adhering to this path, a person ensures that they employ their blessings correctly, achieving a balanced mental and physical state. They will place everything and everyone in their life in its rightful position, avoiding misuse and imbalance. This discipline prepares them adequately for accountability on the Day of Judgement, where every blessing will be weighed against how it was used. Such conduct leads to peace of mind in both worlds, as the individual lives with clarity, purpose, and harmony, free from deception and misguidance.

After presenting the examples of the Holy Prophets Dawud and Suleiman, peace be upon them, who embodied gratitude and were rewarded with immense blessings, Allah, the Exalted, turns attention to the people of Saba to highlight the opposite reality—the consequences of ingratitude. Their story serves as a timeless lesson for all generations. Chapter 34 Saba, verse 15:

“There was for [the tribe of] Saba' in their dwelling place a sign: two [fields of] gardens on the right and on the left. [They were told], "Eat from the provisions of your Lord and be grateful to Him…”

This verse demonstrates that Allah, the Exalted, does not demand perfection from His servants. He does not expect them to live without error or weakness. Instead, He requires that they use their blessings correctly, as outlined in divine teachings, and avoid persisting in sin. Gratitude was the

key to sustaining their prosperity. By acknowledging the source of their blessings and employing them in ways pleasing to Allah, the Exalted, they would secure peace of mind in both worlds. This peace would manifest as a balanced mental and physical state, enabling them to place everything and everyone in their lives in its rightful position. Moreover, Allah, the Exalted, assured them of forgiveness for any sins they happened to commit, provided they remained sincere in their gratitude and obedience. Chapter 34 Saba, verse 15:

"…A good land [have you], and a forgiving Lord."

This statement captures the completeness of divine favour. Their land was fertile, abundant, and capable of sustaining them with ease, while their Lord was forgiving, ready to pardon their shortcomings if they remained grateful. Together, these blessings formed the perfect environment for success in both worlds. The people of Saba were given every opportunity to live in peace, prosperity, and spiritual security.

The story of the people of Saba serves as a powerful reminder of how ingratitude transforms blessings into burdens. Despite being surrounded by abundance and prosperity, their desires and aspirations led them to misuse what Allah, the Exalted, had granted. Instead of recognizing their blessings as trusts to be used in obedience, they turned away, persisting in ingratitude. As a result, the very gifts that should have brought them peace and ease became sources of distress. Chapter 34 Saba, verses 16-17:

“But they turned away [refusing], so We sent upon them the flood of the dam, and We replaced their two [fields of] gardens with gardens of bitter fruit, tamarisks and something of sparse lote trees. By that We repaid them because they ungrateful…”

This passage illustrates the principle that ingratitude leads to loss. When blessings are misused, they are either taken away or transformed into sources of hardship. The fertile gardens of Saba were replaced with bitter fruit and sparse trees, a stark contrast to the abundance they once enjoyed. Their ingratitude brought about imbalance, stripping them of both material prosperity and inner peace.

The lesson extends beyond their time. Ingratitude prevents a person from achieving a balanced mental and physical state. It causes them to misplace everything and everyone in their life, turning family, friends, career, and wealth into sources of stress rather than comfort. Persisting in disobedience leads them to blame the wrong people and circumstances for their difficulties. They may even cut good influences out of their lives, worsening their condition until they fall into mental disorders, depression, substance addiction, and even suicidal tendencies. This outcome is visible in every generation, particularly among those who misuse their blessings—such as the rich and famous—who, despite enjoying worldly luxuries, often live in turmoil and despair. Ultimately, ingratitude not only destroys peace in this world but also prevents preparation for accountability on the Day of Judgement. Those who persist in misusing blessings will face a far greater punishment in the Hereafter, for Allah, the Exalted, makes clear that such repayment is reserved for the ungrateful. Chapter 34 Saba, verse 17:

“…And do We [thus] repay except the ungrateful?”

The nation of Saba was granted a blessing that was unique and rare in its time. Their land was strategically located in such a way that they had easy access to surrounding cities for trade and travel. In that era, most cities were isolated, and journeys between them were long, dangerous, and often plagued by natural obstacles or plunderers. Yet Allah, the Exalted, granted the people of Saba both security and ease, shortening their journeys and protecting them from harm. Chapter 34 Saba, verse 18:

“And We placed between them and the cities which We had blessed [many] visible cities. And We determined between them the [distances of] journey, [saying], "Travel between them by night or day in safety.""

This arrangement ensured prosperity for the entire population, as the economy of any nation is founded upon its ability to trade. By making travel safe and accessible, Allah, the Exalted, allowed both rich and poor traders to benefit equally, creating a balanced society where opportunities were shared. The ease of travel meant that even those with limited resources could participate in trade and tourism, thereby spreading wealth and opportunity across all levels of society. This blessing was not only material but also social, as it promoted fairness, equality, and unity among the people.

However, instead of showing gratitude for this blessing, the wealthy merchants manifested greed. They desired that the journeys become longer and more difficult so that poorer traders, who lacked resources, would be unable to compete. In this way, the rich sought to monopolize trade and increase their profits at the expense of others. Chapter 34 Saba, verse 19:

“But [insolently] they said, "Our Lord, lengthen the distance between our journeys," and wronged themselves…”

This behaviour illustrates a timeless truth: when the divine code of conduct is abandoned, injustice inevitably arises. The wealthy and elite, driven by greed, manipulate systems to secure their own prosperity, even if it means oppressing others. Their desire for exclusivity and control led them to reject the fairness Allah, the Exalted, had established, thereby wronging themselves. By seeking to deprive others of opportunity, they undermined the very balance that sustained their society. Their ingratitude transformed a blessing into a curse, and their greed became the cause of their downfall. One of the aims of Islam is to ensure that the rights of all people within society are fulfilled, regardless of wealth or status. When this principle is ignored, injustice spreads, and the rich and elite manipulate laws and regulations to cater to their own desires. This injustice is not confined to the people of Saba; it is visible in societies throughout history and in the present day, where systems are often designed to serve the wealthy while the rest of society suffers. When the divine code of conduct is abandoned, greed replaces gratitude, oppression replaces justice, and imbalance replaces harmony. The lesson is clear: blessings are meant to be shared, not hoarded. When gratitude is replaced with selfishness, societies collapse into corruption and

hardship. By contrast, when divine guidance is followed, justice prevails, rights are fulfilled, and prosperity is sustained for all.

Chapter 34 Saba, verses 18-19:

“And We placed between them and the cities which We had blessed [many] visible cities. And We determined between them the [distances of] journey, [saying], "Travel between them by night or day in safety." “But [insolently] they said, "Our Lord, lengthen the distance between our journeys,"…”

The reason behind the supplication of the people of Saba, and their desire to lengthen the journey between their city and other cities, can be understood as stemming from their dislike of migrants who travelled to their prosperous land in search of opportunities and a better life. The people of Saba, consumed by greed and arrogance, did not wish to share the blessings Allah, the Exalted, had granted them with others. Instead of recognizing that their wealth and resources were divine trusts meant to be used for the benefit of all creation, they sought to isolate themselves, cutting off the resources of Saba from the rest of the world. This attitude reflected a selfish desire to hoard wealth and privilege, rather than acknowledging the responsibility that comes with divine favour. Their supplication was not born out of gratitude or humility, but out of fear of losing their dominance and comfort to those who sought refuge and sustenance. This same attitude has been adopted by greedy people across time, who resent honest and hardworking migrants seeking a better life on the Earth that belongs entirely to Allah, the Exalted. Such individuals fail to recognize that the earth and its resources are not theirs to monopolize, but are divine trusts meant to be distributed with justice

and compassion. Their hostility towards migrants is rooted in fear of losing privilege, rather than in any genuine concern for fairness or balance. They forget that they themselves are dependent upon the mercy of Allah, the Exalted, and that their ancestors were once migrants who settled in lands that were not originally theirs. By denying others the opportunity to live and thrive, they demonstrate ingratitude for the blessings they enjoy and arrogance in assuming ownership over what ultimately belongs to Allah, the Exalted. Even in the present day, many governments take drastic measures to prevent migrants from entering their countries, despite the fact that these very nations were built upon the contributions of earlier migrants who settled there. History demonstrates that societies often flourish because of migration, as new communities bring labour, skills, and diversity that strengthen nations. The infrastructure, economies, and cultures of many powerful states today are the direct result of migration, yet they now seek to deny others the same opportunities that their predecessors once enjoyed. This hypocrisy mirrors the arrogance of the people of Saba, who wished to isolate themselves and hoard their blessings, only to face ruin as a consequence of their ingratitude. This serves as a reminder that greed and selfishness lead to isolation and eventual downfall, while generosity and openness to others align with the divine purpose of creation. Those who recognize that the earth belongs to Allah, the Exalted, will understand that sharing its blessings is not only a moral duty but also a path to collective prosperity and peace. Welcoming others, supporting the needy, and sharing resources are acts of obedience to Allah, the Exalted, and are means of preserving blessings. By contrast, hoarding wealth, denying opportunities, and isolating oneself from others are signs of arrogance that invite divine displeasure. The story of Saba is therefore not merely a historical account but a timeless lesson for all societies: blessings are preserved through gratitude and sharing, but they are lost through greed and selfishness.

As both the rich and the poor among the people of Saba displayed ingratitude in their own ways, they inevitably faced the consequences of their actions.

The very blessings that had once been a source of ease and prosperity became a source of stress and hardship. Their ingratitude corrupted their hearts and minds, leading them to misuse what Allah, the Exalted, had entrusted to them. As a result, they obtained an unbalanced mental and physical state, misplacing everything and everyone within their lives. Their priorities became distorted, their relationships strained, and their responsibilities neglected. Most importantly, they failed to adequately prepare for their accountability on the Day of Judgement, where every blessing will be weighed against how it was used. This imbalance led to stress, trouble, and difficulties in both worlds, even though they continued to enjoy certain worldly luxuries. Their wealth, status, and possessions could not shield them from inner turmoil, nor could they prevent the collapse of their society. Chapter 34 Saba, verse 19:

“…so We made them narrations and dispersed them in total dispersion…”

This verse signifies that their ingratitude led to their destruction, leaving them as nothing more than a story for future generations to reflect upon. Their once-thriving civilization was scattered, their unity broken, and their prosperity lost. They became an example of how ingratitude transforms blessings into burdens and how misuse of divine gifts leads to ruin. The lesson is timeless: ingratitude does not only affect individuals but entire communities. When blessings are misused, societies lose balance, families fracture, and nations decline. By contrast, gratitude sustains blessings, nurtures peace of mind, and ensures success in both worlds. Chapter 34 Saba, verse 19:

“…Indeed in that are signs for everyone patient and grateful.”

This verse stands as a striking warning against adopting a self-centred outlook, where one’s attention is restricted to personal circumstances while ignoring the wider realities that surround them. Such a narrow perspective blinds the heart from recognizing the wisdom that can be drawn from history, from the trials one experiences, and from observing the lives of others. Reflection upon these lessons is one of the most effective means of refining character, avoiding repeated mistakes, and attaining lasting inner peace. True peace is achieved through balance—mentally and physically—and by correctly positioning everything and everyone within one’s life. For example, when one observes how the wealthy and renowned misuse the blessings they have been granted, only to be overtaken by anxiety, depression, addiction, or even suicide despite their comforts, it becomes clear that genuine tranquillity cannot be purchased with wealth or secured through unchecked desires. Likewise, witnessing someone struggle with illness should stir gratitude for one’s own health and inspire its proper use before it slips away. Islam therefore calls upon people to remain mindful and reflective, to look beyond the narrow lens of their own situation, and to extract wisdom from the world around them. Those who do so will cultivate gratitude during times of ease and patience during times of difficulty, learning from the past that this approach ensures peace of mind in both worlds. Gratitude itself is multi-layered. Gratitude in intention means acting solely to please Allah, the Exalted. Gratitude in speech means speaking only what is good or remaining silent. Gratitude in action means using every blessing in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This comprehensive gratitude leads to further blessings and success in both worlds. Chapter 14 Ibrahim, verse 7:

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

Patience is equally vital. It requires refraining from complaints in speech or action and remaining steadfast in obedience to Allah, the Exalted, with the conviction that He only chooses what is best, even when this is not 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.”

Thus, the one who responds correctly in every situation—showing gratitude in ease and patience in difficulty—will enjoy the constant support and mercy of Allah, the Exalted. This leads to peace of mind in both worlds, through balance and proper placement of everything and everyone in life. This principle is reinforced in a Hadith found in Sahih Muslim, number 7500.

Allah, the Exalted, makes it clear through the account of the people of Saba that those who persist in ingratitude inevitably walk the same path as the Devil, who was the first to display ingratitude. Chapter 7 Al A’raf, verses 16-17:

“[Satan] said, "Because You have put me in error, I will surely sit in wait for them on Your straight path. Then I will come to them from before them and from behind them and on their right and on their left, and You will not find most of them grateful.””

This statement reveals that ingratitude is not merely a weakness but a deliberate strategy of the Devil to divert people from the straight path. His aim is to surround them from all directions, leaving them blind to their blessings and ungrateful to Allah, the Exalted. Chapter 34 Saba, verse 20:

“And Iblees had already confirmed through them his assumption, so they followed him…”

This verse demonstrates that the Devil’s prediction was fulfilled, as many people chose ingratitude and thereby followed him. Their ingratitude led them to misuse blessings, misplace priorities, and neglect accountability. The result was stress, trouble, and difficulties in both worlds. They obtained an unbalanced mental and physical state, and everything within their lives—family, wealth, and relationships—became a source of turmoil rather than peace.

As indicated by verse 20, the only way to avoid falling into the deception of the Devil is to adopt strong faith. Chapter 34 Saba, verse 20:

“…so they followed him, except for a party of believers.”

This verse highlights that strong faith is the shield which protects a person from the schemes of the Devil. It ensures that one remains firm in obedience to Allah, the Exalted, through every circumstance—whether times of ease or difficulty. Strong faith is not obtained through mere verbal declaration but through learning and acting upon the clear proofs and evidences found within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These divine sources explain that sincerely obeying Allah, the Exalted, leads to peace of mind in both worlds. They show that tranquillity is not found in following desires but in surrendering them to the commands of Allah, the Exalted. On the other hand, the one who remains ignorant of Islamic teachings will inevitably possess weak faith. Such a person will easily disobey Allah, the Exalted, whenever their desires are contradicted, as they fail to recognize that leaving their desires and instead obeying Allah, the Exalted, is the true key to peace of mind in both worlds. Their ignorance blinds them to the reality that obedience brings balance, while indulgence in desires brings imbalance and turmoil. Therefore, certainty of faith must be obtained through learning and acting upon Islamic knowledge. This certainty anchors a person in obedience, ensuring they remain firm at all times. It involves correctly using the blessings Allah, the Exalted, has granted—wealth, health, family, and opportunities—in ways pleasing to Him, as outlined in Islamic teachings. When blessings are used correctly, they become sources of benefit rather than harm. This leads to a balanced mental and physical state, allowing a person to correctly place everything and everyone within their life. Such balance ensures that life is lived with dignity, purpose, and peace of mind in both worlds, while preparing adequately for accountability on the Day of Judgement.

Allah, the Exalted, removes every excuse that people might attempt to use in order to justify their ingratitude. Through the story of Saba and the clear verses of the Holy Quran, He establishes that the Devil does not possess the power to compel anyone into disobedience. His influence is limited to invitation and suggestion, and it is therefore up to each individual to either reject his call or accept it. Chapter 34 Saba, verse 21:

“And he had over them no authority…”

And 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…””

These verses make it clear that responsibility for ingratitude lies entirely with the individual. Neither Allah, the Exalted, nor the Devil, nor any other person can be blamed for one’s misguidance. When someone chooses to misuse the blessings they have been granted, they alone are accountable for the consequences. Failing to take responsibility for one’s actions is a destructive attitude. It prevents the improvement of character and leads to persistence in misusing blessings. Such behaviour results in imbalance—both mental

and physical—as priorities are misplaced and relationships are mismanaged. The individual fails to prepare for accountability on the Day of Judgement, and the outcome is stress, challenges, and hardships in both worlds, regardless of any worldly luxuries they may possess. Moreover, neglecting responsibility has wider social consequences. It prevents the fulfilment of the rights of others, leading to misguidance, corruption, and injustice within society. When individuals refuse to acknowledge their own faults, they not only harm themselves but also mislead others, spreading imbalance and disorder throughout their community.

Allah, the Exalted, then indicates that the distinction between those who adopt gratitude toward Him and those who follow the path of the Devil by expressing ingratitude lies in possessing a firm belief in one's accountability on Judgement Day. Chapter 34 Saba, verse 21:

"And he had over them no authority except [it was decreed] that We might make evident who believes in the Hereafter from who is thereof in doubt…"

It becomes clear, therefore, that a person must learn and act upon Islamic teachings in order to strengthen their belief in their accountability, ensuring that they avoid following the path of the Devil through ingratitude. When a person observes the universe, they will notice numerous examples of balance. For instance, the Earth is positioned at a perfectly balanced distance from the Sun; if it were slightly closer or farther, life would not be sustainable. Likewise, the water cycle—where water evaporates from the oceans, rises into the atmosphere, condenses, and returns as rain—is precisely balanced to support life on Earth.

Similarly, the ground has been created with balance: soft enough for delicate shoots and branches of seeds to pierce through and provide crops, yet strong enough to bear heavy buildings. Many such examples exist, all clearly pointing to the existence of a Creator and the presence of balance. However, one major element in this world remains evidently unbalanced: the actions of mankind. A person commonly observes tyrannical and oppressive individuals who escape punishment in this world. Conversely, many who are oppressed or who face great difficulties do not receive full reward for their patience. Many people who sincerely obey Allah, the Exalted, face hardships and receive only a small portion of their reward in this life, while those who openly disobey Allah, the Exalted, may enjoy worldly luxuries. Just as Allah, the Exalted, has instituted balance in all His creations, the reward and punishment of actions must also be balanced. Since this balance does not occur fully in this world, it must necessarily take place at another time—namely, the Day of Judgement. Chapter 34 Saba, verse 21:

"…And your Lord, over all things, is Guardian."

Allah, the Exalted, is fully capable of granting complete reward or punishment in this life. However, one of the wisdoms behind not doing so is that Allah, the Exalted, continually grants individuals opportunities to sincerely repent and reform their behaviour. He does not grant full reward to a person in this life because this world is not Paradise. Moreover, belief in the unseen—such as the certainty of full reward awaiting a person in the next life—is a fundamental aspect of faith. In fact, belief in the unseen is what elevates

faith, for believing only in what can be perceived with the five senses, such as receiving full reward in this world, would not hold the same distinction.

Possessing fear of full punishment and hope for complete reward in the Hereafter motivates a person to avoid sins and to engage in righteous deeds.

For the Day of Recompense to take place, the material world must come to an end. This is because reward and punishment can only be issued once everyone's actions have concluded. Therefore, the Day of Recompense cannot occur until the actions of all people have come to an end. This clearly indicates that the material world must eventually cease to exist, whether sooner or later.

When a person reflects upon this discussion, their faith in the Day of Judgement becomes stronger, encouraging them to prepare for it by using the blessings they have been granted in the correct way, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Through this, they gain peace of mind and success in both worlds, achieving a balanced mental and physical state and placing everything and everyone in their life in its rightful place. Chapter 45 Al Jathiyah, verse 22:

"For Allah created the heavens and the earth for a purpose, so that every soul may be paid back for what it has committed. And none will be wronged."

Through the story of Saba, Allah, the Exalted, warned mankind to avoid the path of the Devil; similarly, He cautions people against following any command or influence that results in His disobedience, because those things are incapable of leading them to ultimate success and inner tranquillity in both worlds. Chapter 34 Saba, verse 22:

“Say, "Invoke those you claim [as deities] besides Allah. They do not possess an atom's weight [of ability] in the heavens or on the earth, and they do not have therein any partnership [with Him], nor is there for Him from among them any assistant.””

It is important to understand that idols are not the only false deities that people may end up worshipping. In reality, anything that is obeyed in defiance of Allah, the Exalted—whether social media, fashion, cultural trends, or even other individuals—becomes an object of worship in practice. Chapter 9 At Tawbah, verse 31:

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

Here, the scholars and monks of the people of the book were not worshipped through rituals of bowing or prostration. Rather, they were obeyed in acts of

disobedience to Allah, the Exalted, and this obedience itself was judged as worship. The same principle is applied to 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.”

Most people have not engaged in direct worship of the Devil, yet they are accused of such because they obey him in opposition to Allah, the Exalted. This demonstrates that worship is not limited to ritual acts but includes obedience and submission. For this reason, it is essential to avoid obeying any entity in defiance of Allah, the Exalted, for such obedience amounts to worship. Those who persist in disobedience inevitably become enslaved to other influences—whether individuals, social media, fashion, culture, or employers. Attempting to satisfy multiple and unjust masters only results in stress, as their demands are conflicting and unpredictable. Just as an employee with several supervisors struggles to meet everyone’s expectations, those who abandon servitude to Allah, the Exalted, become weighed down by numerous masters, ultimately sacrificing their peace of mind. Over time, such individuals may experience sadness, isolation, depression, and even suicidal thoughts, as their efforts to please worldly masters fail to bring the satisfaction they seek. This reality is evident when one observes the lives of celebrities, who despite enjoying worldly luxuries, often suffer from inner turmoil. Furthermore, worshipping other entities by yielding to them in disobedience to Allah, the Exalted, will provide no benefit in the Hereafter, for these entities will not assist them when they are most in need. The only way to avoid this outcome is to abandon obedience to all influences that lead to disobedience of Allah, the Exalted, and instead devote oneself entirely to Him. This requires using the blessings He has granted in

accordance with the guidance of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. In doing so, a person secures balance, peace of mind, and success in both worlds.

Non-Muslims who acknowledged the existence of Allah, the Exalted, such as the non-Muslims of Mecca, often erred in their understanding of His divine attributes. They ascribed to Him human shortcomings, such as fatigue, and consequently viewed Him as a worldly monarch. A monarch, by nature, cannot oversee the affairs of his realm alone and therefore appoints aides, like governors, to assist in managing his kingdom. Based on this flawed analogy, many of these individuals began to worship other entities in the hope of gaining Allah's favor, including Angels. However, Allah, the Exalted, warned against this misguided belief. The Angels themselves are humble servants of Allah, the Exalted, and possess no independent authority. They can only intercede with His permission, and they hold no special position to intercede on behalf of others unless He allows it. Chapter 34 Saba, verse 23:

"And intercession does not benefit with Him except for one whom He permits. [And those wait] until, when terror is removed from their hearts, they will say [to one another], "What has your Lord said?" They will say, "The truth." And He is the Most High, the Grand."

This verse establishes two essential truths. First, intercession is not an independent power possessed by Angels or any other creation; it is entirely subject to the permission of Allah, the Exalted. Second, the Angels themselves are in awe of Him, awaiting His command, and when His decree

is revealed, they acknowledge it as the truth. This demonstrates their complete submission and humility before Allah, the Exalted, and refutes the notion that they can act as intermediaries without His will.

The lesson is timeless: one must never attribute human limitations to Allah, the Exalted, nor assume that His authority is shared with others. He alone possesses complete control and knowledge, and He alone grants permission for intercession. To seek intermediaries in worship is to misunderstand His perfection and to misplace one's devotion. True servitude lies in direct obedience to Allah, the Exalted, who is the Most High, the Grand.

This false notion of obeying others in order to gain favour with Allah, the Exalted, represents a serious deviation from the foundations of Islamic belief. Some Muslims, unfortunately, invest their time, energy, and resources in seeking out spiritual figures whom they believe to have a unique connection with Allah, the Exalted. They imagine these figures to function like governors in a worldly kingdom, uniquely connected to the king, and therefore capable of interceding on behalf of those who please them through gifts, displays of respect, or exaggerated devotion. In this way, such individuals are treated as gatekeepers between the general populace and Allah, the Exalted. Yet this concept fundamentally contradicts Islamic teachings. The Holy Prophets, peace be upon them, never acted as gatekeepers. Their mission was to illuminate the path that leads to the pleasure of Allah, the Exalted, and to demonstrate the methods of obedience and worship. They did not solicit compensation, gifts, or displays of affection from their followers. Instead, they directed people to Allah, the Exalted, alone, teaching that He possesses complete control and authority over the universe and is fully aware of everything that transpires within it. He does not require

intermediaries between Himself and humanity. This truth is clearly articulated 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?...”*

These verses establish that Allah, the Exalted, is near to His servants, ready to respond to their supplications directly, without the need for intermediaries. Intercession is not denied, but it is strictly subject to His permission, and no one possesses independent authority to grant it.

Although intercession will indeed occur on the Day of Judgement, it must never be treated with mockery or complacency. To do so may result in being deprived of this divine mercy. Disparaging the concept of intercession often stems from negligence, where individuals fail to use the blessings granted to them in accordance with Islamic principles yet still expect salvation through intercession. In fact, those who mock or abandon the Quran may find 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 pertains specifically to Muslims, for they are the community that has acknowledged and embraced the Holy Quran. Non-Muslims, having not accepted its guidance, cannot be described as abandoning it. The outcome for any Muslim against whom the Holy Prophet Muhammad, peace and blessings be upon him, testifies on the Day of Judgement is self-evident.

Even in cases where intercession is granted, negligence may not prevent entry into Hell; at most, it may reduce the severity of the punishment. It must be 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 accordance with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Only then should one hope for intercession on the Day of Judgement, with the clear understanding that Allah, the Exalted, alone authorizes it.

Allah, the Exalted, reminds humanity that since He alone created and sustains them, He alone is worthy of their obedience. Even in worldly life, when a person provides for another in some aspect—such as offering housing or financial support—it is considered proper to show gratitude. How much more, then, should gratitude be shown to Allah, the Exalted, who has granted every blessing within the universe. Chapter 34 Saba, verse 24:

“Say, "Who provides for you from the heavens and the earth?" Say, "Allah…””

As discussed earlier, gratitude must be expressed in three dimensions. Gratitude in intention means acting solely to please Allah, the Exalted. If one acts for other reasons—such as seeking praise or recognition—they will not obtain reward from Him. This warning is found in a Hadith recorded in Jami At Tirmidhi, number 3154. A positive sign of sincerity in intention is that a person does not expect or hope for appreciation or compensation from others. Gratitude in speech means speaking what is good or remaining silent. Gratitude in action means using the blessings one has been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Such comprehensive gratitude leads to an increase in blessings and ultimately to peace of mind in both worlds, through achieving a balanced mental and

physical state and correctly placing everything and everyone within one's life. Chapter 14 Ibrahim, verse 7:

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

Furthermore, when a person owns an object, it is considered correct and normal for them to use it however they please. By analogy, since Allah, the Exalted, created, owns, and sustains everything within the universe—including people—He alone decides what should occur within it. It is therefore only fair that people obey Him, as He alone possesses ownership of all things.

Similarly, when one lends something they own to another, it is only fair that the borrower uses the item according to the wishes of its owner. Allah, the Exalted, has granted every blessing a person possesses as a loan, not as a gift. Like worldly loans, this loan must be repaid. The only way to repay it is to use blessings in ways pleasing to Allah, the Exalted. By contrast, the blessings of Paradise are gifts, and people will be free to use them as 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.""

A person must therefore never confuse the blessings of this world, which are loans entrusted to them, with the gifts of Paradise. Worldly blessings must be used responsibly, in obedience to Allah, the Exalted, while the gifts of Paradise will be enjoyed freely as a reward for sincere faith and righteous deeds.

The one who demonstrates gratitude in the manner outlined—through intention, speech, and action—is rightly guided. Such a person recognizes that every blessing is a trust from Allah, the Exalted, and uses it in ways pleasing to Him. This attitude secures balance in both mental and physical states, ensures that everything and everyone in life is placed in its rightful position, and prepares the individual for accountability on the Day of Judgement. Gratitude, therefore, is not merely an expression of thanks but a comprehensive way of life that leads to peace of mind in both worlds. By contrast, those who adopt ingratitude—because obedience to Allah, the Exalted, contradicts their worldly desires and aspirations—inevitably misuse the blessings they have been granted. Their ingratitude leads to imbalance, as they misplace priorities, relationships, and responsibilities. They fail to prepare for accountability, and the result is stress, trouble, and difficulties in both worlds, even if they continue to enjoy certain worldly luxuries. Such luxuries cannot shield them from inner turmoil or prevent the consequences of misguidance. The Holy Quran makes the distinction between these two paths clear. It is up to each person to choose whether they will embrace gratitude and thereby secure peace of mind in both worlds, or persist in ingratitude and suffer in both worlds. Chapter 34 Saba, verse 24:

“…And indeed, we or you are either upon guidance or in clear error.”

Allah, the Exalted, makes clear that right guidance is never imposed upon humankind, for compulsion would nullify the very purpose of the test of life in this world. Each individual has been granted free will, and the trial of existence lies in choosing between truth and falsehood. For this reason, the Holy Prophet Muhammad, peace and blessings be upon him, is repeatedly reminded to fulfil his mission of explaining the teachings of the religion, to provide humanity with the perfect role model to follow, and not to concern himself with whether people accept or reject the message. Every soul will ultimately face the consequences of its choice, both in this world and in the Hereafter. Chapter 34 Saba, verse 25:

“Say, "You will not be asked about what we committed, and we will not be asked about what you do.""”

And chapter 88 Al Ghashiyah, verses 21-22:

"So remind you are only a reminder. You are not over them a controller."

These verses contain timeless wisdom for all who call others to righteousness. They establish that the responsibility of the caller is not to compel belief, but to convey the message with clarity, sincerity, and

compassion, leaving the outcome to Allah, the Exalted, who alone guides hearts. This understanding liberates the caller from grief and frustration when their efforts appear fruitless. It prevents despair by reminding them that success is not measured by numbers or worldly recognition, but by faithfulness in delivering the truth. Those who genuinely desire guidance will recognise it when they encounter it, while those who persist in arrogance and heedlessness only harm themselves. The sincere seeker also understands that Allah, the Exalted, never burdens a soul beyond its capacity. Every trial they face is an opportunity to grow in patience, discipline, and faith. They realise that peace in this world and the Hereafter requires sacrifice and restraint. They subdue their lower desires, knowing that true satisfaction is not found in indulgence of wealth, status, or fame, but in spiritual fulfilment. This reality is evident when one observes those who appear to possess every worldly advantage yet remain restless and discontent. Their abundance has not granted them tranquillity, because peace of the heart is found only in submission to Allah, the Exalted. Thus, the one who sincerely seeks peace must recognise that real success lies not in compelling others or in chasing worldly pleasures, but in fulfilling their duty: to follow the truth themselves, to share it with compassion, and to entrust the outcome to Allah, the Exalted, who guides whom He wills with perfect wisdom. This perspective transforms the caller's role from anxious control to serene trust. It ensures that their efforts remain pure, their patience firm, and their hope anchored in the mercy and justice of Allah, the Exalted. It is a reminder that the true measure of success is obedience and sincerity, not worldly acclaim. In this way, the caller becomes a living example of faith, embodying the principle that guidance is a gift from Allah, the Exalted, and that the task of humanity is to deliver the message faithfully, while leaving the decision that people make to the judgement of Allah, the Exalted. Chapter 34 Saba, verse 26:

"Say, "Our Lord will bring us together; then He will judge between us in truth. And He is the Knowing Judge.""

Obedience to Allah, the Exalted, often requires resisting worldly desires. Yet many people turn instead to influences such as social media, fashion, and cultural trends, which are deliberately shaped to appeal to human aspirations. A major reason for this deviation is the tendency to imitate popular behaviour without reflection. When individuals see the majority disregarding Islamic teachings, they may assume that the majority must be correct, and so they conform without thought. But history has repeatedly shown that majority opinion is not always aligned with truth. Widely accepted beliefs—such as the claim that the Earth was flat—were later overturned when new evidence and knowledge emerged. 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 34 Saba, verse 27:

“Say, "Show me those whom you have attached to Him as partners. No! Rather, He [alone] is Allah, the Exalted in Might, the Wise.""

These verses emphasize that truth is not determined by numbers or popularity but by divine guidance. To follow the majority without thought is to surrender one's intellect and risk misguided choices in both worldly and spiritual matters. Instead, individuals must use the reasoning and intellect bestowed upon them by Allah, the Exalted. Every situation should be evaluated carefully, based on knowledge and evidence, even if this leads to decisions that diverge from prevailing social norms. Islam strongly condemns blind imitation in matters of faith for this reason, urging people to learn and act upon Islamic teachings with understanding. Chapter 12 Yusuf, verse 108:

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

In this way, obedience is rooted in conviction, not assumption, and one remains firm upon the path of Allah, the Exalted, regardless of the behaviour of the majority.

To adopt the correct behaviour and avoid misguided paths—such as blindly imitating others—Allah, the Exalted, has always sent His Holy Prophets, peace be upon them, with a divine code of conduct. This code was designed to guide people towards peace of mind on an individual level, by helping them achieve a balanced mental and physical state and by ensuring that everything and everyone in their lives is placed in its rightful position. On a societal level, this code of conduct guarantees peace and justice through the fulfillment of people's rights. The final and perfected version of this divine guidance was revealed through the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 34 Saba, verse 28:

“And We have not sent you except comprehensively to mankind…”

No matter how advanced a society may become, and regardless of the knowledge it acquires in various fields—including the mental and physical sciences—it remains impossible for humanity to formulate a code of conduct that is fully aligned with human nature and capable of addressing every circumstance, condition, and scenario that individuals or societies may encounter throughout their existence. Humanity continues to uncover new insights into specific aspects of human existence, such as the functions of different regions of the brain, yet even this growing knowledge is insufficient to establish a flawless system that fosters tranquillity and justice both individually and collectively. Only Allah, the Exalted, possesses the capability to provide such a code of conduct. As the Creator of all things, His knowledge is boundless, encompassing the entirety of past, present, and future. He alone is rightly positioned to deliver guidance that distinctly separates good from evil, beneficial from harmful, and that leads to peace of mind in a world otherwise filled with stress and imbalance. History itself demonstrates that whenever this divine code of conduct was sincerely implemented in the lives of individuals, it resulted in the spread of tranquillity, justice, and peace throughout society. For this reason, individuals must embrace the guidance bestowed upon them, recognizing it as the most advantageous for their well-being, even if certain elements conflict with their personal desires. They should conduct themselves like a wise patient who acknowledges and adheres to the medical counsel of their physician, understanding that it is ultimately in their best interest—even when the prescription involves unpleasant medication or a strict dietary regimen. Chapter 34 Saba, verse 28:

“And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner…”

It is essential to recognize that the good news and warnings conveyed through Islamic teachings only bring benefit when they are met with practical response. Mere acknowledgment or verbal affirmation is insufficient; what matters is how one acts upon the guidance. The individual who responds practically by correctly using the blessings Allah, the Exalted, has granted them—according to the standards outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him—will attain peace of mind in both worlds. This peace arises from achieving a balanced mental and physical state and from rightly ordering everything and everyone within their life. Since obeying Allah, the Exalted, often contradicts the worldly desires of people, many of them will ignorantly choose to pursue those desires instead, thereby misusing the blessings they have been granted. Chapter 34 Saba, verse 28:

“…But most of the people do not know.”

Their attitude will lead them into imbalance, both mentally and physically. They will misplace priorities, relationships, and responsibilities, and they will neglect proper preparation for their accountability on the Day of Judgement. As a result, they will inevitably face stress, hardship, and difficulty in both worlds. Even if they outwardly enjoy certain worldly luxuries, these will not shield them from inner turmoil or from the consequences of their misguidance.

Thus, the two paths are clear: one of gratitude and obedience, leading to balance, tranquillity, and eternal success; and one of ingratitude and negligence, leading to imbalance, hardship, and ultimate loss. The choice rests with each individual, and their response to divine guidance determines their outcome in this world and the Hereafter.

The leaders of the non-Muslims of Mecca, fearing the loss of their authority and influence, employed various strategies to dissuade people from embracing Islam. One of their tactics was to demand knowledge of the exact time of the Day of Judgement. When they were not given this information, they attempted to use it as proof against the truthfulness of Islam. Chapter 34 Saba, verse 29:

“And they say, "When is this promise, if you should be truthful?"”

Such reasoning was deeply flawed. Not knowing the precise time of an event does not mean it will not occur. Death, for example, is inevitable, yet its timing remains hidden from people. In the same way, the Day of Judgement is certain, though its exact moment is concealed. This concealment is deliberate, for it ensures that individuals remain in a state of readiness rather than delaying their preparation until the event approaches. A proactive mindset is far more beneficial than a reactive one. Consider the example of a student: if told that a surprise test is imminent, the wise student will prepare daily. But if given a fixed date, complacency may lead them to postpone their

study, leaving them unprepared when the test arrives. Chapter 7 Al A'raf, verse 187:

"…It lays heavily upon the heavens and the earth. It will not come upon you except unexpectedly…"

This verse also serves as a rebuke to those who claim that they will not accept or implement Islamic teachings until every matter, including the unseen realities such as Angels, is made visible and fully comprehensible to them. Such a stance is misguided, for the true essence of faith lies in believing in realities that cannot be perceived through the five senses, such as witnessing Allah, the Exalted. Faith derives its value precisely from conviction in what is unseen. Yet these unseen realities are not without evidence, for they are substantiated by countless signs and proofs scattered throughout the heavens and the earth. Just as the existence of a painting points unmistakably to the presence of a painter, so too does the existence of creation testify to the Creator, especially when creation itself displays perfection, harmony, and balance. Furthermore, human beings regularly rely upon phenomena they cannot perceive or fully understand, yet they do so without hesitation. For example, countless individuals consume medicine without comprehending how it functions within the body, yet they trust in its effects. In the same way, the ethical framework of Islam is firmly grounded in rational thought and evidence, but it also requires belief in unseen realities, which magnifies the uniqueness and worth of faith. For this reason, the declaration of faith by one who has directly witnessed unseen entities, such as Angels, will not be acknowledged by Allah, the Exalted, since belief after observation lacks distinction and uniqueness.

The true test of human beings lies in their ability to accept reality even when it cannot be directly perceived, and in their sincere obedience to Allah, the Exalted, despite possessing the capacity to disobey Him. Through the sending of His Holy Prophets, peace be upon them, and the revelation of divine scriptures, Allah, the Exalted, has consistently ensured that there remains space for evaluating human judgment and compliance. He has never unveiled reality to such an extent that acceptance becomes compulsory, for if that were the case, the very purpose of testing would be nullified, and the concepts of success and failure would lose all meaning. Therefore, individuals must not expect the unseen realities to be revealed to them in this world, such as the direct appearance of Allah, the Exalted, or His Angels. Such an unveiling would mark the conclusion of all things, leaving no opportunity for choice or decision. Faith and obedience hold significance only so long as reality is presented in a manner that allows for rejection as well as acceptance. If the truth were fully revealed, and the unseen aspects of the universe and the Hereafter were made visible, then faith and obedience would lose their value, for even the most obstinate disbelievers and the gravest sinners would submit without resistance. Thus, the acceptance of faith and obedience is meaningful only while a veil obscures reality. The moment that veil is lifted and reality is completely unveiled will mark the end of the time allotted for individuals to make decisions and conclude their testing period. That decisive moment is none other than the Day of Judgement.

Allah, the Exalted, redirected the misguided demands of the disbelievers who sought to know the precise timing of the Day of Judgement. Their intention was not sincere inquiry but an attempt to undermine the truth of Islam. In response, Allah, the Exalted, reminded them that the time of the Day of Judgement is already fixed, and when it arrives, no one will be granted

even the briefest extension to repent or reform, nor will anyone be able to hasten it. Chapter 34 Saba, verse 30:

“Say, "For you is the appointment of a Day [when] you will not remain thereafter an hour, nor will you precede [it]."”

The lesson contained in this verse is profound. The focus should not be on the exact timing of the Day of Judgement, which remains concealed, but rather on practical preparation for it. Preparation is achieved by correctly using the blessings Allah, the Exalted, has granted, in accordance with the guidance of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

It is also vital to remember that even if the Day of Judgement itself is many years away, the reality of accountability begins much sooner—at the moment of death. Death is near to every individual, regardless of how long they live, and it marks the beginning of their personal reckoning. Thus, the wise person does not delay repentance or obedience, nor do they allow worldly distractions to prevent them from preparing for what is certain.

This reminder shifts the emphasis from curiosity about the unseen to responsibility in the present. The concealment of the exact time is a mercy, as it compels people to remain in a state of readiness, ensuring that they live each day with awareness of their accountability before Allah, the Exalted.

In general, one of the greatest obstacles preventing a person from practically preparing for their accountability before Allah, the Exalted, is the false hope of a long life. This is an extremely blameworthy characteristic, for it leads people to prioritize the accumulation of worldly possessions over preparation for the eternal Hereafter. A simple reflection on one's daily routine reveals this truth: how much of the average twenty-four hours is spent on worldly pursuits compared to time dedicated to the Hereafter? False hope of longevity is one of the most effective weapons used by the Devil to misguide people. When individuals convince themselves that they will live long, they delay repentance and preparation, falsely believing they can attend to these matters in the near future. In most cases, this "near future" never arrives, and death overtakes them before they have adequately prepared.

This misplaced hope also causes people to postpone sincere repentance and the effort to reform their character, as they assume they have ample time left. It encourages hoarding of wealth and material possessions, convincing them that these will be needed during their imagined long life. The Devil frightens them into thinking they must secure wealth for old age, lest they find themselves unsupported when they grow weak and unable to work. They forget that Allah, the Exalted, who provided for them in youth, will continue to provide in old age. Indeed, provision was decreed for all creation fifty thousand years before the creation of the heavens and the earth, as confirmed in a Hadith found in Sahih Muslim, number 6748. It is astonishing that people dedicate decades—sometimes forty years—saving for retirement, which rarely lasts more than twenty years, yet fail to prepare with equal seriousness for the eternal Hereafter.

Islam does not forbid preparation for worldly needs. There is no harm in saving for the near future, provided that priority is given to the Hereafter. Yet many people, despite admitting that death may come at any time, behave as though they will live forever. Even if they were promised eternal life on earth, they would not be able to strive harder to accumulate more of the material world, for the limitations of day and night would still restrict them. How many have died earlier than expected, and how many truly learn from this reality? In truth, one of the greatest pains a person will experience at death or in the Hereafter is regret for delaying preparation. 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.”

The folly of prioritizing the temporal world over the eternal Hereafter can be illustrated by the example of a person who spends more time and wealth on a house they will inhabit only briefly, while neglecting the house they will live in for a very long time. Such behaviour would rightly be called foolish.

People are instructed to work for both this world and the Hereafter, but they must recognize that death is certain, though its time, situation, and age remain unknown. Therefore, preparation for death and what follows must take precedence over preparation for a worldly future that may never come.

The non-Muslims of Mecca, being masters of the Arabic language, were fully aware that the Holy Quran was not the speech of a created being. Its eloquence, depth, and unmatched style were beyond the capacity of human composition. Moreover, having lived alongside the Holy Prophet Muhammad, peace and blessings be upon him, for forty years prior to his announcement of Prophethood, they knew him intimately as a man of truth and integrity. He had never been known to lie or deceive. Chapter 10 Yunus, verse 16:

“…for I had remained among you a lifetime before it. Then will you not reason?"

In addition, the Holy Prophet Muhammad, peace and blessings be upon him, had no interaction with previous divine scriptures. This was a reality acknowledged by both the People of the Book and the non-Muslims of Mecca. He had not studied, recited, or inscribed any of the earlier revelations, whether in their original or altered forms. This fact further confirms 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.”

Despite recognizing these clear proofs, the leaders of the non-muslims of Mecca persisted in their opposition. Their resistance was not due to genuine doubt but stemmed from fear of losing their social influence and leadership. They could not produce any legitimate or evidence-based argument against Islam, and so, in desperation, they resorted to childish declarations. They proclaimed that they would never believe in the Holy Quran or any divine scripture, simply because it contradicted their worldly desires and aspirations. Chapter 34 Saba, verse 31:

“And those who disbelieve say, "We will never believe in this Qur'an nor in that before it."…”

This highlights the reality that their rejection was not based on reason or evidence but on arrogance and attachment to worldly power. The proofs of Islam were clear, yet they chose denial over submission.

Islam calls upon people to exercise restraint over their worldly desires, for unchecked indulgence reduces human dignity and makes individuals appear animalistic. Those whose sole aim in life is to gratify their desires naturally criticize Islam, as its teachings expose the baseness of such behaviour. Moreover, businesses and industries that profit from the unrestrained pursuit of desires actively oppose Islam, striving to divert people from its guidance so that they may continue exploiting human weakness for material gain. In the face of such criticism and opposition, the believer must remain steadfast

in obedience to Allah, the Exalted. He alone provides peace of mind and protection from the harmful effects of people, even when this protection is not immediately apparent. By contrast, those who seek to please society while disobeying Allah, the Exalted, will find neither safety from His punishment nor true satisfaction from society. This is because worldly influences—such as social media, fashion, and culture—are fickle and ever-changing, offering no lasting stability. Chapter 34 Saba, verse 31:

“…But if you could see when the wrongdoers are made to stand before their Lord, refuting each other's words. Those who were oppressed will say to those who were arrogant, "If not for you, we would have been believers."”

This verse serves as a profound reminder of the emptiness and futility of blind imitation. In the present world, countless individuals choose to follow leaders, influencers, or prevailing societal trends without engaging in reflection or critical thought. They assume that such conformity will secure them acceptance, status, or success, and they sacrifice their independence of judgment in order to align themselves with the majority. Yet this pursuit is deceptive, for it provides only temporary comfort and superficial validation. The reality is that those whom people imitate—whether powerful leaders, cultural icons, or social figures—will not stand by them in the Hereafter. On the Day of Judgement, the veil of worldly illusions will be lifted. Those who were arrogant and misled others will deny responsibility, attempting to absolve themselves of blame. Meanwhile, those who were oppressed or who blindly followed will try to shift accountability onto their leaders, claiming that they were coerced or deceived. However, neither group will benefit from these exchanges. The arrogant will insist that guidance had reached their followers and that they chose to reject it, while the followers will accuse the leaders of persistent schemes and manipulation. Yet mutual accusations will not change the reality of divine justice. The lesson is clear: every individual

will be held accountable for their own deeds before Allah, the Exalted. No one will be able to escape responsibility by pointing to another, nor will the excuses of coercion or imitation absolve them of guilt. The same leaders and influencers who seemed so powerful in this world will be powerless in the Hereafter, and those who followed them will find themselves abandoned. The chains of worldly imitation will become shackles of regret, as both groups realize too late that they are recompensed only for what they themselves chose to do. Chapter 34 Saba, verses 32-33:

“Those who were arrogant will say to those who were oppressed, "Did we avert you from guidance after it had come to you? Rather, you were criminals." Those who were oppressed will say to those who were arrogant, "Rather, [it was your] conspiracy of night and day when you were ordering us to disbelieve in Allah and attribute to Him equals." But they will [all] confide regret when they see the punishment; and We will put shackles on the necks of those who disbelieved. Will they be recompensed except for what they used to do?”

This reminder underscores the importance of independent reflection and sincere obedience to Allah, the Exalted. True success lies not in pleasing society or conforming to its fickle standards, but in steadfast adherence to divine guidance. Blind imitation may appear harmless in this world, but it only encourages individuals to misuse the blessings they have been granted. As a result, they will obtain an unbalanced mental and physical state, they will misplace everything and everyone within their life, and they will fail. This will lead to stress, trouble, and difficulties, even if they enjoy some worldly luxuries. In the Hereafter, it will yield only regret, for accountability is personal and inescapable. Each person must therefore strive to act with understanding, conviction, and sincerity, ensuring that their deeds are rooted

in obedience to Allah, the Exalted, rather than in the shifting opinions of others.

The leaders of the non-Muslims of Mecca, who stubbornly and childishly rejected Islam despite witnessing its truthfulness, were not unique in their behaviour. Their attitude reflects a broader reality: every person who abandons the divine code of conduct revealed by Allah, the Exalted, and instead embraces man-made systems of conduct does so in order to gratify worldly desires. This is because all codes devised by human beings are ultimately rooted in human inclinations, ambitions, and self-interest. Unlike the divine law, which is founded upon wisdom, justice, and mercy, man-made systems are shaped by the desires of those who create them, and therefore lack the balance and universality of divine guidance. The wealthy and powerful are often the most entrenched in this mindset. They recognize that accepting the truth of Islam would require submission to a higher moral framework, one that places limits on their pursuit of unchecked desires. Such submission would restrict their exploitation of others, their indulgence in excess, and their misuse of authority. Chapter 34 Saba, verse 34:

“And We did not send into a city any warner except that its affluent said, "Indeed we, in that with which you were sent, are disbelievers.""

Out of fear of losing their influence and privileges, these elites not only reject the truth themselves but also actively encourage others to follow their lead. In doing so, they attempt to preserve their worldly status, even at the expense of their eternal well-being. This pattern is not confined to Mecca; it is a recurring theme throughout history. The first to oppose the Holy

Prophets, peace be upon them, were often the elites of society—those who feared that embracing divine guidance would undermine their power and expose their injustices. Their rejection was never due to a lack of evidence or clarity regarding the truth of the message. The signs of Allah, the Exalted, were manifest before them, both in the words of revelation and in the character of the Prophets. Rather, their opposition stemmed from arrogance, pride, and the desire to continue living according to their whims. Thus, the rejection of divine guidance is rarely an intellectual dispute about truth or falsehood. It is most often a matter of the heart—a refusal to restrain one's desires and submit to the authority of the Creator.

Another reason why people reject or ignore divine guidance is the mistaken belief that worldly blessings are proof of divine love, success, and right guidance. Chapter 34 Saba, verse 35:

"And they said, "We are more [than the believers] in wealth and children, and we are not to be punished.""

Such reasoning is deeply flawed. Being granted wealth, status, or children—or conversely, being deprived of them—is not a sign of divine favour or hatred. Rather, it is a test. The true measure lies in whether one shows gratitude by using blessings correctly in accordance with divine teachings, and whether one shows patience during times of difficulty by remaining steadfast in obedience to Allah, the Exalted, without complaint. Chapter 34 Saba, verse 36:

“Say, "Indeed, my Lord extends provision for whom He wills and restricts [it], but most of the people do not know.""

Provision, therefore, is not an indicator of salvation or condemnation. It is a means of testing character. When people confuse worldly abundance with divine approval, they fall into wishful thinking, imagining that their wealth or status guarantees them success in the Hereafter. This delusion blinds them to the reality that salvation depends on obedience, not possessions. Conversely, when people face deprivation, they may fall into despair, wrongly assuming that Allah, the Exalted, hates them, regardless of their efforts.

The truth is that worldly blessings are temporary and deceptive if misunderstood. They are neither proof of divine love nor evidence of divine rejection. Their purpose is to test whether individuals remain grateful, patient, and obedient. Those who equate material abundance with eternal success are misled, while those who despair in hardship overlook the wisdom of divine testing. Islam calls people to detach their sense of worth from worldly possessions and to recognize that true success lies in steadfast obedience to Allah, the Exalted, whether in times of ease or difficulty. Chapter 34 Saba, verse 37:

“And it is not your wealth or your children that bring you nearer to Us in position, but it is [by being] one who has believed and done righteousness…”

This obedience requires a person to correctly use the blessings they have been granted in accordance with the teachings of Islam. By doing so, they achieve a balanced mental and physical state, ensuring that everything and everyone in their life is placed in its rightful position. This proper ordering of priorities allows them to prepare adequately for their accountability on the Day of Judgement. Such behaviour leads to peace of mind in both this world and the Hereafter, as it harmonizes the individual's inner condition with their outward responsibilities. Chapter 34 Saba, verse 37:

"…For them there will be the double reward for what they did, and they will be in the upper chambers [of Paradise], safe [and secure]."

This reminder emphasizes that true success lies in using blessings responsibly, not in hoarding or misusing them. When blessings are employed in ways pleasing to Allah, the Exalted, they become a means of both worldly balance and eternal reward.

When a person chooses to walk a path different from that of their peers—particularly one rooted in obedience to Allah, the Exalted—it often unsettles those around them. This is because such a choice highlights the inadequacy of decisions made by others who have prioritized personal desires over divine guidance. As a result, criticism is frequently directed at those who remain firm in their faith, sometimes even from their own family members.

The pressures of wider society add to this challenge. Social media, fashion, and cultural trends constantly push individuals to conform, and Islamic values are often portrayed as barriers to ambitions of wealth, status, and influence. Industries that thrive on indulgence and excess naturally resist the principles of Islam, since these principles call for moderation, accountability, and restraint. Their opposition fuels anti-Islamic sentiments, which are especially visible across public platforms.

Those who strive to live by Islamic teachings—teachings that emphasize moderation in desires and responsible enjoyment of blessings—are often met with hostility from those who indulge without restraint. Islam describes such behaviour as animalistic, for it reduces human dignity to mere impulse. These individuals not only reject Islam themselves but also attempt to dissuade others from practicing it, enticing them into lifestyles defined by unchecked desires. They frequently target specific aspects of Islam, such as the dress code for women, in an effort to undermine its appeal. Yet thoughtful observers recognize the weakness of these criticisms. For instance, while opponents object to Islamic dress codes, they remain silent about the strict uniforms required in professions such as law enforcement, the military, healthcare, education, and business. This selective criticism exposes the superficiality of their arguments. Ultimately, it is Islam’s emphasis on discipline and self-restraint that provokes such attacks, as these principles challenge indulgence and excess.

In every circumstance, the individual must remain unwavering in obedience to Allah, the Exalted. Such loyalty ensures serenity and protection from harmful influences, even if this protection is not immediately apparent. By correctly using the blessings granted to them, they achieve a balanced

mental and physical state, rightly ordering all aspects of their life while preparing for accountability on the Day of Judgement. This obedience fosters tranquillity in both worlds, guiding them through ease and adversity alike, and securing boundless reward. By contrast, those who ignore divine commands in pursuit of societal approval inevitably lose inner peace. Their misuse of blessings leads to disorder, misplaced priorities, and neglect of preparation for the Hereafter. This results in stress, hardship, and difficulty in both worlds, regardless of the material comforts they may enjoy. Chapter 34 Saba, verse 38:

“And the ones who strive against Our verses to cause [them] failure - those will be brought into the punishment.”

To preserve a firm and unwavering mindset, it is essential that a person cultivates strong faith. Such faith serves as the anchor that keeps one devoted to Allah, the Exalted, in every circumstance—whether in times of ease or in moments of hardship. It is not something that develops by chance; rather, it is nurtured through careful study, deep reflection, and consistent application of the clear guidance found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These sources make plain that sincere obedience to Allah, the Exalted, is the path to tranquillity in this life and eternal serenity in the Hereafter. By contrast, those who remain ignorant of divine principles possess a fragile and unstable faith. When their personal desires clash with divine guidance, they are easily swayed, for they lack the knowledge and conviction needed to resist temptation. Their misunderstanding blinds them to the truth that surrendering one’s desires in favour of the obedience of Allah, the Exalted, is the only way to achieve lasting peace in both worlds. For this reason, individuals must actively strengthen their faith by seeking knowledge and putting it into

practice. Faith is not sustained by words alone but by living in accordance with divine instruction. When a person uses the blessings they have been granted in line with Allah's guidance, they establish balance within themselves—mentally and physically—and they rightly order all aspects of their life. This disciplined approach ensures that they remain prepared for accountability on the Day of Judgement. The outcome of such obedience is success in both realms. In this world, it brings peace of mind, stability, and harmony; in the Hereafter, it secures eternal reward and safety. Strong faith, therefore, is the shield against misguidance, the light that illuminates the path of righteousness, and the foundation upon which true tranquillity and success are built.

Allah, the Exalted, addresses those who resist Islam out of fear of losing their worldly possessions, such as influence, wealth, and leadership, by reminding them that He alone is the Provider for all creation. Their fear is misplaced, for no amount of effort or opposition can alter the reality that provision is entirely under His control. The blessings they enjoy are not the result of their own power or authority but are granted by Allah, the Exalted, according to His wisdom. The only way to ensure that these blessings become a source of comfort in both this world and the Hereafter is to employ them in obedience to Him. Chapter 34 Saba, verse 39:

"Say, "Indeed, my Lord extends provision for whom He wills of His servants and restricts [it] for him. But whatever thing you spend [correctly] - He will compensate it…""

This verse highlights the reality that provision is not fixed by human effort but by divine decree. When blessings are used in obedience to Allah, the Exalted, they become a source of peace, stability, and growth. Wealth, influence, and leadership, when directed toward righteousness, bring comfort to the individual and benefit to society. They serve as tools for building justice, supporting the needy, and spreading goodness. In this way, worldly possessions are transformed into means of eternal reward. Chapter 34 Saba, verse 39:

“…and He is the best of providers."

By contrast, when blessings are misused—dedicated to opposing Islam or indulging in arrogance—they lose their value. Such misuse leads to waste, for no matter how much effort is expended, it cannot overcome the will of Allah, the Exalted. Those who persist in dedicating their wealth, influence, and resources to resisting divine guidance will ultimately find themselves defeated. Their efforts, no matter how grand or organized, cannot prevail against the Creator of the heavens and the earth. They may appear powerful in the eyes of people, but their opposition only leads to loss. Their wealth will not protect them, their influence will not shield them, and their leadership will not save them. Instead, their misuse of blessings will become a source of regret, as they realize that what they spent in defiance of Allah, the Exalted, brought them no benefit. Their opposition will be exposed as futile, and their worldly pursuits will crumble, leaving them empty-handed in both worlds.

This reminder underscores a timeless truth: worldly possessions are not safeguarded by clinging to them in defiance of divine law, but by surrendering

them to the service of Allah, the Exalted. When blessings are used in obedience, they become a source of tranquillity, growth, and eternal reward. When they are used in opposition, they become a burden, a cause of regret, and a path to destruction. The wise person therefore recognizes that provision is not a guarantee of success in itself, but a test of how it is used. By dedicating their blessings to the obedience of Allah, the Exalted, they secure peace in this life and safety in the Hereafter.

Throughout history, many non-Muslims have failed to comprehend the divine attributes of Allah, the Exalted. Instead of recognizing His absolute independence, perfection, and sovereignty, they imagined Him to be like a worldly monarch who requires supporters to manage His kingdom. This misconception arose because they measured the Creator by the standards of creation, assuming that just as earthly rulers rely on ministers, guards, and advisors, Allah, the Exalted, must also depend on others to maintain His authority. As a result, they developed false notions about His nature, failing to understand that He is entirely self-sufficient, free of need, and independent of all creation. This misunderstanding led them to misdirect their worship, believing that they could gain favour by turning to intermediaries rather than submitting directly to Allah, the Exalted. This false belief manifested clearly among the non-Muslims of Mecca, who began worshipping those they perceived as supporters of Allah, the Exalted, such as Angels or saints. They claimed that these figures would intercede for them in the court of Allah, the Exalted, and thus excused themselves from direct obedience. In reality, this was a lazy and misguided attitude, as it allowed them to persist in disobedience while falsely assuming that someone else would save them on the Day of Judgement. The Holy Quran repeatedly corrects this misconception by emphasizing the divine attributes of Allah, the Exalted, which make Him entirely independent of supporters. He alone governs the universe without assistance, and He alone will judge every soul. Chapter 34 Saba, verse 40

“And [mention] the Day when He will gather them all and then say to the angels, "Did these [people] used to worship you?"”

The Angels will testify that they were never benefactors to these people, for they themselves are nothing but servants of Allah, the Exalted. Their testimony will make clear that worship belongs solely to Allah, the Exalted, and that those who directed their devotion elsewhere were gravely mistaken. Chapter 34 Saba, verses 41-42:

“They will say, "Glorified are You! You are our benefactor not them. Rather, they used to worship the jinn; most of them were believers in them." But today you do not hold for one another [the power of] benefit or harm, and We will say to those who wronged, "Taste the punishment of the Fire, which you used to deny."”

These verses reveal that those whom people sought to please—whether Angels, Holy Prophets, peace be upon them, or saints—will dissociate themselves from such worshippers. This reminder underscores the futility of relying on intermediaries and the danger of assuming that others can save one from divine accountability. It emphasizes that every individual is responsible for their own deeds, and that salvation lies only in sincere obedience to Allah, the Exalted. Those who persist in worshipping others will find themselves abandoned on the Day of Judgement, as those they sought to please will turn against them and declare their innocence. The lesson is

clear: worship must be directed solely to Allah, the Exalted, who is free of need and who alone holds power over benefit and harm.

Obeying Allah, the Exalted, and preparing for one's accountability often stands in direct contradiction to the worldly desires of people. For this reason, many persist in disobedience, just as the leaders of the non-Muslims of Mecca did, despite recognizing the truthfulness of Islam. Their rejection was not born of ignorance but of arrogance and fear of losing their worldly influence. As discussed earlier, the leaders of Mecca employed various strategies to discourage others from accepting Islam. Their primary concern was the preservation of their leadership and social standing. One of their methods was to encourage people to cling to the customs of their forefathers, not because these customs were rooted in knowledge or evidence, but simply out of blind loyalty. They argued that Islam was an attempt to divert people from ancestral traditions. Chapter 34 Saba, verse 43:

"And when our verses are recited to them as clear evidences, they say, "This is not but a man who wishes to avert you from that which your fathers were worshipping."…"

This highlights the danger of blind imitation. One must avoid following others without reflection, for the majority behaviour within society often leads to disobedience of Allah, the Exalted. When individuals see the majority ignoring divine guidance, they may assume that the majority must be correct and follow them without thought. Yet history has repeatedly shown that majority opinion is not always aligned with truth. For example, the widespread belief that the Earth was flat was later proven false with new

evidence and knowledge. Blind conformity, whether in secular or spiritual matters, often leads to misguided choices. 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 of unthinking conformity, individuals are commanded to employ the reasoning and intellect bestowed upon them by Allah, the Exalted. Each circumstance must be evaluated based on knowledge and evidence, allowing decisions to be made with understanding, even if they diverge from the prevailing opinions of the majority. Islam strongly criticizes blind imitation in religious matters precisely because it leads to error and misguidance. For this reason, Islam encourages people to learn, reflect, and act upon divine teachings with comprehension, ensuring that their obedience is rooted in conviction rather than assumption. Chapter 12 Yusuf, verse 108:

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

This reminder emphasizes that true guidance lies not in the majority but in the clear signs of Allah, the Exalted. Those who use their intellect to understand and apply His teachings will remain steadfast, while those who blindly follow others risk being led astray.

Another tactic employed by the leaders of the non-Muslims of Mecca was to claim that the Holy Quran was not authored by Allah, the Exalted, but rather fabricated by the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 34 Saba, verse 43:

“…And they say, "This is not except a lie invented."…”

This claim was particularly hollow given the fact that the non-Muslims of Mecca were masters of the Arabic language. They knew, through their own expertise, that the Holy Quran could not be the words of a created being. Its eloquence, depth, and unmatched style were beyond human capacity, and they recognized that no poet, scholar, or orator among them could produce anything comparable. Their accusation was therefore not born of genuine doubt but of arrogance and fear of losing their influence.

Furthermore, the Holy Prophet Muhammad, peace and blessings be upon him, had no interaction with previous divine scriptures. This truth was acknowledged not only by the People of the Book but also by the non-Muslims of Mecca themselves, who had lived alongside him for forty years prior to his Prophethood. They knew he had not studied earlier revelations, nor had he been taught by scholars of scripture. 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.”

This verse highlights the miraculous nature of the Holy Quran. Had the Holy Prophet Muhammad, peace and blessings be upon him, been known to study or write previous scriptures, the disbelievers could have claimed that he borrowed or adapted from them. Yet his complete lack of interaction with such texts removes any possibility of doubt. The Holy Quran’s content—its correction of distortions in earlier revelations, its profound wisdom, and its unmatched eloquence—could only have come from Allah, the Exalted. Thus, the accusation that the Holy Quran was fabricated collapses under scrutiny. It was not ignorance that led the leaders of Mecca to make such claims, but pride, fear, and the desire to preserve their worldly authority. The Holy Quran itself stands as the clearest evidence of divine origin, a revelation that no human being could invent.

Generally speaking, the Holy Quran stands as the most eloquent and unparalleled book in human history. Its expressions are unique, its style is flawless, and its meanings are conveyed with clarity and precision. Unlike human writings, which are often filled with contradictions, exaggerations, or inconsistencies, the Holy Quran is free from all error. Every verse is purposeful, every word is perfectly placed, and its guidance is timeless. No other book can rival its eloquence or its ability to speak directly to the human heart and mind. The Holy Quran recounts the history of past nations in detail, despite the fact that the Holy Prophet Muhammad, peace and blessings be upon him, was not educated in history nor had access to earlier scriptures. This itself is a sign of its divine origin. It commands every form of good and

forbids every form of evil, addressing matters that affect both individuals and entire societies. Its teachings establish justice, spread peace, and ensure security within homes and communities. Unlike poetry, fables, or stories, the Holy Quran avoids exaggeration, falsehood, or fabrication. Every verse is beneficial, practical, and relevant to daily life. Even when the same account is repeated, new lessons are drawn out, ensuring that the reader never tires of its study. The Holy Quran provides promises and warnings, each supported by clear and undeniable proofs. When it discusses concepts that may seem abstract—such as patience, gratitude, or humility—it always provides simple and practical ways to implement them in life. It encourages people to fulfil the very purpose of their creation: sincere obedience to Allah, the Exalted. This obedience involves using the blessings granted by Him in ways that please Him, thereby ensuring peace of mind and success in both worlds. Through this guidance, individuals achieve balance in their mental and physical state, place everything and everyone in their rightful position, and prepare adequately for accountability on the Day of Judgement. The Holy Quran makes the straight path obvious and appealing to those who desire true success. Because it addresses the very nature of human beings, its guidance is timeless, benefiting every person, every place, and every generation. It is a cure for emotional, economic, and physical difficulties when understood and applied correctly. It provides solutions for every problem faced by individuals and societies alike. History itself testifies to this, as communities that implemented its teachings prospered in justice, peace, and stability. Centuries have passed, yet not a single letter of the Holy Quran has been altered. 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, addresses the root problems within communities and provides practical remedies. By correcting these root issues, the countless branch problems that stem from them are automatically resolved. This comprehensive approach is how the Holy Quran provides all that is needed for success in both worlds. Chapter 16 An Nahl, verse 89:

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

This is the greatest timeless miracle bestowed upon the final Holy Prophet Muhammad, peace and blessings be upon him. Yet only those who sincerely seek and act upon the truth will benefit from it. Those who pursue their desires and selectively apply its teachings will ultimately encounter 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."

Thus, the Holy Quran is not merely a book of guidance but a living miracle—eloquent in language, comprehensive in teaching, practical in application, and eternal in preservation. It is the ultimate source of peace, justice, and success for anyone who approaches it with sincerity.

Another tactic employed by the non-Muslims of Mecca to discourage people from accepting Islam was to accuse the Holy Prophet Muhammad, peace and blessings be upon him, of being a magician and to claim that the Holy Quran was nothing more than sorcery. Chapter 34 Saba, verse 43:

“…And those who disbelieve say of the truth when it has come to them, "This is not but obvious magic.""

This was a profoundly foolish claim. The non-Muslims of Mecca had lived alongside the Holy Prophet Muhammad, peace and blessings be upon him, for decades. They knew his character intimately and recognized that he did not possess the traits of a magician, sorcerer, or soothsayer. His conduct was the opposite of theirs—he was truthful, dignified, and consistent, while magicians and soothsayers were known for deception, trickery, and inconsistency. The Prophet, peace and blessings be upon him, was renowned for his honesty and integrity, earning the title the trustworthy long before his Prophethood.

Furthermore, the leaders of Mecca were masters of poetry and eloquence. They were fully aware that the Holy Quran was not poetry, incantations, or riddles. Its style was unlike anything they had ever encountered. It was neither bound by the structures of poetry nor limited by the devices of sorcery. Its words carried unmatched depth, clarity, and power, addressing the human heart and intellect in ways no human composition could achieve. They recognized that the Holy Quran was beyond human capacity, yet out of arrogance and fear of losing their influence, they resorted to dismissing it as “magic.”

Their accusation reveals the desperation of those who reject truth despite recognizing it. Unable to deny the Holy Quran's eloquence or the flawless character of the Holy Prophet Muhammad, peace and blessings be upon him, they resorted to false labels in order to confuse others and preserve their worldly authority. In reality, their claim only highlights the miraculous nature of the Holy Quran and the purity of the Holy Prophet Muhammad, peace and blessings be upon him.

Allah, the Exalted, condemns the conduct adopted by the non-Muslims of Arabia, highlighting that it was neither grounded in knowledge nor supported by evidence or logic. Their way of life was not derived from divine revelation but was instead built upon assumptions, customs, and desires. This criticism applies universally to every generation that abandons the guidance of Allah, the Exalted, and replaces it with man-made systems. Chapter 34 Saba, verse 44:

"And We had not given them any scriptures which they could study, and We had not sent to them before you, any warner."

This verse demonstrates that their rejection of Islam was not based on any competing revelation or intellectual foundation. Rather, it was rooted in their own whims and worldly inclinations. In truth, whenever people abandon the divine code of conduct revealed by Allah, the Exalted, and adopt systems devised by human beings, they do so to gratify their desires. Human-devised

laws and codes are inevitably shaped by ambition, self-interest, and personal inclinations. Unlike divine law, which is founded upon wisdom, justice, and mercy, man-made systems reflect the desires of those who create them. The wealthy and powerful are often the most resistant to divine guidance, for they recognize that accepting Islam would require submission to a higher moral framework. Such submission would place limits on their exploitation of others, their indulgence in excess, and their misuse of authority. Out of fear of losing influence and privilege, they not only reject the truth themselves but also actively encourage others to follow their lead, thereby attempting to preserve their worldly status at the expense of their eternal well-being. This pattern has repeated itself throughout history. The first to oppose the Holy Prophets, peace be upon them, were often the elites of society—those who feared that embracing divine guidance would undermine their power and expose their injustices. Their rejection was not due to a lack of evidence, for the signs of Allah, the Exalted, were clear and manifest before them. Rather, their opposition stemmed from arrogance, pride, and the desire to continue living according to their whims. Thus, the rejection of divine guidance is rarely an intellectual dispute about truth and falsehood. More often, it is a matter of the heart—a refusal to restrain one's desires and submit to the authority of the Creator. Pride blinds people to wisdom, and indulgence in worldly ambition prevents them from recognizing the justice and mercy inherent in divine law. By choosing man-made codes over divine revelation, they sacrifice eternal success for temporary gain, a choice that ultimately leads to ruin.

Allah, the Exalted, calls upon people to reflect on the fate of the great nations that came before them—nations that attained levels of power, wealth, and influence far beyond anything their successors could ever reach. Chapter 34 Saba, verse 45:

“And those before them denied, and they have not attained a tenth of what We had given the people before them…”

This verse highlights that even the most powerful civilizations, with their immense riches and authority, were ultimately powerless when they chose to disobey Allah, the Exalted. Their worldly blessings, which they misused in arrogance and indulgence, became a source of stress and misery rather than comfort. Instead of bringing them peace, their wealth and influence led them into imbalance—distorting their mental and physical state and causing them to misplace everything and everyone within their lives. This same reality can be observed today among people of luxury, such as celebrities, whose indulgence in excess often results in instability, anxiety, and emptiness despite their apparent success. Because these nations failed to prepare for accountability on the Day of Judgement, their punishment in the Hereafter will be far more severe than the hardships they faced in this world. Chapter 34 Saba, verse 45:

“…But the former peoples denied My messengers, so how [terrible] was My reproach.”

This reminder underscores a timeless truth: worldly power and wealth cannot shield anyone from divine justice. When blessings are misused, they become a burden rather than a source of peace. True success lies not in the accumulation of riches or influence but in obedience to Allah, the Exalted, and the responsible use of His blessings. Those who fail to recognize this reality will find that their worldly pursuits only lead to regret, while those who prepare for accountability will secure tranquillity in both worlds.

Chapter 34 Saba, verse 45:

“And those before them denied, and they have not attained a tenth of what We had given the people before them. But the former peoples denied My messengers, so how [terrible] was My reproach.”

This verse serves as a powerful reminder against falling into a self-absorbed way of life, in which a person’s attention becomes confined solely to their own immediate circumstances while they overlook the greater realities unfolding around them. Such a restricted perspective narrows the heart and mind, preventing a person from recognizing the profound lessons present in the world, whether in historical events, personal trials, or the experiences of others. When a person remains fixated only on their own situation, they lose the ability to see the broader patterns of wisdom that Allah, the Exalted, has woven into creation. Reflecting upon these wider lessons is one of the most effective methods for refining character, avoiding repeated mistakes, and achieving lasting inner peace. Through careful reflection, a person gradually attains a balanced mental and physical state and learns to correctly place everything and everyone within their life according to proper priority and purpose. This balanced outlook not only nurtures humility but also strengthens emotional resilience, enabling a person to respond to life’s difficulties with greater patience, perspective, and clarity. For example, observing how the wealthy and renowned misuse the blessings they have been granted—only to become overtaken by anxiety, depression, addiction, or even suicide despite their comforts—teaches a powerful truth: genuine tranquillity cannot be purchased with wealth, nor can it be achieved through

the pursuit of unchecked desires. Material success, when detached from gratitude and moral discipline, becomes a burden rather than a source of fulfilment. This contrast reveals that true contentment stems from a disciplined heart, a clear sense of purpose, and a relationship with Allah, the Exalted, rather than from external achievements or possessions. Similarly, witnessing someone struggle with illness should awaken deep gratitude within a person for the gift of their own health. It should motivate them to use this blessing properly, engage in beneficial acts, and avoid wasting their strength on harmful or meaningless pursuits before it eventually slips away. Illness in others becomes a mirror that shows the fragility of human life, reminding every person that the blessings they enjoy today are neither guaranteed nor permanent. Islam therefore encourages a person to remain mindful, observant, and reflective. It calls them to look beyond the narrow lens of their own condition and to extract wisdom from the countless signs present in the world around them. Whether through the rise and fall of nations, the emotional struggles of the wealthy, the patience of the oppressed, or the trials of the sick, every situation carries a lesson for the one who chooses to reflect. By learning from these realities, a person gradually develops a heart that is thoughtful, grateful, and balanced—one that remains steadfast in times of ease and resilient in times of hardship. Such reflection transforms one’s way of living: it nurtures compassion, deepens spiritual awareness, and anchors a person to principles that guide them through both prosperity and adversity. In this way, the broader perspective encouraged by Islam becomes a means of continuous self-improvement and a path toward true success in both this world and the next.

Islam distinguishes itself from all other ways of life by rejecting blind imitation and passive conformity. It does not ask people to simply follow traditions or the majority without thought. Instead, it calls upon every individual to use the intellect and common sense that Allah, the Exalted, has granted them. The path to truth is not through compulsion or inherited customs but through sincere reflection and study. Islam invites people to examine its teachings

with an open and unbiased mind, to observe the signs that prove its authenticity, and then to make their own choice regarding their way of life. This ensures that faith is rooted in conviction, not habit, and obedience arises from understanding, not coercion. Chapter 34 Saba, verse 46:

“Say, "I only advise you of one [thing] - that you stand for Allah, [seeking truth] in pairs and individually, and then give thought."…”

This verse highlights the importance of independent reflection. It calls upon people to pause, to stand sincerely for Allah, the Exalted, whether alone or in discussion with others, and to think deeply about the signs before them. The truth of Islam becomes evident to those who approach it with honesty and fairness, free from prejudice or blind loyalty to inherited customs. By encouraging reflection rather than compulsion, Islam safeguards human dignity and ensures that belief is genuine. Blind following has always been a source of misguidance. History is filled with examples of societies that clung to traditions simply because they were inherited, even when those traditions were unjust or irrational. The leaders of Mecca themselves used this tactic, urging people to hold onto the practices of their forefathers as a way of resisting Islam. Yet Allah, the Exalted, makes clear that truth is not determined by numbers or customs but by evidence and revelation. Islam therefore criticizes blind imitation in religious matters, reminding people that true guidance requires conscious choice and thoughtful reflection. This approach makes Islam timeless. Its teachings remain relevant to every generation because they appeal to both the intellect and the heart. By inviting people to think for themselves, Islam ensures that its followers are not merely conforming but are actively choosing obedience to Allah, the Exalted. This conscious choice strengthens faith, as it is built upon understanding and conviction rather than assumption.

Moreover, this principle protects individuals from being misled by majority opinion. The majority is not always correct, as history has shown. Widespread beliefs, such as the notion that the Earth was flat, were later proven false. Similarly, societal norms that contradict divine guidance often lead to corruption and injustice. Islam warns against following the majority blindly, urging individuals instead to use their intellect to evaluate each matter based on knowledge and evidence. Ultimately, Islam's call to reflection ensures that faith is sincere, obedience is meaningful, and guidance is secure. It makes the straight path clear and appealing to those who desire peace of mind and success in both worlds. By addressing the very nature of human beings, it provides timeless advice that benefits every person, place, and generation.

Those who approach the teachings of Islam with sincerity, reflection, and an unbiased mind inevitably recognize the truth of its message. They come to understand that the accusations and slander directed against the Holy Prophet Muhammad, peace and blessings be upon him, and the Holy Quran throughout history are baseless. Such claims have always been made by people desperate to cling to their worldly desires, unwilling to restrain themselves or submit to the authority of Allah, the Exalted. Yet when examined with fairness, these accusations collapse under the weight of evidence, while the warnings of Islam—such as the certainty of the Day of Judgement—stand firm as undeniable realities.Chapter 34 Saba, verse 46:

"…There is not in your companion any madness. He is only a warner to you before a severe punishment."

Accusations against divine guidance are not rooted in evidence but in arrogance and desire. Those who reflect sincerely will see through these claims and recognize that the warnings of Islam are inevitable realities. The Day of Judgement is certain, and the role of the Holy Prophet Muhammad, peace and blessings be upon him, was to prepare humanity for it by delivering the truth clearly and compassionately.

Allah, the Exalted, makes clear that the sincerity of the Holy Prophet Muhammad, peace and blessings be upon him, left the non-Muslims of Mecca—and indeed all people after them—with little justification for rejecting divine guidance. Chapter 34 Saba, verse 47:

“Say, "Whatever payment I might have asked of you - it is yours. My payment is only from Allah…””

This verse highlights the purity of the prophetic mission. Unlike worldly systems of life, which always demand something from others—whether wealth, attention, or even their freedom to think independently—Islam does not burden people with such demands. Allah, the Exalted, requires nothing from His creation for the guidance He has provided. Every command, prohibition, and piece of advice in the Holy Quran is designed solely for the benefit of humanity, even if its wisdom is not immediately apparent. Just as a patient may not fully appreciate the treatment plan prescribed by a doctor, yet it is for their well-being, so too the divine commands are for the health of

the soul and the success of both the individual and society. The sincerity of the Holy Prophet Muhammad, peace and blessings be upon him, was undeniable. His life was a testimony of truthfulness, his character a model of integrity, and his mission free from any worldly motive. He sought no payment, no recognition, and no personal gain. His only concern was the salvation of his people. He called them to obey Allah, the Exalted, and to use the blessings they had been granted in ways pleasing to Him. By following divine guidance, they would achieve peace of mind in both worlds—attaining balance in their mental and physical state, placing everything and everyone in their rightful position, and preparing adequately for accountability on the Day of Judgement. This reality was evident to the non-Muslims of Mecca and to those who came after them. They could not reasonably deny his sincerity, yet many persisted in disobedience. The reason was not ignorance of the truth but the contradiction between divine obedience and worldly desires. Submission to Allah, the Exalted, requires restraint, humility, and discipline, qualities that many were unwilling to embrace. Thus, despite recognizing the truthfulness of Islam, they chose to reject it. Chapter 34 Saba, verse 47:

“…and He is, over all things, Witness."

This declaration affirms that Allah, the Exalted, is fully aware of those who reject Islam despite recognizing its truth. He witnesses their denial, their motives, and their actions, and He will hold them accountable accordingly. Their rejection is not hidden, nor will it go unpunished. The sincerity of the Holy Prophet Muhammad, peace and blessings be upon him, removes every excuse, leaving only arrogance and desire as the cause of disbelief.

This passage therefore teaches that divine guidance is a gift, free of worldly demands, and that the sincerity of the Holy Prophet Muhammad, peace and blessings be upon him, is itself a proof of Islam. Those who reject despite recognizing the truth will face accountability, for Allah, the Exalted, is the ultimate Witness over all things.

Allah, the Exalted, further reminds all people that because He alone possesses complete and perfect knowledge, He alone is in the rightful position to provide a code of conduct that guides a person toward peace of mind on an individual level and toward peace and justice on a societal level. No matter how advanced a society becomes, and regardless of the knowledge it gains in various fields—including knowledge of the mental and physical aspects of people—it remains entirely beyond human capability to formulate a code of conduct that is fully aligned with human nature and capable of addressing every circumstance, condition, and scenario that individuals or societies may experience throughout their existence on Earth. This limitation is inherent and unavoidable. Humanity continues to uncover new discoveries about specific dimensions of human existence—such as the functions of different regions of the human brain—yet these findings represent only a small portion of the vast reality that remains unknown. Given these constraints, it is impossible for human beings to acquire enough understanding to construct an impeccable, universally applicable code of conduct that brings about true tranquillity and justice both individually and collectively. Only Allah, the Exalted, possesses the ability to provide such comprehensive guidance, for He is the Creator of all things, and His knowledge is limitless, encompassing the entirety of the past, present, and future without restriction. Chapter 34 Saba, verse 47:

“Say, "Indeed, my Lord projects the truth. Knower of the unseen.""

Since Allah, the Exalted, alone possesses perfect knowledge of all realities—past, present, and future—He alone is qualified to provide humanity with a flawless code of conduct. This divine standard distinguishes good from evil, benefit from harm, and peace of mind from a life consumed by anxiety and imbalance. Unlike human-devised systems, which are shaped by limited understanding and personal interests, the divine code of conduct is rooted in wisdom, justice, and mercy. It is designed to guide individuals and societies toward true success. History itself testifies to this truth. Whenever divine guidance was sincerely implemented, it transformed lives and communities. Tranquillity spread among individuals, justice was established, harmony prevailed, and genuine social cohesion flourished. People lived with a heightened sense of purpose, families were strengthened, and societies prospered in fairness and compassion. Chapter 34 Saba, verse 49:

“Say, "The truth has come, and falsehood can neither begin [anything good] nor repeat [it]."”

This verse reminds humanity that divine truth is enduring and self-sufficient, while falsehood is powerless to produce lasting benefit. Man-made systems may appear appealing for a time, but they inevitably collapse under the weight of injustice, imbalance, and contradiction. Only the divine code of conduct provides stability and peace across generations. Therefore, individuals must recognize the necessity of embracing the guidance Allah, the Exalted, has granted. They should understand that this guidance is fundamentally in their best interest, even when certain aspects challenge their desires or assumptions. Submission to divine wisdom requires humility

and trust, acknowledging that Allah, the Exalted, knows what benefits His creation better than they know themselves. The approach to divine guidance should mirror that of a wise patient who trusts the medical advice of a skilled physician. Even when the treatment involves bitter medicine or a restrictive diet, the patient complies, knowing that the physician's goal is to restore health and well-being. In the same way, obedience to Allah, the Exalted, may sometimes feel difficult or contrary to personal inclinations, but it is ultimately the path to inner tranquillity, balanced living, and enduring justice within society. This analogy demonstrates that divine guidance is not a burden but a cure. It heals the soul, disciplines the body, and establishes fairness in human relationships. By submitting to Allah, the Exalted, individuals gain access to the most complete and reliable framework for success in both worlds.

Allah, the Exalted, warns people that if they choose to behave like the unwise patient who rejects the medical advice of their doctor, by persisting in disobedience and misusing the blessings He has granted them, then their misjudgment will only harm themselves. Chapter 34 Saba, verse 50:

"Say, "If I should err, I would only err against myself…""

This verse highlights that the consequences of rejecting divine guidance are not borne by Allah, the Exalted, but by the individual who chooses to disobey. In this world, such an attitude prevents a person from achieving a balanced mental and physical state. It causes them to misplace everything and everyone within their life, leading to disorder and confusion. As a result, the very things they value—family, friends, career, and wealth—become sources

of stress rather than comfort. When people persist in disobedience, they often misdirect blame. Instead of recognizing that their own misuse of blessings is the root cause of their distress, they blame others around them, such as their spouse or close companions. Cutting these good people out of their lives only deepens their imbalance, increasing mental disorders and driving them toward destructive paths such as depression, substance addiction, and even suicidal tendencies. This outcome is evident when one observes those who misuse their blessings today, such as the rich and famous. Despite enjoying worldly luxuries, many of them live in turmoil, proving that indulgence without obedience leads only to misery. Furthermore, their refusal to obey Allah, the Exalted, prevents them from preparing for accountability on the Day of Judgement. As a result, their punishment in the Hereafter will be far worse than the stress and disorder they experienced in this world.

By contrast, those who behave like the wise patient—who accepts and acts upon the medical advice of their doctor, even when prescribed bitter medicine—are those who obey Allah, the Exalted. They correctly use the blessings He has granted them according to Islamic teachings, even when this requires restraint or sacrifice. Such obedience leads to peace of mind in both worlds. They achieve balance in their mental and physical state, place everything and everyone in their rightful position, and prepare adequately for their accountability before Allah, the Exalted. Chapter 34 Saba, verse 50:

“…But if I am guided, it is by what my Lord reveals to me…”

As Allah, the Exalted, encompasses all the affairs of people, these two very different outcomes are inevitable. Chapter 34 Saba, verse 50:

"…Indeed, He is Hearing and near."

Those who fail to recognize the truth and persist in disobeying Allah, the Exalted, should not be deceived into thinking they will escape the consequences of their actions simply because they have not yet faced them. The delay of punishment is not a sign of approval but a test of patience. Just as those before them eventually faced the outcome of their deeds, every person will inevitably confront the consequences of their choices, even if this seems distant or impossible. Chapter 34 Saba, verse 51:

"And if you could see when they are terrified but there is no escape, and they will be seized from a place nearby."

This verse paints a vivid picture of the Day when denial will no longer be possible. Those who rejected divine guidance will be overwhelmed with terror, realizing that there is no escape from accountability. They will be seized suddenly, with no opportunity to flee or resist. On the Day of Judgement, those who persisted in rejecting Islam or failed to act upon its teachings—because obedience contradicted their worldly desires and ambitions—will finally declare their belief and submission to Allah, the Exalted. Chapter 34 Saba, verse 52:

“And they will [then] say, "We believe in it!"…”

Yet this declaration will be futile. Faith and repentance are only accepted in this world, where belief in the unseen is the essence of true conviction. Once the realities of the Hereafter—Judgement Day, Hell, and Paradise—are laid bare before them, belief will no longer be a matter of faith but of forced recognition. At that point, acceptance will carry no value, for the time to submit was during worldly life. Chapter 34 Saba, verse 52:

“…But how for them will be the taking [of faith] from a place far away?”

The lesson is profound: delaying obedience to Allah, the Exalted, is a dangerous illusion. The unseen realities have already been revealed through divine guidance, and the responsibility lies upon each person to act now. Those who wait until the truth is undeniable will find that their repentance comes too late, and their regret will not save them from the consequences of their actions.

In addition, in this world, a person is judged as a Muslim by the law according to their verbal declaration of faith, for human beings can only judge what is outwardly expressed. Yet in the Hereafter, Allah, the Exalted, will judge each

person according to their inward reality, which is hidden from others. This distinction is crucial: worldly law operates on appearances, but divine judgement penetrates the heart. Therefore, someone who verbally claims belief in Allah, the Exalted, and accountability in the Hereafter but fails to support this declaration with actions may not possess true faith within their heart. On the Day of Judgement, such a person will be treated as a non-Muslim, even if the law considered them a Muslim in this world. Chapter 34 Saba, verse 53:

“And they had already disbelieved in it before…”

This verse warns that verbal claims without sincere obedience are insufficient. Faith must be nurtured and sustained through good deeds. It is akin to a plant that requires sunlight, water, and care to survive. Just as a plant deprived of these essentials will wither and die, so too a person’s faith will wither if not nourished by acts of obedience. Neglecting this responsibility places one in grave danger of losing faith before death, resulting in the most profound loss. This outcome often arises when individuals live by false assumptions not rooted in knowledge or evidence. Many assume that salvation is guaranteed simply because they have verbally accepted Islam, without realizing that faith requires action, sincerity, and obedience. Such assumptions are not only inaccurate but dangerously misleading. They lead people away from the Islamic code of conduct, which alone ensures peace of mind in both worlds—through achieving balance in mental and physical states and through correctly placing everything and everyone within their life. Chapter 34 Saba, verse 53:

“…and they would throw [assumptions] in the unseen from a place far away [from right guidance].”

As a result of their misguided assumptions, such individuals—just like the misguided people before them—will not attain the salvation, peace of mind, and high ranks in Paradise that they assumed would automatically be granted to them based solely on their verbal declaration of faith, despite failing to support that declaration with righteous and sincere actions. Many throughout history have fallen into this same illusion, believing that mere association with faith, identity, or community was sufficient for divine success. They neglected to understand that Allah, the Exalted, established clear criteria for salvation that require the combination of belief and action. Their hopes were built on false foundations, and when the truth of their situation becomes manifest on Judgement Day, they will find a barrier placed between them and everything they desired—Paradise, peace, and nearness to Allah, the Exalted. This outcome is in complete alignment with the pattern seen in former communities who also assumed entitlement to divine reward without fulfilling the responsibilities of faith. Chapter 34 Saba, verse 54:

“And prevention will be placed between them and what they desire, as was done with their kind before…”

One of the major causes of adopting such false and destructive assumptions is weak faith, a condition in which a person remains unaware or negligent of the Islamic teachings that consistently and repeatedly emphasize the necessity of strengthening one’s claim to faith through righteous deeds. Weak faith allows doubt, hesitation, and confusion to settle into the heart,

making a person vulnerable to delusions about their spiritual condition. Instead of viewing obedience as an essential requirement, they begin to treat it as optional, and instead of viewing sin as harmful, they begin to justify or downplay its effects. Their ignorance of fundamental principles—such as accountability, divine justice, and the spiritual consequences of actions—leads them to remain in a state of uneasy uncertainty. This state is neither peaceful nor fulfilling, for the heart is naturally unsettled when disconnected from truth. Chapter 34 Saba, verse 54:

"…Indeed, they were in suspicious and disquieting doubt."

To avoid such a destructive outcome, a person must therefore strive to develop strong, unwavering faith. Strong faith is not accidental; it is cultivated through deliberate effort and conscious engagement with divine guidance. It serves as the foundation for consistent obedience to Allah, the Exalted, enabling a person to remain firm in every situation—whether in times of ease, when comfort can lead to negligence, or in times of hardship, when pain can lead to impatience. This deep and resilient faith is nurtured by understanding, reflecting upon, and implementing 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 divine teachings make it unmistakably clear that true obedience to Allah, the Exalted, is what brings tranquillity, purpose, and inner stability in this world, and ultimate joy and success in the next. They show that faith without action is incomplete, and action without sincerity is insufficient. When these teachings settle in the heart, faith becomes a source of strength that guides every decision and shields a person from spiritual decline. Conversely, those who lack knowledge of Islamic principles inevitably possess weak and unstable faith, making them far more susceptible to drifting away from obedience—especially when their personal

desires clash with divine guidance. Without correct understanding, a person easily becomes enslaved to impulsive emotions, worldly attractions, and social pressures. This weak foundation blinds them to the fact that surrendering their desires in favor of the commands of Allah, the Exalted, is the true path to peace, stability, and spiritual freedom. Instead of recognizing obedience as a cure, they may perceive it as a burden. Instead of viewing divine limits as protection, they may view them as restrictions. Such misunderstandings prevent them from seeing that genuine peace arises not from fulfilling every desire, but from disciplining those desires and aligning them with divine wisdom. Their lack of knowledge allows harmful habits to feel normal, excessive indulgence to feel justified, and life's blessings to be taken for granted—all of which deepen their distance from Allah, the Exalted, and intensify their inner unrest. Therefore, it is essential for individuals to strengthen their faith through the pursuit of Islamic knowledge and its practical application. Knowledge alone is not enough; it must be lived, internalized, and reflected in behaviour. Through this process, a person develops insight, maturity, and spiritual clarity, which help them remain obedient to Allah, the Exalted, in all circumstances. Strengthened faith guides a person to correctly utilize the blessings they have been granted—such as wealth, health, time, intellect, and relationships—in the manner outlined by Islamic teachings. This alignment with divine wisdom allows them to achieve a balanced mental and physical state, grounded in gratitude, discipline, and purposeful living. As their priorities become properly ordered, they place everything and everyone in their life in its rightful place, leading not only to personal peace but also to a life that is meaningful, productive, and spiritually fulfilled.

To conclude, a person must accept and act upon Islamic teachings for their own sake, even when those teachings contradict their personal desires or inclinations. This attitude mirrors that of a wise patient who sincerely wishes to recover from illness. Such a patient places their full trust in the expertise of their doctor, knowing that the prescribed course of treatment—although it

may include bitter medicines, physical discomfort, and a strict diet—is ultimately designed for their wellbeing. The patient does not insist on indulging every craving or avoiding every inconvenience; rather, they willingly endure temporary hardship for lasting health. In the same way, a person who disciplines their desires and adheres to the guidance of Allah, the Exalted, will ultimately attain true spiritual, mental, and physical well-being. This is because the only One who possesses complete, perfect, and timeless knowledge of human nature is Allah, the Exalted. He alone fully understands every dimension of the human being—emotional, psychological, spiritual, and physical—and He alone knows how to bring all these aspects into harmony. People rely heavily on society's knowledge, research, and advice in matters of health, psychology, and personal development, but even the greatest experts are limited by their incomplete experience, restricted perspective, and natural biases. They cannot foresee every situation a person will face in life, nor can they provide solutions for every inner conflict, nor can they guide a person in arranging their priorities in a way that leads to enduring peace. In contrast, Allah, the Exalted, possesses flawless knowledge, unlimited foresight, and absolute wisdom. Out of His mercy, He conveyed this perfect guidance to humanity through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This truth becomes especially clear when one observes the contrast between those who use their blessings according to Islamic teachings and those who do not. Those who follow divine guidance tend to display a more stable inner state, healthier relationships, and more balanced use of their time, wealth, intellect, and emotions. Their lives reflect a sense of order and purpose because they act in accordance with principles that come from Allah, the Exalted, rather than temporary whims or societal trends that constantly shift. On the other hand, those who disregard divine guidance often use their blessings in imbalanced or destructive ways, resulting in anxiety, confusion, or inner conflict—even when they outwardly possess comfort, wealth, or status. Furthermore, even in worldly matters, patients usually do not understand the complex science behind the medicines they are given, yet they follow the doctor's advice out of trust. Remarkably, Allah, the Exalted, does not demand this kind of blind trust from people. Instead, He invites them to reflect, reason, and verify the truth of

Islam through personal observation and intellectual contemplation. He encourages people to witness the positive effects of Islamic teachings in their own lives and in the lives of others. He provides clear signs, rational proofs, and practical guidance so that they may adopt Islam with insight, not out of emotion or imitation. Chapter 12 Yusuf, verse 108:

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

This verse highlights that Islam is built upon clarity, understanding, and conviction—not blind following. However, to appreciate this insight, a person must approach Islamic teachings with humility, openness, and freedom from prejudice. Only then can they truly perceive the wisdom embedded within divine guidance. Additionally, as Allah, the Exalted, is the sole Controller of the spiritual hearts of people—the place where true peace of mind resides—He alone decides who receives tranquillity and who remains restless. Chapter 53 An Najm, verse 43:

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

This verse shows that every state of inner joy or sorrow ultimately comes from Him. Therefore, it is clear that Allah, the Exalted, grants peace of mind only to those who use the blessings He has given them in the manner He has prescribed. When a person aligns their life with divine guidance, they

open the door to tranquillity. But when they misuse their blessings—whether time, wealth, mind, or body—the natural consequence is inner disturbance, because they are acting against the very system Allah, the Exalted, designed.

In summary, true peace—both in this world and the next—comes from aligning one's desires with the wisdom of Allah, the Exalted. Just as the patient who faithfully follows medical advice regains physical and mental health, the person who faithfully acts upon Islamic teachings attains a harmonious and balanced life, supported by divine insight, protected by divine wisdom, and enriched with divine peace. 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.

Chapter 35 – Fatir, Verses 1-45 of 45

ٱلْحَمْدُ لِلَّهِ فَاطِرِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ جَاعِلِ ٱلْمَلَٰٓئِكَةِ رُسُلًا أُو۟لِىٓ أَجْنِحَةٍ
مَّثْنَىٰ وَثُلَٰثَ وَرُبَٰعَ ۚ يَزِيدُ فِى ٱلْخَلْقِ مَا يَشَآءُ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١﴾

مَّا يَفْتَحِ ٱللَّهُ لِلنَّاسِ مِن رَّحْمَةٍ فَلَا مُمْسِكَ لَهَا ۖ وَمَا يُمْسِكْ فَلَا مُرْسِلَ لَهُۥ
مِنۢ بَعْدِهِۦ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٢﴾

يَٰٓأَيُّهَا ٱلنَّاسُ ٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ ۚ هَلْ مِنْ خَٰلِقٍ غَيْرُ ٱللَّهِ يَرْزُقُكُم
مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ ۚ لَآ إِلَٰهَ إِلَّا هُوَ ۖ فَأَنَّىٰ تُؤْفَكُونَ ﴿٣﴾

وَإِن يُكَذِّبُوكَ فَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ ۚ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ﴿٤﴾

يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ ۖ فَلَا تَغُرَّنَّكُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا ۖ وَلَا يَغُرَّنَّكُم
بِٱللَّهِ ٱلْغَرُورُ ﴿٥﴾

إِنَّ ٱلشَّيْطَٰنَ لَكُمْ عَدُوٌّ فَٱتَّخِذُوهُ عَدُوًّا ۚ إِنَّمَا يَدْعُوا۟ حِزْبَهُۥ لِيَكُونُوا۟ مِنْ
أَصْحَٰبِ ٱلسَّعِيرِ ﴿٦﴾

ٱلَّذِينَ كَفَرُوا۟ لَهُمْ عَذَابٌ شَدِيدٌ ۖ وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَهُم
مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿٧﴾

أَفَمَن زُيِّنَ لَهُۥ سُوٓءُ عَمَلِهِۦ فَرَءَاهُ حَسَنًا ۖ فَإِنَّ ٱللَّهَ يُضِلُّ مَن يَشَآءُ
وَيَهْدِى مَن يَشَآءُ ۖ فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسَرَٰتٍ ۚ إِنَّ ٱللَّهَ عَلِيمٌۢ بِمَا
يَصْنَعُونَ ﴿٨﴾

وَٱللَّهُ ٱلَّذِىٓ أَرْسَلَ ٱلرِّيَٰحَ فَتُثِيرُ سَحَابًا فَسُقْنَٰهُ إِلَىٰ بَلَدٍ مَّيِّتٍ فَأَحْيَيْنَا بِهِ
ٱلْأَرْضَ بَعْدَ مَوْتِهَا ۚ كَذَٰلِكَ ٱلنُّشُورُ ﴿٩﴾

مَن كَانَ يُرِيدُ ٱلْعِزَّةَ فَلِلَّهِ ٱلْعِزَّةُ جَمِيعًا ۚ إِلَيْهِ يَصْعَدُ ٱلْكَلِمُ ٱلطَّيِّبُ
وَٱلْعَمَلُ ٱلصَّٰلِحُ يَرْفَعُهُۥ ۚ وَٱلَّذِينَ يَمْكُرُونَ ٱلسَّيِّـَٔاتِ لَهُمْ عَذَابٌ
شَدِيدٌ ۖ وَمَكْرُ أُو۟لَٰٓئِكَ هُوَ يَبُورُ ﴿١٠﴾

وَٱللَّهُ خَلَقَكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَٰجًا ۚ وَمَا تَحْمِلُ
مِنْ أُنثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِۦ ۚ وَمَا يُعَمَّرُ مِن مُّعَمَّرٍ وَلَا يُنقَصُ مِنْ
عُمُرِهِۦٓ إِلَّا فِى كِتَٰبٍ ۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿١١﴾

وَمَا يَسْتَوِى ٱلْبَحْرَانِ هَٰذَا عَذْبٌ فُرَاتٌ سَآئِغٌ شَرَابُهُۥ وَهَٰذَا مِلْحٌ
أُجَاجٌ ۖ وَمِن كُلٍّ تَأْكُلُونَ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُونَ حِلْيَةً
تَلْبَسُونَهَا ۖ وَتَرَى ٱلْفُلْكَ فِيهِ مَوَاخِرَ لِتَبْتَغُوا۟ مِن فَضْلِهِۦ وَلَعَلَّكُمْ
تَشْكُرُونَ ﴿١٢﴾

يُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ وَسَخَّرَ ٱلشَّمْسَ
وَٱلْقَمَرَ كُلٌّ يَجْرِى لِأَجَلٍ مُّسَمًّى ۚ ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ لَهُ
ٱلْمُلْكُ ۚ وَٱلَّذِينَ تَدْعُونَ مِن دُونِهِۦ مَا يَمْلِكُونَ مِن
قِطْمِيرٍ ﴿١٣﴾

إِن تَدۡعُوهُمۡ لَا يَسۡمَعُواْ دُعَآءَكُمۡ وَلَوۡ سَمِعُواْ مَا ٱسۡتَجَابُواْ لَكُمۡۖ وَيَوۡمَ
ٱلۡقِيَٰمَةِ يَكۡفُرُونَ بِشِرۡكِكُمۡۚ وَلَا يُنَبِّئُكَ مِثۡلُ خَبِيرٖ ١٤

۞ يَٰٓأَيُّهَا ٱلنَّاسُ أَنتُمُ ٱلۡفُقَرَآءُ إِلَى ٱللَّهِۖ وَٱللَّهُ هُوَ ٱلۡغَنِيُّ ٱلۡحَمِيدُ ١٥

إِن يَشَأۡ يُذۡهِبۡكُمۡ وَيَأۡتِ بِخَلۡقٖ جَدِيدٖ ١٦

وَمَا ذَٰلِكَ عَلَى ٱللَّهِ بِعَزِيزٖ ١٧

وَلَا تَزِرُ وَازِرَةٞ وِزۡرَ أُخۡرَىٰۚ وَإِن تَدۡعُ مُثۡقَلَةٌ إِلَىٰ حِمۡلِهَا لَا يُحۡمَلۡ مِنۡهُ
شَيۡءٞ وَلَوۡ كَانَ ذَا قُرۡبَىٰٓۗ إِنَّمَا تُنذِرُ ٱلَّذِينَ يَخۡشَوۡنَ رَبَّهُم بِٱلۡغَيۡبِ
وَأَقَامُواْ ٱلصَّلَوٰةَۚ وَمَن تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ لِنَفۡسِهِۦۚ وَإِلَى ٱللَّهِ
ٱلۡمَصِيرُ ١٨

وَمَا يَسۡتَوِي ٱلۡأَعۡمَىٰ وَٱلۡبَصِيرُ ١٩

وَلَا ٱلظُّلُمَٰتُ وَلَا ٱلنُّورُ ٢٠

وَلَا ٱلظِّلُّ وَلَا ٱلۡحَرُورُ ٢١

وَمَا يَسۡتَوِي ٱلۡأَحۡيَآءُ وَلَا ٱلۡأَمۡوَٰتُۚ إِنَّ ٱللَّهَ يُسۡمِعُ مَن يَشَآءُۖ وَمَآ أَنتَ بِمُسۡمِعٖ
مَّن فِي ٱلۡقُبُورِ ٢٢

إِنۡ أَنتَ إِلَّا نَذِيرٌ ٢٣

إِنَّآ أَرۡسَلۡنَٰكَ بِٱلۡحَقِّ بَشِيرٗا وَنَذِيرٗاۚ وَإِن مِّنۡ أُمَّةٍ إِلَّا خَلَا فِيهَا
نَذِيرٞ ٢٤

وَإِن يُكَذِّبُوكَ فَقَدۡ كَذَّبَ ٱلَّذِينَ مِن قَبۡلِهِمۡ جَآءَتۡهُمۡ رُسُلُهُم
بِٱلۡبَيِّنَٰتِ وَبِٱلزُّبُرِ وَبِٱلۡكِتَٰبِ ٱلۡمُنِيرِ ٢٥

ثُمَّ أَخَذۡتُ ٱلَّذِينَ كَفَرُواْ فَكَيۡفَ كَانَ نَكِيرِ ٢٦

أَلَمۡ تَرَ أَنَّ ٱللَّهَ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءٗ فَأَخۡرَجۡنَا بِهِۦ ثَمَرَٰتٖ مُّخۡتَلِفًا أَلۡوَٰنُهَاۚ
وَمِنَ ٱلۡجِبَالِ جُدَدُۢ بِيضٞ وَحُمۡرٞ مُّخۡتَلِفٌ أَلۡوَٰنُهَا وَغَرَابِيبُ
سُودٞ ٢٧

وَمِنَ ٱلنَّاسِ وَٱلدَّوَآبِّ وَٱلۡأَنۡعَٰمِ مُخۡتَلِفٌ أَلۡوَٰنُهُۥ كَذَٰلِكَۗ
إِنَّمَا يَخۡشَى ٱللَّهَ مِنۡ عِبَادِهِ ٱلۡعُلَمَٰٓؤُاْۗ إِنَّ ٱللَّهَ عَزِيزٌ غَفُورٌ ٢٨

إِنَّ ٱلَّذِينَ يَتۡلُونَ كِتَٰبَ ٱللَّهِ وَأَقَامُواْ ٱلصَّلَوٰةَ وَأَنفَقُواْ مِمَّا
رَزَقۡنَٰهُمۡ سِرّٗا وَعَلَانِيَةٗ يَرۡجُونَ تِجَٰرَةٗ لَّن تَبُورَ ٢٩

لِيُوَفِّيَهُمۡ أُجُورَهُمۡ وَيَزِيدَهُم مِّن فَضۡلِهِۦٓۚ إِنَّهُۥ غَفُورٞ
شَكُورٞ ٣٠

وَٱلَّذِيٓ أَوۡحَيۡنَآ إِلَيۡكَ مِنَ ٱلۡكِتَٰبِ هُوَ ٱلۡحَقُّ مُصَدِّقٗا لِّمَا بَيۡنَ يَدَيۡهِۗ إِنَّ
ٱللَّهَ بِعِبَادِهِۦ لَخَبِيرُۢ بَصِيرٞ ٣١

ثُمَّ أَوۡرَثۡنَا ٱلۡكِتَٰبَ ٱلَّذِينَ ٱصۡطَفَيۡنَا مِنۡ عِبَادِنَاۖ فَمِنۡهُمۡ ظَالِمٞ
لِّنَفۡسِهِۦ وَمِنۡهُم مُّقۡتَصِدٞ وَمِنۡهُمۡ سَابِقُۢ بِٱلۡخَيۡرَٰتِ بِإِذۡنِ ٱللَّهِۚ
ذَٰلِكَ هُوَ ٱلۡفَضۡلُ ٱلۡكَبِيرُ ٣٢

جَنَّٰتُ عَدۡنٖ يَدۡخُلُونَهَا يُحَلَّوۡنَ فِيهَا مِنۡ أَسَاوِرَ مِن ذَهَبٖ وَلُؤۡلُؤٗاۖ
وَلِبَاسُهُمۡ فِيهَا حَرِيرٞ ٣٣

وَقَالُواْ ٱلۡحَمۡدُ لِلَّهِ ٱلَّذِيٓ أَذۡهَبَ عَنَّا ٱلۡحَزَنَۖ إِنَّ رَبَّنَا لَغَفُورٞ
شَكُورٌ ٣٤

ٱلَّذِيٓ أَحَلَّنَا دَارَ ٱلۡمُقَامَةِ مِن فَضۡلِهِۦ لَا يَمَسُّنَا فِيهَا نَصَبٞ وَلَا يَمَسُّنَا
فِيهَا لُغُوبٞ ٣٥

وَٱلَّذِينَ كَفَرُواْ لَهُمۡ نَارُ جَهَنَّمَ لَا يُقۡضَىٰ عَلَيۡهِمۡ فَيَمُوتُواْ وَلَا
يُخَفَّفُ عَنۡهُم مِّنۡ عَذَابِهَاۚ كَذَٰلِكَ نَجۡزِي كُلَّ كَفُورٖ ٣٦

وَهُمۡ يَصۡطَرِخُونَ فِيهَا رَبَّنَآ أَخۡرِجۡنَا نَعۡمَلۡ صَٰلِحًا غَيۡرَ ٱلَّذِي
كُنَّا نَعۡمَلُۚ أَوَلَمۡ نُعَمِّرۡكُمۡ مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَآءَكُمُ
ٱلنَّذِيرُۖ فَذُوقُواْ فَمَا لِلظَّٰلِمِينَ مِن نَّصِيرٍ ٣٧

إِنَّ ٱللَّهَ عَٰلِمُ غَيۡبِ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ إِنَّهُۥ عَلِيمُۢ بِذَاتِ
ٱلصُّدُورِ ٣٨

هُوَ ٱلَّذِى جَعَلَكُمْ خَلَٰٓئِفَ فِى ٱلْأَرْضِ ۚ فَمَن كَفَرَ فَعَلَيْهِ كُفْرُهُۥ ۖ وَلَا يَزِيدُ
ٱلْكَٰفِرِينَ كُفْرُهُمْ عِندَ رَبِّهِمْ إِلَّا مَقْتًا ۖ وَلَا يَزِيدُ ٱلْكَٰفِرِينَ كُفْرُهُمْ إِلَّا
خَسَارًا ﴿٣٩﴾

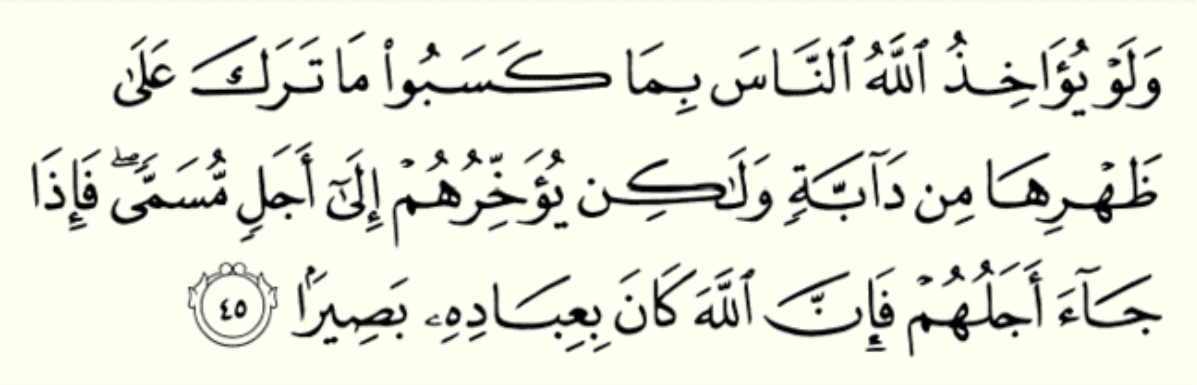
قُلْ أَرَءَيْتُمْ شُرَكَآءَكُمُ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ ۖ أَرُونِى مَاذَا خَلَقُوا۟ مِنَ
ٱلْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِى ٱلسَّمَٰوَٰتِ ۚ أَمْ ءَاتَيْنَٰهُمْ كِتَٰبًا فَهُمْ عَلَىٰ بَيِّنَتٍ مِّنْهُ ۚ
بَلْ إِن يَعِدُ ٱلظَّٰلِمُونَ بَعْضُهُم بَعْضًا إِلَّا غُرُورًا ﴿٤٠﴾

۞ إِنَّ ٱللَّهَ يُمْسِكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ أَن تَزُولَا ۚ وَلَئِن زَالَتَآ إِنْ
أَمْسَكَهُمَا مِنْ أَحَدٍ مِّنۢ بَعْدِهِۦٓ ۚ إِنَّهُۥ كَانَ حَلِيمًا غَفُورًا ﴿٤١﴾

وَأَقْسَمُوا۟ بِٱللَّهِ جَهْدَ أَيْمَٰنِهِمْ لَئِن جَآءَهُمْ نَذِيرٌ لَّيَكُونُنَّ أَهْدَىٰ مِنْ
إِحْدَى ٱلْأُمَمِ ۖ فَلَمَّا جَآءَهُمْ نَذِيرٌ مَّا زَادَهُمْ إِلَّا نُفُورًا ﴿٤٢﴾

ٱسْتِكْبَارًا فِى ٱلْأَرْضِ وَمَكْرَ ٱلسَّيِّئِ ۚ وَلَا يَحِيقُ ٱلْمَكْرُ ٱلسَّيِّئُ إِلَّا بِأَهْلِهِۦ ۚ
فَهَلْ يَنظُرُونَ إِلَّا سُنَّتَ ٱلْأَوَّلِينَ ۚ فَلَن تَجِدَ لِسُنَّتِ ٱللَّهِ تَبْدِيلًا ۖ وَلَن تَجِدَ
لِسُنَّتِ ٱللَّهِ تَحْوِيلًا ﴿٤٣﴾

أَوَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ وَكَانُوٓا۟
أَشَدَّ مِنْهُمْ قُوَّةً ۚ وَمَا كَانَ ٱللَّهُ لِيُعْجِزَهُۥ مِن شَىْءٍ فِى ٱلسَّمَٰوَٰتِ وَلَا فِى
ٱلْأَرْضِ ۚ إِنَّهُۥ كَانَ عَلِيمًا قَدِيرًا ﴿٤٤﴾


وَلَوْ يُؤَاخِذُ ٱللَّهُ ٱلنَّاسَ بِمَا كَسَبُوا۟ مَا تَرَكَ عَلَىٰ
ظَهْرِهَا مِن دَآبَّةٍ وَلَٰكِن يُؤَخِّرُهُمْ إِلَىٰٓ أَجَلٍ مُّسَمًّى ۖ فَإِذَا
جَآءَ أَجَلُهُمْ فَإِنَّ ٱللَّهَ كَانَ بِعِبَادِهِۦ بَصِيرًۢا ٤٥

[All] praise is [due] to Allah , Creator of the heavens and the earth, [who] made the angels messengers having wings, two or three or four. He increases in creation what He wills. Indeed, Allah is over all things competent.

Whatever Allah grants to people of mercy - none can withhold it; and whatever He withholds - none can release it thereafter. And He is the Exalted in Might, the Wise.

O mankind, remember the favor of Allah upon you. Is there any creator other than Allah who provides for you from the heaven and earth? There is no deity except Him, so how are you deluded?

And if they deny you - already were messengers denied before you. And to Allah are returned [all] matters.

O mankind, indeed the promise of Allah is truth, so let not the worldly life delude you and be not deceived about Allah by the Deceiver.

Indeed, Satan is an enemy to you; so take him as an enemy. He only invites his party to be among the companions of the Blaze.

Those who disbelieve will have a severe punishment, and those who believe and do righteous deeds will have forgiveness and great reward.

Then is one to whom the evil of his deed has been made attractive so he considers it good [like one rightly guided]? For indeed, Allah sends astray whom He wills and guides whom He wills. So do not let yourself perish over them in regret. Indeed, Allah is Knowing of what they do.

And it is Allah who sends the winds, and they stir the clouds, and We drive them to a dead land and give life thereby to the earth after its lifelessness. Thus is the resurrection.

Whoever desires honor [through power] - then to Allah belongs all honor. To Him ascends good speech, and righteous work raises it. But they who plot evil deeds will have a severe punishment, and the plotting of those - it will perish.

And Allah created you from dust, then from a sperm-drop; then He made you mates. And no female conceives nor does she give birth except with His knowledge. And no aged person is granted [additional] life nor is his lifespan lessened but that it is in a register. Indeed, that for Allah is easy.

And not alike are the two bodies of water. One is fresh and sweet, palatable for drinking, and one is salty and bitter. And from each you eat tender meat and extract ornaments which you wear, and you see the ships plowing through [them] that you might seek of His bounty; and perhaps you will be grateful.

He causes the night to enter the day, and He causes the day to enter the night and has subjected the sun and the moon - each running [its course] for a specified term. That is Allah , your Lord; to Him belongs sovereignty. And those whom you invoke other than Him do not possess [as much as] the membrane of a date seed.

If you invoke them, they do not hear your supplication; and if they heard, they would not respond to you. And on the Day of Resurrection they will deny your association. And none can inform you like [one] Acquainted [with all matters].

O mankind, you are those in need of Allah , while Allah is the Free of need, the Praiseworthy.

If He wills, He can do away with you and bring forth a new creation.

And that is for Allah not difficult.

And no bearer of burdens will bear the burden of another. And if a heavily laden soul calls [another] to [carry some of] its load, nothing of it will be carried, even if he should be a close relative. You can only warn those who fear their Lord unseen and have established prayer. And whoever purifies himself only purifies himself for [the benefit of] his soul. And to Allah is the [final] destination.

Not equal are the blind and the seeing,

Nor are the darknesses and the light,

Nor are the shade and the heat,

And not equal are the living and the dead. Indeed, Allah causes to hear whom He wills, but you cannot make hear those in the graves.

You, are not but a warner.

Indeed, We have sent you with the truth as a bringer of good tidings and a warner. And there was no nation but that there had passed within it a warner.

And if they deny you - then already have those before them denied. Their messengers came to them with clear proofs and written ordinances and with the enlightening Scripture.

Then I seized the ones who disbelieved, and how [terrible] was My reproach.

Do you not see that Allah sends down rain from the sky, and We produce thereby fruits of varying colors? And in the mountains are tracts, white and red of varying shades and [some] extremely black.

And among people and moving creatures and grazing livestock are various colors similarly. Only those fear Allah , from among His servants, who have knowledge. Indeed, Allah is Exalted in Might and Forgiving.

Indeed, those who recite the Book of Allah and establish prayer and spend [in His cause] out of what We have provided them, secretly and publicly, [can] expect a profit that will never perish -

That He may give them in full their rewards and increase for them of His bounty. Indeed, He is Forgiving and Appreciative.

And that which We have revealed to you, [O Muhammad], of the Book is the truth, confirming what was before it. Indeed, Allah , of His servants, is Acquainted and Seeing.

Then we caused to inherit the Book those We have chosen of Our servants; and among them is he who wrongs himself, and among them is he who is moderate, and among them is he who is foremost in good deeds by permission of Allah . That [inheritance] is what is the great bounty.

[For them are] gardens of perpetual residence which they will enter. They will be adorned therein with bracelets of gold and pearls, and their garments therein will be silk.

And they will say, "Praise to Allah , who has removed from us [all] sorrow. Indeed, our Lord is Forgiving and Appreciative -

He who has settled us in the home of duration out of His bounty. There touches us not in it any fatigue, and there touches us not in it weariness [of mind]."

And for those who disbelieve will be the fire of Hell. [Death] is not decreed for them so they may die, nor will its torment be lightened for them. Thus do we recompense every ungrateful one.

And they will cry out therein, "Our Lord, remove us; we will do righteousness - other than what we were doing!" But did We not grant you life enough for whoever would remember therein to remember, and the warner had come to you? So taste [the punishment], for there is not for the wrongdoers any helper.

Indeed, Allah is Knower of the unseen [aspects] of the heavens and earth. Indeed, He is Knowing of that within the breasts.

It is He who has made you successors upon the earth. And whoever disbelieves - upon him will be [the consequence of] his disbelief. And the disbelief of the disbelievers does not increase them in the sight of their Lord except in hatred; and the disbelief of the disbelievers does not increase them except in loss.

Say, "Have you considered your 'partners' whom you invoke besides Allah ? Show me what they have created from the earth, or have they partnership [with Him] in the heavens? Or have We given them a book so they are [standing] on evidence therefrom? [No], rather, the wrongdoers do not promise each other except delusion."

Indeed, Allah holds the heavens and the earth, lest they cease. And if they should cease, no one could hold them [in place] after Him. Indeed, He is Forbearing and Forgiving.

And they swore by Allah their strongest oaths that if a warner came to them, they would be more guided than [any] one of the [previous] nations. But when a warner came to them, it did not increase them except in aversion.

[Due to] arrogance in the land and plotting of evil; but the evil plot does not encompass except its own people. Then do they await except the way of the former peoples? But you will never find in the way of Allah any change, and you will never find in the way of Allah any alteration.

Have they not traveled through the land and observed how was the end of those before them? And they were greater than them in power. But Allah is not to be caused failure by anything in the heavens or on the earth. Indeed, He is ever Knowing and Competent.

And if Allah were to impose blame on the people for what they have earned, He would not leave upon the earth any creature. But He defers them for a specified term. And when their time comes, then indeed Allah has ever been, of His servants, Seeing.

Discussion on Verses 1-45 of 45

This chapter begins with the praise of Allah, the Exalted. Chapter 35 Fatir, verse 1:

“[All] praise is [due] to Allah…”

The use of the word praise in this verse is highly significant. It is expressed in the form of a noun rather than a verb. This grammatical choice carries profound meaning. A noun conveys permanence, stability, and timelessness, whereas a verb indicates an action tied to a subject, time, or circumstance. By employing a noun, the verse establishes that all praise belongs to Allah, the Exalted, eternally—without beginning and without end. His worthiness of praise is not something that arises only when creation acknowledges Him; rather, praise is an intrinsic and everlasting attribute of His divine being. Furthermore, the use of a noun removes the requirement for a doer of the action, which would be necessary if the verse used a verb. This indicates that even if not a single member of creation were to utter a word of praise or express gratitude, all praise would still belong exclusively to Allah, the Exalted. His majesty, perfection, and beauty do not increase through praise nor diminish through neglect. This principle is emphasized in a Hadith found in Sahih Muslim, number 6572, which highlights that the grandeur of Allah, the Exalted, is entirely independent of the recognition, worship, or praise of His creation. Chapter 29 Al Ankabut, verse 6:

“And whoever strives only strives for [the benefit of] himself. Indeed, Allāh is Free from need of the worlds.”

This verse makes clear that every act of worship, striving, and obedience ultimately benefits the person performing it. Allah, the Exalted, gains nothing from it, for He is absolutely free of need. The entire universe—from the smallest particle to the greatest galaxy—depends on Him, while He depends on nothing and no one. Worship, therefore, is not an act that elevates Allah, the Exalted, nor does sin lower Him in any way. His perfection remains untouched and unchanged, regardless of the actions of creation. Understanding this reality is essential because it protects a person from falling into pride or self-importance when engaging in worship or acts of obedience. Sometimes, a person may begin to view their worship as a personal achievement or feel that they are doing Allah, the Exalted, a favour by praying, giving charity, or performing other righteous deeds. But when one truly grasps that all praise already belongs to Allah, the Exalted, regardless of human involvement, these feelings of pride quickly dissolve. A person recognises that their worship benefits only themselves and that their ability to engage in good deeds is itself a mercy, blessing, and opportunity granted by Allah, the Exalted. Therefore, rather than viewing worship as a burden or as a favour done to Allah, the Exalted, one should see it as a profound gift—an avenue through which a person can attain inner balance, spiritual nourishment, and peace in this life, as well as eternal success in the next. Worship aligns the heart, mind, and soul with the purpose for which they were created. It allows a person to rise above worldly distractions and connect with the One who controls every aspect of their existence. It purifies the heart, disciplines the desires, and brings clarity to the mind. In this way, the praise and worship of Allah, the Exalted, are acts of mercy bestowed upon humanity. Through them, a person finds direction, strength, and a sense of purpose. They become anchored in times of difficulty and humbled during times of ease. They discover that true contentment does not come from satisfying the ego but from submitting it to the One who already

possesses all praise, glory, and majesty—independent of all creation for all eternity.

Chapter 35 Fatir, verse 1:

“[All] praise is [due] to Allah…”

All four reasons for praise are found within Allah, the Exalted, innately and completely, without limitation or dependence. Anyone else who possesses even a trace of these qualities only does so because Allah, the Exalted, has granted it to them. Every perfection, every blessing, every act of favour, and every form of majesty found in creation is simply a reflection of what Allah, the Exalted, has placed within them. Therefore, He alone is truly deserving of all forms of praise, for He is their ultimate source and origin.

The first reason for praise is that the one who is praised is full of perfection in respect to characteristics and attributes while being free from any shortcomings. Allah, the Exalted, is the only One who embodies absolute perfection in His essence, attributes, and actions. His knowledge is complete, His power is limitless, His wisdom is flawless, and His mercy encompasses all things. There is no defect, no weakness, and no imperfection in Him. Every attribute He possesses is perfect, eternal, and incomparable. Creation may exhibit glimpses of beauty, intelligence, strength, or mercy, but these qualities are limited, temporary, and dependent. Only Allah, the Exalted, possesses perfection that is pure,

unchanging, and self-sustaining. Thus, He alone is worthy of praise due to His inherent and matchless perfection.

The second reason for praise is that the one praised has done a favour or shown a kindness to another, and the praise they receive becomes an expression of gratitude. Allah, the Exalted, is the Giver of every blessing, whether worldly or spiritual. Every breath a person takes, every heartbeat, every moment of safety, every experience of joy, every opportunity for guidance, and every door of repentance—all come from Him alone. No created being can benefit another except through the permission and decree of Allah, the Exalted. Every favour that reaches a person is, in reality, a favour from Him. Therefore, all gratitude ultimately belongs to Allah, the Exalted, for He is the One who continuously nurtures, sustains, and provides for His creation out of His mercy and generosity.

The third reason for praise is that the one who praises hopes for a future favour from the one they are praising. A person may speak well of another in the hope that they will receive assistance, kindness, or generosity in return. Yet no created being possesses the independent power to grant any favour. Their ability is restricted by weakness, limitation, and mortality. Allah, the Exalted, alone possesses the full power to grant every favour—whether guidance, sustenance, protection, forgiveness, or relief from hardship. He alone decrees benefit and harm, honour and humiliation, life and death. Therefore, all forms of hopeful praise and all appeals for favour must be directed solely to Him, for He is the only One who can grant what every heart longs for.

The fourth reason for praise is that the one praised possesses qualities that inherently demand admiration and reverence, such as might, majesty, and power. Allah, the Exalted, possesses absolute dominion over the heavens and the earth. His throne encompasses the entire universe. His command is carried out without resistance. His power is irresistible, His decree is final, and His greatness transcends all understanding. Every particle in creation testifies to His majesty, willingly or unwillingly. The rising and setting of the sun, the movement of the stars, the life cycles of every creature, and the laws that govern existence—all point to His supreme power and authority. These qualities alone are enough to make every heart and tongue praise Him, even if no personal favour were ever received.

Taken together, these four reasons firmly establish that every form of praise—whether due to inherent perfection, gratitude for favours, hope for future blessings, or recognition of overwhelming majesty—belongs solely and completely to Allah, the Exalted. He is the ultimate source of all goodness, the possessor of all perfection, and the One whose qualities demand eternal praise from all of creation. Through understanding these reasons, a person's heart becomes filled with humility, awe, and gratitude, recognising that all praise—past, present, and future—rightfully belongs to Allah, the Exalted, alone.

Chapter 35 Fatir, verse 1:

"[All] praise is [due] to Allah…"

A person who does a favour for others is almost always motivated by some form of expected return, even if they are not fully conscious of it. This return may take different forms: seeking divine reward, hoping for praise and recognition from people, expecting a repayment of the favour in the future, desiring a strengthened social reputation, or simply wishing to avoid being labelled a miser or an uncaring individual. In many cases, the favour is offered with mixed intentions—partly for the benefit of others, but also partly to serve one's own interests or emotional needs. Because of these hidden motives, such a person cannot truly be considered a pure or selfless benefactor. Their giving, no matter how generous it appears, is influenced by personal gain, and thus they do not genuinely deserve unrestricted praise. By contrast, the generosity of Allah, the Exalted, is completely free from all such motives. He does not grant the creation countless and continuous blessings because He desires reward, recognition, or praise from them. He does not bestow His favours in pursuit of repayment nor out of any need to protect Himself from criticism. Allah, the Exalted, is far above such limitations, for He is entirely free of need while every other being is dependent on Him. Rather, He grants blessings solely out of His immense mercy, compassion, and care for His creation. Every breath a person takes, every heartbeat that sustains them, every form of provision they receive, every moment of safety, every opportunity for repentance, and every instance of guidance—all of these are manifestations of His pure generosity, given without expectation of return. This reality demonstrates a profound truth: Allah, the Exalted, gains no benefit whatsoever from granting blessings to creation. His kingdom does not increase by their gratitude, nor does it diminish through their ingratitude. His generosity is absolute and perfect, untainted by self-interest or the desire for compensation. His mercy encompasses all things, His favours never cease, and His giving flows continuously, even to those who deny Him or disobey Him. Such generosity is beyond human capacity, for no person can give in this way—freely, constantly, and without limitation. For this reason, Allah, the Exalted, alone is truly worthy of complete and unconditional praise. All human benefactors, no matter how kind or charitable they appear, are ultimately limited by

personal needs, motives, and expectations. But Allah, the Exalted, is the perfect benefactor whose giving is pure, whose kindness is boundless, and whose favours are eternal. Recognizing this truth deepens one's humility, gratitude, and reverence, and it becomes clear that all praise belongs solely to Him, the One whose generosity knows no bounds.

Chapter 35 Fatir, verse 1:

"[All] praise is [due] to Allah…"

The very first step toward genuine belief in Allah, the Exalted, is cultivating sincere gratitude for the countless and ongoing blessings He bestows upon every person. Chapter 14 Ibrahim, verse 34:

"…And if you should count the favor of Allāh, you could not enumerate them. Indeed, mankind is [generally] most unjust and ungrateful."

This verse illustrates two important truths. First, the blessings of Allah, the Exalted, are so vast and varied that no human being could ever fully account for them. Every aspect of life—from basic survival and health to guidance, opportunities, and inner strength—comes as a gift from Him. Second, it emphasizes the human tendency to overlook or undervalue these blessings,

often forgetting to acknowledge or appreciate them. Ingrained in this verse is the reminder that true belief in Allah, the Exalted, cannot exist without gratitude. Faith is incomplete if a person is heedless of the favors that sustain, protect, and guide them. This connection between belief and gratitude is reinforced in Chapter 2, Al Baqarah, verse 152:

“So remember Me; I will remember you. And be grateful to Me and do not deny Me.”

Here, Allah, the Exalted, links remembrance and gratitude directly to faith, showing that recognition of His favors is inseparable from true belief. Gratitude is not merely a verbal acknowledgment or a ritualistic act; it is an all-encompassing attitude that shapes intention, speech, and action. At the level of intention, gratitude begins with a sincere commitment to please Allah, the Exalted, in every circumstance. It involves consciously orienting one’s heart and mind toward obedience and recognizing that every blessing is a trust to be used wisely. At the level of speech, gratitude manifests in consistent, beneficial, and truthful communication, or choosing silence when no constructive words can be spoken. At the level of action, gratitude is expressed through the correct and purposeful use of all blessings—whether wealth, health, knowledge, relationships, or personal abilities—in accordance with the guidance of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Gratitude in this sense goes far beyond fulfilling obligatory duties. It encompasses every choice, every interaction, and every opportunity to act in alignment with divine guidance. When a person lives with such comprehensive gratitude, Allah, the Exalted, fulfills His promise of increasing blessings, providing both material and spiritual benefits. Moreover, this practice cultivates inner peace, a balanced mental and physical state, and the wisdom to prioritize correctly

in life—placing people, responsibilities, and resources in their proper context. Chapter 14 Ibrahim, verse 7:

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

In essence, gratitude is both the foundation of true faith and a key to holistic well-being. It allows a person to live in harmony with themselves, others, and Allah, the Exalted. Through consistent gratitude, the heart remains aware, the mind remains focused, and the soul remains connected to its Creator, preparing the individual for accountability on the Day of Judgement and ensuring success in this life and the next.

When a person sincerely contemplates the universe and the countless systems within it, each perfectly balanced for human benefit, they cannot fail to recognize the Oneness of Allah, the Exalted. Reflection upon creation naturally leads to gratitude, expressed through obedience and praise. The heavens and the earth, with their harmony and precision, testify to the existence of a single Creator who sustains all things. Chapter 35 Fatir, verse 1:

“[All] praise is [due] to Allah, Creator of the heavens and the earth…”

This verse reminds humanity that every aspect of creation points back to Him. The beauty of the stars, the order of the planets, the cycles of nature—all are signs that there is only One who governs and sustains existence. To ignore these signs is to ignore the most obvious truth written into the very fabric of reality. Consider the distance of the Sun from the Earth. If it were even slightly closer, the planet would burn; if slightly further, it would freeze. This precise positioning allows life to flourish. The atmosphere too has been designed in a way that sustains life, maintaining purity and balance so that humans, animals, and plants can thrive. The balance of oxygen, nitrogen, and carbon dioxide is not accidental but deliberate, ensuring that breathing, growth, and survival are possible. Such precision cannot be explained by chance—it is evidence of divine wisdom.

The alternation of day and night is another sign of divine design. Their lengths vary throughout the year to maximize benefit. If the days were excessively long, exhaustion would overwhelm people, preventing them from fulfilling their duties. If the nights were too long, livelihoods and learning would suffer, as people would lack sufficient time to work and study. If the nights were too short, rest and health would be compromised, leading to physical and mental imbalance. Even agriculture depends on this balance, for crops require precise cycles of light and darkness to grow. The harmony of these systems demonstrates that only one God governs 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…”

This verse makes clear that the unity of creation is proof of the unity of the Creator. Multiple gods would desire different outcomes, leading to chaos. The perfect order of the universe is therefore undeniable evidence of divine Oneness.

The water cycle further illustrates divine perfection. Water evaporates, rises, condenses, and falls as rain. Mountains neutralize its acidity, making it suitable for human and animal use. The salt in the oceans prevents contamination from dead creatures, preserving marine life and protecting land life. The composition of water itself is balanced so that ships can sail upon it while sea life thrives within it. If this balance were disrupted, one benefit would cancel out the other. Even today, sea transport remains the most vital means of moving goods across the globe, showing the enduring importance of this system. The fact that water sustains life, cleanses impurities, and enables commerce demonstrates its role as a divine gift.

The winds are equally vital. They enable pollination, ensuring crops and trees reproduce. Without wind, agriculture would collapse, and life would be unsustainable. Historically, winds powered sea travel, enabling trade and exploration, and even now they remain essential for moving rainclouds to provide water across the earth. A lack of wind would cause stagnation, while excessive winds would bring destruction. Rain too is perfectly balanced: too little causes drought and famine, while too much leads to floods. The balance of wind and rain ensures that life continues in harmony, providing sustenance and stability for all creation.

Evolution is often described as a process of mutation and adaptation, yet by its very nature it is imperfect, producing irregularities and flaws. Mutations are random, and randomness cannot consistently produce balance, harmony, and purpose. When one observes the countless species across creation, however, they will find that each has been fashioned in a perfectly balanced way, enabling them to thrive in the environment in which they live. This perfection cannot be explained by accident or chance, but points clearly to deliberate design and divine wisdom. The sheer diversity of species, each suited to its own habitat, demonstrates that creation is not the result of blind processes but of purposeful planning. The camel is a striking example of this perfection. It has been created to withstand extreme heat and survive for long periods without water, making it perfectly suited for desert life. Its hump stores fat to be converted into energy, its nostrils can close against sandstorms, and its broad padded feet allow it to walk easily on shifting dunes. Even its ability to drink large amounts of water at once and store it for days is a sign of divine wisdom. Chapter 88 Al Ghashiyah, verse 17:

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

This verse calls humanity to reflect upon the camel’s design, which is not the result of random mutation but a sign of deliberate planning. The camel’s unique features are not only beneficial for itself but also for humans, as it provides transport, milk, and meat in harsh desert environments.

The goat provides another profound lesson in divine design. It has been created in such a way that impurities within its body are perfectly separated from the milk it produces. Any mixing of the two would render the milk

undrinkable, yet Allah, the Exalted, has created a system whereby pure, palatable milk flows from between excretion and blood. 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.”

This verse emphasizes that what appears impossible to human reasoning is made possible by divine wisdom. The goat’s digestive and biological systems are perfectly balanced to produce nourishment for humanity. This is not an accident but a deliberate act of mercy from Allah, the Exalted, who provides sustenance in ways beyond human comprehension.

Beyond individual species, the balance of lifespans and reproduction across creation is another sign of divine wisdom. Each species has been granted a specific lifespan and reproductive capacity that prevents one from overwhelming others. Flies, for example, live only three to four weeks but lay up to five hundred eggs. If their lifespan were longer, their population would become disproportionate and overwhelm other species. By contrast, creatures with very long lifespans produce only a few offspring, ensuring moderation in their populations. This balance maintains harmony across ecosystems and prevents chaos. The moderation of lifespans and reproduction is a system that sustains the delicate equilibrium of life on Earth. It ensures that no species dominates to the detriment of others, and that all creatures can coexist within the framework of divine wisdom. This balance cannot be explained by imperfect processes such as evolution, which would

inevitably produce imbalance and disorder. Instead, it is evidence of a Creator who has designed every aspect of life with precision and purpose.

Whoever sincerely reflects upon the perfectly balanced systems within creation—the harmony of the heavens and the earth, the alternation of day and night, the water cycle, the winds, the rain, the design of species, and countless other examples—cannot, with sound reason, deny the existence of a single Creator who possesses absolute power over all things. Chapter 35 Fatir, verse 1:

“[All] praise is [due] to Allah, Creator of the heavens and the earth…”

Some non-Muslims who recognized the existence of Allah, the Exalted, such as those in Mecca, often misunderstood His divine attributes. They attributed human weaknesses to Him, including fatigue, and thus conceived of Him as a worldly ruler. Since a ruler cannot manage all affairs alone, they believed He required assistants, like governors, to help oversee His domain. Following this flawed reasoning, many began venerating other beings, including Angels, hoping to gain the favour of Allah, the Exalted. Yet, Allah, the Exalted, warned against this misconception. The Angels are humble creations of Allah, the Exalted, with no independent authority. They may intercede only with His permission and possess no inherent ability to act on behalf of others. Chapter 35 Fatir, verse 1:

“…[who] made the angels messengers having wings, two or three or four. He increases in creation what He wills…”

Islam establishes two fundamental truths. First, intercession is not an autonomous power of the Angels or any creation; it occurs solely by the will of Allah, the Exalted. Second, Angels are created beings who obey the commands of their Lord, demonstrating complete submission and humility before Him. This refutes the belief that they can serve as intermediaries without His authorization.

The lesson is enduring: no human limitation should be attributed to Allah, the Exalted, nor should His authority be presumed to be shared with any other being. He alone possesses absolute control and knowledge, and only He grants permission for intercession. Seeking intermediaries in worship reflects a misunderstanding of His perfection and a misdirection of devotion. True servitude lies in direct obedience to Allah, the Exalted, who alone holds power over all creation. Chapter 35 Fatir, verse 1:

“…Indeed, Allah is over all things competent.”

The notion of seeking to obey others in order to gain favor with Allah, the Exalted, represents a serious deviation from the core principles of Islamic belief. Some individuals, regrettably, dedicate their time, energy, and resources to following spiritual figures whom they perceive to have a special

connection with Allah, the Exalted. They imagine these figures as analogous to governors in a worldly kingdom, uniquely linked to the king and therefore capable of interceding on behalf of those who show them gifts, respect, or exaggerated devotion. In this way, such figures are treated as intermediaries between the general populace and Allah, the Exalted. However, this idea fundamentally contradicts Islamic teachings. The Holy Prophets, peace be upon them, never assumed the role of gatekeepers. Their mission was to illuminate the path leading to the pleasure of Allah, the Exalted, and to demonstrate the proper methods of obedience and worship. They did not solicit gifts, compensation, or displays of affection from their followers. Instead, they directed people to Allah, the Exalted, teaching that He alone possesses complete control and authority over the universe and full awareness of all that occurs. No intermediaries are necessary between Allah, the Exalted, and humanity. This principle is 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?...”*

These verses confirm that Allah, the Exalted, is near His servants and ready to respond directly to their supplications, without intermediaries. While intercession exists, it occurs solely by His permission, and no one possesses independent authority to grant it.

Although intercession will take place on the Day of Judgement, it must never be treated lightly or with complacency. Disregard for its significance may result in being deprived of this divine mercy. Mockery or negligence regarding intercession often arises when individuals fail to use the blessings granted to them according to Islamic principles yet still expect salvation through intercession. Those who mock or abandon the Holy Quran may face the testimony of the Holy Prophet Muhammad, peace and blessings be upon him, 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 specifically concerns those who have acknowledged and embraced the Holy Quran; non-Muslims, having not accepted its guidance, cannot be said to have abandoned it. The outcome for any individual against whom the Holy Prophet Muhammad, peace and blessings be upon him, bears witness on the Day of Judgement is self-evident.

Even when intercession is granted, negligence may not eliminate punishment entirely; it may, at most, reduce its severity. Yet even the briefest experience of Hell is profoundly unbearable. Therefore, genuine hope in intercession must be accompanied by sincere and active effort—namely, the proper use of the blessings one has been granted in accordance with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Only then is it appropriate to hope for intercession on the Day of Judgement, with the understanding that Allah, the Exalted, alone authorizes it. Chapter 35 Fatir, verse 1:

“…Indeed, Allah is over all things competent.”

Allah, the Exalted, reinforces the reality that He alone controls the affairs of the universe in the next verse. Chapter 35 Fatir, verse 2:

“Whatever Allah grants to people of mercy - none can withhold it; and whatever He withholds - none can release it thereafter…”

This verse establishes that mercy, provision, and opportunity are entirely in His hands. No power in creation can prevent what He has decreed to reach His servants, nor can any force release what He has withheld. This reality demonstrates that human beings, regardless of their wealth, influence, or authority, are powerless to alter the divine will. The blessings of health, wealth, knowledge, and guidance are granted only by Allah, the Exalted, and when He chooses to withhold them, no one can intervene. This truth is a reminder that reliance upon creation is futile, for all benefit and harm ultimately originate from Him alone.

The Holy Prophet Muhammad, peace and blessings be upon him, emphasized this boundless authority in a Hadith recorded in Jami At Tirmidhi, number 2516. He taught that no aspect of creation can aid an individual unless Allah, the Exalted, wills it, and no harm can reach a person unless He permits it. Chapter 35 Fatir, verse 2:

“…And He is the Exalted in Might…”

It highlights that the universe operates only according to divine decree. Even if all of creation were to unite to benefit someone, they could not do so unless Allah, the Exalted, allowed it. Similarly, if all of creation were to unite to harm someone, they could not succeed unless Allah, the Exalted, permitted it. This teaching instils humility in the believer, reminding them that their fate is not in the hands of people but in the hands of Allah, the Exalted. This understanding does not mean that people should refrain from using the

means Allah has placed in creation, such as medicine, livelihood, or other resources. Rather, it teaches that while one may employ these means, they must acknowledge that Allah, the Exalted, is the ultimate arbiter of all outcomes. Many sick individuals take medicine and recover, while others take the same medicine yet do not improve. This demonstrates that another element influences the final result, namely the will of Allah, the Exalted. Chapter 9 At Tawbah, verse 51:

“Say, "Never will we be struck except by what Allah has decreed for us…”

This verse reminds believers that outcomes are not determined by the means themselves but by the decree of Allah, the Exalted. The means are tools created by Him, but success or failure lies in His command. This balance encourages believers to use the means responsibly while placing their trust in Allah, the Exalted, alone. The one who comprehends this realizes that all events which are not directly connected to their behaviour were unavoidable. Opportunities that were lost could not have been seized, and outcomes that occurred could not have been prevented. Therefore, regardless of the final result—even if it contradicts an individual’s wishes—they must remain patient and trust that Allah, the Exalted, has chosen what is best for them, even if they cannot grasp the reasoning behind it. 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 35 Fatir, verse 2:

“…He is the Exalted in Might, the Wise.”

When one genuinely comprehends this truth, they cease to depend on creation, realizing that no one can inherently inflict harm or provide benefit. They come to understand that every apparent source of help or harm in this world is merely a means established by Allah, the Exalted, and not an independent power in itself. This realization transforms their outlook on life, as they no longer place their hopes in people, wealth, or status, nor do they fear these things as if they had ultimate control. Instead, they turn wholeheartedly to Allah, the Exalted, seeking His assistance and protection through sincere obedience. They strive to fulfil His commands, avoid His prohibitions, and confront destiny with patience, following the noble example of the Holy Prophet Muhammad, peace and blessings be upon him, who embodied reliance upon Allah in every circumstance. This inspires a person to place their trust in Allah, the Exalted, and to fear only Him, knowing with certainty that creation cannot harm them without His will. Recognizing that everything in life stems from Allah, the Exalted, is part of truly grasping His Oneness, for it affirms that He alone is the source of all outcomes. This belief transcends merely uttering that none is worthy of worship except Allah, the Exalted. It is not a statement confined to the tongue but a conviction deeply entrenched in the heart, shaping every thought, action, and decision. When this conviction takes root, a person will rely solely on Him, knowing He is the only One capable of assisting them in times of ease and hardship. They will submit to and obey Allah, the Exalted, in every aspect of their life, recognizing that obedience to Him is the path to peace of mind and success in both worlds. In truth, people obey others to seek protection from harm or

to gain some advantage, but only Allah, the Exalted, can provide these, making Him the sole entity deserving of obedience and worship. If anyone chooses to obey another over Allah, the Exalted, it implies they believe that this other can offer benefit or shield them from harm, which reflects weakness in faith and a failure to grasp the reality of divine power. The origin of all events is Allah, the Exalted, and therefore a person should exclusively obey Him, for He is the Exalted in Might, the Wise. This understanding elevates one's faith from mere words to lived conviction, ensuring that their reliance, fear, and obedience are directed only to the One who truly controls all affairs.

Allah, the Exalted, invites all people to reflect upon the signs embedded within creation, signs that unmistakably point to His Oneness and reveal that He alone sustains and provides for all beings. Many such signs have already been discussed, yet they continue to surround every individual, encouraging reflection and recognition of divine control and power. Chapter 35 Fatir, verse 3:

"O mankind, remember the favor of Allah upon you. Is there any creator other than Allah who provides for you from the heaven and earth?..."

This verse highlights a profound truth: every blessing a person enjoys—whether sustenance, protection, guidance, or opportunities—ultimately comes from Allah, the Exalted. Just as a person who provides for the basic needs of another, such as housing or sustenance, is owed gratitude, it is entirely appropriate and necessary for every individual to express gratitude to Allah, the Exalted, for the countless and continuous blessings He grants.

Gratitude manifests in three complementary ways. First, gratitude in intention occurs when a person's actions are solely directed toward pleasing Allah, the Exalted. Any action performed for other motives—whether to gain recognition, social approval, or material benefit—does not earn reward from Allah, the Exalted. This principle is emphasized in a Hadith found in Jami At Tirmidhi, number 3154. A clear indicator of sincere intention is that the individual does not expect praise, appreciation, or compensation from others. Second, gratitude of the tongue involves speaking words that are beneficial, true, and uplifting, or maintaining silence when no good can be spoken. Speech thus becomes a reflection of mindfulness and appreciation for the blessings of Allah, the Exalted. Third, gratitude in action requires using the blessings one has been granted—whether wealth, knowledge, health, or influence—in ways that are pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This practical expression of gratitude ensures that blessings are not wasted or misused but serve to strengthen obedience, enhance balance, and cultivate peace of mind. When these conditions are fulfilled, Allah, the Exalted, increases His blessings and grants inner tranquillity, as He promises in Chapter 14, Ibrahim, verse 7:

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

Moreover, a reflection on ownership clarifies why obedience and gratitude are obligatory. When a person owns an object, it is natural and appropriate for them to use it as they please. Similarly, Allah, the Exalted, is the Creator, Owner, and Sustainer of everything in the universe, including every human being. He alone determines what occurs in the universe and what does not. Recognizing this fundamental reality, it is only just and fitting for a person to obey Allah, the Exalted, since all that they possess and all that they are

belong ultimately to Him. Worldly blessings granted by Allah, the Exalted, are like loans rather than outright gifts. Just as a person lending an object to another expects it to be used properly and returned, Allah, the Exalted, provides wealth, time, health, and opportunities as trusts. The proper “repayment” of these blessings occurs when they are used in ways pleasing to Allah, the Exalted, according to His guidance. In contrast, the blessings of Paradise are a true gift, freely granted to the righteous, who will 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.""

Thus, a person must clearly differentiate between the temporary worldly blessings, which are entrusted to them as loans to be responsibly managed, and the eternal gifts of Paradise, which will be granted as a reward for sincere obedience. Understanding this distinction is essential for cultivating gratitude, maintaining accountability, and achieving a balanced life that aligns intention, speech, and action with the guidance of Allah, the Exalted. Chapter 35 Fatir, verse 3:

“…Is there any creator other than Allah who provides for you from the heaven and earth? There is no deity except Him…”

It is important to recognize that false deities are not the only entities to which a person can turn in worship or obedience instead of Allah, the Exalted. In fact, anything a person follows or submits to in ways that oppose Allah—such as social media, trends in fashion, cultural norms, peer pressure, or even influential individuals—can function as objects of indirect worship. True servitude belongs exclusively to Allah, the Exalted, and obeying anything that diverts one from His guidance is considered a form of misplaced devotion. Chapter 9 At Tawbah, verse 31:

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

In this verse, the scholars and religious leaders themselves were not the objects of worship. Rather, the people obeyed them in ways that contradicted Allah’s commands, which made this obedience tantamount to diverting worship away from Allah, the Exalted. Similarly, the Holy Quran teaches that even the Devil can become an object of indirect allegiance. 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.”

While most people do not actively worship the Devil, they may follow his influence whenever they act in opposition to Allah, the Exalted. Likewise, any force or authority that leads a person away from Allah, whether social,

cultural, or personal, functions as a false master in their life. When a person turns from obedience to Allah, the Exalted, they often find themselves under the control of multiple worldly “masters”—such as social expectations, peer influence, workplace demands, or popular trends. Trying to satisfy the demands of all these competing influences is both exhausting and impossible. Just as an employee reporting to multiple supervisors may struggle to meet conflicting expectations, a person who abandons servitude to Allah, the Exalted, becomes burdened by the unpredictable and demanding nature of these worldly forces. Over time, this can lead to emotional and psychological strain, manifesting as sadness, anxiety, isolation, or even severe depression, because the fleeting approval of worldly masters can never provide lasting fulfilment. Observing the lives of many public figures and celebrities illustrates this reality: outward success and admiration often mask deep inner unrest caused by the pressures of serving multiple masters. Furthermore, obeying other influences in place of Allah, the Exalted, offers no benefit in the hereafter. People, trends, and societal pressures hold no power to guide, protect, or reward a person on the Day of Judgment. Only Allah, the Exalted, possesses the authority to provide true guidance, sustenance, forgiveness, and ultimate success. Therefore, a person must reject obedience to all entities that lead them away from Allah, the Exalted, and devote their submission solely to Him. This includes using every blessing—whether health, wealth, knowledge, relationships, or opportunities—in ways that align with the guidance of Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. By doing so, a person secures inner peace, balances their mental and physical state, and arranges their life and relationships in their proper place. True freedom and tranquillity are found in serving Allah, the Exalted, while yielding to worldly influences in place of Him leads only to stress, dissatisfaction, and spiritual instability. Chapter 35 Fatir, verse 3:

“…There is no deity except Him, so how are you deluded?”

In reality, every person who abandons the divine code of conduct revealed by Allah, the Exalted, and instead follows systems created by human beings does so primarily to satisfy worldly desires. Human-devised laws and codes are inevitably shaped by personal ambitions, inclinations, and self-interest. They reflect what people want rather than what is universally just or inherently wise. Unlike the divine guidance of Allah, the Exalted, which is grounded in mercy, justice, and eternal wisdom, man-made systems are limited by the narrow perspectives and desires of their creators. Those with wealth, influence, and power are often the most resistant to divine guidance. They understand that submitting to the moral framework prescribed by Allah, the Exalted, would place boundaries on their unchecked desires, restrict exploitation, curb indulgence, and demand ethical responsibility in positions of authority. Out of fear of losing their privileges and status, they not only reject divine truth for themselves but also seek to influence others to follow their example. In doing so, they attempt to safeguard their worldly advantages, even at the cost of their eternal well-being. This pattern is not new. Historically, the first opponents of the Holy Prophets, peace be upon them, were frequently the elite of society—those who feared that embracing divine guidance would diminish their influence and expose their injustices. Their opposition was rarely due to a lack of clarity regarding the truth of the message; the signs of Allah, the Exalted, were manifest and undeniable. Rather, their rejection arose from arrogance, pride, and attachment to their personal desires. In this way, the refusal to accept divine guidance is often a matter of the heart, not of intellect—a reluctance to restrain one's desires and submit to the authority of the Creator. Chapter 35 Fatir, verse 4:

"And if they deny you, already were messengers denied before you…"

Allah, the Exalted, warns all people against allowing worldly desires and ambitions to dictate their choices, as this leads to the misuse of the blessings they have been granted. When a person prioritizes personal whims over divine guidance, their life becomes unbalanced. Their mental and physical well-being suffers, and they misplace priorities in every aspect of life. Family, friends, career, and wealth—each blessing intended to provide comfort and support—can instead become sources of stress, frustration, and conflict. As their attachment to desires persists, individuals may begin to blame others for their difficulties, such as spouses or colleagues. Cutting away these good relationships further compounds their mental distress, potentially leading to depression, substance abuse, or even suicidal tendencies. This pattern is observable in the lives of many wealthy or famous individuals who, despite enjoying worldly luxuries, fail to find lasting peace or contentment because they misuse the blessings they have been given. Furthermore, their neglect of divine guidance leaves them unprepared for accountability on the Day of Judgment. While worldly power and wealth may shield them from immediate consequences in this life, the ultimate return of all matters to Allah, the Exalted, ensures that their disobedience will be justly addressed in the hereafter. Chapter 35 Fatir, verse 4:

“…And to Allah are returned [all] matters.”

In this way, adherence to divine guidance is not merely a matter of obedience; it is the path to true balance, inner peace, and rightful prioritization of life’s blessings. Those who ignore it may achieve temporary worldly gain, but they sacrifice both their mental and spiritual well-being and place themselves at risk of severe consequences in the life to come.

Since obeying Allah, the Exalted, often requires restraint over personal desires and worldly ambitions, many people are inclined to persist in disobedience. Their attachment to immediate gratification, social recognition, or material gain can easily overshadow the awareness of divine guidance. Recognizing this tendency, Allah, the Exalted, encourages people to reflect deeply on Islamic teachings so that they do not allow fleeting desires to dictate their actions. Chapter 35 Fatir, verse 5:

“O mankind, indeed the promise of Allah is truth…”

This verse underscores a fundamental reality: the promise of Allah, the Exalted, is absolute, certain, and unchanging. Every reward for obedience and every warning for disobedience is real and will inevitably come to pass. While some consequences may appear subtle or delayed in this world, their full impact will be realized in the Hereafter, where nothing escapes divine justice. Those who recognize this truth and act in accordance with it will achieve peace of mind, balance in life, and ultimate salvation. In contrast, those who ignore or reject the divine promise will experience inner and outer imbalance, hardships, and the eventual loss of both worldly and eternal well-being. A wise person, therefore, understands the certainty of Allah’s promise and uses this awareness to guide their choices. They strive to utilize every blessing in a way that pleases Allah, the Exalted, consciously aligning their intentions, speech, and actions with His guidance. By doing so, they prepare sincerely for accountability on the Day of Judgement, ensuring that their life is lived in harmony with divine wisdom, their mental and physical state remains balanced, and all people and resources within their life are correctly

placed according to the guidance of Allah, the Exalted. In essence, reflecting on the certainty of Allah's promise encourages a person to prioritize obedience over fleeting desires, cultivating a life of tranquillity, purpose, and readiness for both this world and the Hereafter.

Allah, the Exalted, warns every person not to allow worldly desires, distractions, or the influence of others to blind them to His promise and guidance. Chapter 35 Fatir, verse 5:

"…indeed the promise of Allah is truth, so let not the worldly life delude you…"

This verse addresses a deep and universal human vulnerability. Many people become so absorbed in the pursuit of wealth, status, comfort, entertainment, and social approval that they gradually lose awareness of spiritual truths. Their perception of success and peace becomes entirely tied to material gains and societal recognition. This delusion is often reinforced by observing the majority: when people see those around them chasing worldly desires, they internalize the idea that happiness and fulfillment lie only in satisfying these cravings. Over time, what begins as observation can become a subconscious belief system, appearing "normal" and "logical," even when it directly contradicts the guidance of Allah, the Exalted. Influential sectors of society—such as businesses, media, celebrities, and public figures—often amplify this illusion, whether intentionally or unintentionally. By promoting the message that consumption, popularity, appearance, and pleasure constitute happiness, they reinforce a culture of materialism and self-interest. Those who adopt these values uncritically often fail to question

whether these ideals align with truth or with the teachings of Allah, the Exalted. A person must therefore guard against blindly following societal trends and majority behavior. The tendency to follow the majority is a well-known psychological phenomenon called social proof—the belief that if many people are doing something, it must be correct. Yet this assumption is deeply flawed. History is full of examples where the majority opinion was clearly wrong: the ancient belief that the Earth was flat, that the Sun revolved around the Earth, or that diseases were caused merely by foul smells. In every era, truth remained constant even when upheld by a minority. A person must refuse to behave like mindless followers, moving automatically with the crowd without thought or reflection. Blind conformity can lead to misguided decisions in both worldly affairs and matters of faith. 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."

This verse emphasizes that the majority often act on assumptions rather than knowledge. Cultural trends, public opinions, and popular norms frequently arise from personal desires, convenience, or speculation. They are transient and ever-changing, leaving those who rely on them in confusion and instability. A person who bases their life on shifting societal values will constantly change direction, pursuing one trend after another in the hope of finding fulfilment. In contrast, the guidance of Allah, the Exalted, is unchanging and eternal. When a person applies reason, intellect, and reflection to the teachings of Islam, they gain clarity and insight that safeguard them from manipulation, societal pressure, and superficial trends. Islam encourages learning, reflection on the signs of creation, and action

based on knowledge rather than imitation. This approach protects the individual from the stress of trying to meet ever-shifting expectations, granting stability, balance, and clarity of purpose. Chapter 12 Yusuf, verse 108:

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

When a person grounds their worldview in divine guidance rather than public opinion, their heart becomes settled, and their principles remain firm even amid societal fluctuations. They no longer feel enslaved to the approval of others. Peace emerges from living in alignment with the purpose for which Allah, the Exalted, created them. In contrast, those who depend on society for guidance experience confusion, instability, and constant dissatisfaction. They chase desires that never provide lasting fulfilment, and their minds grow weary attempting to keep pace with changing social norms. What is praised today may be condemned tomorrow, and what is desired this year may be rejected the next. A person who bases their identity on such unstable foundations inevitably feels lost, anxious, and unsettled. The warning of Allah, the Exalted, is therefore a profound mercy. It reminds every person that the allure of worldly life can be deceiving and that true success lies in resisting blind imitation. Genuine clarity, peace, and fulfilment emerge when a person follows the truth, even if it requires standing apart from the majority. Those who reflect on this guidance and adhere to the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, will find their hearts and minds anchored, their life balanced, and their actions aligned with the purpose of creation—leading to peace of mind in this world and lasting success in the next.

It is essential to understand that worldly possessions and pursuits—such as fame, wealth, authority, family, friends, and career—only hold true value when they are accompanied by peace of mind. Without this inner tranquillity, the very things that people strive for most diligently can become sources of stress, anxiety, and hardship, affecting both this life and the Hereafter. Rather than providing benefit, they can weigh heavily upon the individual, distorting priorities and undermining wellbeing. This reality is easily observed in the lives of the wealthy and famous. Despite enjoying immense material comforts and privileges, many experience mental instability, dissatisfaction, and emotional unrest. Their abundance has not brought lasting peace because true serenity is not found in material possessions or worldly achievements—it is only attained through submission to Allah, the Exalted. Chapter 35 Fatir, verse 5:

"…indeed the promise of Allah is truth, so let not the worldly life delude you…"

Consequently, every person must prioritise the pursuit of peace of mind over the accumulation of worldly desires. This peace is not achieved through wealth, status, or possessions alone, but through attaining mental and physical balance and correctly placing all aspects of one's life—relationships, career, resources, and responsibilities—in their proper roles. When blessings are misused or treated as ends in themselves, they become burdens that disrupt harmony; when used in accordance with divine guidance, they become means of tranquillity, stability, and success. The attainment of such balance requires acknowledging that Allah, the Exalted, alone possesses the knowledge and wisdom necessary to ensure a person's life achieves equilibrium. Human beings, no matter how advanced or

knowledgeable, cannot create a system that perfectly accommodates the complexities of human existence. Societies may develop laws and frameworks, and science may uncover extraordinary insights about the physical body, the human mind, and social dynamics, yet these efforts remain limited and fallible. Even as researchers explore the functions of the brain or map aspects of human behavior, these discoveries represent only a fraction of the full reality of human existence. If humanity has not yet mastered the intricate workings of its own mind, body, and relationships, how can it hope to design a flawless system that governs every aspect of life in justice, wisdom, and balance? Man-made systems, by their very nature, are subject to error, bias, and revision. They cannot provide a universal framework that ensures true peace, equity, or fulfilment across all circumstances and eras. Only Allah, the Exalted, possesses the capability to accomplish this. As the Creator of all things, His knowledge is boundless, encompassing every moment of the past, present, and future. His wisdom is perfect, His justice absolute, and His mercy all-encompassing. Unlike human beings, whose understanding is partial and foresight limited, Allah, the Exalted, knows every detail of creation and every circumstance that will arise within it. Therefore, He alone is rightly positioned to provide humanity with a divine code of conduct—a standard that clearly distinguishes between good and evil, beneficial and harmful, and guides individuals toward a life of balance and peace. His guidance is comprehensive, timeless, and free from error. Those who sincerely embrace this law find that it does not only govern external actions but also cultivates the inner self. Following Allah’s guidance nurtures tranquillity of heart, clarity of mind, and strength of body. It provides the framework through which worldly blessings can be used correctly, priorities can be aligned, and peace of mind can flourish. In essence, obedience to Allah, the Exalted, is the only reliable path to harmony, fulfilment, and ultimate success in both this world and the Hereafter.

One of the most dangerous ways worldly desires deceive people is by instilling in them the false belief that they have ample time in this world to

obey Allah, the Exalted, and prepare for accountability on the Day of Judgement. This misplaced hope is highly blameworthy, as it often causes individuals to prioritise the accumulation of material wealth and pleasures over preparing for the eternal Hereafter. A simple reflection on a typical twenty-four-hour day reveals this imbalance: how much time is devoted to worldly pursuits—work, entertainment, socialising—versus how much is spent in prayer, reflection, or charitable deeds. Most people will find that the majority of their hours are consumed by worldly matters, while only a small fraction is allocated to spiritual preparation. This demonstrates how the illusion of abundant time can lead to negligence of one's ultimate purpose. False hope in a long life is one of the most effective tools the Devil uses to mislead humanity. By convincing a person that they have sufficient time to repent, reform, and prepare for the Hereafter, he encourages continual procrastination. In reality, the "future" people anticipate rarely arrives as expected, and death can come suddenly, leaving them unprepared and filled with regret. This false hope also discourages sincere repentance and character reform. People may postpone abandoning sinful habits, thinking they can change later, or delay cultivating virtuous qualities under the assumption that they have time to improve when they are older. Similarly, it promotes hoarding of wealth, driven by the fear that one must secure provisions for old age without trusting in the continual providence of Allah, the Exalted. The reality is that Allah, the Exalted, provides for every creation according to His perfect knowledge and wisdom. Provision for all creatures was decreed fifty thousand years before the creation of the Heavens and the Earth, as confirmed in Sahih Muslim, Hadith 6748. Yet many dedicate decades of their lives saving for a brief retirement period, while neglecting preparation for the eternal Hereafter, which has no end. This misalignment of priorities reveals the profound deception of false hope. Islam does not forbid preparing for worldly needs—saving for immediate necessities is permissible—but such preparation must never overshadow preparation for the eternal abode. True balance is achieved only when the Hereafter remains the foremost concern. Despite being aware that death may come at any moment, many continue to behave as if life is infinite. They plan decades ahead for careers, wealth, homes, and social status, ignoring the certainty of death that could arrive at any instant. Some strive tirelessly for material

accumulation, yet even if they were granted eternal life on Earth, their efforts would still fall short of fulfilling every desire, limited as they are by time and physical capacity. This relentless pursuit of worldly gain blinds them to accountability and divine guidance. Observing how frequently people die earlier than expected illustrates this reality, yet few genuinely learn from it and adjust their priorities. The majority persist heedlessly, repeating the same mistakes, while only a small number take heed and reform their lives. One of the greatest pains a person will experience at the time of death, or in the Hereafter, is the regret of having delayed preparation. 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.”

These verses illustrate the futility of regret at the moment of death. Once the appointed time arrives, no delay is granted, and no opportunity remains for repentance or reform. The individual will desperately wish for more time, but their plea will be denied, for the decree of Allah, the Exalted, is absolute. The anguish of this realization—recognising that wasted opportunities can never be recovered—is profound.

Consider the analogy of dedicating years of effort to a house one will inhabit only briefly, while neglecting the construction of a permanent home for life. This reflects precisely the folly of prioritising the temporal world over the

eternal Hereafter. The world is a temporary, fragile shelter, while the Hereafter is vast, permanent, and enduring. Yet many invest all their energy into the fleeting comforts of this life, decorating, expanding, and protecting them, while neglecting the eternal home that awaits. Such misplaced effort exemplifies the peril of valuing worldly matters above everlasting salvation. A wise person recognises the certainty of death and prioritises preparation for what follows. They strive to balance worldly responsibilities with eternal obligations, never allowing temporal concerns to overshadow the pursuit of spiritual readiness. Death is certain, though its timing is hidden; therefore, preparation for the Hereafter must take precedence over speculative plans for the worldly future. Those who understand this truth manage their time, wealth, and actions with wisdom, ensuring that every blessing is used in accordance with the guidance of Allah, the Exalted. In doing so, they cultivate peace of mind, mental and physical balance, and the correct placement of everything and everyone in their life, preparing themselves for success in both this world and the Hereafter. Chapter 35 Fatir, verse 5:

“…indeed the promise of Allah is truth, so let not the worldly life delude you…”

Those who reject belief or fail to act upon their faith in Islam do so primarily out of attachment to the material world and its fleeting attractions. They convince themselves that obedience to Allah, the Exalted, will limit their enjoyment, viewing faith not as a path to peace but as a constraint on their desires. For them, religion is a burden, and they either reject it openly or neglect its commands in practice. Instead, they immerse themselves in the pursuit of worldly pleasures, striving to satisfy their desires without restraint, believing that true freedom and happiness lie in indulgence.

Such individuals often look down upon those who submit to Allah, the Exalted, and act upon their faith, seeing disciplined people who manage their resources and actions in accordance with divine guidance as lowly slaves deprived of pleasure. Yet this perception is entirely misleading. True slavery is not submission to divine wisdom but enslavement to one's desires. The real superiority belongs to those who submit to Allah, the Exalted, for they are liberated from the chains of worldly illusions and fleeting pleasures. Those who reject divine guidance remain bound to their whims, while those who embrace faith rise above transient cravings, attaining lasting peace of mind and freedom from dependence on material indulgences. This principle can be illustrated with a simple yet profound example. A wise parent imposes dietary restrictions on their child, allowing unhealthy foods only occasionally while encouraging a balanced, nutritious diet. The child may perceive these rules as restrictive and feel enslaved, envying another child who is given complete freedom to eat whatever they desire, whenever they desire, and in any quantity. Outwardly, the unrestricted child appears happy, while the restricted child seems burdened by rules. However, over time, the truth becomes evident. The unrestricted child grows up unhealthy, suffering from obesity, diabetes, high blood pressure, and other complications that affect both body and mind. They become reliant on medications, face diminished self-confidence, and struggle with social and mental challenges. Their perceived freedom has led to bondage and suffering. In contrast, the child raised with restrictions develops health, discipline, and confidence, gaining strength of mind and body. They are liberated from dependence on medications, diseases, and the negative consequences of excess. The discipline and guidance they received serve as a foundation for a balanced and successful life. This example demonstrates a profound truth: restrictions imposed with wisdom are not chains but tools of liberation, while indulgence without limits leads to long-term enslavement and misery.

Ultimately, the real slave is anyone who allows themselves to be dominated by forces other than Allah, the Exalted—whether social media, society, fashion, culture, or personal desires. Such servitude inevitably brings mental, physical, and social strain, as the individual becomes trapped in cycles of stress, dissatisfaction, and imbalance, continually attempting to meet the demands and expectations of external forces. True freedom, by contrast, belongs only to the person who submits entirely to Allah, the Exalted. Submission to Him brings peace of mind and body, harmony in life, and liberation from the endless chains of worldly desires. Real freedom is not indulgence in every whim but alignment with divine wisdom, which guides, protects, and elevates humanity. Obedience to Allah, the Exalted, is not a restriction—it is the ultimate liberation, freeing a person from dependence on the world and granting enduring peace and stability in both this life and the Hereafter. Chapter 35 Fatir, verse 5:

"…indeed the promise of Allah is truth, so let not the worldly life delude you…"

Allah, the Exalted, warns every person not to allow the chief deceiver, the Devil, to mislead them regarding Himself and His divine attributes. This caution serves as a reminder that the Devil does not merely tempt people through obvious sins; he also undermines faith in subtle and deceptive ways. He seeks to weaken the foundation of belief by planting doubts, offering false reassurances, and distorting the understanding of Allah, the Exalted. The danger lies in the fact that these deceptions often appear logical or comforting, making them difficult to detect. Chapter 35 Fatir, verse 5:

“…and be not deceived about Allah by the Deceiver.”

Allah, the Exalted, issues a warning to humanity not to allow the chief deceiver, the Devil, to mislead them regarding His nature and divine attributes. This caution is significant because the Devil does not only misguide people through overt sins; his strategies are often subtle and insidious, targeting the very foundation of faith. He seeks to distort people’s understanding of Allah, the Exalted, by sowing doubts, offering false reassurances, and presenting half-truths or exaggerations that appeal to human desires. Through these tactics, he convinces individuals that their perception of Allah, the Exalted, is flawed or incomplete, leading them to persist in disobedience while believing they remain secure. Chapter 35 Fatir, verse 6:

“Indeed, Satan is an enemy to you; so take him as an enemy. He only invites his party to be among the companions of the Blaze.”

This is why the Holy Quran repeatedly warns against being deceived by the Devil, highlighting the ways in which he exploits human weakness, ignorance, and complacency. To guard against such deception, it is essential for every person to study the names and attributes of Allah, the Exalted, as revealed in the Holy Quran and explained in the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Understanding Allah, the Exalted, correctly fosters a sound belief that inspires sincere obedience and guides people to use the blessings they have been granted in ways pleasing to Him. When a person comprehends that Allah, the

Exalted, is All-Knowing, All-Wise, and All-Just, they live with awareness that every action is accounted for and every choice carries consequences. Conversely, ignorance of the divine attributes of Allah, the Exalted, can lead to misconceptions, such as wishful thinking or false assurances, making one vulnerable to the Devil's misleading whispers. Chapter 35 Fatir, verse 7:

"Those who disbelieve will have a severe punishment…"

For instance, a person who truly understands that Allah, the Exalted, is All-Forgiving will strive to obey Him diligently, seeking His forgiveness through sincere repentance and genuine reform of character. This will ensure peace of mind, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 35 Fatir, verse 7:

"…and those who believe and do righteous deeds will have forgiveness and great reward."

In contrast, the Devil may mislead someone who does not grasp the nature of divine forgiveness, convincing them that Allah, the Exalted, will pardon all sins regardless of their actions, particularly if they have verbally professed faith. Non-believers may similarly be deceived into thinking that, should Judgment Day occur, Allah, the Exalted, will forgive them regardless of their rejection of faith, assuming they will somehow be given a second chance.

The Devil further misguides both believers and non-believers by encouraging them to compare their misdeeds with those of others who are far worse, such as mass murderers, fostering a false sense of security that Allah, the Exalted, will overlook their sins. This deceptive reasoning diminishes the seriousness of accountability and trivializes the weight of disobedience. Chapter 35 Fatir, verse 7:

“Those who disbelieve will have a severe punishment…”

It is critical to avoid adopting this mindset, for it only entrenches disobedience and leads to the misuse of the blessings Allah, the Exalted, has bestowed. Persisting in such an attitude disrupts mental and physical balance, misplaces priorities, and transforms blessings into burdens. Family, friends, career, wealth—all sources meant to support and nurture—become sources of stress and anxiety. Those who continue in disobedience may begin to blame the wrong entities for their hardships, even cutting off loved ones, which intensifies their suffering and may lead to mental health issues such as depression, substance dependence, or suicidal tendencies. This destructive pattern is observable among those who misuse their blessings, particularly the rich and famous, whose outward luxury often conceals inner turmoil and instability. Despite material abundance, they remain unfulfilled because they have neglected the guidance of Allah, the Exalted, which alone brings true peace.

Furthermore, those who are misled by the Devil and fail to back up their verbal declaration of faith with sincere and righteous actions face the grave risk of leaving this world without genuine faith. Such a loss is the

extinguishing of the very light intended to guide a person toward salvation, and it represents the most profound and irreparable deprivation one can endure. Faith resembles a fragile flame: if it is not continually nurtured, it grows weak and may ultimately be extinguished. Maintaining this spiritual flame requires consistent care—through the obedience of Allah, the Exalted. The Devil, however, seeks to deceive people into believing that faith can persist effortlessly, without effort or vigilance. This is a dangerous illusion, for faith demands constant attention, cultivation, and reinforcement. Those who actively tend to it—by reflecting on the guidance of Allah, the Exalted, performing good deeds, and aligning their intentions with divine commands—remain steadfast, protected, and illuminated by its light. Conversely, those who neglect their faith allow the flame to dwindle, leaving themselves vulnerable to darkness and loss, both in this world and in the Hereafter. Chapter 35 Fatir, verse 7:

“Those who disbelieve will have a severe punishment…”

Without deliberate care, a person may find themselves deprived of guidance, peace, and ultimate success. This demonstrates the critical importance of sustained devotion and practical adherence to the path of Allah, the Exalted. Such commitment ensures the individual supports their verbal declaration of faith with actions by correctly utilizing the blessings they have been granted, as outlined in Islamic teachings. This process, in turn, allows them to obtain a balanced mental and physical state, correctly place everything and everyone within their life, and adequately prepare for their accountability on the Day of Judgement. This holistic behavior will therefore lead to peace of mind in both worlds. Chapter 35 Fatir, verse 7:

“…and those who believe and do righteous deeds will have forgiveness and great reward.”

When a person fails to accept this reality and instead becomes consumed by worldly desires, they gradually lose control over their own actions. Their behaviour becomes dictated solely by the urge to satisfy these desires, often without regard for the negative consequences that may follow. This situation is comparable to the condition of a drug addict, whose addiction takes control of their life. The addict may commit wrongful acts, such as theft or deceit, while remaining oblivious to the harm caused to themselves or others, because their judgment has been completely clouded. Similarly, unchecked worldly desires—whether the pursuit of wealth, status, or power—can develop into a form of addiction, dominating a person’s thoughts, actions, and decisions. Chapter 35 Fatir, verse 8:

“Then is one to whom the evil of his deed has been made attractive so he considers it good [like one rightly guided]?...”

This demonstrates the critical importance of learning to regulate desires and to pursue only those that are lawful, doing so in a balanced and disciplined manner. Failure to maintain this balance can result in immoral actions, physical ailments, and mental distress, all of which disrupt the harmony of life.

Furthermore, Allah, the Exalted, does not impose guidance or misguidance upon anyone, as doing so would invalidate the test of life in this world. Rather, He presents the right path, leaving each individual free to make their choices, and ultimately holds them accountable in both this world and the Hereafter. Chapter 35 Fatir, verse 8:

"…For indeed, Allah allows to go astray whom He wills and guides whom He wills…"

In light of this gift of free will, Allah, the Exalted, repeatedly reminds the Holy Prophet Muhammad, peace and blessings be upon him, not to despair over those who reject or ignore Islamic teachings. His role is not to compel belief, but to convey the message clearly, to embody the perfect model of conduct, and to guide others with clarity, sincerity, and compassion. Chapter 35 Fatir, verse 8:

"…So do not let yourself perish over them in regret…"

And chapter 88 Al Ghashiyah, verses 21-22:

"So remind you are only a reminder. You are not over them a controller."

These verses provide enduring guidance for anyone tasked with calling others to righteousness. They clarify that the responsibility of the caller is limited to delivering the message faithfully, leaving the results entirely to Allah, the Exalted, who alone guides hearts. Recognizing this truth liberates the caller from grief or frustration when their efforts seem fruitless. It prevents despair by reminding them that true success is not measured by the number of followers or worldly recognition, but by faithfulness in delivering the message. Those who sincerely seek guidance will respond when they encounter it, while those who persist in arrogance and heedlessness only harm themselves. A sincere seeker also understands that Allah, the Exalted, never places a burden upon a soul beyond its capacity. Every trial or challenge presents an opportunity to cultivate patience, discipline, and faith. Real peace in this world and the Hereafter requires restraint and sacrifice. The individual must master their lower desires, recognizing that genuine fulfilment is not achieved through indulgence in wealth, status, or fame, but through spiritual growth and obedience to Allah, the Exalted. This truth becomes evident when one observes those who appear to possess every worldly advantage yet remain restless, unsatisfied, and anxious. Despite their abundance, they have not attained peace, because true tranquillity is only found in submission to Allah, the Exalted. Therefore, the person who earnestly seeks peace must understand that true success is not achieved by forcing others to believe or by chasing worldly pleasures. Rather, it is realized by fulfilling their own duty: to follow the truth, to share it sincerely and compassionately, and to leave the outcome in the hands of Allah, the Exalted, who guides whomever He wills with perfect wisdom. Embracing this perspective transforms the role of the caller from one of anxious control into one of serene trust. It ensures that their efforts remain pure, their patience firm, and their hope firmly anchored in the mercy and justice of Allah, the Exalted. This understanding serves as a reminder that the ultimate measure of success is obedience and sincerity, not worldly acclaim. In this way, the

caller becomes a living example of faith, demonstrating that guidance is a gift from Allah, the Exalted. Humanity's responsibility is to faithfully deliver the message, while accountability for outcomes, in both this world and the Hereafter, belongs solely to Allah, the Exalted. Chapter 35 Fatir, verse 8:

"…Indeed, Allah is Knowing of what they do."

Allah, the Exalted, draws attention to various signs within creation that not only point unmistakably to His Oneness but also illustrate that He alone must be obeyed in every situation. These signs are not mere curiosities of nature; rather, they are deliberate indicators of divine wisdom, control, and authority, reminding people that the entirety of existence is governed by His will. Chapter 35 Fatir, verse 9:

"And it is Allah who sends the winds…"

The winds play an essential role in sustaining life on Earth. One of their most critical functions is in the process of pollination. Many plants, trees, and crops rely on the movement of the wind to transfer pollen, allowing reproduction and the continued survival of ecosystems. Without this mechanism, the food chain would be severely disrupted, and human sustenance would be in jeopardy. This natural process illustrates the intricate design embedded within creation, which operates in a precise and balanced manner under Allah's command. In addition to pollination, winds have historically been

indispensable for human progress and interaction. Before the advent of modern engines and motors, winds were the primary force enabling sea travel. Ships relied entirely on favorable winds to transport people, goods, and resources across vast distances. Even today, maritime trade remains a cornerstone of global commerce, indirectly demonstrating that winds, as part of Allah's design, continue to facilitate essential aspects of human life. Furthermore, winds are critical in the movement of rain clouds across the Earth. This natural phenomenon ensures that water reaches regions where it is most needed, sustaining crops, replenishing rivers, and providing drinking water for humans and animals alike. Without this system, life would struggle to endure, highlighting the fact that every element of nature is interconnected and dependent upon the perfect divine design. Chapter 35 Fatir, verse 9:

"…it is Allah who sends the winds, and they stir the clouds…"

The balance of the winds is a striking example of divine precision. Both the absence and excess of wind can lead to disorder. A complete lack of wind would prevent rain clouds from reaching necessary areas, causing droughts and famine, while uncontrolled or excessively strong winds can result in storms, destruction, and chaos.

When one reflects upon the perfectly balanced system of the water cycle, it becomes abundantly clear that such a precise and harmonious process could not have arisen by chance. Every stage, from evaporation to precipitation and beyond, demonstrates a level of design and foresight that points unmistakably to a Creator. Water from the seas, oceans, and other

bodies of water is heated by the sun and rises into the atmosphere as vapor. This vapor eventually condenses to form clouds, which often produce rain. Some of this rain is naturally acidic, yet the Earth has been created in such a way that these acids are neutralized when the water falls upon mountains and soil, ensuring that it becomes safe and beneficial for human use, for animals, and for plants. This process exemplifies a remarkable balance, showing that every aspect of creation has been carefully arranged to sustain life. Chapter 35 Fatir, verse 9:

"…and We drive them to a dead land and give life thereby to the earth after its lifelessness…"

This verse illustrates the transformative power of water as a source of life, which revitalizes land that would otherwise remain barren and unproductive. The phrase "dead land" emphasizes the lifelessness and dependence of all creation upon the provision of Allah, the Exalted. The water cycle is not simply a mechanical process; it is a sign of Allah's mercy and wisdom, providing sustenance, balance, and the continuity of life on Earth.

The perfection of this system also demonstrates that even slight deviations could have catastrophic consequences. If evaporation, condensation, precipitation, or the neutralization of acidic rain were to be altered even slightly, it would create immense harm. Crops would fail, fresh water would become unusable, ecosystems would collapse, and countless species—including humans—would suffer. Such a delicate equilibrium underscores that the system cannot be the product of random chance; it requires intentional design, planning, and management. Only Allah, the Exalted, who

possesses infinite knowledge and power, could establish and maintain such a precise balance.

Observing this process also conveys profound spiritual lessons for people. Just as water sustains life and restores vitality to barren land, guidance from Allah, the Exalted, which descends from the Heavens like rain, sustains the soul and revitalizes the human heart. Neglecting the natural blessings that Allah, the Exalted, has provided—such as water, food, air, and all forms of provision—can lead to harm and imbalance in one's life, both physically and spiritually. Likewise, neglecting obedience to Allah, the Exalted, and failing to cultivate faith, gratitude, and good character can leave the heart barren, much like a parched land deprived of water. Conversely, those who act in accordance with His guidance, showing gratitude and using His blessings wisely, experience life in balance, akin to fertile land brought to life by rain.

Furthermore, just as rain brings life to barren and lifeless land, Allah, the Exalted, demonstrates the same power in relation to human beings and the Hereafter. The analogy of rain reviving the soil illustrates that, just as lifeless land responds to water and produces plants, crops, and trees, so too will the human body, after being returned to the earth at death, be revived by the command of Allah, the Exalted. This resurrection is not symbolic; it is a literal reality that will occur according to His perfect wisdom, justice, and knowledge. Chapter 35 Fatir, verse 9:

"…We drive them to a dead land and give life thereby to the earth after its lifelessness. Thus is the resurrection."

Through this verse, Allah, the Exalted, provides a clear and vivid parallel between natural processes and the divine power of revival. Just as soil cannot produce life without rain, the human soul cannot attain life after death except by His command. Seeds buried in the soil, though seemingly dormant, contain the potential to grow and flourish when nurtured. Similarly, human deeds, though hidden or forgotten in the worldly life, will be brought to light, examined, and judged with perfect justice by Allah, the Exalted.

This analogy also emphasizes the certainty of accountability. Just as people recognize the life-giving power of rain and its dependence on Allah, the Exalted, they must also recognize that their own life, death, and resurrection are entirely under His authority. Human effort or material success cannot alter this divine reality. The resurrection, like the revitalization of barren land, will be complete, absolute, and governed solely by Allah, the Exalted.

Moreover, the verse encourages reflection on the purpose and fleeting nature of worldly life. Just as land lies dormant awaiting the rain, the human soul may appear passive in this world, but its deeds are constantly being recorded and preserved. The “lifelessness” of a person’s actions without attention to faith mirrors the barren land awaiting sustenance. Only through righteous deeds directed toward Allah, the Exalted, can a person ensure that their spiritual potential flourishes, just as water causes the land to bloom.

This verse serves both as a reassurance and a warning. It reassures that no matter how final death may seem, Allah, the Exalted, possesses the power to grant life again. It warns that, just as land requires water to bear fruit, human deeds require care, discipline, and alignment with divine guidance. Neglect, heedlessness, or misuse of blessings leads to spiritual barrenness, whereas sincere faith and action guarantee that the “seed” within a person—the potential for righteousness and eternal success—will be revived and rewarded on the Day of Resurrection.

Thus, the natural world—its rain, fertile soil, and cycles of life—serves as a profound sign of the absolute power, wisdom, and justice of Allah, the Exalted. Every natural process reflects a greater truth: resurrection and accountability await all people. Just as land cannot flourish without water, the human soul cannot attain eternal success without submission to Allah, the Exalted, through obedience, gratitude, and preparation for the life to come.

As Allah, the Exalted, governs every aspect of creation—life and death, benefit and harm, increase and decrease—any form of true honor, respect, stability, or peace of mind can only come through obedience to Him. Worldly status and material achievements may appear to offer satisfaction, but their value is temporary and fragile. Real honor is rooted in a person’s relationship with Allah, the Exalted, and is granted by His command alone. Chapter 35 Fatir, verse 10:

“Whoever desires honor - then to Allah belongs all honor…”

This verse reminds every person that real honor is not something that can be seized through status, wealth, or influence. Instead, it is a gift that Allah, the Exalted, bestows upon those who remain sincere, humble, and obedient. Any attempt to gain respect through disobedience, manipulation, or injustice ultimately leads to humiliation, even if the person temporarily appears successful. Outward achievements without inner integrity are like a structure built on unstable ground—they collapse when tested. The one who seeks worldly gain or status through the disobedience of Allah, the Exalted, will eventually discover that the blessing they pursued becomes a burden. Even if the person fails to recognize it immediately, misusing what Allah, the Exalted, has granted inevitably leads to internal imbalance. Blessings are meant to elevate a person spiritually and morally, but when used incorrectly, they distort perception, cloud judgment, and weaken emotional and mental stability. This misuse of blessings causes the person to misplace priorities, relationships, and responsibilities. They begin to view temporary desires as ultimate goals and undervalue what truly matters—gratitude, righteousness, compassion, and preparation for the Hereafter. This internal disorder creates stress, confusion, and dissatisfaction. Even if the person outwardly enjoys certain comforts—wealth, possessions, or social recognition—their inner state becomes restless and conflicted. Furthermore, misusing the favors of Allah, the Exalted, blinds the person to the reality of accountability. Instead of recognizing that every blessing is a trust, they begin to view it as a personal entitlement. This false sense of ownership encourages further heedlessness and distances them from the remembrance of Allah, the Exalted. When this happens, the person’s life loses direction. What should have been a means of spiritual growth becomes a cause of hardship. Ultimately, such a path results in difficulty in both worlds. In this life, the person experiences anxiety, instability, and discontent, even while possessing material comforts. In the next life, they face the consequences of having squandered their opportunities for righteousness. Their worldly blessings, which were meant to be stepping stones toward eternal success, become evidence against them on the Day of Judgement.

In contrast, the one who obeys Allah, the Exalted, experiences honour, clarity, and peace in both worlds. Their blessings become sources of relief, their challenges become means of growth, and their heart remains anchored in trust. Through obedience, every aspect of life becomes meaningful, balanced, and connected to a higher purpose—guidance that is only granted by Allah, the Exalted, the One who holds all honor in His hand.

In order for a person to experience true peace of mind, their inner and outer states must be brought into harmony. This begins with intention. The intention behind every word and action should be to please Allah, the Exalted. When a person's heart is sincerely directed toward Him, their speech and conduct naturally follow the path of righteousness. Their speech, for instance, becomes disciplined and purposeful—either uplifting and beneficial, or restrained in silence when speaking would lead to harm. Likewise, their actions become thoughtful and principled, reflecting gratitude through the correct use of the blessings that Allah, the Exalted, has granted, as outlined in His teachings. When intention, speech, and action are aligned in this way, a person's deeds are more likely to be accepted in the court of Allah, the Exalted. Chapter 35 Fatir, verse 10:

"…To Him ascends good speech, and righteous work raises it…"

This verse teaches that good words alone—such as verbally proclaiming belief in Allah, the Exalted—are insufficient without supportive action. Speech ascends to Allah, the Exalted, but it is righteous deeds that give

weight and elevation to that speech. A verbal declaration of faith holds little value if it is not accompanied by obedience, sincerity, and moral conduct. In fact, a person who relies solely on words while neglecting action risks losing the essence of faith altogether. Faith must be understood as a living, delicate entity. It resembles a plant whose survival depends on continuous nourishment. Just as a plant requires sunlight, water, and care to grow, faith requires remembrance, prayer, gratitude, humility, and consistent obedience to Allah, the Exalted. When these elements are present, faith strengthens, flourishes, and bears fruit in a person's character and outlook. But when a person deprives their faith of such nourishment—when they neglect righteous deeds, indulge in wrongdoing, or persist in heedlessness—their faith weakens and may eventually wither. A plant that receives no sunlight inevitably dies. Likewise, the faith of a person who refuses to nourish it through obedience may fade until nothing remains. This spiritual death is the greatest loss a human being can experience, for it deprives the person of guidance in this world and salvation in the Hereafter. Therefore, the wise person protects their faith as they would protect their most precious possession, continually strengthening it through sincere intentions, truthful speech, and righteous actions that rise to Allah, the Exalted, with acceptance and reward.

However, obedience to Allah, the Exalted, often stands in direct contrast to the unchecked worldly desires that many people chase. Because of this conflict, a great number of individuals persist in pursuing their cravings by misusing the very blessings they have been granted. This misuse does not merely affect their spiritual state—it inevitably disrupts their mental and physical balance in this world. Their priorities become distorted, causing them to misjudge the true value of people and things around them. Family, friends, careers, and wealth—blessings meant to bring gratitude and stability—transform into sources of stress, anxiety, and emotional turmoil. A person trapped in this cycle frequently misattributes the root of their distress. Instead of recognising that their inner imbalance stems from disobedience to

Allah, the Exalted, they direct blame toward the wrong individuals or circumstances. They may become resentful toward their spouse, children, colleagues, or environment, believing these are the cause of their suffering. When they sever ties with supportive and well-intentioned people in their lives, their isolation deepens, and the removal of those stabilising influences only accelerates their decline. Over time, this spiritual and emotional neglect can manifest in severe consequences. Depression, anxiety disorders, substance abuse, and even suicidal tendencies often emerge when one persistently misuses the blessings granted to them. This tragic pattern is clearly visible in those who appear outwardly successful—especially the rich and famous. Despite access to wealth, luxury, and public admiration, many of them descend into emotional turmoil precisely because their blessings are not anchored by responsibility, gratitude, or obedience to Allah, the Exalted. Chapter 35 Fatir, verse 10:

"…But they who plot evil deeds will have a severe punishment, and the plotting of those - it will perish."

The verse highlights that those who misuse their blessings and persist in wrongdoing ultimately undermine themselves. Their plots, actions, and misguided pursuits collapse into ruin, both in this world and the next. For such individuals, the worldly consequences—emotional instability, strained relationships, addiction, and despair—are only the beginning. Because their attitude prevented them from preparing for the inevitable accountability before Allah, the Exalted, their suffering in the Hereafter will be far more severe. The moment of truth on Judgement Day will expose the true cost of a life spent in heedlessness, where temporary pleasures were prioritised over eternal success. Thus, the person who ignores Divine guidance harms

no one more than themselves, losing peace in this world and facing consequences far greater in the next.

In order to cultivate humility within people and remind them that obedience is owed to their Creator, Allah, the Exalted, calls their attention to their humble origins. Chapter 35 Fatir, verse 11:

“And Allah created you from dust, then from a sperm-drop…”

This reference to dust is not merely a factual statement about human origin; it is a profound reminder of human fragility, insignificance, and dependence. Dust is valueless, easily dispersed, and unable to shape itself. When a person reflects that their physical body originated from such a humble substance, they recognise that pride has no rightful place in their heart. This reflection dismantles illusions of superiority, reminding each individual that everything they possess—intelligence, strength, beauty, and status—is granted by Allah, the Exalted, and can be removed by Him at any moment. Recognising this truth inspires gratitude rather than arrogance, obedience rather than defiance, and a deep awareness that every stage of one’s existence is shaped by the mercy and power of Allah, the Exalted.

To ensure that humanity continues across generations until the end of time, Allah, the Exalted, established a system through which people may produce offspring. Chapter 35 Fatir, verse 11:

“…then He made you mates…”

Through this blessing, companionship becomes a means of emotional stability, social harmony, and the continuation of the human race. The relationship between partners is not merely a biological mechanism but a sign of Divine wisdom. It provides comfort, cooperation, and opportunities for personal growth. Families are formed, societies are built, and cultures advance because of this divinely ordained structure. By reflecting on this system, a person realises that they are not independent beings but part of a larger Divine plan guided by the will of Allah, the Exalted. Every bond, every child, and every generation is rooted in His mercy, demonstrating His constant involvement in the affairs of creation.

Allah, the Exalted, then expands this reminder by emphasising His complete knowledge and absolute control over the formation of life. Chapter 35 Fatir, verse 11:

“…And no female conceives nor does she give birth except with His knowledge…”

This statement draws attention to the marvel of reproduction—something that people often take for granted. Every conception, whether planned or

unexpected, is written by Allah, the Exalted. Every pregnancy progresses by His decree, and every birth unfolds according to His perfect knowledge. Medical expertise, physical health, or human planning cannot bring a child into existence without His permission. This reality highlights that human beings do not control life; they merely witness and experience the outcomes of Divine decisions. When a person reflects on this truth, they become more aware of their constant need for Allah, the Exalted, more mindful of His authority, and more inclined to show gratitude for the countless unseen processes He manages every moment.

Beyond controlling the creation of life itself, Allah, the Exalted, also determines how long each person will remain in this world. Chapter 35 Fatir, verse 11:

"…And no one is granted a long life nor granted a short life but that it is in a register. Indeed, that for Allah is easy."

Every lifespan—whether brief or extended—is precisely measured and recorded in the Divine register long before the person is born. No individual can extend their life through wealth, medicine, strength, or influence, nor can anyone escape the appointed moment of death. This knowledge should lead a person to humility, reflection, and responsible action. It reminds them that time is a gift and that every day is an opportunity either gained or lost. Recognising that life is fleeting, they become more eager to use their days in obedience, knowing that only actions done sincerely for Allah, the Exalted, will benefit them when their predetermined time comes to an end.

Given that Allah, the Exalted, controls every dimension of a person's existence—from their creation out of dust to the length of their earthly stay—it becomes indisputably clear that He alone deserves complete obedience. Everything people experience, every opportunity they encounter, and every breath they take is under His command. No worldly authority, no possession, and no desire should ever be placed above His guidance. When a person recognises that their life began by His decree, unfolds under His supervision, and ends at a time chosen by Him, they realise that true success lies only in submitting to His commands. Obedience to Allah, the Exalted, becomes the path to peace in this world and salvation in the next, while disobedience becomes a path of turmoil and regret. Thus, understanding His absolute control over life and death transforms a person's outlook, grounding them in humility, gratitude, and unwavering commitment to fulfilling their purpose as His creation.

After referring to the creation of humanity as a clear sign demonstrating why He alone must be obeyed, Allah, the Exalted, turns the reader's attention to yet another essential part of creation that reveals His power, wisdom, and mercy. Chapter 35 Fatir, verse 12:

"And not alike are the two bodies of water…"

This contrast between the two bodies of water is not merely a mention of a physical phenomenon; it is a deliberate invitation to reflect deeply on a

system that most people take for granted. When a person contemplates the oceans and rivers, they begin to realise that both are intricately maintained and controlled with a precision that points unmistakably to a Creator. The differences in taste, composition, and function are not random occurrences but signs placed deliberately by Allah, the Exalted, to demonstrate His absolute authority and care over every aspect of creation. Through this simple yet profound comparison, Allah, the Exalted, reminds humanity that order exists only because He sustains it, and that such order is a reason to submit to His command.

When one studies the perfectly balanced water cycle, they find undeniable evidence of a Creator who manages every detail with flawless precision. Water from the oceans evaporates under the heat of the sun, rises into the atmosphere, condenses into clouds, and eventually transforms into rain. Yet this process is not chaotic or uncontrolled; it follows a precise system that ensures the Earth is continually replenished. This rain is initially acidic due to natural atmospheric conditions, but Allah, the Exalted, has placed mountains across the Earth with geological properties that naturally purify this water. These mountains neutralise the acidity, allowing the water to become safe for farming, drinking, and sustaining life. From these elevated structures, fresh water flows steadily into rivers and streams, ensuring that ecosystems remain healthy and that human societies, even those far from the ocean, have access to clean water. Every stage of this cycle works in perfect harmony, and any alteration in temperature, pressure, or terrain would disrupt life entirely. This balanced system is therefore one of the greatest signs of the wisdom of Allah, the Exalted.

This fresh and purified water remains separate from the salty water found in the seas and oceans. Salty water plays a crucial role in maintaining the

health of marine life and preventing widespread contamination. Within oceans lie countless dead organisms, waste materials, and minerals which would quickly rot and poison the waters if not for the saline composition designed by Allah, the Exalted. Furthermore, if fresh and salty water were to freely mix, the unique ecosystems within rivers and seas would collapse. Fish adapted to fresh water would perish in salty environments, while marine species would be unable to survive in rivers. The stability and separation of these waters is highlighted by Allah, the Exalted, in Chapter 25 Al Furqan, verse 53:

“And it is He who has released [simultaneously] the two seas [i.e., bodies of water], one fresh and sweet and one salty and bitter, and He placed between them a barrier and prohibiting partition.”

Despite their differences in nature and composition, both types of water serve humanity in remarkable ways. Fresh water is essential for drinking, agriculture, sanitation, and sustaining land-based life. Salty water provides a vast array of sea life, offering food, medicine, oils, and other valuable materials. The oceans also contain treasures such as pearls and coral, which humans refine into ornaments and adornments used for beauty and trade. Chapter 35 Fatir, verse 12:

“…And from each you eat tender meat and extract ornaments which you wear…”

In addition to sustenance and beauty, the oceans play an essential role in global movement and commerce. Allah, the Exalted, has designed the oceans with a perfect density that allows massive ships—some weighing tens of thousands of tons—to float effortlessly on their surface. If the density or salinity of the water were even slightly altered, ships would either sink or become unable to travel, severely hindering human civilization. At the same time, the water remains suitable for marine life, allowing entire ecosystems to flourish beneath the surface. This dual balance—supporting life within while supporting vessels above—highlights the perfect engineering of Allah, the Exalted. Even today, centuries after the development of modern transportation, sea travel remains the primary method for transporting goods across continents. Chapter 35 Fatir, verse 12:

“…and you see the ships plowing through [them] that you might seek of His bounty…”

Reflecting upon these blessings—the continuous cycle of purified water, the separation of fresh and salty seas, the sustenance they provide, the beauty they yield, and the global commerce they facilitate—should naturally lead any person of sound intellect toward deep gratitude. No human being could have engineered such a vast, interconnected system, nor could any creature maintain it perfectly without interruption. Thus, the verse concludes by directing humanity toward a state of thankfulness. Chapter 35 Fatir, verse 12:

“…and perhaps you will be grateful.”

However, gratitude is not limited to a fleeting feeling or a verbal expression. True gratitude manifests in every aspect of a person's being. Gratitude in intention means acting solely for the pleasure of Allah, the Exalted, recognizing that every blessing comes from Him alone. Gratitude in speech means speaking truthfully, kindly, and beneficially, or choosing silence when words would cause harm. Gratitude in action means using every blessing—health, wealth, time, knowledge, influence—according to the guidance found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When a person embodies gratitude in this comprehensive manner, they unlock further blessings, tranquillity of heart, and success in both worlds. Chapter 14 Ibrahim, verse 7:

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

Such a person attains a balanced mental and physical state, understands the rightful place of every person and every responsibility in their life, and enjoys stability and clarity. They live with purpose, contentment, and deep inner peace—gifts granted by Allah, the Exalted, to those who appreciate and honour His blessings through righteous intention, speech, and action.

Furthermore, Allah, the Exalted, subjugated all of creation within the heavens and the Earth in order to serve humanity. Among the greatest signs of this subjugation are the Sun and the Moon, two celestial bodies without which

life on Earth could not continue for even a moment. Allah, the Exalted, draws attention to this reality in Chapter 35 Fatir, verse 13:

“He causes the night to enter the day, and He causes the day to enter the night and has subjected the sun and the moon - each running [its course] for a specified term…”

This verse emphasises that the cycles of day and night, and the movements of the Sun and Moon, operate only because Allah, the Exalted, commands them to do so. These cycles never malfunction, never pause, and never reverse. They follow a precise and unchanging system that has continued since the moment Allah, the Exalted, decreed its existence. The fact that humanity can depend on sunrise and sunset every day without fail is itself a sign that creation is governed by perfect wisdom, not coincidence or blind forces. The Sun’s path across the sky guarantees that the Earth receives a balanced amount of light and darkness. Light allows people to see, work, farm, travel, and engage in countless other activities essential for survival and growth. Darkness, on the other hand, provides rest, tranquillity, and a natural slowing of the body and mind. This alternation between day and night is not random; it is calibrated with extraordinary precision. In different seasons, the lengths of days and nights shift subtly in order to create a rhythm that benefits both living and non-living aspects of creation. No human being, no matter how powerful or intelligent, could ever maintain such perfect global equilibrium. If days were dramatically extended, individuals would eventually suffer exhaustion because the body cannot function optimally for prolonged periods without rest. Mental clarity would diminish, physical strength would weaken, and society would become unstable. Conversely, if nights were excessively long, there would not be adequate time for people to earn a living, care for families, pursue education, or engage in beneficial

social activities. The natural balance between activity and rest would be disrupted, leading to emotional, physical, and social harm. In the opposite scenario, if nights became too short, individuals would not receive sufficient sleep to maintain their health, leading to widespread illness and decreased productivity. Thus, the current duration of day and night—designed and sustained by Allah, the Exalted—ensures the well-being of individuals and societies alike.

These delicate timings also influence agriculture, which forms the foundation of food production for humans and animals. Plants depend on a precise amount of sunlight for photosynthesis, growth, and reproduction. If the duration of day or night were altered significantly, crops would either wither from excessive exposure or fail to grow due to insufficient light. Seasonal changes, which are guided by the Earth's tilt and the Sun's path, allow for the growth of diverse crops throughout the year. Any disruption to this balance would lead to widespread famine, ecological collapse, and the extinction of countless species. This fragile equilibrium is one of the greatest signs that the system is intentionally crafted by Allah, the Exalted, who maintains every component with absolute wisdom.

Similarly, Allah, the Exalted, created the Moon not merely as a celestial decoration but as a source of profound benefit. The Moon reflects sunlight, illuminating the night and enabling people to travel safely in times when artificial lighting did not exist. Even today, with advanced technology, many areas of the world still rely on moonlight for outdoor movement, especially in remote regions, deserts, mountains, and at sea. Throughout history, merchants, navigators, sailors, and caravans depended on the phases of the Moon to guide their journeys across great distances. This guidance allowed

trade, communication, and the exchange of knowledge to flourish across continents.

The role of the Moon extends beyond providing light. Its gravitational pull controls the tides of oceans and seas, causing them to rise and fall in predictable cycles. These tides clean coastlines, sustain marine ecosystems, and regulate climates. If the tidal system were disrupted, coastlines would erode uncontrollably, marine life would suffer, and weather patterns around the globe would shift dramatically—causing catastrophic consequences for all life on Earth. The perfect distance, size, and orbital path of the Moon—all established by Allah, the Exalted—ensure that the tides remain balanced and beneficial.

Additionally, the Sun and Moon serve as precise natural clocks by which people measure time. Days, months, years, and seasons are all calculated through their movements. The lunar calendar is determined by the phases of the Moon, while the solar cycle determines seasons and agricultural patterns. Without these natural markers, timekeeping would be chaotic, and societies would struggle to organise work, worship, trade, education, and all other aspects of life. The consistency of these celestial cycles reinforces that creation operates under the decree of a single, All-Powerful Creator.

When one reflects on the delicate balance and precise placement of the Sun and Moon within the solar system, it becomes evident that such order cannot be the product of chance. Their sizes, distances, temperatures, orbits, and roles are interwoven in a system so fine-tuned that even a slight alteration would render Earth uninhabitable. This remarkable coordination stands as a

clear testimony to the influence of a Creator—Allah, the Exalted—who manages the universe with unmatched wisdom, power, and mercy. Chapter 35 Fatir, verse 13:

"…That is Allah, your Lord; to Him belongs sovereignty…"

As Allah, the Exalted, alone created and sustains the heavens and the Earth, He alone must be obeyed at all times. Nothing within creation exists independently of His will; therefore, He alone is worthy of devotion, loyalty, and servitude. Chapter 35 Fatir, verse 13:

"…And those whom you invoke other than Him do not possess [as much as] the membrane of a date seed."

The membrane of a date seed is one of the thinnest and most insignificant things a person can observe. This comparison demonstrates that anything worshipped besides Allah, the Exalted—whether physical idols or abstract influences—cannot provide even the smallest benefit or ward off even the smallest harm. These false objects of devotion cannot create, sustain, or control anything within the universe. They cannot respond to supplications, nor can they guide or protect those who call upon them. If they cannot influence even a thin membrane of a date seed, they certainly cannot influence the vast affairs of a person's life or afterlife. Recognising this reality should compel a person to direct all obedience, hope, fear, and reliance to Allah, the Exalted, alone.

It is essential to remember that false deities such as idols are not the only beings that a person might worship and obey aside from Allah, the Exalted. In reality, anything that a person follows in opposition to the command of Allah, the Exalted—such as social media trends, fashion, culture, the opinions of people, or the expectations of society—functions as an object of worship. This is because worship is not limited to physical prostration; it includes obedience, submission, and prioritisation. Chapter 9 At Tawbah, verse 31:

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

The people of earlier scriptures did not physically worship their religious leaders. They did not bow to them, pray to them, or offer sacrifices to them. Rather, they obeyed these leaders when they declared things lawful that Allah, the Exalted, had forbidden, and forbidden things Allah, the Exalted, had permitted. This misplaced obedience—placing human desire over divine revelation—was judged by Allah, the Exalted, as a form of worship. This demonstrates that elevating any being, ideology, or influence above divine command constitutes a type of association, even if one does not consciously intend to worship it. This principle is further emphasised in the case of 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 overwhelming majority of people do not perform rituals dedicated to the Devil, nor do they verbally declare their devotion to him. Yet, they are still accused of worshipping him because they obey him when he commands them to rebel against Allah, the Exalted. When a person follows whispers encouraging arrogance, jealousy, greed, dishonesty, immorality, or heedlessness, they are, in effect, submitting to the influence of the Devil. This demonstrates that worship, in the Quranic sense, is defined by obedience and allegiance, not merely outward rituals.

Thus, it is essential for every person to refrain from obeying any influence, idea, or being in defiance of Allah, the Exalted. To obey something against divine guidance is to elevate that thing as a master over oneself. If someone persists in disobeying Allah, the Exalted, they will inevitably find themselves subservient to other forces—such as individuals, social media, fashion standards, workplace demands, and cultural expectations. These influences all function as competing masters, each demanding obedience in different and often contradictory ways. Trying to live under the authority of multiple and unjust masters inevitably results in stress and inner turmoil. Each one demands something different, and each one changes its expectations unpredictably. Social media trends shift daily, cultural norms evolve constantly, and the opinions of people fluctuate based on mood, desire, or personal interest. It is impossible to satisfy them all. This resembles an employee who has several supervisors, each issuing conflicting orders. No matter how hard the employee works, dissatisfaction is guaranteed. The same applies spiritually: the one who obeys everything and everyone besides Allah, the Exalted, sacrifices peace of mind and becomes trapped in a cycle of mental imbalance. Over time, such an individual may experience sadness, isolation, severe anxiety, depression, addiction, or even suicidal thoughts. Their efforts to please their worldly masters—whether followers,

employers, trends, or cultural expectations—never yield the satisfaction they seek. The more they chase approval, the more approval escapes them. This truth is universally visible when one observes the condition of those who have adopted this mindset, such as celebrities who possess wealth and fame yet remain plagued by emptiness, confusion, and despair. Furthermore, worshipping other entities by yielding to them in the disobedience of Allah, the Exalted, will not benefit a person in the Hereafter. These entities will not offer support or advocacy on the Day of Judgement. The idols people followed, the individuals whose opinions they feared, the celebrities they imitated, the cultural norms they prioritised, and the trends they obeyed—all will abandon them at the moment they most desperately need help. Their false masters will declare innocence, distancing themselves from those who served them in worldly life. They will provide no comfort, no protection, and no escape from accountability. Chapter 35 Fatir, verse 14:

“If you invoke them, they do not hear your supplication; and if they heard, they would not respond to you. And on the Day of Resurrection they will deny your association…”

In order to avoid this outcome, a person must abandon obedience to anything that leads to the disobedience of Allah, the Exalted. Chapter 35 Fatir, verse 14:

“…And none can inform you like [one] Acquainted.”

Instead, they must obey Allah, the Exalted, by correctly using the blessings they have been granted in the ways outlined in Islamic teachings. This obedience allows a person to achieve peace of mind in both worlds. It grants them a balanced mental and physical state and enables them to correctly place everything and everyone within their life. When a person prioritises Allah, the Exalted, above all else, everything else falls naturally into balance. When they obey Allah, the Exalted, as the only true Master, they are liberated from the exhaustion and instability of serving many false masters. Through this, they attain tranquillity, success, and contentment in both this life and the next.

Allah, the Exalted, then makes it clear that a person's obedience benefits no one but the individual who practices it. He is perfect in Himself and remains unaffected by the choices of creation. Whether people obey or disobey, His majesty does not increase or diminish, for He is completely independent of His creation. Chapter 35 Fatir, verse 15:

"O mankind, you are those in need of Allah, while Allah is the Free of need, the Praiseworthy."

This verse establishes that human beings exist in a state of constant need—physically, spiritually, and emotionally—while Allah, the Exalted, is the One free from all need. He is deserving of all praise regardless of human conduct. Recognising this reality protects a person from falling into the subtle arrogance of believing that they are doing Allah, the Exalted, a favour by obeying Him. Such an attitude severely damages sincerity and can cause a person to stray, especially when their personal desires clash with divine

guidance. By contrast, the one who understands that every act of obedience ultimately serves their own benefit cultivates genuine humility toward Allah, the Exalted. This individual realises that faith, patience, gratitude, and righteous deeds are gifts that improve their character, strengthen their heart, and safeguard their worldly and spiritual well-being. As a result, they remain steadfast regardless of changing circumstances. When faced with hardship, they show patience by avoiding words and actions of complaint, trusting that Allah, the Exalted, never decrees anything except what contains wisdom and benefit. When blessed with comfort, they express gratitude, recognising that every blessing is an opportunity to grow closer to Allah, the Exalted. Gratitude appears in intention—acting only to please Allah, the Exalted; in speech—speaking good or choosing silence; and in action—using one's blessings in ways aligned with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Patience complements gratitude by nurturing trust in Allah, the Exalted, especially when life unfolds in unexpected ways. 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."

This statement reminds people that their understanding is limited, while Allah, the Exalted, sees all outcomes and acts with perfect wisdom. Accepting this truth frees the heart from resentment, provides emotional stability, and strengthens reliance on Allah, the Exalted. Over time, the one who embraces patience in adversity and gratitude in ease develops remarkable inner clarity, peace, and spiritual resilience. A person who consistently lives with this level of sincerity and trust receives continuous divine support from Allah, the Exalted. This support brings tranquillity in worldly life by helping them maintain a balanced mental and physical state

and allowing them to correctly place everything and everyone within their life. In the next world, this same sincerity opens the doors to eternal success and mercy. This reality is reflected in a Hadith found in Sahih Muslim, number 7500.

Not only is Allah, the Exalted, completely unaffected by a person's obedience or disobedience, but He also reminds humanity that if people persist in defiance, He can effortlessly replace them with others who will uphold His commands thereby fulfilling the purpose of their creation. Chapter 35 Fatir, verses 16-17:

"If He wills, He can do away with you and bring forth a new creation. And that is for Allah not difficult."

After reminding people that their obedience benefits only themselves, Allah, the Exalted, gently warns every person against falling into destructive wishful thinking—namely, the assumption that one may continuously disobey Him yet still be protected from the consequences because of another person's righteousness, such as the piety of a close relative. Chapter 35 Fatir, verse 18:

"And no bearer of burdens will bear the burden of another. And if a heavily laden soul calls [another] to [carry some of] its load, nothing of it will be carried, even if he should be a close relative…"

This verse highlights a fundamental truth: every person is individually accountable before Allah, the Exalted. Therefore, one must completely avoid the comfort of wishful thinking, as it only encourages continued disobedience. A person who convinces themselves that another will save them from their own actions ultimately harms their own spiritual, mental, and physical well-being. Such a person will inevitably fall into an unbalanced state, misplacing the priorities of life, misjudging the value of people and blessings around them, and failing to prepare for the Day of Judgement. Even if they experience moments of worldly luxury, inner distress, difficulty, and confusion will dominate both this life and the next.

Furthermore, the intercession that such a person hopes for—whether from a pious relative or even from the Holy Prophet Muhammad, peace and blessings be upon him—may instead be turned against them. 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 addresses those who have already accepted the Holy Quran as truth. A person who has embraced its guidance is responsible for upholding it; thus, abandoning it after accepting it becomes a clear act of negligence. The consequences for any person against whom the Holy Prophet

Muhammad, peace and blessings be upon him, testifies in this manner on the Day of Judgement will undoubtedly be severe.

Even in cases where intercession is granted by Allah, the Exalted, such negligent individuals may still enter Hell, though the intercession may reduce the duration or intensity of the punishment. Yet even the shortest moment in Hell is beyond human endurance. Knowing this, a person must understand that true hope in intercession requires genuine effort—namely, actively and sincerely using every blessing granted by Allah, the Exalted, in accordance with the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Only when a person strives in this way are they justified in hoping for intercession on the Day of Judgement, always remembering that Allah, the Exalted, alone authorizes it.

Allah, the Exalted, makes it clear that only those who sincerely fear the consequences of their own actions and remain mindful of their accountability will respond to the guidance found in Islamic teachings. Chapter 35 Fatir, verse 18:

“…You can only warn those who fear their Lord unseen…”

This verse teaches that guidance benefits only the hearts that remain awake and conscious of their responsibility before Allah, the Exalted. When this awareness is lost, negligence settles in, and it manifests in various harmful ways.

One form of negligence occurs when a person convinces themselves that someone else, such as a pious family member, will rescue them and carry their burdens on the Day of Judgement. This false hope creates complacency, as the individual relies on the righteousness of others while neglecting their own spiritual growth. Such thinking blinds them to the undeniable truth that every soul will stand alone before Allah, the Exalted, and that no relationship grants immunity from accountability.

Another form of negligence appears when a person assumes that their repentance and excuses will always be accepted by Allah, the Exalted, even if they persist in disobedience. Instead of sincerely regretting their mistakes, they repeatedly fall into the same sins, believing forgiveness is automatic. This mindset weakens their sincerity and renders their repentance hollow, making it difficult for them to reform their conduct.

Negligence also arises when worldly desires dominate the heart to the point that one becomes unable to reflect on the consequences of their actions. A person overwhelmed by the temptations of wealth, status, entertainment, or relationships becomes increasingly blind to their spiritual condition. When desires take control, the remembrance of accountability fades, and the person gradually loses the ability to recognize their own decline. Another dangerous form of negligence is when an individual fails to appreciate the numerous signs pointing to the Oneness of Allah, the Exalted, and to their inevitable accountability. These signs are evident in the Holy Quran, in the blessed life and teachings of the Holy Prophet Muhammad, peace and blessings be upon him, in the lessons of history, and throughout the vast and

precisely balanced universe. Ignoring such signs deprives a person of opportunities for reflection, humility, and growth. They delay repentance by assuming that there will always be time later, even though life offers no guarantee of tomorrow. They disregard sincere advice, refusing to reflect even when reminders come repeatedly. Some allow themselves to sink deeply into worldly entertainment—such as constant social media use or hours of distraction—until their hearts become numb and unresponsive to spiritual reminders. Another form of negligence appears when blessings such as wealth, health, knowledge, or status are misused in ways that contradict the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Instead of using these blessings to draw closer to Allah, the Exalted, the person employs them for worldly gain or sinful indulgence, thereby harming themselves. A person may also fall into negligence by taking religion lightly, rushing through acts of worship without attention or sincerity, or assuming that cultural traditions alone are sufficient for success in the hereafter. Others behave as though this worldly life is permanent, rarely thinking about death or the meeting with Allah, the Exalted, which prevents them from preparing for their final journey. Negligence also arises when an individual obeys Islamic teachings only when convenient but abandons them the moment they clash with personal desires.

In order to avoid these various forms of negligence, a person must commit themselves to both learning and acting upon Islamic teachings. True understanding strengthens the heart and eliminates the dangerous wishful thinking that prevents one from responding correctly to divine guidance. Consistent practice purifies the heart, nurtures humility, and increases awareness of accountability. Only when a person cultivates this sincere and attentive attitude will they truly benefit from the warnings and guidance found in Islamic teachings. Such individuals recognize their dependence on Allah, the Exalted, and they employ their blessings in a manner that aligns with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and

blessings be upon him. Through this, they protect themselves from negligence, correct their conduct, and progress toward peace in both worlds.

One of the greatest means of protecting oneself from falling into negligence regarding Islamic teachings, as indicated by verse 18, is the consistent establishment of the five daily obligatory prayers. Chapter 35 Fatir, verse 18:

"…You can only warn those who fear their Lord unseen and have established prayer…"

Responding positively to Islamic teachings becomes impossible without these prayers because they serve as a continuous reminder of one's accountability on the Day of Judgement. Each posture in the prayer reflects a station on that Day, reminding the worshipper of their inevitable return to Allah, the Exalted. The prayers are deliberately spaced throughout the day so that whenever a person becomes distracted by worldly life and forgets their accountability, the next prayer immediately draws their heart back to remembrance. This sacred rhythm encourages them to practically prepare for their final meeting by correctly using the blessings they have been granted. For this reason, the individual who neglects the obligatory prayers will, without doubt, become forgetful of the Day of Judgement—even if they verbally claim belief in it. Their actions will not reflect genuine preparation, and they will naturally continue misusing the blessings they possess. The outcome of this behaviour is inevitable: they will lose their balanced mental and physical state, misplace everything and everyone in their life, and fail to prepare for their accountability. This path leads only to distress, difficulty, and turmoil in both worlds, even if they continue to enjoy certain worldly

comforts. Moreover, the establishment of the obligatory prayers is repeatedly emphasised in Islamic teachings because prayer forms the central pillar upon which all other righteous deeds revolve. It is the foundation of a person's relationship with Allah, the Exalted, and the means through which one remains steadfast upon goodness. True prayer, however, is far more than a set of physical actions; it is a profound state of humility, presence, and inward reflection that anchors the heart to the hereafter. This humility develops when a person becomes conscious of how every stage of the prayer symbolises a scene from the Day of Judgement, continuously reminding them of their final accountability before their Creator. When the worshipper stands upright, they should call to mind the moment when all of humanity will stand before Allah, the Exalted, awaiting their 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 they bow, it serves as a reminder of those who refused to bow to Allah, the Exalted, when invited to do so in this world—both physically in prayer and practically through obedience. Chapter 77 Al Mursalat, verse 48:

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

Their refusal was not limited to physical bowing; it included rejecting the practical submission required in every aspect of life. When the worshipper prostrates, they should recall the scene described in the following verses, where people will be invited to prostrate before Allah, the Exalted, on the Day of Judgement, yet they will find themselves unable to do so because they failed to prostrate correctly in their earthly lives. 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 they sit upon their knees during the prayer, it reflects how every nation will be found kneeling on the Day of Judgement, awaiting their final record in a state of profound fear. 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.""

The person who keeps these meanings alive in their heart will establish their prayer correctly, sincerely, and consistently. This sincerity will ensure that

they obey Allah, the Exalted, even between the prayers. Chapter 29 Al Ankabut, verse 45:

“…Indeed, prayer prohibits immorality and wrongdoing…”

This obedience includes using all blessings in ways 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. Through such prayer, a person safeguards their faith, strengthens their discipline, protects themselves from negligence, and moves toward inner peace in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

As indicated by verse 18, those who neglect to establish their obligatory prayers will not only fail to respond appropriately to Islamic teachings but also risk departing from this world without their faith. This neglect represents a grave spiritual danger, as the foundation of practical belief is tied directly to the consistent performance of these prayers. The Holy Prophet Muhammad, peace and blessings be upon him, emphasized the seriousness of this matter in a Hadith recorded in Jami At Tirmidhi, number 2618, stating that the defining distinction between belief and disbelief is abandoning the obligatory prayers. This underscores that prayer is not merely a ritual but a vital safeguard of faith. Faith itself can be likened to a delicate plant that requires constant nourishment to grow, flourish, and survive. Just as a plant deprived of essential elements such as sunlight, water, and care will weaken, wither, and eventually die, so too will a person’s faith deteriorate if it is not consistently nurtured through acts of obedience. Obligatory prayers, as the

most fundamental act of worship, provide this essential spiritual nourishment, reminding the believer of their accountability, guiding their intentions, and shaping their actions. Failure to maintain this spiritual care allows negligence to take root, gradually weakening the connection with Allah, the Exalted, and leaving the individual vulnerable to worldly distractions and misguidance. Over time, this neglect can extinguish the light of faith entirely, which is the most profound and irreparable loss a person can suffer.

In order to avoid the severe consequences of negligence and the loss of faith, a person must actively respond to Islamic teachings by both learning them and implementing them in daily life. This involves adopting the positive characteristics emphasized in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, such as generosity, patience, humility, gratitude, and compassion. At the same time, it requires consciously avoiding negative traits that lead to spiritual decay, including pride, greed, envy, arrogance, and selfishness. This process of spiritual purification refines the soul, cultivating moral and ethical conduct that naturally brings peace of mind, for adopting virtuous traits harmonizes the inner self and stabilizes one’s mental and emotional state. Furthermore, by practicing the positive characteristics outlined in Islamic teachings, a person strengthens their obedience to Allah, the Exalted. This obedience is expressed through the correct use of the blessings they have been granted, whether wealth, health, knowledge, or social influence. Properly applying these blessings ensures a balanced mental and physical state, allows for correct prioritization of people and responsibilities in life, and prepares the individual for accountability on the Day of Judgement. Such discipline, when combined with sincere effort, establishes peace of mind in both this world and the Hereafter, demonstrating that spiritual purification benefits the individual directly, even if it requires forgoing certain worldly desires or ambitions that contradict divine guidance. Chapter 35 Fatir, verse 18:

“…And whoever purifies himself only purifies himself for [the benefit of] his soul…”

This verse highlights that the act of purifying the soul is ultimately for one’s own good. Spiritual growth and moral refinement are not imposed for Allah’s benefit—He is free of need—but rather they are a means by which a person safeguards their soul, strengthens their character, and ensures readiness for their eternal return. Regardless of whether a person chooses to pursue this path of purification or not, the ultimate return is to Allah, the Exalted, where every intention, word, and action will be examined. Chapter 35 Fatir, verse 18:

“…And to Allah is the [final] destination.”

This serves as a reminder that the consequences of one’s choices—whether to follow or neglect divine guidance—are inescapable, reinforcing the importance of spiritual purification and practical adherence to Islamic teachings for the attainment of lasting peace and success in both worlds.

Obeying Allah, the Exalted, and acknowledging the reality of accountability on the Day of Judgement often conflicts with the worldly desires and personal

ambitions of people. Many individuals, therefore, persist in disobeying Allah, the Exalted, by misusing the blessings that have been granted to them, whether these are wealth, health, status, or knowledge. Chapter 35 Fatir, verse 19:

“Not equal are the blind and the seeing.”

Those who become consumed by their worldly desires gradually lose control over their actions, becoming enslaved to the pursuit of instant gratification. In this state, they act blindly, ignoring the harmful consequences of their choices. This condition can be likened to that of a drug addict, whose dependency on drugs dictates their behavior, often leading them to commit wrongful acts such as theft or deceit, all while remaining unaware of the damage inflicted upon themselves and others. Their judgment is entirely clouded, and they are unable to perceive the long-term consequences of their actions. A similar phenomenon occurs with excessive attachment to worldly desires, such as the relentless pursuit of wealth, power, or status. When such desires intensify beyond moderation, they transform into compulsive forces that dominate a person’s decision-making and behavior. This unchecked indulgence often leads to moral corruption, strained relationships, mental stress, and physical health problems. It can result in anxiety, depression, or even social isolation, as the individual becomes trapped in the cycle of pursuing fleeting pleasures. Chapter 35 Fatir, verse 20:

“Nor are the darknesses and the light equal.”

As individuals allow themselves to be dominated by their worldly desires, they become spiritually blind, unable to perceive the consequences of their actions or the necessity of preparing for their accountability on the Day of Judgement. This blindness prevents them from taking practical steps to live in accordance with Islamic teachings by correctly using the blessings granted by Allah, the Exalted. Chapter 35 Fatir, verse 20:

“Nor are the shade and the heat equal.”

This verse illustrates the profound contrast between those who live in obedience to Allah, the Exalted, and those who are enslaved by their desires. Just as the shade offers relief from the scorching heat, so too does preparation for the Hereafter provide peace and comfort. Conversely, neglecting this preparation leads to hardship, suffering, and spiritual discomfort. Those who ignore the obligations of faith may experience temporary pleasures in this world, but they forfeit the lasting tranquility of the Hereafter and instead magnify their own suffering.

Those who persist in pursuing their worldly desires while misusing the blessings granted by Allah, the Exalted, inevitably descend into a state of mental and emotional imbalance. This imbalance manifests in numerous ways, including depression, substance addiction, and other forms of psychological distress. The root of these afflictions lies in the misplacement of priorities and the improper use of the resources, relationships, and

opportunities provided by Allah, the Exalted. As they continue to ignore divine guidance, they often direct their frustration and dissatisfaction toward the wrong objects and individuals in their lives, including spouses, family members, and close companions. This misdirected blame leads to the severing of important relationships, further intensifying mental anguish and perpetuating a destructive cycle of stress and disorder. This phenomenon is strikingly evident among those who, despite enjoying worldly luxuries, fail to utilize their blessings in obedience to Allah, the Exalted. Among the rich and famous, one observes outward appearances of glamour and abundance, yet inwardly, many are plagued by a profound sense of emptiness. They may lack true appreciation for the value of life, feeling spiritually and emotionally dead despite being physically alive. Such a state of inner void and dissatisfaction frequently drives individuals toward extreme measures, including suicidal thoughts or actions. Chapter 35 Fatir, verse 22:

“And not equal are the living and the dead…”

The distinction here is both physical and spiritual, highlighting that true life consists of obedience to Allah, the Exalted, and proper utilization of the blessings He has provided. Those who reflect on these truths with sincerity and an unbiased mind are compelled to recognize their validity. This reflection naturally motivates them to adopt the correct behavior, remaining steadfast in obeying Allah, the Exalted, and using the blessings granted to them in accordance with Islamic teachings. Such obedience ensures the attainment of peace of mind in both worlds, achieved through a balanced mental and physical state and the proper placement of all aspects of one’s life. Chapter 35 Fatir, verse 22:

“…Indeed, Allah causes to hear whom He wills…”

Regardless of the advancements of any society or the accumulation of human knowledge across various disciplines, including psychology, neuroscience, and social sciences, humanity remains incapable of formulating a code of conduct that perfectly aligns with human nature in all circumstances. Every individual and society encounters situations, conditions, and challenges that cannot be fully anticipated or addressed through human reasoning alone. The complexity of the human mind, the dynamics of societies, and the unforeseeable events of life render it impossible for humans to establish a flawless system that guarantees peace, justice, and balanced living. Only Allah, the Exalted, possesses the knowledge, wisdom, and authority to provide such a comprehensive code of conduct. As the Creator of all things, He is fully aware of the past, present, and future, encompassing every detail of human existence. His guidance distinguishes good from evil, beneficial from harmful, and facilitates the attainment of true peace of mind in a life that would otherwise be filled with imbalance, stress, and injustice. Historical evidence demonstrates that societies and individuals who faithfully implement the divine code of conduct experience a proliferation of justice, tranquility, and well-being. Consequently, it is essential for people to accept and embrace the guidance provided by Allah, the Exalted, even when certain aspects may contradict their personal desires or ambitions. Following divine instructions should be approached with the same trust and patience as a patient adheres to the advice of a skilled physician. Although the guidance may require abstention from immediate pleasures or adherence to difficult disciplines, it ultimately serves the best interest of the individual, ensuring both worldly balance and eternal success. Those who recognize this truth and act upon it align themselves with the path that leads to peace, justice, and fulfilment, securing

a balanced mental and physical state and correctly positioning everything and everyone within their life in accordance with divine wisdom.

However, Allah, the Exalted, cautions that obedience to Him requires individuals to exercise control over their worldly desires, including those that provide immediate pleasure but lead to long-term harm. Many people, despite witnessing clear signs, guidance, and warnings, persist in disobedience and continue on a path of moral and spiritual darkness. Their hearts become hardened, and they remain attached to fleeting worldly gains, refusing to redirect themselves toward righteousness. In this state, they resemble the dead, for just as a corpse cannot hear or respond to advice, so too are these individuals incapable of internalizing or acting upon divine guidance. Their spiritual faculties are blocked, and their minds are closed to reflection, leaving them vulnerable to the consequences of their actions in this world and the Hereafter. Chapter 35 Fatir, verse 22:

“…but you cannot make hear those in the graves.”

This verse emphasizes that no matter how much guidance is offered or how clearly the signs are presented, there are individuals whose hearts and minds are so entrenched in disobedience that they become completely unresponsive. Their attachment to worldly desires blinds them to the reality of accountability, the signs of Allah, the Exalted, and the truth of the Hereafter. Observing such people serves as a warning to the sincere seeker: neglecting the control of desires and failing to respond to the signs of Allah, the Exalted, leads inevitably to spiritual death, even while one remains physically alive. Only those who purify their hearts, moderate their desires,

and act upon divine guidance can avoid this state and attain life that is spiritually vibrant, balanced, and aligned with the commands of Allah, the Exalted.

As the Holy Prophet Muhammad, peace and blessings be upon him, consistently sought the guidance and well-being of people, he would naturally feel sorrow and concern when individuals failed to accept or act upon Islamic teachings. His heart, full of compassion and care, grieved for those who turned away from guidance, even though they often ignored the advice given to them. Observing this, Allah, the Exalted, repeatedly reassured the Holy Prophet Muhammad, peace and blessings be upon him, that his role is limited to explaining Islamic teachings clearly and providing people with the perfect example to follow. He is not responsible for the choices that individuals make after being presented with the truth. Chapter 35 Fatir, verse 23:

“You, are not but a warner.”

And chapter 88 Al Ghashiyah, verses 21-22:

"So remind you are only a reminder. You are not over them a controller."

These verses carry timeless lessons for all who endeavor to call others toward righteousness. They clarify that the responsibility of the caller lies in presenting the message with sincerity, clarity, and compassion, leaving the results in the hands of Allah, the Exalted, who alone has the power to guide hearts. This understanding frees the caller from the grief and frustration that may arise when their efforts appear to have little effect. It protects them from despair by showing that true success is not measured by the number of converts, public recognition, or worldly accomplishments, but by faithfulness and integrity in conveying the truth. Those who sincerely desire guidance will recognize it when they encounter it, while those who persist in arrogance, heedlessness, or distraction only bring harm upon themselves. The sincere seeker also acknowledges that Allah, the Exalted, never burdens any soul beyond its capacity. Every trial, every hardship, and every challenge is an opportunity to develop patience, discipline, and strengthened faith. Through these trials, individuals learn that true peace in both this world and the Hereafter requires sacrifice, restraint, and the subjugation of lower desires. They understand that real satisfaction cannot be found in wealth, status, or fame, which often provide only fleeting comfort, but in spiritual fulfillment and submission to Allah, the Exalted. This truth is evident when observing those who appear to possess every worldly advantage yet remain restless, discontented, or dissatisfied. Despite their abundance and outward comforts, they are deprived of inner tranquillity because true peace is only found in submission to Allah, the Exalted. A person who sincerely seeks inner peace and spiritual contentment recognizes that genuine success is not achieved through attempting to control others or by pursuing worldly pleasures, but by faithfully fulfilling their own duty: to follow the truth, to convey it with compassion, and to entrust the outcome to Allah, the Exalted, who guides whom He wills with perfect wisdom. This perspective transforms the role of the caller from one of anxious control to one of serene trust. It ensures that the caller’s efforts remain pure, their patience steadfast, and their hope securely anchored in the mercy and justice of Allah, the Exalted. It is a continual reminder that the true measure of success is found in obedience and sincerity rather than in worldly recognition or acclaim. In embodying this principle, the caller becomes a living example of faith, demonstrating that guidance is ultimately a gift from Allah, the Exalted. Humanity’s responsibility

is to convey the message faithfully and sincerely, while leaving the guidance of hearts entirely to Him. Chapter 35 Fatir, verse 24:

“Indeed, We have sent you with the truth as a bringer of good tidings and a warner. And there was no nation but that there had passed within it a warner.”

It is essential to understand that good news and warnings, as conveyed in Islamic teachings, only benefit a person when they respond to them practically. Simply hearing or acknowledging these messages is not sufficient; the true benefit arises when an individual acts upon them and implements them in their daily life. The one who responds practically by correctly using the blessings Allah, the Exalted, has granted, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, will achieve a profound state of well-being. This includes attaining peace of mind in both this world and the Hereafter, through maintaining a balanced mental and physical state, and by placing everything and everyone within their life in its proper order. Such a person recognizes the value of their time, resources, relationships, and actions, ensuring that all aspects of life contribute to their spiritual, mental, and physical harmony. Conversely, the one who fails to respond practically to the good news and warnings provided by Allah, the Exalted, will persist in misusing the blessings they have been granted. This misuse may take many forms, such as indulging excessively in worldly desires, neglecting obligatory duties, or prioritizing transient pleasures over long-term well-being and spiritual preparation. As a result, they fall into an imbalanced mental and physical state, where stress, anxiety, and confusion dominate their life. They lose the ability to rightly order everything and everyone around them, leading to broken relationships, mismanaged responsibilities, and a chaotic existence.

Moreover, by failing to prepare adequately for their accountability on the Day of Judgement, they incur a profound spiritual deficit that cannot be compensated by worldly comforts or achievements. Even if such individuals outwardly appear to enjoy wealth, status, or other worldly luxuries, these advantages provide no true peace or protection from the consequences of their negligence. Their lives may be filled with temporary pleasure, yet their inner state remains restless and unsettled, exposing them to stress, hardship, and difficulty in both worlds. In this way, the practical response to divine guidance becomes not only a means of attaining spiritual success but also the foundation for genuine mental, emotional, and physical well-being, demonstrating that the blessings of Allah, the Exalted, are best realized through obedience, mindfulness, and correct action.

Allah, the Exalted, warned the Holy Prophet Muhammad, peace and blessings be upon him, that the denial he faced was not a new phenomenon. Every generation of people, dominated by their worldly desires and personal ambitions, has historically rejected divine guidance. Chapter 35 Fatir, verse 25:

“And if they deny you - then already have those before them denied…”

This denial is deeply rooted in human nature when it is guided by selfish inclinations rather than by adherence to divine law. In reality, every individual or society that abandons the divine code of conduct revealed by Allah, the Exalted, and instead adopts man-made systems of law or morality does so primarily to gratify their worldly desires. Human-devised systems of conduct, no matter how sophisticated, are ultimately shaped by human inclinations,

ambitions, and self-interest. They are designed to serve the creators' comfort, power, and status rather than universal justice or moral integrity. The wealthy, the powerful, and those entrenched in positions of influence are often the most resistant to divine guidance. Accepting the truth of Islam demands submission to a higher moral framework—one that imposes limits on greed, exploitation, and self-indulgence. It curtails the unchecked pursuit of desires and places moral responsibilities above personal gain. For those accustomed to privilege and influence, such submission threatens their social, political, and economic advantage. Therefore, they not only reject divine guidance for themselves but also actively encourage others to follow their example, perpetuating ignorance and disobedience. Their priority becomes preserving worldly status and comfort, even at the cost of their spiritual and eternal well-being. This pattern of rejection is evident throughout history. The earliest opponents of the Holy Prophets, peace be upon them, were often the elites of society—those whose power, wealth, and social standing would be constrained by adherence to divine law. Their opposition was not a result of insufficient evidence or ambiguity regarding the truth. On the contrary, the signs of Allah, the Exalted, were manifest and clear before them. The rejection originated in the heart: arrogance, pride, and the unwillingness to restrain their desires prevented them from submitting to the authority of their Creator. They clung to worldly pleasures and comforts, prioritizing them over eternal success. Thus, the denial of divine guidance is rarely a matter of rational debate over truth or falsehood. Instead, it reflects the human tendency to follow unchecked desires rather than moral accountability. Chapter 35 Fatir, verse 25:

"…Their messengers came to them with clear proofs and written ordinances and with the enlightening Scripture."

Even when presented with undeniable evidence, clear signs, and guidance, those who are dominated by their desires may continue to reject the truth. The divine message is therefore not lacking clarity, but human hearts can be blinded by arrogance, selfishness, and the pursuit of immediate worldly gains. This reality underscores the importance of humility, submission, and the sincere effort to align one's life with the guidance of Allah, the Exalted, rather than following personal whims or societal pressures.

Chapter 35 Fatir, verse 25:

"…Their messengers came to them with clear proofs and written ordinances and with the enlightening Scripture."

Allah, the Exalted, has never neglected His creation. From the beginning, He has provided every nation with both law and wisdom, conveyed through the written ordinances and scripture revealed to them. The law represents the divine code of conduct that people must follow in order to correctly utilize the blessings they have been granted. By adhering to this law, individuals can ensure that they fulfil the rights of Allah, the Exalted, and the rights of other people, thereby establishing a society rooted in peace and justice. Without this law, there would be no clear framework to distinguish right from wrong, and people would struggle to organize their lives in a way that benefits both themselves and others.

Wisdom, on the other hand, is necessary to understand and apply the law properly. While the law provides the structure and the rules, wisdom teaches people how to implement these rules effectively in daily life so that they lead to true benefit for both the individual and society, in this world and the Hereafter. It is through wisdom that one understands the broader objectives behind the commandments, recognizing the long-term consequences of actions and the subtle ways in which justice, compassion, and fairness can be achieved. Wisdom ensures that knowledge is not misapplied or distorted, and it prevents people from reducing law to a rigid set of rules followed only superficially.

Both law and wisdom are therefore essential to create a just and peaceful society. If law exists without wisdom, it can be misinterpreted, manipulated, or exploited to justify wrongdoing. People may find loopholes or technicalities in the law to serve their selfish interests or oppress others. Conversely, wisdom without law is equally insufficient. In such a situation, individuals may adopt a code of conduct based on their own definitions of what is correct and upright, without any objective standard. As discussed earlier, all man-made codes of conduct are limited by human knowledge, experience, and foresight, and are often influenced by biases, whether intentional or unintentional. Therefore, relying solely on wisdom without divine law can lead to injustice, confusion, and disorder. People may believe they are acting rightly while failing to fulfil the rights of others, ultimately preventing themselves from achieving peace of mind and preventing the establishment of peace and justice within society.

By providing both law and wisdom, Allah, the Exalted, ensures that people have the means to live balanced, purposeful lives. The law guides them in fulfilling their obligations and maintaining justice, while wisdom enables them

to act thoughtfully, avoid harm, and maximize the benefit of their actions. Together, law and wisdom form a complete framework for human life, allowing individuals to achieve both inner tranquility and societal harmony.

Despite being granted a divine code of conduct that ensures peace of mind on an individual level and justice on a societal level, many people throughout history have persisted in pursuing their worldly desires and aspirations. By prioritizing fleeting pleasures over obedience to Allah, the Exalted, they disrupt the balance of their mental and physical well-being. Their misaligned focus causes them to misplace everything and everyone within their lives, leading to constant stress and unrest. Family relationships, friendships, careers, and wealth, which are meant to be sources of comfort and stability, instead become burdens that amplify anxiety and dissatisfaction. As they persist in disobedience, these individuals often direct their frustrations toward innocent parties, such as spouses, friends, or colleagues, blaming them for the stress and difficulties they themselves have created. In extreme cases, the severing of these meaningful relationships further accelerates their decline, resulting in mental disorders, substance addiction, and even thoughts of suicide. This pattern of self-destruction is evident when observing those who misuse the blessings granted to them, including the rich and famous. Despite enjoying abundant worldly luxuries, they frequently experience deep discontent, restlessness, and a sense of emptiness, demonstrating that material wealth alone cannot provide peace of mind. Furthermore, their continued neglect of the divine guidance prevents them from adequately preparing for their accountability on the Day of Judgement. As a result, the suffering in the Hereafter for such individuals will be far more severe, reflecting both the neglect of divine instructions in this world and the compounded consequences of their actions. Chapter 35 Fatir, verse 26:

“Then I seized the ones who disbelieved, and how [terrible] was My reproach.”

This verse serves as a powerful reminder against falling into a self-absorbed way of life, in which one’s focus is confined solely to personal circumstances while ignoring the broader realities that surround them. Such a narrow perspective blinds the heart from perceiving the wisdom embedded in history, personal trials, and the experiences of others. By neglecting these lessons, a person risks repeating mistakes, misusing the blessings they have been granted, and failing to achieve true balance in their life. Reflection upon these lessons, conversely, is one of the most effective means of refining character, cultivating patience, and attaining lasting inner peace—through maintaining a balanced mental and physical state and correctly placing everything and everyone within one’s life. For example, observing the wealthy and renowned who misuse their blessings reveals that worldly abundance cannot guarantee satisfaction or safety from hardship. Despite having comfort, power, and prestige, many of them succumb to anxiety, depression, addiction, or even suicidal tendencies. This illustrates that genuine tranquillity cannot be bought through wealth, nor can it be secured by indulging unchecked desires. Similarly, witnessing the struggles of someone facing illness, poverty, or misfortune should inspire gratitude for one’s own health, wealth, and capabilities, and motivate their proper use before these blessings are lost. Islam therefore instructs people to remain mindful, reflective, and attentive to the world beyond their immediate concerns. By observing the successes and failures of others, reflecting on one’s own circumstances, and learning from history, a person develops wisdom, humility, and foresight. This approach ensures that they make practical, responsible choices in alignment with Islamic teachings, thereby achieving peace of mind in both worlds, strengthening faith, and maintaining balance in all aspects of life.

After using history and human experience as evidence to encourage obedience, Allah, the Exalted, draws attention to signs within the natural world that indicate His Oneness and His exclusive right to be obeyed. Chapter 35 Fatir, verse 27:

“Do you not see that Allah sends down rain from the sky…”

The perfectly balanced water cycle serves as a clear indicator of a Creator’s wisdom and power. Water evaporates from the seas, condenses in the sky, and falls as rain, sustaining all life on Earth. Mountains play a crucial role in this system by neutralizing acidic rain, ensuring that it is suitable for consumption by humans, animals, and plants. This demonstrates the precise design of natural systems, in which every element serves a purpose in maintaining life. Moreover, rain is regulated in a delicate balance: too little rain leads to droughts, famine, and scarcity, while excessive rainfall results in floods and widespread destruction. The meticulous balance in the quantity, timing, and distribution of rain highlights not only the mercy of Allah, the Exalted, but also His perfect knowledge of what is required for the sustenance of creation. Any deviation in this system would have catastrophic consequences, affecting human survival, agriculture, ecosystems, and the overall balance of life on Earth.

Through the rain, Allah, the Exalted, gives life to a lifeless land, causing the growth of various crops, plants, and greenery. This continuous process provides sustenance not only for humans but also for animals, demonstrating

the mercy and provision of Allah, the Exalted, in maintaining the balance of life on Earth. Despite all the advancements in agricultural technology, no human innovation can create life from a lifeless seed; this power lies solely with Allah, the Exalted, who determines which seeds flourish and which do not. Chapter 35 Fatir, verse 27:

“…and We produce thereby fruits of varying colors?...”

The diversity and variation in crops and fruits are a sign of the precise wisdom of Allah, the Exalted. Even when the same land is watered by the same source, different plants and trees produce fruits of varying qualities, flavors, and colors. Chapter 13 Ar Ra’d, verse 4:

“And within the land are neighboring plots and gardens of grapevines and crops and palm trees, [growing] several from a root or otherwise, watered with one water; but We make some of them exceed others in [quality of] fruit…”

This variation is evident even within a single tree, where no two fruits are exactly alike. Such differences clearly indicate that the outcome of growth and quality is not determined solely by natural or agricultural factors. Rather, it is the will and knowledge of Allah, the Exalted, that governs these processes. Observing this balance and diversity encourages reflection, gratitude, and recognition of the power and wisdom of Allah, the Exalted. It

reminds people that all sustenance and provision ultimately come from Him, and that humans must utilize these blessings correctly as outlined in Islamic teachings so that they achieve 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 the Earth continuously spins at a high speed, it has been perfectly designed to sustain life. To ensure stability, Allah, the Exalted, has cast firmly set mountains into the Earth, functioning as pegs that stabilize its crust and prevent excessive shifting. Without such stability, the movement of the Earth's surface could make life impossible, causing massive earthquakes, floods, and other catastrophes. Chapter 16 An Nahl, verse 15:

"And He has cast into the earth firmly set mountains, lest it shift with you…"

Beyond their stabilizing function, mountains serve a crucial role in the water cycle. They help retain and purify rainwater, which is slightly acidic when it falls from the sky, ensuring that humans, animals, and crops can utilize it safely. Rivers and streams often originate from mountains, providing a continuous supply of fresh, clean water. This demonstrates the intricate planning and wisdom of Allah, the Exalted, in creating a system that balances the needs of all living beings on Earth. Mountains also display remarkable aesthetic and geological diversity, reflecting the creativity and knowledge of Allah, the Exalted. Neighbouring mountains can appear in a variety of colours, illustrating different mineral compositions, soil types, and environmental conditions. A striking example is found in the Gansu province of China, where the so-called "Rainbow Mountains" display layers of red,

white, and black hues, each reflecting unique geological processes. Chapter 35 Fatir, verse 27:

"…And in the mountains are tracts, white and red of varying shades and [some] extremely black."

This variety is not merely for beauty; it serves as a sign for humans to reflect upon the precision and creativity of Allah, the Exalted.

Similarly, despite the vast number of people and animals that come from the same species, each has been created in a distinct form, with differences in shape, size, and color. Chapter 35 Fatir, verse 28:

"And among people and moving creatures and grazing livestock are various colors similarly…"

This diversity is a clear reflection of the mastery and infinite wisdom of Allah, the Exalted. It serves as a reminder that no two creations are identical and that every individual has been endowed with unique characteristics, abilities, and circumstances. These differences are not random; they are purposeful, allowing each person to navigate their own path in this world. Life's experiences, challenges, and opportunities are tailored to the individual,

creating a unique journey that ultimately leads to personal accountability before Allah, the Exalted, in respect to their intentions, speech, and actions.

Reflecting on the uniqueness of each human being also serves as a powerful reminder of how each person will stand alone on the Day of Judgement. Just as no two people are alike in this world, each will be judged individually, based on how they utilized the blessings and guidance provided to them. This awareness encourages people to prepare for their journey back to Allah, the Exalted, by correctly using the resources and abilities they have been granted, as outlined in Islamic teachings. By doing so, they can achieve peace of mind in both worlds, maintain a balanced mental and physical state, and correctly place everything and everyone within their life. Chapter 35 Fatir, verse 28:

"…Only those fear Allah, from among His servants, who have knowledge…"

Knowledge of the signs of Allah, the Exalted, and understanding the wisdom behind creation allows a person to cultivate consciousness of their responsibilities and to approach life with humility, reflection, and purpose. It transforms ordinary observation into spiritual insight, reinforcing the understanding that every blessing, trial, and encounter is part of a divine plan. Consequently, the reflection on diversity within creation becomes not only a recognition of the power and wisdom of Allah, the Exalted, but also a guide for practical obedience, spiritual growth, and inner peace.

When one observes the creation, it becomes evident that Allah, the Exalted, possesses unparalleled power, authority, and control over all things, including the ultimate judgment of people. Chapter 35 Fatir, verse 28:

"…Indeed, Allah is Exalted in Might…"

The diversity, balance, and complexity of the universe—ranging from the vast cosmos to the smallest living beings—demonstrate His absolute might. Mountains stabilize the Earth, rain sustains life, and humans and animals are created in unique forms, all testifying to His command over the laws of creation. From these signs, it becomes clear that He alone has the authority to hold people accountable for their intentions, speech, and actions. Every blessing, trial, and circumstance is a manifestation of His will, and no individual can escape His decree. Yet, despite this unmatched power, Allah, the Exalted, does not demand perfection from people. He does not expect humans to live without fault or error. Rather, He requires sincere effort: a consistent striving to obey Him by correctly utilizing the blessings He has granted, as outlined in Islamic teachings, and by refraining from persistent sin. Chapter 35 Fatir, verse 28:

"…Allah is Exalted in Might and Forgiving."

This balance of might and mercy highlights the perfect wisdom of Allah, the Exalted. While He possesses the power to punish, His forgiveness is always accessible to those who sincerely turn to Him, repent, and act according to

His guidance. The expectation is not flawless conduct, but genuine intention and earnest effort to live righteously. By striving in this manner, people can achieve spiritual growth, protect themselves from the consequences of negligence, and secure peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Thus, the combination of divine authority and mercy serves as both a warning and a motivation: a warning to avoid neglecting one's responsibilities and a motivation to seek the forgiveness and guidance of Allah, the Exalted, trusting in His perfect justice and compassion. Chapter 35 Fatir, verse 29:

"Indeed, those who follow the Book of Allah and establish prayer and spend [in His cause] out of what We have provided them, secretly and publicly, [can] expect a profit that will never perish."

Following the Holy Quran involves fulfilling its three essential aspects. The first is to recite it correctly and regularly, ensuring that its words are pronounced accurately and with proper respect. Recitation is not merely a ritual, but a means of internalizing the words of Allah, the Exalted, and connecting the heart to His guidance. The second aspect is to understand its teachings through a reliable source and knowledgeable teacher, ensuring that one's comprehension is correct and free from misinterpretation. The final aspect is to act upon its teachings with the sincere intention of pleasing Allah, the Exalted. True sincerity requires prioritizing the commands and prohibitions of the Holy Quran over personal desires, especially when these desires contradict divine guidance. Modeling one's character upon the teachings of the Holy Quran is the clearest manifestation of genuine sincerity. This was exemplified in the life of the Holy Prophet Muhammad, peace and blessings be upon him, whose character perfectly reflected the

guidance of the Holy Quran. His conduct, decisions, and interactions with others provide a practical example of how to implement the Holy Quran in every aspect of life. This principle is affirmed in a Hadith found in Sunan Abu Dawud, number 1342, which demonstrates the importance of aligning one's actions with the teachings of the Holy Quran. An essential component of sincerity toward the Holy Quran is approaching it with the firm intention of understanding and acting upon all of its guidance, regardless of whether it contradicts one's personal desires. The individual who selectively follows only those parts of the Holy Quran that align with their whims demonstrates insincerity and will fail to gain the full benefit of its divine 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."

Furthermore, it is crucial to understand that while the Holy Quran can be a remedy for worldly difficulties, its primary purpose is not to serve as a tool for temporary relief from life's problems. A person who recites the Holy Quran only to address worldly needs, using it like a toolbox that is opened and closed at convenience, is failing to fulfill its true purpose. The central role of the Holy Quran is to guide a person safely toward success in the Hereafter. Treating it otherwise is comparable to purchasing a car with many accessories but no engine: no matter how well-decorated, it cannot fulfill its intended function. This analogy illustrates that insincere use of the Holy Quran, focused solely on worldly gain rather than spiritual and eternal guidance, reflects a lack of true devotion and understanding. Thus, a sincere person approaches the Holy Quran with reverence, regularity, and a commitment to practical implementation. They strive to allow its teachings to shape their character, guide their decisions, and prioritize obedience to

Allah, the Exalted, over fleeting worldly desires. In doing so, they attain both spiritual benefit and inner peace, aligning their life with the eternal guidance of Allah, the Exalted.

Establishing the five daily obligatory prayers is a central pillar of Islamic teachings and forms the foundation of a person's relationship with Allah, the Exalted. Chapter 35 Fatir, verse 29:

"Indeed, those who follow the Book of Allah and establish prayer…"

Prayer is not merely a physical ritual, but a comprehensive act of spiritual reflection and humility that connects the worshipper to the reality of the Hereafter. Each movement and position in prayer carries profound symbolic meaning, reminding the individual of the stages of accountability they will face before Allah, the Exalted. By observing these stages consciously, one cultivates awareness of their ultimate responsibility, which guides their intentions, speech, and actions in daily life. The five daily prayers are deliberately spaced throughout the day to serve as recurring reminders of accountability. Each prayer provides an opportunity to pause from worldly preoccupations, reflect on one's conduct, and realign oneself with the guidance of Allah, the Exalted. When a person stands in prayer, it represents the posture in which all humans 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 importance of submission to Allah, the Exalted. Those who fail to bow in life, both in physical form and through obedience, will face criticism on the Day of Judgement. Chapter 77 Al Mursalat, verse 48:

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

Prostration represents complete humility and surrender. On Judgement Day, those who did not properly prostrate in their lives—by failing to submit to Allah, the Exalted, in all matters—will be unable to fulfill this act. 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 the knees during prayer serves as a reflection of the posture of submission and fear that all will adopt before Allah, the Exalted, on Judgement Day. 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.””

By performing prayer with full awareness of these meanings, the worshipper strengthens their connection with Allah, the Exalted, and maintains a consistent commitment to obedience throughout daily life. Chapter 29 Al Ankabut, verse 45:

“…Indeed, prayer prohibits immorality and wrongdoing…”

Through this obedience, a person learns to use the blessings granted by Allah, the Exalted, in ways that are pleasing to Him, as outlined in the Holy Quran and in the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 35 Fatir, verse 29:

“…and establish prayer and spend out of what We have provided them, secretly…”

Correctly using the blessings that Allah, the Exalted, has granted is a sign of sincerity and obedience, particularly when these blessings are employed in ways outlined in Islamic teachings. Wealth, for example, can be utilized either secretly or publicly, and both approaches carry profound significance. Chapter 35 Fatir, verse 29:

“…and spend out of what We have provided them, secretly and publicly…”

Spending secretly demonstrates pure sincerity, as the individual performs the act solely for the pleasure of Allah, the Exalted, without seeking recognition or praise from others. Such acts safeguard the heart from arrogance, pride, or hypocrisy, ensuring that the reward belongs entirely to the one who intends to please Allah, the Exalted. It is essential to understand that any good deed performed for reasons other than seeking Allah’s pleasure—whether for social approval, self-gratification, or fear of others—will not earn divine reward, neither in this world nor in the hereafter. This principle is confirmed in a Hadith found in Jami At Tirmidhi, number 3154, which warns of the futility of insincere actions.

On the other hand, performing good deeds publicly can also be appropriate when the intention is firm and sincere, aimed at encouraging others to act in similar ways. When done with this purpose, the individual not only attains the reward for their own actions but also shares in the reward of those who follow their example in goodness. This is affirmed in a Hadith found in Jami At

Tirmidhi, number 2674. Public acts of charity or beneficial action, when motivated by a desire to inspire righteousness, exemplify a balanced approach in using the blessings granted by Allah, the Exalted, combining both personal spiritual benefit and communal encouragement.

Ultimately, whether one spends secretly or publicly, the key lies in the intention. Correctly using blessings such as wealth, time, knowledge, or abilities—guided by sincerity and awareness of divine accountability—ensures that the individual attains peace of mind in both this world and the hereafter. This approach cultivates a balanced mental and physical state and ensures that all aspects of life, including relationships and responsibilities, are placed in their proper order, aligning personal conduct with the guidance of the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 35 Fatir, verses 29-30:

“…[can] expect a profit that will never perish. That He may give them in full their rewards and increase for them of His bounty…”

In contrast to worldly standards, where people are often judged solely by the results they achieve, Allah, the Exalted, evaluates individuals based on their intentions and efforts. He values sincere struggle to obey Him, regardless of whether the outcomes are tangible or successful in worldly terms. Chapter 53 An Najm, verse 39:

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

This demonstrates that it is the striving—the effort backed by a pure intention to please Allah, the Exalted—that carries divine significance. Even if the desired results are not achieved, a person who sincerely endeavours to obey Allah, the Exalted, attains reward and spiritual benefit. Their dedication to doing good nurtures inner discipline, strengthens faith, and cultivates peace of mind, contributing to a balanced mental and physical state while ensuring that all aspects of their life—relationships, responsibilities, and personal conduct—are rightly ordered. For instance, consider someone who undertakes a charitable project with the intention of benefiting others solely for the pleasure of Allah, the Exalted. Even if unforeseen circumstances prevent the completion of the project or limit its impact, the sincere effort itself is rewarded. Allah, the Exalted, appreciates such efforts and forgives unintentional shortcomings. Chapter 35 Fatir, verse 30:

“…Indeed, He is Forgiving and Appreciative.”

This principle reinforces the understanding that true success is not measured by worldly outcomes but by the combination of intention and genuine effort. It encourages individuals to act with sincerity, maintain perseverance, and rely on Allah, the Exalted, for ultimate results, thereby fostering a life of inner tranquillity and spiritual fulfilment. By striving in this manner, a person aligns their actions with the guidance of the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, ensuring long-term benefit in both this world and the Hereafter. Chapter 35 Fatir, verse 31:

“And that which We have revealed to you of the Book is the truth…”

No matter how advanced human knowledge becomes, or how much progress a society achieves in understanding the mind, body, or social structures, people cannot create a system of guidance that perfectly addresses all aspects of life. Human understanding is limited and continually evolving, and even the most well-intentioned attempts to establish rules for living will inevitably fall short of encompassing the full complexity of existence. Individuals cannot foresee every situation, anticipate every consequence, or design a flawless framework that guarantees both personal well-being and justice within society. Only Allah, the Exalted, possesses complete and infinite knowledge of everything—past, present, and future. He alone has the authority and wisdom to provide a comprehensive guide for human conduct, one that clearly distinguishes what is beneficial from what is harmful, right from wrong, and leads to lasting peace of mind. The divine guidance revealed through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, offers a code of conduct perfectly suited to human nature, ensuring that those who follow it can lead balanced, meaningful lives while preparing for their accountability on the Day of Judgement. History shows that when people adhered to this divine guidance, justice and harmony flourished within society, and individuals achieved inner stability and moral clarity. Conversely, abandoning it in favour of personal desires or man-made rules has consistently led to imbalance, injustice, and suffering. Recognizing this, people must approach divine guidance with sincerity, understanding that its instructions are designed for their ultimate benefit, even when they conflict with immediate comforts or societal trends. This relationship with divine guidance can be compared to a patient following the advice of a knowledgeable physician. The prescribed treatment may seem restrictive or

difficult, yet the patient's compliance is essential to achieving health and well-being. Similarly, following the guidance of Allah, the Exalted, ensures spiritual, mental, and physical balance, protects against moral and social disorder, and secures peace of mind both in this world and the Hereafter.

A further indication of the divine origin of the Holy Quran, which serves as a compelling reason for people to accept and act upon it, is its role in confirming the unaltered teachings of previous divine scriptures while also correcting any distortions that had occurred over time. Chapter 35 Fatir, verse 31:

"…the Book is the truth, confirming what was before it…"

This highlights the consistency of divine guidance throughout history and underscores the Holy Quran's authenticity. Importantly, the Holy Prophet Muhammad, peace and blessings be upon him, had no prior access to earlier scriptures, whether in their original form or in altered versions—a fact acknowledged even by the People of the Book and non-Muslims in Mecca. Despite this lack of exposure, the Holy Quran accurately affirmed the truths of previous revelations and clarified the errors or modifications introduced by human hands. 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."

Since the Holy Prophet Muhammad, peace and blessings be upon him, had no opportunity to learn from or imitate previous scriptures, the accurate confirmation and correction of earlier teachings in the Holy Quran serve as a clear proof of its divine origin. This alone should inspire people to recognize its authority and act upon its guidance, ensuring that their intentions, speech, and actions align with the commands of Allah, the Exalted, thereby attaining 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.

Since Allah, the Exalted, possesses complete knowledge of the intentions, speech, and actions of every person, He fully understands the reasons behind their acceptance or rejection of divine guidance. Some may turn away due to a lack of comprehension, while others may knowingly ignore the truth out of attachment to worldly desires, even when they recognise the truthfulness of the message. Chapter 35 Fatir, verse 31:

“…Indeed, Allah, of His servants, is Acquainted and Seeing.”

Allah, the Exalted, then indicates a major cause of rejecting or ignoring divine guidance, even if one outwardly claims faith in it. Chapter 35 Fatir, verse 32:

“Then we caused to inherit the Book those We have chosen of Our servants…”

The description of the former scriptures—the Torah and the Bible—as being “inherited” by people, like household items or cultural traditions, highlights a crucial point: over time, successive generations gradually lost sight of the essence of divine revelation. Although they had access to knowledge from Allah, the Exalted, many failed to internalize and act upon it. Instead, they reduced their religion to a set of outward rituals and practices, mistakenly believing that mere performance of these acts was sufficient for salvation. They overlooked the deeper purpose of faith, which is to guide every intention, word, and action. Consequently, they misused the blessings they had been granted, neglecting to apply the teachings of their scriptures comprehensively. Chapter 35 Fatir, verse 32:

“…and among them is he who wrongs himself…”

Some individuals adopted a selective approach, choosing which teachings to follow and which to ignore based on personal desires. This behavior is likened to wearing a coat that can be put on or taken off at will—religion was treated as something flexible rather than a guiding framework for life. Chapter 35 Fatir, verse 32:

“…and among them is he who is moderate…”

Yet, there were those who understood the true purpose of divine guidance: it must be applied consistently in every aspect of life, both worldly and religious, and in relation to every blessing Allah, the Exalted, has granted. Chapter 35 Fatir, verse 32:

"…and among them is he who is foremost in good deeds by permission of Allah…"

These individuals achieved a harmonious balance in their mental and physical state, correctly prioritizing everything and everyone in their lives, while preparing earnestly for accountability on the Day of Judgement. Such adherence to divine guidance brought peace of mind in both worlds. Chapter 35 Fatir, verse 32:

"…That [inheritance] is what is the great bounty."

True understanding, therefore, emerges only when religious knowledge is both acquired and consistently acted upon. Without this application, faith becomes hollow and lifeless, failing to guide one's actions and leaving a person disconnected from the blessings and responsibilities entrusted to them by Allah, the Exalted.

Sadly, many Muslims have fallen into the same trap as previous communities. They often rely solely on a few physical acts of worship, performed without comprehension, assuming that these rituals alone guarantee success. When faith is reduced to mechanical acts carried out in a language they do not understand, it loses its essence as a comprehensive way of life. This issue becomes even more pronounced when the next generation inherits this superficial practice. They come to view faith as no more than a cultural tradition and, over time, may abandon even those minimal practices, perceiving them as irrelevant to contemporary life. For example, elders who migrated to Western countries often retained cultural expressions of faith, such as specific styles of clothing. However, their children, growing up in a different cultural environment, frequently discarded these practices, believing them to be cultural rather than spiritual essentials. This highlights a fundamental problem: culture and fashion are transient. If faith is mistakenly equated with cultural practice, it too becomes vulnerable to being discarded over time. This mirrors the experience of the people of the book—the Jews and Christians. Their synagogues and churches were once filled with devoted worshippers and seekers of knowledge. But when they abandoned understanding and relied solely on a few rituals, the following generation went further, neglecting even those outward practices. Over time, places of worship emptied, and faith was reduced to a name without substance. Older generations who retained some rituals often did so without grasping their deeper purpose, leaving younger generations without meaningful guidance. The children naturally questioned the relevance of faith if those who practiced it themselves could not explain its significance. Such ignorance fosters abandonment. When the foundations of understanding are weak, the next generation risks forsaking both belief and practice, choosing instead to follow their own desires. If Muslims fail to change this trajectory—by studying and acting upon Islamic knowledge and actively nurturing the next generation to do the same—they risk repeating the fate of the people of the book. They may remain Muslims in name only, without the guiding principles of faith shaping their lives. Faith can be likened

to a delicate flame requiring constant tending. Just as a fire dies when deprived of fuel, faith weakens and may be extinguished if not nourished through consistent acts of obedience. Neglecting this spiritual sustenance endangers the very light that guides a person, leading to the greatest loss of all: the deprivation of peace in this world and salvation in the next. Thus, this verse stands as a timeless warning. It urges every generation to safeguard divine knowledge, to act upon it with sincerity, and to transmit it to future generations with understanding.

Only through such deliberate and informed practice can faith remain alive, vibrant, and transformative, guiding individuals 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 on a societal level, through achieving peace and justice, by fulfilling the rights of people. Chapter 35 Fatir, verses 33-35:

“[For them are] gardens of perpetual residence which they will enter. They will be adorned therein with bracelets of gold and pearls, and their garments therein will be silk. And they will say, "Praise to Allah, who has removed from us [all] sorrow. Indeed, our Lord is Forgiving and Appreciative. He who has settled us in the home of duration out of His bounty. There touches us not in it any fatigue, and there touches us not in it weariness [of mind]."”

These verses teach people that although it is possible to experience peace of mind in this life—by achieving a balanced mental and physical state and by placing everything and everyone in their proper place through the correct use of blessings as outlined in the Holy Quran and the traditions of the Holy

Prophet Muhammad, peace and blessings be upon him—such peace is still incomplete. True, permanent tranquillity exists only in the Hereafter. No matter how comfortable a person's worldly life becomes, even if they reach a point where all duties have been fulfilled and nothing remains to occupy their mind, the realities of death, the grave, and the Day of Judgement will never allow them to find complete peace in this temporary world. These inevitable truths cast a shadow over worldly comfort, reminding people that this life is not the final home. Recognising this reality helps a person remain patient when facing the challenges and uncertainties of life. It prevents disappointment when worldly peace proves fragile and fleeting. Most importantly, it motivates them to prepare for the Hereafter—where true and everlasting peace is found—by striving for righteousness and remaining steadfast in obedience to Allah, the Exalted. Through this effort, a person hopes to attain the gardens of refuge and an eternal resting place, where the worries of this world, along with fear, grief, and hardship, will be replaced with everlasting tranquillity.

Just as true and lasting peace cannot be attained in this world, full and complete punishment is also not experienced here. This life offers only a taste of the consequences of one's choices. Thus, those who persist in misusing the blessings they have been granted inevitably fall into an unbalanced mental and physical state. They misplace priorities, misuse opportunities, and mishandle relationships, bringing upon themselves stress, hardship, and inner turmoil. Yet these worldly difficulties are only a small reflection of what awaits those who fail to prepare for their accountability on the Day of Judgement. Their ultimate suffering will be far greater in the Hereafter, where consequences are complete and inescapable. Chapter 35 Fatir, verse 36:

"And for those who disbelieve will be the fire of Hell. [Death] is not decreed

for them so they may die, nor will its torment be lightened for them. Thus do we recompense every ungrateful one."

Allah, the Exalted, cautions people to make use of the respite granted to them in this world before their lifetime comes to an end, for once they enter the Hereafter no further chances for repentance or personal reform will be given. Whoever wastes this opportunity will inevitably continue misusing the blessings they have been granted. As a result, they will arrive in the next life empty-handed, bereft of all good, and overwhelmed with regret—regret that will offer them no benefit whatsoever. Chapter 35 Fatir, verse 37:

"And they will cry out therein, "Our Lord, remove us; we will do righteousness - other than what we were doing!" But did We not grant you life enough for whoever would reflect therein to reflect and the warner had come to you?…""

Allah, the Exalted, not only grants a long period of life in which a person can repent and reform, He also fills that life with countless reminders of their ultimate accountability on the Day of Judgement. These reminders include divine revelation, the teachings and examples of the Holy Prophets, peace be upon them, witnessing death, experiencing sickness, and observing the signs of aging. This verse therefore calls every person to reflect deeply on the signs of Allah, the Exalted, so they do not fall into heedlessness but instead prepare actively and sincerely for their reckoning. For this reason, a person must recognize a fundamental truth: nothing in creation occurs without a wise purpose, even if its wisdom is not immediately visible. Every situation—whether ease or hardship—is like a sealed bottle carrying a message. Yet people often become absorbed in examining the "bottle" itself,

forgetting to read the message it contains. This happens when individuals become overly proud during times of ease and blessing, or excessively distressed during times of hardship—both of which distract them from understanding the lesson Allah, the Exalted, intends for them. 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…”

This verse does not forbid natural human emotions. Rather, it teaches the importance of balance—avoiding the extremes of excessive grief or excessive joy. Maintaining this balance enables a person to focus on the deeper message within each circumstance. By identifying, understanding, and acting upon these messages, a person elevates both their worldly and religious life. Sometimes the message is a wake-up call urging one to return to Allah, the Exalted, before their time runs out. At other times it may be a means of raising one’s rank, wiping away sins, or reminding the heart not to cling to the fleeting material world and its temporary pleasures. If a person fails to reflect in this way, they will pass through life’s events unchanged—benefiting neither in this world nor the next. But the one who reads the message within each moment grows, reforms, and strengthens their journey toward Allah, the Exalted.

But when a person neglects the respite granted to them and turns away from the countless signs sent by Allah, the Exalted—signs that highlight the urgency of obedience and the need to prepare for one’s accountability on Judgement Day—they inevitably continue misusing the blessings they have

been entrusted with. Every blessing, whether it is health, wealth, time, companionship, or intellect, is meant to be used in a way that pleases Allah, the Exalted. Yet when a person disregards the guidance embedded within divine revelation, life's events, and the examples of those around them, their blessings transform into burdens. This misuse gradually unravels their inner balance. Their mental and physical state becomes unstable because they have lost the framework that correctly arranges the priorities, people, and responsibilities in their life. Everything becomes displaced. Relationships suffer, ambitions become misguided, and even success brings anxiety instead of peace. Worldly comforts—such as wealth, status, or social circles—may still surround them, but these are superficial layers masking deep internal turbulence. Without realising it, they sink into cycles of stress, discontent, and confusion. Because they have ignored the signs of Allah, the Exalted, they cannot extract wisdom from their experiences. Ease makes them arrogant or heedless, while difficulty overwhelms them and pushes them further into misguidance. Their blessings no longer elevate them; instead, they become sources of regret, conflict, and emotional exhaustion. Worse still, this state deprives them of the greatest preparation they need: readiness for their accountability on Judgement Day. They leave the world in the same condition they lived in—distracted by desires, resistant to change, and unprepared for the moment when every intention, word, and action is presented before Allah, the Exalted. It is then that the true consequences of their choices become clear. And when they finally face the hereafter, the suffering that awaits them will far surpass any hardship they encountered in this world. No amount of comfort, companionship, or influence they once enjoyed will benefit them. Worldly success cannot plead on their behalf. Friends who once encouraged their desires will abandon them. Even their own limbs will testify against them. In that moment of ultimate need, they will stand completely alone, without support or protection. Chapter 35 Fatir, verse 37:

"…So taste [the punishment], for there is not for the wrongdoers any helper."

This verse is a sobering reminder that ignoring divine signs does not merely affect one's worldly life—it shapes one's eternal destination. It invites every person to awaken, to use their time wisely, to pay attention to the messages embedded in every event, and to align their life with the guidance of Allah, the Exalted. Only then can one escape regret and attain true peace, both in this world and in the everlasting life to come.

Not only does Allah, the Exalted, possess complete power to hold people accountable, but His perfect and infinite knowledge ensures that this accountability is both inevitable and inescapable. Nothing in the entire creation—whether in the vastness of the heavens or in the hidden depths of the earth—escapes His awareness. Every intention that arises in the heart, every thought that passes through the mind, and every action or word spoken in public or in secret is fully known to Him. A person may be able to conceal their motives from others. They may disguise their true intentions behind eloquent speech or polished behaviour. They may even deceive themselves into believing that their inner states are irrelevant as long as their outward actions appear acceptable. But such illusions crumble before the reality of divine knowledge. Allah, the Exalted, sees the sincerity of those who struggle to obey, even when they stumble, just as He sees the stubbornness of those who reject guidance despite recognising its truth. This perfect awareness leaves no room for escape or denial on Judgement Day. At that time, there will be no confusion, no false claims, and no misrepresentation. Every person will be shown their life with absolute clarity—moments forgotten, whispers unheard by any human being, and decisions made in solitude will all be brought forth as undeniable evidence. The full truth will surface, because the One who records it is the One whose knowledge encompasses all things. Chapter 35 Fatir, verse 38:

“Indeed, Allah is Knower of the unseen [aspects] of the heavens and earth. Indeed, He is Knowing of that within the breasts.”

This verse serves as both a warning and a mercy. It warns those who persist in wrongdoing, imagining that their hidden intentions will remain concealed. And it brings comfort to those who strive sincerely, knowing that even their smallest efforts—efforts unnoticed by people—are fully recognised by Allah, the Exalted.

Such knowledge reminds every person that accountability is not merely a possibility; it is a certainty. It encourages mindfulness, sincerity, and humility, urging each person to purify their inner thoughts and align their actions with truth before the Day arrives when every inner and outer reality is unveiled.

Allah, the Exalted, then reminds people of the purpose of life in this world: whether or not they will correctly use the blessings they been granted in this world as outlined in divine teachings. Chapter 35 Fatir, verse 39:

“It is He who has made you successors upon the earth…”

Allah, the Exalted, warns those who persist in ingratitude by misusing the blessings He has granted them that their actions ultimately harm no one but themselves. Chapter 35 Fatir, verse 39:

"…And whoever is ungrateful - upon him will be [the consequence of] his ingratitude…"

A person who continually misuses divine blessings closes the door to inner stability. Their lack of gratitude and obedience disrupts both their mental and physical wellbeing, leaving them unable to place people and matters in their correct position. As a result, the very things that should bring comfort—family, friendships, career and wealth—gradually become sources of stress and agitation. If they persist in ignoring the guidance of Allah, the Exalted, they begin to blame external factors for their unrest. They may accuse their spouse, relatives, work, or environment for the turmoil that actually stems from their own choices. When they remove sincere and beneficial people from their lives, believing them to be the cause of their discomfort, their condition only worsens. This inward imbalance can grow unchecked until it develops into anxiety, depression, addiction and even thoughts of self-destruction. This pattern is clearly visible in many who enjoy worldly luxuries—such as the rich and famous—yet are overwhelmed by internal distress. Their material success cannot mask the spiritual void caused by misusing the blessings they have been granted. Furthermore, their persistent ingratitude prevents them from preparing for their accountability on Judgement Day. Because they do not cultivate humility or obedience in this life, their punishment in the hereafter will be far more severe. And for those who claim to believe in Allah, the Exalted, yet persist upon ingratitude, there is an even greater danger: the gradual erosion of faith itself. Faith can be compared to a delicate flame that requires constant tending. A fire remains bright only when fuel is added; if neglected, it weakens and eventually dies

out. In the same way, faith must be nourished through continuous acts of obedience, reflection, and gratitude. If a person abandons this spiritual upkeep, the light of faith may slowly fade until it disappears altogether. Losing this inner light is the most tragic loss a person can experience. Chapter 35 Fatir, verse 39:

“…And the disbelief of the disbelievers does not increase them in the sight of their Lord except in hatred; and the disbelief of the disbelievers does not increase them except in loss.”

Ingratitude toward Allah, the Exalted, occurs when a person gives obedience to anything or anyone in a way that contradicts His commands. Chapter 35 Fatir, verse 40:

“Say, "Have you considered your 'partners' whom you invoke besides Allah? Show me what they have created from the earth, or have they partnership [with Him] in the heavens?...””

This verse clarifies that false objects of worship are not limited to idols or tangible beings. In fact, anything a person follows or obeys instead of Allah—the Exalted—becomes, in essence, their object of worship. This includes societal pressures, cultural trends, personal desires, influential figures, or institutions. Chapter 9 At Tawbah, verse 31:

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

Although these religious leaders were not literally worshipped, their instructions were obeyed in ways that opposed Allah, the Exalted. Such obedience, when directed against divine guidance, is treated as a form of worship. Similarly, the Holy Quran illustrates this in the context of 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.”

Most people do not literally bow to Satan, yet they follow his whisperings by obeying their desires or influences that lead them away from Allah, the Exalted. This demonstrates that true worship is not limited to physical acts—it is obedience. Anything that diverts a person from the commands of Allah, the Exalted, becomes a substitute master, whether knowingly or unknowingly. Those who obey other masters in place of Allah, the Exalted, soon find their lives dominated by conflicting demands. Like an employee attempting to satisfy multiple supervisors with different expectations, they are pulled in countless directions. The result is constant stress, frustration, and mental strain. Over time, this misalignment can lead to anxiety, depression, isolation, and even thoughts of self-harm. This is evident among individuals who appear to have wealth, fame, or influence, yet remain spiritually empty and unsettled. Obeying these false masters brings no benefit in the hereafter. Trends, idols, social pressures, or even powerful people cannot aid a person

on the Day of Judgement. Only Allah, the Exalted, can provide salvation and guidance. The solution lies in abandoning all obedience that leads to disobedience of Allah, the Exalted, and dedicating oneself entirely to His commands. By correctly using the blessings He has granted, as outlined in Islamic teachings, a person achieves true balance and peace in both worlds. Their mental and physical state stabilizes, their relationships and priorities are properly aligned, and their heart remains free from enslavement to anything other than Allah, the Exalted. True tranquillity comes only from serving Him sincerely, for He alone brings security, fulfilment, and lasting success.

Allah, the Exalted, cautions those who persist in disobedience that the systems of conduct they follow are not grounded in truth, knowledge, or divine guidance. Instead, these human-made codes are driven by personal desires, ambitions, and worldly inclinations. Chapter 35 Fatir, verse 40:

“…Or have We given them a book so they are [standing] on evidence therefrom?...”

No matter how advanced human society becomes, or how much knowledge it acquires—whether in the realms of psychology, physiology, or social behaviour—it remains impossible for people to devise a system of conduct that flawlessly aligns with human nature and accounts for every situation, circumstance, or challenge they may encounter. Humanity continues to discover new facets of the mind, body, and life itself, making it beyond human capability to establish a perfect framework for justice, balance, and true peace on their own. Only Allah, the Exalted, possesses the infinite wisdom

and knowledge required to create such a code. As the Creator of all things, His understanding spans everything that has happened, everything that exists, and everything that will occur. He alone can provide a standard that unmistakably separates right from wrong, benefit from harm, and ensures lasting peace of mind amidst the trials and stresses of life. History clearly shows that those who live according to Allah's divine guidance experience justice, harmony, and tranquillity, both personally and within their communities. Every individual, therefore, must accept and follow the divine code of conduct granted by Allah, the Exalted, recognizing that it is in their ultimate best interest—even when it may conflict with personal desires or worldly inclinations. This is comparable to a patient who trusts the advice of a skilled physician: the treatment may be difficult or uncomfortable, yet it leads to true health and well-being. Likewise, adhering sincerely to Allah's guidance, even when it challenges one's habits or preferences, brings real balance, justice, and peace in this life, while preparing one for accountability in the hereafter.

When a person turns away from the divine way of life revealed by Allah, the Exalted, and instead embraces systems invented by human beings, this choice is ultimately driven by the desire to satisfy worldly impulses. Every framework constructed by people is shaped by human tendencies—ambition, self-interest, and the pursuit of personal advantage. Divine guidance, on the other hand, is founded upon perfect wisdom, fairness, and compassion, free from the biases and limitations of human thought. Those who hold wealth, social standing, or influence often become most attached to these man-made structures. They recognize—whether openly or deep within themselves—that acknowledging the truth brought by the Holy Prophets, peace be upon them, would require them to restrain their unchecked wants. Accepting divine guidance would compel them to abandon exploitation, curb their excesses, and exercise their authority with justice. Fearing the loss of their privileges, they reject the truth, and in doing so, they persuade others to walk the same path. Their aim is to secure their

worldly comfort, even if doing so jeopardizes their ultimate fate. Chapter 35 Fatir, verse 40:

“…rather, the wrongdoers do not promise each other except delusion."

This behaviour reflects a long-standing pattern throughout history. The first to challenge the Holy Prophets, peace be upon them, were frequently the societal elites—those who felt threatened by the moral accountability that divine revelation introduced. Their denial was never due to uncertainty about the authenticity of the message. The signs of Allah, the Exalted, were clear, compelling, and accessible. What prevented them from accepting the truth was a deep-seated pride and an unwillingness to surrender their desires. Thus, the rejection of divine instruction is rarely about a lack of evidence. It is, more often, a refusal to let go of ego, power, and unrestrained appetite. The struggle is not merely intellectual—it is a struggle within the heart, between worldly desire and sincere submission to the command of Allah, the Exalted.

A major way people become misled—especially by influential figures whose only objective is to chase worldly ambitions, even if it means deceiving others—is through unthinking conformity to the dominant behaviour of their society. In most communities, the norms and trends that shape public conduct are directed by those in positions of power, and their motives often revolve around preserving their status and fulfilling their own desires. Chapter 35 Fatir, verse 40:

“…rather, the wrongdoers do not promise each other except delusion."

Because of this, a person must be cautious about simply copying what everyone else does. The majority’s actions frequently run contrary to the commandments of Allah, the Exalted. When someone notices that most people disregard Islamic teachings, they may assume that what is common must also be correct, and so they follow along without questioning. But truth is not determined by numbers. History repeatedly shows that beliefs upheld by the majority often collapse once accurate knowledge emerges—such as the widely accepted but false claim that the Earth was flat. To imitate the crowd without thought is to behave like animals driven without awareness or purpose. Such mindless conformity leads to poor choices in worldly matters and, more dangerously, in one’s spiritual life. 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 of surrendering one’s judgment to social pressure, every person should make use of the intellect and insight granted to them by Allah, the Exalted. Sound decisions must be based on knowledge, evidence, and thoughtful reflection, even if this means going against prevailing trends. For this reason, Islam strongly criticizes blind imitation in matters of faith and emphasizes the importance of understanding and practicing the teachings of Islam with clarity and purpose. Chapter 12 Yusuf, verse 108:

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

Allah, the Exalted, draws people’s attention to the fact that since He alone manages the affairs of the entire universe, it is illogical and impermissible to give precedence to the obedience of anyone else over Him. Chapter 35 Fatir, verse 41:

“Indeed, Allah holds the heavens and the earth, lest they cease. And if they should cease, no one could hold them [in place] after Him…”

The Holy Prophet Muhammad, peace and blessings be upon him, reinforced this reality in a Hadith recorded in Jami At Tirmidhi, number 2516. In this Hadith, he teaches that every benefit or harm that appears in creation can only reach a person with the permission of Allah, the Exalted. No collective force in creation can assist someone if Allah, the Exalted, does not will it; nor can they harm someone if He has not decreed it. This establishes that only what Allah, the Exalted, allows will ever take place. This understanding does not negate taking practical measures—such as using treatment or seeking solutions—because these means were placed in the world by Allah, the Exalted. However, people must remain conscious that success or failure in those efforts is determined by Him alone. Many take medicine and recover, while others take the exact same treatment and remain unwell. This difference reveals the role of divine will. Chapter 9 At Tawbah, verse 51:

“Say, "Never will we be struck except by what Allah has decreed for us…”

A person who understands this principle recognizes that whatever befalls them—so long as it is not a result of their own wrongdoing—was never avoidable. Likewise, opportunities that pass them by were never destined to be theirs. Therefore, when an outcome is not what they hoped for, they should bear it with patience and trust that Allah, the Exalted, chose what is ultimately best for them, even if the wisdom is hidden from their understanding. 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.”

Once a person internalizes this, they stop placing their hopes and fears in creation, realizing that people cannot independently bring benefit or cause harm. Instead, they turn wholeheartedly to Allah, the Exalted, seeking His help and protection by fulfilling what He has commanded, avoiding what He has forbidden, and facing their destiny with patience in accordance with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This leads to genuine trust in Allah, the Exalted, and frees a person from fearing anyone besides Him. Recognizing that everything in one’s life—and in the entire cosmos—unfolds by the decree of Allah, the Exalted, is a foundational part of understanding His Oneness. This belief is far deeper than merely affirming with words that none is worthy of worship except Allah,

the Exalted. When this conviction settles firmly in the heart, a person relies solely on Him and willingly obeys Him in every matter. Ultimately, people obey others only because they hope to gain something or avoid harm. Since benefit and harm belong exclusively to Allah, the Exalted, He alone deserves absolute obedience and worship. If someone chooses to follow another in opposition to Allah, the Exalted, it indicates that they wrongly believe this created being can offer what only Allah, the Exalted, controls. This reveals a weakness in faith. Because every outcome originates solely from Allah, the Exalted, obedience must be reserved for Him alone. Chapter 10 Yunus, verse 107:

“And if Allah should touch you with adversity, there is no remover of it except Him; and if He intends for you good, then there is no repeller of His bounty…”

Although Allah, the Exalted, governs every affair of the universe and possesses the absolute power to punish people immediately for their disobedience, He continually grants them time and opportunity to turn back to Him. Chapter 35 Fatir, verse 41:

“…Indeed, He is Forbearing and Forgiving.”

This divine patience is a priceless gift, and every person must make use of it before it expires. Those who misuse the blessings they have been granted should not assume that the absence of visible punishment means they are

safe from consequences. Delay is not cancellation. Many fail to recognize that their punishment often begins in subtle, internal ways long before the Hereafter. When a person persists in misusing their blessings in disobedience to Allah, the Exalted, their own mentality and perspective become distorted. They lose emotional balance, struggle physically and mentally, and begin to misplace priorities and relationships in their lives. Their family, friends, career, and possessions—gifts meant to bring comfort—transform into sources of anxiety and tension. If they continue down this path, they shift the blame for their inner turmoil onto the wrong people and causes. They may accuse their spouse, children, job, or circumstances of being the reason for their distress. In doing so, they sever ties with those who genuinely care for them. This further damages their well-being and may lead them into deeper psychological instability: loneliness, sadness, depression, addiction, and even suicidal thoughts. This pattern is not hidden from the world. It is evident among many who possess abundant wealth, fame, and worldly success yet live troubled, chaotic lives. Their material luxuries cannot compensate for the spiritual confusion and emptiness caused by persistent disobedience. And ultimately, their greatest regret will not be in this world but in the hereafter. Because they wasted the respite granted by Allah, the Exalted, and failed to prepare for their accountability on Judgement Day, their suffering in the next life will surpass every hardship they faced in this one.

Allah, the Exalted, then turns the attention of the non-Muslims of Mecca to their own past claims. The idol worshippers of Arabia used to argue that they were the true heirs of their ancestor, the Holy Prophet Ibrahim, peace be upon him. When they looked at the People of the Book—who had received divine revelation and were sent multiple Holy Prophets, peace be upon them—they insisted that if Allah, the Exalted, ever sent them divine revelation and a Holy Prophet, peace be upon them, they would be far more obedient and righteous than those earlier communities. Chapter 35 Fatir, verse 42:

“And they swore by Allah their strongest oaths that if a warner came to them, they would be more guided than [any] one of the [previous] nations…”

However, when their hopeful claim was finally tested, they failed. The perfected and final revelation was sent to them through the Holy Prophet Muhammad, peace and blessings be upon him, yet they recoiled from it. Because the divine message challenged their worldly ambitions and personal desires, they turned away—even though they recognized the truth of what he brought. Chapter 35 Fatir, verse 42:

“…But when a warner came to them, it did not increase them except in aversion.”

Their rejection cannot be attributed to a lack of understanding. The non-Muslims of Mecca were unmatched in their mastery of the Arabic language. They instantly recognized that the Holy Quran was far beyond human composition and could not be the speech of a created being. Moreover, they had lived alongside the Holy Prophet Muhammad, peace and blessings be upon him, for forty years before he announced his Prophethood. They knew his character intimately and had never once accused him of falsehood. Chapter 10 Yunus, verse 16:

“…for I had remained among you a lifetime before it. Then will you not reason?"

It was also well-known to both the People of the Book and the Meccans that the Holy Prophet Muhammad, peace and blessings be upon him, had no exposure to previous divine scriptures. He did not read, study, or write any scripture. He had no opportunity to learn the altered or original teachings that those earlier communities possessed. This absence of prior knowledge only strengthens the case 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.”

The reaction displayed by the non-Muslims of Mecca was not unique to their era; the very same pattern is visible today. When a person chooses a way of life grounded in obedience to Allah, the Exalted—especially if it differs from the behaviour of those around them—it often unsettles others. Such a choice silently exposes the weakness of decisions made by individuals who have placed their personal desires above divine direction. As a result, those who remain committed to a righteous path frequently face criticism, sometimes even from within their own families.

Broader society adds further pressure. Media, fashion industries, and cultural trends constantly press individuals to adopt a particular lifestyle, while values rooted in the obedience of Allah, the Exalted, are consistently depicted as obstacles to worldly aims such as wealth, status, and influence. Industries that encourage excess and unrestrained indulgence naturally resist Islamic principles, which call for responsibility, moderation, and conscious restraint. Their irritation becomes fuel for open hostility toward Islam, most visibly spread through public platforms.

People who sincerely try to live by Islamic teachings—teachings that call for measured enjoyment of blessings and restraint of harmful desires—often face opposition from those who live without limits. In the Holy Quran, such behaviour is described as lowering one's dignity to the level of instinct-driven creatures. These individuals not only turn away from Islam but also attempt to divert others from practising it by inviting them to lifestyles shaped entirely by unregulated desires. They frequently target particular aspects of the faith, such as the dress code for women, in an attempt to weaken the appeal of Islamic values. Yet thoughtful people can see the inconsistency in these criticisms. Those who condemn Islamic dress remain silent about the strict uniforms demanded in professions like the military, law enforcement, medicine, business, or education. Their selective outrage reveals the superficiality of their objections. In reality, it is Islam's emphasis on self-discipline that they find uncomfortable, because it confronts their pursuit of unrestricted indulgence. Chapter 35 Fatir, verse 43:

"[Due to] arrogance in the land and plotting of evil…"

In the midst of such pressures, it is vital that a person remains resolute in obeying Allah, the Exalted. This steadfastness brings inner harmony and shields them from destructive influences, even when that protection is not immediately obvious. When a person uses their blessings in accordance with divine guidance, they achieve a balanced state—intellectually, spiritually, and physically—and they organize their life in the correct order while preparing for the accountability of the Day of Judgement. Such obedience results in tranquillity in both this world and the next, granting stability in ease and strength in adversity, along with immense reward. Those who chase social approval at the expense of divine commands, however, lose true peace. Their misuse of blessings leads to disorder within themselves, misplaced priorities, and neglect of the Hereafter. Even if they enjoy material comfort, they experience turmoil, hardship, and inner conflict. Chapter 35 Fatir, verse 43:

"…but the evil plot does not encompass except its own people. Then do they await except the way of the former peoples? But you will never find in the way of Allah any change, and you will never find in the way of Allah any alteration."

To maintain a firm and unwavering mindset, a person must cultivate strong faith. This strength of faith is what keeps one devoted to Allah, the Exalted—whether circumstances bring ease or difficulty. Strong faith is not inherited, nor does it develop accidentally; it is nurtured through learning, contemplation, and consistent practice of the guidance found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These sources make it abundantly clear that sincere obedience to Allah, the Exalted, is the path to lasting peace in this world and eternal safety in the next.

In contrast, those who remain ignorant of divine guidance hold a weak and unstable form of belief. When their desires conflict with what Allah, the Exalted, commands, they are easily swayed because they lack the knowledge and certainty required to resist temptation. Their misunderstanding blinds them to the reality that true peace comes only by restraining the ego and submitting to divine instruction.

Therefore, every person must make deliberate efforts to strengthen their faith by seeking knowledge and implementing it. Faith is not preserved through claims alone—it is preserved by living in accordance with revelation. When a person uses the blessings they have been given in line with divine guidance, they bring harmony to their inner self and maintain proper focus in all areas of life. This disciplined approach keeps them prepared for the Day of Judgement and leads to success in both realms. In this world, it grants stability, clarity, and serenity; in the Hereafter, it brings eternal reward and security. Strong faith is thus the shield against misguidance, the light that illuminates the path of righteousness, and the foundation upon which true, enduring tranquillity is built.

Chapter 35 Fatir, verse 43:

“…but the evil plot does not encompass except its own people. Then do they await except the way of the former peoples? But you will never find in the

way of Allah any change, and you will never find in the way of Allah any alteration."

This verse serves as a profound reminder against falling into a self-absorbed mindset, where a person's focus is limited solely to their own circumstances, ignoring the wider realities and lessons surrounding them. Such a narrow perspective blinds the heart to the wisdom embedded in history, personal trials, and the experiences of others. Reflection on these lessons is a key method to cultivate sound character, avoid repeating mistakes, and achieve lasting inner peace—through attaining a balanced mental and physical state and by correctly placing all aspects of life, including relationships, responsibilities, and blessings, in their proper context. Observing the lives of those who have been granted wealth, status, or influence offers striking examples. Many such individuals, despite their comforts, fall prey to anxiety, depression, addiction, or even self-destructive behaviours because they misuse their blessings and pursue unchecked desires. This demonstrates a timeless truth: genuine tranquillity and contentment cannot be purchased with wealth or achieved through indulgence alone. Similarly, witnessing the struggles of those afflicted with illness should inspire gratitude for one's own health and encourage its mindful and purposeful use before it is lost. Islam emphasizes that humans must not live as though the world revolves solely around their own needs or whims. Instead, one should constantly reflect on the signs of Allah, the Exalted, and the realities of life. The Holy Quran reminds people to observe the lessons of past communities who ignored divine guidance and suffered the consequences, as well as to reflect on the natural world, which is filled with examples of balance, harmony, and interconnectedness, designed to teach human beings wisdom and gratitude. Practical reflection on one's surroundings also fosters empathy and perspective. Seeing someone overcome adversity through patience, perseverance, and reliance on Allah, the Exalted, serves as a model for how blessings—whether health, wealth, or time—should be used in alignment with divine guidance. Likewise, witnessing injustice, misfortune, or loss

reminds a person of the impermanence of worldly matters and encourages them to prioritize what truly matters: obedience to Allah, the Exalted, preparation for the Hereafter, and the proper stewardship of their blessings. Ultimately, Islam calls upon individuals to rise above the narrow lens of personal preoccupations. By remaining mindful, reflective, and attentive, a person can extract the wisdom hidden in both ease and hardship. This approach cultivates a life of balance, gratitude, and foresight—ensuring that mental, physical, and spiritual well-being are harmonized, that blessings are used wisely, and that people and priorities are placed in their correct positions. Through this reflection and conscious effort, one attains not just fleeting worldly comfort but lasting peace of mind, tranquillity, and preparedness for accountability in the Hereafter. Chapter 35 Fatir, verse 44:

“Have they not traveled through the land and observed how was the end of those before them? And they were greater than them in power. But Allah is not to be caused failure by anything in the heavens or on the earth. Indeed, He is ever Knowing and Competent.”

Allah, the Exalted, concludes this chapter by highlighting His immense mercy and forbearance. Despite the disobedience and wrongdoing of people, He does not punish them immediately. Instead, He grants them numerous opportunities to repent, reform, and redirect their lives toward obedience. Chapter 35 Fatir, verse 45:

“And if Allah were to impose blame on the people for what they have earned, He would not leave upon the earth any creature…”

This verse reminds people that without the respite granted to them, the consequences of their actions would be immediate and overwhelming, affecting all of creation. His mercy provides a period of respite during which individuals can reflect, correct their mistakes, and strive to use the blessings they have been granted in accordance with His guidance.

However, Allah, the Exalted, also emphasizes that this respite is not indefinite. There is a fixed term for everyone, and eventually, every soul will face the consequences of their actions—both in this life and in the Hereafter. Chapter 35 Fatir, verse 45:

"…But He defers them for a specified term. And when their time comes, then indeed Allah has ever been, of His servants, Seeing."

Those who fail to recognize the wisdom behind this temporary leniency and falsely assume that they will escape punishment entirely are in grave danger. By persisting in disobedience and misusing the blessings they have been granted, they destabilize their lives. Their mental and physical well-being becomes unbalanced, and they misplace everything and everyone in their lives—relationships, responsibilities, and resources alike. Without using this life to prepare for accountability on the Day of Judgement, they invite stress, hardship, and suffering. Even worldly comforts, wealth, or status will offer no relief from the consequences they have earned.

In essence, this verse serve as both a reminder and a warning: the mercy of Allah, the Exalted, mercy provides opportunities, but human responsibility demands action. By seizing this period for reflection, sincere repentance, and righteous conduct, a person can attain balance, tranquillity, and preparedness for the eternal accountability that awaits them. Failing to do so, however, ensures both spiritual and worldly turmoil, no matter the apparent ease of one's current life.

Therefore, a person must sincerely embrace the teachings of Islam, following them for their own benefit even when these principles conflict with personal desires. This obedience is not meant to impose hardship but to guide a person toward a balanced and harmonious life. It is comparable to a patient who, despite disliking bitter medicine and a strict regimen, follows their doctor's instructions because they trust it will restore health. Similarly, adhering to the guidance of Allah, the Exalted, ensures that a person achieves equilibrium in their mental and physical state, correctly prioritizes relationships and responsibilities, and places all aspects of life in their proper perspective. Human knowledge, despite its advancements, is inherently limited. Science, psychology, and social understanding can provide useful insights, but they cannot fully resolve the complexities of life or establish a complete framework for human well-being. Advice and expertise, while valuable, are constrained by individual biases, limited experience, and incomplete understanding of future events. No human system can guarantee true peace of mind, complete justice, or the ability to navigate every challenge of life with clarity and wisdom. Only Allah, the Exalted, possesses perfect, all-encompassing knowledge, encompassing everything that has happened, is happening, and will happen. He alone is capable of providing a system of guidance that distinguishes clearly between right and wrong, beneficial and harmful, and that enables humans to live with inner harmony and spiritual balance. Allah, the Exalted, has revealed this perfect guidance

through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Those who follow this guidance and use their blessings correctly experience clarity of purpose, mental and physical stability, and a life structured according to divine wisdom. In contrast, those who ignore this guidance—regardless of wealth, status, or comfort—experience confusion, stress, and imbalance. Even material abundance cannot replace the peace that comes from aligning one's actions with divine principles. Observing the lives of those who misuse their blessings—often wealthy or influential individuals who struggle with anxiety, depression, addiction, or broken relationships—demonstrates this reality. Their luxuries may mask inner turmoil temporarily, but they cannot create true, lasting tranquility. Importantly, Allah does not demand blind obedience. He invites people to reflect, reason, and recognize the wisdom of His guidance. This intellectual engagement strengthens faith and makes obedience meaningful. Blind imitation or thoughtless adherence does not fulfill the purpose of guidance; rather, true faith is cultivated through understanding, reflection, and action. Chapter 12 Yusuf, verse 108:

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

In addition, inner peace is not merely an intellectual concept—it originates in the heart, the center of spiritual awareness. Allah, the Exalted, alone governs the hearts, determining who attains true serenity. Chapter 53 An Najm, verse 43:

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

Thus, spiritual tranquillity is granted only to those who obey Allah, the Exalted, by using their blessings according to His guidance. Mental and physical balance, correct prioritization of responsibilities, and preparation for accountability on the Day of Judgement all stem from sincere adherence to the divine code. Those who neglect this guidance may enjoy worldly comforts, yet their lives remain unbalanced, their hearts restless, and their priorities misaligned. The benefits of following divine guidance extend beyond individual well-being. When a person applies Islamic teachings, their interactions with family, friends, and society become more just, compassionate, and meaningful. They learn to manage anger, exercise patience, show gratitude, and make decisions rooted in fairness rather than selfish desires. Conversely, ignoring these principles often leads to fractured relationships, constant dissatisfaction, and a life dominated by anxiety and regret. Islam offers a comprehensive approach to life, addressing the body, mind, and soul. It guides individuals to use their wealth, health, knowledge, and time responsibly, while maintaining accountability to Allah, the Exalted. True success lies in obeying this guidance, achieving peace of mind, and cultivating resilience against the pressures and distractions of life. In essence, Allah, the Exalted, provides not only spiritual salvation but also practical tools for living a balanced, meaningful, and fulfilling life. Those who recognize this, reflect upon it, and act accordingly attain serenity in this world and eternal reward in the Hereafter, while those who neglect it risk confusion, distress, and spiritual loss. Ultimately, faith and obedience are not abstract ideals—they are the foundation for real, tangible benefits. They provide clarity in times of confusion, strength in moments of hardship, and direction when faced with difficult choices. By following the guidance of Allah, the Exalted, a person aligns their life with the wisdom of the Creator, securing both worldly harmony and eternal success. 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.

Chapter 36 – Yaseen, Verses 1-83 of 83

يسٓ ﴿١﴾

وَٱلْقُرْءَانِ ٱلْحَكِيمِ ﴿٢﴾

إِنَّكَ لَمِنَ ٱلْمُرْسَلِينَ ﴿٣﴾

عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٤﴾

تَنزِيلَ ٱلْعَزِيزِ ٱلرَّحِيمِ ﴿٥﴾

لِتُنذِرَ قَوْمًا مَّآ أُنذِرَ ءَابَآؤُهُمْ فَهُمْ غَٰفِلُونَ ﴿٦﴾

لَقَدْ حَقَّ ٱلْقَوْلُ عَلَىٰٓ أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٧﴾

إِنَّا جَعَلْنَا فِىٓ أَعْنَٰقِهِمْ أَغْلَٰلًا فَهِىَ إِلَى ٱلْأَذْقَانِ فَهُم مُّقْمَحُونَ ﴿٨﴾

وَجَعَلْنَا مِنۢ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَٰهُمْ
فَهُمْ لَا يُبْصِرُونَ ﴿٩﴾

وَسَوَآءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿١٠﴾

إِنَّمَا تُنذِرُ مَنِ ٱتَّبَعَ ٱلذِّكْرَ وَخَشِىَ ٱلرَّحْمَٰنَ بِٱلْغَيْبِ ۖ فَبَشِّرْهُ
بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ﴿١١﴾

إِنَّا نَحْنُ نُحْىِ ٱلْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا۟ وَءَاثَٰرَهُمْ ۚ وَكُلَّ شَىْءٍ
أَحْصَيْنَٰهُ فِىٓ إِمَامٍ مُّبِينٍ ﴿١٢﴾

وَٱضْرِبْ لَهُم مَّثَلًا أَصْحَٰبَ ٱلْقَرْيَةِ إِذْ جَآءَهَا ٱلْمُرْسَلُونَ ﴿١٣﴾

إِذْ أَرْسَلْنَآ إِلَيْهِمُ ٱثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوٓا۟ إِنَّآ إِلَيْكُم
مُّرْسَلُونَ ﴿١٤﴾

قَالُوا۟ مَآ أَنتُمْ إِلَّا بَشَرٌ مِّثْلُنَا وَمَآ أَنزَلَ ٱلرَّحْمَٰنُ مِن شَىْءٍ إِنْ أَنتُمْ إِلَّا
تَكْذِبُونَ ﴿١٥﴾

قَالُوا۟ رَبُّنَا يَعْلَمُ إِنَّآ إِلَيْكُمْ لَمُرْسَلُونَ ﴿١٦﴾

وَمَا عَلَيْنَآ إِلَّا ٱلْبَلَٰغُ ٱلْمُبِينُ ﴿١٧﴾

قَالُوٓا۟ إِنَّا تَطَيَّرْنَا بِكُمْ ۖ لَئِن لَّمْ تَنتَهُوا۟ لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا
عَذَابٌ أَلِيمٌ ﴿١٨﴾

قَالُوا۟ طَـٰٓئِرُكُم مَّعَكُمْ ۚ أَئِن ذُكِّرْتُم ۚ بَلْ أَنتُمْ قَوْمٌ
مُّسْرِفُونَ ﴿١٩﴾

وَجَآءَ مِنْ أَقْصَا ٱلْمَدِينَةِ رَجُلٌ يَسْعَىٰ قَالَ يَـٰقَوْمِ ٱتَّبِعُوا۟
ٱلْمُرْسَلِينَ ﴿٢٠﴾

ٱتَّبِعُوا۟ مَن لَّا يَسْـَٔلُكُمْ أَجْرًا وَهُم مُّهْتَدُونَ ﴿٢١﴾

وَمَا لِىَ لَآ أَعْبُدُ ٱلَّذِى فَطَرَنِى وَإِلَيْهِ تُرْجَعُونَ ﴿٢٢﴾

ءَأَتَّخِذُ مِن دُونِهِۦٓ ءَالِهَةً إِن يُرِدْنِ ٱلرَّحْمَـٰنُ بِضُرٍّ لَّا تُغْنِ عَنِّى
شَفَـٰعَتُهُمْ شَيْـًٔا وَلَا يُنقِذُونِ ﴿٢٣﴾

إِنِّىٓ إِذًا لَّفِى ضَلَـٰلٍ مُّبِينٍ ﴿٢٤﴾

إِنِّىٓ ءَامَنتُ بِرَبِّكُمْ فَٱسْمَعُونِ ﴿٢٥﴾

قِيلَ ٱدْخُلِ ٱلْجَنَّةَ ۖ قَالَ يَـٰلَيْتَ قَوْمِى يَعْلَمُونَ ﴿٢٦﴾

بِمَا غَفَرَ لِى رَبِّى وَجَعَلَنِى مِنَ ٱلْمُكْرَمِينَ ﴿٢٧﴾

۞ وَمَآ أَنزَلْنَا عَلَىٰ قَوْمِهِۦ مِنۢ بَعْدِهِۦ مِن جُندٍ مِّنَ ٱلسَّمَآءِ وَمَا كُنَّا
مُنزِلِينَ ﴿٢٨﴾

إِن كَانَتْ إِلَّا صَيْحَةً وَٰحِدَةً فَإِذَا هُمْ خَـٰمِدُونَ ﴿٢٩﴾

يَٰحَسۡرَةً عَلَى ٱلۡعِبَادِۚ مَا يَأۡتِيهِم مِّن رَّسُولٍ إِلَّا كَانُواْ بِهِۦ
يَسۡتَهۡزِءُونَ ﴿٣٠﴾

أَلَمۡ يَرَوۡاْ كَمۡ أَهۡلَكۡنَا قَبۡلَهُم مِّنَ ٱلۡقُرُونِ أَنَّهُمۡ إِلَيۡهِمۡ لَا
يَرۡجِعُونَ ﴿٣١﴾

وَإِن كُلٌّ لَّمَّا جَمِيعٞ لَّدَيۡنَا مُحۡضَرُونَ ﴿٣٢﴾

وَءَايَةٞ لَّهُمُ ٱلۡأَرۡضُ ٱلۡمَيۡتَةُ أَحۡيَيۡنَٰهَا وَأَخۡرَجۡنَا مِنۡهَا حَبّٗا فَمِنۡهُ
يَأۡكُلُونَ ﴿٣٣﴾

وَجَعَلۡنَا فِيهَا جَنَّٰتٖ مِّن نَّخِيلٖ وَأَعۡنَٰبٖ وَفَجَّرۡنَا فِيهَا مِنَ
ٱلۡعُيُونِ ﴿٣٤﴾

لِيَأۡكُلُواْ مِن ثَمَرِهِۦ وَمَا عَمِلَتۡهُ أَيۡدِيهِمۡۖ أَفَلَا يَشۡكُرُونَ ﴿٣٥﴾

سُبۡحَٰنَ ٱلَّذِي خَلَقَ ٱلۡأَزۡوَٰجَ كُلَّهَا مِمَّا تُنۢبِتُ ٱلۡأَرۡضُ وَمِنۡ
أَنفُسِهِمۡ وَمِمَّا لَا يَعۡلَمُونَ ﴿٣٦﴾

وَءَايَةٞ لَّهُمُ ٱلَّيۡلُ نَسۡلَخُ مِنۡهُ ٱلنَّهَارَ فَإِذَا هُم مُّظۡلِمُونَ ﴿٣٧﴾

وَٱلشَّمۡسُ تَجۡرِي لِمُسۡتَقَرّٖ لَّهَاۚ ذَٰلِكَ تَقۡدِيرُ ٱلۡعَزِيزِ ٱلۡعَلِيمِ ﴿٣٨﴾

وَٱلۡقَمَرَ قَدَّرۡنَٰهُ مَنَازِلَ حَتَّىٰ عَادَ كَٱلۡعُرۡجُونِ ٱلۡقَدِيمِ ﴿٣٩﴾

لَا ٱلشَّمۡسُ يَنۢبَغِي لَهَآ أَن تُدۡرِكَ ٱلۡقَمَرَ وَلَا ٱلَّيۡلُ سَابِقُ ٱلنَّهَارِۚ وَكُلّٞ فِي
فَلَكٖ يَسۡبَحُونَ ﴿٤٠﴾

وَءَايَةٌ لَّهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِى ٱلْفُلْكِ ٱلْمَشْحُونِ ﴿٤١﴾

وَخَلَقْنَا لَهُم مِّن مِّثْلِهِۦ مَا يَرْكَبُونَ ﴿٤٢﴾

وَإِن نَّشَأْ نُغْرِقْهُمْ فَلَا صَرِيخَ لَهُمْ وَلَا هُمْ يُنقَذُونَ ﴿٤٣﴾

إِلَّا رَحْمَةً مِّنَّا وَمَتَٰعًا إِلَىٰ حِينٍ ﴿٤٤﴾

وَإِذَا قِيلَ لَهُمُ ٱتَّقُوا۟ مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٥﴾

وَمَا تَأْتِيهِم مِّنْ ءَايَةٍ مِّنْ ءَايَٰتِ رَبِّهِمْ إِلَّا كَانُوا۟ عَنْهَا مُعْرِضِينَ ﴿٤٦﴾

وَإِذَا قِيلَ لَهُمْ أَنفِقُوا۟ مِمَّا رَزَقَكُمُ ٱللَّهُ قَالَ ٱلَّذِينَ كَفَرُوا۟ لِلَّذِينَ ءَامَنُوٓا۟ أَنُطْعِمُ مَن لَّوْ يَشَآءُ ٱللَّهُ أَطْعَمَهُۥٓ إِنْ أَنتُمْ إِلَّا فِى ضَلَٰلٍ مُّبِينٍ ﴿٤٧﴾

وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ ﴿٤٨﴾

مَا يَنظُرُونَ إِلَّا صَيْحَةً وَٰحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ﴿٤٩﴾

فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَآ إِلَىٰٓ أَهْلِهِمْ يَرْجِعُونَ ﴿٥٠﴾

وَنُفِخَ فِى ٱلصُّورِ فَإِذَا هُم مِّنَ ٱلْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنسِلُونَ ﴿٥١﴾

قَالُوا۟ يَٰوَيْلَنَا مَنۢ بَعَثَنَا مِن مَّرْقَدِنَا ۜ هَٰذَا مَا وَعَدَ ٱلرَّحْمَٰنُ وَصَدَقَ ٱلْمُرْسَلُونَ ﴿٥٢﴾

إِن كَانَتۡ إِلَّا صَيۡحَةٗ وَٰحِدَةٗ فَإِذَا هُمۡ جَمِيعٞ لَّدَيۡنَا
مُحۡضَرُونَ ٥٣

فَٱلۡيَوۡمَ لَا تُظۡلَمُ نَفۡسٞ شَيۡـٔٗا وَلَا تُجۡزَوۡنَ إِلَّا مَا كُنتُمۡ
تَعۡمَلُونَ ٥٤

إِنَّ أَصۡحَٰبَ ٱلۡجَنَّةِ ٱلۡيَوۡمَ فِي شُغُلٖ فَٰكِهُونَ ٥٥

هُمۡ وَأَزۡوَٰجُهُمۡ فِي ظِلَٰلٍ عَلَى ٱلۡأَرَآئِكِ مُتَّكِـُٔونَ ٥٦

لَهُمۡ فِيهَا فَٰكِهَةٞ وَلَهُم مَّا يَدَّعُونَ ٥٧

سَلَٰمٞ قَوۡلٗا مِّن رَّبّٖ رَّحِيمٖ ٥٨

وَٱمۡتَٰزُواْ ٱلۡيَوۡمَ أَيُّهَا ٱلۡمُجۡرِمُونَ ٥٩

۞أَلَمۡ أَعۡهَدۡ إِلَيۡكُمۡ يَٰبَنِيٓ ءَادَمَ أَن لَّا تَعۡبُدُواْ ٱلشَّيۡطَٰنَۖ إِنَّهُۥ لَكُمۡ
عَدُوّٞ مُّبِينٞ ٦٠

وَأَنِ ٱعۡبُدُونِيۚ هَٰذَا صِرَٰطٞ مُّسۡتَقِيمٞ ٦١

وَلَقَدۡ أَضَلَّ مِنكُمۡ جِبِلّٗا كَثِيرًاۖ أَفَلَمۡ تَكُونُواْ تَعۡقِلُونَ ٦٢

هَٰذِهِۦ جَهَنَّمُ ٱلَّتِي كُنتُمۡ تُوعَدُونَ ٦٣

ٱصۡلَوۡهَا ٱلۡيَوۡمَ بِمَا كُنتُمۡ تَكۡفُرُونَ ٦٤

ٱلۡيَوۡمَ نَخۡتِمُ عَلَىٰٓ أَفۡوَٰهِهِمۡ وَتُكَلِّمُنَآ أَيۡدِيهِمۡ وَتَشۡهَدُ أَرۡجُلُهُم بِمَا كَانُواْ يَكۡسِبُونَ ٦٥

وَلَوۡ نَشَآءُ لَطَمَسۡنَا عَلَىٰٓ أَعۡيُنِهِمۡ فَٱسۡتَبَقُواْ ٱلصِّرَٰطَ فَأَنَّىٰ يُبۡصِرُونَ ٦٦

وَلَوۡ نَشَآءُ لَمَسَخۡنَٰهُمۡ عَلَىٰ مَكَانَتِهِمۡ فَمَا ٱسۡتَطَٰعُواْ مُضِيّٗا وَلَا يَرۡجِعُونَ ٦٧

وَمَن نُّعَمِّرۡهُ نُنَكِّسۡهُ فِي ٱلۡخَلۡقِۖ أَفَلَا يَعۡقِلُونَ ٦٨

وَمَا عَلَّمۡنَٰهُ ٱلشِّعۡرَ وَمَا يَنۢبَغِي لَهُۥٓۚ إِنۡ هُوَ إِلَّا ذِكۡرٞ وَقُرۡءَانٞ مُّبِينٞ ٦٩

لِّيُنذِرَ مَن كَانَ حَيّٗا وَيَحِقَّ ٱلۡقَوۡلُ عَلَى ٱلۡكَٰفِرِينَ ٧٠

أَوَلَمۡ يَرَوۡاْ أَنَّا خَلَقۡنَا لَهُم مِّمَّا عَمِلَتۡ أَيۡدِينَآ أَنۡعَٰمٗا فَهُمۡ لَهَا مَٰلِكُونَ ٧١

وَذَلَّلۡنَٰهَا لَهُمۡ فَمِنۡهَا رَكُوبُهُمۡ وَمِنۡهَا يَأۡكُلُونَ ٧٢

وَلَهُمۡ فِيهَا مَنَٰفِعُ وَمَشَارِبُۖ أَفَلَا يَشۡكُرُونَ ٧٣

وَٱتَّخَذُواْ مِن دُونِ ٱللَّهِ ءَالِهَةٗ لَّعَلَّهُمۡ يُنصَرُونَ ٧٤

لَا يَسۡتَطِيعُونَ نَصۡرَهُمۡ وَهُمۡ لَهُمۡ جُندٞ مُّحۡضَرُونَ ٧٥

فَلَا يَحۡزُنكَ قَوۡلُهُمۡۘ إِنَّا نَعۡلَمُ مَا يُسِرُّونَ وَمَا يُعۡلِنُونَ ٧٦

أَوَلَمۡ يَرَ ٱلۡإِنسَٰنُ أَنَّا خَلَقۡنَٰهُ مِن نُّطۡفَةٖ فَإِذَا هُوَ خَصِيمٞ مُّبِينٞ ٧٧

وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُۥ ۖ قَالَ مَن يُحْيِ ٱلْعِظَٰمَ وَهِيَ
رَمِيمٌ ﴿٧٨﴾

قُلْ يُحْيِيهَا ٱلَّذِىٓ أَنشَأَهَآ أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾

ٱلَّذِى جَعَلَ لَكُم مِّنَ ٱلشَّجَرِ ٱلْأَخْضَرِ نَارًا فَإِذَآ أَنتُم مِّنْهُ
تُوقِدُونَ ﴿٨٠﴾

أَوَلَيْسَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِقَٰدِرٍ عَلَىٰٓ أَن يَخْلُقَ مِثْلَهُم ۚ
بَلَىٰ وَهُوَ ٱلْخَلَّٰقُ ٱلْعَلِيمُ ﴿٨١﴾

إِنَّمَآ أَمْرُهُۥٓ إِذَآ أَرَادَ شَيْـًٔا أَن يَقُولَ لَهُۥ كُن فَيَكُونُ ﴿٨٢﴾

فَسُبْحَٰنَ ٱلَّذِى بِيَدِهِۦ مَلَكُوتُ كُلِّ شَىْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٣﴾

Ya, Seen.

By the wise Qur'an.

Indeed you, are from among the messengers,

On a straight path.

[This is] a revelation of the Exalted in Might, the Merciful,

That you may warn a people whose forefathers were not warned, so they are unaware.

Already the word has come into effect upon most of them, so they do not believe.

Indeed, We have put shackles on their necks, and they are to their chins, so they are with heads [kept] aloft.

And We have put before them a barrier and behind them a barrier and covered them, so they do not see.

And it is all the same for them whether you warn them or do not warn them - they will not believe.

You can only warn one who follows the message and fears the Most Merciful unseen. So give him good tidings of forgiveness and noble reward.

Indeed, it is We who bring the dead to life and record what they have put forth and what they left behind, and all things We have enumerated in a clear register.

And present to them an example: the people of the city, when the messengers came to it -

When We sent to them two but they denied them, so We strengthened them with a third, and they said, "Indeed, we are messengers to you."

They said, "You are not but human beings like us, and the Most Merciful has not revealed a thing. You are only telling lies."

They said, "Our Lord knows that we are messengers to you,

And we are not responsible except for clear notification."

They said, "Indeed, we consider you a bad omen. If you do not desist, we will surely stone you, and there will surely touch you, from us, a painful punishment."

They said, "Your omen is with yourselves. Is it because you were reminded? Rather, you are a transgressing people."

And there came from the farthest end of the city a man, running. He said, "O my people, follow the messengers.

Follow those who do not ask of you [any] payment, and they are [rightly] guided.

And why should I not worship He who created me and to whom you will be returned?

Should I take other than Him [false] deities [while], if the Most Merciful intends for me some adversity, their intercession will not avail me at all, nor can they save me?

Indeed, I would then be in manifest error.

Indeed, I have believed in your Lord, so listen to me."

It was said, "Enter Paradise." He said, "I wish my people could know

Of how my Lord has forgiven me and placed me among the honored."

And We did not send down upon his people after him any soldiers from the heaven, nor would We have done so.

It was not but one shout, and immediately they were extinguished.

How regretful for the servants. There did not come to them any messenger except that they used to ridicule him.

Have they not considered how many generations We destroyed before them - that they to them will not return?

And indeed, all of them will yet be brought present before Us.

And a sign for them is the dead earth. We have brought it to life and brought forth from it grain, and from it they eat.

And We placed therein gardens of palm trees and grapevines and caused to burst forth therefrom some springs -

That they may eat of His fruit. And their hands have not produced it, so will they not be grateful?

Exalted is He who created all pairs - from what the earth grows and from themselves and from that which they do not know.

And a sign for them is the night. We remove from it [the light of] day, so they are [left] in darkness.

And the sun runs [on course] toward its stopping point. That is the determination of the Exalted in Might, the Knowing.

And the moon - We have determined for it phases, until it returns [appearing] like the old date stalk.

It is not allowable for the sun to reach the moon, nor does the night overtake the day, but each, in an orbit, is swimming.

And a sign for them is that We carried their forefathers in a laden ship.

And We created for them from the likes of it that which they ride.

And if We should will, We could drown them; then no one responding to a cry would there be for them, nor would they be saved

Except as a mercy from Us and provision for a time.

But when it is said to them, "Beware of what is before you and what is behind you; perhaps you will receive mercy... "

And no sign comes to them from the signs of their Lord except that they are from it turning away.

And when it is said to them, "Spend from that which Allah has provided for you," those who disbelieve say to those who believe, "Should we feed one whom, if Allah had willed, He would have fed? You are not but in clear error."

And they say, "When is this promise, if you should be truthful?"

They do not await except one blast which will seize them while they are disputing.

And they will not be able [to give] any instruction, nor to their people can they return.

And the Horn will be blown; and at once from the graves to their Lord they will hasten.

They will say, "O woe to us! Who has raised us up from our sleeping place?" [The reply will be], "This is what the Most Merciful had promised, and the messengers told the truth."

It will not be but one blast, and at once they are all brought present before Us.

So today no soul will be wronged at all, and you will not be recompensed except for what you used to do.

Indeed the companions of Paradise, that Day, will be amused in [joyful] occupation -

They and their spouses - in shade, reclining on adorned couches.

For them therein is fruit, and for them is whatever they request [or wish]

[And] "Peace," a word from a Merciful Lord.

[Then He will say], "But stand apart today, you criminals.

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

And that you worship [only] Me? This is a straight path.

And he had already led astray from among you much of creation, so did you not use reason?

This is the Hellfire which you were promised.

[Enter to] burn therein today for what you used to deny."

That Day, We will seal over their mouths, and their hands will speak to Us, and their feet will testify about what they used to earn.

And if We willed, We could have obliterated their eyes, and they would race to [find] the path, and how could they see?

And if We willed, We could have deformed them, [paralyzing them] in their places so they would not be able to proceed, nor could they return.

And he to whom We grant long life We reverse in creation; so will they not understand?

And We did not give him, knowledge of poetry, nor is it befitting for him. It is not but a message and a clear Qur'an

To warn whoever is alive and justify the word against the disbelievers.

Do they not see that We have created for them from what Our hands have made, grazing livestock, and [then] they are their owners?

And We have tamed them for them, so some of them they ride, and some of them they eat.

And for them therein are [other] benefits and drinks, so will they not be grateful?

But they have taken besides Allah [false] deities that perhaps they would be helped.

They are not able to help them, and they [themselves] are for them soldiers in attendance.

So let not their speech grieve you. Indeed, We know what they conceal and what they declare.

Does man not consider that We created him from a [mere] sperm-drop - then at once he is a clear adversary?

And he presents for Us an example and forgets his [own] creation. He says, "Who will give life to bones while they are disintegrated?"

Say, "He will give them life who produced them the first time; and He is, of all creation, Knowing."

[It is] He who made for you from the green tree, fire, and then from it you ignite.

Is not He who created the heavens and the earth Able to create the likes of them? Yes, [it is so]; and He is the Knowing Creator.

His command is only when He intends a thing that He says to it, "Be," and it is.

So exalted is He in whose hand is the realm of all things, and to Him you will be returned.

Discussion on Verses 1-83 of 83

The full meaning of the opening verse remains unknown. Chapter 36 Yaseen, verse 1:

“Ya, Seen.”

Nevertheless, this may indicate that the Holy Quran is composed of the same Arabic letters and expressions familiar to the Arabs, who were its first audience. This demonstrates that they had no valid reason to doubt its divine origin, as they fully understood its language and directly witnessed its unmatched eloquence. Even though they were celebrated masters of Arabic and took great pride in their linguistic skill, they could not produce even a single composition comparable to the Holy Quran in depth of meaning, clarity of expression, and perfection of guidance. Their inability to equal it—despite possessing every linguistic advantage—remains an enduring and irrefutable proof of its divine origin. 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.”

This may clarify why the Holy Quran is mentioned immediately in the subsequent verse. Its specific placement highlights that the very scripture revealed to those individuals—formed from the same familiar letters and language they utilized—stands as the clearest proof of its divine origin and the most powerful response to their persistent doubts. Chapter 36 Yaseen, verse 2:

“By the wise Qur'an.”

Even if an individual attained the absolute pinnacle of Arabic eloquence, their words would still fall short of the expansive wisdom found within the Holy Quran regarding the human psyche and moral excellence. No worldly composition can replicate its seamless fusion of simplicity and sophistication—it provides depths that challenge the most learned scholars while remaining accessible enough for any seeker to apply to their daily life. The Holy Quran stands alone in its ability to translate abstract, profound truths into clear and practical guidance for all of humanity. It penetrates the core of human nature, offering a timeless framework relevant to every person, society, and era. Each verse serves as a powerful witness to its divine source, characterized by unmatched precision and a level of eloquence that transcends all human speech. In contrast to other texts that may suffer from contradictions, the Holy Quran is entirely preserved from error by Allah, the Exalted. It offers a flawless narrative of ancient civilizations, despite being conveyed through the Holy Prophet Muhammad, peace and blessings be upon him, who had no formal education in history or past scriptures. Furthermore, the Holy Quran acts as a comprehensive guide for the benefit of mankind, promoting everything that enriches life and prohibiting all that is detrimental. It fosters justice and harmony within both the individual and the community, avoiding the embellishments typical of

myth or poetry. Every verse is intentional and refreshing; even upon repeated recitation, the text reveals new layers of insight and wisdom. By grounding its promises and warnings in reason, and by making virtues like patience practical to achieve, the Holy Quran renders divine guidance both understandable and attainable for all. Chapter 36 Yaseen, verse 2:

“By the wise Qur'an.”

The Holy Quran invites humanity to recognize the foundational purpose of existence: to serve Allah, the Exalted, with sincerity by utilizing every granted blessing to seek His pleasure. Through this devoted obedience, individuals secure tranquility and triumph in both this life and the hereafter, achieving a state of harmony where the mind, body, and soul are aligned in their rightful order. For the seeker of enduring peace and fulfillment, the Holy Quran lights the straight path with unparalleled clarity and grace. Its guidance is perfectly attuned to human nature, remaining timeless and relevant across all cultures and eras. When embraced and applied, it provides comprehensive solutions for every aspect of the human experience—resolving emotional, financial, and physical struggles while balancing the needs of the individual with those of society. History offers clear testimony to the transformative power of these teachings. Communities that genuinely implemented its message ascended to extraordinary heights of justice, wisdom, and collective peace. Perhaps most remarkable is the divine preservation of the text itself. Throughout the passing centuries, not a single letter of the Holy Quran has been altered, as Allah, the Exalted, has pledged to safeguard it for all eternity. 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.”

No other text throughout human history possesses this extraordinary and peerless quality. Allah, the Exalted, directly addresses the core challenges faced by every civilization, providing the most effective and lasting solutions. By resolving these fundamental issues, the Holy Quran prevents or alleviates the myriad secondary problems that would otherwise arise from them. This underscores the perfection and absolute completeness of its guidance—it encompasses every essential principle necessary for the prosperity, stability, and moral advancement of both the individual and society. By adhering to its teachings, humanity achieves genuine success in this life and secures eternal salvation in the Hereafter. Chapter 16 An Nahl, verse 89:

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

This stands as the most extraordinary and enduring miracle that Allah, the Exalted, bestowed upon His final Messenger, the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 36 Yaseen, verses 3-5:

“Indeed you are from among the messengers. On a straight path. A revelation of the Exalted in Might, the Merciful.”

However, its profound guidance and benefits are reserved exclusively for those who approach it with a spirit of sincerity, humility, and a genuine yearning for the truth. Those who permit their personal desires and worldly inclinations to dictate their faith—accepting only the portions that align with their preferences while disregarding or rejecting what challenges them—ultimately distance themselves from its transformative power. Such selective obedience yields only confusion, loss, and profound regret, both in this present 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.”

Chapter 36 Yaseen, verse 1:

“Ya, Seen.”

This chapter of the Holy Quran, mirroring many others, begins with distinct, standalone letters whose precise meanings are known only to Allah, the Exalted. Their presence serves as a powerful reminder of the boundaries of human intellect and the essential need for humility when engaging with divine scripture. These letters affirm that the Holy Quran is not a product of human thought but is a direct revelation from Allah, the Exalted. When individuals acknowledge the limitations of their own reasoning, they open their hearts to

receive the profound wisdom contained within the text. In contrast, those who approach the scripture with pride—relying solely on their own logic and dismissing anything that exceeds their comprehension—often fall into doubt and uncertainty. When such individuals meet verses that transcend human logic, they may turn to denial or distortion. This occurs not because of any flaw in the Holy Quran, but because their own arrogance prevents them from perceiving the truth. The bond between a person and the Holy Quran can be compared to the relationship between a humble student and a wise teacher. A sincere student grows even from lessons that are difficult or not immediately clear; with patience, understanding eventually dawns. However, the arrogant student, who only accepts what aligns with their existing views, shuts themselves off from true knowledge. Only those who approach the Holy Quran with reverence and a modest spirit will fully experience the benefit of its guidance. This humility brings a sense of peace to the heart, aligning the mind and body with divine wisdom. It allows a person to recognize the proper place of every aspect of life according to the perfect order established by Allah, the Exalted. Ultimately, humility before the Holy Quran is not just a way of thinking—it is the essential path to balance, serenity, and lasting success in both this life and the life to come. Chapter 36 Yaseen, verse 1:

“Ya, Seen.”

The foundational element of all human communication and knowledge is built upon letters; thus, the opening of this chapter may also underscore the vital role that knowledge plays in existence. It serves as a reminder that understanding is indispensable for navigating both worldly responsibilities and spiritual realities. Every individual is obligated to pursue and apply beneficial knowledge, a duty emphasized in the prophetic traditions

regarding the responsibilities of the faithful. Ignorance inevitably results in misguidance and wrongdoing, as a lack of knowledge leaves one unable to distinguish truth from falsehood or avoid moral pitfalls. However, the mere possession of information is insufficient. Its true worth is realized only when it is transformed into practice. Knowledge that remains unacted upon is comparable to a map that is never consulted—while it may depict the route to success, it cannot bring anyone to their destination unless they actively follow it. Just as a traveller must walk the path indicated by their map, a person must act upon their understanding to achieve genuine guidance and spiritual growth. Consequently, beneficial knowledge must be both earned and embodied. It should polish an individual's character, purify their motivations, and govern their conduct. When theoretical understanding is translated into tangible action, it becomes a source of light, illuminating the journey for both the individual and their community. In this manner, the sincere pursuit and application of beneficial knowledge lead to true success in this life and eternal salvation in the life to come, by the will of Allah, the Exalted. Chapter 62 Al Jumu'ah, verse 5:

"…and then did not take it on (did not act upon knowledge) is like that of a donkey who carries volumes [of books]…"

The highest and most profound form of guidance bestowed upon humanity is illuminated in the subsequent verse, demonstrating that all other branches of knowledge ultimately find their completion and perfection within the divine wisdom of the Holy Quran. This sacred knowledge provides a comprehensive framework for every dimension of human existence, addressing both worldly requirements and spiritual aspirations. By adhering to these teachings, individuals achieve a harmonious mental and physical state, organizing every priority and relationship in their lives with correct

order and purpose. Through this alignment, they ensure genuine success in this world and secure eternal salvation in the Hereafter, by the grace of Allah, the Exalted. Chapter 36 Yaseen, verse 2:

“By the wise Qur'an.”

To derive true benefit from the Holy Quran, one must engage with it in accordance with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This process requires more than just accurate and consistent recitation; it demands a sincere effort to grasp its meanings and integrate its guidance into every aspect of daily life. Recitation without comprehension is insufficient, as the Holy Quran is not merely a text for vocal performance—it is a comprehensive and practical source of divine instruction. Genuine transformation occurs only when its principles are actively applied. Much like a map provides no value unless the traveller follows the route, the Holy Quran serves as a guide only for those who walk the path it describes. Furthermore, the Holy Quran must not be treated as a tool for materialistic gain, such as the repetitive recitation of specific verses solely to secure worldly wealth, children, or personal status. It was not revealed to fulfil individual whims, as worldly blessings have their own divinely ordained means. Instead, the Holy Quran directs humanity toward the balanced and ethical use of the blessings granted to them by Allah, the Exalted. Those who sincerely follow its guidance achieve a profound harmony of mind and body, managing their lives with wisdom and divine purpose. By adhering to its laws, they prepare themselves diligently for accountability on the Day of Judgment. In this way, they secure peace, success, and balance in both this life and the hereafter. Thus, the Holy Quran is not only the pinnacle of knowledge but the ultimate manual for righteous

living—transforming hearts, conduct, and entire societies when approached with sincerity, humility, and action.

As discussed earlier, the Holy Quran does not only contain divine law but it also contains wisdom. Chapter 36 Yaseen, verse 2:

“By the wise Qur'an.”

This verse highlights that the Quran is not merely a book of rules and regulations, but a source of profound wisdom that guides humanity in every aspect of life. The law within the Quran is the code of conduct people must live by so that they correctly use the blessings they have been granted. By adhering to this divine law, individuals achieve peace of mind and fulfil the rights owed to Allah, the Exalted, and to fellow people. The law therefore ensures the spread of peace and justice within society, creating a framework where fairness, compassion, and accountability are upheld. Wisdom, however, is equally essential, as it teaches people how to correctly apply their knowledge—including the law—so that it benefits them and others in both worlds. Wisdom provides the insight, foresight, and sincerity needed to implement the law in a way that achieves its intended purpose. Both law and wisdom are required in order to create a just and peaceful society. The law without wisdom can be easily misinterpreted, as people may exploit loopholes or manipulate its wording to wrong others while outwardly appearing compliant. Wisdom without the law, on the other hand, leads people to adopt a code of conduct based on their own definitions of what is correct and upright, which inevitably varies according to personal biases and limited understanding. All man-made codes of conduct will never lead to true

peace of mind because they are restricted by human limitations: a lack of complete knowledge, insufficient experience, short-sightedness, and biases, whether intentional or unintentional. Human systems are therefore flawed and unstable, unable to provide lasting justice or balance. For this reason, wisdom without the divine law will also prevent one from achieving peace of mind, as it lacks the foundation of absolute truth. It will further prevent the spread of peace and justice within society, as people will fail to fulfil the rights of others. Only when divine law and divine wisdom are combined can humanity achieve harmony, balance, and success in both this world and the Hereafter.

Allah, the Exalted, makes clear that the Holy Prophet Muhammad, peace and blessings be upon him, had no direct interaction with the previous divine scriptures. This fact was acknowledged not only by the People of the Book but also by the non-Muslims of Mecca, who knew his life intimately. He had not studied, recited, or inscribed any of the earlier revelations, whether in their original or altered forms. His life prior to Prophethood was marked by simplicity, honesty, and integrity, without any formal education in religious texts. This undeniable reality further strengthens the case for the divine origin of the Holy Quran, for its profound knowledge of past scriptures, its correction of distortions, and its presentation of eternal truths could only have come from Allah, the Exalted, whose knowledge encompasses all things. 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.”

This verse highlights that the Holy Prophet Muhammad, peace and blessings be upon him, was unlettered and had no worldly means of acquiring the knowledge contained in the Holy Quran. Had he been known to study or write from previous scriptures, opponents of Islam would have had grounds to claim that the Holy Quran was borrowed or fabricated. Yet, as the verse makes clear, this was not the case. His lack of prior interaction with scripture removes all doubt and leaves only one explanation: the Holy Quran is a direct revelation from Allah, the Exalted. Chapter 36 Yaseen, verse 3:

“Indeed you are from among the messengers.”

This declaration affirms that the Holy Prophet Muhammad, peace and blessings be upon him, was chosen by Allah, the Exalted, as a messenger, and that the Holy Quran he conveyed was not the product of human effort but of divine revelation. In fact, the non-Muslims of Mecca themselves, being masters of the Arabic language, recognized that the Holy Quran was not the words of a created being. Its eloquence, depth, and unmatched style were beyond human capacity. Moreover, they had lived alongside the Holy Prophet Muhammad, peace and blessings be upon him, for forty years before his announcement of Prophethood. They knew his character, his honesty, and his truthfulness, and they were aware that he was no liar. Chapter 10 Yunus, verse 16:

“…for I had remained among you a lifetime before it. Then will you not reason?"

This verse appeals to their own knowledge and experience. The Holy Prophet Muhammad, peace and blessings be upon him, had lived among them for decades without ever claiming revelation or producing scripture. His sudden proclamation of divine revelation, coupled with the unmatched eloquence of the Holy Quran, could not be explained by human effort. It was clear evidence that he was indeed a messenger of Allah, the Exalted, and that the Holy Quran was a miracle granted to him by Allah, the Exalted. Chapter 36 Yaseen, verses 3-5:

“Indeed you are from among the messengers. On a straight path. A revelation of the Exalted in Might, the Merciful.”

It leads people to the path of 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 to justice within society, through fulfilling the rights of people. Chapter 36 Yaseen, verse 6:

“That you may warn a people whose forefathers were not warned, so they are unaware.”

It is important to recognize that good news and warnings only truly benefit when a person responds to them with practical action. Words alone, whether promises of reward or cautions of punishment, will not transform a person's state unless they are accompanied by obedience and the correct use of the blessings Allah, the Exalted, has granted. When a person responds practically by living according to Islamic teachings, they achieve peace of mind in both worlds. This peace comes through attaining a balanced mental and physical state and through correctly placing everything and everyone within their life according to divine guidance. By contrast, the one who ignores these warnings and good news, persisting in misuse of their blessings, will inevitably fall into imbalance. Their mental and physical state will deteriorate, their life will become disordered, and they will neglect preparation for their accountability on the Day of Judgement. As a result, they will face stress, hardship, and difficulty in both worlds, even if they outwardly appear to enjoy certain worldly luxuries. Chapter 36 Yaseen, verse 7:

"Already the word has come into effect upon most of them, so they do not believe."

Obedience to Allah, the Exalted, often contradicts the worldly desires of people. Many arrogantly persist in disobedience, misusing the blessings they have been granted. This arrogance blinds them, preventing them from appreciating the consequences of their actions. As a result, they continue to disobey Allah, the Exalted, oblivious to the harm they cause themselves, sinking deeper into mental and physical imbalance and misplacing everything and everyone within their life. Chapter 36 Yaseen, verse 8:

“Indeed, We have put shackles on their necks, and they are to their chins, so they are with heads [kept] aloft.”

This imagery conveys the state of arrogance and blindness. Their heads are lifted high in pride, yet their shackles prevent them from turning toward truth. Even though the placing of shackles is attributed to Allah, the Exalted, as nothing occurs within the universe without His will, it is clear that this outcome is the direct result of their own arrogance. Their pride and stubbornness lead them into a state where they cannot perceive guidance, and thus they remain trapped in disobedience.

This passage serves as a timeless reminder: divine warnings and good news are not abstract concepts but calls to action. Those who respond with humility and obedience find balance, peace, and success in both worlds, while those who persist in arrogance and misuse of blessings condemn themselves to imbalance, hardship, and eventual ruin.

Not only does the arrogant person, dominated by their worldly desires and aspirations, become blinded from observing the immediate consequences of their actions—like a blind man walking towards the edge of a cliff—but their attitude also prevents them from appreciating the long-term effects of their behaviour on different aspects of their life, such as their marriage, family, and career. Their arrogance clouds their judgment, making them unable to recognize how their choices gradually erode the foundations of their relationships and responsibilities. Instead of correcting themselves, they

persist in their heedlessness, and this prevents them from learning from their past mistakes. As a result, they become entangled in a repeated cycle of distress and mental health struggles, unable to find a way to break free from the darkness that surrounds them. Furthermore, their attitude prevents them from learning lessons from history and from the people around them who adopted the same behaviour. They fail to see how arrogance and indulgence in worldly desires led others to ruin, even when those examples are clear and present. This blindness causes them to repeat the same errors, leading to an unbalanced mental and physical state and misplacing everything and everyone within their life. They wrongly prioritize wealth, fame, or pleasure over sincerity, gratitude, and responsibility. The lives of celebrities, who often suffer from stress, broken relationships, and inner emptiness despite outward luxuries, serve as a visible example of this reality. Chapter 36 Yaseen, verse 9:

“And We have put before them a barrier and behind them a barrier and covered them, so they do not see.”

This verse illustrates the state of those who persist in arrogance. Their pride and desires place barriers before and behind them, preventing them from perceiving truth, while a covering blinds their vision entirely. Though this outcome is attributed to Allah, the Exalted, as nothing occurs without His will, it is ultimately the result of their own arrogance and stubbornness. Their refusal to humble themselves and reflect upon their actions leads them into a state of blindness, where they cannot see the harm they cause themselves or the lessons that surround them. As a result of their attitude, such individuals do not respond to the advice or warnings they are given, for they have been consumed by their worldly desires. Their condition resembles that of a drug addict, whose addiction drives them to substances that strip them

of control over their behaviour. In this state, they may commit wrongful acts, such as theft, while remaining oblivious to the harmful effects of their actions, as their addiction has completely clouded their judgment. Their desires dominate them so thoroughly that they cannot perceive the damage they cause to themselves and to others, nor can they recognize the wisdom in the guidance presented to them. Chapter 36 Yaseen, verse 10:

“And it is all the same for them whether you warn them or do not warn them - they will not believe.”

This verse illustrates the tragic state of those who persist in arrogance and indulgence. Their hearts have become hardened, and their desires have blinded them to the truth. Whether they are warned or not, they remain unmoved, as their inner corruption prevents them from responding to guidance. Just as an addict cannot easily break free from the grip of their addiction, these individuals cannot escape the hold of their worldly desires without sincere repentance and divine mercy. This condition serves as a warning to all people: when desires are allowed to dominate, they cloud judgment, distort priorities, and prevent one from benefiting from advice or revelation. Only by humbling oneself before Allah, the Exalted, and striving to control desires can a person remain receptive to guidance and avoid falling into the state described in this verse.

Allah, the Exalted, makes it clear that only those who sincerely desire a better life—one in which they obtain peace of mind in both worlds through achieving a balanced mental and physical state and through correctly placing everything and everyone within their life—will respond positively to divine

guidance. Such individuals recognize the benefits of guidance even though it often contradicts their worldly desires. Their attitude resembles that of a wise patient who accepts and acts upon the medical advice of their doctor, knowing it is ultimately best for them, even when prescribed bitter medicines or a strict diet plan. Just as this patient achieves good mental and physical health by following the doctor's instructions, so too does the person who accepts and acts upon Islamic teachings achieve balance, peace, and fulfilment. In addition, their pure intention allows them to observe the consequences of persisting in disobedience to Allah, the Exalted, by reflecting on the lives of others—whether those in the past or those around them in the present. They see how arrogance and indulgence in worldly desires led others to ruin, and fearing to suffer the same fate, they hasten towards divine guidance. They appreciate the positive effects that obedience has had on those who sincerely implemented divine teachings, recognizing that peace, justice, and balance are the fruits of submission to Allah, the Exalted. Chapter 36 Yaseen, verse 11:

"You can only warn one who follows the message and fears the Most Merciful unseen…"

As a result of this attitude, they remain firm in obeying Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings. This ensures they obtain a balanced mental and physical state and correctly place everything and everyone within their life, while adequately preparing for their accountability on the Day of Judgement. Their obedience and trust in Allah, the Exalted, lead them to peace of mind in both worlds. Chapter 36 Yaseen, verse 11:

“…So give him good tidings of forgiveness and noble reward.”

Whichever path a person chooses in life, whether the path of right guidance that leads to peace of mind in both worlds, or the path of desires that leads to stress and imbalance in both worlds, each individual will inevitably face the consequences of their actions. Chapter 36 Yaseen, verse 12:

“Indeed, it is We who bring the dead to life and record what they have put forth and what they left behind, and all things We have enumerated in a clear register.”

This verse makes clear that every deed is preserved, every action is accounted for, and nothing escapes the divine record. Denying the possibility of resurrection is therefore a strange claim, for examples of resurrection are witnessed throughout the days, months, and years. Allah, the Exalted, uses rain to revive barren land, causing dead seeds to burst forth alive to provide sustenance for creation. In the same way, He can and will give life to the human being buried in the earth, just as He brings forth the seed to life. The changing of the seasons also demonstrates resurrection: in winter, trees appear lifeless as their leaves die and fall, yet in spring and summer, they return to life, full of greenery. Resurrection is even evident within the human body. Cells continuously die and are replaced, such as skin cells. The sleep-wake cycle is another sign, for sleep is the sister of death, as the senses of the sleeper are cut off. Allah, the Exalted, then returns the soul to the sleeper if they are destined to live on, thereby granting them life 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.”

In addition, the Day of Judgement is something that must occur. Observing the universe reveals countless examples of balance. The Earth is positioned at a perfect distance from the Sun, ensuring life can exist. The water cycle is balanced to sustain creation. The ground is soft enough for seeds to penetrate yet strong enough to support heavy structures. These examples clearly indicate a Creator and the principle of balance. Yet one aspect of life remains unbalanced: the actions of mankind. Oppressors often escape punishment in this world, while the oppressed endure hardship without receiving their full reward. Many who sincerely obey Allah, the Exalted, face difficulties and receive only a small portion of reward, while those who disobey openly enjoy worldly luxuries. Just as Allah, the Exalted, has established balance in creation, the reward and punishment of human actions must also be balanced. Since this balance does not occur fully in this world, it must occur in another time—the Day of Judgement.

Allah, the Exalted, could reward and punish fully in this world, but His wisdom dictates otherwise. He grants opportunities for repentance, allowing people to correct their behaviour. He does not fully reward the obedient here, for this world is not Paradise. Belief in the unseen reward of the Hereafter is an essential aspect of faith, and it is this belief that makes faith special. If reward were fully visible and tangible in this world, faith would lose its distinction.

Fear of full punishment and hope in receiving full reward in the Hereafter encourage a person to abstain from sins and perform righteous deeds. For the Day of Recompense to commence, this material world must end, as reward and punishment can only be given once all actions have concluded. This indicates that the material world will inevitably come to an end.

Reflecting on this discussion strengthens faith in the Day of Judgement, encouraging preparation for it by correctly using the blessings Allah, the Exalted, has granted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. In doing so, a person achieves peace of mind and success in both worlds, through attaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 45 Al Jathiyah, verse 22:

“For Allah created the heavens and the earth for a purpose, so that every soul may be paid back for what it has committed. And none will be wronged.”

Verse 12 also calls upon people to reflect deeply on what they have prepared for their accountability on Judgement Day and what traces—positive or negative—they will leave behind in this world. Chapter 36 Yassen, verse 12:

“Indeed, it is We who bring the dead to life and record what they have put forth and what they left behind, and all things We have enumerated in a clear register.”

This verse highlights two dimensions of human responsibility: the deeds a person sends forward to the Hereafter, and the legacy they leave behind in this world. Both are recorded, both matter, and both will be presented before them on the Day of Judgement. Worldly legacies, however, are fragile and temporary. History is filled with examples of powerful rulers, wealthy merchants, and influential figures who built vast empires, only for them to collapse and be forgotten soon after their death. The remnants of these legacies often endure only as warnings to others, showing the futility of arrogance and greed. Pharaoh’s empire is a striking example: remembered not for its grandeur but for its tyranny and downfall. Such legacies serve as cautionary signs, reminding people that worldly achievements without righteousness are hollow and destructive. Islam teaches that true success lies not in worldly monuments but in deeds that benefit both the individual in the Hereafter and the people they leave behind. A person is encouraged to send blessings ahead of them in the form of righteous deeds, while also striving to leave behind a legacy that continues to benefit others. When someone passes away and leaves behind something useful—such as ongoing charity, beneficial knowledge, or righteous children who pray for them—they continue to receive reward even after death. This is confirmed in the Hadith found in Sahih Muslim, number 4223, which states that when a person dies, their deeds come to an end except for three: ongoing charity, beneficial knowledge, or a righteous child who supplicates for them. Thus, a person should strive to maximize both dimensions: sending forward good deeds and leaving behind a legacy that endures in benefit. Sadly, many people become so consumed with wealth, possessions, and properties that they leave behind only material assets, which do not benefit them in the least in the Hereafter. Wealth may be inherited, divided, or wasted, but it does not accompany the deceased into the grave. Each person must not be deceived

into thinking they have plenty of time to create a meaningful legacy, for death often arrives suddenly and without warning. Today—not tomorrow—is the time to reflect sincerely on what legacy one will leave behind. If the legacy is good and beneficial, they should praise Allah, the Exalted, for granting them the strength to achieve it. If it is lacking, they should hasten to prepare something that will benefit them, so that they not only send forward good to the Hereafter but also leave good behind in this world. The one who surrounds themselves with good in both directions—sending it forward and leaving it behind—will, it is hoped, be forgiven by Allah, the Exalted. This reflection leads to a profound question every person must ask themselves: What is their legacy*?* Is it one of fleeting possessions and forgotten empires, or one of enduring benefit and righteousness? The answer to this question will shape not only how they are remembered in this world but also how they are judged in the next. Chapter 36 Yassen, verse 12:

“…and all things We have enumerated in a clear register.”

Throughout the Holy Quran, Allah, the Exalted, presents signs within the universe which testify to His Oneness and absolute authority, and He also presents examples from history to further emphasize these truths. Chapter 36 Yaseen, verses 13-14:

“And present to them an example: the people of the city, when the messengers came to it. When We sent to them two but they denied them, so We strengthened them with a third, and they said, "Indeed, we are messengers to you.""

This passage highlights how communities throughout history were sent Holy Prophets, peace be upon them, to guide them, yet many rejected the message out of arrogance and fear of losing worldly power. The leaders of the non-Muslims often employed various methods to discourage others from accepting Islam, driven by their desire to preserve leadership, wealth, and social influence. One such method was questioning the human nature of the Holy Prophets, peace be upon them. Chapter 36 Yaseen, verse 15:

“They said, "You are not but human beings like us…””

This reveals a recurring pattern of disbelief: rejecting guidance on the basis that the messengers were human. Yet the function of a Holy Prophet, peace be upon them, is uniquely tailored for humanity. It would be unreasonable to appoint beings such as Angels for this role, because the primary objective of a Holy Prophet, peace be upon them, is to serve as a practical, concrete example for people on how to navigate all aspects of life. Humans experience fatigue, hunger, grief, joy, and struggle—conditions that Angels do not experience. If an Angel were appointed as a Prophet, peace be upon him, people could claim that his example was unrealistic and unattainable, thereby excusing themselves before Allah, the Exalted, on the Day of Judgement. Consequently, even if Allah, the Exalted, were to designate an Angel as a Holy Prophet, peace be upon them, He would need to manifest him in human form so that people could realistically emulate him. The wisdom in appointing human messengers is therefore clear: they live among their communities, share in their struggles, and demonstrate how divine guidance can be applied in real circumstances. Therefore, why were non-Muslims astonished that a human was selected to inform others? Is it not the

most natural and fitting arrangement that a Holy Prophet, peace be upon them, should be human, guiding humanity through lived example? If people are lost in misguidance and oblivious to the truth, what is truly astonishing is not that Allah, the Exalted, would send guidance, but that they would expect to be left to persist in error without correction. The response of those who disbelieve in this reality is, indeed, extraordinary, for it reflects arrogance rather than reason.

In reality, every person who abandons the divine code of conduct revealed by Allah, the Exalted, and instead adopts man-made systems of conduct does so in order to gratify their worldly desires. This is because all codes devised by human beings are ultimately rooted in human inclinations, ambitions, and self-interest. Unlike the divine law, which is founded upon wisdom, justice, and mercy, man-made systems are shaped by the desires of those who create them. The wealthy and powerful are often the most entrenched in this mindset, for they recognise that accepting the truth of Islam would require them to submit to a higher moral framework—one that places limits on their pursuit of unchecked desires. Such submission would restrict their exploitation of others, their indulgence in excess, and their misuse of authority. Out of fear of losing their influence and privileges, they not only reject the truth themselves but also actively encourage others to follow their lead. In doing so, they attempt to preserve their worldly status, even at the expense of their eternal well-being. This pattern is not new. Historically, the first to oppose the Holy Prophets, peace be upon them, were often the elites of society—those who feared that embracing divine guidance would undermine their power and expose their injustices. Their rejection was not based on a lack of evidence or clarity regarding the truth of the message, for the signs of Allah, the Exalted, were manifest before them. Rather, their opposition stemmed from arrogance, pride, and the desire to continue living according to their whims. Thus, the rejection of divine guidance is rarely an intellectual dispute about truth or falsehood. Instead, it is most often a matter

of the heart—a refusal to restrain one's desires and submit to the authority of the Creator. Chapter 36 Yaseen, verse 15:

"…and the Most Merciful has not revealed a thing. You are only telling lies."

This verse captures the essence of their denial. Despite clear signs and undeniable evidence, they dismissed the message as falsehood, claiming that Allah, the Exalted, had not revealed anything. Such words reflect not reasoned argument but arrogance and stubbornness. Their rejection was not due to ignorance of the truth but due to their unwillingness to abandon their desires and submit to divine authority. This timeless pattern continues to manifest in every age, reminding people that disbelief is often rooted not in lack of evidence but in the refusal of the heart to accept restraint and accountability.

As Allah, the Exalted, does not impose guidance upon people, for this would nullify the test of life, the Holy Prophets, peace be upon them, were commanded to explain divine guidance clearly and to serve as perfect role models for humanity to emulate. Chapter 36 Yaseen, verses 16-17:

"They said, "Our Lord knows that we are messengers to you. And we are not responsible except for clear notification.""

And chapter 88 Al Ghashiyah, verses 21-22:

"So remind you are only a reminder. You are not over them a controller."

These verses establish a timeless principle for all who call others to righteousness: the responsibility of the caller is not to compel belief but to convey the truth with clarity, sincerity, and compassion, leaving the outcome to Allah, the Exalted, who alone guides hearts. This understanding frees the caller from grief and frustration when their efforts appear fruitless, reminding them that success is measured not by numbers or worldly recognition but by faithfulness in delivering the message. Those who genuinely seek guidance will recognise it when they encounter it, while those who persist in arrogance and heedlessness only harm themselves. The sincere seeker also understands that Allah, the Exalted, never burdens a soul beyond its capacity. Every trial faced is an opportunity to grow in patience, discipline, and faith. They realise that peace in this world and the Hereafter requires sacrifice and restraint. They subdue their lower desires, knowing that true satisfaction is not found in wealth, status, or fame, but in spiritual fulfilment. This reality is evident when observing those who appear to possess every worldly advantage yet remain restless and discontent. Their abundance has not granted them tranquillity, because peace of the heart is found only in submission to Allah, the Exalted. Thus, the one who sincerely seeks peace recognizes that real success lies not in compelling others or chasing worldly pleasures, but in fulfilling their duty: to follow the truth themselves, to share it with compassion, and to entrust the outcome to Allah, the Exalted, who guides whom He wills with perfect wisdom. This perspective transforms the caller’s role from anxious control to serene trust, ensuring their efforts remain pure, their patience firm, and their hope anchored in divine mercy and justice.

In this way, the caller becomes a living example of faith, embodying the principle that guidance is a gift from Allah, the Exalted, and that humanity's task is to deliver the message faithfully, leaving hearts to be guided by Him alone.

As mentioned earlier, the leaders of the non-Muslims throughout the generations employed various methods to discourage others from accepting Islam, driven by fear of losing their leadership and social influence. One such method was to connect divine guidance to baseless superstitious beliefs, thereby frightening ignorant people from listening and accepting the truth. Chapter 36 Yaseen, verse18:

"They said, "Indeed, we consider you a bad omen…"

This statement reflects a recurring tactic of those opposed to divine guidance. Instead of engaging with the message rationally, they attempted to discredit it by associating it with misfortune. In reality, the Holy Prophets, peace be upon them, were sent as sources of mercy, guidance, and blessings. Any hardship that befell a community was not due to the presence of the messengers, but rather the result of the people's own arrogance, disobedience, and misuse of blessings. By labelling divine guidance as a "bad omen," the leaders exploited the ignorance of their followers, manipulating their fears to maintain control. Superstitions thrive where knowledge and reflection are absent, and these leaders deliberately used such baseless claims to prevent people from listening to the truth. Their tactic was not grounded in evidence but in fear, designed to preserve their worldly status. This pattern continues across time. Whenever truth threatens

entrenched power or exposes injustice, those who benefit from corruption often attempt to discredit it through fear, superstition, or false narratives. Yet the reality remains unchanged: guidance from Allah, the Exalted, is never a source of misfortune. Misfortune arises only when people reject it, misuse their blessings, and persist in arrogance.

Generally speaking, it is vital to avoid baseless superstitious beliefs and instead adopt a way of life grounded in knowledge and evidence, both in religious and worldly matters—something which Islam consistently calls people towards. When one fails to do this, particularly in religious matters, and instead embraces unfounded superstitions, they often turn to uneducated individuals for solutions. Such people only worsen the situation, causing a person to adopt an illness far more destructive than their initial problem, namely paranoia. These individuals convince a person that their difficulties are caused by supernatural creatures, such as jinns, or by black magic allegedly used against them. While Islam acknowledges the existence of jinns, it is very rare for them to interfere in worldly matters. Yet such claims lead a person into severe paranoia, making them superstitious over trivial issues and suspicious even of their friends and relatives. This inevitably breeds enmity and fractures relationships, undermining the unity and peace that Islam seeks to establish. The remedy lies in strengthening faith through gaining and acting upon Islamic knowledge. This prevents a person from turning to foolish individuals who cannot even resolve their own problems, let alone those of others. Strong faith shields a person from paranoia, as they learn to rely fully on Allah, the Exalted. Such reliance instils the understanding that even if the entire creation desired to harm them, they could not do so unless Allah, the Exalted, permitted it. Likewise, the entire creation could not benefit them unless Allah, the Exalted, willed it. Every case and situation unfolds only according to a set and unchangeable plan—destiny. This principle has been advised throughout Islamic teachings, including the far-reaching Hadith found in Jami At Tirmidhi, number 2516, which teaches reliance upon Allah, the Exalted, and recognition that all

outcomes are subject to His will. Thus, the person who strengthens their faith through knowledge and obedience is protected from paranoia, superstition, and fractured relationships, and instead attains peace of mind and balance in both worlds.

The opposition against divine guidance often begins with criticism, but when people remain firm in their intention to obey Allah, the Exalted, it quickly escalates into threats and intimidation. Chapter 36 Yaseen, verse 18:

“…If you do not desist, we will surely stone you, and there will surely touch you, from us, a painful punishment.”

This verse illustrates how those who reject divine guidance often resort to hostility when their arguments fail. What begins as verbal criticism soon transforms into threats of violence and coercion, as the disbelievers attempt to silence the truth and intimidate those who uphold it. Chapter 36 Yaseen, verse 19:

“They said, "Your omen is with yourselves. Is it because you were reminded of the truth? Rather, you are a transgressing people."”

A modern manifestation of this same pattern can be seen when governments and powerful institutions, whose practices are criticised by Islamic teachings, impose restrictions on Muslims and their ability to practice Islam freely. One example is the regulation of dress, where individuals are pressured or legally constrained from wearing attire that reflects their faith. Such measures mirror the historical tactics of intimidation, aiming to discourage obedience to Allah, the Exalted, by instilling fear of worldly consequences.

Yet, just as the Holy Prophets, peace be upon them, remained steadfast in the face of threats, people are reminded that true peace and success lie in obedience to Allah, the Exalted, regardless of opposition. The threats of worldly powers are temporary, while the reward of steadfastness is eternal. Chapter 36 Yaseen, verse 20:

“And there came from the farthest end of the city a man, running. He said, "O my people, follow the messengers.”

Despite being opposed by his people, this man not only remained firm in accepting and acting upon faith but also demonstrated great sincerity by encouraging his people to abandon their worldly desires for the sake of right guidance. He could have concealed his faith out of fear of harm and kept silent, yet the light of faith does not remain hidden. When nurtured through divine teachings, it naturally radiates outward. When a person learns and acts upon divine teachings, they adopt the noble characteristics described therein—such as generosity, patience, and mercy—and they avoid the destructive traits warned against, such as greed, envy, and selfishness. As a result, they become a source of guidance both passively, through their

character, and actively, through their words and actions. Their sincerity compels them to invite others towards truth, just as this man did, despite the immense danger he faced. This example demonstrates that true faith is not confined to the heart alone but manifests outwardly in conduct and concern for others. It shows that sincerity in faith transforms a person into a beacon of guidance, willing to sacrifice personal safety for the benefit of their community. It is a reminder that steadfastness, sincerity, and the courage to share divine guidance are marks of genuine faith, and that such qualities lead to eternal reward with Allah, the Exalted.

The man reminded his people of the sincerity possessed by the Holy Prophets, peace be upon them, who never asked for anything in return for the divine guidance they were offering. Chapter 36 Yaseen, verse 21:

“Follow those who do not ask of you [any] payment…”

This verse highlights the purity of the prophetic mission. Unlike worldly systems of life, which always demand something from others—whether wealth, attention, or even their freedom to think independently—Islam does not burden people with such demands. Allah, the Exalted, requires nothing from His creation for the guidance He has provided. Every command, prohibition, and piece of advice in the Holy Quran is designed solely for the benefit of humanity, even if its wisdom is not immediately apparent. Just as a patient may not fully appreciate the treatment plan prescribed by a doctor, yet it is for their well-being, so too the divine commands are for the health of the soul and the success of both the individual and society. The sincerity of the Holy Prophet Muhammad, peace and blessings be upon him, just like

the Holy Prophets before him, peace be upon them, was undeniable. His life was a testimony of truthfulness, his character a model of integrity, and his mission free from any worldly motive. He sought no payment, no recognition, and no personal gain. His only concern was the salvation of his people. He called them to obey Allah, the Exalted, and to use the blessings they had been granted in ways pleasing to Him. By following divine guidance, they would achieve peace of mind in both worlds—attaining balance in their mental and physical state, placing everything and everyone in their rightful position, and preparing adequately for accountability on the Day of Judgement. This reality was evident to the non-Muslims of Mecca and to those who came after them. They could not reasonably deny his sincerity, yet many persisted in disobedience. The reason was not ignorance of the truth but the contradiction between divine obedience and worldly desires. Submission to Allah, the Exalted, requires restraint, humility, and discipline—qualities that many were unwilling to embrace. Thus, despite recognising the truthfulness of Islam, they chose to reject it, just like the many people after them.

The man reminded his people that, unlike many other influences and leaders, the Holy Prophets, peace be upon them, strictly and practically adhered to the same guidance they were offering to their people. Chapter 36 Yaseen, verse 21:

“…and they are committed to right guidance.”

This verse highlights the importance of leading by example, for it is the most effective way to encourage others towards right guidance, particularly one’s

children. Leading by example requires learning and acting upon the teachings of Islam so that others recognise its truthfulness through both actions and speech. Only then can people teach the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, to the next generation in a way that allows them to understand Islam through evidence rather than blind imitation. This ensures they remain firm upon the teachings of Islam throughout their lives. It is regrettable that many parents are eager to provide their children with worldly knowledge that leads to worldly success, yet neglect their religious education and instead delegate it entirely to others. While encouraging the pursuit of worldly knowledge is praiseworthy, it must not come at the expense of religious education. Sending children to mosques merely to learn how to recite the Holy Quran without understanding its meaning is insufficient. A teenager must accept Islam based on evidence, not blind imitation, otherwise they risk drifting away from Islam as they grow older, perceiving it as a cultural identity rather than a divine way of life. When one accepts Islam based on evidence, they understand that it is a comprehensive way of life, to be applied in every situation and in the use of every blessing granted by Allah, the Exalted. This is only possible when elders within the family teach their children the clear proofs and evidences of Islam's truthfulness. And this is only possible when those elders—such as parents—lead by example, by learning and acting upon Islamic teachings themselves. In this way, they embody the sincerity of the Holy Prophets, peace be upon them, and ensure that the next generation inherits not only knowledge but conviction, discipline, and faith.

The man then reminded his people indirectly, rather than commanding them, that it is only just and appropriate to obey Allah, the Exalted, as He alone created and sustains them. Chapter 36 Yaseen, verse 22:

“And why should I not worship He who created me…”

This verse highlights the rational foundation of worship and obedience. It is not presented as a command but as a question that appeals to reason and fairness. The man’s words show that worship is not merely an obligation imposed externally but a natural response to recognising the reality of creation. By framing his reminder in this way, he invited his people to reflect deeply on their own existence and the One who brought them into being. His approach demonstrates that true guidance often begins with gentle reasoning, encouraging people to arrive at the truth themselves rather than feeling forced into it.

When a person owns an object, it is considered correct and normal for them to use it however they please. Ownership naturally entails authority, and no one disputes the right of an owner to decide the fate of what belongs to them. This analogy is simple yet profound, as it reflects a universal principle that everyone understands. Just as people respect human ownership in worldly matters, they should recognise the absolute ownership of Allah, the Exalted, over all creation. The man’s reminder therefore dismantles any excuse for disobedience, showing that it is inconsistent to acknowledge human ownership yet deny divine ownership, which is far greater and more complete.

In the same way, Allah, the Exalted, created, owns, and sustains everything within the universe, including people themselves. His ownership is not partial or temporary but absolute and eternal. He provides sustenance, maintains balance in the universe, and grants life and death according to His will.

Therefore, He alone decides what should occur within the universe and what should not. To deny His authority is to deny the very reality of existence, for everything depends upon Him. Recognising this truth leads naturally to obedience, as it is only fair and reasonable to submit to the One who holds complete ownership and control.

It follows that it is only fair and reasonable for a person to obey Allah, the Exalted, as He alone possesses absolute ownership of the entire universe, including them. His commands are not arbitrary but rooted in wisdom, justice, and mercy. Every instruction in the Holy Quran is designed for the benefit of humanity, guiding them towards balance, peace, and success. To disobey Him is to reject the rightful authority of the Creator and to place oneself in conflict with the order of creation. To obey Him, however, is to acknowledge His rightful authority and to align oneself with the harmony of the universe. This indirect reminder from the man demonstrates the gentleness of true guidance: rather than forcing or commanding, he appealed to reason and fairness, showing that obedience to Allah, the Exalted, is the natural and just response to His role as Creator and Sustainer.

The man further reminds his people that Allah, the Exalted, alone controls life and death, and that He has granted them countless blessings. Therefore, they will inevitably be held accountable by Him—a logical conclusion when one reflects with an open mind. Chapter 36 Yaseen, verse 22:

“…and to whom you will be returned?”

This reminder establishes the reality that accountability is inseparable from the blessings of life. If Allah, the Exalted, is the One who created, sustains, and ultimately determines the end of every life, then it follows naturally that He alone has the right to hold people accountable for how they used the blessings entrusted to them. To deny this accountability is to deny the very order of existence, for creation without return would be purposeless.

The reality is that without Judgement Day and the Hereafter, life in this world would be stripped of its ultimate meaning and purpose. Everything within this worldly existence is temporary and imperfect. No matter what a person acquires—whether wealth, power, knowledge, or companionship—they will inevitably be separated from it, either through the slow passage of time or through the certainty of death. If existence were confined only to this fleeting world, then all human striving would be reduced to chasing after what will eventually vanish, leaving behind nothing of lasting value. It is the certainty of Judgement Day and the Hereafter that elevates life beyond this cycle of temporary gains and inevitable losses. These truths provide a higher, perfect, and permanent goal for which to aspire. They transform every action, sacrifice, and moment of patience into something of eternal significance. Without them, existence would be no more than a pursuit of fleeting pleasures, ending in emptiness. With them, however, life becomes a purposeful journey, where every trial is a test, every blessing is a trust, and every effort is an investment in everlasting success. The promise of accountability ensures that justice will ultimately prevail, that no good deed will be lost, and that no injustice will go unanswered. It reassures the heart that struggles are not in vain, but are stepping stones toward eternal reward. In this way, the belief in Judgement Day and the Hereafter gives meaning to suffering, direction to effort, and permanence to values such as truth, patience, and compassion. Thus, the Hereafter is not merely an extension of life—it is the very foundation that gives this life coherence and purpose.

Without it, existence would be aimless; with it, every moment becomes an opportunity to strive for what is eternal. This reminder from the man is timeless, urging every person to reflect on their blessings, their mortality, and their inevitable return to Allah, the Exalted, so that they may prepare for accountability with sincerity and wisdom.

The man warns his people to avoid obeying others in the disobedience of Allah, the Exalted, as they cannot aid them against His decrees and power in the least. Chapter 36 Yaseen, verse 23:

“Should I take other than Him [false] deities [while], if the Most Merciful intends for me some adversity, their intercession will not avail me at all, nor can they save me?”

This verse dismantles the false notion that intermediaries or idols can protect a person from divine decree. It highlights the futility of relying on others—whether deities, spiritual figures, or worldly powers—when Allah, the Exalted, alone controls life, death, and destiny.

Historically, many non-Muslims who acknowledged Allah, the Exalted, nonetheless ascribed human shortcomings to Him, imagining Him as a worldly monarch who required aides to manage His dominion. Just as a king appoints governors to oversee his realm, they assumed Allah, the Exalted, delegated authority to Angels or other beings. Consequently, they began

worshipping these entities, hoping to gain favour and intercession. This misconception has, unfortunately, also been embraced by some Muslims, who invest time, energy, and resources in venerating spiritual individuals believed to have a unique connection to Allah, the Exalted. They treat such figures as gatekeepers, imagining that pleasing them through gifts or exaggerated displays of respect will secure divine favour. This belief fundamentally contradicts Islamic teachings. The Holy Prophets, peace be upon them, did not function as gatekeepers. They did not solicit gifts or personal gain, nor did they claim exclusive access to Allah, the Exalted. Instead, they illuminated the path of obedience, showing people how to attain His pleasure directly through worship, sincerity, and righteous deeds. The role of a Holy Prophet, peace be upon them, was to guide, not to stand between humanity and their Creator. The Holy Quran makes this point abundantly clear. 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?...”*

It is true that intercession will occur on the Day of Judgement, but it must never be treated lightly or mocked. To do so risks being deprived of this mercy. Disparaging intercession often stems from complacency, where a person neglects to use their blessings in accordance with Islamic principles yet still expects salvation through others. Such negligence may even result in the Holy Prophet Muhammad, peace and blessings be upon him, testifying against them. 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, cannot be described as abandoning it. The warning is therefore directed at those who profess faith yet neglect the very scripture that defines their identity. The outcome of any Muslim against whom the Holy Prophet Muhammad, peace and blessings be upon him, bears witness on the Day of Judgement is clear and severe, for such testimony would confirm their betrayal of divine trust.

Even in cases where intercession is granted, negligence may not prevent entry into Hell; at most, it may lessen the intensity or duration of the punishment. This reality underscores the gravity of complacency. It must be clearly understood that even the briefest experience of Hell is profoundly unbearable, far beyond human endurance. The thought of relying solely on intercession without striving sincerely in this world is therefore a dangerous delusion. Chapter 36 Yaseen, verse 24:

“Indeed, I would then be in manifest error.”

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. Intercession is a mercy, not a license for negligence. It is reserved for those who strive, repent, and remain conscious of their accountability. Only then should one hope for intercession on the Day of Judgement, with the understanding that Allah, the Exalted, alone authorises it, and that His justice and mercy are perfectly balanced.

Chapter 36 Yaseen, verse 23:

“Should I take other than Him [false] deities [while], if the Most Merciful intends for me some adversity, their intercession will not avail me at all, nor can they save me?”

The Holy Prophet Muhammad, peace and blessings be upon him, emphasized the limitless and supreme authority of Allah, the Exalted, in a Hadith recorded in Jami At Tirmidhi, number 2516. This narration makes clear that no part of creation can benefit an individual unless Allah, the Exalted, wills it, and likewise, no harm can reach a person unless He permits it. This profound truth establishes that everything which occurs in the universe—whether great or small—unfolds only by His decree. It is a reminder that human beings, despite their efforts, remain entirely dependent upon the will of Allah, the Exalted, and that His authority encompasses every aspect of existence. This teaching does not mean that people should abandon practical means, such as medicine, food, or shelter. Rather, it clarifies that while one may employ these means—as they are part of the system established by Allah, the Exalted—the final outcome rests entirely with Him. For example, many who take medicine recover from their illness, while others do not, despite following the same treatment. This demonstrates that another decisive factor governs the result: the will of Allah, the Exalted. He alone determines whether the means will succeed or fail, reminding humanity that reliance must be placed upon Him above all else. Chapter 9 At Tawbah, verse 51:

“Say, "Never will we be struck except by what Allah has decreed for us…”

A person who truly understands this principle realizes that events beyond their control were inevitable, and opportunities that slipped away could never have been seized. Losses, disappointments, and unexpected outcomes are not accidents but part of a divine plan. Whatever the result, even if it contradicts their personal wishes, they must remain patient and trust that Allah, the Exalted, has chosen what is ultimately best for them, even if the wisdom behind it is hidden. 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."

When this truth is firmly grasped, a person ceases to depend on creation, recognising that it cannot independently harm or benefit them. Instead, they turn to Allah, the Exalted, for help and protection, through sincere obedience—fulfilling His commands, avoiding His prohibitions, and meeting destiny with patience in accordance with the example of the Holy Prophet Muhammad, peace and blessings be upon him. This nurtures reliance upon Allah, the Exalted, and instils fear of none but Him, knowing that creation cannot affect them without His permission. Acknowledging that everything in life and the universe originates from Allah, the Exalted, is part of truly understanding His Oneness. This belief transcends a superficial declaration that none is worthy of worship except Him. When it is deeply rooted in the heart, a person relies solely on Allah, the Exalted, knowing He alone can assist them. They submit to Him in every aspect of their life, recognising that obedience is not a burden but the rightful acknowledgment of His authority. In reality, obedience to another is usually motivated by the hope of gaining benefit or avoiding harm. Since only Allah, the Exalted, can grant benefit or protection, He alone deserves obedience and worship. To obey someone in preference to Allah, the Exalted, implies a belief that they can provide benefit

or shield from harm, which reveals weakness in faith. Chapter 36 Yaseen, verse 24:

“Indeed, I would then be in manifest error.”

The origin of all events lies with Allah, the Exalted, thus people must devote their obedience exclusively to Him, the Sovereign of all outcomes. This understanding transforms the way a person views life. They no longer see success or failure as random, nor do they attribute ultimate power to worldly figures or material means. Instead, they see every blessing as a trust, every trial as a test, and every outcome as part of a greater plan. Such a perspective brings peace to the heart, strength to endure hardship, and clarity in the face of uncertainty. It anchors the soul in reliance upon Allah, the Exalted, and ensures that obedience to Him remains the guiding principle of life. Chapter 10 Yunus, verse 107:

“And if Allah should touch you with adversity, there is no remover of it except Him; and if He intends for you good, then there is no repeller of His bounty…”

After declaring his belief in Allah, the Exalted, in a manner that encouraged his people to reflect upon His Lordship, the man further urged them not to allow their worldly desires to dominate their hearts to such an extent that they failed to listen correctly to his advice. Chapter 36 Yaseen, verse 25:

“Indeed, I have believed in your Lord, so listen to me."

This verse highlights the importance of attentiveness and receptivity to truth. When a person becomes consumed by worldly desires, their ability to listen and reflect is compromised. They lose control over their actions and are driven solely by the need to satisfy those desires, often ignoring the negative consequences that follow. This condition can be compared to the plight of a drug addict. Addiction compels them to seek drugs regardless of the harm it causes. Their judgment becomes clouded, and they may commit wrongful acts, such as theft, without recognising the destructive impact of their behaviour. In the same way, excessive worldly desires—such as the relentless pursuit of wealth, status, or pleasure—can morph into addictions that govern a person’s actions. They become enslaved to their desires, sacrificing morality, relationships, and health in the process. Therefore, it is essential to learn how to manage one’s desires and pursue only lawful ones in a balanced manner. Islam teaches moderation, reminding people that desires are not inherently evil but must be controlled and directed within the boundaries set by Allah, the Exalted. When desires are left unchecked, they inevitably lead to immoral actions, fractured relationships, and health problems—both mental and physical. But when desires are managed with discipline and guided by divine teachings, they become a source of strength, enabling a person to live with balance, peace, and purpose.

Chapter 36 Yaseen, verse 25:

“Indeed, I have believed in your Lord, so listen to me."

Generally speaking, this verse also serves as a reminder that people must listen correctly to knowledge, particularly Islamic teachings, if they wish to benefit from it. Listening correctly is not a passive act; it requires attentiveness, reflection, and sincerity. A person must carefully listen to Islamic knowledge, connect what they hear to their own past experiences, evaluate how they can implement the teachings in the future, and then sincerely strive to do so. Only through this process does knowledge transform into guidance that shapes character and behaviour. Merely listening to Islamic knowledge without these steps will not bring about positive change. Knowledge that remains theoretical, unconnected to life, and unimplemented in practice is like medicine left unused—it may contain the cure, but it cannot heal unless taken. This explains why many Muslims do not experience meaningful transformation, even though they have unprecedented access to Islamic knowledge through books, lectures, and digital platforms. The abundance of information has not translated into reform because the essential steps of listening carefully, reflecting deeply, and striving sincerely are often neglected. Thus, the reminder is timeless: Islamic knowledge is not meant to be consumed superficially, but to be absorbed, reflected upon, and lived. When approached in this way, it becomes a source of light that guides every aspect of life. When neglected, however, it remains unused, leaving behaviour unchanged despite the availability of resources.

It is clear from these verses that the man’s people were ultimately destroyed, which demonstrates that they persisted in rejecting and opposing divine guidance. Their opposition was so intense that they killed the very man who was inviting them to follow the Holy Prophets, peace be upon them. Yet, despite their cruelty, Allah, the Exalted, honoured him by admitting him into Paradise. His steadfastness and sincerity were rewarded with forgiveness

and eternal honour. This shows that even when the world rejects and harms those who call to truth, Allah, the Exalted, elevates them and grants them 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 36 Yaseen, verses 26-27:

“It was said, "Enter Paradise." He said, "I wish my people could know. Of how my Lord has forgiven me and placed me among the honored."”

When he entered Paradise, his concern for his people did not vanish, nor did his compassion diminish simply because they had rejected him and even caused his death. Instead, he expressed a heartfelt wish that they could know of the blessings he had received: forgiveness and honour from Allah, the Exalted. This profound statement reveals the depth of his sincerity and the purity of his heart. His desire was not for revenge, nor for vindication, but for his people to share in the mercy and reward that he himself had attained. Even though they had killed him, he did not respond with hatred or vengeance. Rather, he longed for them to understand the reward of faith and obedience, so that they too might be saved from destruction. His attitude demonstrates the true spirit of guidance—concern for others even in the face of hostility, and love for their salvation even when they had shown him cruelty.

This example teaches Muslims that their role is not to hate non-Muslims, but to encourage them towards right guidance with love and mercy. The responsibility of a Muslim is to invite others gently and sincerely, regardless of whether they accept or reject the message. Hatred must be directed

toward sins, for sins are inherently evil and destructive, but people themselves must be approached with compassion. Every person has the capacity to change, to repent, and to reform. Therefore, they should not be hated, but rather encouraged with patience and care, in the hope that they will one day accept the truth. This principle ensures that da'wah remains an act of mercy, not hostility, and that the caller reflects the divine compassion that underpins the message of Islam.

The distinction between hating sins and loving people is crucial. To confuse the two leads to harshness, division, and unnecessary enmity, whereas Islam calls for mercy, sincerity, and wisdom in guiding others. Sins must always be opposed, for they corrupt the soul and society, but people must always be approached with gentleness, for they are capable of transformation. Just as the man in these verses exemplified, the concern of a person of faith should always be for the salvation of others, regardless of their opposition. By embodying this principle, Muslims fulfil their role as conveyors of divine guidance, reflecting the mercy of Allah, the Exalted, and the example of the Holy Prophet Muhammad, peace and blessings be upon him, who consistently showed compassion even to those who opposed him.

This lesson is timeless and applies to every generation. In every age, those who call to truth face rejection, criticism, and even hostility. Yet their response must remain rooted in sincerity, mercy, and patience. Hatred of sin must never become hatred of people. Instead, the believer must strive to guide others with gentleness, knowing that every person has the potential to change. This requires perseverance, humility, and a heart that longs for the salvation of others more than for personal comfort. In this way, they mirror the example of the man in these verses, whose love for his people endured even after his death, and whose sincerity was rewarded with Paradise. His

story is a reminder that true guidance is not measured by immediate acceptance, but by the purity of intention, the steadfastness of effort, and the mercy shown to others, even in the face of rejection.

Allah, the Exalted, then invites people to reflect on the end of this nation who persisted in opposing His Holy Prophets, peace be upon them, and His guidance. Chapter 36 Yaseen, verses 28-31:

“And We did not send down upon his people after him any soldiers from the heaven, nor would We have done so. It was not but one shout, and immediately they were extinguished. How regretful for the servants. There did not come to them any messenger except that they used to ridicule him. Have they not considered how many generations We destroyed before them - that they to them will not return?”

These verses serve as a powerful reminder of the consequences of arrogance and heedlessness. The destruction of the man’s people did not require armies from the heavens; rather, it was accomplished by a single command from Allah, the Exalted. This illustrates His absolute power and the futility of resisting His decree. Their end was sudden and complete, extinguishing their worldly pursuits and leaving behind only regret. The verses also highlight the importance of reflection. Allah, the Exalted, asks people to consider how many generations before them were destroyed for similar arrogance and disobedience. This call to reflection is not merely historical; it is a timeless lesson urging every generation to learn from the past. Those who ignore these lessons fall into the same cycle of heedlessness, while those who reflect gain wisdom, humility, and direction.

Such reflection guards against a self-absorbed way of life, where one's attention is confined only to personal circumstances while ignoring the greater realities surrounding them. A narrow outlook blinds the heart from recognising the wisdom that can be drawn from history, personal trials, and the experiences of others. Reflecting upon these lessons is one of the surest means of refining character, avoiding repeated mistakes, and finding lasting inner peace. It helps a person achieve balance—mentally, physically, and spiritually—by correctly placing everything and everyone within their life according to divine guidance. For example, observing how the wealthy and renowned misuse the blessings they have been granted—only to be overtaken by anxiety, depression, addiction, or even suicide despite their comforts—teaches that genuine tranquillity cannot be purchased through wealth or secured by unchecked desires. Similarly, witnessing someone struggle with illness should stir gratitude for one's own health and motivate its proper use before it slips away. These reflections transform ordinary observations into profound lessons, reminding people of the fragility of life and the importance of using blessings correctly. Islam therefore urges people to remain mindful and reflective, to look beyond the narrow lens of their own situation, and to extract wisdom from the world around them. By doing so, they avoid the mistakes of past nations, strengthen their character, and prepare themselves for accountability before Allah, the Exalted. Reflection becomes not only a source of wisdom but also a shield against arrogance, a guide toward gratitude, and a path to inner peace.

Allah, the Exalted, encouraged further reflection on how people will be brought before Him for their final accountability. Chapter 36 Yaseen, verse 32:

"And indeed, all of them will yet be brought present before Us."

This verse is a solemn reminder that no one can escape accountability. Every individual—regardless of their status, wealth, or worldly achievements—will stand before Allah, the Exalted, to answer for how they used the blessings entrusted to them. The certainty of this gathering should inspire humility, vigilance, and preparation, for it is the ultimate reality that gives meaning to life and exposes the futility of arrogance and heedlessness. It is therefore vital to avoid following in the footsteps of those who persisted in disobeying Allah, the Exalted, for such behaviour inevitably leads to the misuse of blessings. In this world, their attitude prevents them from achieving a balanced mental and physical state. They misplace everything and everyone within their life, failing to recognise the rightful purpose of relationships, wealth, and opportunities. As a result, their family, friends, career, and possessions—things meant to be sources of comfort—become sources of stress and turmoil. When people persist in disobedience, they often misdirect blame. Instead of recognising their own misuse of blessings, they accuse others—such as their spouse or family—of being the cause of their stress. This misplaced blame leads them to cut good people out of their lives, further isolating themselves and worsening their condition. Such behaviour only increases their vulnerability to mental disorders, plunging them into depression, substance addiction, and even suicidal tendencies. This outcome is evident when one observes those who persist in misusing the blessings they have been granted, such as the rich and famous. Despite enjoying worldly luxuries, many are overtaken by anxiety, emptiness, and destructive habits. Their wealth and fame cannot shield them from the consequences of ignoring divine guidance. Their lives serve as a visible warning that worldly success without obedience to Allah, the Exalted, leads to imbalance and despair. And as their attitude prevented them from preparing for accountability on Judgement Day, their punishment in the Hereafter will be far worse. The suffering they experience in this world is but a shadow of the torment awaiting those who persist in disobedience without repentance. The verse therefore calls upon every person to reflect, reform,

and prepare for the inevitable moment when they will be brought before Allah, the Exalted, to answer for their deeds.

Even though Allah, the Exalted, judges people on an individual level, nonetheless, this verse warns of the greater tragedy of mankind: that as a whole, they are a creation which has failed to fulfil its purpose of obeying Allah, the Exalted. Chapter 36 Yaseen, verse 30:

“How regretful for the servants. There did not come to them any messenger except that they used to ridicule him.”

This verse is not merely a record of past events; it is a lamentation over the repeated failure of humanity to respond correctly to divine guidance. Allah, the Exalted, has sent messengers to every nation, each bearing clear signs, wisdom, and mercy. These messengers were not ordinary men but chosen individuals entrusted with the most noble responsibility: to convey the words of Allah, the Exalted, and to guide people towards truth and salvation. Yet, the majority of people chose to ridicule them rather than listen sincerely. Such ridicule was not harmless mockery—it was in fact a rejection of truth, a dismissal of mercy, and a refusal to acknowledge the authority of the Creator. The tragedy lies in the fact that guidance was always accessible, but arrogance, pride, and heedlessness prevented people from benefiting from it. This pattern of rejection demonstrates the weakness of human nature when dominated by desires and worldly distractions, and it highlights the immense loss suffered by those who turn away from the mercy of Allah, the Exalted.

It is evident that most of mankind will not believe in Allah, the Exalted, correctly, and as a result, they will fail in both worlds to fulfil the very purpose of their creation. The purpose of human existence is not simply to live, achieve, and enjoy worldly comforts, but to worship Allah, the Exalted, and to live in obedience to Him. Worship here is not limited to ritual acts but encompasses every aspect of life—speech, conduct, relationships, and the use of blessings. When this purpose is neglected, every worldly achievement loses its true meaning. The failure of mankind is therefore not measured by a lack of progress or advancement, but by their refusal to acknowledge and obey their Creator. This failure results in loss in both realms: in this life, through imbalance, misguidance, and inner turmoil, and in the Hereafter, through punishment and regret. The verse therefore serves as a stark reminder that success is not defined by worldly standards but by obedience to Allah, the Exalted.

Despite the immense advancements of mankind over the generations—achievements in science, technology, medicine, and worldly progress—these are all overshadowed by the reality of their disbelief and disobedience of their Creator and Sustainer. Humanity has reached the moon, split the atom, and built vast empires, yet these accomplishments cannot erase the fact that many have turned away from the One who granted them intellect and ability. Their progress may appear impressive in worldly terms, but it is hollow when divorced from faith. The verse reminds us that worldly success without obedience to Allah, the Exalted, is ultimately meaningless, for it does not fulfil the true purpose of creation. The tragedy of mankind is that they celebrate their achievements while ignoring the very Source of their ability, thereby turning blessings into a means of arrogance rather than gratitude.

Reflecting on this sad truth helps one to realign their intentions, speech, and actions. It awakens the heart to the danger of following the majority blindly, for the majority often persist in disobedience. The believer is called to sincerity, humility, and obedience, so that they may succeed in both worlds. This reflection encourages a person to examine their life carefully: Are they using their blessings correctly? Are they aligning their actions with divine guidance? Are they preparing for accountability? By asking these questions, one avoids joining the majority who ridicule guidance and persist in disobedience. Reflection transforms knowledge into wisdom, and wisdom into action, ensuring that faith is not merely a claim but a lived reality.

Those who ignore this lesson suffer not only in the Hereafter but also in this world. Their disobedience leads to imbalance in their mental and physical state. They misplace everything and everyone within their life, turning blessings into burdens and relationships into sources of stress. Family becomes a source of conflict, wealth becomes a source of anxiety, and health becomes neglected. This is the natural consequence of failing to live according to divine guidance. By contrast, those who reflect and realign their lives find balance, peace, and purpose. They use their blessings correctly, they place people and possessions in their rightful place, and they prepare themselves for accountability before Allah, the Exalted. In this way, they secure tranquillity in this world and everlasting success in the Hereafter. Their lives become testimonies of gratitude, their actions become shields against regret, and their hearts become anchored in the certainty that obedience to Allah, the Exalted, is the only path to true success.

After recounting an event from the past which highlights the importance of obeying Him, Allah, the Exalted, turns attention to the signs embedded within

creation itself—signs that unmistakably indicate His Oneness and establish that He alone deserves obedience. Chapter 36 Yaseen, verse 33:

“And a sign for them is the dead earth. We have brought it to life…”

This verse directs the human mind to reflect upon the natural cycle of life and death that occurs within the earth. The barren land, lifeless and unproductive, is revived by the rain sent down by Allah, the Exalted. This transformation is not only a physical phenomenon but also a spiritual sign, reminding people that the One who revives the earth is also capable of reviving hearts and resurrecting the dead. The contrast between lifeless soil and flourishing vegetation is a visible proof of divine power, urging humanity to acknowledge that such processes are not random but carefully governed by the Creator.

Through the rain, Allah, the Exalted, revives barren land, bringing forth crops and vegetation. It is often observed that similar plots of land may receive rain, yet one will flourish while the other remains barren. This phenomenon demonstrates that the power of life is not random, nor is it within human control—it lies solely with Allah, the Exalted. Despite the remarkable agricultural advancements achieved by mankind, people remain incapable of granting life to a lifeless seed. They may cultivate, irrigate, and engineer methods of farming, but the spark of life itself is beyond their reach. The ability to initiate life belongs exclusively to Allah, the Exalted, who governs all outcomes and reminds humanity of their dependence upon Him. Chapter 36 Yaseen, verses 33-34:

“…and brought forth from it grain, and from it they eat. And We placed therein gardens of palm trees and grapevines…”

Here, Allah, the Exalted, draws attention to the sustenance that people consume daily. Grain, fruits, and gardens are not merely natural products but deliberate signs of divine mercy. The variety of crops, their taste, their nutritional value, and their abundance all point to the wisdom of Allah, the Exalted. These provisions are reminders that human beings are constantly nourished by His generosity, and that every meal they eat is a gift from Him. The verse highlights that sustenance is not guaranteed by human effort alone but is ultimately dependent upon divine will.

Furthermore, the stability of the Earth itself is a sign of divine design. As the planet spins at immense speed, mountains have been created as pegs to stabilize it, thereby allowing life to flourish upon it. This stabilizing role is essential, for without it the earth would not be suitable for habitation. Beyond their stabilizing function, mountains serve as reservoirs, retaining and purifying acidic rain so that it becomes suitable for farming, drinking, and sustaining animals. They act as natural filters, ensuring that water is preserved in a form beneficial to life. Their presence is a constant reminder of divine wisdom in structuring the earth to sustain humanity. Chapter 36 Yaseen, verse 34:

“…and caused to burst forth therefrom some springs.”

These springs are manifestations of divine mercy, supplying fresh water essential for life. Rivers and streams, flowing from mountains, provide a continuous source of nourishment for people, animals, and crops. This purified water is distinct from the salty water found in seas and oceans. The separation of fresh and salt water is itself a sign of divine wisdom, for salty seas are necessary to prevent contamination from the countless corpses and waste within them. If the two waters were to mix without measure, life on Earth would be detrimentally affected. The balance between fresh and salt water is therefore a deliberate act of divine governance, ensuring the continuity of life and reminding humanity of their dependence upon Allah, the Exalted. Chapter 36 Yaseen, verses 35-36:

“That they may eat of His fruit. And their hands have not produced it, so will they not be grateful? Glorified is He who created all different kinds - from what the earth grows and from themselves and from that which they do not know.”

A person who provides for another, even in part—such as offering them shelter or meeting some of their needs—is naturally deserving of gratitude. If this is the case with human beings, then it follows with greater certainty that Allah, the Exalted, who has granted every blessing in the universe, is most worthy of gratitude. To show gratitude to Him is not simply a matter of words; it is a comprehensive attitude expressed through intention, speech, and action. Gratitude in intention means that a person acts only to please Allah, the Exalted. If their deeds are motivated by worldly recognition, praise, or gain, they will not receive reward from Him. This principle is clearly warned in a Hadith found in Jami At Tirmidhi, number 3154. A sign of a pure intention is that one does not expect appreciation or compensation from people, but

acts solely for the sake of Allah, the Exalted. Gratitude in speech means speaking what is good or remaining silent, avoiding words that are harmful or vain. Gratitude in action means using the blessings granted by Allah, the Exalted, in ways that please Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This comprehensive gratitude leads to an increase in blessings and brings peace of mind in both worlds, through balance in mental and physical states and through correctly placing everything and everyone within one's life. Chapter 14 Ibrahim, verse 7:

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

Ownership also provides a clear analogy. When someone owns an object, it is natural and accepted that they may use it however they wish. Allah, the Exalted, created, owns, and sustains everything in the universe, including human beings. Therefore, He alone determines what should occur within the universe and what should not. It is only fair and just that people obey Him, since He is the true Owner of all things.

Another analogy is that of lending. When a person lends something they own to another, it is only fair that the borrower uses the item according to the wishes of its owner. In the same way, Allah, the Exalted, has granted every blessing a person possesses as a loan, not as a permanent gift. Like worldly loans, these blessings must be repaid. The repayment lies in using them in ways pleasing to Allah, the Exalted. By contrast, the blessings of Paradise are gifts, not loans. They will be enjoyed freely, without restriction, as a reward for faith and righteous deeds. 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.""

It is therefore essential not to confuse the blessings of this world, which are loans entrusted to human beings, with the gifts of Paradise, which are permanent rewards. Worldly blessings must be used responsibly, in obedience to Allah, the Exalted, while the gifts of Paradise will be enjoyed without limit, reflecting the eternal generosity of the Creator.

Yet despite the ingratitude of people, who persist in obeying others in His disobedience, Allah, the Exalted, continues to provide for the creation. His mercy and generosity are not withheld even from those who deny Him. Chapter 36 Yaseen, verse 36:

“*Glorified is He who created all different kinds - from what the earth grows and from themselves and from that which they do not know.”*

This verse invites reflection upon the diversity of creation, which itself is a sign of the ultimate power and wisdom of Allah, the Exalted. The countless forms of life—plants, animals, and even aspects of creation still unknown to mankind—are not the result of random chance but deliberate design.

Evolution, understood as mutation, is by its nature imperfect and incapable of producing the harmony and balance observed in the natural world. Yet when one observes the countless species, they find that each has been created in a perfectly balanced way, suited to thrive in its environment. This balance testifies to the wisdom of Allah, the Exalted, who governs all creation. For example, the camel is a striking sign of divine design. It has been created to withstand extreme heat and survive long periods without water. Its body stores fat in its hump, its nostrils can close against sand, and its feet are broad to walk upon desert terrain. Every aspect of its design points to suitability for desert life. Chapter 88 Al Ghashiyah, verse 17:

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

Similarly, the goat demonstrates divine wisdom in its creation. Within its body, impurities are perfectly separated from the milk it produces. Any mixing of the two would render the milk undrinkable, yet Allah, the Exalted, has designed the process so that pure, palatable milk flows from between excretion and blood. 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.”

Another sign of divine wisdom is the regulation of species through their life spans and reproductive capacities. Each species has been granted a specific duration of life and a particular rate of reproduction, ensuring balance within creation. For instance, flies live only 3–4 weeks but lay up to 500 eggs. If their lifespan were longer, their population would overwhelm other species and disrupt the balance of life. Conversely, creatures with long lifespans, such as elephants or whales, produce only a few offspring, preventing their populations from becoming disproportionate. This moderation ensures that no species dominates to the detriment of others. All of this cannot be accidental, nor can the process of evolution explain such precise balance. The diversity of creation, the suitability of each species to its environment, and the regulation of populations all point to the deliberate design of Allah, the Exalted. These signs call upon mankind to reflect, to recognize His Oneness, and to obey Him alone, for He is the Creator, Sustainer, and Owner of all that exists.

In verse 36, Allah, the Exalted, draws attention not only to the diversity of creation but also to the unseen realities and capacities that lie beyond human comprehension. Chapter 36 Yaseen, verse 36:

“…and from that which they do not know.”

This phrase serves as a reminder that all human discoveries, inventions, and advancements—no matter how impressive—are ultimately extensions of His creative power. People often take pride in their innovations, viewing them as signs of human progress and superiority. Yet the inspiration to invent, the knowledge to design, the understanding to apply, the resources to build, and

the ability to execute all originate from Allah, the Exalted. Without His granting of intellect, imagination, and raw materials, no invention could ever come into existence. The verse also points to the vastness of creation that remains hidden from human perception. Despite centuries of exploration and scientific progress, there are countless realities within the universe that remain unknown. This includes not only species, forces, and phenomena yet to be discovered, but also the unseen dimensions of existence that lie entirely beyond human capacity. The reminder is clear: human knowledge is limited, while divine knowledge is infinite. Thus, when people boast of their achievements—whether in technology, medicine, or engineering—they should remember that these are not independent accomplishments but reflections of the creative ability of Allah, the Exalted. True wisdom lies in acknowledging Him as the source of all progress and showing gratitude by using these advancements in ways that please Him. Inventions should not become a cause of arrogance but a means of recognising divine mercy and power. This verse therefore humbles humanity, reminding them that their pride in worldly progress must be tempered with recognition of the Creator. It calls upon people to reflect: every discovery is but a glimpse into the vast ocean of divine knowledge, and every invention is a borrowed spark from the infinite light of Allah, the Exalted.

Allah, the Exalted, then draws attention to another perfectly balanced system within the Earth which is indispensable for life. Chapter 36 Yaseen, verses 37-38:

“And a sign for them is the night. We remove from it [the light of] day, so they are [left] in darkness. And the sun runs [on course] toward its stopping point…”

These verses highlight the alternation of night and day, a system so precise and consistent that it sustains every aspect of life. The Sun's path ensures that the Earth receives a balanced measure of light and darkness. This balance is not accidental but deliberate, designed to maximize benefit for creation. The timing of days and nights, along with their seasonal variations, allows human beings to work, rest, and thrive. If days were extended unnaturally, people would suffer fatigue from prolonged hours of activity. If nights were lengthened excessively, there would be insufficient time to earn a livelihood, pursue education, or engage in other valuable pursuits. Conversely, if nights were shortened, people would be deprived of the rest necessary to maintain health and strength. Thus, the alternation of day and night is a mercy, ensuring both productivity and rejuvenation. This balance also extends to agriculture and sustenance. Crops depend upon the alternation of light and darkness for growth. Any disruption in the cycle would harm vegetation, leading to shortages in food and threatening the survival of both humans and animals. The system of day and night is therefore not only a spiritual reminder but also a practical necessity for life on Earth. Chapter 36 Yaseen, verse 38:

"…That is the determination of the Exalted in Might, the Knowing."

This statement emphasizes that such balance and precision are not the result of chance but of divine determination. Allah, the Exalted, is both Mighty—able to establish such systems—and Knowing—aware of the needs of His creation. The perfect placement of the Sun, its role in sustaining life, and their harmony within the solar system all point unmistakably to the influence of a Creator.

The Moon, too, plays a vital role in maintaining the balance of life on Earth. By reflecting the light of the Sun, it provides illumination during the night, guiding travellers across deserts and oceans—journeys that have historically been essential for trade, exploration, and the transport of goods, and which remain significant even today. Its presence ensures that darkness is never absolute, offering comfort and direction to those who move under its light. Beyond illumination, the Moon's phases regulate the tides of seas and oceans, sustaining ecological balance. The rise and fall of tides are crucial for marine life, coastal ecosystems, and the renewal of water systems. Any disruption in this delicate rhythm would cause widespread harm to the environment, threatening both human livelihood and the survival of countless species. The Moon's role in this system is therefore a manifest sign of divine wisdom, serving both practical and symbolic purposes. Together, the Sun and Moon also provide humanity with a natural system for measuring time. The alternation of day and night, the phases of the Moon, and the movement of the Sun allow people to organize their lives, seasons, and years. This system of calculation is not man-made but divinely decreed, reminding humanity that even the passage of time is a sign of divine order. It is through these celestial measures that people are able to structure their worship, their work, and their daily lives. Chapter 36 Yaseen, verse 39:

"And the moon - We have determined for it phases, until it returns [appearing] like the old date stalk."

As the entire creation, except for mankind, has fully submitted to the obedience of Allah, the Exalted, it exists in a state of perfect balance and harmony. Chapter 36 Yaseen, verse 40:

“It is not allowable for the sun to reach the moon, nor does the night overtake the day, but each, in an orbit, is swimming.”

This verse highlights the flawless order of the universe. The Sun and the Moon, though immense in size and power, never collide nor interfere with one another’s function. Day and night alternate in perfect sequence, never overlapping nor failing in their appointed times. The planets remain in their orbits, the stars in their courses, and the celestial bodies in their appointed paths—all in submission to the command of Allah, the Exalted. This harmony is not the product of chance but of divine decree, a reflection of the Creator’s wisdom and authority. When one observes the rising and setting of the Sun, the phases of the Moon, and the countless planets that remain in their orbits, the evidence of this balance becomes undeniable. Each element of creation fulfils its purpose without deviation, demonstrating obedience to Allah, the Exalted. This obedience ensures stability, continuity, and harmony throughout the universe. In contrast, mankind often fails to submit to Allah, the Exalted, and therefore does not experience the same harmony. Human beings, when guided by desires and heedlessness, misplace priorities, misuse blessings, and disrupt the balance of their own lives. Unlike the rest of creation, which is in constant obedience, mankind’s disobedience leads to imbalance, confusion, and turmoil. Therefore, if one desires to achieve the harmony and balance observed within the universe in their own life, they must follow the example of creation by sincerely obeying Allah, the Exalted, at all times. This obedience involves correctly using the blessings they have been granted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. By doing so, they will achieve a harmonious mental and physical condition, positioning all aspects of their life appropriately and preparing themselves for accountability on the Day of Judgement. Consequently, this conduct will result in tranquillity

in both worlds. In this life, obedience brings peace of mind, balance, and clarity. In the Hereafter, it secures eternal success and freedom from regret. Just as the universe thrives in harmony through submission, so too can mankind attain harmony by living in obedience to Allah, the Exalted.

Another sign highlighted by Allah, the Exalted, is the water within the oceans and seas, which has been created in such a way that both marine life can thrive within it and heavy ships can sail upon it. Chapter 36 Yaseen, verses 41-42:

“And a sign for them is that We carried their lineage in the laden ship. And We created for them from the likes of it that which they ride.”

This verse recalls the great mercy of Allah, the Exalted, in enabling human survival through ships, beginning with the Ark of the Holy Prophet Nuh, peace be upon him, and continuing with vessels of every kind that humanity rides upon today. The balance of water’s composition is a profound sign of divine wisdom. If its properties were slightly altered, an imbalance would occur: either marine life could thrive within it, or ships could float upon it—but not both simultaneously. The fact that both are possible at once demonstrates a perfect equilibrium designed by Allah, the Exalted. Even in the modern age, transport by sea remains the most commonly used method for moving goods across the world, showing that this balance continues to underpin human civilization. Chapter 36 Yaseen, verse 43:

“And if We should will, We could drown them; then no one responding to a cry would there be for them, nor would they be saved.”

This verse reminds humanity that their reliance upon the seas is entirely dependent upon divine mercy. Ships may be laden with goods, technology may advance, and trade may flourish, but all of it remains vulnerable to the will of Allah, the Exalted. A single command could overturn this balance, leaving people helpless and without rescue. It is a reminder that security upon the seas is not guaranteed by human effort but by divine decree.

Yet despite the ingratitude of people, who persist in disobedience, Allah, the Exalted, continues to maintain this perfectly balanced system. He provides humanity with a source of provision through sea life—fish and other marine resources—and a means of earning provision through tourism, trade, and transport. Chapter 36 Yaseen, verse 44:

“Except as a mercy from Us and provision for a time.”

This verse emphasizes that the continuation of these blessings is purely an act of divine mercy. The seas remain stable, ships continue to sail, and marine life continues to flourish only because Allah, the Exalted, sustains them. Humanity benefits from these provisions for a time, but they are not permanent. They are temporary opportunities granted by Allah, the Exalted,

to remind people of His generosity and to encourage them to show gratitude and obedience.

Taken together, these verses highlight the delicate balance of the oceans and seas as a sign of divine wisdom. They remind humanity that their survival, trade, and sustenance are dependent upon Allah, the Exalted, and that gratitude and obedience are the only fitting responses to His mercy.

Obedience to Allah, the Exalted, often conflicts with the worldly desires that dominate many people's lives. As a result, they persist in disobedience, misusing the blessings they have been entrusted with. Even when reminded to reflect on their behaviour and warned that such disobedience leads to imbalance—disturbing both their mental and physical state and causing them to misplace everything and everyone within their life—they remain heedless. Chapter 36 Yaseen, verse 45:

"But when it is said to them, "Beware of what is in front of you and what is beyond you;…""

This warning is a call to consider both the immediate consequences of their actions and the ultimate accountability awaiting them. Yet, despite being told that their disobedience prevents them from preparing adequately for the Day of Judgement, many remain stubborn upon their misguidance. Their hearts are dominated by worldly ambitions and desires, and they ignore the

countless examples of those before them who lived in the same way and suffered ruin in both worlds. History is filled with lessons of nations and individuals destroyed by arrogance and heedlessness, but these lessons are disregarded by those who continue to chase fleeting pleasures.

The wise response is to avoid such behaviour and instead accept the warnings and guidance found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. By learning from the examples of disobedient people—whether from past generations or from the present—one can avoid repeating their mistakes. This requires using the blessings granted by Allah, the Exalted, in the correct manner, as outlined in Islamic teachings. Such obedience ensures that a person achieves balance in both mind and body, places everything and everyone in their rightful position, and prepares adequately for accountability before Allah, the Exalted, on the Day of Judgement. This conduct leads to peace and tranquillity in both worlds. In this life, it brings harmony, clarity, and stability. In the Hereafter, it secures mercy and eternal success. Chapter 36 Yaseen, verse 45:

“…perhaps you will receive mercy.”

This final phrase is a reminder that mercy is always within reach for those who heed the warnings, reform their conduct, and live in obedience to Allah, the Exalted.

Although the signs of Allah, the Exalted, are countless—found both within Islamic teachings and throughout the natural world—many people continue to disregard them. The pull of worldly desires overshadows the call to obedience, leading them to turn away from what is clear and manifest. Chapter 36 Yaseen, verse 46:

“And no sign comes to them from the signs of their Lord except that they are from it turning away.”

This verse reveals a profound truth: rejection of divine guidance is rarely due to ignorance or lack of evidence. Rather, it stems from deliberate neglect, as people choose to gratify their desires instead of restraining them. When individuals abandon the divine code of conduct revealed by Allah, the Exalted, and adopt man-made systems, they do so because such systems are rooted in human ambition, self-interest, and indulgence. Unlike divine law, which is founded upon wisdom, justice, and mercy, human-devised codes reflect the inclinations of those who create them. The wealthy and powerful are often the most resistant to divine guidance. They recognize that accepting Islam would require submission to a higher moral framework—one that places limits on their exploitation, indulgence, and misuse of authority. Such submission would expose their injustices and restrict their pursuit of unchecked desires. Out of fear of losing influence and privilege, they not only reject the truth themselves but also encourage others to follow their path, attempting to preserve their worldly status even at the cost of their eternal well-being. This pattern has repeated throughout history. The first to oppose the Holy Prophets, peace be upon them, were often the elites of society. Their rejection was not based on confusion or lack of clarity, for the signs of Allah, the Exalted, were evident before them. Instead, their opposition arose from arrogance, pride, and the desire to continue living according to their

whims. They feared that divine guidance would dismantle their unjust systems and strip them of their privileges. Thus, the rejection of divine guidance is seldom an intellectual dispute about truth or falsehood. It is, at its core, a matter of the heart—a refusal to restrain desires and submit to the authority of the Creator. The signs are clear, the evidence is abundant, yet many turn away because they are unwilling to sacrifice their worldly desires and ambitions for peace of mind in both worlds.

An example of this misguided attitude is the greed people show toward the wealth that Allah, the Exalted, has entrusted to them as a loan. Instead of repaying this loan by using it in the correct way, their greed drives them to spend it according to their own desires, and they even go so far as to criticize those who oppose their selfishness. Chapter 36 Yaseen, verse 47:

“And when it is said to them, "Spend from that which Allah has provided for you," those who disbelieve say to those who believe, "Should we feed one whom, if Allah had willed, He would have fed? You are not but in clear error.""”

This response reflects a deeply flawed mindset. It is foolish to argue that the needy should not be helped because Allah, the Exalted, could have provided for them directly. In reality, Allah, the Exalted, grants worldly blessings such as wealth so that people may use them correctly—by aiding others and thereby earning reward in both worlds. Charity is not simply a social duty; it is a divine opportunity. If Allah, the Exalted, had chosen to provide directly for every person without need, then the chance to gain reward through generosity would not exist. The presence of the needy is itself part of the divine test, allowing people to demonstrate gratitude, compassion, and

obedience. Yet greed blinds many from acknowledging this truth. They persist in misusing the blessings they have been granted, failing the test of life in this world. Their selfishness leads to imbalance in both mental and physical states. They misplace priorities, misuse relationships, and distort the rightful purpose of wealth and resources. Instead of preparing adequately for their accountability on the Day of Judgement, they squander their blessings in pursuit of fleeting pleasures. The outcome of such behaviour is inevitable: stress, trouble, and difficulties in both worlds. Even if they enjoy certain worldly luxuries, their inner state remains unsettled, and their Hereafter will be marked by regret and punishment. By contrast, those who use the blessings they have been granted as Allah, the Exalted, commands—by aiding others and repaying the loan entrusted to them—secure balance, peace, and reward in both this life and the next, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

The leaders of the disbelievers in Mecca, much like those who came before them, employed various strategies to prevent people from embracing Islam. Their resistance was rooted in fear of losing their authority and social standing. One of their methods was to demand that the punishment they were warned about should occur immediately. When it did not, they falsely used the delay as proof that the message of Islam was untrue. Chapter 36 Yaseen, verse 48:

“And they say, "When is this promise, if you should be truthful?"”

Such reasoning was deeply flawed. A delay in punishment does not mean it will never arrive. Rather, it reflects the mercy of Allah, the Exalted, who grants people time to repent and reform. Those who misuse the blessings they have been given should not be deceived into thinking that the absence of immediate punishment means they are safe. Punishment may be deferred, subtle, or unrecognized, but it is inevitable for those who persist in disobedience. In this world, such arrogance prevents people from achieving balance in their mental and physical state. By misusing blessings and misplacing priorities, they turn their family, friends, career, and wealth into sources of stress instead of comfort. Persisting in disobedience leads them to blame the wrong people and circumstances for their troubles—sometimes even cutting out good and supportive individuals, such as their spouse, from their lives. This only worsens their condition, driving them into anxiety, depression, substance abuse, and even suicidal tendencies. The reality of this outcome is evident when one observes those who persist in misusing blessings, such as the rich and famous, who despite enjoying worldly luxuries often suffer inner turmoil and collapse. More importantly, their heedlessness prevents them from preparing for accountability on the Day of Judgement. The punishment awaiting them in the Hereafter will be far more severe than any hardship they face in this life. Chapter 36 Yaseen, verses 49-50:

“They do not await except one blast which will seize them while they are disputing. And they will not be able [to give] any instruction, nor to their people can they return.”

The journey of every soul from this world inevitably leads to the Day of Judgement, where accountability cannot be avoided. On that Day, no further respite will be granted for repentance or reform, even if one declares faith,

for the time to respond to faith is in this world, not in the Hereafter. Chapter 36 Yaseen, verse 51:

“And the Horn will be blown; and at once from the graves to their Lord they will hasten.”

The lesson is clear: since this call is inevitable, every person should respond to the call of Allah, the Exalted, in this world—through sincere obedience to His commands, refraining from His prohibitions, and facing destiny with patience, as taught by the Holy Prophet Muhammad, peace and blessings be upon him. In doing so, they ensure that the blessings entrusted to them are used in ways pleasing to Allah, the Exalted. 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…”

Whoever responds to this divine call during their worldly life will find the final call easy to endure. Their obedience and preparation will make resurrection a moment of relief and hope. In contrast, those who live heedless of Allah’s call, misusing the blessings they have been granted, will find the trumpet blast to be a heavy burden. They will be forced to respond, but without peace, and their regret will be of no benefit. A person can only ignore the call of Allah, the Exalted, for a limited time. The final call will come sooner or later,

and no one will be able to avoid or ignore it. If this is inevitable, wisdom dictates that one should respond now, today, rather than remain in heedlessness. Once the trumpet is blown, no action or regret will change the outcome, and what follows will be even more terrifying for those who neglected their duty. Chapter 36 Yaseen, verses 52-54:

“They will say, "O woe to us! Who has raised us up from our sleeping place?" [The reply will be], "This is what the Most Merciful had promised, and the messengers told the truth." It will not be but one blast, and at once they are all brought present before Us. So today no soul will be wronged at all, and you will not be recompensed except for what you used to do.”

Verse 54 serves as a solemn reminder that verbal claims of belief in Allah, the Exalted, are insufficient without the support of righteous deeds. Accountability on the Day of Judgement will be based not merely on inward faith but on the actions performed in this world. Each person is therefore required to practically obey Allah, the Exalted, by correctly using the blessings entrusted to them in accordance with Islamic teachings. Only through such obedience can success and peace of mind be achieved in both worlds—by attaining a balanced mental and physical state and by placing everything and everyone in their rightful position. Chapter 36 Yaseen, verse 54:

“So today no soul will be wronged at all, and you will not be recompensed except for what you used to do.”

In fact, those who depend solely on verbal declarations of faith, without reinforcing them through obedience, place themselves in serious danger of losing their faith entirely. Faith is not a static possession but a living reality, fragile and in need of constant care. It may be likened to a delicate flame that requires continual tending. Just as a fire dies when deprived of fuel, faith weakens and may be extinguished if it is not sustained through consistent acts of obedience. Good deeds serve as the nourishment that keeps faith alive. Prayer, charity, patience, gratitude, and refraining from sin are the fuel that strengthens belief and ensures its endurance. Neglecting this spiritual nourishment places a person at risk of losing the very light that guides them through life. Such a loss is the most devastating of all, for it deprives the individual of clarity, purpose, and hope in both worlds. The lesson is unmistakable: faith must be preserved through action. Words alone are insufficient. Only by living in obedience to Allah, the Exalted, can a person ensure that their faith remains strong, their life remains balanced, and their accountability on the Day of Judgement results in mercy rather than regret. Faith without deeds is fragile and likely to fade, while deeds without faith lack divine acceptance. True success therefore lies in the union of both—belief supported by obedience. This will ensure one correctly uses the blessings they have been granted as outlined in Islamic teachings thereby securing 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 36 Yaseen, verses 55-58:

“Indeed the companions of Paradise, that Day, will be amused in [joyful] occupation. They and their spouses - in shade, reclining on adorned couches. For them therein is fruit, and for them is whatever they request. [And] "Peace," a word from a Merciful Lord.”

Those who fail to support their verbal declaration of faith in Allah, the Exalted, with righteous deeds will ultimately be commanded to separate from those who lived in practical obedience. Although in this world such individuals may appear indistinguishable from the faithful—sharing communities, families, and outward identities—their true state will be revealed in the Hereafter. Chapter 36 Yaseen, verse 59:

“[Then He will say], "But stand apart today, you criminals.””

This verse highlights the distinction between outward claims and inward reality. In worldly law, a person is judged as a Muslim based on their verbal declaration of faith. Yet divine judgment is not based on appearances or words alone, but on the inward truth of the heart and the deeds that flow from it. On the Day of Judgement, Allah, the Exalted, will expose the reality hidden from others. Therefore, one who verbally claims belief in Allah, the Exalted, and accountability in the Hereafter, but fails to support this claim with obedience, may in fact possess no faith within their heart. Such a person will be treated as a non-believer on the Day of Judgement, even if worldly law considered them a Muslim during their lifetime. Their separation from the obedient will be absolute, for divine justice will distinguish between those who lived by faith and those who merely professed it without sincerity. The lesson is clear: faith must be substantiated by action. Words alone cannot secure salvation. Only through obedience to Allah, the Exalted, can a person ensure that their verbal declaration reflects an inward reality, leading to unity with the faithful in the Hereafter rather than separation among those condemned.

Allah, the Exalted, issues a clear reminder that obedience to others in His disobedience only leads to regret and hardship in both this world and the next. 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.”

This command highlights that worship is not confined to bowing before idols or false deities. In reality, whatever a person obeys in defiance of Allah, the Exalted—whether social trends, cultural pressures, influential figures, or even personal desires—becomes the object of their worship. Allah, the Exalted, further illustrates this principle in Chapter 9 At Tawbah, verse 31:

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

The scholars and monks of the people of the book were not worshipped through ritual devotion, but rather through obedience in acts of rebellion against Allah, the Exalted. This obedience itself was judged as worship.

Although most people do not consciously worship the Devil, they are accused of doing so because they follow his whispers in opposition to Allah, the Exalted. This demonstrates that worship is ultimately about loyalty and submission. Whoever directs a person's actions away from divine obedience becomes the one they serve. Persisting in disobedience inevitably enslaves individuals to worldly influences—whether employers, celebrities, social media, or cultural fashions. Attempting to satisfy multiple masters results only in stress and imbalance, for it is impossible to meet their conflicting demands. Just as an employee with several supervisors struggles to fulfil everyone's expectations, those who abandon servitude to Allah, the Exalted, become burdened by countless worldly masters, sacrificing their peace of mind. Over time, this imbalance manifests as sadness, isolation, depression, and destructive tendencies, as their efforts to please worldly influences fail to bring satisfaction. This reality is evident in the lives of many who adopt such a mindset, including celebrities, who despite enjoying luxuries often suffer inner turmoil. Moreover, obedience to other entities in defiance of Allah, the Exalted, will yield no benefit in the Hereafter. Those false masters will not defend or assist their followers when divine truth is revealed. The only path to peace in both worlds is to abandon obedience to all that leads to disobedience of Allah, the Exalted, and instead obey Him by correctly using the blessings He has granted, as outlined in Islamic teachings. This ensures balance in mind and body, proper placement of all aspects of life, and readiness for accountability on the Day of Judgement. Chapter 36 Yaseen, verse 61:

"And that you worship [only] Me? This is a straight path."

Allah, the Exalted, calls upon humanity to reflect upon the countless generations before them who obeyed the Devil by disobeying divine

guidance, and how this led them into stress, hardship, and difficulties in both worlds. Chapter 36 Yaseen, verse 62:

“And he had already led astray from among you much of creation, so did you not use reason?”

This verse is a call to thoughtful reflection. It warns against living with a narrow, self-absorbed outlook that focuses only on personal circumstances while ignoring the broader lessons available through history, personal trials, and the experiences of others. Such blindness prevents the heart from recognizing wisdom and leads to repeated mistakes. By contrast, reflection upon these lessons refines character, strengthens resolve, and brings lasting inner peace—through achieving balance in both mental and physical states and by correctly placing everything and everyone within life. Consider, for example, the wealthy and renowned who misuse the blessings entrusted to them. Despite their comforts, many are overtaken by anxiety, depression, addiction, or even despair, showing that genuine tranquillity cannot be purchased with wealth or secured through unchecked desires. Similarly, observing someone endure illness should stir gratitude for one’s own health and inspire its proper use before it slips away. Islam therefore urges people to remain mindful and reflective, to look beyond the narrow lens of their own situation, and to draw wisdom from the world around them. By doing so, individuals protect themselves from heedlessness, strengthen their faith, and ensure that the blessings granted by Allah, the Exalted, are used in ways that lead to peace in both this world and the next.

Throughout the Holy Quran, Allah, the Exalted, therefore commands humanity to safeguard themselves against the deceptions of the Devil by learning and acting upon divine teachings. Chapter 35 Fatir, verse 5:

"…and be not deceived about Allah by the Deceiver."

This warning highlights the subtlety of the Devil's strategies. His misguidance is not limited to overt sins; rather, he often works insidiously, targeting the very foundations of faith. He distorts understanding of Allah, the Exalted, by planting doubts, offering false reassurances, and presenting half-truths that appeal to human desires. Through these tactics, he convinces individuals that their perception of Allah, the Exalted, is flawed or incomplete, leading them to persist in disobedience while believing they remain secure. Chapter 35 Fatir, verse 6:

"Indeed, Satan is an enemy to you; so take him as an enemy. He only invites his party to be among the companions of the Blaze."

The Holy Quran repeatedly warns against being deceived by the Devil, emphasizing how he exploits weakness, ignorance, and complacency. Protection against his deception requires studying the names and attributes of Allah, the Exalted, as revealed in the Holy Quran and explained by the Holy Prophet Muhammad, peace and blessings be upon him. Correct

understanding of Allah, the Exalted, nurtures sound belief, inspires obedience, and guides people to use their blessings in ways pleasing to Him. Awareness that Allah, the Exalted, is All-Knowing, All-Wise, and All-Just instils responsibility, reminding every person that each action carries consequences. Conversely, ignorance of His attributes leads to false assumptions, wishful thinking, and vulnerability to misleading whispers.

For example, one who truly understands that Allah, the Exalted, is All-Forgiving will strive to obey Him diligently, seeking forgiveness through sincere repentance and reform. This nurtures peace of mind, balance in mental and physical states, and proper placement of all aspects of life. In contrast, the Devil deceives those who misunderstand divine forgiveness, convincing them that Allah, the Exalted, will pardon sins regardless of their actions, particularly if they have verbally professed faith. Non-believers may likewise be misled into assuming that, should Judgment Day occur, Allah, the Exalted, will forgive them despite their rejection of faith. The Devil further encourages comparisons with those who commit greater crimes, fostering a false sense of security that trivializes accountability.

Such reasoning entrenches disobedience and leads to misuse of blessings. Persisting in this attitude disrupts balance, misplaces priorities, and transforms blessings into burdens. Family, friends, career, and wealth—meant to be sources of support—become sources of stress and anxiety. Those who continue in disobedience may even blame loved ones for their hardships, cutting them off and intensifying their suffering. This destructive cycle often manifests in depression, addiction, or despair, a reality visible among the rich and famous whose outward luxury conceals inner turmoil.

More dangerously, those who fail to support their verbal declaration of faith with sincere deeds risk leaving this world without genuine belief. Faith is like a fragile flame: if not continually nourished, it weakens and may be extinguished. Sustaining this flame requires vigilance, obedience, and consistent good deeds. The Devil seeks to deceive people into believing that faith can survive without effort, but this is a dangerous illusion. Faith demands constant cultivation. Those who tend to it remain steadfast and illuminated, while those who neglect it fall into darkness and loss in both worlds.

Without deliberate care, a person risks losing guidance, peace, and ultimate success. This underscores the necessity of sustained devotion and practical adherence to the path of Allah, the Exalted. Supporting verbal faith with righteous action ensures blessings are used correctly, balance is achieved in mind and body, and accountability on the Day of Judgement is met with mercy rather than regret. Such holistic obedience leads to true peace in both this life and the Hereafter.

Chapter 36 Yaseen, verse 62:

“And he had already led astray from among you much of creation, so did you not use reason?”

Another method by which the Devil misguides people is by distorting their perception of Hell. He convinces some that Hell is nothing more than a fictional construct devised by religious leaders to control behaviour, while to others he downplays its severity, turning it into a subject of mockery rather than fear. This attitude has become widespread, as Hell is increasingly treated as a joke. As a result, many compare its punishment to worldly suffering, persuading themselves that enduring the Hereafter is worth indulging in worldly desires.

Therefore, one of the central reasons why the realities of the Hereafter—such as the Day of Judgement and Hell—are described with vivid detail in Islamic teachings is to dismantle these false beliefs. Previous nations belittled these realities, even mocking them, and their dismissive attitude was rooted in wishful thinking. They persisted in disobedience while falsely assuming that salvation would still be theirs. These assumptions took many forms: reliance on the intercession of a righteous person without personal reform, belief that a mere verbal claim of faith would suffice for salvation, presumption that excuses and repentance would automatically be accepted regardless of deeds, and the notion that the punishments of the Hereafter would be no harsher than worldly punishments. To eradicate such misconceptions, the Holy Quran presents the Hereafter in detail, so that people may grasp its seriousness and prepare accordingly. Chapter 36 Yaseen, verses 63-64:

“This is the Hellfire which you were promised. [Enter to] burn therein today for what you used to deny.""”

These descriptions are not intended to instil despair, but to awaken hearts to reality and encourage practical obedience to Allah, the Exalted. True obedience requires using the blessings He has 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. By internalizing these teachings, individuals are safeguarded from complacency, shielded from false hopes, and guided towards sincerity and accountability. In this way, they secure protection from punishment and achieve success in both worlds.

Allah, the Exalted, reminds humanity that His judgement cannot be compared to that of worldly judges, who may be deceived by false testimony or misleading witnesses. In this world, a judge relies on the words of witnesses and the presentation of evidence, both of which can be manipulated or concealed. However, on the Day of Judgement, no deception will be possible, for Allah, the Exalted, possesses complete knowledge of every action and intention. He will cause the very body parts of each person to testify against them, establishing irrefutable evidence of their deeds. This testimony will be undeniable, for it will come directly from the blessings entrusted to each individual, leaving no room for excuses or false claims. Chapter 36 Yaseen, verse 65:

“That Day, We will seal over their mouths, and their hands will speak to Us, and their feet will testify about what they used to earn.”

The tongue, which often seeks to excuse, justify, or conceal wrongdoing, will be silenced, preventing any attempt to distort the truth. Instead, the hands and feet—symbols of action and movement—will bear witness to what was

truly done throughout life. The hands will testify to the deeds they carried out, whether acts of charity or acts of harm, while the feet will testify to the places they travelled, whether towards obedience or towards sin. This testimony cannot be denied or refuted, for it comes from the very instruments of action themselves. It will be a moment of absolute clarity, where every person will see the reality of their life laid bare before Allah, the Exalted, without the possibility of denial.

The severity of this reality demands that every individual reflect deeply on how they use the blessings granted to them, particularly their body. The body is not merely a vessel for worldly pursuits but a trust from Allah, the Exalted, which must be used in ways pleasing to Him. Correct use of these blessings brings benefit in this world, leading to peace of mind, balance in mental and physical states, and proper placement of everything and everyone within life. When the body is used for obedience—such as hands engaged in charity, tongues speaking truth, and feet walking towards righteousness—it becomes a source of tranquillity and reward. More importantly, it ensures that these blessings testify in one's favour on the Day of Judgement, becoming witnesses of righteousness rather than condemnation.

Conversely, the outcome for those whose blessings testify against them is both obvious and terrifying. Their own limbs will expose their misuse, leaving them without defence or excuse. The very body they relied upon for worldly pursuits will turn against them, recounting every act of disobedience and every misuse of divine blessings. This testimony will seal their fate, as no denial or argument can stand against the evidence presented by their own being. Such a reminder calls for vigilance, gratitude, and obedience, so that the body and all other blessings become witnesses of sincerity and righteousness rather than instruments of condemnation. Those who heed

this warning will find peace in both worlds, while those who ignore it will face regret and punishment that cannot be escaped.

Another deception employed by the Devil, which Allah, the Exalted, warns against in earlier verses, is his attempt to distract people from recognizing the link between their disobedience and the stress, trouble, and difficulties they face in life. These hardships are not random; they arise from the imbalance created when a person misuses the blessings they have been granted, resulting in an unbalanced mental and physical state and the misplacement of everything and everyone within their life. By severing this connection in the minds of people, the Devil blinds them to the consequences of their actions, encouraging them to persist in disobedience without realizing its destructive impact. For those who do recognize the connection between disobedience and hardship, the Devil employs another tactic. He convinces them to continue pursuing their desires by falsely promising that Allah, the Exalted, will continue to grant them respite and will not fully punish them for their disobedience. This false assurance leads them to dismiss divine punishment as something distant or unlikely, thereby weakening their resolve to reform. Such reasoning is perilous, for it trivializes the justice of Allah, the Exalted, and emboldens people to persist in sin under the illusion of safety. Allah, the Exalted, directly warns against adopting this attitude, reminding humanity that His punishment should never be dismissed lightly. Chapter 36 Yaseen, verses 66-67:

“And if We willed, We could have obliterated their eyes, and they would race to [find] the path, and how could they see? And if We willed, We could have deformed them, [paralyzing them] in their places so they would not be able to proceed, nor could they return.”

Such imagery demonstrates that respite is not guaranteed and that punishment can descend at any moment. It is therefore foolish to rely on false assurances or to dismiss divine warnings. The lesson is clear: one must never allow the Devil to deceive them into thinking that disobedience carries no consequences or that punishment will never arrive. Instead, every person should strive to use the blessings granted by Allah, the Exalted, in ways pleasing to Him, thereby achieving balance in mind and body, correctly placing everything and everyone within their life, and preparing adequately for accountability on the Day of Judgement. Those who heed this warning will find peace and security, while those who ignore it will face regret and punishment that cannot be escaped.

Allah, the Exalted, further reminds humanity that His control over creation is absolute, and one of the clearest signs of this control is the inevitable return to weakness in both physical and mental strength as time passes. No matter how much effort people exert to preserve their vitality, they cannot escape the stages ordained by Allah, the Exalted. Chapter 36 Yaseen, verse 68:

“And he to whom We grant long life We reverse in creation…”

This verse reveals the divine cycle of human existence. Allah, the Exalted, creates people in weakness as infants, grants them strength in youth and adulthood, and then returns them to weakness in old age if long life has been granted. Infancy is marked by dependence, fragility, and limited understanding. Adulthood brings physical strength, mental clarity, and

independence. Yet with the passing of time, these qualities inevitably decline. Old age often brings frailty, forgetfulness, and reliance on others once again. This reversal is not accidental but a deliberate reminder of divine power and human limitation. The reality of this transformation demonstrates that human beings are not masters of their destiny but subjects of divine will. Even the strongest, most intelligent, and most influential individuals cannot prevent the decline of their faculties. Physical vitality diminishes, mental sharpness weakens, and dependence on others increases. This process is a humbling reminder that worldly strength is temporary and that reliance on Allah, the Exalted, is essential at every stage of life. Chapter 36 Yaseen, verse 68:

“…so will they not understand?”

The lesson is clear: since Allah, the Exalted, alone controls creation and its progression, He alone deserves to be obeyed in every situation. Recognizing this truth should inspire humility, gratitude, and obedience, as well as a commitment to use the blessings of youth, health, and intelligence before they inevitably fade. Those who fail to understand this reality often waste their strength in disobedience, only to face regret when weakness overtakes them.

Those who do understand will live with balance, correctly placing everything and everyone within their life, and achieving peace of mind in both worlds. They will use their youth for worship, their health for aiding humanity, and their intelligence for learning and reflection, ensuring that when weakness returns, they are prepared for accountability. Those who ignore this reminder

will find themselves unprepared for the decline of strength and the judgement that awaits them, as their misplaced reliance on worldly power will prove futile.

Chapter 36 Yaseen, verse 68:

“And he to whom We grant long life We reverse in creation…”

This stage-by-stage progression of human life, which inevitably leads to decline, serves as a profound reminder of death and the ultimate return to Allah, the Exalted. Just as infancy, youth, adulthood, and old age cannot be avoided despite the immense efforts and resources invested by societies to resist them, death itself is unavoidable. No amount of wealth, medicine, or technology can prevent the appointed end, nor can it delay accountability in the Hereafter. Chapter 36 Yaseen, verse 68:

“…so will they not understand?”

This rhetorical question challenges people to reflect on the certainty of their mortality and the futility of ignoring it. The one who truly understands this reality will not live heedlessly but will be constantly reminded to prepare for death in practical ways. Preparation means correctly using the blessings

granted by Allah, the Exalted, in accordance with Islamic teachings. Every stage of life—whether marked by strength or weakness—becomes an opportunity to obey Him, to show gratitude, and to align one's actions with divine guidance.

Such obedience ensures peace of mind in this world, for it brings balance to both mental and physical states and allows a person to correctly place everything and everyone within their life. Family, wealth, health, and intellect are then used in their proper roles, serving as supports rather than burdens. This balanced approach not only secures tranquillity during the journey of life but also prepares the individual for accountability in the Hereafter.

When death arrives, the one who has lived with this awareness will face it not with fear but with readiness. Their preparation will lead to success, peace of mind, and the attainment of permanent strength in the eternal life to come. In contrast, those who ignored the reminder and misused their blessings will find themselves unprepared, facing regret and loss that cannot be reversed. The lesson is clear: just as the decline of strength is inevitable, so too is death and accountability, and only obedience to Allah, the Exalted, secures everlasting peace.

Obedience to Allah, the Exalted, often contradicts the worldly desires and ambitions of people, and for this reason many ignore the clear signs placed before them. Instead of submitting, they persist in disobedience by misusing the blessings they have been granted. This attitude was clearly demonstrated by the leaders of the non-Muslims of Mecca, who feared losing their leadership, wealth, and social influence if Islam spread among the

people. Their resistance was not based on ignorance of the truth, for they had witnessed the character of the Holy Prophet Muhammad, peace and blessings be upon him, and recognized the uniqueness of the Holy Quran. Rather, their opposition stemmed from arrogance and self-interest. In their desperation, they employed various methods to discourage others from accepting Islam, including ridicule, false accusations, and attempts to undermine the credibility of the Holy Prophet Muhammad, peace and blessings be upon him. One such method was accusing him of being a poet who composed verses and presented them as the Holy Quran, a claim designed to diminish the divine nature of the revelation and reduce it to mere human creativity. This accusation was baseless and foolish. The non-Muslims of Mecca were themselves masters of the Arabic language, renowned for their eloquence and skill in poetry. They knew well that the Holy Quran was neither poetry nor the words of any human being, for its style, depth, and wisdom were unlike anything they had ever encountered. Furthermore, they had lived alongside the Holy Prophet Muhammad, peace and blessings be upon him, for forty years before his announcement of Prophethood. During this time, they witnessed his honesty, integrity, and seriousness, and they knew he was furthest from vain pursuits such as poetry or entertainment. Chapter 10 Yunus, verse 16:

“…for I had remained among you a lifetime before it. Then will you not reason?"

This verse reminds them that the his life was an open book before them, free of deceit or frivolity, and that their accusation was nothing more than a desperate attempt to deny the truth.

And chapter 36 Yaseen, verse 69:

“And We did not give Prophet Muhammad, knowledge of poetry, nor is it befitting for him. It is not but a reminder and a clear Quran.”

This declaration makes clear that the Holy Quran is not poetry, nor does it resemble it in any way. Unlike poetry, which often relies on embellishment, metaphor, and imaginative expression, the Holy Quran is entirely free from exaggeration, falsehood, aimless dialogue, lewdness, ambiguity, and concepts that cannot be acted upon. Every verse of the Holy Quran is purposeful, precise, and practical, guiding individuals toward moral refinement, spiritual elevation, and the correct ordering of their lives. Its words are not ornamental or designed merely to entertain; they are directives that shape conduct, purify the heart, and establish justice within society. The Holy Quran speaks with clarity and authority, addressing the deepest needs of the human soul and providing solutions for both individual and collective challenges. It does not indulge in fanciful imagery or empty rhetoric, but instead offers timeless principles that remain relevant across all ages and circumstances. By contrast, poetry—though often eloquent and aesthetically pleasing—frequently relies on exaggeration and artistic devices that may entertain or inspire but do not necessarily provide actionable guidance or enduring principles by which to live. Poetry can glorify vices, exaggerate realities, or dwell on themes of vanity and desire, whereas the Holy Quran consistently calls to truth, righteousness, and accountability before Allah, the Exalted. Poetry may stir emotion, but it does not establish a framework for life, nor does it guarantee spiritual elevation or moral clarity. Its impact is limited to the imagination and emotions of its audience, often fading with time or changing with cultural trends. The Holy Quran, however, penetrates the

heart and mind with divine wisdom, offering a comprehensive system of belief and practice that secures peace in this world and salvation in the Hereafter. To equate the Holy Quran with poetry is therefore a profound error. The Holy Quran transcends the limitations of human composition, combining unmatched eloquence with timeless wisdom and practical instruction. It is not a work of art for admiration alone, but a divine revelation intended to transform individuals and societies. Its purpose is to guide humanity to salvation, to establish justice, and to nurture sincerity and obedience to Allah, the Exalted. The Holy Quran is a living miracle, unmatched in its linguistic perfection and unchallenged in its depth of meaning, serving as both a reminder and a clear proof of divine authority. Only those who fail to grasp this distinction would attempt to compare the Holy Quran with poetry, for the two are utterly incomparable in both purpose and effect. The Holy Quran is the speech of Allah, the Exalted, eternal in wisdom and flawless in guidance, while poetry remains the product of human imagination, limited in scope and fleeting in impact. Poetry may entertain or inspire for a moment, but the Holy Quran transforms lives, reforms societies, and prepares humanity for accountability before Allah, the Exalted. It is the ultimate source of truth and guidance, a mercy for all creation, and a light that will never fade. Chapter 36 Yaseen, verse 69:

“…It is not but a reminder and a clear Quran.”

Furthermore, divine revelation has been referred to in this verse as a reminder, and indeed, the Holy Quran and the teachings of Islam serve as a reminder for all people, for they are designed in perfect harmony with human nature. Any code of conduct that contradicts the innate disposition of humanity will inevitably feel foreign and burdensome, producing mental and physical disruption when individuals attempt to follow it. By contrast, because

Islamic teachings are divinely crafted to correspond with the very essence of humanity, they feel inherently familiar, nurturing balance in both the mental and physical states. This sense of harmony is not accidental but intentional, for Allah, the Exalted, has revealed guidance that restores people to their natural state rather than imposing an artificial framework upon them. This sense of familiarity is especially pronounced among those who embrace Islam after following another religion or way of life. Many converts testify that even without prior study, the principles of Islam resonate deeply within them, as though they are rediscovering something already inscribed upon their hearts. This is because Islam does not impose foreign codes of conduct upon human beings; rather, it restores them to the natural state upon which Allah, the Exalted, has created all people. It is a return to what is authentic and innate, a rediscovery of the truth that was always present but obscured by cultural, social, or religious distortions. Other systems, by contrast, often impose codes of conduct that are alien to human nature, leading to inner conflict, imbalance, and discontent. They may demand practices that suppress natural inclinations or promote ideals that contradict the human soul's deepest needs, resulting in confusion and unrest. Nevertheless, this reality may not be fully grasped until one approaches Islamic teachings with an open and impartial mindset. Prejudice, arrogance, or blind attachment to inherited traditions can veil the heart from recognising the harmony between revelation and human nature. When individuals cling to pride or inherited customs without reflection, they may dismiss divine guidance as restrictive or foreign. Yet when approached sincerely, with humility and openness, divine guidance reveals itself not as a burden or limitation, but as a reminder that restores balance, cultivates tranquillity, and directs humanity towards its true purpose. It becomes evident that the Holy Quran is not an imposition but a restoration, aligning human beings with the natural order established by Allah, the Exalted. In this way, revelation becomes both a mirror and a compass. It is a mirror that reflects the innate truth already within the human soul, reminding each person of the divine imprint upon their nature. It is also a compass that guides the soul towards peace of mind in both worlds, through achieving a balanced mental and physical state and through correctly placing everything and everyone within their life. The Holy Quran does not merely instruct; it awakens, reminding humanity of what they

already know deep within themselves, and directing them towards the path of obedience, gratitude, and ultimate success. Those who embrace it sincerely find themselves restored to harmony, while those who reject it remain in imbalance, deprived of the peace that only divine guidance can provide. Chapter 36 Yaseen, verse 70:

“To warn whoever is alive and justify the judgement against the disbelievers.”

Just as only a living person can respond to a warning, those whose spiritual hearts have died under the weight of worldly desires will not respond to the teachings of the Holy Quran, even if they verbally claim belief in it. Their disinterest in right guidance and their submission to desire blinds them from recognising the truth, and they persist in disobeying Allah, the Exalted, by misusing the blessings they have been granted. In this world, such an attitude prevents them from achieving a balanced mental and physical state, and it causes them to misplace everything and everyone within their life. Instead of finding peace and order, they experience confusion and imbalance, as their blessings—meant to be sources of support—become burdens. As a result, everything within their life, including family, friends, career, and wealth, becomes a source of stress rather than comfort. Their misuse of blessings transforms what should have been a means of tranquillity into instruments of anxiety. If they persist in disobeying Allah, the Exalted, they begin to misdirect blame, holding the wrong things and people responsible for their hardships. Spouses, children, or colleagues may be unfairly accused of being the cause of their stress, when in reality the root lies in their own disobedience and neglect of divine guidance. Cutting these good people out of their lives only intensifies their suffering, isolating them further and depriving them of the very support they need. This destructive cycle often leads to mental disorders, plunging individuals into depression,

substance addiction, and even suicidal tendencies. The outcome is evident when one observes those who persist in misusing the blessings they have been granted, such as the rich and famous. Despite enjoying worldly luxuries, their lives are often marked by instability, despair, and inner emptiness. Outward wealth and fame cannot conceal the turmoil of a heart deprived of divine guidance. Their example serves as a visible warning that worldly success without obedience to Allah, the Exalted, is hollow and ultimately destructive. Most gravely, this attitude prevents them from preparing for accountability on the Day of Judgement. While they may enjoy temporary luxuries in this world, their neglect of divine guidance ensures that their punishment in the Hereafter will be far worse. The blessings they misused will testify against them, and the peace they sought through worldly indulgence will be replaced with regret and loss. Chapter 36 Yaseen, verse 70:

“…justify the judgement against the disbelievers.”

Furthermore, this verse warns those who verbally claim faith in Allah, the Exalted, yet fail to support that claim with good actions, of the grave danger of losing their faith altogether. Faith is not sustained by words alone; it requires consistent obedience and righteous deeds to remain alive and strong. It is vital to understand that faith resembles a delicate plant which must be nourished with acts of obedience in order to flourish and survive. Just as a plant deprived of nourishment such as sunlight, water, and care will inevitably wither and die, so too may the faith of a person perish if it is not sustained through good deeds. Neglecting good deeds leaves faith vulnerable, weak, and eventually extinguished. This is the greatest loss, for it deprives a person of guidance in this world and salvation in the Hereafter. The analogy of faith as a plant underscores the necessity of constant

attention and cultivation. One must guard their faith against the poisons of sin and the distractions of worldly desire, while nourishing it with obedience, humility, and gratitude. Only then will faith grow strong, providing shade, fruit, and beauty in both worlds. But if neglected, it will wither, leaving the individual in darkness and despair. This reminder calls every person to vigilance, for the loss of faith is not sudden but gradual, like a plant slowly dying from lack of care. Those who heed this warning will strive to nurture their faith daily, ensuring it remains vibrant and enduring. Those who ignore it risk the most devastating deprivation: the extinguishing of the very light that was meant to guide them to eternal success.

Allah, the Exalted, indicates another sign within creation that should inspire people to adopt gratitude to Him for the countless and continuous blessings He grants them. This sign is the creation of grazing livestock, which serve humanity in numerous ways. Chapter 36 Yaseen, verse 71:

“Do they not see that We have created for them from what Our hands have made, grazing livestock, and [then] they are their owners?”

This verse highlights the reality that mankind, despite its efforts in agriculture and animal husbandry, cannot claim ownership of the creative process itself. Human beings may cultivate crops or breed animals, but they cannot breathe life into a seed or embryo. The spark of life is beyond human reach and belongs solely to Allah, the Exalted. This truth should humble humanity, reminding them that their sustenance is not self-generated but divinely granted. The continuous supply of provision through livestock is a mercy that

sustains societies across generations, and it is a sign that demands gratitude and recognition of divine authority. Chapter 16 An Nahl, verse 5:

“And the grazing livestock He has created for you; in them is warmth and [numerous] benefits, and from them you eat.”

This verse draws attention to the multifaceted benefits of livestock. They provide warmth through their hides and wool, sustenance through their meat, and countless other utilities. To this day, agriculture remains the backbone of human provision, and livestock are indispensable to it. They are not only a source of food but also a source of clothing, shelter, and tools. The precision of their creation is a miracle in itself. Consider the goat, whose body has been designed with such perfection that impurities within its system are completely separated from the milk it produces. If these impurities were to mix with the milk, it would be rendered unsuitable for consumption. Yet Allah, the Exalted, ensures that what emerges is pure, wholesome, and palatable. 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.”

This verse is a reminder that even the most basic provisions, such as milk, are the result of divine wisdom and mercy. Human beings consume it daily, often without reflecting on the miraculous process that makes it possible.

Beyond sustenance, Allah, the Exalted, has provided people with sources of income through various businesses, such as agriculture, which are only possible because of the blessings He has granted. These businesses not only provide provision but also bring joy to their owners and ensure that economies remain strong and stable. Chapter 16 An Nahl, verse 6:

“And for you in them is [the enjoyment of] beauty when you bring them in [for the evening] and when you send them out [to pasture].”

In addition to food, clothing, and income, Allah, the Exalted, has provided animals for transportation. They enable people to travel easily to distant lands for tourism, trade, and exploration. Even in the modern age, with advanced vehicles and technology, there remain places that cannot be reached without animal transportation. In such regions, livestock remain indispensable, allowing people to access natural resources and sustain their livelihoods. This provision demonstrates the wisdom and mercy of Allah, the Exalted, who has ensured that creation serves humanity in countless ways, both practical and aesthetic. Chapter 36 Yaseen, verses 72-73:

“And We have tamed them for them, so some of them they ride, and some of them they eat. And for them therein are [other] benefits and drinks, so will they not be grateful?”

One who provides for another in even a limited way, such as offering them shelter or housing, is naturally deserving of gratitude. If this is true for human beings, then it is far more necessary that gratitude be shown to Allah, the Exalted, who has granted every blessing within the universe to people. True gratitude begins with the heart and intention, meaning that one acts solely to please Allah, the Exalted. Any deed performed for other motives—such as seeking praise, recognition, or worldly gain—will not be rewarded by Him. This principle is emphasized in a Hadith found in Jami At Tirmidhi, number 3154, which warns that actions are judged by their intentions. A clear sign of sincerity is that a person does not expect appreciation or compensation from others, but finds contentment in the pleasure of Allah, the Exalted, alone. Gratitude also manifests through speech. This involves using the tongue only for what is good, such as praising Allah, the Exalted, speaking truth, and encouraging righteousness, or otherwise remaining silent when no good words can be spoken. The tongue is a powerful blessing, and its misuse through lies, complaints, or harmful speech is a form of ingratitude. By contrast, a tongue that remembers Allah, the Exalted, and speaks with kindness is a tongue that fulfils its purpose. Gratitude further appears in one’s actions. This means using the blessings granted by Allah, the Exalted, in ways that please Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Wealth should be spent in charity, health should be used in worship, and knowledge should be shared for benefit. When blessings are used correctly, Allah, the Exalted, increases them. Chapter 14 Ibrahim, verse 7:

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

This increase is not limited to material gain but includes tranquillity, balance in mental and physical states, and success in both worlds. Gratitude ensures that everything and everyone within life is placed in their proper position, preventing disorder and stress.

Ownership also illustrates this truth. When a person owns something, it is accepted that they may use it however they wish. Since Allah, the Exalted, created, owns, and sustains everything in the universe—including people—He alone has the right to decide what should occur within it. Therefore, obedience to Him is not only fair but necessary, for He is the rightful Owner of all.

Similarly, when someone lends an item to another, it is only fair that the borrower uses it according to the wishes of its owner. Allah, the Exalted, has granted every blessing in this world as a loan, not as a gift. Like worldly loans, these blessings must be repaid, and the only way to repay them is to use them in ways pleasing to Allah, the Exalted. By contrast, the blessings of Paradise are gifts, freely granted to the righteous, and they may be enjoyed 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 person must therefore never confuse the blessings of this world, which are temporary loans, with the gifts of Paradise, which are eternal rewards. Worldly blessings must be used responsibly, with obedience and gratitude, while the gifts of Paradise will be enjoyed freely as the fruit of righteous deeds. Recognizing this distinction inspires humility, responsibility, and hope, ensuring that one lives with gratitude in this world and prepares for the eternal gifts of the Hereafter.

Throughout history, there have been communities who acknowledged the existence of Allah, the Exalted, yet misunderstood His perfection by attributing human weaknesses to Him. They imagined Him to be like a worldly monarch who required assistants to manage His dominion. Just as kings appoint governors to oversee their territories, they assumed Allah, the Exalted, delegated authority to Angels or other beings. This false assumption led them to worship these entities, hoping to gain favour and intercession through them. In reality, this practice allowed them to continue pursuing their worldly desires while convincing themselves that salvation was assured through the intervention of others. Chapter 36 Yaseen, verse 74:

“But they have taken besides Allah [false] deities that perhaps they would be helped.”

Sadly, this misconception has also appeared among some Muslims, who devote time, wealth, and energy to venerating spiritual figures believed to

hold special access to Allah, the Exalted. They treat these individuals as intermediaries, imagining that gifts, exaggerated respect, or devotion to them will secure divine favour. Chapter 36 Yaseen, verse 75:

“They are not able to help them…”

This belief stands in direct contradiction to Islamic teachings. The Holy Prophets, peace be upon them, were never gatekeepers to Allah, the Exalted. They did not seek personal gain, nor did they claim exclusive authority over divine mercy. Their mission was to illuminate the path of obedience, teaching people how to attain Allah’s pleasure directly through worship, sincerity, and righteous deeds. Their role was to guide, not to stand between humanity and their Creator. 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?...”*

Intercession will indeed occur on the Day of Judgement, but it must never be trivialized or treated as a substitute for obedience. To rely on it carelessly risks being deprived of this mercy altogether. Often, those who disparage or misuse the concept of intercession do so out of complacency, neglecting to use their blessings in accordance with Islamic principles while still expecting salvation through others. Such negligence may even result in the Holy Prophet Muhammad, peace and blessings be upon him, testifying against them. 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 warning is directed specifically at Muslims, for they alone have acknowledged and embraced the Holy Quran. Non-Muslims, having never accepted its guidance, cannot be described as abandoning it. The verse therefore highlights the betrayal of those who profess faith yet neglect the very scripture that defines their identity. If the Holy Prophet Muhammad,

peace and blessings be upon him, bears witness against a Muslim on the Day of Judgement, the outcome will be severe, for such testimony confirms their abandonment of divine trust.

Even in cases where intercession is granted, negligence may not prevent entry into Hell; at most, it may reduce the intensity or duration of punishment. This reality underscores the seriousness of complacency. It must be understood that even the briefest experience of Hell is unbearable, far beyond human endurance. To rely solely on intercession without striving sincerely in this world is therefore a dangerous illusion, one that undermines the very purpose of revelation and strips faith of responsibility. True salvation lies in obedience, gratitude, and direct devotion to Allah, the Exalted, not in misplaced reliance on others.

It is important to recognise that idols are not the only false deities that people may end up worshipping. In truth, anything that is obeyed in defiance of Allah, the Exalted—whether social media, fashion, cultural trends, or even other individuals—becomes a form of worship. When a person turns away from obedience to Allah, the Exalted, they inevitably fall under the control of these influences, allowing them to dictate their priorities and behaviour. Their lives become shaped by the demands of worldly masters rather than divine guidance. Attempting to serve multiple influences at once only produces stress and imbalance, for it is impossible to satisfy them all. Their demands are inconsistent, ever-changing, and often contradictory. Just as an employee with several supervisors struggles to meet everyone’s expectations, those who abandon servitude to Allah, the Exalted, become burdened by numerous masters. This constant conflict robs them of peace of mind and leaves them vulnerable to instability. Over time, this imbalance can lead to sadness, isolation, depression, and even destructive tendencies,

as their efforts to please worldly powers fail to bring the fulfilment they desire. Chapter 36 Yaseen, verse 75:

“They are not able to help them, and they [themselves] are for them soldiers in attendance.”

This verse highlights the futility of relying on anything besides Allah, the Exalted. Those who are obeyed in disobedience cannot provide real help, nor will they stand by their followers when accountability arrives. This truth is evident when one observes those who have adopted this mindset, such as celebrities, who outwardly appear successful yet inwardly suffer from instability, despair, and emptiness. Their wealth and fame cannot shield them from the consequences of misplaced worship. Ultimately, yielding to other entities in disobedience to Allah, the Exalted, will never provide benefit in the Hereafter. These influences will not assist their followers in their time of need, nor will they share in their burden. Only obedience to Allah, the Exalted, secures peace in this world and salvation in the next. Those who recognise this truth free themselves from the tyranny of worldly masters and find tranquillity in serving the One who alone deserves worship.

As mentioned earlier, the leaders of the non-Muslims of Mecca devised numerous tactics to prevent people from embracing Islam, motivated by their fear of losing authority and social standing. In the face of this opposition, Allah, the Exalted, repeatedly reassured the Holy Prophet Muhammad, peace and blessings be upon him, instructing him not to be troubled by their schemes or words. Instead, he was commanded to remain steadfast in his mission: to explain the teachings of Islam clearly, to embody them as the

perfect example for others to follow, and to leave the matter of accountability to Allah, the Exalted. Since Allah, the Exalted, is fully aware of what people conceal and what they reveal, He promised to protect His Prophet, peace and blessings be upon him, and ensure the successful completion of his mission. Chapter 36 Yaseen, verse 76:

“So let not their speech grieve you. Indeed, We know what they conceal and what they declare.”

In life, when someone chooses a path that differs from those around them, it often exposes the weaknesses in the choices of others—particularly when those choices are rooted in personal desire rather than obedience to Allah, the Exalted. This can provoke criticism and hostility, sometimes even from close family members, directed at those who remain firm in their faith. Such reactions mirror the resistance faced by the Holy Prophet Muhammad, peace and blessings be upon him, and highlight the timeless struggle between truth and desire.

Modern influences intensify this challenge. Social media, fashion, and cultural trends frequently pressure individuals to compromise their values. Islam’s emphasis on moderation and accountability is often portrayed as an obstacle to ambitions of wealth, fame, or social status. Industries that thrive on indulgence and excess naturally resist Islamic principles, fueling anti-Islamic sentiments across platforms and discouraging Muslims from practicing their faith openly.

Those who strive to live by Islamic teachings—moderating their desires and responsibly enjoying the blessings they have been granted—are often met with hostility from those who indulge without restraint. Islam describes such unrestrained indulgence as animalistic, for it reduces human beings to creatures driven solely by impulse. Critics frequently target specific aspects of Islam, such as the dress code for women, in an attempt to undermine its appeal. Yet their arguments are shallow and inconsistent. For example, they rarely question the strict dress codes imposed in professions such as law enforcement, the military, healthcare, or business. Their selective criticism reveals that their true objection lies not in clothing but in Islam's emphasis on self-discipline and moral boundaries. Ultimately, it is the principles of Islam and the disciplined conduct of its followers that provoke these attacks, leading detractors to criticize the faith in any way possible. Chapter 36 Yaseen, verse 76:

"So let not their speech grieve you…"

In every circumstance, a person must remain unwavering in their obedience to Allah, the Exalted. Such dedication brings serenity and shields them from harmful influences, even if this protection is not immediately visible. Loyalty to Allah ensures that blessings are used correctly, fostering harmony in both mental and physical states. This balance allows a person to organize their life effectively, prepare for accountability on the Day of Judgement, and experience tranquility in both worlds. Guided by faith, they will navigate ease and hardship with peace of mind, ultimately receiving boundless rewards. Chapter 36 Yaseen, verse 76:

“…Indeed, We know what they conceal and what they declare.”

By contrast, those who ignore the commands of Allah, the Exalted, in pursuit of human approval will lose inner peace. Their misuse of blessings will lead to disorder, misplacing priorities and relationships, and leaving them unprepared for accountability. This results in stress, hardship, and failure in both this life and the next, regardless of material comforts.

To remain resilient, a person must cultivate strong faith. Firm belief is essential for staying devoted to Allah, the Exalted, in all circumstances. Such faith is nurtured through understanding and applying the clear signs and teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings demonstrate that obedience to Allah, the Exalted, brings tranquillity in both worlds. By contrast, ignorance of Islamic principles produces fragile faith, easily shaken when desires conflict with divine guidance. Without knowledge, a person fails to grasp that surrendering personal desires to Allah’s commands is the path to true peace. Therefore, it is vital to strengthen faith through the pursuit of Islamic knowledge and its practical application. This ensures obedience to Allah, the Exalted, at all times and enables a person to use their blessings in accordance with His guidance. In doing so, they achieve balance in mind and body, correctly prioritize all aspects of life, and prepare for eternal success.

Obeying Allah, the Exalted, often stands in direct contradiction to the worldly desires and ambitions of people. As a result, many arrogantly reject, ignore,

and oppose Islam, forgetting that the very One they oppose is their Creator and Sustainer, who continuously provides for them. Chapter 36 Yaseen, verses 77-78:

“Does man not consider that We created him from a [mere] sperm-drop - then at once he is a clear adversary? And he presents for Us an example and forgets his [own] creation. He says, "Who will give life to bones while they are disintegrated?"”

These verses expose a common tendency among those who wish to dismiss truths that conflict with their desires. They exaggerate the matter to the point of absurdity, making it appear unreasonable or impossible, and then use this distortion as justification for rejection. This is a deliberate tactic to avoid responsibility and maintain indulgence in worldly pursuits. For example, when someone is advised to treat relatives with respect and kindness, they may excuse their misconduct by claiming such counsel demands perfection—like becoming angelic, never showing even the slightest flaw. Since human perfection is unattainable, they dismiss the advice as unrealistic, even though it was practical and achievable. In this way, they justify their poor behaviour and avoid making necessary changes. Such reasoning is not only dishonest but also destructive, as it prevents individuals from assuming responsibility for their actions and leads them further into misguidance. Neglecting accountability stunts the growth of character and fosters misuse of the blessings granted by Allah, the Exalted. This negligence results in both mental and physical disorder, causing individuals to misplace priorities and relationships in their lives. They become unprepared for accountability on the Day of Judgement, and no amount of material wealth can shield them from the consequences of their neglect. Their failure to take responsibility inevitably leads to stress, hardship, and

adversity in both this life and the next. Moreover, evading accountability prevents individuals from fulfilling the rights of others. When rights are neglected, corruption and injustice spread within communities, weakening the bonds of trust and compassion that hold societies together. Thus, the rejection of divine guidance not only harms the individual but also destabilises the wider community.

Chapter 36 Yaseen, verse 78:

“…He says, "Who will give life to bones while they are disintegrated?"”

The statement denying resurrection is indeed foolish, for the One who created humanity from nothing the first time is more than capable of bringing them back to life after they have turned into dust and bones. Chapter 36 Yaseen, verse 79:

“Say, "He will give them life who produced them the first time…””

His infinite knowledge encompasses all things, and His power ensures that He can resurrect people exactly as they were on Earth. Chapter 36 Yaseen, verse 79:

“…and He is, of all creation, Knowing.”

To deny resurrection is irrational, for examples of revival and renewal are witnessed constantly in creation. Rain revives barren land, causing dead seeds to burst forth alive, providing sustenance for all living beings. In the same way, Allah, the Exalted, will bring forth the human being buried in the earth, just as He brings forth the seed to life. The cycle of seasons also demonstrates resurrection: in winter, trees appear lifeless as their leaves fall, yet in spring and summer they return to life, full of greenery. Resurrection is even evident within the human body. Cells continuously die and are replaced, such as skin cells. The sleep-wake cycle is another sign, for sleep is described as the sister of death. During sleep, the senses are cut off, yet Allah, the Exalted, returns the soul to the sleeper if they are destined to live on, granting them life 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.”

Allah, the Exalted, provides yet another clear sign of His absolute power to resurrect the dead. He draws attention to the remarkable reality that people ignite fire—something living and dynamic—from what appears lifeless, a tree. Chapter 36 Yaseen, verse 80:

“[It is] He who made for you from the green tree, fire, and then from it you ignite.”

This example demonstrates that Allah, the Exalted, brings forth life from what is seemingly dead, reminding humanity that resurrection is not beyond His capability. Just as fire emerges from wood, so too can life emerge from dust and bones by His command.

Allah, the Exalted, then rebukes those who deny resurrection by pointing to the vastness of His creation. He created and sustains the heavens and the earth, which are infinitely greater in scale and complexity than human beings. If He has the power to create and maintain such immense structures, then surely resurrecting a single human being is effortless for Him. Chapter 36 Yaseen, verse 81:

“Is not He who created the heavens and the earth Able to create the likes of them? Yes, [it is so]; and He is the Knowing Creator.”

Here, Allah, the Exalted, affirms that His knowledge encompasses all creation, and His power is absolute. Nothing is beyond Him, and no detail escapes His awareness.

Finally, the ease with which resurrection will occur is emphasized. Allah, the Exalted, does not require effort, tools, or processes as humans do. His command is instantaneous, and His will is sufficient to bring anything into existence. Chapter 36 Yaseen, verse 82:

“His command is only when He intends a thing that He says to it, "Be," and it is.”

This verse encapsulates the simplicity and certainty of resurrection. For Allah, the Exalted, creation and re-creation are effortless acts of will.

Furthermore, observing the universe reveals countless examples of balance: the Earth’s perfect distance from the Sun, the water cycle sustaining life, and the ground being soft enough for seeds yet strong enough to support structures. These examples testify to a Creator and the principle of balance. Yet human actions remain unbalanced. Oppressors often escape punishment, while the oppressed endure hardship without receiving their due reward. Many who sincerely obey Allah, the Exalted, face difficulties, while those who disobey enjoy worldly luxuries. Just as balance is evident in creation, balance must also be established in human accountability. Since this balance does not occur fully in this world, it must occur in another—the Day of Judgement.

Allah, the Exalted, could reward and punish fully in this world, but His wisdom dictates otherwise. He grants opportunities for repentance, allowing people to correct their behaviour. He does not fully reward the obedient here, for this world is not Paradise. Faith requires belief in the unseen reward of the Hereafter, and this belief is what makes faith distinct. If reward were fully visible in this world, faith would lose its meaning.

Fear of punishment and hope for reward in the Hereafter encourage people to abstain from sin and perform righteous deeds. For the Day of Recompense to begin, the material world must end, for reward and punishment can only be given once all actions have concluded. This confirms that the material world will inevitably come to an end.

Reflecting on these truths strengthens faith in the Day of Judgement and inspires preparation for it. This preparation involves correctly using the blessings Allah, the Exalted, has granted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. In doing so, a person achieves peace of mind and success in both worlds, attaining a balanced mental and physical state and placing everything and everyone in their proper place. Chapter 45 Al Jathiyah, verse 22:

“For Allah created the heavens and the earth for a purpose, so that every soul may be paid back for what it has committed. And none will be wronged.”

And chapter 36 Yaseen, verse 83:

“So exalted is He in whose hand is the realm of all things, and to Him you will be returned.”

Since the entire universe belongs to Allah, the Exalted, and is governed entirely by His authority, no person can escape His laws. Just as citizens face consequences if they disobey the laws of a government within its territory, so too will people face consequences in both this world and the next if they disregard the laws of the Owner of all creation. A person may leave a country if they dislike its rules, but there is no place beyond the reach of Allah’s dominion. Human beings may alter the laws of their societies, but they can never alter the eternal laws established by Allah, the Exalted. Consider the example of ownership: when someone owns a house, they have the right to set its rules, even if others object. In the same way, since the universe belongs to Allah, the Exalted, He alone determines its laws, whether people approve of them or not. Compliance with His commands is therefore not only obligatory but also essential for one’s own well-being. Those who recognise this truth will strive to obey Allah, the Exalted, by using the blessings they have been granted in ways that please Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Such obedience brings harmony, peace of mind, and balance in both mental and physical states. A person may choose to reflect upon the wisdom behind divine commands and prohibitions, recognising how they benefit both the individual and society, leading to tranquillity in both worlds. Alternatively, they may choose to worship their desires, rejecting the teachings of Islam. Yet those who fail to comply with the laws of Allah, the Exalted, must prepare themselves for the

consequences of their choice. No objections, protests, or complaints will save them from accountability. Their rejection of divine guidance will bring disorder in this life and punishment in the Hereafter, while those who obey will find peace, balance, and eternal success.

Therefore, a person must accept and live by the teachings of Islam for their own benefit, even when those teachings conflict with personal desires. This is similar to the conduct of a wise patient who follows the advice of a doctor, knowing it is for their well-being, even if the prescription involves bitter medicine or a strict diet. Just as the patient achieves good health by complying, so too does the person who embraces Islamic guidance attain balance and stability in both mind and body. Only Allah, the Exalted, possesses the perfect knowledge required to ensure that a person achieves harmony and correctly places everything and everyone within their life. Human knowledge, despite extensive research, remains limited. Society cannot solve every problem an individual faces, nor can it prevent all forms of stress or guarantee proper order in life. Human advice is restricted by biases, limited foresight, and incomplete understanding. Allah, the Exalted, alone holds complete knowledge, and He has conveyed it to mankind through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This truth is evident when comparing those who use their blessings according to Islamic teachings with those who do not. Patients often trust their doctors without understanding the science behind their prescriptions, yet Allah, the Exalted, does not demand blind trust. Instead, He invites people to reflect upon His teachings, to recognize their truthfulness through clear proofs, and to appreciate their positive effects on life. This requires approaching Islam with sincerity and an open mind, free from prejudice. Chapter 12 Yusuf, verse 108:

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

Furthermore, Allah, the Exalted, alone controls the spiritual hearts of people—the true source of peace of mind. He alone determines who attains tranquillity and who does not. Chapter 53 An Najm, verse 43:

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

It is clear, therefore, that peace of mind is granted only to those who use the blessings bestowed upon them in the correct manner, as outlined in Islamic teachings. Those who align their lives with divine guidance will therefore find serenity and balance in both worlds. 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.

Over 500 Free eBooks on Good Character

500+ FREE English Books & Audiobooks / كتب عربية / اردو كتب/ Buku Melayu / বাংলা বই / Libros En Español / Livres En Français / Libri Italiani / Deutsche Bücher / Livros Portugueses:

https://shaykhpod.com/books/

Backup Sites for eBooks: https://shaykhpodbooks.wordpress.com/books/
https://shaykhpodbooks.wixsite.com/books
https://shaykhpod.weebly.com
https://archive.org/details/@shaykhpod

YouTube: https://www.youtube.com/@ShaykhPod/playlists

AudioBooks, Blogs, Infographics & Podcasts: https://shaykhpod.com/

Other ShaykhPod Media

Daily Blogs: www.ShaykhPod.com/Blogs
AudioBooks: https://shaykhpod.com/books/#audio

Pics: https://shaykhpod.com/pics
General Podcasts: https://shaykhpod.com/general-podcasts
PodWoman: https://shaykhpod.com/podwoman
PodKid: https://shaykhpod.com/podkid
Urdu Podcasts: https://shaykhpod.com/urdu-podcasts
Live Podcasts: https://shaykhpod.com/live

Subscribe to Receive Daily Blogs & Updates Via Email:
http://shaykhpod.com/subscribe

