A Summarised Quranic Commentary:

The Path of Peace of Mind

Chapter 40 Ghafir to Chapter 42 Ash Shuraa

PodQuran - Vol 35



Adopting Positive Characteristics Leads to Peace of Mind

A Summarised Quranic Commentary: The Path of Peace of Mind – Chapter 40 Ghafir to Chapter 42 Ash Shuraa

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

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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 40 Ghafir to chapter 42 Ash Shuraa 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 40 – Ghafir, Verses 1-85 of 85

حمٓ ﴿١﴾

تَنزِيلُ ٱلْكِتَٰبِ مِنَ ٱللَّهِ ٱلْعَزِيزِ ٱلْعَلِيمِ ﴿٢﴾

غَافِرِ ٱلذَّنۢبِ وَقَابِلِ ٱلتَّوْبِ شَدِيدِ ٱلْعِقَابِ ذِى ٱلطَّوْلِ ۖ لَآ إِلَٰهَ إِلَّا هُوَ ۖ
إِلَيْهِ ٱلْمَصِيرُ ﴿٣﴾

مَا يُجَٰدِلُ فِىٓ ءَايَٰتِ ٱللَّهِ إِلَّا ٱلَّذِينَ كَفَرُوا۟ فَلَا يَغْرُرْكَ تَقَلُّبُهُمْ فِى
ٱلْبِلَٰدِ ﴿٤﴾

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَٱلْأَحْزَابُ مِنۢ بَعْدِهِمْ ۖ وَهَمَّتْ
كُلُّ أُمَّةٍۭ بِرَسُولِهِمْ لِيَأْخُذُوهُ ۖ وَجَٰدَلُوا۟ بِٱلْبَٰطِلِ لِيُدْحِضُوا۟ بِهِ
ٱلْحَقَّ فَأَخَذْتُهُمْ ۖ فَكَيْفَ كَانَ عِقَابِ ﴿٥﴾

وَكَذَٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى ٱلَّذِينَ كَفَرُوٓا۟ أَنَّهُمْ أَصْحَٰبُ
ٱلنَّارِ ﴿٦﴾

ٱلَّذِينَ يَحۡمِلُونَ ٱلۡعَرۡشَ وَمَنۡ حَوۡلَهُۥ يُسَبِّحُونَ بِحَمۡدِ رَبِّهِمۡ وَيُؤۡمِنُونَ بِهِۦ
وَيَسۡتَغۡفِرُونَ لِلَّذِينَ ءَامَنُواْ رَبَّنَا وَسِعۡتَ كُلَّ شَيۡءٖ رَّحۡمَةٗ
وَعِلۡمٗا فَٱغۡفِرۡ لِلَّذِينَ تَابُواْ وَٱتَّبَعُواْ سَبِيلَكَ وَقِهِمۡ عَذَابَ ٱلۡجَحِيمِ ٧

رَبَّنَا وَأَدۡخِلۡهُمۡ جَنَّٰتِ عَدۡنٍ ٱلَّتِي وَعَدتَّهُمۡ وَمَن صَلَحَ مِنۡ
ءَابَآئِهِمۡ وَأَزۡوَٰجِهِمۡ وَذُرِّيَّٰتِهِمۡۚ إِنَّكَ أَنتَ ٱلۡعَزِيزُ
ٱلۡحَكِيمُ ٨

وَقِهِمُ ٱلسَّيِّـَٔاتِۚ وَمَن تَقِ ٱلسَّيِّـَٔاتِ يَوۡمَئِذٖ فَقَدۡ رَحِمۡتَهُۥۚ
وَذَٰلِكَ هُوَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ ٩

إِنَّ ٱلَّذِينَ كَفَرُواْ يُنَادَوۡنَ لَمَقۡتُ ٱللَّهِ أَكۡبَرُ مِن مَّقۡتِكُمۡ
أَنفُسَكُمۡ إِذۡ تُدۡعَوۡنَ إِلَى ٱلۡإِيمَٰنِ فَتَكۡفُرُونَ ١٠

قَالُواْ رَبَّنَآ أَمَتَّنَا ٱثۡنَتَيۡنِ وَأَحۡيَيۡتَنَا ٱثۡنَتَيۡنِ فَٱعۡتَرَفۡنَا بِذُنُوبِنَا فَهَلۡ إِلَىٰ
خُرُوجٖ مِّن سَبِيلٖ ١١

ذَٰلِكُم بِأَنَّهُۥٓ إِذَا دُعِيَ ٱللَّهُ وَحۡدَهُۥ كَفَرۡتُمۡۖ وَإِن يُشۡرَكۡ بِهِۦ
تُؤۡمِنُواْۚ فَٱلۡحُكۡمُ لِلَّهِ ٱلۡعَلِيِّ ٱلۡكَبِيرِ ١٢

هُوَ ٱلَّذِي يُرِيكُمۡ ءَايَٰتِهِۦ وَيُنَزِّلُ لَكُم مِّنَ ٱلسَّمَآءِ رِزۡقٗاۚ وَمَا
يَتَذَكَّرُ إِلَّا مَن يُنِيبُ ١٣

فَٱدۡعُواْ ٱللَّهَ مُخۡلِصِينَ لَهُ ٱلدِّينَ وَلَوۡ كَرِهَ ٱلۡكَٰفِرُونَ ١٤

رَفِيعُ ٱلدَّرَجَٰتِ ذُو ٱلۡعَرۡشِ يُلۡقِي ٱلرُّوحَ مِنۡ أَمۡرِهِۦ عَلَىٰ مَن يَشَآءُ مِنۡ
عِبَادِهِۦ لِيُنذِرَ يَوۡمَ ٱلتَّلَاقِ ﴿١٥﴾

يَوۡمَ هُم بَٰرِزُونَۖ لَا يَخۡفَىٰ عَلَى ٱللَّهِ مِنۡهُمۡ شَيۡءٞۚ لِّمَنِ ٱلۡمُلۡكُ ٱلۡيَوۡمَۖ لِلَّهِ ٱلۡوَٰحِدِ
ٱلۡقَهَّارِ ﴿١٦﴾

ٱلۡيَوۡمَ تُجۡزَىٰ كُلُّ نَفۡسِۭ بِمَا كَسَبَتۡۚ لَا ظُلۡمَ ٱلۡيَوۡمَۚ إِنَّ ٱللَّهَ
سَرِيعُ ٱلۡحِسَابِ ﴿١٧﴾

وَأَنذِرۡهُمۡ يَوۡمَ ٱلۡأٓزِفَةِ إِذِ ٱلۡقُلُوبُ لَدَى ٱلۡحَنَاجِرِ كَٰظِمِينَۚ مَا
لِلظَّٰلِمِينَ مِنۡ حَمِيمٖ وَلَا شَفِيعٖ يُطَاعُ ﴿١٨﴾

يَعۡلَمُ خَآئِنَةَ ٱلۡأَعۡيُنِ وَمَا تُخۡفِي ٱلصُّدُورُ ﴿١٩﴾

وَٱللَّهُ يَقۡضِي بِٱلۡحَقِّۖ وَٱلَّذِينَ يَدۡعُونَ مِن دُونِهِۦ لَا يَقۡضُونَ بِشَيۡءٍۗ إِنَّ
ٱللَّهَ هُوَ ٱلسَّمِيعُ ٱلۡبَصِيرُ ﴿٢٠﴾

۞أَوَلَمۡ يَسِيرُواْ فِي ٱلۡأَرۡضِ فَيَنظُرُواْ كَيۡفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ كَانُواْ مِن
قَبۡلِهِمۡۚ كَانُواْ هُمۡ أَشَدَّ مِنۡهُمۡ قُوَّةٗ وَءَاثَارٗا فِي ٱلۡأَرۡضِ فَأَخَذَهُمُ ٱللَّهُ
بِذُنُوبِهِمۡ وَمَا كَانَ لَهُم مِّنَ ٱللَّهِ مِن وَاقٖ ﴿٢١﴾

ذَٰلِكَ بِأَنَّهُمۡ كَانَت تَّأۡتِيهِمۡ رُسُلُهُم بِٱلۡبَيِّنَٰتِ فَكَفَرُواْ فَأَخَذَهُمُ
ٱللَّهُۚ إِنَّهُۥ قَوِيّٞ شَدِيدُ ٱلۡعِقَابِ ﴿٢٢﴾

وَلَقَدۡ أَرۡسَلۡنَا مُوسَىٰ بِـَٔايَٰتِنَا وَسُلۡطَٰنٖ مُّبِينٍ ﴿٢٣﴾

إِلَىٰ فِرۡعَوۡنَ وَهَٰمَٰنَ وَقَٰرُونَ فَقَالُواْ سَٰحِرٞ كَذَّابٞ ٢٤

فَلَمَّا جَآءَهُم بِٱلۡحَقِّ مِنۡ عِندِنَا قَالُواْ ٱقۡتُلُوٓاْ أَبۡنَآءَ ٱلَّذِينَ ءَامَنُواْ
مَعَهُۥ وَٱسۡتَحۡيُواْ نِسَآءَهُمۡۚ وَمَا كَيۡدُ ٱلۡكَٰفِرِينَ إِلَّا فِي
ضَلَٰلٖ ٢٥

وَقَالَ فِرۡعَوۡنُ ذَرُونِيٓ أَقۡتُلۡ مُوسَىٰ وَلۡيَدۡعُ رَبَّهُۥٓۖ إِنِّيٓ أَخَافُ أَن يُبَدِّلَ
دِينَكُمۡ أَوۡ أَن يُظۡهِرَ فِي ٱلۡأَرۡضِ ٱلۡفَسَادَ ٢٦

وَقَالَ مُوسَىٰٓ إِنِّي عُذۡتُ بِرَبِّي وَرَبِّكُم مِّن كُلِّ مُتَكَبِّرٖ لَّا يُؤۡمِنُ
بِيَوۡمِ ٱلۡحِسَابِ ٢٧

وَقَالَ رَجُلٞ مُّؤۡمِنٞ مِّنۡ ءَالِ فِرۡعَوۡنَ يَكۡتُمُ إِيمَٰنَهُۥٓ أَتَقۡتُلُونَ
رَجُلًا أَن يَقُولَ رَبِّيَ ٱللَّهُ وَقَدۡ جَآءَكُم بِٱلۡبَيِّنَٰتِ مِن رَّبِّكُمۡۖ وَإِن
يَكُ كَٰذِبٗا فَعَلَيۡهِ كَذِبُهُۥۖ وَإِن يَكُ صَادِقٗا يُصِبۡكُم بَعۡضُ
ٱلَّذِي يَعِدُكُمۡۖ إِنَّ ٱللَّهَ لَا يَهۡدِي مَنۡ هُوَ مُسۡرِفٞ كَذَّابٞ ٢٨

يَٰقَوۡمِ لَكُمُ ٱلۡمُلۡكُ ٱلۡيَوۡمَ ظَٰهِرِينَ فِي ٱلۡأَرۡضِ فَمَن يَنصُرُنَا مِنۢ
بَأۡسِ ٱللَّهِ إِن جَآءَنَاۚ قَالَ فِرۡعَوۡنُ مَآ أُرِيكُمۡ إِلَّا مَآ أَرَىٰ وَمَآ أَهۡدِيكُمۡ
إِلَّا سَبِيلَ ٱلرَّشَادِ ٢٩

وَقَالَ ٱلَّذِيٓ ءَامَنَ يَٰقَوۡمِ إِنِّيٓ أَخَافُ عَلَيۡكُم مِّثۡلَ يَوۡمِ ٱلۡأَحۡزَابِ ٣٠

مِثۡلَ دَأۡبِ قَوۡمِ نُوحٖ وَعَادٖ وَثَمُودَ وَٱلَّذِينَ مِنۢ بَعۡدِهِمۡۚ وَمَا ٱللَّهُ يُرِيدُ ظُلۡمٗا
لِّلۡعِبَادِ ٣١

وَيَٰقَوۡمِ إِنِّيٓ أَخَافُ عَلَيۡكُمۡ يَوۡمَ ٱلتَّنَادِ ٣٢

يَوۡمَ تُوَلُّونَ مُدۡبِرِينَ مَا لَكُم مِّنَ ٱللَّهِ مِنۡ عَاصِمٖۗ وَمَن يُضۡلِلِ ٱللَّهُ فَمَا لَهُۥ مِنۡ هَادٖ ٣٣

وَلَقَدۡ جَآءَكُمۡ يُوسُفُ مِن قَبۡلُ بِٱلۡبَيِّنَٰتِ فَمَا زِلۡتُمۡ فِي شَكّٖ مِّمَّا جَآءَكُم بِهِۦۖ حَتَّىٰٓ إِذَا هَلَكَ قُلۡتُمۡ لَن يَبۡعَثَ ٱللَّهُ مِنۢ بَعۡدِهِۦ رَسُولٗاۚ كَذَٰلِكَ يُضِلُّ ٱللَّهُ مَنۡ هُوَ مُسۡرِفٞ مُّرۡتَابٌ ٣٤

ٱلَّذِينَ يُجَٰدِلُونَ فِيٓ ءَايَٰتِ ٱللَّهِ بِغَيۡرِ سُلۡطَٰنٍ أَتَىٰهُمۡۖ كَبُرَ مَقۡتًا عِندَ ٱللَّهِ وَعِندَ ٱلَّذِينَ ءَامَنُواْۚ كَذَٰلِكَ يَطۡبَعُ ٱللَّهُ عَلَىٰ كُلِّ قَلۡبِ مُتَكَبِّرٖ جَبَّارٖ ٣٥

وَقَالَ فِرۡعَوۡنُ يَٰهَٰمَٰنُ ٱبۡنِ لِي صَرۡحٗا لَّعَلِّيٓ أَبۡلُغُ ٱلۡأَسۡبَٰبَ ٣٦

أَسۡبَٰبَ ٱلسَّمَٰوَٰتِ فَأَطَّلِعَ إِلَىٰٓ إِلَٰهِ مُوسَىٰ وَإِنِّي لَأَظُنُّهُۥ كَٰذِبٗاۚ وَكَذَٰلِكَ زُيِّنَ لِفِرۡعَوۡنَ سُوٓءُ عَمَلِهِۦ وَصُدَّ عَنِ ٱلسَّبِيلِۚ وَمَا كَيۡدُ فِرۡعَوۡنَ إِلَّا فِي تَبَابٖ ٣٧

وَقَالَ ٱلَّذِيٓ ءَامَنَ يَٰقَوۡمِ ٱتَّبِعُونِ أَهۡدِكُمۡ سَبِيلَ ٱلرَّشَادِ ٣٨

يَٰقَوۡمِ إِنَّمَا هَٰذِهِ ٱلۡحَيَوٰةُ ٱلدُّنۡيَا مَتَٰعٞ وَإِنَّ ٱلۡأٓخِرَةَ هِيَ دَارُ ٱلۡقَرَارِ ٣٩

مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَىٰٓ إِلَّا مِثْلَهَا ۖ وَمَنْ عَمِلَ صَٰلِحًا مِّن
ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَأُو۟لَٰٓئِكَ يَدْخُلُونَ ٱلْجَنَّةَ
يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ ﴿٤٠﴾

۞ وَيَٰقَوْمِ مَا لِىٓ أَدْعُوكُمْ إِلَى ٱلنَّجَوٰةِ وَتَدْعُونَنِىٓ إِلَى
ٱلنَّارِ ﴿٤١﴾

تَدْعُونَنِى لِأَكْفُرَ بِٱللَّهِ وَأُشْرِكَ بِهِۦ مَا لَيْسَ لِى بِهِۦ عِلْمٌ وَأَنَا۠
أَدْعُوكُمْ إِلَى ٱلْعَزِيزِ ٱلْغَفَّٰرِ ﴿٤٢﴾

لَا جَرَمَ أَنَّمَا تَدْعُونَنِىٓ إِلَيْهِ لَيْسَ لَهُۥ دَعْوَةٌ فِى ٱلدُّنْيَا وَلَا فِى ٱلْءَاخِرَةِ
وَأَنَّ مَرَدَّنَآ إِلَى ٱللَّهِ وَأَنَّ ٱلْمُسْرِفِينَ هُمْ أَصْحَٰبُ ٱلنَّارِ ﴿٤٣﴾

فَسَتَذْكُرُونَ مَآ أَقُولُ لَكُمْ ۚ وَأُفَوِّضُ أَمْرِىٓ إِلَى ٱللَّهِ ۚ إِنَّ ٱللَّهَ
بَصِيرٌۢ بِٱلْعِبَادِ ﴿٤٤﴾

فَوَقَىٰهُ ٱللَّهُ سَيِّـَٔاتِ مَا مَكَرُوا۟ وَحَاقَ بِـَٔالِ فِرْعَوْنَ سُوٓءُ
ٱلْعَذَابِ ﴿٤٥﴾

ٱلنَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا ۚ وَيَوْمَ تَقُومُ ٱلسَّاعَةُ أَدْخِلُوٓا۟
ءَالَ فِرْعَوْنَ أَشَدَّ ٱلْعَذَابِ ﴿٤٦﴾

وَإِذْ يَتَحَآجُّونَ فِى ٱلنَّارِ فَيَقُولُ ٱلضُّعَفَٰٓؤُا۟ لِلَّذِينَ
ٱسْتَكْبَرُوٓا۟ إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنتُم مُّغْنُونَ عَنَّا
نَصِيبًا مِّنَ ٱلنَّارِ ﴿٤٧﴾

قَالَ ٱلَّذِينَ ٱسْتَكْبَرُوٓاْ إِنَّا كُلٌّ فِيهَآ إِنَّ ٱللَّهَ قَدْ حَكَمَ
بَيْنَ ٱلْعِبَادِ ﴿٤٨﴾

وَقَالَ ٱلَّذِينَ فِي ٱلنَّارِ لِخَزَنَةِ جَهَنَّمَ ٱدْعُواْ رَبَّكُمْ يُخَفِّفْ عَنَّا
يَوْمًا مِّنَ ٱلْعَذَابِ ﴿٤٩﴾

قَالُوٓاْ أَوَلَمْ تَكُ تَأْتِيكُمْ رُسُلُكُم بِٱلْبَيِّنَٰتِ ۖ قَالُواْ بَلَىٰ ۚ قَالُواْ
فَٱدْعُواْ ۗ وَمَا دُعَٰٓؤُاْ ٱلْكَٰفِرِينَ إِلَّا فِي ضَلَٰلٍ ﴿٥٠﴾

إِنَّا لَنَنصُرُ رُسُلَنَا وَٱلَّذِينَ ءَامَنُواْ فِي ٱلْحَيَوٰةِ ٱلدُّنْيَا وَيَوْمَ يَقُومُ
ٱلْأَشْهَٰدُ ﴿٥١﴾

يَوْمَ لَا يَنفَعُ ٱلظَّٰلِمِينَ مَعْذِرَتُهُمْ ۖ وَلَهُمُ ٱللَّعْنَةُ وَلَهُمْ سُوٓءُ
ٱلدَّارِ ﴿٥٢﴾

وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْهُدَىٰ وَأَوْرَثْنَا بَنِيٓ إِسْرَٰٓءِيلَ
ٱلْكِتَٰبَ ﴿٥٣﴾

هُدًى وَذِكْرَىٰ لِأُوْلِي ٱلْأَلْبَٰبِ ﴿٥٤﴾

فَٱصْبِرْ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ وَٱسْتَغْفِرْ لِذَنۢبِكَ وَسَبِّحْ بِحَمْدِ
رَبِّكَ بِٱلْعَشِيِّ وَٱلْإِبْكَٰرِ ﴿٥٥﴾

إِنَّ ٱلَّذِينَ يُجَٰدِلُونَ فِيٓ ءَايَٰتِ ٱللَّهِ بِغَيْرِ سُلْطَٰنٍ أَتَىٰهُمْ ۙ إِن
فِي صُدُورِهِمْ إِلَّا كِبْرٌ مَّا هُم بِبَٰلِغِيهِ ۚ فَٱسْتَعِذْ بِٱللَّهِ ۖ
إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴿٥٦﴾

لَخَلۡقُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ أَكۡبَرُ مِنۡ خَلۡقِ ٱلنَّاسِ وَلَٰكِنَّ
أَكۡثَرَ ٱلنَّاسِ لَا يَعۡلَمُونَ ﴿٥٧﴾

وَمَا يَسۡتَوِي ٱلۡأَعۡمَىٰ وَٱلۡبَصِيرُ وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ
ٱلصَّٰلِحَٰتِ وَلَا ٱلۡمُسِيٓءُۚ قَلِيلٗا مَّا تَتَذَكَّرُونَ ﴿٥٨﴾

إِنَّ ٱلسَّاعَةَ لَأٓتِيَةٞ لَّا رَيۡبَ فِيهَا وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا
يُؤۡمِنُونَ ﴿٥٩﴾

وَقَالَ رَبُّكُمُ ٱدۡعُونِيٓ أَسۡتَجِبۡ لَكُمۡۚ إِنَّ ٱلَّذِينَ يَسۡتَكۡبِرُونَ عَنۡ
عِبَادَتِي سَيَدۡخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾

ٱللَّهُ ٱلَّذِي جَعَلَ لَكُمُ ٱلَّيۡلَ لِتَسۡكُنُواْ فِيهِ وَٱلنَّهَارَ مُبۡصِرًاۚ
إِنَّ ٱللَّهَ لَذُو فَضۡلٍ عَلَى ٱلنَّاسِ وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا
يَشۡكُرُونَ ﴿٦١﴾

ذَٰلِكُمُ ٱللَّهُ رَبُّكُمۡ خَٰلِقُ كُلِّ شَيۡءٖ لَّآ إِلَٰهَ إِلَّا هُوَۖ فَأَنَّىٰ
تُؤۡفَكُونَ ﴿٦٢﴾

كَذَٰلِكَ يُؤۡفَكُ ٱلَّذِينَ كَانُواْ بِـَٔايَٰتِ ٱللَّهِ يَجۡحَدُونَ ﴿٦٣﴾

ٱللَّهُ ٱلَّذِي جَعَلَ لَكُمُ ٱلۡأَرۡضَ قَرَارٗا وَٱلسَّمَآءَ بِنَآءٗ
وَصَوَّرَكُمۡ فَأَحۡسَنَ صُوَرَكُمۡ وَرَزَقَكُم مِّنَ ٱلطَّيِّبَٰتِۚ
ذَٰلِكُمُ ٱللَّهُ رَبُّكُمۡۖ فَتَبَارَكَ ٱللَّهُ رَبُّ ٱلۡعَٰلَمِينَ ﴿٦٤﴾

هُوَ ٱلۡحَيُّ لَآ إِلَٰهَ إِلَّا هُوَ فَٱدۡعُوهُ مُخۡلِصِينَ لَهُ ٱلدِّينَۗ ٱلۡحَمۡدُ لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ ٦٥

۞ قُلۡ إِنِّي نُهِيتُ أَنۡ أَعۡبُدَ ٱلَّذِينَ تَدۡعُونَ مِن دُونِ ٱللَّهِ لَمَّا جَآءَنِيَ ٱلۡبَيِّنَٰتُ مِن رَّبِّي وَأُمِرۡتُ أَنۡ أُسۡلِمَ لِرَبِّ ٱلۡعَٰلَمِينَ ٦٦

هُوَ ٱلَّذِي خَلَقَكُم مِّن تُرَابٖ ثُمَّ مِن نُّطۡفَةٖ ثُمَّ مِنۡ عَلَقَةٖ ثُمَّ يُخۡرِجُكُمۡ طِفۡلٗا ثُمَّ لِتَبۡلُغُوٓاْ أَشُدَّكُمۡ ثُمَّ لِتَكُونُواْ شُيُوخٗاۚ وَمِنكُم مَّن يُتَوَفَّىٰ مِن قَبۡلُۖ وَلِتَبۡلُغُوٓاْ أَجَلٗا مُّسَمّٗى وَلَعَلَّكُمۡ تَعۡقِلُونَ ٦٧

هُوَ ٱلَّذِي يُحۡيِۦ وَيُمِيتُۖ فَإِذَا قَضَىٰٓ أَمۡرٗا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ ٦٨

أَلَمۡ تَرَ إِلَى ٱلَّذِينَ يُجَٰدِلُونَ فِيٓ ءَايَٰتِ ٱللَّهِ أَنَّىٰ يُصۡرَفُونَ ٦٩

ٱلَّذِينَ كَذَّبُواْ بِٱلۡكِتَٰبِ وَبِمَآ أَرۡسَلۡنَا بِهِۦ رُسُلَنَاۖ فَسَوۡفَ يَعۡلَمُونَ ٧٠

إِذِ ٱلۡأَغۡلَٰلُ فِيٓ أَعۡنَاقِهِمۡ وَٱلسَّلَٰسِلُ يُسۡحَبُونَ ٧١

فِي ٱلۡحَمِيمِ ثُمَّ فِي ٱلنَّارِ يُسۡجَرُونَ ٧٢

ثُمَّ قِيلَ لَهُمۡ أَيۡنَ مَا كُنتُمۡ تُشۡرِكُونَ ٧٣

مِن دُونِ ٱللَّهِۖ قَالُواْ ضَلُّواْ عَنَّا بَل لَّمۡ نَكُن نَّدۡعُواْ مِن قَبۡلُ شَيۡـٔٗاۚ كَذَٰلِكَ يُضِلُّ ٱللَّهُ ٱلۡكَٰفِرِينَ ٧٤

ذَٰلِكُم بِمَا كُنتُمۡ تَفۡرَحُونَ فِي ٱلۡأَرۡضِ بِغَيۡرِ ٱلۡحَقِّ وَبِمَا كُنتُمۡ
تَمۡرَحُونَ ﴿٧٥﴾

ٱدۡخُلُوٓاْ أَبۡوَٰبَ جَهَنَّمَ خَٰلِدِينَ فِيهَاۖ فَبِئۡسَ مَثۡوَى
ٱلۡمُتَكَبِّرِينَ ﴿٧٦﴾

فَٱصۡبِرۡ إِنَّ وَعۡدَ ٱللَّهِ حَقّٞۚ فَإِمَّا نُرِيَنَّكَ بَعۡضَ ٱلَّذِي نَعِدُهُمۡ أَوۡ
نَتَوَفَّيَنَّكَ فَإِلَيۡنَا يُرۡجَعُونَ ﴿٧٧﴾

وَلَقَدۡ أَرۡسَلۡنَا رُسُلٗا مِّن قَبۡلِكَ مِنۡهُم مَّن قَصَصۡنَا عَلَيۡكَ وَمِنۡهُم
مَّن لَّمۡ نَقۡصُصۡ عَلَيۡكَۗ وَمَا كَانَ لِرَسُولٍ أَن يَأۡتِيَ بِـَٔايَةٍ إِلَّا بِإِذۡنِ
ٱللَّهِۚ فَإِذَا جَآءَ أَمۡرُ ٱللَّهِ قُضِيَ بِٱلۡحَقِّ وَخَسِرَ هُنَالِكَ
ٱلۡمُبۡطِلُونَ ﴿٧٨﴾

ٱللَّهُ ٱلَّذِي جَعَلَ لَكُمُ ٱلۡأَنۡعَٰمَ لِتَرۡكَبُواْ مِنۡهَا وَمِنۡهَا
تَأۡكُلُونَ ﴿٧٩﴾

وَلَكُمۡ فِيهَا مَنَٰفِعُ وَلِتَبۡلُغُواْ عَلَيۡهَا حَاجَةٗ فِي صُدُورِكُمۡ
وَعَلَيۡهَا وَعَلَى ٱلۡفُلۡكِ تُحۡمَلُونَ ﴿٨٠﴾

وَيُرِيكُمۡ ءَايَٰتِهِۦ فَأَيَّ ءَايَٰتِ ٱللَّهِ تُنكِرُونَ ﴿٨١﴾

أَفَلَمۡ يَسِيرُواْ فِي ٱلۡأَرۡضِ فَيَنظُرُواْ كَيۡفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن
قَبۡلِهِمۡۚ كَانُوٓاْ أَكۡثَرَ مِنۡهُمۡ وَأَشَدَّ قُوَّةٗ وَءَاثَارٗا فِي ٱلۡأَرۡضِ فَمَآ
أَغۡنَىٰ عَنۡهُم مَّا كَانُواْ يَكۡسِبُونَ ﴿٨٢﴾

فَلَمَّا جَآءَتۡهُمۡ رُسُلُهُم بِٱلۡبَيِّنَٰتِ فَرِحُواْ بِمَا عِندَهُم مِّنَ ٱلۡعِلۡمِ وَحَاقَ بِهِم مَّا كَانُواْ بِهِۦ يَسۡتَهۡزِءُونَ ٨٣

فَلَمَّا رَأَوۡاْ بَأۡسَنَا قَالُوٓاْ ءَامَنَّا بِٱللَّهِ وَحۡدَهُۥ وَكَفَرۡنَا بِمَا كُنَّا بِهِۦ مُشۡرِكِينَ ٨٤

فَلَمۡ يَكُ يَنفَعُهُمۡ إِيمَٰنُهُمۡ لَمَّا رَأَوۡاْ بَأۡسَنَاۖ سُنَّتَ ٱللَّهِ ٱلَّتِي قَدۡ خَلَتۡ فِي عِبَادِهِۦۖ وَخَسِرَ هُنَالِكَ ٱلۡكَٰفِرُونَ ٨٥

Ha, Meem.

The revelation of the Book is from Allah , the Exalted in Might, the Knowing.

The forgiver of sin, acceptor of repentance, severe in punishment, owner of abundance. There is no deity except Him; to Him is the destination.

No one disputes concerning the signs of Allah except those who disbelieve, so be not deceived by their [uninhibited] movement throughout the land.

The people of Noah denied before them and the [disbelieving] factions after them, and every nation intended [a plot] for their messenger to seize him, and they disputed by [using] falsehood to [attempt to] invalidate thereby the truth. So I seized them, and how [terrible] was My penalty.

And thus has the word of your Lord come into effect upon those who disbelieved that they are companions of the Fire.

Those [angels] who carry the Throne and those around it exalt [Allah] with praise of their Lord and believe in Him and ask forgiveness for those who have believed, [saying], "Our Lord, You have encompassed all things in

mercy and knowledge, so forgive those who have repented and followed Your way and protect them from the punishment of Hellfire.

Our Lord, and admit them to gardens of perpetual residence which You have promised them and whoever was righteous among their fathers, their spouses and their offspring. Indeed, it is You who is the Exalted in Might, the Wise.

And protect them from the evil consequences [of their deeds]. And he whom You protect from evil consequences that Day - You will have given him mercy. And that is the great attainment."

Indeed, those who disbelieve will be addressed, "The hatred of Allah for you was [even] greater than your hatred of yourselves [this Day in Hell] when you were invited to faith, but you refused."

They will say, "Our Lord, You made us lifeless twice and gave us life twice, and we have confessed our sins. So is there to an exit any way?"

[They will be told], "That is because, when Allah was called upon alone, you disbelieved; but if others were associated with Him, you believed. So the judgement is with Allah , the Most High, the Grand."

It is He who shows you His signs and sends down to you from the sky, provision. But none will remember except he who turns back [in repentance].

So invoke Allah , [being] sincere to Him in religion, although the disbelievers dislike it.

[He is] the Exalted above [all] degrees, Owner of the Throne; He places the inspiration of His command upon whom He wills of His servants to warn of the Day of Meeting.

The Day they come forth nothing concerning them will be concealed from Allah . To whom belongs [all] sovereignty this Day? To Allah , the One, the Prevailing.

This Day every soul will be recompensed for what it earned. No injustice today! Indeed, Allah is swift in account.

And warn them, of the Approaching Day, when hearts are at the throats, filled [with distress]. For the wrongdoers there will be no devoted friend and no intercessor [who is] obeyed.

He knows that which deceives the eyes and what the breasts conceal.

And Allah judges with truth, while those they invoke besides Him judge not with anything. Indeed, Allah - He is the Hearing, the Seeing.

Have they not traveled through the land and observed how was the end of those who were before them? They were greater than them in strength and in impression on the land, but Allah seized them for their sins. And they had not from Allah any protector.

That was because their messengers were coming to them with clear proofs, but they disbelieved, so Allah seized them. Indeed, He is Powerful and severe in punishment.

And We did certainly send Moses with Our signs and a clear authority

To Pharaoh, Haman and Qarun; but they said, "[He is] a magician and a liar."

And when he brought them the truth from Us, they said, "Kill the sons of those who have believed with him and keep their women alive." But the plan of the disbelievers is not except in error.

And Pharaoh said, "Let me kill Moses 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."

But Moses said, "Indeed, I have sought refuge in my Lord and your Lord from every arrogant one who does not believe in the Day of Account."

And a believing man from the family of Pharaoh who concealed his faith said, "Do you kill a man [merely] because he says, 'My Lord is Allah ' while he has brought you clear proofs from your Lord? And if he should be lying,

then upon him is [the consequence of] his lie; but if he should be truthful, there will strike you some of what he promises you. Indeed, Allah does not guide one who is a transgressor and a liar.

O my people, sovereignty is yours today, [your being] dominant in the land. But who would protect us from the punishment of Allah if it came to us?" Pharaoh said, "I do not show you except what I see, and I do not guide you except to the way of right conduct."

And he who believed said, "O my people, indeed I fear for you [a fate] like the day of the companies -

Like the custom of the people of Noah and of 'Aad and Thamud and those after them. And Allah wants no injustice for [His] servants.

And O my people, indeed I fear for you the Day of Calling -

The Day you will turn your backs fleeing; there is not for you from Allah any protector. And whoever Allah leaves astray - there is not for him any guide.

And Joseph had already come to you before with clear proofs, but you remained in doubt of that which he brought to you, until when he died, you said, 'Never will Allah send a messenger after him.' Thus does Allah leave astray he who is a transgressor and skeptic."

Those who dispute concerning the signs of Allah without an authority having come to them - great is hatred [of them] in the sight of Allah and in the sight of those who have believed. Thus does Allah seal over every heart [belonging to] an arrogant tyrant.

And Pharaoh said, "O Haman, construct for me a tower that I might reach the ways -

The ways into the heavens - so that I may look at the deity of Moses; but indeed, I think he is a liar." And thus was made attractive to Pharaoh the evil of his deed, and he was averted from the [right] way. And the plan of Pharaoh was not except in ruin.

And he who believed said, "O my people, follow me, I will guide you to the way of right conduct.

O my people, this worldly life is only [temporary] enjoyment, and indeed, the Hereafter - that is the home of [permanent] settlement.

Whoever does an evil deed will not be recompensed except by the like thereof; but whoever does righteousness, whether male or female, while he is a believer - those will enter Paradise, being given provision therein without account.

And O my people, how is it that I invite you to salvation while you invite me to the Fire?

You invite me to disbelieve in Allah and associate with Him that of which I have no knowledge, and I invite you to the Exalted in Might, the Perpetual Forgiver.

Assuredly, that to which you invite me has no [response to a] supplication in this world or in the Hereafter; and indeed, our return is to Allah , and indeed, the transgressors will be companions of the Fire.

And you will remember what I [now] say to you, and I entrust my affair to Allah . Indeed, Allah is Seeing of [His] servants."

So Allah protected him from the evils they plotted, and the people of Pharaoh were enveloped by the worst of punishment -

The Fire, they are exposed to it morning and evening. And the Day the Hour appears [it will be said], "Make the people of Pharaoh enter the severest punishment."

And [mention] when they will argue within the Fire, and the weak will say to those who had been arrogant, "Indeed, we were [only] your followers, so will you relieve us of a share of the Fire?"

Those who had been arrogant will say, "Indeed, all [of us] are in it. Indeed, Allah has judged between the servants."

And those in the Fire will say to the keepers of Hell, "Supplicate your Lord to lighten for us a day from the punishment."

They will say, "Did there not come to you your messengers with clear proofs?" They will say, "Yes." They will reply, "Then supplicate [yourselves], but the supplication of the disbelievers is not except in error."

Indeed, We will support Our messengers and those who believe during the life of this world and on the Day when the witnesses will stand -

The Day their excuse will not benefit the wrongdoers, and they will have the curse, and they will have the worst home.

And We had certainly given Moses guidance, and We caused the Children of Israel to inherit the Scripture

As guidance and a reminder for those of understanding.

So be patient. Indeed, the promise of Allah is truth. And ask forgiveness for your sin and exalt [Allah] with praise of your Lord in the evening and the morning.

Indeed, those who dispute concerning the signs of Allah without [any] authority having come to them - there is not within their breasts except pride, [the extent of] which they cannot reach. So seek refuge in Allah . Indeed, it is He who is the Hearing, the Seeing.

The creation of the heavens and earth is greater than the creation of mankind, but most of the people do not know.

And not equal are the blind and the seeing, nor are those who believe and do righteous deeds and the evildoer. Little do you remember.

Indeed, the Hour is coming - no doubt about it - but most of the people do not believe.

And your Lord says, "Call upon Me; I will respond to you." Indeed, those who disdain My worship will enter Hell [rendered] contemptible.

It is Allah who made for you the night that you may rest therein and the day giving sight. Indeed, Allah is full of bounty to the people, but most of the people are not grateful.

That is Allah , your Lord, Creator of all things; there is no deity except Him, so how are you deluded?

Thus were those [before you] deluded who were rejecting the signs of Allah .

It is Allah who made for you the earth a place of settlement and the sky a ceiling and formed you and perfected your forms and provided you with good things. That is Allah , your Lord; then blessed is Allah , Lord of the worlds.

He is the Ever-Living; there is no deity except Him, so call upon Him, [being] sincere to Him in religion. [All] praise is [due] to Allah , Lord of the worlds.

Say, "Indeed, I have been forbidden to worship those you call upon besides Allah once the clear proofs have come to me from my Lord, and I have been commanded to submit to the Lord of the worlds."

It is He who created you from dust, then from a sperm-drop, then from a clinging clot; then He brings you out as a child; then [He develops you] that you reach your [time of] maturity, then [further] that you become elders. And among you is he who is taken in death before [that], so that you reach a specified term; and perhaps you will use reason.

He it is who gives life and causes death; and when He decrees a matter, He but says to it, "Be," and it is.

Do you not consider those who dispute concerning the signs of Allah - how are they averted?

Those who deny the Book and that with which We sent Our messengers - they are going to know,

When the shackles are around their necks and the chains; they will be dragged

In boiling water; then in the Fire they will be filled [with flame].

Then it will be said to them, "Where is that which you used to associate [with Him in worship]

Other than Allah ?" They will say, "They have departed from us; rather, we did not used to invoke previously anything." Thus does Allah put astray the disbelievers.

[The angels will say], "That was because you used to exult upon the earth without right and you used to behave insolently.

Enter the gates of Hell to abide eternally therein, and wretched is the residence of the arrogant."

So be patient, indeed, the promise of Allah is truth. And whether We show you some of what We have promised them or We take you in death, it is to Us they will be returned.

nd We have already sent messengers before you. Among them are those [whose stories] We have related to you, and among them are those [whose stories] We have not related to you. And it was not for any messenger to bring a sign [or verse] except by permission of Allah . So when the command of Allah comes, it will be concluded in truth, and the falsifiers will thereupon lose [all].

It is Allah who made for you the grazing animals upon which you ride, and some of them you eat.

And for you therein are [other] benefits and that you may realize upon them a need which is in your breasts; and upon them and upon ships you are carried.

And He shows you His signs. So which of the signs of Allah do you deny?

Have they not traveled through the land and observed how was the end of those before them? They were more numerous than themselves and

greater in strength and in impression on the land, but they were not availed by what they used to earn.

And when their messengers came to them with clear proofs, they [merely] rejoiced in what they had of knowledge, but they were enveloped by what they used to ridicule.

And when they saw Our punishment, they said," We believe in Allah alone and disbelieve in that which we used to associate with Him."

But never did their faith benefit them once they saw Our punishment. [It is] the established way of Allah which has preceded among His servants. And the disbelievers thereupon lost [all].

Discussion on Verses 1-85 of 85

The complete meaning of the opening verse remains unknown to people. Chapter 40 Ghafir, verse 1:

“Ha, Meem.”

Nonetheless, this may suggest that the Holy Quran is made up of the very Arabic letters and expressions familiar to the Arabs, who were its earliest recipients. This makes clear that they had no legitimate basis to question its divine source, as they fully comprehended its language and personally witnessed its unmatched eloquence. Despite being highly skilled authorities in Arabic and taking immense pride in their linguistic mastery, they were unable to produce even a single work equal to the Holy Quran in depth of meaning, clarity of expression, or perfection of guidance. Their failure to rival it—despite possessing every possible linguistic advantage—stands as a lasting 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 help explain why the Holy Quran is mentioned immediately in the next verse. Its deliberate placement emphasizes that the very scripture revealed to those individuals—constructed from the same familiar letters and language they themselves employed—serves as the clearest evidence of its divine origin and the strongest response to their ongoing doubts. Chapter 40 Ghafir, verse 2:

“The revelation of the Book is from Allah, the Exalted in Might, the Knowing.”

Even if a person were to reach the very summit of Arabic eloquence, their speech would still be incapable of matching the vast wisdom of the Holy Quran in its insight into the human psyche and the cultivation of moral excellence. No human work can mirror its perfect balance of simplicity and depth—it contains layers that test the most accomplished scholars while remaining sufficiently clear for any sincere seeker to implement in daily life. The Holy Quran is unique in its capacity to convey profound and abstract realities in a form that is both practical and universally applicable. It reaches into the depths of human nature, presenting a timeless system that remains relevant to every individual, society, and age. Every verse testifies to its divine origin through unparalleled precision and an eloquence that rises above all human expression. Unlike other writings that may contain inconsistencies or contradictions, the Holy Quran is fully safeguarded from error by Allah, the Exalted. It presents an accurate and flawless account of ancient nations, even though it was revealed through the Holy Prophet Muhammad, peace and blessings be upon him, who possessed no formal learning in history or earlier scriptures. Moreover, the Holy Quran functions as a complete guide for the betterment of humanity, encouraging all that

nurtures life and forbidding all that causes harm. It establishes justice and balance within both the individual and the wider community, free from the exaggerations commonly found in myth or poetry. Every verse is deliberate and invigorating; with repeated recitation, new dimensions of meaning and wisdom continually emerge. By anchoring its promises and warnings in reason, and by translating virtues such as patience into achievable practice, the Holy Quran makes divine guidance accessible, comprehensible, and attainable for all. Chapter 40 Ghafir, verse 2:

“The revelation of the Book is from Allah, the Exalted in Might, the Knowing.”

The Holy Quran calls humanity to understand the fundamental purpose of existence: to serve Allah, the Exalted, with sincerity by employing every blessing bestowed upon them in the pursuit of His pleasure. Through such devoted obedience, individuals attain inner peace and true success in both this world and the Hereafter, reaching a state of balance in which the mind, body, and soul function in their proper harmony. For those seeking lasting peace and fulfillment, the Holy Quran illuminates the straight path with unmatched clarity and elegance. Its guidance is perfectly aligned with human nature, remaining timeless and applicable across all societies and generations. When sincerely accepted and practically implemented, it offers complete solutions for every dimension of human life—addressing emotional, financial, and physical challenges while harmonizing personal needs with the welfare of society. History itself bears witness to the profound transformative power of these teachings, as communities that sincerely upheld its message rose to remarkable levels of justice, wisdom, and collective tranquility. Most striking of all is the divine preservation of the text. Across the passage of centuries, not a single letter of the Holy Quran

has been changed, for Allah, the Exalted, has promised to protect it forever. 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 work in human history shares this unparalleled distinction. Allah, the Exalted, addresses the deepest and most recurring challenges encountered by every civilization, offering solutions that are both decisive and enduring. By treating these root issues, the Holy Quran either prevents or resolves the countless secondary problems that naturally stem from them. This clearly reflects the perfection and totality of its guidance, as it contains every foundational principle required for the well-being, stability, and moral growth of both the individual and society at large. Through sincere adherence to its teachings, humanity attains true success in this world and secures everlasting 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 greatest and most lasting miracle that Allah, the Exalted, granted to His final Messenger, the Holy Prophet Muhammad, peace and blessings be upon him. Yet its deep guidance and immense benefit are accessible only to those who engage with it through sincerity,

humility, and a sincere desire to discover the truth. Those who allow personal desires and worldly tendencies to govern their approach—embracing only what suits their preferences while ignoring or resisting what challenges them—gradually separate themselves from its power to reform and uplift. Such selective submission leads only to confusion, loss, and deep remorse, 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 40 Ghafir, verse 1:

“Ha, Meem.”

Like many other chapters, this chapter of the Holy Quran opens with separate, individual letters whose full meanings are known only to Allah, the Exalted. Their inclusion powerfully reminds humanity of the limits of human understanding and the necessity of approaching divine revelation with humility. These letters affirm that the Holy Quran is not a human composition, but a direct revelation from Allah, the Exalted, beyond the full grasp of human intellect. When individuals accept the limitations of their own reasoning, their hearts become receptive to the deep wisdom embedded within the scripture. Conversely, those who engage with the

Holy Quran through arrogance—placing exclusive trust in their own logic and rejecting anything that surpasses their comprehension—often descend into confusion and doubt. When they encounter verses that rise above human reasoning, they may respond with denial, reinterpretation, or distortion. This reaction does not stem from any deficiency within the Holy Quran itself, but from the blindness created by pride, which obstructs the recognition of truth. The relationship between a person and the Holy Quran resembles that of a sincere student learning from a wise teacher. A humble student benefits even from lessons that are initially difficult or unclear, trusting that patience will eventually yield understanding. In contrast, an arrogant student accepts only what aligns with their preconceived notions, thereby cutting themselves off from genuine knowledge. True benefit from the Holy Quran is attained only by those who approach it with reverence, humility, and openness of heart. Such humility brings tranquility to the heart and harmony to the mind and body, aligning a person with divine wisdom. It enables individuals to recognize the rightful place of every aspect of life within the perfect order established by Allah, the Exalted. Ultimately, humility before the Holy Quran is not merely an intellectual posture—it is the essential pathway to inner balance, peace, and enduring success in both this world and the life to come.

Chapter 40 Ghafir, verse 1:

“Ha, Meem.”

Since letters form the very foundation of human communication and the transmission of knowledge, the opening of this chapter can also be

understood as highlighting the central importance of knowledge in human existence. It serves as a reminder that sound understanding is essential for managing worldly obligations as well as comprehending spiritual truths. Every person is required to seek out and act upon beneficial knowledge, a responsibility clearly emphasized within the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, concerning the duties of individuals. Ignorance inevitably leads to misguidance and error, as a person who lacks knowledge is unable to distinguish truth from falsehood or safeguard themselves from moral failure. Yet, possessing information alone is not enough. Knowledge only attains its true value when it is put into practice. Knowledge that is not acted upon resembles a map that is never used—although it outlines the route to success, it cannot deliver anyone to their destination unless they actually follow it. In the same way that a traveller must physically walk the path shown on a map, a person must implement what they have learned in order to attain genuine guidance and spiritual development. For this reason, beneficial knowledge must be both acquired and lived. It should refine a person's character, purify their intentions, and regulate their behaviour. When understanding is converted into action, it becomes a source of illumination, guiding not only the individual but also positively influencing their wider community. Through the sincere pursuit and practical application of beneficial knowledge, a person attains true success in this world and everlasting 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 following verse sheds light on the loftiest and most complete form of guidance granted to humanity, clarifying that every other field of knowledge

ultimately reaches its fulfillment and perfection within the divine wisdom of the Holy Quran. This revealed knowledge offers an all-encompassing system that addresses every aspect of human life, uniting worldly responsibilities with spiritual goals. When a person commits themselves to its teachings, they attain balance and stability in both mind and body, allowing every relationship, responsibility, and priority to fall into its proper place. Through this ordered and purposeful alignment, individuals attain true prosperity in this life and are assured everlasting success in the Hereafter, by the mercy and grace of Allah, the Exalted. Chapter 40 Ghafir, verse 2:

“The revelation of the Book is from Allah, the Exalted in Might, the Knowing.”

To truly benefit from the Holy Quran, one must engage with it in line with the teachings and practices of the Holy Prophet Muhammad, peace and blessings be upon him. This engagement goes beyond precise and consistent recitation; it requires a heartfelt effort to understand its meanings and to implement its guidance in every part of daily life. Recitation alone is insufficient, for the Holy Quran is not simply a text to be spoken—it is a complete and practical manual for life. Its transformative power is realized only when its teachings are put into action. Just as a map has no value unless the traveller follows its directions, the Holy Quran guides only those who act upon its instructions. Moreover, it is not intended to serve materialistic purposes—repeating certain verses to gain wealth, children, or social status contradicts its true purpose, as worldly blessings have their own divinely ordained means. Rather, the Holy Quran instructs humanity on how to use the blessings granted by Allah, the Exalted, in a balanced and righteous manner. Those who follow its guidance with sincerity achieve

a deep harmony of mind and body, managing their lives with wisdom and purpose. In doing so, they prepare for accountability on the Day of Judgment, attaining peace, success, and equilibrium in both this life and the Hereafter. The Holy Quran, therefore, is not only the pinnacle of knowledge but also the ultimate guide to virtuous living—transforming hearts, behaviour, and society when approached with sincerity, humility, and active devotion.

No matter how sophisticated a civilisation becomes, and regardless of the depth of knowledge it acquires in fields related to human behaviour, psychology, biology, or social organisation, it remains impossible for human beings to produce a code of conduct that perfectly corresponds to human nature and addresses every circumstance an individual or society may encounter. Humanity is still uncovering basic truths about its own existence—such as the functions of different regions of the brain—let alone possessing the comprehensive insight needed to craft a flawless moral and social framework capable of ensuring justice, stability, and inner tranquillity for all. This limitation is inherent. Human knowledge is partial, evolving, and shaped by limited experience and perspective. Only Allah, the Exalted, possesses the complete and boundless knowledge required to establish a code of conduct that is fully aligned with human nature and universally applicable across all times, places, and conditions. As the Creator of all things, His knowledge encompasses the entirety of the past, present, and future. Therefore, He alone is qualified to provide humanity with a standard that clearly distinguishes what is good from what is harmful, what leads to benefit from what leads to ruin, and what brings peace of mind from what results in stress and disorder. Chapter 40 Ghafir, verse 2:

“The revelation of the Book is from Allah, the Exalted in Might, the Knowing.”

History itself testifies to this reality. Whenever the divine code of conduct was sincerely implemented in the lives of individuals and communities, the result was a society marked by tranquillity, fairness, and harmony. This demonstrates that divine guidance is not merely theoretical; it is practical, transformative, and deeply aligned with human well-being. For this reason, a person must accept the divine guidance granted to them, recognising that it serves their best interests even when certain teachings challenge their personal inclinations. Their attitude should resemble that of a wise patient who follows the advice of a skilled physician. Although the prescribed treatment may be bitter and the dietary restrictions demanding, the patient complies because they understand that such discipline leads to genuine health. Likewise, the one who adheres to the teachings of Islam ultimately secures clarity, stability, and peace within their life.

Although Allah, the Exalted, possesses complete knowledge of every sin committed by people and has the absolute power to punish them instantly, He does not demand flawless perfection from His creation. Instead, He grants them time, opportunity, and space to repent, reform, and return to Him. Chapter 40 Ghafir, verses 2-3:

“…Allah, the Exalted in Might, the Knowing. The forgiver of sin…”

Allah, the Exalted, calls upon people to sincerely strive toward obedience—not for His benefit, but for their own. This striving involves using the blessings they have been granted in the manner outlined by Islamic teachings and turning back to Him whenever they fall into sin. In return, He promises forgiveness and peace of mind in both worlds—peace that arises from a balanced mental and physical state and from correctly placing everything and everyone within one's life. Chapter 40 Ghafir, verse 3:

"The forgiver of sin, acceptor of repentance…"

True repentance requires several essential elements. A person must feel genuine remorse for their wrongdoing and seek the forgiveness of Allah, the Exalted. If another person has been harmed, they must also seek that person's forgiveness—provided doing so does not create further harm or conflict. Repentance also requires a sincere commitment to avoid repeating the same or similar sin in the future. In addition, any rights that were violated—whether the rights of Allah, the Exalted, or the rights of people—must be restored to the best of one's ability. Finally, sincere repentance is not a momentary act but an ongoing commitment. A person must continue striving to obey Allah, the Exalted, by using the blessings they have been granted in the correct manner, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Through this continuous effort, they draw closer to divine mercy and secure the tranquillity promised to those who turn back to their Lord with sincerity.

A person who misuses the blessings granted to them should never assume that the absence of immediate punishment—or their inability to recognise it—means that no consequences await them. In reality, such behaviour begins to harm them long before the hereafter. Their misuse of blessings disrupts their inner balance, preventing them from achieving a stable mental and physical state. As this imbalance grows, they begin to misplace their priorities, misunderstand their relationships, and misuse the very gifts intended for their benefit. Inevitably, every aspect of their life—family, friendships, career, wealth—becomes a source of strain rather than comfort. If they persist in disobeying Allah, the Exalted, they begin to assign blame to the wrong people and circumstances. They may even accuse those who genuinely care for them, such as their spouse, of being the cause of their distress. When they remove these good influences from their lives, their condition only worsens. Their inner turmoil deepens, often leading to severe emotional instability, depression, substance dependence, and other destructive behaviours. This pattern is not theoretical; it is plainly visible in the lives of many who continually misuse their blessings, including those who possess wealth, fame, and worldly luxuries. Outward comfort does not shield them from inner collapse. Moreover, this attitude prevents them from preparing for their ultimate accountability on the Day of Judgement. As a result, the consequences they face in the hereafter will be far more severe. Chapter 40 Ghafir, verse 3:

“…severe in punishment…”

For this reason, a person must embrace and act upon Islamic teachings for their own benefit, even when those teachings challenge their personal desires. Their attitude should resemble that of a sensible patient who follows the guidance of a skilled physician. Although the prescribed

medicine may be bitter and the dietary restrictions demanding, the patient accepts them because they understand that such treatment leads to genuine health. In the same way, the individual who adheres to Islamic guidance ultimately secures their own well-being. This is because only Allah, the Exalted, possesses the complete knowledge required to guide a person toward true balance—mentally, physically, and spiritually—and to help them place every blessing, responsibility, and relationship in its proper position. Human understanding, no matter how advanced, cannot match this divine insight. Allah, the Exalted, has conveyed this perfect guidance to humanity through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 40 Ghafir, verse 3:

“…owner of abundance…”

Only those who respond to Allah, the Exalted, with sincerity—by using the blessings He has granted in the manner prescribed by Islamic teachings—will truly benefit from His abundant generosity in both this world and the hereafter. It is this correct and purposeful use of blessings that opens the door to divine favor, tranquillity, and lasting success.

When the verses discussed so far are considered collectively, a clear and compelling picture emerges. Allah, the Exalted, is the One who possesses absolute power over all things; nothing in the heavens or the earth escapes His control. His knowledge is limitless, extending to every detail of the past, present, and future. He forgives whom He wills with boundless mercy, and He punishes whom He wills with perfect justice. He sustains His creation continuously, providing blessings that flow without interruption—blessings

that human beings could never enumerate, let alone repay. When these attributes are recognised together—His power, His knowledge, His mercy, His justice, and His generosity—the conclusion becomes unavoidable: Allah, the Exalted, alone deserves complete obedience in every circumstance. No other being possesses the qualities required to guide humanity, protect them, or judge them. No created entity has the authority, wisdom, or insight to rival His command. Chapter 40 Ghafir, verse 3:

“…There is no deity except Him…”

This declaration is not merely a theological statement; it is a practical foundation for life. It means that no desire, no social pressure, no cultural trend, and no human authority should ever be allowed to override the guidance of Allah, the Exalted. It means that obedience to Him is not an optional virtue but the only rational response to the reality of His attributes. It means that every command He gives is rooted in perfect wisdom, and every prohibition He sets is grounded in perfect knowledge of what benefits and harms His creation. Recognising that there is no deity except Him also means acknowledging that all other paths—no matter how appealing they may appear—are ultimately limited, flawed, and incapable of providing lasting peace or justice. Human systems rise and fall, human ideas change with time, and human judgments are shaped by bias and ignorance. Only the guidance of Allah, the Exalted, remains constant, flawless, and universally applicable. Thus, the person who understands this truth submits wholeheartedly, not out of blind obedience, but out of clarity, insight, and recognition of divine perfection. They obey because they know that no one else is worthy of obedience. They submit because they know that no one else can lead them to tranquillity in this world or salvation in the next. They follow the divine path because they know that every alternative leads to

confusion, imbalance, and eventual regret, especially, when all be returned to Allah, the Exalted, for their final accountability. Chapter 40 Ghafir, verse 3:

“…to Him is the destination.”

When an individual chooses a path grounded in obedience to Allah, the Exalted, rather than following the preferences and habits of their peers, it often exposes the insecurities of those around them. People whose choices are driven primarily by personal desires may feel unsettled when confronted with someone who prioritizes divine guidance over social expectations. This discomfort can manifest as criticism or subtle pressure, sometimes even from close family members, who may perceive the believer’s commitment as a silent challenge to their own decisions.

In addition to interpersonal pressures, broader societal forces exert significant influence. Social media, fashion industries, entertainment platforms, and prevailing cultural norms frequently promote values that conflict with Islamic teachings. For many, the visible practice of Islam is seen as an obstacle to aspirations of wealth, popularity, or social prestige. Industries whose interests are challenged by Islamic ethics often resist the integration of Islamic principles and actively discourage Muslims from living according to their faith. These dynamics contribute to the widespread anti-Islamic sentiment observable across various public spaces, particularly online.

Furthermore, those who strive to live according to Islamic teachings—teachings that call for moderation, self-restraint, and the responsible enjoyment of blessings—are often met with hostility from individuals who indulge freely in their impulses. Such individuals, acting without boundaries or reflection, frequently attempt to dissuade others from embracing Islam or discourage Muslims from practicing their faith. They promote a lifestyle rooted in unchecked desire and portray Islamic discipline as restrictive. One of their common strategies is to attack specific aspects of Islam, such as the dress code for women, in an attempt to undermine its credibility. However, thoughtful observers can easily discern the superficiality of these criticisms. Those who object to Islamic modesty standards rarely apply the same scrutiny to the dress codes required in professions such as law enforcement, the military, healthcare, education, or corporate environments. Their selective outrage reveals the weakness of their arguments and exposes the underlying discomfort with Islam's emphasis on self-discipline and moral boundaries. Ultimately, it is the strength of Islamic principles—and the disciplined conduct of those who follow them—that provokes such reactions. Unable to challenge the substance of the faith, critics resort to attacking it in any way they can. Chapter 40 Ghafir, verse 4:

"No one disputes concerning the signs of Allah except those who disbelieve…"

In every situation, a person must remain firmly committed to the sincere obedience of Allah, the Exalted. Such steadfastness becomes a source of serenity, shielding them from harmful influences even when that protection is not immediately apparent. Through this loyalty, they learn to use the

blessings granted to them in the correct manner. This disciplined approach enables them to cultivate a balanced mental and physical state, to place every aspect of their life in its proper position, and to prepare themselves for their accountability on the Day of Judgement. As a result, they experience tranquillity in both worlds. Their obedience ensures that they are guided through every circumstance—whether ease or hardship—strengthening their peace of mind and securing immeasurable rewards in this life and the next.

By contrast, when a person neglects the commands of Allah, the Exalted, in order to gain the approval of others, they inevitably lose their inner stability. Such behaviour leads them to misuse the blessings they have been given. Chapter 40 Ghafir, verse 4:

“…so be not deceived by their [uninhibited] movement throughout the land.”

Those who follow this misguided path eventually fall into mental and physical disorder. They misplace their priorities, misunderstand their relationships, and lose the ability to organise their lives correctly. This leaves them unprepared for their accountability on the Day of Judgement. Consequently, they face stress, hardship, and ongoing difficulties in both this world and the next, regardless of the material comforts they may possess.

To maintain a firm and unwavering mindset, a person must actively work to cultivate strong faith. Such faith is essential for remaining devoted to the obedience of Allah, the Exalted, in every circumstance—whether during moments of comfort or periods of hardship. This depth of faith is nurtured by 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 sources consistently show that sincere obedience to Allah, the Exalted, is the path to tranquillity in both this world and the hereafter. In contrast, those who lack knowledge of Islamic teachings possess a fragile and unstable faith. When personal desires conflict with divine guidance, they are more likely to falter, as they have not internalized the principles that anchor a believer's heart. Their limited understanding obscures the reality that true peace—both inwardly and outwardly—comes from placing divine commands above personal impulses. For this reason, it is essential for individuals to strengthen their faith through the pursuit of authentic Islamic knowledge and its consistent application. By doing so, they safeguard their obedience to Allah, the Exalted, in all situations. This commitment requires them to use the blessings they have been granted in accordance with Islamic teachings. Through this disciplined approach, they cultivate a balanced mental and physical state and learn to prioritise every aspect of their lives correctly.

One of the most effective ways to strengthen faith—and thereby remain steadfast in obeying Allah, the Exalted—is to reflect on the consequences faced by those who persisted in disobedience, whether in past generations or in the present day. Chapter 40 Ghafir, verse 5:

"The people of Noah denied before them and the [disbelieving] factions after them, and every nation intended [a plot] for their messenger to seize

him, and they disputed by [using] falsehood to [attempt to] invalidate thereby the truth…"

In truth, anyone who turns away from the divine code of conduct revealed by Allah, the Exalted, and instead embraces systems crafted by human beings does so in pursuit of worldly desires. Every man-made framework is ultimately shaped by human inclinations, ambitions, and self-interest. Unlike the divine law—founded upon perfect wisdom, justice, and mercy—human systems reflect the desires and limitations of those who formulate them. The wealthy and influential are often the most deeply invested in such systems. They understand that acknowledging the truth of Islam would require them to submit to a higher moral authority, one that places boundaries on their pursuit of unrestrained desires. Accepting divine guidance would limit their exploitation of others, curb their indulgence in excess, and restrain their misuse of power. Fearing the loss of their influence and privileges, they not only reject the truth themselves but also encourage others to follow their example. In doing so, they attempt to preserve their worldly status, even at the cost of their eternal well-being. This pattern is not unique to the present age. Throughout history, the first to oppose the Holy Prophets, peace be upon them, were often the elites of their societies—those who feared that divine guidance would expose their injustices and undermine their authority. Their rejection was never due to a lack of evidence or clarity, for the signs of Allah, the Exalted, were clear and abundant. Instead, their resistance arose from arrogance, pride, and an unwillingness to restrain their desires. Thus, the rejection of divine guidance is seldom an intellectual disagreement about truth and falsehood. More often, it is a spiritual and moral refusal—a reluctance of the heart to submit to the authority of the Creator and to abandon a life driven by unchecked impulses. Chapter 40 Ghafir, verses 5-6:

“…and every nation intended [a plot] for their messenger to seize him, and they disputed by [using] falsehood to [attempt to] invalidate thereby the truth. So I seized them, and how [terrible] was My penalty. And thus has the word of your Lord come into effect upon those who disbelieved that they are companions of the Fire.”

These verses warn against adopting a self-centred outlook in which a person focuses solely on their own immediate circumstances while ignoring the broader lessons unfolding around them. Such a narrow perspective blinds the heart to the wisdom that can be drawn from history, from personal trials, and from the experiences of others. In contrast, thoughtful reflection on these realities is one of the most reliable means of refining one’s character, avoiding repeated mistakes, and attaining lasting inner tranquillity. Through this reflective process, a person learns to achieve a balanced mental and physical state and to place every blessing, responsibility, and relationship in its proper position. For instance, observing how the wealthy and celebrated misuse the blessings they have been granted—only to be overtaken by anxiety, depression, addiction, or even suicide despite their comforts—demonstrates that true peace cannot be purchased with wealth or secured through unrestrained desires. Likewise, witnessing someone struggle with illness should awaken gratitude for one’s own health and inspire its proper use before it fades. Islam therefore calls upon individuals to remain mindful, observant, and reflective—to look beyond the narrow frame of their own situation and to draw wisdom from the world around them. Such reflection strengthens faith, deepens understanding, and guides a person toward a life of stability, clarity, and peace, similar to the Angels, whose constant obedience to Allah, the Exalted, ensures blessings and peace. Chapter 40 Ghafir, verse 7:

“Those [angels] who carry the Throne and those around it glorify [Allah] with praise of their Lord and believe in Him…”

This verse highlights that an essential dimension of obeying Allah, the Exalted, is to glorify Him by refusing to attribute anything negative to Him. Even when a person faces difficulties decreed by Allah, the Exalted, they must acknowledge that His choices for them are always the best—whether or not this is 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.”

A key expression of glorifying Allah, the Exalted, and avoiding negative assumptions about Him is the cultivation of a positive mindset. In general, nurturing such a mindset is indispensable for navigating life’s challenges while remaining obedient to Allah, the Exalted. This obedience requires using the blessings He has granted in ways that align with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. When individuals encounter hardship, they should remind themselves that the situation could have been far more severe. If the difficulty pertains to worldly matters, they should be grateful that their faith remains intact. Instead of dwelling on the immediate sorrow that accompanies trials, they should focus on the immense reward promised to those who remain patient for the sake of Allah, the Exalted. When a blessing is lost, they should reflect on the countless blessings that still remain. In every test, they should recall the Quranic reminder that hidden wisdoms lie within difficulties—wisdoms that may not be visible at first.

Thus, the circumstance they face is ultimately better for them than the alternative they may have desired. Chapter 2 Al Baqarah, verse 216:

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

In conclusion, reflecting on these realities helps a person develop a positive mindset—one that is essential for properly glorifying Allah, the Exalted, by refraining from attributing negative outcomes to Him. The believer must remember that the cup is not half empty; it is, in truth, half full. Chapter 40 Ghafir, verse 7:

“…glorify [Allah] with praise of their Lord…”

Showing gratitude to Allah, the Exalted, for the continuous and innumerable blessings He bestows is the only upright and just response a person can offer. Gratitude expressed through intention means acting with the sincere aim of pleasing Allah, the Exalted, in all matters. Gratitude expressed through speech involves speaking words of goodness or choosing silence when silence is better. Gratitude expressed through action requires using every blessing in a manner that aligns with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. When a person adopts this comprehensive form of gratitude—through intention, speech, and action—they open the door to further blessings. Such gratitude nurtures tranquillity, clarity, and success in both this life and

the hereafter. It enables a person to cultivate a balanced mental and physical state and to place every aspect of their life—relationships, responsibilities, and resources—in its proper position. In this way, gratitude becomes not only a moral duty but a means of attaining enduring peace and divine favour. Chapter 14 Ibrahim, verse 7:

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

Verse 7 also conveys—just as many other verses of the Holy Quran do—that genuine belief in Allah, the Exalted, cannot take root in a person's heart until they first cultivate true gratitude toward Him. Chapter 40 Ghafir, verse 7:

"…glorify [Allah] with praise of their Lord and believe in Him…"

This pairing of glorification and belief indicates that gratitude is not merely an optional virtue; it is a foundational expression of faith. Gratitude is the practical demonstration of one's verbal declaration of belief. Therefore, those who fail to support their spoken testimony with sincere gratitude place themselves in serious danger of losing their faith altogether. Faith, in reality, resembles a delicate flame that must be continually nourished. Just as a fire fades and eventually dies when deprived of fuel, faith weakens and may be extinguished if it is not sustained through consistent acts of obedience and thankfulness. When a person neglects this spiritual

nourishment, they risk losing the very light that guides their heart. And the loss of this light—the loss of faith—is the most devastating loss a human being can experience.

When a person embraces true belief in Allah, the Exalted, and expresses that belief through sincere gratitude, they become worthy of a remarkable honour: the Angels themselves supplicate on their behalf. Chapter 40 Ghafir, verse 7:

“…and ask forgiveness for those who have believed, [saying], "Our Lord, You have encompassed all things in mercy and knowledge, so forgive those who have repented…””

This supplication reveals a profound truth. Because Allah, the Exalted, possesses perfect knowledge and limitless mercy, He knows precisely who turns to Him with genuine repentance and who merely claims repentance while continuing in disobedience. Nothing is hidden from Him—not the sincerity of a person’s remorse, nor the intentions behind their actions. Therefore, only those who truly repent earn His forgiveness and mercy. For this reason, a person must ensure that their repentance is authentic and not a comforting illusion. True repentance cannot coexist with ongoing defiance of Allah, the Exalted. It requires a heart that feels genuine sorrow for wrongdoing, a tongue that seeks forgiveness from Allah, the Exalted, and—when appropriate—the courage to seek forgiveness from those who have been wronged, provided this does not create further harm. Sincere repentance also demands a firm resolve to avoid repeating the same or similar sin. Any violated rights—whether they belong to Allah, the Exalted,

or to people—must be restored to the best of one's ability. And repentance must be followed by consistent obedience: using the blessings granted by Allah, the Exalted, in the manner prescribed by Islamic teachings. Chapter 40 Ghafir, verse 7:

"…Our Lord, You have encompassed all things in mercy and knowledge, so forgive those who have repented and followed Your way…"

Only through this complete and honest approach does a person align themselves with divine mercy and become deserving of the Angels' supplication and the forgiveness of Allah, the Exalted. Chapter 40 Ghafir, verses 7-8:

"…and protect them from the punishment of Hellfire. Our Lord, and admit them to gardens of perpetual residence which You have promised them…"

As previously explained, to truly benefit from the promise of Allah, the Exalted, of attaining peace of mind in both this world and the next through sincere obedience, one must possess strong and unwavering faith. Such faith is essential because it ensures a person remains steadfast in obeying Allah, the Exalted, under all circumstances—whether facing ease or hardship. Strong faith is cultivated by learning and acting upon the clear guidance and evidence presented in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. These sources demonstrate how sincerely obeying Allah, the Exalted, leads to

lasting peace of mind in both worlds. Conversely, a person who neglects Islamic knowledge will develop weak faith, making it easy for them to follow their desires whenever obedience conflicts with personal inclinations. They fail to recognize that choosing to obey Allah, the Exalted, rather than their desires, brings true tranquillity and balance. Therefore, one must seek certainty of faith by actively learning and applying Islamic teachings in daily life. This includes correctly utilizing the blessings one has been granted in ways pleasing to Allah, the Exalted. When done sincerely, this practice results in peace of mind in both worlds, promotes a balanced mental and physical state, and allows a person to place every aspect of their life and every relationship in its proper position.

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 fathers, their spouses and their offspring…”

This verse also clarifies that only those family members who obeyed Allah, the Exalted, by using the blessings He granted them in the correct manner will be reunited in Paradise. By implication, a person must abandon the false assumption that they can persist in opposing Allah, the Exalted, while expecting someone else to rescue them from accountability 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 verse demonstrates that lineage, social standing, or association with the righteous offers no protection from divine punishment when a person persists in disobedience. Every individual is accountable for their own deeds, and no relationship—no matter how noble—can override the justice of Allah, the Exalted.

This misguided belief existed among earlier nations, and unfortunately, many people today fall into the same error. They assume that the Holy Prophet Muhammad, peace and blessings be upon him, will shield them from punishment on the Day of Judgement regardless of their conduct. Although the intercession of the Holy Prophet Muhammad, peace and blessings be upon him, is affirmed in authentic teachings—including the narration in Sunan Ibn Majah, Number 4308—it remains an undeniable reality that some Muslims will enter Hell. Even imagining a moment in Hell is unbearable, which highlights the danger of complacency. Intercession is a mercy, not a justification for negligence. Moreover, relying on wishful thinking trivializes the honour of intercession. Such an attitude may even deprive a person of that intercession, and the Holy Prophet Muhammad, peace and blessings be upon him, may testify against them instead. 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 never accepted. The fate of those Muslims against whom the Holy Prophet Muhammad, peace and blessings be upon him, testifies is clear—they will face divine punishment. This should instil a deep sense of seriousness and urgency, reminding people that neglecting the Holy Quran is not a minor matter.

Therefore, it is essential to reject empty wishful thinking and instead cultivate sincere hope in the mercy of Allah, the Exalted—hope that is demonstrated through obedience, repentance, and preparation for accountability. True hope is active, not passive. It is shown by using one’s blessings in accordance with Islamic teachings: wealth for charity, health for worship, knowledge for guidance, and relationships for justice and compassion. Through this disciplined approach, a person attains peace of mind in this world and salvation in the next. Chapter 40 Ghafir, verses 8-9:

“Our Lord, and admit them to gardens of perpetual residence which You have promised them and whoever was righteous among their fathers, their spouses and their offspring. Indeed, it is You who is the Exalted in Might, the Wise. And protect them from the evil consequences [of their deeds]. And he whom You protect from evil consequences that Day - You will have given him mercy. And that is the great attainment."

Taken together, these verses make it clear that Allah, the Exalted, does not demand perfection from His creation. What He requires is sincere effort: that a person strives to obey Him, uses the blessings He has granted in the manner prescribed by Islamic teachings, and refrains from persisting in sin. When this earnest striving is present, His forgiveness is assured. It is not flawless conduct that earns divine mercy, but genuine commitment, humility, and the willingness to turn back to Him whenever one falters.

If a person adopts a corrupt attitude—persisting in disobedience to Allah, the Exalted, while misusing the blessings He has granted and assuming that forgiveness will automatically be granted—they inevitably harm themselves. Such a mindset leads to an unbalanced mental and physical state, causing them to misplace priorities, relationships, and responsibilities. Even if they enjoy certain worldly comforts, their inner life becomes marked by stress, turmoil, and ongoing difficulty. And because this attitude prevents them from preparing for their accountability on the Day of Judgement, the consequences they face in the hereafter will be far more severe. More dangerously, as previously warned, a person who fails to support their verbal declaration of faith with genuine obedience may ultimately lose their faith altogether. Faith resembles a living plant: it thrives only when nourished. Just as a plant deprived of sunlight and water withers and dies, so too can a person’s faith fade when it is not sustained through consistent acts of obedience. This spiritual death is the greatest loss a human being can suffer. Chapter 40 Ghafir, verse 10:

“Indeed, those who disbelieve will be addressed, "The hatred of Allah for you was [even] greater than your hatred of yourselves when you were invited to faith, but you refused."”

Although Allah, the Exalted, grants people numerous opportunities in this life to pause, reflect, repent, and reform, He also makes it clear that these opportunities do not extend beyond death. Once a person enters the stages of the hereafter, the door to repentance is permanently closed. Chapter 40 Ghafir, verse 11:

“They will say, "Our Lord, You made us lifeless twice and gave us life twice, and we have confessed our sins. So is there to an exit anyway?"”

A person should recognise that regrets fall into two distinct categories. The first are worldly regrets—such as not marrying, not having children, or missing certain opportunities in life. These regrets, whatever form they take, are temporary. They may fade when a person fulfils a desire, adopts a new perspective, or eventually passes away. Even when they cause sadness, they do not result in punishment or torment. Moreover, if a person enters Paradise through the mercy of Allah, the Exalted, every worldly regret will disappear completely. The second category consists of the regrets of the hereafter—regrets experienced in the grave and on the Day of Judgement. These include failing to use one’s time, blessings, and resources in ways that pleased Allah, the Exalted. Such regrets are far more serious and far more enduring. The span of the hereafter far exceeds the length of earthly life, and these regrets will not end until a person enters Paradise—if they enter at all. Even for those who eventually attain

Paradise, the wait may be unimaginably long, for a single day in the hereafter is equivalent to a thousand years on Earth. 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 profoundly significant because they may lead to severe punishment and torment. They are not merely emotional burdens but consequences that shape a person’s eternal destiny. For this reason, a person should reflect deeply and show true kindness to themselves by prioritising the removal of the regrets that matter most—the regrets of the grave and the Day of Judgement. Only after addressing these eternal concerns should they turn their attention to the fleeting regrets of this world. By doing so, they protect their peace in this life and secure their salvation in the next. 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."”

And chapter 40 Ghafir, verses 11-12:

“They will say, "Our Lord, You made us lifeless twice and gave us life twice, and we have confessed our sins. So is there to an exit anyway?" [They will be told], "That is because, when Allah was called upon alone, you disbelieved; but if others were associated with Him, you believed…”

It is important to recognize that false gods are not limited to carved statues or traditional idols. In reality, anything a person chooses to obey in defiance of Allah, the Exalted—whether social media, fashion trends, cultural pressures, influential figures, or even employers—effectively becomes the object of their devotion. Chapter 9 At Tawbah, verse 31:

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

The scholars and religious leaders mentioned in this verse were not worshipped through rituals; rather, people followed them in acts of disobedience to Allah, the Exalted. That misplaced obedience was counted as a form of worship. The same principle appears 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 have never worshipped the Devil, yet they are described as worshipping him because they followed his suggestions instead of the commands of Allah, the Exalted. This reveals that worship is not restricted to prayer or ritual; it includes obedience, loyalty, and submission. For this reason, a person must avoid yielding to any influence that leads them away from divine guidance. Persisting in disobedience inevitably results in becoming controlled by other forces—public opinion, trends, social expectations, or the demands of others. Attempting to satisfy these competing influences creates inner turmoil, for their expectations constantly shift. Just as an employee with several supervisors struggles to meet conflicting instructions, a person who abandons servitude to Allah, the Exalted, becomes overwhelmed by numerous "masters," losing their peace of mind in the process. Over time, this imbalance can lead to emotional exhaustion, sadness, isolation, and even despair, as the pursuit of worldly approval rarely brings the fulfilment one hopes for. This reality is evident in the lives of many who chase fame or public validation yet remain deeply unsettled. Moreover, obeying these influences in defiance of Allah, the Exalted, offers no benefit in the hereafter. None of these entities will come to a person's aid when they stand before their Creator. Chapter 40 Ghafir, verse 12:

"…So the judgement is with Allah, the Most High, the Grand."

To avoid this outcome, a person must abandon obedience to anything that leads to the disobedience of Allah, the Exalted. Instead, they should use the blessings they have been granted in the manner outlined in Islamic teachings. Through this, they attain peace in both worlds—achieving a

balanced mental and physical state and placing every aspect of their life in its rightful place.

After discussing some elements of the hereafter which indicate the importance obeying Him, Allah, the Exalted, discusses some signs within the creation which indicate His Oneness and how He alone must be obeyed. Chapter 40 Ghafir, verse 13:

“It is He who shows you His signs…”

When a person reflects on the creation of the Heavens and the Earth, along with the countless systems operating in perfect harmony, it becomes unmistakably clear that there is only One who brought the universe into existence and continues to sustain it. Chapter 40 Ghafir, verse 13:

“…and sends down to you from the sky, provision…”

The primary source of earthly provision is water, which descends from the sky. Observing the water cycle alone reveals a level of precision that points decisively to a Creator. Water evaporates from the oceans, rises, and condenses into rain. This rain is naturally acidic, yet when it falls upon mountains, the minerals within them neutralise it, making it suitable for

human and animal use. Any alteration to this delicate balance would bring catastrophic consequences for life on Earth. The oceans themselves are another sign. Their salt content prevents the decay of dead marine creatures from contaminating the water. Without this natural purification, sea life would collapse, and the resulting pollution would devastate life on land. Furthermore, the composition of seawater is perfectly calibrated: it allows marine life to flourish beneath the surface while enabling heavy ships to float above it. A slight change in its properties would disrupt this balance—either allowing ships to sail but preventing sea life from surviving, or supporting sea life while making navigation impossible. Even today, sea transport remains the most widely used method for moving goods across the globe, demonstrating the ongoing importance of this equilibrium. Rainfall is also precisely regulated. Too little rain results in drought and famine; too much causes destructive flooding. 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."

Chapter 40 Ghafir, verse 13:

"…and sends down to you from the sky, provision…"

When someone provides even a portion of another person's needs—such as shelter or financial support—they are naturally regarded as deserving of gratitude. Therefore, since Allah, the Exalted, is the One who has granted every blessing in the universe, it is only just and reasonable that people express gratitude to Him above all others. Gratitude expressed through intention means acting solely to please Allah, the Exalted. A deed performed for any motive other than His pleasure carries no reward with Him, as warned in a narration found in Jami At Tirmidhi, number 3154. A clear sign of a sincere intention is that a person does not seek appreciation, praise, or compensation from people. Gratitude expressed through speech involves speaking words of goodness or choosing silence when silence is better. Gratitude expressed through action requires using every blessing in a manner that aligns with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This comprehensive form of gratitude brings an increase in blessings and leads to tranquillity in both worlds, helping a person achieve a balanced mental and physical state and place every aspect of life in its proper position. Chapter 14 Ibrahim, verse 7:

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

In addition, when a person owns something, it is universally accepted that they have the right to use it however they choose. Since Allah, the Exalted, created, owns, and sustains everything in existence—including human beings—He alone determines what should occur within the universe. It is therefore only fair and reasonable that people obey Him, for He is the true Owner of all things. Likewise, when someone lends an item to another, it is expected that the borrower will use it according to the owner's wishes. Allah, the Exalted, has granted every worldly blessing as a loan, not as a

permanent gift. As with any loan, repayment is required, and the only way to repay this divine loan is to use these blessings in ways that please Allah, the Exalted. In contrast, the blessings of Paradise are gifts, and those who receive them will be free to enjoy them however they wish. Chapter 7 Al A'raf, verse 43:

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

A person must therefore avoid confusing the temporary, conditional blessings of this world—which are a trust and a loan—with the unrestricted gifts of Paradise.

Every aspect of the natural world—its cycles, systems, and interdependencies—reveals a perfect balance essential for life. Such harmony cannot be attributed to chance. It is a clear sign of the One who created, sustains, and governs all things. However, acknowledging this reality often conflicts with the worldly desires and ambitions that many people pursue. Accepting the truth requires submitting to the obedience of Allah, the Exalted, and this is something only those who are genuinely willing to embrace divine guidance are prepared to do. Chapter 40 Ghafir, verses 13-14:

“…But none will reflect except he who turns back. So invoke Allah, [being] sincere to Him in religion…”

It is essential to recognise that sincerity toward Allah, the Exalted, extends far beyond the outward performance of ritual acts such as the obligatory prayers. True sincerity requires obedience to Him in every circumstance and in the use of every blessing He has granted, in accordance with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Obedience is not a feeling confined to the heart; it is a concrete reality expressed through actions undertaken solely to earn the pleasure of Allah, the Exalted. Any deed performed for motives other than His pleasure carries no reward with Him, as clearly warned in a narration found in Jami At Tirmidhi, number 3154. Obedience to Allah, the Exalted, also involves fulfilling the various dimensions of one’s relationship with the Holy Quran. The first dimension is to recite it correctly and consistently. The second is to understand its meanings through a trustworthy teacher or source. The third—and most crucial—is to implement its teachings with the sincere intention of pleasing Allah, the Exalted. A person who is truly committed to the Holy Quran places its guidance above personal desires that contradict it. Shaping one’s character according to the Holy Quran is a sign of genuine devotion, reflecting the example of the Holy Prophet Muhammad, peace and blessings be upon him, whose conduct embodied the Holy Quran, as referenced in a narration found in Sunan Abu Dawud, number 1342. Honouring the Holy Quran requires engaging with it earnestly—seeking to understand and apply all of its teachings, even when they challenge personal inclinations. Those who selectively follow only the parts that align with their preferences demonstrate a lack of sincerity toward the Holy Quran and deprive themselves of its full 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.”

Finally, while the Holy Quran certainly provides solutions for worldly difficulties, a person must not limit its role to this function alone. It is not meant to be recited only when problems arise, treated as a tool for temporary relief, and then set aside. Its primary purpose is to guide humanity safely toward the hereafter. To ignore this central objective and use the Holy Quran merely as a means of addressing worldly concerns is to misunderstand its essence. Such behaviour resembles someone who purchases a car filled with features but lacking an engine—an outward display without the substance needed for true benefit. This attitude reflects a lack of genuine commitment to the Holy Quran and undermines the transformative guidance it offers.

Islam calls people to discipline their worldly desires, and because of this, those whose lives revolve solely around satisfying their impulses often react with criticism. The teachings of Islam expose the emptiness of a life driven purely by desire, making such behaviour appear base and animalistic. Moreover, entire industries and commercial interests profit from encouraging people to indulge without restraint. These forces naturally oppose Islamic teachings, seeking to draw people away from self-control and obedience to Allah, the Exalted. In the face of such pressure, a person must remain steadfast in their devotion to Allah, the Exalted. His obedience brings inner stability, peace of mind, and protection from the harmful influence of others—even when this protection is not immediately visible. Chapter 40 Ghafir, verse 14:

“So invoke Allah, [being] sincere to Him in religion, although the disbelievers dislike it.”

A person who seeks the approval of society while disobeying Allah, the Exalted, ultimately gains nothing of real value. They are deprived of divine protection, and they do not secure the acceptance they chase. This is because society—and the worldly forces that shape it, such as social media, fashion, entertainment, and cultural trends—is inherently unstable. Its standards shift from moment to moment, and its expectations are often contradictory. Attempting to satisfy such unpredictable influences leaves a person spiritually exposed, emotionally unsettled, and constantly anxious about how they are perceived. This instability is not accidental; it is the natural consequence of relying on creation rather than the Creator. When a person makes society their reference point, they surrender their inner stability to forces that have no loyalty to them. Today’s trend becomes tomorrow’s embarrassment. The same people who praise someone in one moment may mock them in the next. The same cultural norms that are celebrated today may be condemned tomorrow. A person who builds their identity on such shifting sands inevitably experiences confusion, insecurity, and dissatisfaction. By contrast, the one who remains firm in their obedience to Allah, the Exalted, anchors themselves to a source that never changes. Divine guidance is constant, coherent, and rooted in wisdom. When a person uses the blessings they have been granted in the manner outlined in Islamic teachings, they cultivate a balanced mental and physical state. Their priorities become clear, their relationships fall into their proper order, and their life gains structure and meaning. This alignment produces tranquillity in this world and lasting success in the next. This inner stability is not merely emotional; it is spiritual protection granted by Allah, the Exalted. He shields the obedient from the psychological harm caused by societal pressure, from the anxiety of comparison, and from the emptiness

of chasing worldly validation. He grants them clarity when others are confused, dignity when others are humiliated, and contentment when others are restless. Chapter 40 Ghafir, verse 15:

“The Raiser of ranks, Owner of the Throne…”

This verse highlights a profound truth: elevation and humiliation come only from Allah, the Exalted. No amount of social approval can raise a person whom Allah has debased, and no amount of criticism can lower a person whom Allah has honoured. When a person understands this, they stop exhausting themselves in pursuit of worldly acceptance and instead focus on earning the pleasure of the One who controls all affairs. Furthermore, obedience to Allah, the Exalted, liberates a person from the tyranny of public opinion. They no longer feel compelled to conform to every trend or expectation. They no longer fear being judged for choosing modesty, restraint, or moral clarity. They no longer feel pressured to compromise their principles for the sake of fitting in. Instead, they experience a quiet confidence rooted in knowing that their worth is determined by Allah, the Exalted, not by the fleeting opinions of people. This freedom is one of the greatest blessings a person can attain. It restores dignity, strengthens character, and protects the heart from the emotional turbulence that comes from trying to please everyone. It also allows a person to interact with society from a position of stability rather than desperation. They can contribute positively without being enslaved by the need for approval. Ultimately, the choice is clear. A person may either chase the unstable approval of society and lose themselves in the process, or they may remain steadfast in obedience to Allah, the Exalted, and gain peace in both worlds. The one who chooses divine obedience finds their life ordered, their heart at rest, and their rank elevated by the One who controls all things.

Allah, the Exalted, then draws attention to one of the central reasons why the non-Muslims of Mecca—and, by extension, many among the People of the Book in Medina—rejected Islam. Their refusal was not rooted in ignorance of the truth; rather, it stemmed from envy toward the Holy Prophet Muhammad, peace and blessings be upon him, despite their recognition of his honesty and integrity. Chapter 40 Ghafir, verse 15:

“…He places the inspiration of His command upon whom He wills of His servants…”

This verse highlights a profound principle: divine revelation is granted solely according to the will of Allah, the Exalted. It is not tied to lineage, social status, or cultural expectation. Those who envied the Holy Prophet Muhammad, peace and blessings be upon him, resented that Allah, the Exalted, had chosen him rather than someone from their own lineage or community.

A further proof of the divine origin of the Holy Quran lies in the fact that the Holy Prophet Muhammad, peace and blessings be upon him, had no prior exposure to earlier scriptures. Both the People of the Book and the non-Muslims of Mecca knew that he had never studied, read, or written any previous revelation. Therefore, he could not have known the altered or original teachings contained within those texts. 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 scholars among the People of the Book were fully aware of this. They recognised the Holy Quran because they recognised its Author. They also recognised the Holy Prophet Muhammad, peace and blessings be upon him, because both he and the Holy Quran were described 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…”

The People of the Book were displeased that the final Prophet, peace and blessings be upon him, was a descendant of the Holy Prophet Ismaeel, peace be upon him, rather than a descendant of his brother, the Holy Prophet Ishaaq, peace be upon him, from whom they traced their own lineage. Over generations, they had constructed a religious identity centred on the belief that their lineage granted them superiority over others. Accepting a Holy Prophet, peace and blessings be upon him, from a different branch of the same family would dismantle this superiority complex and undermine the social and religious hierarchy they had built.

The non-Muslims of Mecca were renowned for their mastery of the Arabic language. Their eloquence, poetic skill, and deep familiarity with the subtleties of expression made them the foremost judges of linguistic excellence in their time. For this reason, when they heard the Holy Quran, they immediately recognised that its style, power, and depth could not have originated from any created being. Its unmatched eloquence stood far beyond the reach of human composition. Moreover, these same individuals had lived alongside the Holy Prophet Muhammad, peace and blessings be upon him, for forty years before he announced his Prophethood. They had observed his character, his honesty, and his integrity throughout his entire life. They knew he had never lied, deceived, or manipulated anyone. Chapter 10 Yunus, verse 16:

“…for I had remained among you a lifetime before it. Then will you not reason?"

Despite this, the noblemen among the non-Muslims of Mecca found themselves unable to accept or follow him. Their objection was not intellectual but emotional and social. Although the Holy Prophet Muhammad, peace and blessings be upon him, belonged to the noblest tribe, he had been raised as a poor orphan without wealth, political influence, or worldly power. The elite of Mecca, who prided themselves on status and authority, could not tolerate the idea of submitting to someone they considered socially inferior. Their ambitions for leadership, control, and wealth blinded them to the truth they recognised. When the Holy Prophet Muhammad, peace and blessings be upon him, announced his Prophethood and was granted divine authority—an authority that elevated him above all creation—their jealousy intensified. They could not bear that Allah, the Exalted, had chosen him rather than one of their wealthy or influential leaders. Their pride prevented them from acknowledging the truth, even though they knew it inwardly. Thus, their rejection was not due to doubt about the Holy Quran or uncertainty about the honesty of the Holy Prophet Muhammad, peace and blessings be upon him. It was rooted in arrogance, envy, and an unwillingness to surrender their worldly ambitions to the command of Allah, the Exalted.

Despite the resentment from the non-Muslims of Mecca or the People of the Book, the divine decree of Allah, the Exalted, remained unalterable. Chapter 40 Ghafir, verse 15:

“…He places the inspiration of His command upon whom He wills of His servants…”

This verse also highlights the loftiest rank a human being can attain: the rank of a sincere servant of Allah, the Exalted. If there were any station higher than servanthood, Allah, the Exalted, would have described His chosen Prophets with it—especially the Holy Prophet Muhammad, peace and blessings be upon him. Instead, the title consistently given to them is "servant," indicating that this is the pinnacle of honour in the sight of Allah, the Exalted. This truth is reinforced in numerous narrations, including the Hadith recorded in Sahih Muslim, number 851, in which the Holy Prophet Muhammad, peace and blessings be upon him, referred to himself first as the servant of Allah, the Exalted, before mentioning his role as Messenger. This serves as a profound lesson: anyone who seeks true success and the highest ranks in both worlds must strive to become a genuine servant of Allah, the Exalted. Such a person does not chase their own desires, nor do they seek the approval of people or the fleeting attractions of social media, fashion, or cultural trends. Their primary concern is the pleasure of their Master, Allah, the Exalted. This servanthood is demonstrated practically. A true servant uses every blessing—wealth, health, time, knowledge, influence—in the manner prescribed by Islamic teachings, rather than according to personal whims. They recognise that obedience is not merely a feeling but a disciplined use of the gifts entrusted to them. Furthermore, the servant of Allah, the Exalted, does not crave admiration or validation from others. Instead, they hope that people themselves will act in ways that please Allah, the Exalted. Their focus is not on being served, praised, or centred, but on ensuring that their own conduct aligns with divine guidance. Finally, a sincere servant acknowledges that everything they possess—including their very life—was created and granted by Allah, the Exalted. Nothing truly belongs to them. Every blessing is a trust, and every trust must be used correctly, in accordance with the teachings of Islam. Recognising this transforms how a person lives: they become humble, disciplined, grateful, and conscious of their responsibilities. Such servanthood is not a lowering of status; it is the highest elevation a human being can achieve. It aligns a person with their true purpose and opens the door to honour in this world and eternal success in the next.

Allah, the Exalted, then reminds people that one of the main aims of Prophethood is to encourage people to practically prepare for their accountability on Judgement Day, by acting on the divine guidance they have been granted. Chapter 40 Ghafir, verse 15:

"…He places the inspiration of His command upon whom He wills of His servants to warn of the Day of Meeting."

The Day of Judgement is an inevitable reality. Anyone who reflects upon the natural world will observe countless signs of precision and balance. The Earth, for example, is positioned at a perfectly calibrated distance from the Sun; even a slight deviation would render it uninhabitable. Likewise, the water cycle—where water evaporates from the oceans, rises into the atmosphere, condenses, and returns as rain—is finely tuned to sustain life. The ground itself is balanced: soft enough for delicate shoots to break through, yet strong enough to support immense structures. These and many other examples testify not only to the existence of a Creator but also to the principle of balance woven throughout creation.

Yet there is one domain in which balance is conspicuously absent: the actions of human beings. In this world, oppressive and tyrannical individuals often escape justice, while countless victims endure hardship without receiving their due recompense. Many Muslims who sincerely obey Allah, the Exalted, face trials and difficulties, receiving only a portion of the reward they deserve, whereas those who openly disobey Him may enjoy

worldly ease and luxury. Since Allah, the Exalted, has established balance in all aspects of creation, it follows that the moral consequences of human actions must also be balanced. Because this balance is not achieved in the present world, it must necessarily occur in another realm—the Day of Judgement.

Allah, the Exalted, could have chosen to dispense complete reward and punishment in this life. However, one of the divine wisdoms behind withholding full recompense is to grant people repeated opportunities to repent sincerely and amend their behaviour. Likewise, He does not grant believers their full reward in this world because this world is not Paradise. Faith itself is built upon belief in the unseen, including the certainty of reward in the next life. If all consequences were visible and immediate, faith would lose its depth and distinction. Believing in what cannot be perceived through the five senses is what elevates faith and gives it meaning.

Fear of the full punishment awaiting wrongdoing and hope for the complete reward awaiting righteousness serve as powerful motivations to avoid sin and pursue good deeds. These two forces—fear and hope—form a balanced spiritual framework that guides a person toward moral excellence.

For the Day of Recompense to occur, the material world must come to an end. Reward and punishment can only be administered once all human actions have ceased. Therefore, the Day of Judgement cannot begin until the life of this world concludes, indicating that the physical universe must eventually reach its termination.

Reflecting on these truths strengthens one's conviction in the Day of Judgement. This strengthened faith encourages a person to prepare for that Day by using the blessings they have been granted in accordance with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Through this, 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 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."

For accountability to occur, the one administering judgement must possess complete knowledge of every deed. On the Day of Judgement, nothing about any person will remain hidden from Allah, the Exalted. Chapter 40 Ghafir, verse 16:

"The Day they come forth nothing concerning them will be concealed from Allah…"

In addition to perfect knowledge, true accountability requires authority and power. Chapter 40 Ghafir, verse 16:

“…To whom belongs [all] sovereignty this Day? To Allah , the One, the Prevailing.”

Since Allah, the Exalted, alone possesses both complete knowledge of every action and absolute authority over all creation, the final reckoning is not merely possible—it is certain. No deed, intention, or word will escape His judgement. Chapter 40 Ghafir, verse 17:

“This Day every soul will be recompensed for what it earned. No injustice today! Indeed, Allah is swift in account.”

Taken together, these verses affirm that the Day of Judgement rests upon absolute divine justice. Allah, the Exalted, will recompense every soul with complete fairness—without delay, without omission, and without even the slightest trace of injustice. Awareness of this truth deepens a person’s sense of accountability and motivates them to live with sincerity, integrity, and steadfast obedience to Allah, the Exalted.

At the same time, this verse serves as a clear warning to those who imagine that they can continue disobeying Allah, the Exalted, and harming others while still expecting salvation in this world and the next. Such an assumption is fundamentally flawed, for it contradicts the very principle of justice upon which the Day of Judgement is established. Those who persist in wrongdoing while expecting reward are therefore gravely mistaken.

To motivate people to prepare seriously for their accountability on the Day of Judgement, Allah, the Exalted, reminds humanity of its nearness. Chapter 40 Ghafir, verse 18:

“And warn them of the Approaching Day…”

Even if the Day of Judgement itself occurs centuries from now, a person’s individual reckoning begins the moment they die—and death is extremely close, regardless of age or circumstance. For this reason, a person must guard themselves against the false hope of a long life. Such hope is spiritually dangerous, for it prevents meaningful preparation for the hereafter. It is one of the primary reasons a person prioritises worldly accumulation over eternal success. A simple reflection on how one spends an average day—how much time is devoted to worldly pursuits versus preparation for the hereafter—reveals this imbalance clearly. False hope for a long life is also one of the most effective tools the Devil uses to misguide people. When a person assumes they will live long, they postpone repentance and delay righteous action, imagining they will reform “later.” In most cases, this “later” never arrives, and a person leaves the world without having prepared adequately for the next. This misplaced

hope also leads to hoarding worldly possessions, especially wealth. A person convinces themselves that they must gather as much as possible for their old age, fearing they may one day lack support. They forget that the same Lord who provided for them in youth will provide for them in old age. In fact, the provision of every creature was decreed fifty thousand years before the creation of the Heavens and the Earth, as confirmed in a narration found in Sahih Muslim, number 6748. It is remarkable that a person may spend forty years saving for a retirement that rarely lasts more than twenty, yet fail to prepare with the same seriousness for an eternal hereafter.

Islam does not discourage preparing for worldly needs. There is no harm in saving for the near future, provided that the hereafter remains the priority. Many people openly acknowledge that death can come at any moment, yet live as though they will remain on Earth forever. Even if they were promised eternal life in this world, they could not strive harder for material gain than they already do, limited only by the cycle of day and night. How many people have died earlier than expected? And how many truly take heed from these reminders?

One of the greatest pains a person will experience at death—or at any stage of the hereafter—is the regret of having delayed preparation for the eternal life to come. Chapter 63 Al Munafiqun, verses 10-11:

“And spend [in the way of Allah] from what We have provided you before death approaches one of you and he says, "My Lord, if only You would delay me for a brief term so I would give charity and be of the righteous."

But never will Allah delay a soul when its time has come. And Allah is Aware of what you do."

A person would be considered foolish if they invested more time and wealth into a house they would occupy briefly than into a home they intended to live in for decades. Yet this is precisely the behaviour of those who prioritise the temporary world over the eternal hereafter.

One is instructed to work for both this world and the next, but with the understanding that death is certain, while the future of this world is not. Since death can arrive at any moment, preparing for what follows it must take precedence over preparing for a worldly future that may never come.

If a person fails to prepare for their accountability by using the blessings granted to them in the manner prescribed by Islamic teachings, they will face not only regret but also deep distress and hardship. On the Day when every soul stands before Allah, the Exalted, no worldly achievement, influence, or companion will come to their aid. Chapter 40 Ghafir, verse 18:

"And warn them of the Approaching Day, when hearts are at the throats, filled [with distress]. For the wrongdoers there will be no devoted friend and no intercessor [who is] obeyed."

Intercession is indeed a reality of the Day of Judgement, but it occurs solely by the explicit permission of Allah, the Exalted. For this reason, it must never be treated lightly or mockingly. A dismissive attitude toward intercession often stems from complacency—when a person neglects to use their blessings in accordance with Islamic principles yet assumes they will be saved through the intervention of others, such as family members, saints, or spiritual authorities. Such presumption is spiritually dangerous. A person who mocks or trivialises intercession may find that the very one they hoped would intercede for them—the Holy Prophet Muhammad, peace and blessings be upon him—will instead testify 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 Muslims specifically, for they are the ones who have accepted the Holy Quran as divine guidance. Non-Muslims cannot be described as having abandoned what they never embraced. For any Muslim against whom the Holy Prophet Muhammad, peace and blessings be upon him, testifies on the Day of Judgement, the consequences are unmistakably severe.

Furthermore, even when intercession is granted, it does not guarantee complete protection from Hell. At most, it may reduce the severity of the punishment. Yet even the slightest experience of Hell is unimaginably

overwhelming. Therefore, genuine hope in intercession must be accompanied by sincere effort—namely, the active and conscientious use of one's blessings in accordance with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Only through such striving may a person rightfully hope for intercession on the Day of Judgement, always remembering that it is a mercy granted solely by the authority of Allah, the Exalted.

A person's wishful assumption that someone else will rescue them on the Day of Judgement will bring no benefit whatsoever. On that Day, every individual will stand alone, unable to hide even the smallest detail of their intentions, words, or deeds from Allah, the Exalted. Nothing—whether subtle, concealed, or deeply buried within the heart—will escape His perfect knowledge. Chapter 40 Ghafir, verse 19:

"He knows that which deceives the eyes and what the breasts conceal."

Just as Allah, the Exalted, will judge with absolute justice and truth on the Day of Judgement, He exercises the same perfect judgement in this world. Chapter 40 Ghafir, verse 20:

"And Allah judges with truth and purpose, while those they invoke besides Him judge not with anything…"

No matter how advanced human civilisation becomes, and regardless of the progress it makes in science, psychology, technology, or social organisation, humanity will never be capable of producing a flawless moral framework that fully corresponds to human nature. Human knowledge is partial, constantly changing, and often contradictory. Even today, people continue to discover basic facts about themselves—such as the functions of different regions of the brain—let alone possessing the depth of understanding required to design a perfect code of conduct that ensures justice, stability, and inner peace for all people in all circumstances. Only Allah, the Exalted, can provide such guidance. As the Creator of human beings and of every aspect of existence, His knowledge is complete and timeless. He alone knows the true nature of His creation, the consequences of every action, and the needs of every individual and society. For this reason, He alone is qualified to reveal a comprehensive standard that distinguishes what benefits humanity from what harms it, and what leads to tranquillity from what leads to turmoil. Chapter 40 Ghafir, verse 20:

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

History offers clear testimony to this reality. Whenever the divine code of conduct was sincerely implemented—whether in households, communities, or entire societies—it produced justice, dignity, harmony, and peace. Whenever people abandoned divine guidance in favour of human invention, imbalance, oppression, and moral confusion inevitably followed. Therefore, individuals must accept the divine guidance revealed by Allah, the Exalted, recognising that it is the most beneficial path for their well-being, even when certain teachings challenge their personal

inclinations. They should approach divine instruction as a wise patient approaches the advice of a skilled physician: with trust, humility, and the understanding that the treatment prescribed—though sometimes difficult—is ultimately for their own good. Just as a patient accepts bitter medicine and a strict regimen to restore their physical health, a believer accepts divine guidance to attain spiritual, emotional, and societal well-being.

Allah, the Exalted, calls humanity to contemplate the fate of earlier nations who squandered the blessings granted to them. By neglecting divine guidance, they disrupted the balance within their own lives—mentally, physically, and spiritually—and spread corruption and injustice throughout their societies by failing to uphold the rights of others. Chapter 40 Ghafir, verses 21-22:

“Have they not traveled through the land and observed how was the end of those who were before them? They were greater than them in strength and in impression on the land, but Allah seized them for their sins. And they had not from Allah any protector. That was because their messengers were coming to them with clear proofs, but they disbelieved, so Allah seized them. Indeed, He is Powerful and severe in punishment.”

These verses warn against living in a self-contained bubble, where one’s focus is limited to personal concerns while ignoring the broader lessons unfolding around them. Such inwardness blinds the heart to the wisdom that can be gained from history, from the trials of others, and from the consequences of human behaviour across time. Reflecting on these lessons is one of the most effective ways to refine one’s character, avoid

repeating destructive patterns, and cultivate lasting inner tranquillity—achieved by restoring balance within oneself and placing every matter and every relationship in its proper place. For instance, observing how individuals blessed with wealth, fame, or influence often misuse these gifts—only to fall into anxiety, depression, addiction, or even suicide despite their comforts—reveals that true peace cannot be bought, nor can it be secured by indulging every desire. Likewise, seeing someone endure illness should awaken gratitude for one's own health and inspire its proper use before it fades. These reflections remind a person that blessings are not guaranteed and must be used responsibly. Islam therefore encourages a life of mindfulness and contemplation. It urges people to look beyond the narrow frame of their immediate circumstances and to draw wisdom from the world around them—from the rise and fall of nations, from the struggles and successes of others, and from the signs embedded in everyday life. Such reflection nurtures humility, gratitude, and balance, guiding a person toward a life aligned with divine wisdom rather than one shaped by heedlessness and misplaced priorities.

After reminding humanity of the downfall of earlier nations who persisted in defiance, Allah, the Exalted, presents a specific historical example to illustrate the contrasting destinies of those who submit to His guidance and those who reject it. Chapter 40 Ghafir, verse 23:

"And We did certainly send Moses with Our signs and a clear authority."

This example exposes a timeless reality: whenever people turn away from the divine guidance revealed by Allah, the Exalted, and instead embrace

systems crafted by human beings, they do so to satisfy their worldly inclinations. Human-made codes of conduct inevitably reflect the desires, ambitions, and biases of those who create them. Unlike the divine law—founded upon perfect wisdom, justice, and mercy—man-made systems are shaped by personal interests and the pursuit of advantage. Those with wealth, influence, and authority are often the most resistant to divine truth. They recognise that accepting Islam requires submitting to a higher moral order—one that places limits on their indulgence, restrains their exploitation of others, and exposes their injustices. Such submission threatens their privileges, and so they reject the truth, not because it lacks clarity, but because it challenges their desires. In their fear of losing status, they not only deny the message themselves but also attempt to mislead others, hoping to preserve their worldly power even at the cost of their eternal fate. This pattern has repeated throughout history. The first opponents of the Holy Prophets, peace be upon them, were frequently the elites of their societies—those who feared that divine guidance would dismantle their authority and reveal their wrongdoing. Their rejection was never rooted in confusion or lack of evidence. The signs of Allah, the Exalted, were clear and undeniable. Their refusal stemmed from arrogance, pride, and an unwillingness to restrain their desires. Thus, rejecting divine guidance is rarely an intellectual disagreement. It is, more often, a moral and spiritual refusal—a resistance born from the heart's attachment to worldly pleasures and its reluctance to submit to the Creator. Chapter 40 Ghafir, verse 24:

"To Pharaoh, Haman and Qarun; but they said, "[He is] a lying magician."

Thus, their accusation against the Holy Prophet Musa, peace be upon him, was not a reasoned conclusion but a deliberate attempt to protect their power and justify their rebellion against Allah, the Exalted.

Islam—the religion brought by all the Holy Prophets, peace be upon them—calls human beings to discipline their worldly desires and to rise above a life driven purely by appetite. For this reason, those whose only purpose is to gratify their impulses often react with hostility, for the teachings of Islam expose the baseness of a life governed by unchecked desire. Likewise, the industries and commercial forces that profit from people indulging their passions naturally oppose Islamic guidance, seeking to divert individuals away from self-restraint and moral responsibility. Chapter 40 Ghafir, verse 25:

“And when he brought them the truth from Us, they said, "Kill the sons of those who have believed with him and keep their women alive."…”

Despite such criticism and pressure, one is instructed to remain firm in obedience to Allah, the Exalted. Through steadfastness, Allah grants inner tranquillity and shields the obedient from the harmful influence of others, even when this protection is not immediately apparent. In contrast, the one who prioritizes pleasing society while disobeying Allah, the Exalted, gains neither divine protection nor the approval they seek. Human beings, along with the worldly trends that shape their opinions—such as social media, fashion, and cultural norms—are unstable and ever-changing. Seeking their approval is therefore a path of disappointment and confusion. Chapter 40 Ghafir, verse 25:

“…But the plan of the disbelievers is not except in error.”

This verse reminds people that opposition to divine guidance is ultimately misguided and destined to fail. True stability, dignity, and peace of mind belong only to those who remain loyal to Allah, the Exalted, regardless of the shifting expectations of society.

No matter how many resources opponents of divine guidance may gather, their attempts to erase it from society will always fail. They cannot overpower Allah, the Exalted, nor can they nullify the guidance He has revealed for humanity. In reality, their schemes and the systems they construct will ultimately be overshadowed by the truth, ensuring that anyone who sincerely seeks guidance will find it accessible and clear. Chapter 40 Ghafir, verse 25:

“…But the plan of the disbelievers is not except in error.”

Their struggle is, in essence, a struggle against Allah, the Exalted—and such a struggle can never succeed. History repeatedly demonstrates this reality. Across centuries, countless individuals, institutions, and industries have attempted to suppress Islam through political pressure, warfare, propaganda, cultural manipulation, and more recently, digital influence. Yet every one of these efforts has faded, while Islam has remained firm and will continue to endure until the Day of Judgement. Their attempts to extinguish

Islam are as futile as trying to put out the Sun by blowing at it. Chapter 9 At Tawbah, verse 32:

“They want to extinguish the light of Allah with their mouths, but Allah refuses except to perfect His light, although the disbelievers dislike it.”

The divine guidance of Islam has been fully revealed and delivered to humanity. The responsibility now lies with each individual to decide whether they will embrace it. Those who engage with its teachings and implement them in their daily lives will attain tranquillity in this world and success in the next. By following divine guidance, they cultivate a balanced mental and physical state, learn to place every aspect of their life in its proper position, and prepare themselves adequately for their accountability on the Day of Judgement.

As Pharaoh gradually realised that divine guidance could not be subdued or overpowered, his fear of losing authority drove him to hostility against the Holy Prophet Musa, peace be upon him. Despite recognizing the truthfulness of his message and fearing the consequences of rejecting it, Pharaoh’s arrogance and attachment to power pushed him toward aggression. Chapter 27 An Naml, verses 12-14:

“…[These are] among the nine signs [you will take] to Pharaoh and his people. Indeed, they have been a people defiantly disobedient." 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…"

Pharaoh's response was not rooted in doubt but in pride. His fear of losing control over his people led him to contemplate violence against a Holy Prophet, peace be upon him, he inwardly knew to be truthful. Chapter 40 Ghafir, verse 26:

"And Pharaoh said, "Let me kill Moses 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 behaviour illustrates a universal pattern: when a person becomes enslaved by their desires, ambitions, or worldly attachments, their moral compass becomes distorted. They begin to view their own wrongdoing as righteousness and interpret the virtuous actions of others as harmful or corrupt. Their perception becomes inverted. This condition resembles the state of a drug addict. Addiction clouds judgment to the point where harmful actions—such as theft—are committed without awareness of their destructive consequences. The addiction dominates the mind, reshaping behaviour and suppressing reason. Excessive worldly desires, such as the relentless pursuit of wealth, can produce a similar effect. When a desire intensifies unchecked, it evolves into a form of addiction that dictates a person's decisions, behaviour, and worldview. For this reason, Islam emphasises the disciplined management of desires. Only lawful desires pursued in moderation safeguard a person from moral decline and protect

their mental and physical well-being. Without such discipline, desires become tyrannical, leading inevitably to corruption, injustice, and spiritual ruin.

Allah, the Exalted, then draws attention to one of the most fundamental causes that leads a human being to become enslaved by their desires, overwhelmed by arrogance, and ultimately detached from moral restraint. Through the words of the Holy Prophet Musa, peace be upon him, Allah identifies the root of this spiritual decay: the absence of belief in accountability on the Day of Judgement. When a person no longer anticipates standing before their Creator to answer for their deeds, their desires become unrestrained, their pride intensifies, and their behaviour becomes increasingly destructive. Chapter 40 Ghafir, verse 27:

“But Moses said, "Indeed, I have sought refuge in my Lord and your Lord from every arrogant one who does not believe in the Day of Account.""

This verse reveals a profound psychological and spiritual reality. The belief in a final reckoning is not merely a doctrinal point; it is the very force that disciplines the human soul. Peace of mind on an individual level and justice within society cannot exist without the conviction that every action will be examined by Allah, the Exalted. When this belief weakens, individuals inevitably misuse the blessings entrusted to them—wealth becomes a means of greed, health becomes a tool for indulgence, and authority becomes a weapon of exploitation. Blessings that were meant to elevate a person become instruments of harm, both to oneself and to others. When individuals convince themselves that they will not be held accountable, they

feel emboldened to wrong others, especially when they believe they can evade worldly consequences. This mindset corrupts the very purpose of blessings. Wealth is hoarded rather than shared, power is abused rather than exercised with justice, and relationships are manipulated for personal gain rather than nurtured with sincerity. The result is a twofold collapse: the individual loses inner tranquillity, and society becomes riddled with injustice. Chapter 29 Al Ankabut, verse 36:

“…and expect the Last Day and do not commit abuse on the earth, spreading corruption."

Belief in the Day of Judgement therefore functions as a moral safeguard. It restrains desires, disciplines behaviour, and ensures that blessings are used in accordance with divine wisdom. It reminds individuals that every deed—public or private—will be weighed with perfect justice, that every right will be restored, and that every injustice will be exposed. This awareness cultivates sincerity, humility, and responsibility. It enables a person to place everything and everyone in their rightful position, thereby achieving balance within themselves and contributing to justice within society. History and daily observation both affirm this truth. Societies that abandon accountability—whether divine or even moral—inevitably descend into corruption. Laws become tools of manipulation, the vulnerable are neglected, and oppression becomes widespread. When accountability disappears, so too does justice. By contrast, societies that uphold accountability—through faith, ethics, or law—foster compassion, fairness, and stability. The belief in Judgement Day thus acts as a compass that guides individuals to act with integrity even when no human authority is watching. On an individual level, belief in accountability ensures that blessings are used correctly. Wealth becomes a means of supporting

family and community, authority is exercised with fairness and humility, and relationships are nurtured with sincerity and trust. This alignment produces peace of mind, for the individual knows they are living in harmony with divine guidance and fulfilling the purpose for which blessings were granted. On a societal level, accountability ensures that rights are honoured, justice is upheld, and peace is established. When this belief is absent, imbalance spreads rapidly. Individuals misuse blessings, neglect responsibilities, and oppress others. Families weaken, communities fracture, and entire societies collapse under the weight of corruption. When this belief is present, however, stability, harmony, and prosperity flourish. Ultimately, belief in the Day of Judgement is not merely a theological doctrine; it is a practical necessity for the well-being of individuals and societies alike. It is the foundation upon which personal tranquillity and social harmony are built. Without it, imbalance and injustice dominate; with it, blessings are preserved, rights are fulfilled, and peace is established in this world and in the Hereafter.

This profound reality was recognized by a man from the very household of Pharaoh—a man who had embraced the truth of Islam inwardly but concealed his faith out of fear of the consequences. He lived among a tyrannical people who persecuted anyone who followed the Holy Prophet Musa, peace be upon him. Yet when Pharaoh’s obsession with power reached such an extreme that he openly threatened the life of the Holy Prophet Musa, peace be upon him, this believing man could no longer remain silent. His conscience, faith, and sincerity compelled him to reveal his belief in order to protect the Holy Prophet Musa, peace be upon him, and to warn Pharaoh and his people of the destruction that would inevitably follow their aggression. Chapter 40 Ghafir, verse 28:

“And a believing man from the family of Pharaoh who concealed his faith said…”

Despite the real possibility of persecution, torture, and even death, this man spoke out purely out of sincerity—sincerity toward the Prophet Musa, peace be upon him, and sincerity toward his own people, whom he wished to guide away from ruin. His example demonstrates that sincerity toward others is not a secondary virtue in Islam; it is a central pillar of faith in Allah, the Exalted. This is supported by a narration found in Sahih Muslim, number 196, which establishes sincerity as a foundational principle of religion.

Sincerity means desiring the best for others at all times and expressing this desire through one’s words, actions, and attitude. It includes advising others toward righteousness, discouraging them from wrongdoing, and treating them with mercy, compassion, and kindness. This entire concept is beautifully summarised in a Hadith found in Sahih Muslim, number 170, which teaches that a person cannot attain true faith until they love for others what they love for themselves. The importance of sincerity is further emphasised in a narration found in Sahih Bukhari, number 57, where the Holy Prophet Muhammad, peace and blessings be upon him, placed sincerity toward people alongside two of the greatest obligations in Islam: establishing the prayer and giving the obligatory charity. Its placement among these pillars highlights its immense weight in the sight of Allah, the Exalted. A sincere believer is pleased when others experience joy and feels sorrow when they are afflicted—provided their circumstances do not involve disobedience to Allah, the Exalted. The highest level of sincerity is demonstrated when a person willingly endures personal difficulty to bring ease to others. For example, one may sacrifice personal comforts or

luxuries in order to support the needy. This level of selflessness reflects a heart purified of selfishness and filled with compassion. Sincerity also includes striving to unite people upon goodness. Division, on the other hand, is a hallmark of the Devil. Chapter 17 Al Isra, verse 53:

“…Satan certainly seeks to sow discord among them…”

One of the most effective ways to promote unity is to conceal the faults of others and advise them privately when they err. A person who veils the shortcomings of others will have their own faults veiled by Allah, the Exalted, as confirmed in a narration found in Jami At Tirmidhi, number 1426. Whenever possible, a sincere believer teaches others beneficial knowledge—whether religious or worldly—so that their lives improve in both realms. Another sign of sincerity is defending others in their absence, especially when they are being slandered or wronged. Turning away from people and living only for oneself is contrary to the character of a Muslim. Such behaviour resembles that of animals, which act solely for their own survival without concern for others. Even if one cannot reform an entire society, they can still be sincere toward those within their circle—family, friends, neighbours, and colleagues. The principle is simple: treat others as you would wish to be treated. Chapter 28 Al Qasas, verse 77:

“…And do good as Allah has done good to you…”

A crucial aspect of sincerity is helping others purely for the sake of Allah, the Exalted. One should not seek gratitude, praise, or recognition from people, for such desires corrupt one's intention and diminish the reward. True sincerity means acting solely to please Allah, the Exalted, knowing that He alone sees the heart and rewards every deed done for His sake.

The believing man then rebukes his people for their irrational hostility toward the Holy Prophet Musa, peace be upon him. He exposes the injustice of persecuting a man solely for professing belief in Allah, the Exalted—a declaration that every human being has the natural right to make without fear, coercion, or punishment. The freedom to hold and express one's convictions is a right recognised by all fair-minded individuals, regardless of time or place. Yet Pharaoh's people, blinded by arrogance and driven by fear of losing power, sought to punish the Holy Prophet Musa, peace be upon him, for nothing more than affirming the truth. Chapter 40 Ghafir, verse 28:

"And a believing man from the family of Pharaoh who concealed his faith said, "Do you kill a man [merely] because he says, 'My Lord is Allah'…"

In this single question, the believer exposes the absurdity and cruelty of their intentions. He highlights that the Holy Prophet Musa, peace be upon him, had committed no crime, harmed no individual, and violated no law. His only "offence" was proclaiming the Lordship of Allah, the Exalted—a statement that threatens no one except those whose authority rests upon falsehood and oppression. The believer's words therefore serve as a timeless reminder that persecution often arises not from genuine concern

for truth, but from the insecurities of those who fear losing control when confronted with divine guidance.

The believing man then urged his people to pause and reflect sincerely upon the clear and compelling signs brought by the Holy Prophet Musa, peace be upon him. He called them to examine the message with an open, unbiased mind—free from the distortions of arrogance, fear, and inherited prejudice. Such openness, he argued, would allow them to recognise the profound benefits of divine teachings, both for their personal well-being and for the moral health of their society. An honest assessment would also enable them to evaluate the character of the Holy Prophet Musa, peace be upon him, and determine whether he was speaking truthfully or attempting to deceive them. He reminded them that approaching the matter with fairness carried no risk. If, hypothetically, the Holy Prophet Musa, peace be upon him, were lying, then the consequences of that lie would fall solely upon him, and his people would not be harmed in the least. But if he were truthful—and their hearts already sensed the truthfulness of his message—then rejecting him would expose them to the very punishments he warned of. In other words, sincerity and open-mindedness could only benefit them, while stubbornness and blind hostility could only lead to their ruin. Chapter 40 Ghafir, verse 28:

“…Do you kill a man [merely] because he says, 'My Lord is Allah' while he has brought you clear proofs from your Lord? And if he should be lying, then upon him is [the consequence of] his lie; but if he should be truthful, there will strike you some of what he promises you…”

In this single statement, the believing man dismantles the irrationality of their aggression. He appeals to their intellect, their conscience, and their sense of justice. He invites them to consider the message of the Holy Prophet Musa, peace be upon him, not through the lens of fear or pride, but through reason and fairness. His argument highlights a timeless principle: truth does not fear examination, and sincerity is always strengthened by reflection. Those who approach divine guidance with humility are elevated by it, while those who reject it out of arrogance only harm themselves.

Allah, the Exalted, does not compel anyone to accept right guidance, for doing so would nullify the very purpose of earthly life, which is to test human sincerity, intention, and choice. Guidance is offered, signs are presented, and the path of truth is made clear—but each individual must choose it willingly. When a person stubbornly pursues their worldly desires, refusing to restrain their impulses or reflect upon divine instruction, they inevitably misuse the blessings they have been granted. Their wealth becomes a tool for indulgence, their health becomes a means of excess, and their intellect becomes a weapon for justifying falsehood. Because divine guidance challenges their desires and calls them to accountability, they respond not with humility but with criticism, denial, and hostility. Such individuals do not reject guidance due to lack of evidence; rather, they reject it because it conflicts with the life they wish to lead. Their hearts become hardened, their perception becomes clouded, and their blessings—intended to elevate them—become the very means of their downfall. Chapter 40 Ghafir, verse 28:

“…Indeed, Allah does not guide one who is a transgressor and a liar.”

This verse highlights a profound spiritual law: guidance is withheld from those who persist in rebellion and dishonesty. A transgressor is one who knowingly crosses the limits set by Allah, the Exalted, while a liar is one who rejects truth even when it is evident. Such people are not deprived of guidance arbitrarily; rather, their own choices, desires, and arrogance create a barrier between themselves and the light of truth. Their hearts become sealed because they repeatedly choose falsehood over sincerity, desire over discipline, and pride over humility. Thus, the verse serves as both a warning and a reminder. It warns that persistent sin and dishonesty darken the heart until guidance no longer penetrates it. And it reminds people that the path to divine guidance is paved with sincerity, humility, and the willingness to place divine wisdom above personal desire.

The believing man from the family of Pharaoh then urged his people not to be deceived by the outward strength and authority they currently enjoyed. He reminded them that their dominance was temporary, fragile, and entirely dependent on the will of Allah, the Exalted. Their present power was not a guarantee of future safety, nor could it shield them from divine punishment if it were to descend upon them. Chapter 40 Ghafir, verse 29:

“O my people, sovereignty is yours today, [your being] dominant in the land. But who would protect us from the punishment of Allah if it came to us?"…”

With these words, he exposed a timeless human tendency: the illusion that worldly success equates to security. People often cling to their wealth, status, influence, family ties, or careers as if these things can safeguard their well-being. Yet all such worldly assets are unstable. They shift with time, circumstances, and fortune. They are not foundations upon which inner peace can be built. Those who rely on these temporary things for stability inevitably fall into delusion. They begin to imagine that wealth will shield them from anxiety, that status will protect them from hardship, or that relationships will guarantee happiness. But when blessings are misused or placed above Allah, the Exalted, they become sources of distress rather than comfort. Wealth becomes a burden, authority becomes a source of fear, and relationships become strained and fragile. This misplaced reliance disrupts a person's inner balance. Their mental and physical well-being deteriorates because they have placed their trust in things that cannot sustain them. As a result, every aspect of their life—family, friendships, career, and possessions—becomes a source of pressure. Instead of finding tranquillity, they experience constant agitation. If such a person persists in disobedience, their confusion deepens. They begin to blame the wrong people for their suffering. A spouse, a child, or a friend becomes the target of their frustration, even though these individuals are not the cause of their inner turmoil. When they sever ties with good people, believing them to be the source of their distress, their isolation intensifies. Their mental state worsens, often leading to depression, substance abuse, and even suicidal thoughts. This tragic pattern is visible in the lives of many who misuse the blessings they have been granted. The wealthy and famous—despite their luxuries—often suffer from profound emotional instability. Their blessings, when detached from divine guidance, become instruments of their downfall. Their lives demonstrate that worldly success cannot replace spiritual grounding. And the consequences extend beyond this world. Because their attachment to temporary things prevented them from preparing for their accountability on the Day of Judgement, their suffering in the Hereafter will be far more severe. The comforts they clung to will vanish, and they will face the eternal consequences of neglecting their purpose, misusing their blessings, and rejecting the guidance of Allah, the Exalted.

As Pharoah observed the positive affect the believing man was having on his audience, he interjected hoping to distract them from paying attention to the advice of the believing man. Chapter 40 Ghafir, verse 29:

“…Pharaoh said, "I do not show you except what I see, and I do not guide you except to the way of right conduct.""

In contrast to the Holy Prophet Musa, peace be upon him—who presented clear, undeniable signs from Allah, the Exalted—Pharaoh possessed no proof whatsoever to validate his claims. Lacking any genuine evidence, he resorted to promoting himself through displays of worldly power. He urged his people to follow him, pointing to his authority, wealth, and influence as though these external markers were indicators of truth and right guidance. Yet none of these things demonstrated correctness; they merely reflected his temporary control over the land. Chapter 43 Az Zukhruf, verses 51-53:

“And Pharaoh called out among his people; he said, "O my people, does not the kingdom of Egypt belong to me, and these rivers flowing beneath me; then do you not see? Or am I [not] better than this one who is insignificant and hardly makes himself clear? Then why have there not been placed upon him bracelets of gold or come with him the angels in conjunction?""

Pharaoh’s argument was therefore hollow from the outset. Instead of appealing to reason, revelation, or moral integrity, he appealed to spectacle and status. He attempted to convince his people that his dominance was itself a sign of legitimacy, even though he could not produce a single proof to support his position. His leadership rested on intimidation and illusion, not on truth. Meanwhile, the Holy Prophet Musa, peace be upon him, stood upon clear evidence, divine authority, and moral clarity—qualities Pharaoh could neither match nor refute.

One of the most persistent causes of misguidance throughout human history is the tendency of people to follow the majority without reflection—especially when that majority is shaped by those who hold power, wealth, or influence, as was the case with Pharaoh and his people. Blind conformity has led countless individuals away from the path of Allah, the Exalted, because the behaviour of the masses is often driven by desire, cultural pressure, or ignorance rather than truth. When a person sees the majority of society neglecting or opposing Islamic teachings, they may assume that the majority must be correct. This assumption leads them to imitate others without examining whether the behaviour aligns with divine guidance. Yet the majority opinion has never been a reliable measure of truth. History is filled with examples where widely-held beliefs were later proven false—such as the once-dominant claim that the Earth was flat. The fact that many people believe something does not make it correct; it merely reflects how easily human beings can be swayed by habit, emotion, or social pressure. For this reason, Allah, the Exalted, warns against unthinking conformity. He likens such behaviour to that of cattle—creatures that simply follow the herd without understanding where they are being led. Blind imitation often results in misguided decisions 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 a profound truth: the majority often follows assumptions, desires, and cultural trends rather than knowledge, evidence, or revelation. Therefore, following them uncritically leads a person away from the path of Allah, the Exalted. Instead, individuals are commanded to use the intellect and reasoning that Allah has bestowed upon them. They must evaluate each situation based on sound knowledge, clear evidence, and sincere reflection. This approach enables them to make informed decisions—even when those decisions differ from the prevailing views of society. Islam strongly criticises blind imitation in matters of faith for this very reason. It calls believers to learn, understand, and act upon divine teachings with insight and conviction. True adherence to Islam is not mechanical; it is thoughtful, conscious, and rooted in understanding. Only through such an approach can a person remain firm upon guidance, resist societal pressures, and avoid being swept away by the shifting opinions of the majority. Chapter 12 Yusuf, verse 108:

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

Recognizing that Pharaoh was attempting to interrupt him and divert the attention of the people, the believing man refused to be drawn into a

pointless exchange. Instead of responding to Pharaoh's attempt at distraction, he continued addressing his people with calm determination, keeping his focus on conveying the truth. Chapter 40 Ghafir, verse 30:

"And he who believed said, "O my people…""

This subtle detail carries a profound lesson. It teaches that not every objection, provocation, or interruption deserves a response. Engaging with every critic can drain a person's time, energy, and emotional strength, ultimately diverting them from what is beneficial. Some opposition is designed not to seek truth, but to derail, frustrate, or exhaust. Responding to such distractions often leads to unnecessary conflict and prevents a person from concentrating on what truly matters. Therefore, wisdom requires discernment. One must evaluate each situation carefully—whether in worldly affairs or religious matters—to determine whether responding to opposition will serve a constructive purpose or merely pull them away from their goals. Sometimes silence is more powerful than argument. Sometimes continuing one's work is more effective than defending it. And sometimes ignoring a provocateur is the clearest demonstration of strength, clarity, and sincerity. By choosing when to speak and when to remain silent, a person preserves their focus, protects their inner peace, and stays firmly upon the path that leads to Allah, the Exalted. Chapter 40 Ghafir, verses 30-31:

"And he who believed said, "O my people, indeed I fear for you [a fate] like the day of the companies. Like the custom of the people of Noah and of 'Aad and Thamud and those after them…""

The believing man urged his people to look beyond their immediate circumstances and to reflect seriously on the fate of earlier nations—communities that persisted in defying Allah, the Exalted, and were ultimately destroyed as a result. His reminder highlights a crucial spiritual principle: a person must not confine their attention solely to their own life, concerns, or desires. When one becomes absorbed only in personal matters, they lose sight of the broader lessons unfolding around them. This narrowness blinds the heart and prevents it from recognising the wisdom contained in history, in the experiences of others, and even in one's own trials. A reflective person, however, draws insight from everything they witness. They learn from the downfall of past nations, understanding that persistent disobedience leads inevitably to ruin. They observe the struggles of others and allow these observations to refine their character, deepen their gratitude, and strengthen their resolve to avoid the same mistakes. Such reflection helps a person achieve a balanced mental and physical state by teaching them to place every blessing, every hardship, and every relationship in its proper place. For example, when one sees the wealthy and celebrated misusing the blessings they have been granted—only to be overtaken by anxiety, depression, addiction, or even suicide despite their comforts—it becomes clear that true tranquillity cannot be purchased. Wealth and fame cannot secure inner peace when desires are unrestrained and blessings are misapplied. Likewise, witnessing someone struggle with illness should awaken gratitude for one's own health and inspire its proper use before it fades. Observing the hardships of others softens the heart, cultivates humility, and reminds a person of the fragility of worldly life. Islam therefore calls believers to live with awareness and contemplation. It urges them to look beyond the narrow frame of their personal situation and to extract wisdom from the world around them. Reflection protects the heart from arrogance, prevents repeated mistakes, and guides a person toward a life of clarity, gratitude, and inner stability. Through such mindfulness, one learns to use blessings correctly, respond to trials with patience, and walk the path that leads to lasting peace in this world and the next.

After urging his people to reflect on the destruction that befell earlier nations who defiantly disobeyed Allah, the Exalted, the believing man then reminded them that those nations were not wronged by Allah, the Exalted. Their downfall was the direct consequence of their own choices. Allah, the Exalted, had granted them every opportunity to attain peace of mind in this world and salvation in the next. He had provided them with the means to cultivate a balanced mental and physical state, to use their blessings correctly, and to place every person and every responsibility in its rightful position. Yet they chose arrogance over humility, desire over discipline, and heedlessness over reflection. Their fate was therefore self-inflicted, not imposed unjustly. Chapter 40 Ghafir, verse 31:

"…And Allah wants no injustice for [His] servants."

This verse affirms a foundational principle of divine justice: Allah, the Exalted, does not wrong anyone. He does not punish without reason, nor does He deprive anyone of guidance. Rather, people wrong themselves when they misuse their blessings, ignore the signs around them, and persist in behaviour that harms their own hearts and corrupts their societies. Allah, the Exalted, has created human beings with the capacity to think, reflect, and choose. He has placed within them the ability to achieve inner tranquillity, to maintain balance in their lives, and to use their blessings in ways that lead to success in both worlds. When individuals or nations turn away from this path, the consequences they face are the natural result of their own actions. Their suffering is not due to divine injustice but to their refusal to embrace the guidance that would have

elevated them. Thus, the believing man's reminder serves as a timeless warning: Allah, the Exalted, desires good for His servants, but they must choose the path that leads to it.

After reminding his people of the worldly consequences that befell earlier nations who defied Allah, the Exalted, the believing man then directed their attention to an even more serious reality: their inevitable accountability on the Day of Judgement. He warned them that the destruction of past nations was only a glimpse of what awaits those who persist in arrogance and heedlessness. Chapter 40 Ghafir, verse 32:

"And O my people, indeed I fear for you the Day of Calling."

The "Day of Calling" refers to the moment when all creation will be summoned by a call that no one can refuse. It marks the resurrection, the gathering of humanity, and the beginning of the final judgement. No person—regardless of status, wealth, or influence—will be able to ignore or escape this call. The believing man's warning therefore urges people to prepare for that moment now, while they still possess the ability to choose obedience, reflection, and repentance. One prepares for this inevitable call by responding to the guidance of Allah, the Exalted, in this life. This means embracing sincere obedience: fulfilling the commands of Allah, avoiding His prohibitions, and meeting the challenges of destiny with patience and trust, following the example of the Holy Prophet Muhammad, peace and blessings be upon him. Through such obedience, a person uses their blessings—time, health, wealth, intellect, and relationships—in ways that please 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 teaches that responding to divine guidance brings true life—inner clarity, spiritual vitality, and a sense of purpose that no worldly possession can provide. Whoever answers this call in the present world will find the final call on the Day of Resurrection far easier to bear, for they lived in harmony with divine instruction. In contrast, the one who ignores the call of Allah, the Exalted, in this world—misusing their blessings, following their desires, and living in heedlessness—will find no peace in their life. Their blessings will become burdens, their desires will become chains, and their heart will remain restless. When the trumpet is finally blown, they will be compelled to respond, but the call will be overwhelming and unbearable for them. They will have no refuge, no second chance, and no opportunity to correct what they neglected. A person can only turn away from the call of Allah, the Exalted, for a limited time. The final call will come—whether sooner or later—and no one will be able to avoid it. Since this moment is certain, wisdom demands that one responds to Allah, the Exalted, now, today, while the door of mercy remains open. If a person hears the trumpet blast while living in heedlessness, neither regret nor excuses will benefit them. What follows for such a person will be far more terrifying than anything they experienced in worldly life. Chapter 40 Ghafir, verse 33:

“The Day you will turn your backs fleeing; there is not for you from Allah any protector…”

Since Allah, the Exalted, does not compel anyone to accept guidance—because compulsion would nullify the purpose of human choice—the person who refuses to respond to His call in this world inevitably continues down a path of misuse and distortion. When divine guidance is ignored, the blessings granted by Allah, the Exalted, are no longer used for their intended purpose. Instead of becoming means of tranquillity, gratitude, and growth, they become tools of distraction, indulgence, and harm. A person who turns away from guidance gradually loses balance in both mind and body. Their thoughts become unsettled, their emotions unstable, and their priorities confused. They misplace everything and everyone within their life—giving importance to what is trivial, neglecting what is essential, and treating blessings as burdens. Because they fail to recognise the purpose behind their blessings, they also fail to prepare for their accountability on the Day of Judgement. Their life becomes a cycle of stress, dissatisfaction, and inner turmoil, even if outwardly they enjoy certain worldly comforts. This is a spiritual law: when a person distances themselves from Allah, the Exalted, their blessings lose their sweetness, their desires become chains, and their heart becomes restless. The consequences of this misguidance appear in both worlds. In this life, they experience confusion, anxiety, and instability. In the Hereafter, the consequences are far more severe, for they will stand before Allah without having used their time, health, wealth, or opportunities in ways that lead to salvation. Chapter 40 Ghafir, verse 33:

“…And whoever Allah leaves astray - there is not for him any guide.”

This verse does not imply arbitrary abandonment. Rather, it describes the condition of a person who repeatedly rejects guidance until their heart becomes sealed by their own choices. When a person insists on turning

away, Allah, the Exalted, allows them to follow the path they have chosen. And once a person is left to their own desires, no external force—no wealth, no influence, no companionship—can guide them back unless they sincerely turn to Allah, the Exalted. Thus, the verse serves as a profound warning: guidance is a gift that must be embraced. If ignored, the consequences unfold naturally—misplaced priorities, inner turmoil, and a life devoid of true peace. Only by responding to the call of Allah, the Exalted, can a person restore balance, use their blessings correctly, and prepare for the Day when every soul will be held to account.

The believing man then cautioned his people against repeating the mistakes of their forefathers. He reminded them that their ancestors had already witnessed the truthfulness of the Holy Prophet Yusuf, peace be upon him. They saw the clarity of his signs, recognised the purity of his character, and understood the strength of the message he delivered. Yet despite this recognition, they continued to behave as though uncertainty surrounded his teachings. Chapter 40 Ghafir, verse 34:

“And Joseph had already come to you before with clear proofs, but you remained in doubt of that which he brought to you…”

This “doubt” did not arise from any deficiency in the message itself. The revelation was clear, the proofs were compelling, and the guidance was unmistakable. Rather, the doubt existed within their own spiritual condition. Their hearts were clouded by attachment to worldly desires, ambitions, and comforts—desires that the message of truth challenged. Because the teachings of the Holy Prophet Yusuf, peace be upon him, opposed their

unchecked aspirations, they chose to act as though the message was uncertain, even though inwardly they recognised its truth. Their stubbornness continued until the Holy Prophet Yusuf, peace be upon him, passed away. Instead of learning from their negligence and turning back to Allah, the Exalted, they sank deeper into ignorance. They convinced themselves that no further guidance would come after him, as if divine mercy had ended with his death. Chapter 40 Ghafir, verse 34:

“…until when he died, you said, 'Never will Allah send a messenger after him…’”

This statement reflects a profound misunderstanding of divine wisdom. Allah, the Exalted, has never withheld guidance from those who sincerely seek it. The Holy Prophets, peace be upon them, were sent throughout history to every community, each bringing clarity, mercy, and direction. The belief that guidance would cease after one Holy Prophet, peace be upon him, reveals the depth of their spiritual blindness—a blindness caused not by lack of evidence, but by their own unwillingness to submit to the truth. Chapter 40 Ghafir, verse 34:

“…Thus does Allah allows to go astray he who is a transgressor and skeptic."

The believing man's reminder stands as a universal warning: once the heart becomes attached to worldly desires, it instinctively resists any message that threatens those desires. What is true begins to feel uncomfortable, what is right begins to feel burdensome, and the soul invents justifications to avoid the effort of change. Only when a person purifies their heart and loosens their grip on worldly illusions can they recognise and accept the guidance that Allah, the Exalted, continually offers. This inner detachment becomes possible when one realises that worldly possessions—fame, wealth, authority, family, friends, and career—hold value only when a person possesses peace of mind. Without inner tranquillity, these very blessings become sources of pressure, anxiety, and confusion. This reality is evident when observing the lives of the wealthy and renowned: despite their comforts, many are overwhelmed by mental distress, instability, and emotional turmoil. Their outward success cannot compensate for the absence of inner balance. True peace of mind arises only when a person attains a balanced mental and physical state and places every blessing, responsibility, and relationship in its proper place. And because Allah, the Exalted, alone possesses perfect knowledge of all things, He alone can provide the guidance necessary to achieve this equilibrium. For this reason, a person must accept and act upon Islamic teachings for their own benefit, even when those teachings challenge their desires or require personal discipline. They must resemble the wise patient who trusts the expertise of their doctor. Even when prescribed bitter medicine or a strict regimen, the patient follows the instructions because they know it leads to healing and strength. In the same way, the one who embraces and acts upon the teachings of Islam—despite the initial difficulty—will ultimately attain soundness of mind, stability of heart, and well-being in both worlds.

Islam calls people to discipline their desires and to rise above a life driven purely by impulse. Because of this, those who have made the fulfilment of their desires the central purpose of their existence often react with hostility.

Islamic teachings expose the reality of such a lifestyle, revealing how unrestrained desire reduces a person to behaviour that resembles instinct rather than reason. Likewise, entire industries and commercial systems profit from people indulging their impulses without restraint. These forces naturally oppose Islamic principles, as self-control threatens their financial interests. They therefore work—subtly or openly—to discourage people from living according to divine guidance. In the face of such criticism, a person must remain firm in their obedience to Allah, the Exalted. He alone grants inner stability, clarity of mind, and protection from the harmful effects of people's behaviour, even when this protection is not immediately visible. By contrast, the one who seeks approval from society while disregarding the commands of Allah, the Exalted, gains neither divine support nor genuine acceptance from people. Social trends, cultural expectations, and the pressures of fashion and media are unstable and constantly shifting. A person who chases them will never find lasting satisfaction or peace. Chapter 40 Ghafir, verse 35:

"Those who dispute concerning the signs of Allah without an authority having come to them - great is hatred [of them] in the sight of Allah and in the sight of those who have believed…"

Such individuals oppose divine guidance without evidence, driven by pride, desire, or worldly interests. Their arrogance blinds them to truth and prevents them from embracing the path that leads to balance and tranquillity. As a result, they continue misusing the blessings they have been granted. Their priorities become confused, their relationships strained, and their inner state unstable. They lose the ability to place anything or anyone in its proper place. This imbalance leads to stress,

hardship, and turmoil in both worlds—even if outwardly they enjoy certain comforts. Chapter 40 Ghafir, verse 35:

"…Thus does Allah seal over every heart [belonging to] an arrogant tyrant."

This "sealing" is attributed to Allah, the Exalted, because nothing occurs in creation without His will and permission. Yet the cause lies within the person themselves. When someone repeatedly rejects guidance, persists in arrogance, and refuses to restrain their desires, their heart gradually closes to truth. Allah, the Exalted, allows them to follow the path they insist upon, and the natural result is a heart sealed from understanding, reflection, and spiritual growth. Thus, the believing man's warning stands as a timeless lesson: arrogance and unrestrained desire do not merely corrupt behaviour—they corrupt the heart itself. Only humility, obedience, and sincere reflection can protect a person from this fate.

As previously noted, when Pharaoh realized that the believing man's words were resonating with the audience and softening their hearts, he once again attempted to divert their attention. Lacking any evidence to defend his own way of life, and unable to counter the clear reasoning presented by the believer, Pharaoh resorted to an absurd and desperate statement. His response exposed the weakness of his position rather than strengthening it. Chapter 40 Ghafir, verses 37-38:

“And Pharaoh said, "O Haman, construct for me a tower that I might reach the ways. The ways into the heavens - so that I may look at the deity of Moses; but indeed, I think he is a liar."…”

This outburst reveals Pharaoh’s strategy: when truth becomes difficult to refute, he shifts the conversation away from the actual issue. Instead of addressing the guidance brought by the Holy Prophet Musa, peace be upon him, with reason or evidence, Pharaoh resorts to mockery and theatrics. His request for a tower to “reach the heavens” is not a sincere inquiry but a deliberate attempt to ridicule the message and distract the people from reflecting on the believer’s advice. Such behaviour is not unique to Pharaoh. It is a familiar tactic employed by leaders and public figures throughout history. When confronted with arguments they cannot refute, they avoid direct engagement. Rather than addressing the substance of the message, they introduce irrelevant statements, exaggerations, or dramatic gestures to shift the audience’s focus. Their goal is not to clarify truth but to confuse, distract, and maintain control over public perception. Pharaoh’s reaction therefore serves as a timeless example of how arrogance responds when confronted with truth. Instead of humility, he displays mockery. Instead of evidence, he offers spectacle. Instead of reflection, he chooses distraction. His behaviour exposes the emptiness of his position and highlights the sincerity and strength of the believing man’s message. Chapter 40 Ghafir, verse 37:

“…And thus was made attractive to Pharaoh the evil of his deed, and he was averted from the [right] way…”

Distraction and mockery may succeed for a moment, but such tactics cannot withstand the weight of truth. Eventually, the emptiness of these strategies becomes clear, and people recognize them for what they are—attempts to avoid honest engagement and conceal the weakness of one's position. No matter how loudly falsehood speaks, or how theatrically it behaves, its foundation remains hollow. In time, its collapse becomes inevitable. Chapter 40 Ghafir, verse 37:

"…And the plan of Pharaoh was not except in ruin."

Pharaoh's schemes—built on arrogance, manipulation, and spectacle—were destined to fail from the beginning. His attempts to distract, ridicule, and mislead could not alter the truth brought by the Holy Prophet Musa, peace be upon him, nor could they prevent sincere hearts from recognizing guidance. This verse stands as a timeless reminder that any strategy rooted in falsehood ultimately destroys itself, while truth remains firm regardless of opposition.

Recognizing the emptiness of Pharaoh's latest attempt to distract the people, the believing man did not waste time responding to it. Instead, he remained focused on his true mission: guiding his people toward clarity and righteousness. Chapter 40 Ghafir, verse 38:

“And he who believed said, "O my people, follow me, I will guide you to the way of right conduct.””

Having reaffirmed his commitment to guiding them, the believing man then addressed the root cause that prevents people from embracing right guidance: their attachment to worldly desires and ambitions. Chapter 40 Ghafir, verse 39:

“O my people, this worldly life is only [temporary] enjoyment, and indeed, the Hereafter - that is the home of [permanent] settlement.”

By drawing their attention to the instability of worldly life, he encouraged them to prioritise what is lasting. The Holy Prophet Muhammad, peace and blessings be upon him, reinforced this truth in a narration found in Sunan Ibn Majah, number 4108, where he explained that the material world, compared to the Hereafter, is like a single drop of water compared to a vast ocean. This comparison is meant to help people grasp the insignificance of worldly life. In reality, the two cannot truly be compared at all: the material world is temporary, while the Hereafter is eternal. The limited cannot be measured against the unlimited. Worldly life can be divided into four broad categories—fame, fortune, authority, and one’s social circle, including family and friends. Any blessing a person attains within these categories will always be incomplete, short-lived, and ultimately severed by death. In contrast, the blessings of the Hereafter are perfect, enduring, and free from every flaw. In this sense, the world is nothing more than a drop beside an endless ocean.

Furthermore, no person is guaranteed a long life in this world. Death may arrive at any moment. Yet every person is guaranteed to experience death and enter the Hereafter. It is therefore irrational to devote one's energy to a future worldly moment—such as retirement—that one may never reach, while neglecting the Hereafter, which one will certainly face. This understanding does not call for abandoning the world. Rather, the world is a bridge that must be crossed wisely in order to reach the Hereafter safely. A person should take from this world what is necessary for themselves and their dependents, without waste, excess, or extravagance, and in accordance with the teachings of Islam. The remainder of their effort should be directed toward preparing for the eternal life to come—by fulfilling the commands of Allah, the Exalted, avoiding His prohibitions, and meeting the challenges of destiny with patience, following the example of the Holy Prophet Muhammad, peace and blessings be upon him. Such a life ensures that one uses their blessings in ways pleasing to Allah, the Exalted, and in return gains peace of mind and success in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 16 An Nahl, verse 97:

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

A person of sound intellect would never choose a single drop of water over an endless ocean. Likewise, an intelligent believer would never prioritize the temporary material world over the eternal Hereafter.

The next verse then draws attention to the immense mercy of Allah, the Exalted. When a person commits an evil deed, Allah, the Exalted, only holds them accountable for the equivalent of what they have done—if He does not choose to forgive them entirely. Yet when a person performs good deeds and uses their blessings in the manner Allah, the Exalted, intended, He rewards them far beyond what they deserve. Chapter 40 Ghafir, verse 40:

“Whoever does an evil deed will not be recompensed except by the like thereof; but whoever does righteousness, whether male or female, while he is a believer - those will enter Paradise, being given provision therein without account.”

This verse once again highlights the insignificance of worldly life when compared to the Hereafter. No matter what a person acquires in this world—wealth, status, influence, or comfort—these things are inherently limited. They diminish with time, decay with age, and ultimately end with death. Nothing in this world is permanent, and nothing worldly can ever be truly complete. Paradise, however, is an everlasting home. Its blessings do not fade, diminish, or end. They remain perfect, abundant, and eternally satisfying. And astonishingly, this eternal reward is granted to people in exchange for a small number of good deeds performed during a short and temporary life. A few moments of sincere obedience, a few acts of

kindness, a few sacrifices made for the sake of Allah, the Exalted, become the cause of endless joy and limitless provision. Thus, the verse reminds the intelligent and reflective person that the material world—no matter how appealing—cannot compare to the eternal life that awaits. The wise therefore invest their efforts in what lasts, not in what inevitably slips away.

After witnessing Pharaoh's attempts to distract the people, the believing man continued his appeal with remarkable subtlety and emotional intelligence. He did not confront his people harshly or accuse them directly. Instead, he framed his warning in a gentle, indirect manner so as not to provoke their anger or close their hearts to the truth. Chapter 40 Ghafir, verse 41:

"And O my people, how is it that I invite you to salvation while you invite me to the Fire?"

Although his people were, in reality, leading themselves toward destruction by rejecting right guidance, he chose not to state this bluntly. His phrasing preserved their dignity and kept the door of reflection open. This demonstrates a profound principle: when discussing matters of faith, gentleness is not optional—it is essential.

Sadly, many people today confuse gentleness with compromise. They assume that speaking softly or kindly about religious matters means

weakening one's commitment. Yet the two are entirely separate. A person may be firm in obedience to Allah, the Exalted, while still embodying compassion, patience, and refinement in their speech. In fact, the beauty of Islam is most visible through gentleness. The Holy Prophet Muhammad, peace and blessings be upon him, repeatedly emphasised this quality. In a narration found in Sunan Ibn Majah, number 3689, he encouraged believers to adopt gentleness in all affairs. The Holy Quran itself highlights that the Companions, may Allah be pleased with them all, were drawn to him because of his soft and merciful nature. Chapter 3 Alee 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…"

The early Arabs were known for their harshness, yet the gentle character of the Holy Prophet Muhammad, peace and blessings be upon him, softened even the hardest hearts. Through his example, they transformed into people of compassion who became guides for the rest of humanity. This is why he warned, in a narration found in Sunan Abu Dawud, number 4809, that whoever is deprived of gentleness is deprived of all good. Chapter 3 Alee Imran, verse 103:

"…And remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers…"

This is a powerful message for anyone who wishes to convey Islam to others. They must adopt a constructive, gentle mindset rather than a harsh and destructive one. Their aim should be to unite hearts, uplift people, and bring benefit—not to create division or hostility. The same principle is evident in parenting: children respond far more positively to gentle guidance than to harshness. Likewise, many people are pushed away from Islam not because of the religion itself, but because of the harsh attitude of those who claim to represent it.

A striking example of prophetic gentleness is the incident of the uneducated Bedouin who urinated in the mosque. When the Companions, may Allah be pleased with them all, wished to punish him, the Holy Prophet Muhammad, peace and blessings be upon him, stopped them and gently taught the man the proper etiquette of the mosque. This incident, recorded in Sunan Ibn Majah, number 529, shows how kindness can transform a person far more effectively than anger.

This principle is reinforced throughout the Holy Quran. Even though Pharaoh arrogantly declared himself the highest lord, Allah, the Exalted, commanded the Holy Prophet Musa and the Holy Prophet Harun, peace be upon them, to address him with gentle speech. Chapter 79 An Naziat, verse 24:

“And said, "I am your most exalted lord."”

and Chapter 20 Taha, verses 43-44:

“Go, both of you, to Pharaoh. Indeed, he has transgressed. And speak to him with gentle speech that perhaps he may be reminded or fear [Allah]."

If gentleness was required even when addressing the most tyrannical of men, then it is certainly required when inviting ordinary people toward goodness. Children understand gentleness. Even animals respond to it. How then can an adult not be positively influenced when approached with kindness and respect? This is why the Holy Prophet Muhammad, peace and blessings be upon him, taught in a narration found in Sahih Muslim, number 6601, that Allah, the Exalted, is gentle according to His infinite dignity and loves gentleness from His creation. Sadly, some who attempt to spread Islam have adopted the mistaken belief that gentleness is a sign of weakness. In reality, this belief is a deception of the Devil, who seeks to turn people away from Islam by making its representatives appear harsh, unapproachable, and severe. True strength lies in calmness. True wisdom lies in compassion. And spreading the message of Islam lies in the gentleness that reflects the character of the Holy Prophet Muhammad, peace and blessings be upon him.

The believing man continued addressing his people with the same gentleness and emotional intelligence that had characterized all his earlier words. He reminded them that their way of life—built on inherited customs,

unchecked desires, and blind imitation—had no foundation in evidence or sound reasoning. In contrast, the guidance revealed by Allah, the Exalted, rests upon clear knowledge, rational proof, and spiritual insight. Chapter 40 Ghafir, verses 42-43:

“You invite me to disbelieve in Allah and associate with Him that of which I have no knowledge, and I invite you to the Exalted in Might, the Perpetual Forgiver.”

By highlighting the might of Allah, the Exalted, the believing man subtly warned them that no one can escape the authority, decree, or control of their Creator—regardless of the worldly power, influence, or status they possess. Even the greatest rulers, such as Pharaoh himself, remain entirely subject to the will of Allah, the Exalted. This reminder was not delivered harshly, but gently, allowing his people to reflect without feeling attacked. Yet he did not leave them with fear alone. Immediately after mentioning the overwhelming power of Allah, the Exalted, he balanced it with a reminder of His limitless mercy. Allah, the Exalted, is not only the One who possesses absolute might; He is also the One who forgives abundantly. His forgiveness is available to all who sincerely seek it—even to the most hardened of disbelievers, even to tyrants like Pharaoh, had they chosen to repent.

By pairing divine might with divine mercy, the believing man instilled both caution and hope. He reminded his people that although rejecting guidance leads to ruin, the door of forgiveness remains wide open for anyone willing to turn back. His approach demonstrates a profound principle of spreading

the message of Islam: effective guidance combines clarity with compassion, warning with encouragement, and truth with gentleness.

The believing man continued his appeal by warning his people that a way of life not grounded in evidence, reason, or revelation has no real foundation. Anything built on desire, imitation, or conjecture will eventually collapse under the pressures of this world and will certainly fail in the Hereafter. Chapter 40 Ghafir, verse 43:

“Assuredly, that to which you invite me has no call in this world or in the Hereafter…”

This truth becomes clear when one observes those who pursue their desires without restraint, misusing the blessings Allah, the Exalted, has granted them. Such individuals inevitably lose balance in both mind and body. Their priorities become confused, and they misplace everything and everyone within their lives. As a result, the very things meant to bring comfort—family, friendships, career, wealth—become sources of stress and turmoil. When a person persists in disobeying Allah, the Exalted, they begin to blame the wrong causes for their distress. They may accuse their spouse, their family, or their circumstances, cutting out good people from their lives in the belief that these relationships are the problem. This only deepens their instability, pushing them toward emotional breakdown, depression, substance abuse, and even suicidal tendencies. This pattern is evident in many who misuse their blessings, including the wealthy and famous, who often suffer profound inner turmoil despite outward luxury. And because such a person fails to prepare for their accountability on the

Day of Judgement, the consequences in the Hereafter will be far more severe. Chapter 40 Ghafir, verse 43:

“…and indeed, our return is to Allah , and indeed, the transgressors will be companions of the Fire.”

Despite the believing man’s gentleness, patience, and emotional intelligence in presenting divine guidance, he did not dilute or compromise its teachings. He made the consequences of rejecting truth unmistakably clear. His approach demonstrates a vital principle: true gentleness does not mean abandoning clarity, nor does compassion require concealing the reality of divine accountability. Rather, it means delivering the truth with wisdom, sincerity, and a heart that seeks the good of others.

The believing man concluded his counsel by urging his people to reflect deeply on the consequences of their choices before those consequences arrive. He encouraged them to think ahead, to recognise the direction of their actions, and to adjust their behaviour while the opportunity for change still remains. Chapter 40 Ghafir, verse 44:

“And you will remember what I [now] say to you…”

He then reminded them of another essential truth: a person's responsibility is to convey guidance clearly and sincerely—not to compel others to accept it. Chapter 40 Ghafir, verse 44:

"…and I entrust my affair to Allah…"

And chapter 88 Al Ghashiyah, verses 21-22:

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

A person is obligated to distinguish between sound guidance and harmful advice, and to invite others toward what is upright, beneficial, and rooted in divine wisdom. However, this duty ends with sincere explanation and encouragement. It does not extend to forcing acceptance, controlling outcomes, or attempting to manage the choices of others. Every individual ultimately chooses their own path. When someone fails to recognise this boundary, they often fall into cycles of frustration and disappointment as they watch others persist in harmful behaviour. If this emotional burden is allowed to grow unchecked, it can lead to sadness, hopelessness, and even depression. For this reason, it is vital to understand that one's role is to convey truth with wisdom, compassion, and sincerity—never to impose it. True guidance belongs solely to Allah, the Exalted, and only those who genuinely seek it will embrace it. No amount of pressure can replace a willing heart. Those who desire peace in this world and the next understand

this reality well. They recognise that restraining worldly desires is a small and worthwhile sacrifice in exchange for lasting inner stability. They also understand that unrestrained indulgence does not produce real contentment. This truth is evident in the lives of many wealthy and famous individuals who, despite possessing comfort, status, and endless opportunities for pleasure, often struggle with anxiety, emptiness, and other mental health challenges. Such examples demonstrate a profound reality: true tranquillity is not found in satisfying every desire, but in aligning one's life with meaningful purpose and divine guidance. Only then does the heart find rest, and only then does a person experience the peace that cannot be purchased with wealth or achieved through worldly success.

The believing man ended his counsel with a final reminder that places responsibility squarely where it belongs: with each individual. He gently urged his people to remember that Allah, the Exalted, is fully aware of every intention, every word, and every action. Human beings are granted the freedom to choose their path, but that freedom is accompanied by accountability in both this world and the next. Chapter 40 Ghafir, verse 44:

"…Indeed, Allah is Seeing of [His] servants."

This closing statement reinforces a profound truth: nothing escapes the knowledge of Allah, the Exalted. He observes the sincerity of those who seek guidance and the stubbornness of those who turn away. He witnesses every choice a person makes—whether it leads them toward salvation or toward regret. The believing man's final reminder therefore encourages reflection, responsibility, and humility. It invites people to choose their path

with awareness, knowing that their Creator sees all and will judge with perfect justice and perfect mercy.

Because the believing man openly declared his faith—motivated by sincerity toward the Holy Prophet Musa, peace be upon him, and genuine concern for his people—and because he remained unwavering in his obedience to Allah, the Exalted, despite the danger surrounding him, Allah, the Exalted, granted him protection from every plot devised against him. Chapter 40 Ghafir, verse 45:

“So Allah protected him from the evils they plotted…”

This stands as a profound reminder that steadfastness in obeying Allah, the Exalted, is never without reward. Even when a person faces hostility, criticism, or harm from others, Allah, the Exalted, grants them inner stability and shields them from the harmful consequences of people’s behaviour—sometimes in ways that are subtle and not immediately recognised. Chapter 65 At Talaq, verse 2:

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

However, it is essential to understand that divine assistance does not always unfold according to a person's personal hopes or expectations. Allah, the Exalted, supports His servants according to His limitless knowledge and perfect wisdom. His aid is never random, nor is it withheld without purpose. Rather, it arrives at the most appropriate moment and in the form that brings the greatest benefit—whether or not a person immediately perceives it. Often, the wisdom behind divine help becomes clear only after time has passed. What appears to be delay, hardship, or deprivation may in reality be a hidden form of protection, purification, or preparation for something greater. For this reason, divine assistance must not be judged by fleeting desires or limited human understanding. What seems difficult in the present may be a mercy in disguise. When a person accepts this reality, they cultivate patience, humility, and reliance upon Allah, the Exalted. Their faith becomes stronger, their heart becomes more resilient, and they remain recipients of divine support in both this world and the Hereafter. True success lies not in having life unfold according to one's own plans, but in trusting the perfect decree of the One whose wisdom encompasses all things.

As Pharaoh and his people continued to pursue their desires without restraint, they abused the very blessings Allah, the Exalted, had entrusted to them—wealth, authority, influence, and opportunity. Instead of using these gifts to cultivate justice and gratitude, they used them to strengthen their arrogance and rebellion. This corruption of blessings inevitably damaged their inner state. Their minds and bodies fell into imbalance, their priorities became distorted, and they lost the ability to place anything or anyone in its proper place. Because they refused to prepare for their accountability on the Day of Judgement, their worldly comforts could not protect them from inner turmoil. Even while surrounded by luxury, they experienced anxiety, instability, and hardship in both worlds. Chapter 40 Ghafir, verse 45:

“…and the people of Pharaoh were enveloped by the worst of punishment.”

Their downfall was not sudden, nor was it unjust. It was the natural result of a life built on desire, pride, and heedlessness. When blessings are misused, they become a source of harm. When guidance is rejected, the path ahead becomes dark. And when accountability is ignored, the consequences—both in this world and the next—are severe and unavoidable. Chapter 40 Ghafir, verse 46:

“The Fire, they are exposed to it morning and evening. And the Day the Hour appears [it will be said], "Make the people of Pharaoh enter the severest punishment.""

Allah, the Exalted, then draws attention to one of the most persistent sources of misguidance throughout human history—a pattern that misled the people of Pharaoh and continues to mislead societies today: the uncritical imitation of the majority. When people simply follow the dominant trends of their society, they often end up adopting the values and behaviours promoted by leaders whose primary concern is the pursuit of worldly desires. Chapter 40 Ghafir, verses 47-48:

“And [mention] when they will argue within the Fire, and the weak minded will say to those who had been arrogant, "Indeed, we were [only] your followers, so will you relieve us of a share of the Fire?" Those who had been arrogant will say, "Indeed, all [of us] are in it. Indeed, Allah has judged between the servants.""”

This exchange exposes the danger of surrendering one’s judgement to the crowd. Many people assume that if the majority behaves in a certain way—especially when Islamic teachings are neglected—then that behaviour must be correct. They follow the masses without reflection, unaware that the majority is often driven by desire, habit, or cultural pressure rather than truth. History repeatedly demonstrates that the opinion of the majority is not a reliable measure of correctness. Countless beliefs once accepted by entire societies were later proven false when new knowledge emerged—such as the widespread assumption that the Earth was flat. Blind conformity reduces a person to the level of livestock, moving with the herd without thought or purpose. 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 imitating others without thought, individuals must use the intellect and reasoning that Allah, the Exalted, has granted them. Each situation should be evaluated through knowledge, evidence, and reflection—even if this leads one to stand apart from the majority. For this reason, Islam strongly condemns blind imitation in matters of faith. It calls believers to

learn, understand, and act upon divine guidance with clarity and conviction, rather than simply echoing the behaviour of those around them. 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, then cautions humanity about a reality that many overlook: unlike this world, the Hereafter offers no further opportunities for repentance or reform. Every person is already given ample guidance in this life—guidance that enables them to attain peace of mind, emotional balance, and a healthy ordering of their priorities and relationships. Once the Hereafter begins, the time for correction has passed. Chapter 40 Ghafir, verses 49-50:

“And those in the Fire will say to the keepers of Hell, "Supplicate your Lord to lighten for us a day from the punishment." They will say, "Did there not come to you your messengers with clear proofs?" They will say, "Yes." They will reply, "Then supplicate [yourselves], but the supplication of the disbelievers is not except in error."”

In this world, second chances are woven into nearly every aspect of life. A person who fails an exam may retake it. Someone who experiences a broken marriage may find companionship again. Even in matters of faith,

Allah, the Exalted, grants repeated opportunities for renewal. Every night, when a person sleeps, they experience a form of temporary death, and each morning they awaken with another chance to obey Allah, the Exalted, sincerely. 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."

Because second chances are so common in worldly life, many people subconsciously assume that the same pattern will apply on the Day of Judgement. This assumption is a subtle deception of the Devil. A person may outwardly acknowledge that the Hereafter offers no further opportunities, yet inwardly behave as though another chance will somehow be granted. This quiet delusion leads to complacency, negligence, and a false sense of security.

The only effective way to dismantle this illusion is to strengthen one's faith. This strengthening occurs through learning, internalising, and acting upon the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When a person consistently applies divine guidance, they remain alert, disciplined, and practically prepared for the Day of Judgement, just like the Holy Prophets, peace be upon them. This preparation includes using every blessing—time, health, wealth, relationships, and intellect—in the correct way as outlined in Islamic teachings. 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 40 Ghafir, verse 51:

“Indeed, We will support Our messengers and those who believe during the life of this world and on the Day when the witnesses will stand.”

The support of Allah, the Exalted, is promised to those who possess genuine belief, not merely to those who identify as Muslims by name or lineage. A Muslim, in this context, refers to someone who outwardly submits to Islam but has not yet developed deep understanding or firm conviction. Their acceptance of Islam often stems from family influence rather than personal knowledge. 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 such individuals lack knowledge of the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, their faith remains weak. This weakness makes them vulnerable to disobedience, especially when their desires conflict with divine guidance, even if they outwardly fulfil the basic obligatory duties. In contrast, the

believer embraces Islam through knowledge, reflection, and sincere conviction. Their faith is rooted in evidence from revelation and prophetic tradition, and as a result, it becomes strong and unwavering. 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.”

Because of their strong faith, believers remain steadfast in their obedience to Allah, the Exalted, in every circumstance. In times of hardship, they demonstrate patience; in times of ease, they express gratitude. Gratitude begins with intention, meaning that a person acts solely to please Allah, the Exalted. It then appears in speech, where one speaks positively or remains silent when silence is better. Finally, gratitude manifests in action, where a person uses every blessing in ways that align with divine guidance. This comprehensive approach to gratitude leads to increased blessings, inner tranquillity, and success in both worlds. It nurtures a balanced mental and physical state and enables a person to place everything and everyone in their life in the correct position. 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 firm in obedience. It is grounded in the conviction that Allah, the Exalted, always chooses what is best for His servants, even when they cannot immediately perceive the wisdom behind His 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.”

Those who uphold patience and gratitude, and who act rightly in all situations, become recipients of the continuous support and mercy of Allah, the Exalted. This divine assistance brings tranquillity in both worlds by nurturing a harmonious inner state and enabling a person to organize their life with clarity and wisdom. This principle is affirmed in a narration found in Sahih Muslim, number 7500. Chapter 40 Ghafir, verse 51:

“Indeed, We will support Our messengers and those who believe during the life of this world and on the Day when the witnesses will stand.”

Allah, the Exalted, also cautions that on the Day of Judgement no excuse, justification, or plea will be accepted from those who spent their worldly lives in disobedience. This warning dismantles the false hopes held by many who misuse the blessings granted to them while imagining that they will somehow secure success and salvation in both worlds through

last-minute excuses, sudden repentance, or an imagined reconciliation with Allah, the Exalted, after death. Chapter 40 Ghafir, verse 52:

“The Day their excuse will not benefit the wrongdoers, and they will have the curse, and they will have the worst home.”

This verse makes clear that the opportunity to repent belongs exclusively to this life. Once the Day of Judgement arrives, the time for reflection, correction, and return has ended. Those who relied on assumptions, delayed repentance, or comforted themselves with imagined exceptions will find that none of these illusions hold any weight before the perfect justice of Allah, the Exalted. Their excuses will not protect them, their claims will not avail them, and their regret will not reverse their fate.

Allah, the Exalted, then reminds people that this outcome can be avoided if they adhere to the guidance He has always granted mankind throughout the ages. Chapter 40 Ghafir, verse 53:

“And We had certainly given Moses guidance, and We caused the Children of Israel to inherit the Scripture.”

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 endeavor 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 tranquility and justice on 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. 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 40 Ghafir, verse 54:

“As guidance and a reminder for those of understanding.”

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 tranquility, justice, and peace within society. 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. 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.

Verse 53, together with the history of the Children of Israel, highlights a recurring pattern in human communities: over time, successive generations often lose sight of the essence of revelation. What was once a living, transformative guidance becomes reduced to inherited customs, treated no differently from other cultural practices. Chapter 40 Ghafir, verse 53:

“And We had certainly given Moses guidance, and We caused the Children of Israel to inherit the Scripture.”

Although divine knowledge was entrusted to them, many among the Children of Israel failed to learn it properly or act upon it. Instead of allowing revelation to shape their intentions, speech, and conduct, they confined their religion to a few outward rituals, assuming this was sufficient for salvation. When knowledge is neglected and practice becomes mechanical, faith loses its vitality. It becomes a hollow form, lacking the depth and sincerity that true belief requires.

This same error has affected many Muslims today. They rely on a small number of physical acts of worship, often performed without understanding, believing that these alone guarantee success. When faith is reduced to rituals carried out in a language one does not comprehend, it ceases to

function as a comprehensive way of life. The danger intensifies when such shallow practice is passed to the next generation. Children raised in this environment begin to view Islam as a cultural identity rather than a divine path. Eventually, they may abandon even the few inherited rituals, assuming they hold no relevance in the modern world. This pattern is evident in many families who migrated to Western countries. Elders often held onto cultural expressions of faith, such as traditional clothing, without necessarily understanding the deeper principles behind their religion. Their children, growing up in a different environment, discarded these practices, believing them to be cultural rather than religious. Culture and fashion are constantly changing; if faith is mistaken for culture, it too will be discarded as trends evolve. This is precisely what occurred among the people of the book—the Jews and Christians. Their synagogues and churches were once filled with worshippers and seekers of knowledge. But when they abandoned learning and relied solely on a few outward practices, the next generation abandoned even those. Their places of worship became empty, and their faith was reduced to a mere label without substance. Furthermore, members of the older generation who held onto a handful of practices without understanding their meaning were unable to explain their faith to their children. As society's mentality shifted, the younger generation no longer wished to imitate customs they perceived as cultural. They began to question why they should adopt a religion that even their elders could not articulate. Ignorance breeds abandonment. When knowledge is absent, the next generation is left with no foundation, and they naturally drift toward their desires rather than toward divine guidance. If Muslims do not change this attitude—by learning their religion, acting upon it, and teaching it with clarity—they risk repeating the fate of the people of the book. They will become Muslims in name only, not in practice. This is a perilous condition, for it can ultimately lead to the loss of faith itself. Faith resembles a delicate flame that must be continually nourished. Just as a fire dies when deprived of fuel, faith weakens and may be extinguished if not sustained through consistent 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 and the history of the children of Israel therefore stands 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 through this can faith remain alive, vibrant, and transformative, guiding individuals and societies toward righteousness. Chapter 40 Ghafir, verses 53-54:

“And We had certainly given Moses guidance, and We caused the Children of Israel to inherit the Scripture. As guidance and a reminder for those of understanding.”

Allah, the Exalted, makes it clear that embracing and living by divine guidance—despite the peace of mind it brings in both this life and the next—is not an easy path. This is because such guidance frequently clashes with personal desires, ambitions, and the dominant attitudes of society, which are often shaped by worldly aims rather than truth. For this reason, Allah, the Exalted, commands patience and perseverance. Chapter 40 Ghafir, verse 55:

“So be patient, Indeed, the promise of Allah is truth…”

To remain steadfast upon this reality and to consistently obey Allah, the Exalted, a person must develop strong faith. Possessing strong faith is essential, as it anchors a person to obedience in every circumstance—whether life presents comfort or hardship. This firmness is not achieved through wishful thinking, but through learning and acting upon the clear evidence and guidance found in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. These sources repeatedly demonstrate that sincere obedience to Allah, the Exalted, is the true path to peace of mind in both worlds. In contrast, the person who remains ignorant of Islamic teachings will inevitably possess weak faith. Such a person finds it easy to abandon obedience whenever it conflicts with personal desires, because they fail to recognize that restraining those desires for the sake of Allah, the Exalted, leads to real tranquillity and stability. Their short-term choices may feel appealing, but they ultimately deprive them of lasting peace. Therefore, certainty of faith must be actively pursued through learning and implementing Islamic knowledge. This includes using every blessing one has been given—such as time, wealth, health, and influence—in the correct manner outlined in Islamic teachings. When a person does this consistently, they attain peace of mind in both worlds, achieve a balanced mental and physical state, and are able to place every responsibility and relationship in their rightful position within their life.

Allah, the Exalted, also clarifies that He does not require human beings to attain flawless perfection. Instead, He calls them to humility, sincerity, and continual self-correction. Chapter 40 Ghafir, verse 55:

“…And ask forgiveness for your mistakes…”

This verse reminds people that errors are part of the human condition. What Allah, the Exalted, expects is not a life free from shortcomings, but a life marked by sincere effort—using the blessings He has granted in accordance with Islamic teachings, striving to obey Him to the best of one's ability, and turning back to Him whenever a sin is committed. The true danger lies not in falling into error, but in persisting in it without remorse or repentance. When a person adopts this attitude of sincere striving and regular repentance, Allah, the Exalted, promises forgiveness, mercy, and inner tranquillity. Such individuals experience peace of mind in this world and hope for salvation in the next, because they live with awareness, humility, and a heart that continually returns to its Lord.

When one strives to obey Allah, the Exalted, they will inevitably face the criticism of others, others whose worldly desires and lifestyles are contradicted by Islamic teachings. Therefore, a vital aspect of obeying Allah, the Exalted, is to glorify Him by not attributing negative things to Him, such as the opposition and criticism one faces, things which can only occur by His permission. Chapter 40 Ghafir, verse 55:

"…and glorify [Allah]…"

Among the ways a person glorifies Allah, the Exalted, is by maintaining a mindset that refuses to attribute anything negative to Him. One of the most effective means of doing this is to cultivate a positive outlook. A positive mindset is not merely an emotional preference; it is a spiritual discipline

that helps a person navigate life's challenges while remaining obedient to Allah, the Exalted. Such obedience involves using the blessings He has granted in ways that align with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. When difficulties arise, a person should remind themselves that the situation could have been far more severe. If the hardship concerns worldly matters, they should be grateful that their faith remains intact. Instead of dwelling on the immediate pain of the trial, they should focus on the immense reward promised to those who endure with patience for the sake of Allah, the Exalted. When a blessing is taken away, they should reflect on the countless blessings that remain. Every test carries hidden wisdoms that may not be visible at first, and a person should recall the verse that affirms this truth. In reality, the situation they face is better for them than the alternative they might have desired. Chapter 2 Al Baqarah, verse 216:

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

By reflecting on such truths, a person nurtures a positive mindset—one that protects them from harbouring negative thoughts about Allah, the Exalted, and enables them to glorify Him correctly. They learn to see blessings even within trials, recognising that the cup is not half empty; it is, in reality, half full.

After a person glorifies Allah, the Exalted—thereby protecting themselves from attributing anything negative to Him—the natural progression is to

praise Him for the countless and uninterrupted blessings He continually bestows. Chapter 40 Ghafir, verse 55:

“…with praise of your Lord in the evening and the morning.”

Offering praise and gratitude to Allah, the Exalted, is the most just and reasonable response to His generosity. Gratitude begins in the heart, where a person forms the intention to act solely for His pleasure. It then appears in speech, expressed through words that are good, beneficial, and dignified—or through silence when silence is better. Finally, gratitude manifests in action, when a person uses every blessing in ways that align with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. When gratitude is expressed in this complete manner—through intention, speech, and action—it becomes a source of immense benefit. Allah, the Exalted, increases such a person in blessings, grants them tranquillity, and guides them toward success in both this world and the next. Through this practice, a person attains a balanced mental and physical state and learns to place everything and everyone in their life in the correct position, thereby living with clarity, harmony, and purpose. Chapter 14 Ibrahim, verse 7:

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

In truth, whenever a person turns away from the divine way of life revealed by Allah, the Exalted, and instead embraces systems crafted by human beings, they do so because such systems allow them to pursue their worldly desires without restraint. Every man-made code of conduct is ultimately shaped by human inclinations, ambitions, and self-interest. Unlike the divine law—founded upon perfect wisdom, justice, and mercy—human systems reflect the desires and limitations of those who design them. Those who possess wealth, status, or influence are often the most deeply invested in these man-made structures. They recognise that accepting the truth of Islam would require them to submit to a higher moral authority, one that places boundaries on their pursuit of pleasure, power, and personal gain. Divine guidance would restrict their exploitation of others, curb their excesses, and hold them accountable for 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, hoping to preserve their worldly position even at the cost of their eternal fate. This pattern has repeated throughout history. The first to oppose the Holy Prophets, peace be upon them, were often the elites of their societies—those whose power and influence were threatened by the justice and accountability demanded by revelation. Their rejection was never due to a lack of evidence, for the signs of Allah, the Exalted, were clear before them. Rather, their refusal stemmed from arrogance, pride, and an unwillingness to restrain their desires. Thus, the rejection of divine guidance is rarely an intellectual disagreement about truth. It is, more often, a moral and spiritual resistance—a refusal to submit to the authority of the Creator and to live within the boundaries He has set. Chapter 40 Ghafir, verse 56:

“Indeed, those who dispute concerning the signs of Allah without [any] authority having come to them - there is not within their breasts except pride, [the extent of] which they cannot reach…”

A person must actively seek protection with Allah, the Exalted, by remaining obedient to Him, for only this safeguards them from the destructive mindset previously described. If they fail to do so, this attitude will inevitably bring harm in both this life and the next. In worldly life, such a mindset disrupts a person's inner balance, disturbs their emotional and physical well-being, and causes them to misjudge the place of people and priorities within their life. As a result, the very things that should bring comfort—family, friendships, work, and wealth—become sources of pressure and unrest. When a person persists in disobeying Allah, the Exalted, they begin to misinterpret the cause of their distress. Instead of recognising that their turmoil stems from their own misuse of blessings, they may direct blame toward innocent individuals around them, such as their spouse or close companions. Removing these positive influences from their life only deepens their instability. Their mental state deteriorates further, pushing them toward despair, harmful addictions, and even thoughts of self-destruction. This pattern is clearly visible among those who continually misuse the blessings they have been granted—particularly among the wealthy and famous. Despite their material comforts, many experience profound emotional turmoil, demonstrating that worldly luxury cannot compensate for spiritual emptiness or moral disorder.

Human pride also drives many people to resist divine guidance and oppose those who follow it. The message of Islam is often perceived as a barrier to their pursuit of wealth, influence, and social prestige. Industries and institutions whose practices are challenged by Islamic teachings frequently reject the integration of Islamic principles and discourage Muslims from living according to their faith. This resistance contributes significantly to the widespread anti-Islamic sentiment visible across various platforms, especially social media.

Those who sincerely strive to live by Islamic teachings—which call for moderation, self-restraint, and the responsible enjoyment of blessings—are often met with hostility from individuals who indulge in excess and act on impulse without boundaries. Islam describes such unrestrained behaviour as akin to that of animals, driven purely by desire. People who live in this manner often attempt to dissuade others from embracing Islam and try to pull Muslims away from their faith, inviting them instead to a lifestyle built on unchecked desires. A common tactic is to attack specific aspects of Islam, such as the dress code for women, in an attempt to undermine its appeal. Yet anyone who reflects carefully can see the superficiality of such criticisms. These objections arise from a dislike of Islam's emphasis on discipline and self-control. For example, critics may object to the Islamic dress code, yet they do not apply the same scrutiny to the strict dress requirements found in professions such as law enforcement, the military, healthcare, education, or corporate environments. Their selective criticism exposes the weakness of their arguments. Ultimately, it is the core values of Islam—and the disciplined conduct of those who follow it—that provoke such attacks, leading critics to oppose Islam in any way they can. Chapter 40 Ghafir, verse 56:

"Indeed, those who dispute concerning the signs of Allah without [any] authority having come to them - there is not within their breasts except pride, [the extent of] which they cannot reach…"

In all circumstances, a person must remain firmly committed to the sincere obedience of Allah, the Exalted. Such devotion brings serenity and shields them from the harmful influence of others, even if this protection is not immediately apparent. Chapter 40 Ghafir, verse 56:

“…So seek refuge in Allah. Indeed, it is He who is the Hearing, the Seeing.”

Remaining loyal to Allah, the Exalted, ensures that a person uses their blessings correctly. This leads to a harmonious mental and physical state, enabling them to place everything and everyone in their life in the proper position while preparing for their accountability on the Day of Judgement. Through this, they attain tranquillity in both worlds. They are guided through every situation—whether ease or hardship—and their peace of mind grows as they earn immeasurable reward in this life and the next.

Conversely, when a person abandons the commands of Allah, the Exalted, in order to gain the approval of others, they inevitably lose inner peace. Such behaviour encourages the misuse of blessings and plunges them into emotional and physical disorder. They begin to misplace priorities and relationships, leaving themselves unprepared for the Day of Judgement. This leads to stress, turmoil, and hardship in both worlds, regardless of the material comforts they may possess.

To help people remove the pride that often settles in their hearts, Allah, the Exalted, reminds them of their true place within the vastness of creation. Human beings, despite their sense of importance, are but a small and fragile part of an immense universe that operates with precision, harmony, and purpose far beyond human comprehension. When a person reflects on the sheer scale of the heavens and the earth—their size, complexity, and

the countless systems that function without human involvement—they begin to recognise how limited and dependent they truly are. This realisation is meant to humble the heart and dissolve the illusion of self-importance. Chapter 40 Ghafir, verse 57:

“The creation of the heavens and earth is greater than the creation of mankind…”

Contemplating the scale of the universe is a powerful remedy for arrogance. It prevents a person from imagining themselves to be the centre of existence or the most significant being in creation. When one considers the vast galaxies, the stars that dwarf the earth many times over, and the celestial bodies that influence entire systems, it becomes clear that human existence is minuscule in comparison. A person’s presence or absence has no impact on the functioning of the cosmos. In contrast, creations like the Sun hold immense influence; their existence shapes entire galaxies, while their absence would bring catastrophic consequences. This comparison alone is enough to humble any thoughtful person and remind them that their value lies not in their size or power, but in their obedience to Allah, the Exalted, and their fulfilment of the purpose for which they were created.

Yet this kind of reflection is increasingly rare in the modern age. Social media and digital culture have encouraged people to become absorbed in their own curated realities—whether real or imagined. Many are so focused on themselves that they scarcely notice the people around them, let alone the vast creation beyond their immediate environment. The constant pursuit of attention, validation, and personal expression has created a generation

that often sees itself as the centre of the universe. This self-absorption prevents them from contemplating the wider creation and recognising their true place within it. Chapter 40 Ghafir, verse 57:

“…but most of the people do not know.”

This verse stands as a reminder that humility begins with perspective. When a person recognizes the immensity of the creation, their pride dissolves, and they return to their rightful place as a humble servant within a universe far greater than themselves. Such reflection not only protects them from arrogance but also nurtures gratitude, awe, and a deeper appreciation of the Creator’s power and wisdom.

Allah, the Exalted, further encourages people to reflect on the universe and on the events that have unfolded throughout history and continue to unfold in the present, so that they may adopt the correct behaviour. Reflection is not merely an intellectual exercise; it is a spiritual discipline that awakens the heart, sharpens perception, and guides a person toward moral clarity. When an individual contemplates the signs of Allah, the Exalted, in creation and in the rise and fall of nations, they begin to distinguish between truth and falsehood, guidance and misguidance, wisdom and ignorance. Chapter 40 Ghafir, verse 58:

“And not equal are the blind and the seeing…”

It is therefore essential for a person to remain observant in their daily life and avoid becoming so absorbed in their personal concerns that they become heedless of the lessons unfolding around them and the lessons already recorded in the past. This attentiveness is a vital quality, for it strengthens one's faith and helps a person remain obedient to Allah, the Exalted, in all circumstances. Such obedience involves using the blessings one has been granted in ways that are pleasing to Allah, the Exalted, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. For example, when a person sees someone who is ill, they should not only assist them in whatever way they can—even if only through a sincere supplication—but also reflect on their own health. They should recognise that their current strength is temporary and that they too will one day experience illness, weakness, or death. This reflection should inspire gratitude for the health they presently enjoy and motivate them to use it wisely in both worldly and religious pursuits that are pleasing to Allah, the Exalted. It should also remind them that health is not guaranteed and that every moment of strength is an opportunity to do good before the opportunity is taken away. Similarly, when they witness the death of a wealthy person, they should not only feel compassion for the deceased and their family but also reflect on their own mortality. They should realise that their own time of departure is unknown and could arrive at any moment. Just as the wealthy person was separated from their wealth, fame, and loved ones at the moment of burial, so too will every individual be left alone in their grave with nothing but their deeds. This realisation should encourage them to prepare for their own grave and the Hereafter by prioritising righteous actions, sincere repentance, and a life lived with purpose rather than distraction. Observing the death of others should remind them that worldly possessions, status, and relationships cannot accompany them beyond the grave, and that only their conduct will determine their eternal outcome.

Those who live with this reflective mindset strengthen their faith day by day. Their awareness of the signs of Allah, the Exalted, in creation and in the events around them deepens their humility, sharpens their moral insight, and motivates them to improve their conduct toward Allah, the Exalted, and toward His creation. They become more patient, more grateful, and more conscious of their responsibilities. In contrast, those who remain absorbed in worldly pursuits and fail to reflect on the lessons around them fall into heedlessness. This heedlessness prevents them from recognising their shortcomings, from correcting their behaviour, and from drawing closer to Allah, the Exalted. As a result, they remain spiritually stagnant, unable to benefit from the countless signs that were meant to guide them, and they risk living a life disconnected from the very purpose for which they were created. Chapter 40 Ghafir, verse 58:

“…nor are those [equal] who believe and do righteous deeds and the evildoer…”

It is essential to recognise that the Quranic contrast in this context is between internal belief supported by outward righteous actions and, on the other hand, the performance of evil deeds—not disbelief itself. This distinction highlights a profound truth: a verbal declaration of belief carries little weight if it is not accompanied by consistent, sincere action. Words alone do not reflect the reality of a person’s inner state. When someone claims faith yet fails to act upon it, they place themselves in a position of great spiritual danger. Their behaviour suggests that their belief is fragile, unanchored, and vulnerable to collapse. Such a person risks drifting so far from obedience that their faith may eventually fade altogether. Chapter 40 Ghafir, verse 58:

“…Little do you reflect.”

It is therefore vital to understand that faith resembles a living plant. Just as a plant requires nourishment—sunlight, water, and care—to grow, flourish, and remain alive, faith requires continual nourishment through acts of obedience. These acts include fulfilling obligations, avoiding what is forbidden, and striving to please Allah, the Exalted, in one’s intentions, speech, and behaviour. When a plant is deprived of nourishment, it gradually weakens, withers, and eventually dies. In the same way, the faith of a person who neglects obedience becomes weak, unstable, and may ultimately perish. This spiritual death is the greatest loss a person can suffer, for it deprives them of peace in this world and salvation in the next.

Chapter 40 Ghafir, verse 58:

“…nor are those [equal] who believe and do righteous deeds and the evildoer…”

Belief supported by righteous deeds grants a person peace of mind in both this world and the next. On an individual level, it nurtures a balanced mental and physical state, allowing a person to organise their life with

clarity and wisdom. They learn to place everything and everyone in their proper position—family, work, wealth, relationships, and personal aspirations—so that nothing becomes a source of unnecessary stress or imbalance. Their behaviour also ensures that they fulfil the rights of others, which naturally contributes to the spread of justice, harmony, and stability within society. When individuals act with sincerity, fairness, and compassion, the collective environment becomes more peaceful, and communities flourish. In contrast, those who fail to believe or who do not support their belief with righteous actions inevitably misuse the blessings they have been granted. Without the guidance of faith and obedience, they fall into confusion and disorder. Their mental and physical state becomes unbalanced, and they misplace priorities, relationships, and responsibilities. They fail to prepare adequately for their accountability on the Day of Judgement, living as though this world is permanent and forgetting that every blessing carries a responsibility. This negligence leads to stress, turmoil, and difficulty in both worlds, even if they outwardly enjoy certain worldly luxuries. Their behaviour also prevents them from fulfilling the rights of others. In fact, it often encourages them to wrong people in pursuit of their desires, ambitions, and personal interests. Such conduct inevitably spreads injustice, corruption, and social harm, weakening the moral fabric of society. For these reasons, those who possess belief and support it with righteous deeds can never be equal to those who commit evil actions. Chapter 40 Ghafir, verse 58:

“…Little do you reflect.”

This verse serves as a gentle rebuke, urging people to reflect deeply on the consequences of their choices and to recognize the profound difference between a life built on faith and obedience and a life driven by desire and

heedlessness. But if one fails to recognize and respond, then they will inevitably persist on disobeying Allah, the Exalted, until they reach their accountability on Judgement Day, unprepared and empty handed of all good. Chapter 40 Ghafir, verse 59:

“Indeed, the Hour is coming - no doubt about it…”

Denying the possibility of human resurrection on the Day of Judgement is an unusual and unfounded claim, especially when the world around us is filled with countless examples of resurrection occurring repeatedly throughout the days, months, and years. A person only needs to observe the natural processes that unfold before their eyes to realise that bringing the dead back to life is neither impossible nor unfamiliar. Allah, the Exalted, revives barren land by sending rain upon it, transforming dry, lifeless soil into fertile ground that produces vegetation of every kind. A seed that appears dead—dry, hard, and buried beneath the earth—suddenly bursts forth with life, becoming a plant that sustains countless creatures. If Allah, the Exalted, can bring life out of what appears lifeless in the plant world, then reviving the human being, who is also a “seed” buried in the earth, is even more within His power. The One who creates life the first time can certainly create it again. The changing of the seasons provides another clear demonstration of resurrection. During winter, trees shed their leaves, their branches become bare, and they appear lifeless. To the untrained eye, they seem dead. Yet when the seasons shift, the same trees are clothed once again with leaves, blossoms, and fruit. What seemed dead returns to life with renewed beauty and strength. This cycle repeats every year, serving as a visible reminder that revival after apparent death is a natural and continuous process. If a person reflects deeply, they will see that the entire rhythm of nature is built upon patterns of death and rebirth,

decay and renewal, stillness and awakening. Even within the human body, the process of resurrection occurs constantly. Cells die and are replaced every moment—skin cells, blood cells, and countless others. The body is in a perpetual state of renewal, with life emerging from what has perished. This ongoing cycle is a subtle but powerful sign that resurrection is not a distant or unfamiliar concept; it is woven into the very fabric of human existence. A person carries within themselves daily evidence that life can emerge from death, and that renewal is a continuous act of divine power. The sleep–wake cycle offers yet another example. Sleep is often described as the “sister of death,” for when a person sleeps, their senses are suspended, their awareness is cut off, and they enter a state that resembles death. Yet Allah, the Exalted, returns their soul to them each morning if they are destined to continue living, granting them a new span of life. Every awakening is, in essence, a small resurrection. It is a daily reminder that the One who restores life after sleep can restore life after death. If a person reflects on this simple yet profound reality, they will recognise that resurrection is not only possible but already occurring in countless forms around 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.”

In addition, the Day of Judgement is not simply a possibility—it is an inevitable reality. Anyone who reflects on the natural world will observe that balance is a defining feature of creation. The Earth, for example, orbits the Sun at a distance so precise that even a slight deviation would render life impossible. If it were marginally closer, the planet would burn; if it were

slightly farther, it would freeze. The water cycle also demonstrates this perfect equilibrium: water evaporates, rises, condenses, and returns as rain in a measured and orderly pattern that sustains life across the globe. Even the soil beneath our feet is created with remarkable balance. It is soft enough for fragile shoots to break through its surface, enabling crops to grow, yet firm enough to support mountains, cities, and immense structures. These and countless other examples testify not only to the existence of a Creator but also to the principle of balance that governs His creation.

Yet, amidst all this harmony, one glaring imbalance stands out—the actions of human beings. In this world, one frequently witnesses tyrants and oppressors who escape accountability, living comfortably despite the harm they inflict. At the same time, many people endure hardship, injustice, and suffering without receiving their due reward for patience and perseverance. Even those who sincerely obey Allah, the Exalted, often face trials, while those who openly disobey Him may enjoy worldly ease. Since balance is a universal law embedded in creation, justice in human actions must also be balanced. Because this balance is not fully realised in this world, it must necessarily be fulfilled in another realm—the Day of Judgement.

Allah, the Exalted, certainly has the power to deliver complete reward and punishment in this life. However, one of the divine wisdoms behind withholding full recompense is that He grants people repeated opportunities to repent, reform, and return to Him. If punishment were immediate and absolute, there would be no room for growth, reflection, or redemption. Likewise, He does not grant full reward to the obedient in this world because this world is not meant to be Paradise. A central aspect of faith is believing in the unseen—trusting in the promise of complete and perfect

reward in the Hereafter. If all reward were visible and tangible in this life, faith would lose its depth, sincerity, and distinction. Belief becomes meaningful precisely because it rests on trust rather than sensory experience.

Fear of complete punishment and hope for complete reward in the Hereafter serve as powerful motivators. These two forces encourage a person to avoid sin, to act with sincerity, and to strive for righteousness. They create a balanced spiritual state that guides a person toward moral excellence and keeps them mindful of their ultimate accountability.

For the Day of Recompense to occur, the material world must come to an end. Reward and punishment can only be administered once the actions of all people have concluded. As long as life continues, deeds continue; and as long as deeds continue, judgement cannot begin. This reality demonstrates that the world is temporary and must eventually cease, making way for the final accounting.

Reflecting on these truths strengthens a person’s conviction in the Day of Judgement. This strengthened belief motivates them to prepare for it by using the blessings they have been granted in ways that align with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Through this preparation, they attain peace of mind and success in both worlds. They develop a balanced mental and physical state and learn to place everything and everyone in their life in the correct position, living with clarity, purpose, and tranquillity. 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 40 Ghafir, verse 59:

“Indeed, the Hour is coming - no doubt about it…”

The truth is that without the certainty of Judgement Day and the Hereafter, life in this world would lose its deepest meaning and highest purpose. Everything in this earthly realm is temporary, fragile, and incomplete. Whatever a person gathers—wealth, influence, knowledge, relationships, or achievements—will eventually slip from their hands. Time erodes every possession, and death severs every attachment. If human existence were limited to this brief and passing world, then all effort would ultimately be directed toward what is destined to disappear. Life would become nothing more than a pursuit of shadows, ending in emptiness, with nothing of lasting worth to show for one’s striving. It is the certainty of the Hereafter that lifts life above this cycle of gain and loss. The promise of Judgement Day provides a perfect, eternal, and unchanging goal toward which a person can direct their energy. Through this lens, every action acquires weight, every sacrifice gains meaning, and every moment of patience becomes an investment in everlasting success. The temporary nature of this world no longer diminishes human effort; instead, it magnifies it,

because each deed becomes a seed planted for eternity. Without belief in the Hereafter, suffering would appear senseless, injustice would seem permanent, and moral values would have no enduring foundation. But with belief in the final accountability, every hardship becomes purposeful, every injustice becomes temporary, and every good deed becomes preserved. The promise that no act of righteousness will be lost and no act of oppression will go unanswered reassures the heart. It reminds a person that their struggles are not wasted; they are steps on a path leading to eternal reward. In this way, belief in Judgement Day gives meaning to pain, direction to effort, and permanence to virtues such as truthfulness, patience, humility, and compassion. It anchors a person's life in something far greater than the world they inhabit. The Hereafter is not simply a continuation of life—it is the foundation that gives this life coherence, dignity, and purpose. Without it, existence would drift without aim. With it, every moment becomes an opportunity to strive for what is eternal and to live with clarity, intention, and hope. Chapter 40 Ghafir, verse 59:

"Indeed, the Hour is coming - no doubt about it…"

Preparing for one's accountability requires discipline, restraint, and a willingness to place eternal priorities above temporary desires. Because this commitment often conflicts with the worldly ambitions and impulses that many people pursue, a large number of individuals either reject the concept of accountability altogether or fail to prepare for it in any meaningful way—even if they verbally profess belief in it. Their claim of faith remains theoretical, never transforming into action. Chapter 40 Ghafir, verse 59:

“…but most of the people do not believe.”

As a consequence of this neglect, such individuals continue to misuse the blessings they have been granted. Instead of directing these blessings toward what is beneficial and pleasing to Allah, the Exalted, they employ them in ways that harm their spiritual, emotional, and physical well-being. This misuse inevitably disrupts their inner balance. Their mental and physical state becomes unstable, their priorities become confused, and they begin to misplace people and responsibilities within their lives. They fail to prepare adequately for their accountability on the Day of Judgement, living as though their actions carry no consequences. This imbalance leads to stress, turmoil, and difficulty in both worlds. Even if they outwardly enjoy certain worldly comforts, these comforts cannot shield them from the internal unrest caused by misusing blessings and neglecting their ultimate purpose. Their worldly luxuries become hollow, unable to provide lasting peace or fulfilment. In this way, their refusal to prepare for the Hereafter results not only in spiritual loss but also in a life filled with confusion, dissatisfaction, and hardship.

A person must therefore embrace and act upon Islamic teachings for their own benefit, even when those teachings challenge their personal desires or contradict their immediate inclinations. The wise individual resembles a patient who trusts the judgement of a skilled doctor. Although the prescribed medicine may be bitter and the diet restrictive, the patient accepts them wholeheartedly, knowing that the physician’s guidance is aimed at restoring and preserving their well-being. In the same way, a person who follows Islamic teachings—despite the initial difficulty of restraining desires—ultimately attains sound mental and physical health.

This is because the only One who possesses complete knowledge of human nature, and who knows precisely what leads to inner balance and proper ordering of one's life, is Allah, the Exalted. He alone understands how a person can achieve harmony within themselves and place every blessing, relationship, and responsibility in its rightful position. Chapter 40 Ghafir, verse 60:

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

Calling upon Allah, the Exalted, therefore extends far beyond verbal supplication. It includes turning to Him through practical obedience—by using the blessings He has granted in the manner He has prescribed. True calling upon Him means aligning one's actions with His guidance, fulfilling obligations, avoiding what He has prohibited, and living in accordance with the principles set out in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. In this way, a person's entire life becomes a continuous act of calling upon Allah, the Exalted, through sincere devotion, disciplined conduct, and the correct use of every blessing entrusted to them.

Interpreting "calling upon Allah, the Exalted" in this broader, action-based sense becomes even clearer when one considers the remainder of the verse, where calling upon Him is directly contrasted with displaying arrogance toward His worship. This contrast shows that true calling upon Allah is not limited to spoken supplications; it includes humility, submission, and a willingness to align one's conduct with His commands. Chapter 40 Ghafir, verse 60:

“And your Lord says, "Call upon Me; I will respond to you." Indeed, those who disdain My worship…”

Arrogance emerges when a person becomes driven by worldly ambitions, desires, and self-importance. These impulses lead them to disregard or neglect the obedience of Allah, the Exalted, even if they verbally claim belief in Him. Their arrogance blinds them to the purpose of the blessings they possess, causing them to misuse those blessings in ways that harm their spiritual, emotional, and physical well-being. As this misuse continues, their inner state becomes increasingly unstable. They lose balance, misjudge priorities, and fail to place people and responsibilities in their rightful positions. Most significantly, their arrogance prevents them from preparing for their accountability on the Day of Judgement. Because they refuse to humble themselves before Allah, the Exalted, in this life, they will face humiliation in the next. Chapter 40 Ghafir, verse 60:

“…Indeed, those who disdain My worship will enter Hell [rendered] contemptible.”

This verse makes it clear that arrogance is not merely a character flaw—it is a destructive spiritual condition that distances a person from obedience, distorts their use of blessings, and ultimately leads to disgrace in the Hereafter. In contrast, those who call upon Allah, the Exalted, through

sincere supplication and consistent obedience secure His response, His guidance, and His protection in both worlds.

Chapter 40 Ghafir, verse 60:

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

As previously explained, calling upon Allah, the Exalted, refers primarily to practical obedience rather than merely uttering verbal supplications. Throughout the Holy Quran and the established traditions of the Holy Prophet Muhammad, peace and blessings be upon him, supplication is consistently linked to action. Every supplication mentioned in the Quran was made by individuals who were deeply committed to obedience. They spent their lives using the blessings they had been granted in ways that pleased Allah, the Exalted. This demonstrates a crucial principle: supplications only attain their full effectiveness when they are accompanied by sincere and consistent acts of obedience. Sadly, many people today have adopted a passive attitude toward supplication. They excel in raising their hands and voicing their requests, yet they fall short in practically obeying Allah, the Exalted. This is because verbal supplication requires little effort—no wealth, minimal time, and almost no physical exertion. However, the teachings of Islam and the example of the Holy Prophet Muhammad, peace and blessings be upon him, make it clear that supplication is meant to be supported by action. The Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them, demonstrated this principle at every stage of their lives. They used their blessings correctly, fulfilled their responsibilities,

and acted in accordance with divine guidance. They never relied solely on supplication for relief or victory while neglecting the practical steps required to attain them. A narration found in Jami At Tirmidhi, number 3499, further reinforces this point. It highlights two special times during the day when supplications are especially likely to be answered: immediately after the obligatory prayers and during the final portion of the night, when one is encouraged to perform voluntary night worship. Both of these times are directly connected to acts of obedience. This indicates that the acceptance of supplication is intertwined with the performance of righteous deeds. Chapter 35 Fatir, verse 10:

"…To Him ascends good speech, and righteous work raises it…"

This verse makes it clear that good words—including supplications—rise to Allah, the Exalted, but they are elevated and completed only when supported by righteous actions. Failing to recognise this relationship between supplication and obedience is one of the major reasons why the condition of many people does not improve. Positive change requires a transformation of intention, speech, and behaviour. Chapter 13 Ar Ra'd, verse 11:

"…Indeed, Allāh will not change the condition of a people until they change what is in themselves…"

This verse establishes a divine law: meaningful change begins with personal effort. Supplication alone, without corresponding action, is incomplete. A person must therefore use the resources available to them—such as their time, energy, skills, and opportunities—to bring about positive change in their life, while also seeking divine assistance through supplication. For example, someone experiencing marital difficulties must take practical steps to address the issues: communicating respectfully, seeking advice, making adjustments, and striving to fulfil their responsibilities. They cannot adopt a passive approach, relying solely on supplication while refusing to act. Such behaviour contradicts the teachings of Islam, which require both reliance on Allah, the Exalted, and the exertion of sincere effort.

Allah, the Exalted, then shifts attention once more to the signs scattered throughout the universe—signs that testify to His absolute Oneness and demonstrate that He alone is worthy of obedience in every circumstance. These signs are not abstract or distant; they are woven into the daily experience of every human being. Their purpose is to awaken reflection, correct behaviour, and remind people that the One who manages the universe with perfect precision is the same One who commands them to live with righteousness. Chapter 40 Ghafir, verse 61:

“It is Allah who made for you the night that you may rest therein and the day giving sight…”

The alternation of night and day is one of the most accessible and profound signs of divine wisdom. The timing of each is perfectly measured, and their

lengths shift throughout the year in a way that maximises benefit for human beings, animals, and the natural world. If the days were significantly longer, people would be forced to work and remain active for extended periods, leading to exhaustion, reduced productivity, and widespread harm to physical and mental health. If the nights were excessively long, people would struggle to earn their livelihood, pursue beneficial knowledge, or fulfil their worldly responsibilities. Conversely, if the nights were too short, individuals would be deprived of the rest necessary for maintaining strength, clarity, and emotional stability. These variations also sustain the natural environment. Crops depend on the balance between sunlight and darkness. Too much daylight would scorch vegetation; too little would stunt growth. The entire agricultural system—upon which human and animal life depends—relies on this delicate equilibrium. Even slight disruptions would have catastrophic consequences for food production, ecosystems, and the survival of countless species. This harmony is not limited to the cycle of night and day. It reflects a universal pattern of balance that governs the cosmos. The movement of celestial bodies, the changing of seasons, the distribution of rainfall, the growth of vegetation, and the behaviour of living creatures all operate with astonishing precision. Every system complements the others, forming a unified whole that functions without conflict or contradiction. Such perfection cannot arise from multiple competing powers. If there were numerous gods, each with independent will and desire, the universe would inevitably fall into disorder. Conflicting intentions would disrupt the harmony of creation, and the balance upon which life depends would collapse. The seamless coordination observed in every corner of the universe is therefore a clear and compelling proof that there is only one Creator—Allah, the Exalted—whose knowledge, power, and wisdom encompass all things. 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 realisation is meant to guide a person toward humility, obedience, and gratitude. The One who manages the vast universe with flawless precision is the same One who commands human beings to live with justice, compassion, and self-restraint. Recognising His Oneness is not merely an intellectual conclusion; it is a call to align one's behaviour with His guidance, knowing that the One who perfected the cosmos also knows what perfects the human soul.

When a person provides even a small portion of another's needs—such as offering shelter, food, or financial support—they are naturally regarded as deserving of gratitude. If this is true for human beings who provide limited assistance, then Allah, the Exalted, who has granted every blessing in existence, is infinitely more deserving of gratitude. Every comfort, opportunity, and resource a person enjoys originates from Him alone, so expressing gratitude to Him is both reasonable and morally necessary. Chapter 40 Ghafir, verse 61:

"…Indeed, Allah is full of bounty to the people, but most of the people are not grateful."

Gratitude begins with intention. True gratitude is when a person acts solely to please Allah, the Exalted. If their actions are driven by worldly motives—seeking praise, recognition, or personal gain—then they lose the reward that comes from Allah, the Exalted. This principle is emphasised in a

narration found in Jamiʿ At-Tirmidhi, number 3154. A sincere intention is reflected in a person's attitude: they do not expect thanks, admiration, or repayment from others. Their contentment comes from knowing that Allah, the Exalted, is aware of their efforts. Gratitude with the tongue means speaking only what is good, beneficial, and truthful—or remaining silent when speech would cause harm. Gratitude through action means using every blessing 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. When gratitude is expressed through intention, speech, and action, Allah, the Exalted, promises an increase in blessings and a deep sense of tranquillity in both worlds. This tranquillity arises from achieving a balanced mental and physical state and from placing every blessing, responsibility, and relationship in its proper place. Chapter 14 Ibrahim, verse 7:

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

Another important truth is that ownership grants authority. When a person owns an object, it is universally accepted that they have the right to use it however they choose. Since Allah, the Exalted, is the Creator, Owner, and Sustainer of everything—including human beings—He alone has the right to determine how His creation should behave. It is therefore only fair and rational that people obey Him, for they themselves belong to Him.

Similarly, when someone lends an item to another person, it is expected that the borrower will use the item according to the owner's wishes. Allah, the Exalted, has granted every worldly blessing as a loan, not as a

permanent gift. Like all loans, these blessings must be repaid—not by returning the physical object, but by using it in ways that please Allah, the Exalted. In contrast, the blessings of Paradise are gifts, not loans. They are granted permanently and without restriction, and people will be free to enjoy them however 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 distinguish clearly between the temporary, conditional blessings of this world—which are loans entrusted to them—and the eternal gifts of Paradise. Confusing the two leads to misuse of blessings, ingratitude, and spiritual loss. Recognizing the difference leads to humility, obedience, and a life lived with purpose, balance, and clarity. Chapter 40 Ghafir, verse 62:

"That is Allah, your Lord, Creator of all things; there is no deity except Him, so how are you deluded?"

Islam teaches that the only One deserving of absolute obedience in every circumstance is the Creator and Sustainer of all things—Allah, the Exalted. Human beings, by their very nature, are inclined to follow and submit to something. Even those who deny belief in any deity inevitably shape their lives around an authority, influence, or desire. For some, this authority may

be other people; for others, it may be social trends, cultural expectations, or even their own impulses and passions. Chapter 25 Al Furqan, verse 43:

“Have you seen the one who takes as his god his own desire?...”

This verse highlights a profound truth: whatever or whoever a person obeys, prioritises, and models their life upon becomes, in effect, the object of their worship. For this reason, those who profess belief in Allah, the Exalted, must support their verbal declaration of faith with sincere and consistent action. True faith requires that Allah, the Exalted, be obeyed above all else, and that every blessing He has granted be used in ways that align with His guidance as revealed in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. When a person lives in this manner, they cultivate a balanced mental and physical state. They learn to place every responsibility, relationship, and blessing in its proper place. Their life becomes ordered, purposeful, and harmonious. Most importantly, they prepare themselves for their accountability on the Day of Judgement. Such a life leads to peace of mind in this world and eternal success 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."

In contrast, those who reject the Oneness of Allah, the Exalted, and instead devote themselves to other influences—whether desires, people, or worldly trends—will inevitably misuse the blessings they have been given. Their inner state becomes unstable. They lose clarity, misplace priorities, and fail to organise their life in a healthy and meaningful way. Most critically, they neglect to prepare for their accountability on the Day of Judgement. Even if they enjoy certain worldly luxuries, their life becomes marked by stress, confusion, and dissatisfaction. This pattern is not new. It mirrors the fate of those who lived before and chose to oppose the signs of Allah, the Exalted. Their rejection led them to delusion and ultimately to loss. Chapter 40 Ghafir, verses 62-63:

"…there is no deity except Him, so how are you deluded? Thus were those [before you] deluded who were opposing the signs of Allah."

This verse serves as a striking reminder of the danger of living in a self-focused manner, where a person becomes absorbed only in their own circumstances and fails to pay attention to the wider lessons unfolding around them. Such a narrow way of living blinds the heart to the wisdom that can be drawn from the experiences of others, from the events of history, and from the trials one encounters personally. When a person refuses to look beyond themselves, they deprive their character of the refinement that comes from reflection, and they miss opportunities to avoid repeating harmful mistakes. True reflection is one of the most reliable paths to inner stability, for it helps a person achieve a balanced mental and physical state and to place every blessing, responsibility, and relationship in its proper place. Consider, for example, the lives of those who possess great wealth or fame. Many misuse the blessings they have been granted, chasing desires without restraint. Yet despite their comforts, they are often

overtaken by anxiety, depression, addiction, or even despair. Their condition teaches a powerful lesson: real tranquillity cannot be bought, nor can it be secured by indulging every impulse. Likewise, observing someone who struggles with illness should awaken gratitude for one's own health and inspire a person to use that blessing wisely before it inevitably fades. Health, like all worldly gifts, is temporary and must be invested in what is beneficial. Islam therefore calls people to live with awareness and contemplation. It urges them to look beyond the narrow frame of their own immediate situation and to draw insight from the world around them. Every event, every person, and every circumstance carries a lesson for the one who is willing to observe with humility. Through this reflective approach, a person becomes more grounded, more grateful, and more capable of navigating life with wisdom, balance, and purpose.

Allah, the Exalted, once again directs attention to the signs embedded throughout the universe—signs that demonstrate His absolute authority and show that He alone is worthy of obedience. These signs are not abstract or distant; they are woven into the very structure of the world we inhabit. Chapter 40 Ghafir, verse 64:

"It is Allah who made for you the earth a place of settlement…"

The Earth has been fashioned with remarkable precision and balance. Its land is firm enough to support buildings, cities, and vast structures, yet fertile enough to allow crops, trees, and vegetation to grow. This dual capacity—strength and softness—enables human beings to cultivate the land while simultaneously building upon it, a balance no human

engineering could replicate on a global scale. When one observes the diversity of landscapes across the planet, another layer of divine wisdom becomes apparent. The Earth contains regions of varying altitudes, yet only a small portion of these elevated areas are inhabited. High-altitude regions are difficult to access, challenging to live in, and contain thinner air, making them unsuitable for most people. In contrast, the overwhelming majority of the Earth's surface lies at altitudes that are ideal for human life—easy to reach, comfortable to inhabit, and suitable for agriculture, travel, and settlement. Similarly, while some areas of the world are naturally inaccessible due to mountains, dense forests, or harsh terrain, these regions are exceptions rather than the rule. Most of the Earth has been shaped in a way that allows people to move freely, travel widely, and benefit from the resources available to them. This accessibility is essential for trade, communication, and the spread of knowledge—all of which contribute to human flourishing. Another sign of divine wisdom is the distribution of natural resources. The Earth has been designed so that the most essential resources for human survival—such as water, air, soil, and sunlight—are the most abundant and easiest to access. Less essential resources are found in more specific locations, and rare resources are placed deeper within the Earth, requiring effort and cooperation to extract. This arrangement ensures that human beings can meet their basic needs with ease while also being encouraged to work, explore, and develop skills to obtain other resources. These features of the Earth—its stability, fertility, accessibility, and perfectly balanced distribution of resources—cannot be the result of chance. They point unmistakably to deliberate design and purposeful creation. Every aspect of the Earth's structure reflects the wisdom, power, and mercy of the One who fashioned it.

The Earth spins at tremendous speed, yet life continues undisturbed upon its surface. One of the signs of Allah's wisdom in maintaining this stability is the creation of mountains, which act like pegs anchoring the Earth's crust

and preventing excessive movement. This stabilizing function allows life to flourish safely. Chapter 16 An Nahl, verse 15:

“And He has cast into the earth firmly set mountains, lest it shift with you…”

Beyond their stabilising role, mountains serve several essential functions that sustain life. They act as natural reservoirs, capturing and storing rainwater—including acidic rain—and filtering it through layers of rock and soil. Through this process, the water becomes purified and suitable for drinking, irrigation, and sustaining wildlife. From these mountains flow rivers, springs, and streams that have been strategically distributed across the Earth, ensuring that fresh water reaches regions where it is most needed. This fresh water remains distinct from the salty water of the seas and oceans. The salty composition of ocean water is itself a mercy, preventing the decay of countless organisms within it from contaminating the water and harming marine life. If fresh and salt water were to mix freely, the delicate balance required for life on Earth would be disrupted. 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.”

The Earth has also been fashioned in a way that enables the production of countless forms of provision. From its soil emerge grains, fruits, vegetables, and plants of every kind—each with unique benefits and purposes. Yet the process itself is beyond human control. No person can breathe life into a dead seed or command it to sprout. The transformation of a dry, lifeless seed into a living plant is a clear sign of a Creator who governs all things with precision and wisdom.

These signs—mountains that stabilise, waters that nourish, and seeds that come to life—collectively point to a deliberate and purposeful design. They remind humanity that the world they inhabit is not the product of chance, but the work of a Creator who sustains every aspect of existence.

When even a modest building is constructed, its stability depends on careful planning and the strategic placement of supporting structures such as pillars and beams. No sensible person would assume that a safe and durable building could arise by chance. If such deliberate design is required for something as simple as a human-made structure, how could anyone reasonably believe that the vast and intricate heavens and the Earth came into existence accidentally? If their formation were the result of random forces, the universe would display disorder, instability, and imperfection. Yet what we observe is the opposite: a world marked by precision, harmony, and balance. This alone points unmistakably to the deliberate planning of the Creator, Allah, the Exalted. Chapter 40 Ghafir, verse 64:

“It is Allah who made for you the earth a place of settlement and the sky a ceiling…”

Furthermore, the unity and order of the universe demonstrate that it cannot be the product of multiple competing deities. If more than one god possessed authority over the heavens and the Earth, each would assert their own will, leading to conflict and chaos. The universe would collapse under contradictory commands. 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 flawless organization of creation—the stability of the Earth, the order of the heavens, the harmony of natural laws, and the balance that sustains life—clearly indicates the existence of a single, all-powerful Creator. It is Allah, the Exalted, who designed, maintains, and governs all things with perfect wisdom.

After drawing attention to the signs scattered throughout the universe that affirm His Oneness, Allah, the Exalted, turns to the signs found within the human being—signs that reveal His unmatched power and demonstrate that He alone is worthy of obedience at all times. Chapter 40 Ghafir, verse 64:

“…and formed you and perfected your forms…”

The gradual development of the human embryo—from a tiny drop of fluid to a complete and fully functioning human being—is one of the clearest manifestations of divine planning. Each phase unfolds with astonishing precision: fertilisation, implantation, the formation of tissues and organs, and the emergence of complex biological systems. Every transition occurs at the exact moment it is meant to, guided by a wisdom far beyond human comprehension. The harmony and timing of these stages reflect a level of design that no human effort could ever replicate.

This verse also highlights the utter dependence of human beings on Allah, the Exalted. From the very first moment of existence, a person is sustained, protected, and nurtured by His power alone. The embryo’s survival depends entirely on the environment Allah, the Exalted, has prepared for it, and this physical dependence mirrors the spiritual and existential dependence that continues throughout a person’s life. Just as the embryo cannot nourish or protect itself, human beings cannot thrive without the guidance, mercy, and support of their Creator.

Contemplating this process should fill the heart with humility and gratitude. The creation of life is a miracle that surpasses all human knowledge and capability. Despite the remarkable progress of science and medicine, the essence of life—its origin, its spark, its precise unfolding—remains firmly within the domain of Allah, the Exalted. The journey from conception to birth stands as a sign for those who reflect, revealing the perfection of divine wisdom and the interconnectedness of every aspect of creation. It

reminds people that the One who brings them into existence with such care is the One they must trust, obey, and rely upon in every matter.

Ultimately, this verse is far more than a description of biological development. It is a spiritual lesson. Just as human beings depend entirely on Allah, the Exalted, at the beginning of their existence, they must continue to depend on Him throughout their lives—seeking His guidance, using His blessings responsibly, and preparing for the Day when they will be held accountable. The intricate design of human life leaves no room for doubt: Allah, the Exalted, is All-Powerful, All-Knowing, and infinitely Merciful.

Not only did Allah, the Exalted, create human beings with perfect precision, but He continually sustains them with His generosity, mercy, and provision. Chapter 40 Ghafir, verse 64:

“…and provided you with good and pure things…”

This short phrase carries profound meaning. It reminds humanity that their Creator did not merely bring them into existence and leave them to fend for themselves. Rather, He ensured that their worldly life would be supported by a vast array of provisions—provisions that nourish the body, uplift the heart, and satisfy the senses. Unlike many animals whose sustenance may consist of harsh, unclean, or undesirable sources—such as carrion,

decaying matter, or instinctively hunted prey—human beings have been honoured with a far more refined form of provision. Allah, the Exalted, has granted them foods that are not only nutritious but also appealing in appearance, taste, texture, and fragrance. Fruits of every colour, grains of every type, vegetables of every shape, and foods with countless flavours have been placed at their disposal. This diversity is not accidental; it reflects divine generosity and intimate knowledge of human nature. Even the foods that are prepared, cooked, or manufactured by human hands ultimately depend on the raw materials Allah, the Exalted, has created. Every ingredient—whether grown from the soil, extracted from the earth, or produced through the natural world—originates from His command. Human creativity in cooking or crafting meals is itself a blessing granted by Him. Thus, whether a person eats something freshly harvested or something prepared through human skill, the true Provider behind every bite is Allah, the Exalted.

This provision also reflects His awareness of human emotional and psychological needs. People do not merely require sustenance to survive; they desire beauty, variety, and enjoyment. Allah, the Exalted, has therefore provided foods that please the eye, delight the palate, and bring comfort to the heart. The sweetness of fruit, the aroma of spices, the warmth of bread, and the refreshing nature of water are all signs of His mercy. He could have sustained humanity with a single bland substance, yet He chose to honour them with abundance and diversity.

Furthermore, the purity of this provision is significant. Allah, the Exalted, describes these blessings as good and pure, indicating that they are wholesome, beneficial, and suited to human dignity. They nourish the body without degrading the soul. They strengthen a person physically while

reminding them of the generosity of their Creator. This purity also encourages gratitude, humility, and responsible use of blessings.

Reflecting on this verse should deepen a person's appreciation of Allah's care. Every meal, every sip of water, every fruit, and every grain is a reminder that Allah, the Exalted, is actively providing for His creation at every moment. This realisation should inspire gratitude expressed through intention, speech, and action. It should also encourage people to use these blessings responsibly, avoiding waste, arrogance, and misuse.

Ultimately, the provision of good and pure things is not merely a physical gift—it is a spiritual sign. It teaches that the One who provides so generously in this world is the One who must be obeyed, trusted, and thanked. It reminds humanity that their sustenance comes from a Creator who knows their needs better than they know themselves, and who provides for them with wisdom, mercy, and love. Chapter 40 Ghafir, verse 64:

"…That is Allah, your Lord; then blessed is Allah, Lord of the worlds."

After mentioning the signs within creation that point to His Oneness, Allah, the Exalted, turns attention to a truth that no human being can deny: the fleeting nature of their own existence. He contrasts this with His own eternal permanence. Chapter 40 Ghafir, verse 65:

“He is the Ever-Living…”

This brief yet profound statement serves as a powerful reminder. Human beings, regardless of their strength, status, or achievements, are temporary. Their lives are marked by weakness, dependence, and an inevitable end. In contrast, Allah, the Exalted, is the One whose existence has no beginning and no end—unchanging, self-sustaining, and everlasting. By drawing attention to His eternal nature, Allah, the Exalted, subtly warns people against persisting in ingratitude and disobedience. Misusing His blessings, neglecting His commands, and living heedless of His guidance are all forms of ingratitude that stem from forgetting one’s own mortality. A person may deceive themselves into thinking they have time, control, or independence, but death will reach them without delay or exception. This reminder therefore calls people to humility and responsibility. Since no one can escape death or avoid standing before Allah, the Exalted, on the Day of Judgement, it is irrational to persist in misusing the blessings He has granted. Recognising one’s mortality should inspire gratitude, obedience, and sincere preparation for the Hereafter. The One who is Ever-Living will hold every soul accountable, while the human being—fragile and temporary—will stand before Him with nothing but their deeds.

Because Allah, the Exalted, is the only One who remains forever—unchanging, eternal, and self-sustaining—while everything else is destined to fade, it follows that anyone who attaches themselves to created beings will ultimately share in their downfall. Those who build their lives around

temporary things will collapse when those things collapse. In contrast, those who devote themselves to Allah, the Exalted, and obey Him sincerely anchor themselves to the One who never perishes. Such people are granted lasting peace in this world and the next, for their lives become ordered, balanced, and grounded. Their mental and physical state stabilizes, and every blessing, responsibility, and relationship finds its rightful place. Chapter 40 Ghafir, verse 65:

“…there is no deity except Him…”

It is important to recognize that false gods are not limited to carved idols or ancient objects of worship. Anything a person obeys in defiance of Allah, the Exalted—whether social media trends, cultural expectations, influential personalities, or even their own desires—becomes, in reality, the object of their 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 through rituals; rather, they were obeyed in matters that contradicted the commands of Allah, the Exalted. Their authority was placed above divine revelation, and this misplaced obedience was counted as a form of worship. The same principle appears 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 consciously worship the Devil, yet they are described as doing so because they follow his whispers and obey him in opposition to Allah, the Exalted. This shows that worship is not limited to prostration; it includes obedience, loyalty, and submission. For this reason, a person must be extremely cautious not to obey any influence that leads them away from Allah, the Exalted. Persisting in such behaviour results in becoming enslaved to multiple competing forces—people’s expectations, cultural pressures, fleeting trends, workplace demands, and personal desires. Trying to satisfy these unstable and contradictory “masters” inevitably leads to exhaustion and inner turmoil. Just as an employee with several supervisors struggles to meet conflicting instructions, a person who abandons servitude to Allah, the Exalted, becomes overwhelmed by the demands of worldly influences. Over time, this fractured way of living erodes a person’s peace of mind. They may experience sadness, anxiety, isolation, or depression as they chase approval that never satisfies. In extreme cases, the pressure of trying to please these worldly masters can contribute to despair or even suicidal thoughts. This reality is evident when observing those who live under constant public scrutiny—such as celebrities—who often possess wealth and fame yet remain deeply unsettled. Moreover, these worldly “masters” will offer no help in the Hereafter. Those who were obeyed in disobedience to Allah, the Exalted, will not defend or benefit their followers when they stand before Him. Their influence ends at death, leaving the person alone with their deeds. To be protected from the turmoil that comes from following competing influences, a person must turn away from any form of obedience that leads to the disobedience of Allah, the Exalted. True stability is found only when one

aligns their life with His commands and uses every blessing in the manner He has prescribed. When a person devotes themselves to Allah, the Exalted, alone, their life gains coherence and purpose. Their inner state becomes balanced, their relationships fall into their proper place, and their worldly and spiritual affairs become harmonized. This is the foundation of genuine peace in both this world and the next. Chapter 40 Ghafir, verse 65:

“…so call upon Him, [being] sincere to Him in religion. [All] praise is [due] to Allah, Lord of the worlds.”

This verse reminds people that sincerity—purifying one’s worship, intentions, and obedience for Allah, the Exalted, alone—is the essence of true religion. Calling upon Him with a heart free from competing loyalties is what elevates a person and grants them tranquillity. When worship is directed solely to the One who created, sustains, and controls all things, the human being is freed from the burden of serving countless worldly “masters.” Instead, they become anchored to the One who never changes, never disappoints, and never abandons His servants. Such sincerity naturally leads to gratitude, responsible use of blessings, and a life lived with clarity and purpose. It is through this devotion that a person finds lasting peace, both in their inner world and in their outward affairs, following in the footsteps of the Holy Prophets, peace be upon them. Chapter 40 Ghafir, verse 66:

“Say, "Indeed, I have been forbidden to worship those you call upon besides Allah once the clear proofs have come to me from my Lord, and I have been commanded to submit to the Lord of the worlds."”

No matter how technologically advanced a society becomes, or how much knowledge it accumulates across different disciplines—including studies of the human mind and body—it will never be able to produce a system of conduct that fully accords with human nature and remains suitable for every situation people and societies encounter throughout life on Earth. Such an achievement is simply beyond human capacity. Humanity is still uncovering basic realities about itself, such as how different areas of the brain function, so it is inconceivable that people could possess the complete and flawless understanding required to design a perfect framework for living that consistently produces justice, balance, and inner peace. Only Allah, the Exalted, is capable of providing such guidance. As the Creator of all things, His knowledge is unlimited and encompasses the past, present, and future in their entirety. Because of this absolute knowledge and authority, He alone is qualified to establish a code of conduct that clearly distinguishes right from wrong, benefit from harm, and order from chaos. This divine guidance is uniquely suited to lead individuals away from anxiety, confusion, and injustice, and toward stability, fairness, and peace of mind. History clearly confirms this reality. Whenever this divine code of conduct was sincerely applied in the lives of individuals and communities, it produced societies marked by justice, calm, and social harmony. These outcomes were not accidental, but the natural result of living in alignment with guidance rooted in complete knowledge and wisdom. For this reason, people must accept and adhere to the divine way of life that has been granted to them, recognizing it as what is truly best for their well-being, even when certain commands conflict with personal desires or immediate comfort. They should approach divine guidance in the same manner as a wise patient approaches a skilled physician—trusting the prescription, even if it involves bitter medicine or strict discipline—because they understand that compliance ultimately leads to healing, stability, and long-term benefit.

To further emphasize His absolute authority and perfect wisdom, Allah, the Exalted, directs human beings to reflect on the stages of their own creation—stages that unfold gradually and reveal both their humble beginnings and His complete control over every aspect of their existence. Human life does not begin in strength, independence, or sophistication; rather, it begins from the simplest and most insignificant origins. Chapter 40 Ghafir, verse 67:

“It is He who created you from dust, then from a sperm-drop, then from a clinging clot; then He brings you out as a child…”

This verse outlines the remarkable journey of human development. From dust—symbolising the earthly origin of the human body—to a tiny drop of fluid, to a clinging clot attached to the womb, and finally to a newborn child, every stage unfolds with precision and purpose. No human being has any control over their own formation, nor can any created force direct the transformation from one phase to the next. The entire process is a living demonstration of divine planning, showing that Allah, the Exalted, governs the unseen workings of life long before a person becomes aware of their own existence. This reflection alone is enough to humble the human being and remind them of their utter dependence on their Creator.

Allah, the Exalted, then expands this reflection by reminding people that His control does not end at birth. Every phase of life—growth, maturity, old age, and even death—occurs only by His decree. Human beings do not

choose the moment they reach adulthood, the pace at which they age, or the time at which their lives come to an end. Chapter 40 Ghafir, verse 67:

“…then [He develops you] that you reach your [time of] maturity, then [further] that you become elders. And among you is he who is taken in death before [that], so that you reach a specified term…”

This portion of the verse highlights the diversity of human lifespans. Some people live long enough to experience old age, while others pass away in childhood, youth, or early adulthood. These differences are not random; they are part of a predetermined plan written by Allah, the Exalted. Every person reaches only the lifespan He has allotted for them—neither delayed nor brought forward by even a moment. This progression from weakness to strength and then back to weakness is itself a sign of divine wisdom. It teaches that human beings are never independent, never self-sufficient, and never in control of their own destiny. Their entire journey, from the first moment of existence to the final breath, is governed by the One who created them.

When these realities are considered carefully, the conclusion becomes clear and undeniable: the One who creates, sustains, shapes, and ends life is the only One deserving of obedience. To give priority to anything else—whether desires, people, cultural pressures, or worldly influences—is irrational and self-destructive. Chapter 40 Ghafir, verses 67-68:

“…and perhaps you will use reason. He it is who gives life and causes death…”

This concluding statement invites people to reflect deeply and use their intellect. If they truly think, they will recognize that obedience belongs solely to the One who controls every breath, every stage of existence, and every moment of return. The One who gives life and causes death is the One who must be obeyed, trusted, and relied upon. Understanding this truth leads to humility, gratitude, and sincere devotion, while ignoring it leads only to confusion, misplaced loyalty, and spiritual loss. The verse therefore serves as both a reminder and a warning: reason itself testifies that no one besides Allah, the Exalted, deserves obedience.

Not only does Allah, the Exalted, have full control over humans but His infinite power extends over the entire creation. Chapter 40 Ghafir, verse 68:

“…and when He decrees a matter, He but says to it, "Be," and it is.”

The Holy Prophet Muhammad, peace and blessings be upon him, powerfully affirmed the limitless authority of Allah, the Exalted, in a narration recorded in Jami At Tirmidhi, number 2516. This Hadith teaches that no created being—no matter how influential, powerful, or numerous—can bring benefit to a person unless Allah, the Exalted, wills it. Likewise, the entire creation combined cannot inflict harm upon anyone if Allah, the

Exalted, has not permitted it. This establishes a foundational truth: nothing in the universe occurs independently of His decree. This understanding does not imply that a person should abandon practical means, such as seeking medical treatment or using the resources available to them. Rather, it teaches that one may utilise these means—because Allah, the Exalted, has placed them within creation—while recognising that the final outcome rests solely with Him. Many people take medicine and recover, while others take the same treatment yet do not improve. This variation reveals that beyond the apparent causes lies the decisive 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…”

A person who internalises this truth realises that events outside their control—whether favourable or difficult—were never avoidable. Likewise, opportunities that slipped away were never destined to be attained. This understanding brings calmness, for it teaches that one’s responsibility lies in effort, not in outcomes. Whatever Allah, the Exalted, chooses for a person is ultimately for their benefit, even when it contradicts their desires or expectations. 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 becomes firmly rooted in the heart, a person stops depending on creation for benefit or protection. They recognise that no human being, no system, and no worldly force possesses independent power. Instead, they turn to Allah, the Exalted, seeking His help, His protection, and His support through sincere obedience—fulfilling His commands, avoiding His prohibitions, and meeting the challenges of destiny with patience, following the example of the Holy Prophet Muhammad, peace and blessings be upon him. This understanding strengthens a person's trust in Allah, the Exalted, and frees them from fearing the creation. They realise that no one can harm them without Allah's permission, and no one can withhold a blessing that Allah has destined for them. Recognising that every event in one's life—and in the universe—originates from Allah, the Exalted, is part of truly grasping His Oneness. This concept extends far beyond merely acknowledging that none is worthy of worship except Allah, the Exalted. It requires that the heart rely solely on Him, knowing that He alone possesses the power to assist, protect, and provide. When this belief becomes deeply embedded, a person naturally submits to Allah, the Exalted, in every aspect of their life. They obey Him because they know that only He can grant benefit or avert harm. In reality, people obey others only because they hope to gain something or avoid some loss. Since only Allah, the Exalted, can truly provide benefit or protection, He alone deserves absolute obedience and worship. If anyone chooses to obey another in place of Allah, the Exalted, it reveals a mistaken belief that this other being can offer them something that Allah, the Exalted, cannot. Such thinking reflects a weakness in faith and a misunderstanding of divine authority. Since the origin of all events—good or bad, easy or difficult—lies with Allah, the Exalted, it follows that a person must reserve their ultimate obedience for Him alone. This is the essence of true reliance, true worship, and true submission. 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…”

Because obedience to Allah, the Exalted, often requires a person to restrain their desires and ambitions, many people choose the opposite path and persist in disobedience. Their worldly inclinations pull them away from divine guidance, even when the truth is clear before them. Chapter 40 Ghafir, verse 69:

“Do you not consider those who dispute concerning the signs of Allah - how are they averted?”

This verse highlights the astonishing nature of their resistance: despite the clarity of the signs, they turn away due to inner aversion, not intellectual confusion.

In reality, anyone who abandons the divine way of life revealed by Allah, the Exalted, and instead embraces human-made systems does so to satisfy their own desires. Every code created by human beings is ultimately shaped by human inclinations—ambition, self-interest, and personal preference. Divine law, by contrast, is grounded in perfect wisdom, justice, and mercy. Human systems reflect the limitations and biases of those who design them. Those with wealth, influence, and authority are often the most

resistant to divine guidance. They understand that accepting the truth would require them to submit to a higher moral authority—one that restricts their pursuit of excess, curbs their exploitation of others, and places boundaries on their misuse of power. Fearing the loss of their privileges, they reject the truth and encourage others to do the same, hoping to preserve their worldly status even at the cost of their eternal fate. Chapter 40 Ghafir, verse 70:

“Those who deny the Book and that with which We sent Our messengers…”

This pattern has repeated throughout history. The first to oppose the Holy Prophets, peace be upon them, were often the elites of their societies—those whose power depended on maintaining injustice and indulgence. Their rejection was not due to a lack of evidence; the signs of Allah, the Exalted, were clear and abundant. Their refusal stemmed from pride, arrogance, and an unwillingness to restrain their desires. Thus, rejecting divine guidance is rarely an intellectual disagreement. It is a moral and spiritual resistance—a refusal to submit to the authority of the Creator. As a result, such individuals continue to misuse the blessings Allah, the Exalted, has granted them. Chapter 40 Ghafir, verse 70:

“…they are going to know soon.”

In this world, such an attitude prevents a person from achieving inner balance. Their priorities become distorted, and they misplace everything and everyone within their life. Blessings that should bring stability—family, friendships, career, and wealth—become sources of stress and turmoil. If they persist in disobedience, they begin to blame the wrong people and circumstances for their distress. They may accuse their spouse, children, or colleagues of causing their unhappiness, when the true cause lies in their own disordered relationship with Allah, the Exalted. When they cut good people out of their lives, their instability only deepens. Over time, this can lead to emotional breakdown, addiction, and profound despair. This outcome is evident when observing those who misuse the blessings they have been granted—such as the wealthy and famous—who often possess every worldly luxury yet remain deeply unsettled. And because their attitude prevented them from preparing for their accountability on Judgement Day, their suffering in the Hereafter will be far more severe. Chapter 40 Ghafir, verses 71-72:

“When the shackles are around their necks and the chains; they will be dragged. In boiling water; then in the Fire they will be burned.”

One of the key reasons why the Hereafter—its events, its terrors, and its consequences—has been described with such striking clarity in Islamic teachings is to dismantle the false beliefs that earlier communities adopted. Many of them trivialised the realities of the Day of Judgement and Hell, treating them as distant myths or subjects of ridicule. This attitude was rooted in wishful thinking: they continued to disobey Allah, the Exalted, while convincing themselves that salvation would still be guaranteed. These false hopes manifested in various forms. Some relied on the intercession of a righteous figure without making any personal effort to

reform. Others assumed that a verbal declaration of faith, without corresponding action, would be sufficient for success. Some believed that excuses and last-minute repentance would automatically be accepted on the Day of Judgement, regardless of how they lived. Others imagined that the punishments of the Hereafter would be mild—no more severe than the hardships of worldly life. To correct these misconceptions, Islamic teachings present the scenes of the Hereafter in vivid detail, so that people may grasp their gravity and prepare with sincerity. These descriptions are not meant to plunge people into despair. Rather, they are intended to awaken hearts, dispel illusions, and motivate genuine obedience to Allah, the Exalted. True obedience involves using the blessings He has granted in ways that align with His guidance, as taught in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When a person internalises these teachings, they are protected from complacency and shielded from false expectations. They begin to live with sincerity, accountability, and purpose. Such a person becomes grounded, balanced, and clear-sighted. They place every blessing, responsibility, and relationship in its rightful place. Through this alignment, they attain safety from punishment in the Hereafter and success in both worlds—achieving a stable mental and physical state and living a life shaped by wisdom, gratitude, and correct priorities.

It is essential to understand that false gods are not confined to carved statues or ancient objects of devotion. A “god” is anything a person elevates above the command of Allah, the Exalted. Thus, whenever someone obeys a force that contradicts divine guidance—whether it be social media trends, cultural norms, influential figures, or even their own unchecked desires—they have, in effect, turned that influence into an object of 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 through rituals or prostration. Rather, they were obeyed in matters that directly contradicted the revelation of Allah, the Exalted. Their opinions were elevated above divine truth, and this misplaced obedience was regarded as a form of 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 do not consciously worship the Devil, yet they are described as doing so because they follow his whispers and obey him in defiance of Allah, the Exalted. This demonstrates that worship is not limited to outward rituals; it includes obedience, loyalty, and submission of the heart. For this reason, a person must be extremely vigilant not to follow any influence that leads them away from Allah, the Exalted. Persisting in such behaviour results in becoming enslaved to numerous competing forces—public opinion, cultural expectations, fleeting fashions, workplace pressures, and personal desires. Attempting to satisfy these unstable and contradictory “masters” inevitably leads to exhaustion and inner conflict. Just as an employee with several supervisors struggles to meet conflicting demands, a person who abandons servitude to Allah, the Exalted, becomes overwhelmed by the pressures of worldly influences. Over time, this fractured way of living erodes a person’s peace of mind. They may experience sadness, anxiety, isolation, or depression as they chase

approval that never brings fulfilment. In severe cases, the relentless pressure to please these worldly “masters” can contribute to despair or even thoughts of self-harm. This pattern is visible in those who live under constant public scrutiny—such as celebrities—who often possess wealth and fame yet remain deeply unsettled and emotionally fragile. Furthermore, these worldly influences will offer no support in the Hereafter. Those who were obeyed in disobedience to Allah, the Exalted, will not defend or benefit their followers when they stand before Him. Their influence ends at death, leaving the person alone with their deeds and the consequences of their choices. Chapter 40 Ghafir, verses 73-74:

“Then it will be said to them, "Where is that which you used to associate [with Allah]. Other than Allah ?" They will say, "They have departed from us…””

In the end, those who chose to obey anything or anyone in defiance of Allah, the Exalted, will come to a painful realisation: everything they relied upon besides Him was utterly worthless. The influences, desires, and individuals they elevated above divine guidance will abandon them at the very moment they need them most. Chapter 40 Ghafir, verse 74:

“…They have departed from us; rather, we did not used to invoke previously anything…”

This confession reflects complete disillusionment. The very things they once treated as sources of security, authority, or guidance will vanish, leaving them to acknowledge that their devotion had been misplaced all along. What they followed in the world—whether desires, trends, leaders, or ideologies—had no real power, no permanence, and no ability to help them in the Hereafter.

Since Allah, the Exalted, does not compel anyone to accept guidance, those who choose this path of misdirected obedience have no one to blame but themselves. They willingly preferred their desires over revelation, worldly influences over divine truth, and temporary comforts over eternal safety. As a result, they will face the full consequences of their choices—both in this world and in the next. Chapter 40 Ghafir, verse 74:

“…Thus does Allah allow the disbelievers to go astray.”

Allah, the Exalted, makes it clear that the punishment awaiting those who rejected His guidance is not due to ignorance or lack of evidence. Rather, it is the direct consequence of their arrogance, pride, and unrestrained pursuit of worldly desires. Their downfall stemmed from their attitude, not from any deficiency in the clarity of divine truth. Chapter 40 Ghafir, verse 75:

“That was because you used to exult upon the earth without right and you used to behave insolently.”

This verse highlights that their destruction was rooted in their behaviour—celebrating their worldly achievements unjustly, acting with superiority, and refusing to restrain their desires.

When a person becomes consumed by worldly cravings, they gradually lose control over their actions. Their desires begin to dictate their behaviour, pushing them to pursue gratification even when it leads to harm. This condition resembles the state of a drug addict: the addiction clouds their judgment, overrides their moral compass, and drives them to destructive actions—such as theft or deceit—while they remain blind to the consequences. Their addiction becomes the master of their behaviour. The same pattern emerges with excessive worldly desires. A person may begin with a simple wish for wealth, status, or pleasure, but if this desire intensifies unchecked, it can evolve into a form of addiction. The pursuit of wealth, for example, can become so overpowering that it governs a person’s decisions, relationships, and priorities. They may compromise their values, neglect their responsibilities, or harm others—all in service of a desire that has taken control of their life. For this reason, it is essential for a person to learn how to regulate their desires and pursue only what is lawful, and even then, in a balanced and disciplined manner, through learning and acting on divine guidance. Unrestrained desires inevitably lead to moral corruption, spiritual decline, and harm to one’s mental and physical health. A life driven by unchecked cravings becomes unstable, chaotic, and ultimately self-destructive in both worlds. Chapter 40 Ghafir, verse 76:

“Enter the gates of Hell to abide eternally therein, and wretched is the residence of the arrogant.”

To protect oneself from the ruin that comes from chasing desires and surrendering to worldly pressures, a person must develop true patience—patience that manifests as a deliberate refusal to follow any path that leads to the disobedience of Allah, the Exalted. This patience is not passive or weak; it is an active, disciplined resolve to remain firm upon what is right, even when temptations, emotions, and external influences pull strongly in the opposite direction. Chapter 40 Ghafir, verse 77:

“So be patient…”

Lasting stability—whether emotional, spiritual, or practical—can only be achieved when a person shapes their life according to the commands of Allah, the Exalted, and uses every blessing in the way He has intended. When a person dedicates themselves to Allah, the Exalted, alone, their life gains clarity and structure. Their inner world becomes calm and ordered, their relationships settle into their proper place, and their worldly and spiritual responsibilities become balanced and coherent. This alignment with divine guidance is the true foundation of peace in both this life and the next. Chapter 40 Ghafir, verse 77:

“…indeed, the promise of Allah is truth…”

To truly benefit from this promise and to experience peace of mind in both worlds, a person must cultivate strong faith. Strong faith is essential because it anchors a person in obedience to Allah, the Exalted, regardless of circumstances—whether they are experiencing comfort or hardship. Such faith does not appear automatically, nor is it inherited. It is built through learning and acting upon the clear evidences found in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. These sources repeatedly show that sincere obedience to Allah, the Exalted, is the path to inner stability, clarity, and fulfilment. By contrast, a person who remains distant from Islamic knowledge will inevitably possess weak faith. This weakness leaves them exposed to their desires; they will easily fall into disobedience whenever divine commands conflict with their impulses. Because they lack understanding, they fail to recognise that abandoning their desires and choosing obedience is the very thing that brings peace of mind in both worlds. For this reason, a person must strive to attain certainty of faith by learning and acting upon authentic Islamic teachings. Certainty strengthens the heart, enabling a person to remain firm in obedience to Allah, the Exalted, no matter what circumstances they face. This steadfastness requires using every blessing—wealth, health, time, relationships, and opportunities—in the manner prescribed by divine guidance. When a person lives in this way, they secure peace of mind in both worlds. They achieve a balanced mental and physical state, and they place every blessing and every relationship in its rightful place. This is the natural outcome of genuine faith, sincere obedience, and disciplined patience.

Allah, the Exalted, then warned the enemies of Islam that their discomfort with divine guidance—and their resistance to it—would not disappear simply because the Holy Prophet Muhammad, peace and blessings be upon him, would one day pass away. Their rejection was rooted in their worldly desires and ambitions, not in the presence of the Holy Prophet Muhammad, peace and blessings be upon him, himself. Likewise, in every age, people may attempt to silence or remove Islamic teachings from society, imagining that by doing so they can escape the moral demands placed upon them. Yet their efforts are futile. Divine guidance does not depend on human approval, nor does accountability vanish when revelation is opposed. Allah, the Exalted, reminds them that every individual will be held accountable in this world, even if the signs of that accountability are subtle and not immediately recognised. And in the Hereafter, their reckoning will be unmistakable, undeniable, and impossible to escape. Chapter 40 Ghafir, verse 77:

"…And whether We show you some of what We have promised them or We take you in death, it is to Us they will be returned."

In order to protect humanity from a life weighed down by confusion, hardship, and inner turmoil in both this world and the next, Allah, the Exalted, has continuously and generously sent Holy Prophets, peace be upon them, throughout human history. Their mission was to illuminate the correct path, clarify the purpose of existence, and guide people toward a way of life that nurtures clarity, justice, and lasting tranquillity. Chapter 40 Ghafir, verse 78:

“And We have already sent messengers before you…”

No matter how advanced a civilisation becomes, and regardless of the progress it achieves in science, psychology, medicine, or social organisation, human beings remain incapable of producing a flawless code of conduct that perfectly aligns with human nature and addresses every circumstance individuals or societies may face. Human knowledge is limited, fragmented, and constantly evolving. Even today, people continue to uncover new information about the human body, the mind, and the complexities of behaviour—such as the functions of different regions of the brain—revealing how much remains unknown. If humanity cannot fully comprehend its own nature, it cannot hope to construct a comprehensive moral and social framework that guarantees justice, balance, and tranquillity for all. Only Allah, the Exalted, possesses the complete knowledge required to provide such guidance. As the Creator of all things, His knowledge encompasses every detail of the past, present, and future. He alone understands every dimension of human nature and every scenario that may unfold in the life of an individual or a society. Therefore, He alone is qualified to provide a code of conduct that clearly distinguishes benefit from harm, truth from falsehood, and the path to peace from the path to turmoil. History itself testifies that whenever divine guidance was sincerely implemented, societies flourished with justice, harmony, and stability. For this reason, individuals must wholeheartedly embrace the divine code of conduct revealed to them, recognising that it is the most beneficial path for their well-being—even when certain teachings challenge their personal desires. They should approach divine guidance as a wise patient approaches the advice of a skilled physician: with trust, humility, and the understanding that the treatment prescribed—though sometimes difficult or unpleasant—is ultimately for their healing and long-term benefit. Just as a patient accepts bitter medicine and a strict diet to restore their health, a person should accept divine instruction to secure tranquillity, clarity, and success in both worlds.

The sending of divine guidance also stands as a decisive proof for all later generations. They are able to observe, across history, the contrasting outcomes of those who embraced the teachings of the prophets and those who rejected them. Those who lived by revelation experienced clarity, stability, and honour, while those who turned away from it fell into confusion, injustice, and ruin. These patterns are not abstract; they are recorded in scripture, preserved in historical memory, and visible in the rise and fall of communities. As a result, future generations are left with no valid excuse if they choose to ignore or oppose divine guidance, for the evidence of its truth and benefit is abundant. Chapter 40 Ghafir, verse 78:

"…Among them are those [whose stories] We have related to you, and among them are those [whose stories] We have not related to you…"

This verse therefore warns against adopting a self-centred approach to life, where a person becomes absorbed only in their own circumstances and fails to consider the broader realities unfolding around them. Such a narrow perspective blinds the heart to the wisdom that can be drawn from history, from personal trials, and from observing the experiences of others. Reflecting on these lessons is one of the most effective ways to refine one's character, avoid repeating harmful mistakes, and cultivate lasting inner peace. This peace emerges through achieving a balanced mental and physical state and by placing every blessing, responsibility, and relationship in its rightful place. For example, observing how the wealthy and famous often misuse the blessings they have been granted—only to fall into anxiety, depression, addiction, or even self-destructive behaviour despite

their comforts—reveals that true tranquillity cannot be purchased with wealth or secured through unchecked desires. Likewise, witnessing someone struggle with illness should awaken gratitude for one's own health and inspire its proper use before it fades. Islam therefore calls people to remain thoughtful and reflective, to look beyond the narrow frame of their personal situation, and to draw wisdom from the world around them. This reflective approach strengthens the heart, deepens gratitude, and guides a person toward a life of clarity, purpose, and stability.

Chapter 40 Ghafir, verse 78:

"…Among them are those [whose stories] We have related to you, and among them are those [whose stories] We have not related to you…"

It is crucial to recognise that, unlike other scriptures—whether religious texts or historical records—when Allah, the Exalted, recounts events of the past in the Holy Quran, He includes only those details that directly serve the purpose of guiding humanity toward what is right. Every narrative is shaped with precision, containing only the information necessary to cultivate understanding, reflection, and obedience. Anything that does not contribute to this objective—such as exact dates, geographical specifics, or the full names of individuals—is intentionally omitted. This selective presentation is one of the miraculous qualities of the Holy Quran: every word is deliberate, meaningful, and directed toward moral and spiritual refinement. There is no excess, no distraction, and no unnecessary elaboration. This unique characteristic ensures that the reader remains focused on the lessons that matter most, enabling them to implement

divine guidance in a way that strengthens their obedience to Allah, the Exalted. Through this obedience, a person attains peace of mind in both worlds, achieving a balanced mental and physical state and placing every blessing, responsibility, and relationship in its proper place. Because of this, a person should direct their attention toward the matters explicitly addressed in the Holy Quran and the authentic traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These are the very issues that will be raised on the Day of Judgement, and they form the core of what Allah, the Exalted, expects from His servants. Pursuing other lines of inquiry—especially those that have no bearing on one's obligations, character, or accountability—risks diverting the heart from essential knowledge and necessary action. This principle is reinforced in a Hadith found in Sahih Muslim, number 3257, in which people are encouraged to avoid trivial questioning and instead focus on fulfilling obligations and refraining from prohibitions. Sadly, many individuals, including scholars, have become absorbed in debates over matters that hold no weight in the Hereafter. These discussions often revolve around issues that will not be asked about on the Day of Judgement, yet they consume time, energy, and attention. Such preoccupation has contributed to unnecessary divisions within the Muslim community, despite the clear command to preserve unity and avoid discord. True wisdom lies in prioritising what Allah, the Exalted, has prioritised, and in dedicating one's efforts to the knowledge and actions that lead to salvation, stability, and lasting peace.

The leaders of the non-Muslims in Mecca—like influential figures in every era—used various strategies to prevent people from embracing Islam. Their resistance was not rooted in a sincere search for truth but in fear: fear of losing their authority, their social standing, and the privileges that came with leadership. One of their tactics was to demand specific miracles from the Holy Prophet Muhammad, peace and blessings be upon him, as a condition for belief. Chapter 40 Ghafir, verse 78:

“…And it was not for any messenger to bring a sign except by permission of Allah…”

The true mission of every Holy Prophet Muhammad, peace be upon them, was to clarify divine guidance and embody it perfectly in their conduct. Their purpose was not to entertain or astonish people with supernatural displays. Miracles were secondary—temporary signs granted at specific moments to support their message, not to replace it. Because miracles are bound by time and place, only those who witness them directly benefit from their impact. For later generations, these events become historical accounts, valuable but not transformative in the same way as direct experience. In contrast, the Holy Quran—and, by extension, the authentic traditions of the Holy Prophet Muhammad, peace and blessings be upon him—constitutes a perpetual, living miracle. It is accessible to every generation, every community, and every individual who seeks guidance. Its linguistic perfection, moral depth, and transformative power far surpass the temporary miracles granted to earlier prophets. The non-Muslims of Mecca, being masters of the Arabic language, immediately recognised that the Quran could not be the product of human speech. Moreover, they had known the Holy Prophet Muhammad, peace and blessings be upon him, for forty years before his Prophethood and were fully aware of his honesty and integrity. Chapter 10 Yunus, verse 16:

“…for I had remained among you a lifetime before it. Then will you not reason?"

Another undeniable proof of the Holy Quran's divine origin is that the Holy Prophet Muhammad, peace and blessings be upon him, had no prior exposure to earlier scriptures. Both the People of the Book and the Meccans knew that he had never studied or recited previous revelations. Therefore, the detailed accounts found in the Holy Quran—many of which corrected distortions present in earlier texts—could not have been acquired through human learning. 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 established pattern of Allah, the Exalted, if He were to grant a community the miracle they demanded and they still rejected the truth, they would face total destruction—as happened to earlier nations. Because Allah, the Exalted, did not will the annihilation of the Meccans, He did not grant them the specific miracles they requested. Ironically, they used this restraint as an 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."

Ultimately, Allah, the Exalted, made it clear that the Meccan leaders were not genuinely seeking truth. Their demands for miracles were merely a tactic to confuse others and undermine the message of Islam. Their hearts were already closed; they had resolved not to accept Islam because it challenged their desires, their ambitions, and their social dominance. Even if dazzling miracles had been shown to them, they would have invented excuses to reject them. Their refusal was not intellectual—it was moral and spiritual, rooted in pride and attachment to worldly status. 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."”

Allah, the Exalted, cautions those who actively work to obstruct others from embracing or practicing Islamic teachings that the period of ease they enjoy in this world is not a sign of approval, but a temporary opportunity for repentance and reform. This respite will not last indefinitely. When the appointed moment arrives, every individual—whether they opposed the truth or ignored it—will face the full consequences of their actions in both this life and the next. Divine justice may appear delayed, but it is never absent. Chapter 40 Ghafir, verse 78:

“…So when the command of Allah comes, it will be concluded in truth…”

If a person persists in arrogance and refuses to abandon their misguided attitude, they will inevitably misuse the blessings they have been granted. Their distorted outlook will lead them to place people, priorities, and responsibilities in the wrong positions within their life. As a result, they will fall into an unbalanced mental and physical state, deprived of the inner harmony that comes from obedience to Allah, the Exalted. Worse still, their stubbornness will prevent them from preparing for the Day of Judgement, where every deed will be weighed with perfect fairness. Their punishment in the Hereafter will therefore be far more severe, for they knowingly chose pride over guidance. Chapter 40 Ghafir, verse 78:

"…and the falsifiers will thereupon lose."

This loss is not merely worldly—it is the ultimate loss: the loss of salvation, the loss of peace, and the loss of every blessing they once took for granted.

After emphasizing the necessity of following divine guidance, Allah, the Exalted, once again directs attention to the signs embedded throughout creation—signs that testify to His absolute Oneness and His exclusive right to be obeyed. These signs are presented not for His benefit, but for the benefit of humanity, so that people may recognize His power, appreciate His blessings, and willingly follow the guidance He has revealed for their own well-being. Chapter 40 Ghafir, verse 79:

“It is Allah who made for you the grazing animals upon which you ride, and some of them you eat.”

Agriculture remains one of the most essential foundations of human survival, and at the heart of agriculture lies livestock. Through these animals, Allah, the Exalted, provides humanity with multiple forms of benefit: transportation, clothing, and a continuous supply of nourishment through their meat and, in many cases, their milk. Consider the remarkable design of the goat. Its body is fashioned with extraordinary precision, ensuring that impurities within its system are completely separated from the milk it produces. Any mixing of the two would render the milk unfit for consumption, yet Allah, the Exalted, has created a flawless internal process that yields pure, wholesome nourishment. 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.”

Evolution, by its very definition, is based on gradual mutation—an imperfect and unpredictable process. Yet when one examines the vast diversity of species, one finds creatures perfectly suited to their environments, displaying balance, harmony, and purpose. Take the camel, for example. It has been created with unique features that allow it to withstand extreme heat, survive long periods without water, and thrive in harsh desert

conditions. It provides food, milk, transport, and clothing—an indispensable companion for desert life. Chapter 88 Al Ghashiyah, verse 17:

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

Another sign of divine wisdom is the balance Allah, the Exalted, has established among all living species. Each creature is assigned a lifespan and reproductive capacity that prevents any one species from overwhelming the others. For example, flies live only 3–4 weeks yet can lay up to 500 eggs. If their lifespan were extended even slightly, their population would explode and disrupt the entire ecosystem. Conversely, animals with long lifespans typically produce far fewer offspring, ensuring that their numbers remain controlled. This delicate equilibrium cannot be dismissed as coincidence, nor can it be fully explained by evolutionary theory. It reflects intentional design and perfect knowledge.

Allah, the Exalted, has also provided humanity with countless avenues for earning a livelihood. Every business, trade, and profession is made possible only through the blessings He has placed in creation—resources, opportunities, and the human capacity to think, plan, and work. These businesses not only sustain individuals and families but also bring joy to their owners and contribute to the stability and strength of entire economies.

As previously mentioned, Allah, the Exalted, created animals to enable people to travel across vast distances for trade, exploration, and leisure. Even today, there are regions of the world that remain inaccessible to modern vehicles, and people continue to rely on animals to reach these remote areas and benefit from their natural resources. Chapter 40 Ghafir, verse 80:

“And for you therein are [other] benefits and that you may realize upon them a need which is in your breasts and upon them [you are carried]…”

Furthermore, Allah, the Exalted, is the One who grants humanity the inspiration, intelligence, and skill to develop inventions that transport people and goods—such as ships, cars, and aircraft. Without these innovations, global trade and large-scale movement of people would be impossible. Chapter 40 Ghafir, verse 80:

“…and upon ships you are carried.”

Ultimately, every invention—no matter how advanced—traces back to Allah, the Exalted. He alone provides the knowledge, creativity, opportunity, resources, and physical strength required to bring such innovations into existence. Even when humans participate in the manufacturing process, the raw materials, the laws of physics, the functioning of the mind, and the inspiration to create all originate from Him. Thus, He alone is the true

source of every invention, every tool, and every advancement that benefits humanity. Chapter 40 Ghafir, verse 80:

“…and upon ships you are carried.”

The oceans and seas have been brought into existence with an extraordinary degree of precision, enabling two essential and seemingly contradictory realities to function in perfect harmony. Within their depths, marine life thrives in vast diversity, sustained by a delicate chemical balance ideally suited to their survival. At the same time, these same waters possess the exact density and physical properties required to keep enormous ships afloat, allowing them to carry immense loads across great distances. This equilibrium is remarkably fragile. If the composition of water were altered even slightly—whether in density, salinity, or molecular structure—the entire system would collapse. Either the environment would become inhospitable for sea creatures, or the buoyancy required for ships to sail would be lost. Both blessings could not coexist under altered conditions. Despite the technological advancements of the modern age, maritime transport remains the backbone of global trade. The world’s economies depend heavily on the ability to move vast quantities of goods across oceans, linking continents and sustaining international commerce. Without the precise properties of water that Allah, the Exalted, has established, global trade, food distribution, and countless industries would cease to function. This perfect equilibrium is therefore indispensable to life on Earth and stands as a clear, observable sign of divine wisdom and intentional design. Chapter 40 Ghafir, verse 81:

“And He shows you His signs…”

Anyone who reflects sincerely and objectively upon these systems—whether the balance of the oceans, the structure of living beings, the order of the heavens, or the interdependence of ecosystems—cannot reasonably deny the existence of a single Creator who possesses absolute power, knowledge, and control. These signs are not hidden in obscure corners of creation; they are displayed openly, continuously, and universally. Every functioning system in the natural world invites contemplation. Every harmony, every balance, every interlocking process points toward a Creator whose knowledge encompasses all things and whose power sustains every moment of existence. Such signs call the human being to humility, gratitude, and obedience. They expose the irrationality of denying divine truth when evidence surrounds the observer from every direction. Allah, the Exalted, challenges humanity with a question that pierces through arrogance and heedlessness. Chapter 40 Ghafir, verse 81:

“…So which of the signs of Allah do you deny?”

This question is not merely rhetorical; it is a reminder that denial is not rooted in a lack of evidence but in a refusal to reflect. The signs are abundant, clear, and compelling—yet only those who open their hearts to reflection and are not dominated by their worldly desires will benefit from them.

After presenting signs within creation, Allah, the Exalted, then directs humanity to reflect upon the lessons of history. He calls people to consider the fate of powerful nations that persisted in disobedience and arrogance. These civilizations possessed numbers, strength, and influence far greater than those who came after them, yet none of their achievements could protect them from the consequences of rejecting divine guidance. They failed to attain peace of mind in this world and were ultimately destroyed by Allah, the Exalted. Chapter 40 Ghafir, verse 82:

“Have they not traveled through the land and observed how was the end of those before them? They were more numerous than themselves and greater in strength and in impression on the land, but they were not availed by what they used to earn.”

For this reason, it is essential for a person to remain observant and reflective in daily life, rather than becoming absorbed solely in personal concerns and worldly pursuits. A self-focused mindset blinds the heart to the lessons unfolding around them and to the wisdom contained in past events. Cultivating awareness is a vital quality, for it strengthens one’s inner state and helps a person remain obedient to Allah, the Exalted, in all circumstances. This attentiveness includes using one’s blessings in ways that align with the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. For example, when a person encounters someone who is ill, they should not only assist them with whatever means they possess—even if only through supplication—but should also reflect upon their own health. They should recognise that their current strength is temporary and that illness, ageing, or death will eventually reach them as well. This reflection should inspire gratitude and motivate them to use their health in ways pleasing to Allah,

the Exalted, both in worldly responsibilities and in acts of worship. Likewise, when a person witnesses the death of someone wealthy or influential, they should not only feel compassion for the deceased and their family but also reflect upon their own inevitable departure from this world. Just as the deceased was separated from their wealth, fame, and loved ones at the moment of burial, every individual will one day stand alone in their grave with nothing but their deeds. This realisation encourages sincere preparation for the Hereafter and reminds the person that true success lies not in accumulation but in righteous action.

Those who live with this reflective mindset strengthen their inner state day by day. Their awareness deepens their gratitude, refines their character, and enhances their obedience to Allah, the Exalted. In contrast, those who remain absorbed in worldly distractions become heedless, unable to improve their conduct toward their Creator or toward His creation. Their lack of reflection deprives them of the very insights that lead to spiritual growth, inner peace, and lasting success.

After warning humanity through the examples found in creation, Allah, the Exalted, further cautions against opposing or neglecting divine guidance, just as earlier communities did. Their refusal to accept revelation brought nothing but hardship, confusion, and loss in both this world and the next. Chapter 40 Ghafir, verse 83:

“And when their messengers came to them with clear proofs, they [merely] rejoiced in what they had of knowledge…”

These people were so enamoured with their limited understanding and worldly expertise that they dismissed divine guidance, ultimately harming only themselves.

In a similar manner, many people today seek relief from mental distress—such as stress, anxiety, and depression—primarily through worldly sources: self-help gurus, psychologists, counsellors, and various therapeutic models. While some of the advice offered by these sources may be beneficial, especially when it aligns with principles found in divine revelation, the majority of it remains inherently limited. Human knowledge, no matter how advanced, is restricted by countless factors.

A counsellor's understanding is shaped by their personal training, their experiences, and the narrow window through which they observe human behaviour. They only know what a patient chooses or is able to express, and many emotions or internal struggles remain unspoken or indescribable. Researchers, too, are constrained by the demographics of their study samples—age, ethnicity, culture, religion, social class, and countless other variables influence their findings. Moreover, every human being carries unconscious biases formed by their upbringing, relationships, and personal history. A counsellor may unconsciously favour certain attitudes or interpret situations through the lens of their own experiences. For instance, a male counsellor may naturally understand the mindset of men more easily, or a therapist may unintentionally project memories of a past relationship onto a couple seeking guidance. These limitations are unavoidable, for human beings are shaped by their experiences and influenced by their

subconscious minds. The only One who can fully address the mental and emotional needs of a person is the One who is completely free from bias, limitation, and error. Allah, the Exalted, possesses perfect knowledge of every emotion, thought, behaviour, and characteristic a human being can ever experience. He knows the root of every mental struggle and the cure for every internal difficulty. His understanding is flawless, and His guidance is free from the mistakes and assumptions that inevitably accompany human judgement. Chapter 67 Al Mulk, verse 14:

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

Therefore, if a person sincerely seeks healing for their mental and emotional challenges, they must turn first to Allah, the Exalted, by learning and acting upon the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When a person aligns their life with divine guidance, the worldly sciences that complement these teachings become beneficial and effective. In this way, revelation provides the foundation, and worldly knowledge becomes a supportive tool—never a replacement—for the guidance that leads to true peace of mind in both worlds. 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..."

However, because obedience to Allah, the Exalted, requires a person to act upon the guidance He has revealed—and because this guidance often challenges the desires, ambitions, and preferences of human beings—many people choose instead to follow man-made codes of conduct. They elevate their own limited understanding above divine revelation, dismissing Allah's commands as inferior to their personal philosophies and worldly ideals. This attitude leads them to prioritise their impulses over truth, and to treat divine guidance as something outdated or beneath their intellectual standing. As a consequence, they inevitably fall into an unbalanced mental and physical state. Their priorities become distorted, and they place people, possessions, and responsibilities in the wrong positions within their lives. Their inner world becomes unsettled, and their outward affairs become disordered. Most critically, their arrogance prevents them from preparing for their accountability on the Day of Judgement. Even if they enjoy certain worldly comforts, their lives remain marked by stress, instability, and inner turmoil. In this way, they mirror the fate of earlier nations who rejected revelation and suffered both in this world and the next. Chapter 40 Ghafir, verse 83:

"…they [merely] rejoiced in what they had of knowledge, but they were enveloped by what they used to ridicule."

Allah, the Exalted, concludes this chapter with a decisive warning: people must not persist in rejecting or neglecting divine guidance by allowing other influences—such as social media trends, cultural pressures, or fashionable ideologies—to dictate their behaviour in ways that lead to His disobedience. Those who ignore revelation and follow these competing authorities will eventually witness the consequences of their choices, but by then, their sudden submission will not be accepted. Chapter 40 Ghafir, verses 84-85:

“And when they saw Our punishment, they said," We believe in Allah alone and disbelieve in that which we used to associate with Him." But never did their faith benefit them once they saw Our punishment…”

These verses apply not only to those who accept faith only when confronted with the reality of the Hereafter, but also to those who profess belief during their lifetime yet persist in disobedience by misusing the blessings Allah, the Exalted, has granted them. A verbal declaration of faith, when unsupported by righteous action, is fragile and may not endure until death. Faith resembles a delicate flame: it must be nourished continually through obedience, gratitude, and remembrance. Just as a fire fades when deprived of fuel, faith weakens—and may even be extinguished—when a person neglects the spiritual practices that sustain it. Losing this inner light is the most devastating loss a person can experience.

It is also essential to recognise that in this world, a person is legally regarded as a Muslim based on their verbal declaration of faith. However, in the Hereafter, Allah, the Exalted, will judge each individual according to their inward reality—something hidden from all human eyes. A person may claim belief in Allah, the Exalted, and in the Day of Judgement, yet if their actions contradict their words, they may possess no true faith in their heart. Such individuals will be treated as disbelievers on the Day of Judgement, even if society considered them Muslims in worldly terms. Chapter 57 Al Hadid, verses 13-14:

“On the Day the hypocrite men and hypocrite women will say to those who believed, "Wait for us that we may acquire some of your light." It will be said, "Go back behind you and seek light." And a wall will be placed between them with a door, its interior containing mercy, but on the outside of it is torment. The hypocrites will call to the believers, "Were we not with you?" They will say, "Yes, but you afflicted yourselves and awaited [misfortune for us] and doubted, and wishful thinking deluded you until there came the command of Allah. And the Deceiver deceived you concerning Allah.”

This principle has always been the established way of Allah, the Exalted, in His judgement of people, and it will not change for the final nation. Therefore, anyone who claims belief in Allah, the Exalted, yet fails to obey Him by using His blessings correctly may find themselves sharing the fate of those who openly rejected faith. Allah, the Exalted, affirms this unchanging law in chapter 40 Ghafir, verse 85:

“…The established way of Allah which has preceded among His servants. And the disbelievers thereupon have lost.”

For this reason, a person must embrace Islamic teachings and act upon them for their own well-being, even when those teachings conflict with personal desires or worldly ambitions. Their attitude should resemble that of a discerning patient who accepts the treatment prescribed by a competent physician. Although the medicine may be bitter and the dietary restrictions demanding, the patient follows the regimen because they recognise that it leads to restored health. In the same manner, the one who adheres to divine guidance attains stability of mind and body, for Allah, the Exalted, alone possesses the complete knowledge required to bring a person into a state of true balance and to enable them to place every blessing, responsibility, and relationship in its rightful place. Human knowledge—despite extensive research in psychology, behavioural science, and medicine—remains inherently limited. It cannot address every challenge a person may encounter, nor can it shield them from all forms of mental or physical distress. Human advice is shaped by limited experience, restricted foresight, and unavoidable biases. No system of thought devised by society can guarantee the inner harmony that every person seeks. Only Allah, the Exalted, possesses the flawless understanding of human nature necessary to guide people toward genuine equilibrium, and He has conveyed this knowledge 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 the lives of those who use their blessings in accordance with Islamic teachings and those who do not. Just as most patients trust their doctor without fully understanding the science behind their treatment, many people follow medical advice simply because they recognise the physician’s expertise. Yet Allah, the Exalted, does not ask people to follow His guidance blindly. Instead, He invites them to

reflect, to observe, and to recognise the truth of Islam through its clear proofs and its transformative effects. This requires approaching revelation with sincerity and an open mind. Chapter 12 Yusuf, verse 108:

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

Moreover, Allah, the Exalted, alone governs the spiritual heart—the true seat of tranquillity. He alone grants or withholds peace of mind, for He alone knows what resides within each soul. Chapter 53 An Najm, verse 43:

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

Inner peace is therefore not the product of external circumstances alone, nor is it something that can be manufactured through worldly means. It is a divine gift granted to those who use their blessings in the manner prescribed by Islamic teachings. Only such individuals receive the serenity that comes from aligning their lives with the wisdom of their Creator. 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 41 – Fussilat, Verses 1-54 of 54

حمٓ ﴿١﴾

تَنزِيلٌ مِّنَ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ ﴿٢﴾

كِتَٰبٌ فُصِّلَتۡ ءَايَٰتُهُۥ قُرۡءَانًا عَرَبِيّٗا لِّقَوۡمٖ يَعۡلَمُونَ ﴿٣﴾

بَشِيرٗا وَنَذِيرٗا فَأَعۡرَضَ أَكۡثَرُهُمۡ فَهُمۡ لَا يَسۡمَعُونَ ﴿٤﴾

وَقَالُواْ قُلُوبُنَا فِيٓ أَكِنَّةٖ مِّمَّا تَدۡعُونَآ إِلَيۡهِ وَفِيٓ ءَاذَانِنَا وَقۡرٞ وَمِنۢ بَيۡنِنَا وَبَيۡنِكَ حِجَابٞ فَٱعۡمَلۡ إِنَّنَا عَٰمِلُونَ ﴿٥﴾

قُلۡ إِنَّمَآ أَنَا۠ بَشَرٞ مِّثۡلُكُمۡ يُوحَىٰٓ إِلَيَّ أَنَّمَآ إِلَٰهُكُمۡ إِلَٰهٞ وَٰحِدٞ فَٱسۡتَقِيمُوٓاْ إِلَيۡهِ وَٱسۡتَغۡفِرُوهُۗ وَوَيۡلٞ لِّلۡمُشۡرِكِينَ ﴿٦﴾

ٱلَّذِينَ لَا يُؤۡتُونَ ٱلزَّكَوٰةَ وَهُم بِٱلۡأٓخِرَةِ هُمۡ كَٰفِرُونَ ﴿٧﴾

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَهُمۡ أَجۡرٌ غَيۡرُ مَمۡنُونٖ ﴿٨﴾

۞ قُلۡ أَئِنَّكُمۡ لَتَكۡفُرُونَ بِٱلَّذِي خَلَقَ ٱلۡأَرۡضَ فِي يَوۡمَيۡنِ وَتَجۡعَلُونَ لَهُۥٓ أَندَادٗاۚ ذَٰلِكَ رَبُّ ٱلۡعَٰلَمِينَ ﴿٩﴾

وَجَعَلَ فِيهَا رَوَٰسِيَ مِن فَوۡقِهَا وَبَٰرَكَ فِيهَا وَقَدَّرَ فِيهَآ أَقۡوَٰتَهَا فِيٓ أَرۡبَعَةِ أَيَّامٖ سَوَآءٗ لِّلسَّآئِلِينَ ﴿١٠﴾

فَأَرۡسَلۡنَا عَلَيۡهِمۡ رِيحٗا صَرۡصَرٗا فِيٓ أَيَّامٖ نَّحِسَاتٖ لِّنُذِيقَهُمۡ عَذَابَ ٱلۡخِزۡيِ
فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَاۖ وَلَعَذَابُ ٱلۡأٓخِرَةِ أَخۡزَىٰۖ وَهُمۡ لَا يُنصَرُونَ ١٦

وَأَمَّا ثَمُودُ فَهَدَيۡنَٰهُمۡ فَٱسۡتَحَبُّواْ ٱلۡعَمَىٰ عَلَى ٱلۡهُدَىٰ فَأَخَذَتۡهُمۡ صَٰعِقَةُ
ٱلۡعَذَابِ ٱلۡهُونِ بِمَا كَانُواْ يَكۡسِبُونَ ١٧

وَنَجَّيۡنَا ٱلَّذِينَ ءَامَنُواْ وَكَانُواْ يَتَّقُونَ ١٨

وَيَوۡمَ يُحۡشَرُ أَعۡدَآءُ ٱللَّهِ إِلَى ٱلنَّارِ فَهُمۡ يُوزَعُونَ ١٩

حَتَّىٰٓ إِذَا مَا جَآءُوهَا شَهِدَ عَلَيۡهِمۡ سَمۡعُهُمۡ وَأَبۡصَٰرُهُمۡ وَجُلُودُهُم بِمَا كَانُواْ
يَعۡمَلُونَ ٢٠

وَقَالُواْ لِجُلُودِهِمۡ لِمَ شَهِدتُّمۡ عَلَيۡنَاۖ قَالُوٓاْ أَنطَقَنَا ٱللَّهُ ٱلَّذِيٓ أَنطَقَ
كُلَّ شَيۡءٖ وَهُوَ خَلَقَكُمۡ أَوَّلَ مَرَّةٖ وَإِلَيۡهِ تُرۡجَعُونَ ٢١

وَمَا كُنتُمۡ تَسۡتَتِرُونَ أَن يَشۡهَدَ عَلَيۡكُمۡ سَمۡعُكُمۡ وَلَآ أَبۡصَٰرُكُمۡ وَلَا
جُلُودُكُمۡ وَلَٰكِن ظَنَنتُمۡ أَنَّ ٱللَّهَ لَا يَعۡلَمُ كَثِيرٗا مِّمَّا تَعۡمَلُونَ ٢٢

وَذَٰلِكُمۡ ظَنُّكُمُ ٱلَّذِي ظَنَنتُم بِرَبِّكُمۡ أَرۡدَىٰكُمۡ فَأَصۡبَحۡتُم مِّنَ
ٱلۡخَٰسِرِينَ ٢٣

فَإِن يَصۡبِرُواْ فَٱلنَّارُ مَثۡوٗى لَّهُمۡۖ وَإِن يَسۡتَعۡتِبُواْ فَمَا هُم مِّنَ
ٱلۡمُعۡتَبِينَ ٢٤

۞ وَقَيَّضْنَا لَهُمْ قُرَنَآءَ فَزَيَّنُوا۟ لَهُم مَّا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ
وَحَقَّ عَلَيْهِمُ ٱلْقَوْلُ فِىٓ أُمَمٍ قَدْ خَلَتْ مِن قَبْلِهِم مِّنَ ٱلْجِنِّ وَٱلْإِنسِ ۖ
إِنَّهُمْ كَانُوا۟ خَٰسِرِينَ ﴿٢٥﴾

وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لَا تَسْمَعُوا۟ لِهَٰذَا ٱلْقُرْءَانِ وَٱلْغَوْا۟ فِيهِ لَعَلَّكُمْ
تَغْلِبُونَ ﴿٢٦﴾

فَلَنُذِيقَنَّ ٱلَّذِينَ كَفَرُوا۟ عَذَابًا شَدِيدًا وَلَنَجْزِيَنَّهُمْ أَسْوَأَ ٱلَّذِى كَانُوا۟
يَعْمَلُونَ ﴿٢٧﴾

ذَٰلِكَ جَزَآءُ أَعْدَآءِ ٱللَّهِ ٱلنَّارُ ۖ لَهُمْ فِيهَا دَارُ ٱلْخُلْدِ ۖ جَزَآءًۢ بِمَا كَانُوا۟ بِـَٔايَٰتِنَا
يَجْحَدُونَ ﴿٢٨﴾

وَقَالَ ٱلَّذِينَ كَفَرُوا۟ رَبَّنَآ أَرِنَا ٱلَّذَيْنِ أَضَلَّانَا مِنَ ٱلْجِنِّ وَٱلْإِنسِ
نَجْعَلْهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ ٱلْأَسْفَلِينَ ﴿٢٩﴾

إِنَّ ٱلَّذِينَ قَالُوا۟ رَبُّنَا ٱللَّهُ ثُمَّ ٱسْتَقَٰمُوا۟ تَتَنَزَّلُ عَلَيْهِمُ
ٱلْمَلَٰٓئِكَةُ أَلَّا تَخَافُوا۟ وَلَا تَحْزَنُوا۟ وَأَبْشِرُوا۟ بِٱلْجَنَّةِ ٱلَّتِى
كُنتُمْ تُوعَدُونَ ﴿٣٠﴾

نَحْنُ أَوْلِيَآؤُكُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْءَاخِرَةِ ۖ وَلَكُمْ فِيهَا مَا
تَشْتَهِىٓ أَنفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ ﴿٣١﴾

نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ ﴿٣٢﴾

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّن دَعَآ إِلَى ٱللَّهِ وَعَمِلَ صَٰلِحًا وَقَالَ إِنَّنِى مِنَ
ٱلْمُسْلِمِينَ ﴿٣٣﴾

وَلَا تَسْتَوِى ٱلْحَسَنَةُ وَلَا ٱلسَّيِّئَةُ ۚ ٱدْفَعْ بِٱلَّتِى هِىَ أَحْسَنُ فَإِذَا ٱلَّذِى
بَيْنَكَ وَبَيْنَهُۥ عَدَٰوَةٌ كَأَنَّهُۥ وَلِىٌّ حَمِيمٌ ﴿٣٤﴾

وَمَا يُلَقَّىٰهَآ إِلَّا ٱلَّذِينَ صَبَرُوا۟ وَمَا يُلَقَّىٰهَآ إِلَّا ذُو حَظٍّ عَظِيمٍ ﴿٣٥﴾

وَإِمَّا يَنزَغَنَّكَ مِنَ ٱلشَّيْطَٰنِ نَزْغٌ فَٱسْتَعِذْ بِٱللَّهِ ۖ إِنَّهُۥ هُوَ ٱلسَّمِيعُ
ٱلْعَلِيمُ ﴿٣٦﴾

وَمِنْ ءَايَٰتِهِ ٱلَّيْلُ وَٱلنَّهَارُ وَٱلشَّمْسُ وَٱلْقَمَرُ ۚ لَا تَسْجُدُوا۟
لِلشَّمْسِ وَلَا لِلْقَمَرِ وَٱسْجُدُوا۟ لِلَّهِ ٱلَّذِى خَلَقَهُنَّ إِن كُنتُمْ
إِيَّاهُ تَعْبُدُونَ ﴿٣٧﴾

فَإِنِ ٱسْتَكْبَرُوا۟ فَٱلَّذِينَ عِندَ رَبِّكَ يُسَبِّحُونَ لَهُۥ بِٱلَّيْلِ
وَٱلنَّهَارِ وَهُمْ لَا يَسْـَٔمُونَ ۩ ﴿٣٨﴾

وَمِنْ ءَايَٰتِهِۦٓ أَنَّكَ تَرَى ٱلْأَرْضَ خَٰشِعَةً فَإِذَآ أَنزَلْنَا عَلَيْهَا ٱلْمَآءَ ٱهْتَزَّتْ
وَرَبَتْ ۚ إِنَّ ٱلَّذِىٓ أَحْيَاهَا لَمُحْىِ ٱلْمَوْتَىٰٓ ۚ إِنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٣٩﴾

إِنَّ ٱلَّذِينَ يُلْحِدُونَ فِىٓ ءَايَٰتِنَا لَا يَخْفَوْنَ عَلَيْنَا ۗ أَفَمَن يُلْقَىٰ فِى ٱلنَّارِ خَيْرٌ
أَم مَّن يَأْتِىٓ ءَامِنًا يَوْمَ ٱلْقِيَٰمَةِ ۚ ٱعْمَلُوا۟ مَا شِئْتُمْ ۖ إِنَّهُۥ بِمَا تَعْمَلُونَ
بَصِيرٌ ﴿٤٠﴾

إِنَّ ٱلَّذِينَ كَفَرُوا۟ بِٱلذِّكْرِ لَمَّا جَآءَهُمْ ۖ وَإِنَّهُۥ لَكِتَٰبٌ عَزِيزٌ ﴿٤١﴾

لَّا يَأۡتِيهِ ٱلۡبَٰطِلُ مِنۢ بَيۡنِ يَدَيۡهِ وَلَا مِنۡ خَلۡفِهِۦۖ تَنزِيلٞ مِّنۡ حَكِيمٍ
حَمِيدٖ ٤٢

مَّا يُقَالُ لَكَ إِلَّا مَا قَدۡ قِيلَ لِلرُّسُلِ مِن قَبۡلِكَۚ إِنَّ رَبَّكَ لَذُو مَغۡفِرَةٖ وَذُو
عِقَابٍ أَلِيمٖ ٤٣

وَلَوۡ جَعَلۡنَٰهُ قُرۡءَانًا أَعۡجَمِيّٗا لَّقَالُواْ لَوۡلَا فُصِّلَتۡ ءَايَٰتُهُۥٓۖ ءَأَعۡجَمِيّٞ وَعَرَبِيّٞۗ
قُلۡ هُوَ لِلَّذِينَ ءَامَنُواْ هُدٗى وَشِفَآءٞۖ وَٱلَّذِينَ لَا يُؤۡمِنُونَ فِيٓ
ءَاذَانِهِمۡ وَقۡرٞ وَهُوَ عَلَيۡهِمۡ عَمًىۚ أُوْلَٰٓئِكَ يُنَادَوۡنَ مِن مَّكَانِۭ
بَعِيدٖ ٤٤

وَلَقَدۡ ءَاتَيۡنَا مُوسَى ٱلۡكِتَٰبَ فَٱخۡتُلِفَ فِيهِۗ وَلَوۡلَا كَلِمَةٞ
سَبَقَتۡ مِن رَّبِّكَ لَقُضِيَ بَيۡنَهُمۡۚ وَإِنَّهُمۡ لَفِي شَكّٖ مِّنۡهُ
مُرِيبٖ ٤٥

مَّنۡ عَمِلَ صَٰلِحٗا فَلِنَفۡسِهِۦۖ وَمَنۡ أَسَآءَ فَعَلَيۡهَاۗ وَمَا رَبُّكَ بِظَلَّٰمٖ
لِّلۡعَبِيدِ ٤٦

۞ إِلَيۡهِ يُرَدُّ عِلۡمُ ٱلسَّاعَةِۚ وَمَا تَخۡرُجُ مِن ثَمَرَٰتٖ مِّنۡ أَكۡمَامِهَا وَمَا
تَحۡمِلُ مِنۡ أُنثَىٰ وَلَا تَضَعُ إِلَّا بِعِلۡمِهِۦۚ وَيَوۡمَ يُنَادِيهِمۡ أَيۡنَ
شُرَكَآءِي قَالُوٓاْ ءَاذَنَّٰكَ مَا مِنَّا مِن شَهِيدٖ ٤٧

وَضَلَّ عَنۡهُم مَّا كَانُواْ يَدۡعُونَ مِن قَبۡلُۖ وَظَنُّواْ مَا لَهُم مِّن مَّحِيصٖ ٤٨

لَّا يَسْـَٔمُ ٱلْإِنسَـٰنُ مِن دُعَآءِ ٱلْخَيْرِ وَإِن مَّسَّهُ ٱلشَّرُّ فَيَـُٔوسٌ
قَنُوطٌ ﴿٤٩﴾

وَلَئِنْ أَذَقْنَـٰهُ رَحْمَةً مِّنَّا مِنۢ بَعْدِ ضَرَّآءَ مَسَّتْهُ لَيَقُولَنَّ هَـٰذَا لِى وَمَآ
أَظُنُّ ٱلسَّاعَةَ قَآئِمَةً وَلَئِن رُّجِعْتُ إِلَىٰ رَبِّىٓ إِنَّ لِى عِندَهُۥ لَلْحُسْنَىٰ ۚ
فَلَنُنَبِّئَنَّ ٱلَّذِينَ كَفَرُوا۟ بِمَا عَمِلُوا۟ وَلَنُذِيقَنَّهُم مِّنْ عَذَابٍ
غَلِيظٍ ﴿٥٠﴾

وَإِذَآ أَنْعَمْنَا عَلَى ٱلْإِنسَـٰنِ أَعْرَضَ وَنَـَٔا بِجَانِبِهِۦ ۖ وَإِذَا مَسَّهُ ٱلشَّرُّ فَذُو
دُعَآءٍ عَرِيضٍ ﴿٥١﴾

قُلْ أَرَءَيْتُمْ إِن كَانَ مِنْ عِندِ ٱللَّهِ ثُمَّ كَفَرْتُم بِهِۦ مَنْ أَضَلُّ
مِمَّنْ هُوَ فِى شِقَاقٍۭ بَعِيدٍ ﴿٥٢﴾

سَنُرِيهِمْ ءَايَـٰتِنَا فِى ٱلْـَٔافَاقِ وَفِىٓ أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ
ٱلْحَقُّ ۗ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ﴿٥٣﴾

أَلَآ إِنَّهُمْ فِى مِرْيَةٍ مِّن لِّقَآءِ رَبِّهِمْ ۗ أَلَآ إِنَّهُۥ بِكُلِّ شَىْءٍ
مُّحِيطٌۢ ﴿٥٤﴾

Ha, Meem.

[This is] a revelation from the Entirely Merciful, the Especially Merciful -

A Book whose verses have been detailed, an Arabic Qur'an for a people who know,

As a giver of good tidings and a warner; but most of them turn away, so they do not hear.

And they say, "Our hearts are within coverings from that to which you invite us, and in our ears is deafness, and between us and you is a partition, so work; indeed, we are working."

Say, "I am only a man like you to whom it has been revealed that your god is but one God; so take a straight course to Him and seek His forgiveness." And woe to those who associate others with Allah -

Those who do not give zakah, and in the Hereafter they are disbelievers.

Indeed, those who believe and do righteous deeds - for them is a reward uninterrupted.

Say, "Do you indeed disbelieve in He who created the earth in two days and attribute to Him equals? That is the Lord of the worlds."

And He placed on the earth firmly set mountains over its surface, and He blessed it and determined therein its [creatures'] sustenance in four days without distinction - for [the information] of those who ask.

Then He directed Himself to the heaven while it was smoke and said to it and to the earth, "Come [into being], willingly or by compulsion." They said, "We have come willingly."

And He completed them as seven heavens within two days and inspired in each heaven its command. And We adorned the nearest heaven with lamps and as protection. That is the determination of the Exalted in Might, the Knowing.

But if they turn away, then say, "I have warned you of a thunderbolt like the thunderbolt [that struck] 'Aad and Thamud.

[That occurred] when the messengers had come to them before them and after them, [saying], "Worship not except Allah ." They said, "If our Lord had willed, He would have sent down the angels, so indeed we, in that with which you have been sent, are disbelievers."

As for 'Aad, they were arrogant upon the earth without right and said, "Who is greater than us in strength?" Did they not consider that Allah who created them was greater than them in strength? But they were rejecting Our signs.

So We sent upon them a screaming wind during days of misfortune to make them taste the punishment of disgrace in the worldly life; but the punishment of the Hereafter is more disgracing, and they will not be helped.

And as for Thamud, We guided them, but they preferred blindness over guidance, so the thunderbolt of humiliating punishment seized them for what they used to earn.

And We saved those who believed and used to fear Allah .

And [mention,], the Day when the enemies of Allah will be gathered to the Fire while they are [driven] assembled in rows,

Until, when they reach it, their hearing and their eyes and their skins will testify against them of what they used to do.

And they will say to their skins, "Why have you testified against us?" They will say, "We were made to speak by Allah , who has made everything speak; and He created you the first time, and to Him you are returned.

And you were not covering yourselves, lest your hearing testify against you or your sight or your skins, but you assumed that Allah does not know much of what you do.

And that was your assumption which you assumed about your Lord. It has brought you to ruin, and you have become among the losers."

So [even] if they are patient, the Fire is a residence for them; and if they ask to appease [Allah], they will not be of those who are allowed to appease.

And We appointed for them companions who made attractive to them what was before them and what was behind them [of sin], and the word has

come into effect upon them among nations which had passed on before them of jinn and men. Indeed, they [all] were losers.

And those who disbelieve say, "Do not listen to this Qur'an and speak noisily during [the recitation of] it that perhaps you will overcome."

But We will surely cause those who disbelieve to taste a severe punishment, and We will surely recompense them for the worst of what they had been doing.

That is the recompense of the enemies of Allah - the Fire. For them therein is the home of eternity as recompense for what they, of Our verses, were rejecting.

And those who disbelieved will [then] say, "Our Lord, show us those who misled us of the jinn and men [so] we may put them under our feet that they will be among the lowest."

Indeed, those who have said, "Our Lord is Allah " and then remained on a right course - the angels will descend upon them, [saying], "Do not fear and do not grieve but receive good tidings of Paradise, which you were promised.

We were your allies in the worldly life and in the Hereafter. And you will have therein whatever your souls desire, and you will have therein whatever you request

As accommodation from a [Lord who is] Forgiving and Merciful."

And who is better in speech than one who invites to Allah and does righteousness and says, "Indeed, I am of the Muslims."

And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend.

But none is granted it except those who are patient, and none is granted it except one having a great portion [of good].

And if there comes to you from Satan an evil suggestion, then seek refuge in Allah . Indeed, He is the Hearing, the Knowing.

And of His signs are the night and day and the sun and moon. Do not prostrate to the sun or to the moon, but prostate to Allah , who created them, if it should be Him that you worship.

But if they are arrogant - then those who are near your Lord exalt Him by night and by day, and they do not become weary.

And of His signs is that you see the earth stilled, but when We send down upon it rain, it quivers and grows. Indeed, He who has given it life is the Giver of Life to the dead. Indeed, He is over all things competent.

Indeed, those who inject deviation into Our verses are not concealed from Us. So, is he who is cast into the Fire better or he who comes secure on the Day of Resurrection? Do whatever you will; indeed, He is Seeing of what you do.

Indeed, those who disbelieve in the message after it has come to them... And indeed, it is a mighty Book.

Falsehood cannot approach it from before it or from behind it; [it is] a revelation from a [Lord who is] Wise and Praiseworthy.

Nothing is said to you, except what was already said to the messengers before you. Indeed, your Lord is a possessor of forgiveness and a possessor of painful penalty.

And if We had made it a non-Arabic Qur'an, they would have said, "Why are its verses not explained in detail [in our language]? Is it a foreign [recitation] and an Arab [messenger]?" Say, "It is, for those who believe, a guidance and cure." And those who do not believe - in their ears is deafness, and it is upon them blindness. Those are being called from a distant place.

And We had already given Moses the Scripture, but it came under disagreement. And if not for a word that preceded from your Lord, it would

have been concluded between them. And indeed they are, concerning the Qur'an, in disquieting doubt.

Whoever does righteousness - it is for his [own] soul; and whoever does evil [does so] against it. And your Lord is not ever unjust to [His] servants.

To him [alone] is attributed knowledge of the Hour. And fruits emerge not from their coverings nor does a female conceive or give birth except with His knowledge. And the Day He will call to them, "Where are My 'partners'?" they will say, "We announce to You that there is [no longer] among us any witness [to that]."

And lost from them will be those they were invoking before, and they will be certain that they have no place of escape.

Man is not weary of supplication for good [things], but if evil touches him, he is hopeless and despairing.

And if We let him taste mercy from Us after an adversity which has touched him, he will surely say, "This is [due] to me, and I do not think the Hour will occur; and [even] if I should be returned to my Lord, indeed, for me there will be with Him the best." But We will surely inform those who disbelieved about what they did, and We will surely make them taste a massive punishment.

And when We bestow favor upon man, he turns away and distances himself; but when evil touches him, then he is full of extensive supplication.

Say, "Have you considered: if the Qur'an is from Allah and you disbelieved in it, who would be more astray than one who is in extreme dissension?"

We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth. But is it not sufficient concerning your Lord that He is, over all things, a Witness?

Unquestionably, they are in doubt about the meeting with their Lord. Unquestionably He is, of all things, encompassing.

Discussion on Verses 1-54 of 54

The full meaning of the opening verse is unknown to people. Chapter 41 Fussilat, verse 1:

“Ha, Meem.”

Nonetheless, this suggests that the Holy Quran is composed of the specific Arabic letters and expressions familiar to the Arabs who were its first recipients. It becomes clear that they had no legitimate basis to question its divine source, as they fully comprehended its language and personally witnessed its unmatched eloquence. Despite being highly skilled authorities in Arabic and taking immense pride in their linguistic mastery, they were unable to produce even a single work equal to the Holy Quran in depth of meaning, clarity of expression, or perfection of guidance. Their failure to rival it—despite possessing every possible linguistic advantage—stands as a lasting 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 help explain why the Holy Quran is mentioned immediately in the next verses. Its deliberate placement emphasizes that the very scripture revealed to those individuals—constructed from the same familiar letters and language they themselves employed—serves as the clearest evidence of its divine origin and the strongest response to their ongoing doubts. Chapter 41 Fussilat, verses 2-3:

“A revelation from the Entirely Merciful, the Especially Merciful. A Book whose verses have been explained, an Arabic Qur'an for a people who know.”

Even if a person were to reach the very summit of Arabic eloquence, their speech would still be incapable of matching the vast wisdom of the Holy Quran in its insight into the human psyche and the cultivation of moral excellence. No human work can mirror its perfect balance of simplicity and depth—it contains layers that test the most accomplished scholars while remaining sufficiently clear for any sincere seeker to implement in daily life. The Holy Quran is unique in its capacity to convey profound and abstract realities in a form that is both practical and universally applicable. It reaches into the depths of human nature, presenting a timeless system that remains relevant to every individual, society, and age. Every verse testifies to its divine origin through unparalleled precision and an eloquence that rises above all human expression. Unlike other writings that may contain inconsistencies or contradictions, the Holy Quran is fully safeguarded from error by Allah, the Exalted. It presents an accurate and flawless account of ancient nations, even though it was revealed through the Holy Prophet Muhammad, peace and blessings be upon him, who possessed no formal learning in history or earlier scriptures. Moreover, the Holy Quran functions

as a complete guide for the betterment of humanity, encouraging all that nurtures life and forbidding all that causes harm. It establishes justice and balance within both the individual and the wider community, free from the exaggerations commonly found in myth or poetry. Every verse is deliberate and invigorating; with repeated recitation, new dimensions of meaning and wisdom continually emerge. By anchoring its promises and warnings in reason, and by translating virtues such as patience into achievable practice, the Holy Quran makes divine guidance accessible, comprehensible, and attainable for all. Chapter 41 Fussilat, verse 2:

“A revelation from the Entirely Merciful, the Especially Merciful.”

The Holy Quran calls humanity to understand the fundamental purpose of existence: to serve Allah, the Exalted, with sincerity by employing every blessing bestowed upon them in the pursuit of His pleasure. Through such devoted obedience, individuals attain inner peace and true success in both this world and the Hereafter, reaching a state of balance in which the mind, body, and soul function in their proper harmony. For those seeking lasting peace and fulfilment, the Holy Quran illuminates the straight path with unmatched clarity and elegance. Its guidance is perfectly aligned with human nature, remaining timeless and applicable across all societies and generations. When sincerely accepted and practically implemented, it offers complete solutions for every dimension of human life—addressing emotional, financial, and physical challenges while harmonizing personal needs with the welfare of society. History itself bears witness to the profound transformative power of these teachings, as communities that sincerely upheld its message rose to remarkable levels of justice, wisdom, and collective tranquility. Most striking of all is the divine preservation of the text. Across the passage of centuries, not a single letter of the Holy Quran

has been changed, for Allah, the Exalted, has promised to protect it forever. 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 work in human history shares this unparalleled distinction. Allah, the Exalted, addresses the deepest and most recurring challenges encountered by every civilization, offering solutions that are both decisive and enduring. By treating these root issues, the Holy Quran either prevents or resolves the countless secondary problems that naturally stem from them. This clearly reflects the perfection and totality of its guidance, as it contains every foundational principle required for the well-being, stability, and moral growth of both the individual and society at large. Through sincere adherence to its teachings, humanity attains true success in this world and secures everlasting 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 constitutes the most significant and enduring miracle bestowed by Allah, the Exalted, upon His final Messenger, the Holy Prophet Muhammad, peace and blessings be upon him. The profound guidance and vast benefits of the Holy Quran remain accessible exclusively to those

who approach it with sincerity, humility, and a genuine quest for truth. Individuals who permit personal whims and worldly inclinations to dictate their engagement—accepting only what aligns with their biases while disregarding or opposing what challenges them—find themselves increasingly distanced from its transformative and elevating influence. Such a selective approach to submission results in nothing but confusion, failure, and profound regret, both in the present life 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 41 Fussilat, verse 1:

“Ha, Meem.”

This chapter begins with isolated letters, a feature shared by various parts of the Holy Quran, the ultimate significance of which remains exclusively with Allah, the Exalted. These openings serve as a profound testament to the finite nature of human perception, underscoring the vital need for a humble approach toward divine discourse. By presenting these mysterious letters, the text confirms that the Holy Quran is a direct manifestation of divine revelation rather than a product of human effort, existing far beyond the total reach of mortal cognition. A heart becomes truly capable of

absorbing the scripture's profound insights only when the individual acknowledges the boundaries of personal intellect. In contrast, those who approach the Holy Quran with a sense of intellectual superiority—relying solely on personal logic and dismissing what they cannot immediately grasp—frequently fall into a cycle of skepticism and uncertainty. When such individuals face concepts that transcend human rationalization, they often resort to outright rejection, convoluted reinterpretations, or the warping of meanings. Such reactions are not indicative of any flaw within the Holy Quran, but rather reflect a spiritual blindness born of ego, which prevents the heart from witnessing the truth. The interaction between a human being and the Holy Quran is much like the bond between a dedicated pupil and an enlightened instructor. A modest learner gains value even from complex or obscure lessons, maintaining faith that persistence will eventually bring clarity. Conversely, a prideful student filters knowledge through existing biases, effectively severing their connection to authentic enlightenment. True mastery of the Holy Quran is reserved for those who offer it their reverence and an open spirit. This state of humility fosters internal serenity and synchronizes the mind and body with the wisdom of Allah, the Exalted. It allows people to understand the proper role of every life element within the divine order. Ultimately, submission before the Holy Quran is a necessary journey toward spiritual equilibrium, lasting peace, and triumph in both the current life and the afterlife.

Chapter 41 Fussilat, verse 1:

“Ha, Meem.”

Because letters constitute the fundamental building blocks of human discourse and the sharing of information, the commencement of this chapter may be interpreted as an emphasis on the vital role of knowledge in the human experience. It functions as a reminder that a sound intellect is indispensable for both fulfilling earthly responsibilities and grasping spiritual realities. Every individual is tasked with the pursuit and implementation of beneficial knowledge, a duty explicitly highlighted in the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, regarding personal obligations. Ignorance serves as a direct path to deviation and mistake, as those deprived of understanding cannot differentiate between reality and deception, nor can they protect themselves from ethical decline. However, the mere accumulation of facts is insufficient. Knowledge only reaches its true potential when it is manifested through action. Information that remains unpracticed is like a map that is never consulted; while it identifies the way to success, it cannot transport anyone to their goal unless the journey is actually undertaken. Just as a traveler must traverse the terrain outlined on a map, a person must integrate what has been learned into their life to achieve authentic guidance and spiritual growth. Consequently, beneficial knowledge must be both gathered and embodied. It is meant to polish an individual's character, cleanse their motives, and govern their conduct. When insight is transformed into deed, it evolves into a guiding light that benefits both the individual and the surrounding society. Through the dedicated search for and the living application of such wisdom, a person secures true prosperity in this life and eternal peace in the Hereafter, 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 subsequent verse illustrates the most exalted and comprehensive guidance ever bestowed upon mankind, establishing that all other branches of learning find their ultimate completion and refinement within the divine insights of the Holy Quran. This celestial wisdom provides an integrated framework that governs every facet of human existence, seamlessly merging temporal duties with eternal spiritual objectives. By dedicating oneself to these principles, an individual achieves a state of equilibrium and steadfastness across both the mental and physical realms, ensuring that every social tie, obligation, and personal aim is organized according to its rightful significance. Through such a harmonious and intentional way of living, people reach a state of genuine flourishing in the present world and are granted the certainty of eternal triumph in the life to come, by the mercy and grace of Allah, the Exalted. Chapter 41 Fussilat, verse 2:

“A revelation from the Entirely Merciful, the Especially Merciful.”

To derive genuine benefit from the Holy Quran, engagement must align with the methodology and practices of the Holy Prophet Muhammad, peace and blessings be upon him. This involvement transcends the mere precision of consistent recitation; it demands a profound internal effort to grasp the meanings and manifest that guidance within every facet of daily existence. Since the Holy Quran is not merely a spoken text but a comprehensive and functional manual for living, recitation alone remains insufficient. Its capacity to transform is unlocked only through action. Much like a map which holds no utility unless a traveler adheres to its path, the Holy Quran provides direction specifically to those who execute its instructions. Furthermore, it is not a tool for materialistic gain; utilizing specific verses solely to acquire wealth, progeny, or status undermines its true objective, as temporal blessings possess their own divinely established

means. Instead, the Holy Quran educates humanity on the balanced and virtuous utilization of every blessing bestowed by Allah, the Exalted. Those who embrace its path with sincerity cultivate a profound harmony of mind and body, directing their lives with wisdom. Such individuals effectively prepare for their accountability on the Day of Judgment, securing tranquility and equilibrium in both this world and the Hereafter. Thus, the Holy Quran stands as the zenith of knowledge and the definitive guide to righteous living, reshaping hearts and societies through active devotion.

Regardless of the sophistication a civilization achieves or the depth of its expertise in psychology, biology, and sociology, the creation of a code of conduct that perfectly mirrors human nature and addresses every possible circumstance remains an impossible human feat. Humanity continues to uncover fundamental aspects of its own biology—such as the specific functions of the brain—and therefore lacks the total insight necessary to construct a flawless moral framework capable of guaranteeing universal justice and inner peace. This limitation is an inherent trait of the human condition, as human knowledge is inevitably fragmented, evolving, and constrained by narrow perspectives. Only Allah, the Exalted, possesses the absolute and infinite knowledge required to institute a code of conduct that is perfectly synchronized with human nature and universally applicable across all eras and environments. As the Creator of all existence, His wisdom encompasses the totality of the past, present, and future. Consequently, He alone is qualified to provide the standard that definitively separates the beneficial from the harmful and distinguishes the path of peace from the road to ruin and disorder. Chapter 41 Fussilat, verse 2:

“A revelation from the Entirely Merciful, the Especially Merciful.”

History itself stands as a clear witness to this truth. Whenever the divine way of life was sincerely implemented within individuals and their communities, it consistently produced societies marked by calm, justice, and strong social harmony. This demonstrates that divine guidance is not merely a theoretical ideal or abstract philosophy; rather, it is a practical and transformative framework that is perfectly aligned with human well-being and collective flourishing. For this reason, people must accept the guidance granted to them as an expression of mercy from Allah, the Exalted, not as a hardship or restriction. Although this guidance may sometimes conflict with personal desires or prevailing social norms, it is designed solely for the benefit of those who follow it. The difficulty lies not in the guidance itself, but in the resistance of unchecked desires. The correct attitude toward divine instruction is similar to that of a sensible patient who trusts a skilled physician. Even if the prescribed treatment is unpleasant or demands strict discipline, the patient follows it because they understand that recovery and long-term health depend upon it. They recognize that the treatment is a form of mercy, not cruelty. In the same way, the person who remains committed to the teachings of Islam, despite challenges and personal sacrifice, ultimately attains clarity of thought, emotional balance, and deep inner peace. Such a life reflects the true purpose of divine guidance: not to burden humanity, but to heal it, stabilize it, and lead it toward lasting success in this world and the next. Chapter 41 Fussilat, verse 2:

“A revelation from the Entirely Merciful, the Especially Merciful.”

The people of Mecca who rejected Islam possessed exceptional mastery of the Arabic language, and because of this expertise, they clearly recognized that the Holy Quran could not have originated from any created being. Its

depth, clarity, and linguistic precision were far beyond human capability. Chapter 41 Fussilat, verse 3:

“A Book whose verses have been explained, an Arabic Qur'an for a people who know.”

In addition to this, they had lived alongside the Holy Prophet Muhammad, peace and blessings be upon him, for forty years before he announced his mission. During that long period, they knew him to be truthful, trustworthy, and free from deception. This lifelong familiarity left no rational basis for accusing him of fabrication. Chapter 10 Yunus, verse 16:

“…for I had remained among you a lifetime before it. Then will you not reason?"

Furthermore, it was widely acknowledged—by both the People of the Book and the people of Mecca—that the Holy Prophet Muhammad, peace and blessings be upon him, had no exposure to earlier divine scriptures. He neither studied them nor learned to read or write. As such, he could not have accessed either their original teachings or later alterations. This reality decisively removes any claim that the Holy Quran was derived from earlier texts. 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 this overwhelming clarity, the leaders among the disbelieving people of Mecca chose arrogance and stubbornness over truth. Although they recognized the authenticity of the message, they refused to respond appropriately to its promises and warnings. Their attitude resembled that of people who are physically present yet spiritually deaf, unable or unwilling to comprehend what they hear. Chapter 41 Fussilat, verse 4:

“As a giver of good tidings and a warner; but most of them turn away, so they do not hear.”

It is essential to recognise that good news and warnings only produce real benefit when a person responds to them through consistent and practical action. When a person acts upon this guidance by properly using the blessings that Allah, the Exalted, has granted, in accordance with Islamic teachings, they attain genuine peace of mind in both worlds. This peace is not superficial; rather, it arises because the person develops a balanced mental and physical state, understands priorities clearly, and places responsibilities, relationships, and goals in their correct and rightful positions within life. Such a person lives with clarity and purpose, as their actions align with guidance instead of impulse or desire. As a result, they are able to manage worldly matters wisely while remaining mindful of their

ultimate accountability. This balanced approach allows them to move through life with inner stability, contentment, and confidence, even when facing challenges or uncertainty. On the other hand, when a person fails to respond practically to the good news and warnings found in Islamic teachings, they continue to misuse, neglect, or take for granted the blessings they have been given. Over time, this leads them into an imbalanced mental and physical condition, where anxiety, confusion, and dissatisfaction become dominant features of their life. They struggle to organise their priorities correctly, often placing excessive importance on temporary matters while neglecting what is truly lasting and meaningful. Furthermore, such a person neglects sincere preparation for their accountability on the Day of Judgement. This neglect weakens their sense of responsibility and purpose, causing them to drift through life without clear direction or spiritual grounding. As a consequence, they experience stress, hardship, and inner turmoil in both worlds. Even if they appear to enjoy wealth, comfort, or outward worldly luxuries, these external factors fail to provide lasting peace or fulfilment. Instead, the absence of practical response to divine guidance leaves them burdened with unrest, difficulty, and loss, both inwardly and outwardly.

The leaders who opposed Islam in Mecca adopted a variety of tactics to discourage others from accepting it, driven largely by fear of losing their authority, status, and social influence. Rather than engaging sincerely with the message, they chose avoidance and denial. One method they relied upon was pretending that the Holy Quran was something strange and alien to them, as though it was not meant for human beings at all. They claimed that, despite hearing it recited, it had no positive impact on their hearts. Chapter 41 Fussilat, verse 5:

“And they say, "Our hearts are within coverings from that to which you invite us, and in our ears is a heaviness…””

They went even further by extending this false sense of alienation to the Holy Prophet Muhammad, peace and blessings be upon him. They behaved as though he was unfamiliar to them and distant from their lives, despite the undeniable reality that he had lived among them for forty years before announcing his Prophethood. Chapter 41 Fussilat, verse 5:

“…and between us and you is a partition…”

They employed these baseless and irrational claims as a deliberate strategy to dismiss both the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, hoping that others would follow their stance through blind imitation rather than reflection or reason. By portraying themselves as resolute and unmoved, they attempted to project an image of confidence and authority, encouraging the wider society to adopt the same dismissive attitude simply because their leaders had done so. Chapter 41 Fussilat, verse 5:

“…so work; indeed, we are working.”

Through this statement, they sought to draw a false line between themselves and divine guidance, implying that they were firmly committed to their own path and had no need to reconsider their beliefs or behaviour. In reality, this was not a declaration of strength but a manifestation of fear—fear of losing leadership, influence, and social dominance. Rather than engaging sincerely with the message of the Holy Quran or honestly assessing the character and truthfulness of the Holy Prophet Muhammad, peace and blessings be upon him, they chose stubborn resistance as a shield against change.

In reality, their statements were clearly irrational and dishonest, as no reasonable person could deny how well they knew the Holy Prophet Muhammad, peace and blessings be upon him. He was raised among them, known for his integrity, and deeply embedded in their society long before revelation began. Their claims were not rooted in confusion, but in deliberate resistance.

In contrast to their assertions, divine revelation is repeatedly described in the Holy Quran as a reminder. This description is deeply significant, as it highlights that revelation is perfectly aligned with human nature. Anything that truly contradicts the innate disposition of humanity will inevitably feel foreign, uncomfortable, and restrictive. When people attempt to live by systems that clash with their natural makeup, the result is often mental strain, emotional unrest, and even physical imbalance. By contrast, Islamic teachings are divinely designed to harmonise with the essence of human nature. Because of this alignment, they feel inherently familiar rather than imposed. They nurture balance, clarity, and stability in both mental and physical states. This sense of familiarity is often especially evident in those who accept Islam after following another religion or way of life. Many

describe feeling as though they are not learning something entirely new, but rediscovering truths that already existed within them. Even without extensive prior study, the teachings resonate deeply, as if they are awakening something long dormant in the heart. This is because Islam does not force an artificial framework onto human beings. Instead, it restores them to the natural state upon which Allah, the Exalted, has created all people. Other belief systems or ideologies frequently impose codes of conduct that conflict with human nature, leading to inner tension, imbalance, and dissatisfaction. However, this contrast is not always immediately recognised. When a person approaches Islamic teachings with prejudice, arrogance, or blind attachment to inherited traditions, their heart can become veiled from perceiving the harmony between revelation and human nature. Yet when the same teachings are approached sincerely and impartially, divine guidance reveals itself not as a burden or restriction, but as a reminder that restores what was already meant to be there. In this way, revelation functions both as a mirror and a compass: a mirror that reflects the innate truth already present within the human soul, and a compass that guides a person toward peace of mind in both worlds. Through this guidance, a person achieves a balanced mental and physical state and learns to place everything and everyone in life in their correct and rightful position.

As mentioned earlier, the leaders among the people of Mecca who rejected Islam employed various strategies to discourage others from accepting the truth, driven by fear of losing their authority, leadership, and social influence. One such method was to cast doubt on the very human nature of the Holy Prophets, peace be upon them. They claimed that a Holy Prophet, peace be upon them, should not be a human being like the rest of society, but rather a special or extraordinary creature, such as an Angel. This claim ignored the fundamental wisdom behind prophethood. The role and mission of a Holy Prophet, peace be upon them, are specifically designed for humanity. The primary objective of a Holy Prophet, peace be upon

them, is to serve as a clear, practical, and living example for people in every aspect of life—belief, worship, character, family relations, social conduct, and personal struggle. This purpose would not be fulfilled by an Angel, as Angels do not share the human experience. They do not feel hunger, fatigue, desire, fear, or emotional strain, nor do they face the same moral and physical challenges that define human life. If an Angel were appointed as a Holy Prophet, peace be upon them, people could easily claim that such a being was impossible to follow, using this as a justification before Allah, the Exalted, on the Day of Judgement. For this reason, even if Allah, the Exalted, were to send an Angel as a messenger, He would necessarily present that Angel in human form so that people could realistically relate to and emulate the guidance conveyed. Chapter 41 Fussilat, verse 6:

“Say, "I am only a man like you…””

In light of this, it is unreasonable for those people to express astonishment at the selection of a human being to convey divine guidance. Is it not natural and consistent with wisdom that a Holy Prophet, peace be upon them, should be from among humanity in order to guide humanity effectively? When people are immersed in misguidance and unaware of the truth, what is truly astonishing: that their Creator and Lord would take deliberate steps to guide them, or that they would be left to wander indefinitely in error? The reaction of those who rejected this wisdom reflects a deeper resistance to guidance itself. Their objection was not rooted in reason, but in pride, fear of accountability, and attachment to worldly status. Thus, their astonishment at human prophethood stands as a striking example of how arrogance can blind a person to even the most evident manifestations of divine mercy and wisdom.

The underlying reason for the stubborn and resistant attitude of the leaders of the non-Muslims of Mecca is clarified in the continuation of the verse. Chapter 41 Fussilat, verse 6:

“Say, "I am only a man like you to whom it has been revealed that your god is but one God…””

Although the concept of the Oneness of Allah, the Exalted, appears simple on the surface, it is extremely difficult to uphold for a person who is deeply attached to worldly desires and ambitions. This is because accepting the Oneness of Allah, the Exalted, requires complete submission to Him in every situation of life, whether related to worldly affairs or spiritual obligations. It demands that a person consistently obeys divine commands and uses every blessing they have been granted in the manner outlined by divine guidance. Chapter 41 Fussilat, verse 6:

“…that your god is but one God; so take a straight course to Him…”

Furthermore, Islam calls a person toward humility, self-accountability, and sincere repentance. It requires a person to acknowledge their mistakes, seek forgiveness, and make a firm effort to abandon persistent sin. This

demand often clashes with the ego, pride, and unchecked desires that dominate worldly life. Chapter 41 Fussilat, verse 6:

“…so take a straight course to Him and seek His forgiveness…”

Because this way of living conflicts with the pursuit of personal desires, status, and unrestricted freedom, many people choose to imitate the leaders of the non-Muslims of Mecca. Some openly reject Islamic teachings, while others outwardly claim belief yet inwardly ignore its guidance in practice. As a result, such a person continues to misuse the blessings that Allah, the Exalted, has granted them. In this world, this attitude prevents a person from attaining a balanced mental and physical state. They fail to place priorities correctly and misjudge the true value of people and things within their life. Consequently, aspects of life that are meant to be sources of comfort and support—such as family, friends, career, and wealth—become sources of constant stress, anxiety, and dissatisfaction. When hardship arises due to their own disobedience, such a person often blames the wrong causes, directing frustration toward innocent people, such as a spouse or close family members. When these supportive relationships are damaged or severed, the person’s condition only worsens. Over time, this imbalance can deepen into mental disorders, emotional instability, substance abuse, and even suicidal tendencies. This reality is clearly observable among those who persist in misusing their blessings, including individuals who possess fame, wealth, and outward luxury, yet remain inwardly restless and unfulfilled. Moreover, because this attitude prevents proper preparation for accountability on Judgement Day, the consequences in the hereafter will be far more severe. While worldly comfort may temporarily mask inner turmoil, it cannot shield a person from the outcome of ignoring divine guidance. Chapter 41 Fussilat, verse 6:

“…And destruction for those who associate others with Allah.”

It is essential to recognize that false deities are not limited to physical idols or statues alone. In reality, anything that a person chooses to obey in opposition to Allah, the Exalted, effectively becomes an object of worship for them. This includes influences such as social media trends, fashion, cultural norms, public opinion, authority figures, and even personal desires. Whenever obedience is given to something in a manner that contradicts the commands of Allah, the Exalted, that obedience reflects where true servitude lies. 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 worshipped through prostration or ritual acts; rather, they were obeyed when they permitted what Allah, the Exalted, had forbidden and forbade what He had permitted. This misplaced obedience was judged as a form of worship. In the same way, the Holy Quran refers to the worship 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 have never directly worshipped the Devil through rituals or supplication. Yet they are described as worshipping him because they obey his whispers and follow his path in defiance of Allah, the Exalted. This demonstrates a fundamental principle: obedience itself is a defining characteristic of worship. Whoever a person chooses to obey against the will of Allah, the Exalted, becomes their master, whether they realise it or not. If a person persists in disobeying Allah, the Exalted, they will inevitably fall into servitude to multiple worldly influences. They may become enslaved to people, public opinion, employers, societal expectations, trends, wealth, or personal desires. Attempting to satisfy numerous unjust and ever-changing masters places a heavy burden upon the soul. Just as an employee with many supervisors struggles to meet conflicting demands, a person who turns away from servitude to Allah, the Exalted, finds themselves overwhelmed, anxious, and mentally exhausted. These worldly masters are unpredictable and never fully satisfied, no matter how much effort is exerted. Over time, this imbalance erodes peace of mind. Such a person may experience chronic stress, sadness, isolation, and emotional emptiness. In severe cases, this path can lead to depression, substance abuse, and even suicidal thoughts. This reality becomes evident when observing individuals who appear successful outwardly—such as celebrities—yet remain deeply unsettled inwardly, despite possessing wealth, fame, and luxury. Moreover, yielding to these false masters offers no benefit in the hereafter. Those entities that were obeyed in opposition to Allah, the Exalted, will abandon the person entirely when accountability arrives on the Day of Judgement. They will neither defend nor assist them, leaving them to face the consequences alone. Chapter 41 Fussilat, verse 6:

“…And destruction for those who associate others with Allah.”

In order to avoid this outcome, a person must abandon all forms of obedience that lead to disobedience of Allah, the Exalted. True freedom and peace are found only in sincere servitude to Him alone. When a person obeys Allah, the Exalted, and correctly uses the blessings they have been granted in accordance with Islamic teachings, they achieve peace of mind in both worlds. This occurs through attaining a balanced mental and physical state and by correctly placing everything and everyone in its rightful position within life. Through this singular and just servitude, a person is liberated from the burden of countless masters and guided toward tranquillity, purpose, and lasting fulfilment.

Allah, the Exalted, cautions that individuals who persist in rejecting or neglecting divine guidance risk far-reaching consequences. Such individuals not only destabilize their own mental and physical well-being, but they also distort the proper place of people, resources, and responsibilities in their lives. In failing to recognize their duties toward others, they may commit injustices, inadvertently or deliberately, thereby contributing to the spread of corruption and disorder in society. Chapter 41 Fussilat, verse 7:

“Those who do not give the obligatory charity…”

This imbalance is not limited to material or social dimensions; it extends to the spiritual and ethical spheres. Inner peace and societal justice are

inseparably connected to the belief in accountability on Judgement Day. Without the recognition that every action will be measured, individuals may convince themselves that they are free from responsibility. This mindset encourages wrongdoing, particularly when worldly authority is absent or perceived as ineffective. In such circumstances, blessings intended for good are often misappropriated, turning wealth into a source of greed, authority into a means of exploitation, and relationships into instruments of selfish gain. The consequence is dual: individual turmoil and societal corruption. Chapter 41 Fussilat, verse 7:

“…and in the Hereafter they are disbelievers.”

The destructive potential of neglecting accountability is further emphasized in chapter 29, Al Ankabut, verse 36:

“…and expect the Last Day and do not commit abuse on the earth, spreading corruption."

Belief in Judgement Day, therefore, serves as a crucial safeguard. It disciplines desires, governs behavior, and ensures that blessings are utilized according to their divine purpose. Every action is acknowledged, every right is respected, and every injustice is ultimately revealed. This awareness cultivates humility, sincerity, and responsibility, enabling individuals to achieve personal equilibrium and contributing to justice within

society. Historical experience and daily observation corroborate this principle: societies that abandon accountability, whether divine or moral, inevitably spiral into corruption. Laws are manipulated, rights are ignored, and oppression becomes pervasive. Conversely, societies that maintain accountability, guided by both moral and spiritual principles, cultivate justice, compassion, and stability. On an individual level, the awareness of accountability ensures that blessings—wealth, authority, and relationships—are directed appropriately. Wealth is invested in supporting family and community; authority is exercised with fairness; and relationships are nurtured with sincerity. Such balance fosters inner peace, as individuals recognize that they are living in accordance with divine guidance. On a societal level, accountability safeguards the rights of all members, upholds justice, and secures social harmony. In its absence, chaos ensues: resources are misused, responsibilities neglected, and oppression flourishes. Families fragment, communities deteriorate, and societies succumb to corruption. Where accountability is present, stability, prosperity, and harmony prevail. Ultimately, belief in Judgement Day transcends abstract theology. It is a practical necessity, forming the foundation for personal tranquillity and social justice. Without it, imbalance and injustice dominate; with it, blessings are protected, rights are fulfilled, and peace is maintained—both in this world and in the Hereafter, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 41 Fussilat, verse 8:

“Indeed, those who believe and do righteous deeds - for them is a reward uninterrupted.”

Allah, the Exalted, further draws attention to certain signs within creation that clearly demonstrate His Oneness and the necessity of obeying Him in every circumstance. These signs are presented to encourage individuals to adopt righteous behavior, not as an external obligation, but for their own benefit and well-being. Chapter 41 Fussilat, verse 9:

“Say, "Do you indeed disbelieve in He who created the earth in two days and attribute to Him equals?...””

The formation of the Earth itself reflects extraordinary balance and wisdom. Its land has been shaped in such a way that it serves multiple purposes simultaneously: fertile areas allow for agriculture and the growth of crops, while other areas provide stable foundations for building human settlements. Observing the Earth's varied landscapes reveals thoughtful design in their altitudes. High-altitude regions, though present, are naturally difficult to inhabit due to steep terrain and thinner oxygen, making them challenging for regular life. In contrast, the majority of the Earth's surface lies at an optimum altitude, providing ideal conditions for human habitation, agriculture, and travel. Moreover, certain regions of the Earth are naturally inaccessible, whether due to mountains, dense forests, or deserts, limiting human movement and use of resources there. Despite this, most of the planet has been intentionally structured to be accessible, allowing people to benefit from its resources with relative ease. The design extends further to the distribution of essential natural resources. The Earth ensures that necessities for human life—such as water, fertile soil, and other basic provisions—are more easily reachable, whereas less critical or non-essential resources may be more difficult to access. These features of the Earth—its balance, accessibility, and the thoughtful placement of resources—cannot be attributed to chance. They are clear indicators of

deliberate design and point to the presence of a Creator, whose wisdom encompasses every aspect of creation. Chapter 41 Fussilat, verse 9:

"…That is the Lord of the worlds."

The constant rotation of the Earth, occurring at remarkable speed, necessitates structural stability for life to thrive. Allah, the Exalted, has established mountains as stabilizing pegs, securing the Earth's surface and enabling the flourishing of life. Chapter 41 Fussilat, verse 10:

"And He placed on the earth firmly set mountains over its surface…"

Mountains serve multiple essential functions beyond mere stability. They play a critical role in the natural water cycle by capturing, retaining, and purifying rainwater, including rainfall that may be acidic. This process ensures that water is suitable for human consumption, agriculture, and for sustaining animal life. Rivers and streams are naturally fed by this purified water, providing a constant and reliable supply that is crucial for survival. Importantly, this fresh water remains separate from the saline water of seas and oceans, which serves its own distinct purposes. The separation prevents contamination of seawater by decaying matter, maintaining ecological balance and safeguarding life on Earth. Were these waters to mix indiscriminately, the delicate conditions necessary for life would be disrupted, demonstrating the precise and purposeful design embedded

within the natural world. Through such phenomena—the stabilizing presence of mountains and the careful regulation of fresh and saltwater—Allah, the Exalted, illustrates the intricate balance of creation, pointing unmistakably to His wisdom and the necessity of human reflection and gratitude.

Through the intricately balanced water cycle and the careful design of agricultural systems, Allah, the Exalted, provides His creation with a continuous and reliable supply of wholesome provisions. These mechanisms ensure that all creatures have access to the resources necessary for life, supporting both sustenance and well-being. Chapter 41 Fussilat, verse 10:

“…and He blessed it and determined therein its [creatures'] sustenance in four days without distinction - for [the information] of those who ask.”

This verse emphasizes that provision has been intentionally allocated, without bias, to meet the needs of all living beings. The Earth’s natural systems—ranging from rainfall and rivers to fertile soil and seasonal cycles—work in perfect harmony to deliver nourishment efficiently and sustainably. Such design is a clear indication of deliberate planning, highlighting the wisdom and care of the Creator. By reflecting on these signs, individuals are reminded of their dependence on Allah, the Exalted, and the necessity of gratitude, mindfulness, and responsible stewardship of the resources entrusted to humanity.

Allah, the Exalted, highlights a profound reality for humanity: all of creation, except mankind, exists in a state of complete submission to His will, maintaining perfect balance and harmony. Chapter 41 Fussilat, verse 11:

“Then He directed Himself to the heaven while it was smoke and said to it and to the earth, "Respond to Me, willingly or by compulsion." They said, "We respond willingly.""

This natural equilibrium is evident throughout the universe. The rising and setting of the sun, the regular phases of the moon, and the countless planets that remain in their precise orbits all demonstrate the seamless obedience of creation to the commands of Allah, the Exalted. Such harmony is only possible because these elements of creation are in complete submission to the divine will. In contrast, mankind does not inherently exhibit this same level of submission. Humans possess free will, and as a result, often deviate from obedience to Allah, the Exalted. This deviation prevents individuals from achieving the balance and harmony observed in the natural world. Therefore, those who seek to attain equilibrium in their own lives must emulate the rest of creation by sincerely obeying Allah, the Exalted, at all times. This obedience involves the correct and responsible use of the blessings they have been granted, as outlined in the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. By aligning one’s actions with divine guidance, individuals can achieve a harmonious mental and physical state, properly organize the various aspects of their life, and prepare themselves for accountability on Judgement Day. Such conduct ensures tranquillity, both in this world and in the Hereafter, reflecting the same balance and harmony that permeates the universe. Chapter 41 Fussilat, verse 12:

“And He completed them as seven heavens within two days and inspired in each heaven its command…”

The absolute authority of Allah, the Exalted, over all creation—whether in the Heavens or on Earth—makes it clear that true peace of mind in both this world and the Hereafter cannot be achieved through disobedience to Him.

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 illustrates that no part of creation can benefit an individual unless it occurs by the will of Allah, the Exalted, and likewise, nothing can cause harm unless permitted by Him. In essence, everything that unfolds in the universe takes place according to His divine decree. It is important to note that this understanding does not discourage the use of means, such as medicine, labour, or effort. Rather, it underscores that all means function according to the will of Allah, the Exalted. For example, some patients recover after taking medicine, while others do not, even under identical conditions. This difference highlights that ultimate outcomes are determined by 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…”

A person who truly grasps this reality recognizes that all occurrences affecting them, which are not directly connected to their actions, are unavoidable. Similarly, opportunities that are missed were not meant to be seized. This awareness encourages patience and trust in Allah, the Exalted, even when events contradict personal 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."

Such understanding transforms the way individuals relate to the world. They cease relying solely on creation, acknowledging that no one and nothing can inherently benefit or harm them without the will of Allah, the Exalted. Instead, they turn to Allah alone for assistance and protection, demonstrating sincere obedience by fulfilling His commands, avoiding His prohibitions, and confronting life's challenges with patience, as guided by the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This awareness cultivates both trust and reverence: individuals learn to fear only Allah, the Exalted, understanding that creation itself cannot cause harm without His permission. Recognizing that all events in life and the universe originate from Allah, the Exalted, reflects a profound comprehension of His Oneness. This understanding goes far beyond merely professing that none is worthy of worship except Allah, the Exalted; it involves complete reliance on Him in every aspect of life. In reality, obedience is sought because one desires protection from harm or hopes to gain benefit. Since only Allah, the Exalted, can provide true protection or

advantage, He alone is deserving of obedience and worship. To obey anyone else over Allah indicates a deficiency in one's faith, as it implies belief that another entity can confer real benefit or protection. By acknowledging that the origin of all events is Allah, the Exalted, individuals are guided to direct their obedience exclusively toward Him, ensuring that their reliance, worship, and trust are properly aligned with the ultimate source of all power and provision. 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 celestial bodies offer a profound sign of the Oneness and perfect governance of Allah, the Exalted. Chapter 41 Fussilat, verse 12:

"…And We adorned the nearest heaven with lamps…"

The stars, scattered across the night sky, are not randomly placed or without purpose. Each one occupies a precise position that contributes to the harmony and order of the heavens. For countless generations, long before the development of compasses, maps, or modern technology, humans relied on the stars as dependable guides. Travellers crossing deserts, sailors navigating oceans, and explorers venturing into unfamiliar lands used the positions of stars to determine direction, seasons, and time.

Even today, despite the availability of advanced navigation systems, celestial navigation remains a trusted method, taught to sailors and pilots as a backup when instruments fail. The stars follow consistent patterns throughout the year. Constellations rise and set at specific times and in predictable sequences, marking the progression of seasons. Historically, calendars were constructed around these celestial movements, and farmers relied on particular constellations to know the optimal times for planting and harvesting crops. Entire communities structured their lives around these patterns, demonstrating that such order is not random. Astronomers continue to observe that stars operate under precise laws: their orbits, gravitational interactions, and distances are so exact that even minor deviations could result in collisions or cosmic chaos. The fact that these immense celestial bodies move in perfect harmony without crashing into one another is a clear indicator that they exist under the command of a single, all-powerful authority. Beyond their functional role, the stars also inspire reflection and contemplation. Their beauty and vastness draw the observer to consider the magnitude of creation and the grandeur of the One who fashioned it. The formation of constellations—recognized across cultures and centuries—points to a deliberate and purposeful arrangement, inviting humans to ponder the wisdom, power, and meticulous design of Allah, the Exalted. In every aspect, the celestial bodies testify to the precision, order, and sovereign control of the Creator, offering both guidance and a source of awe for those who reflect upon them.

In addition, stars, planets, and other celestial bodies play a vital role in stabilizing the solar system through their gravitational forces. Chapter 41 Fussilat, verse 12:

“…We adorned the nearest heaven with lamps and as protection…”

Large objects such as planets and moons can deflect or attract comets and asteroids that might otherwise collide with Earth. For instance, Jupiter, with its immense gravity, acts as a cosmic shield, drawing in or redirecting objects that could pose a catastrophic threat to the planet. In this way, the carefully arranged celestial bodies serve as a form of protection for life on Earth, maintaining the stability of the environment essential for survival. Chapter 41 Fussilat, verse 12:

“…We adorned the nearest heaven with lamps and as protection…”

In addition, since the Holy Quran was revealed from the Heavens, Allah, the Exalted, in honor of its greatness, prevented the Jinn from accessing the celestial realms. Chapter 72 Al Jinn, verses 8-9:

“And we have sought [to reach] the heaven but found it filled with powerful guards and burning flames. And we used to sit therein in positions for hearing, but whoever listens now will find a burning flame lying in wait for him.”

And chapter 37 As Saffat, verses 7-10:

“And as protection against every rebellious devil. [So] they may not listen to the exalted assembly [of angels] and are pelted from every side. Repelled; and for them is a constant punishment. Except one who snatches [some words] by theft, but they are pursued by a burning flame, piercing.”

These verses not only highlight the protective measures surrounding divine revelation but also condemn attempts to falsely attribute the Holy Quran to the Jinn. The leaders of the non-Muslims in Mecca—like those who opposed truth before them—resorted to various desperate strategies to prevent others from accepting the message of the Holy Prophet Muhammad, peace and blessings be upon him, fearing that their own authority, status, and social influence would diminish. One of their unfounded claims was that the Holy Quran was delivered by the Jinn. Such assertions are irrational and baseless. When a person studies the Holy Quran with an open heart and an unbiased mind, its profound, precise, and comprehensive guidance becomes immediately evident, addressing the human soul with clarity, balance, and depth that no created being—human or Jinn—could ever achieve.

As previously discussed, the Jinn were divinely barred from ascending to the Heavens and cut off from the source of revelation. They were prevented from reaching the place from which the Holy Quran was sent down, making it impossible for them to influence or alter even a single word of it. This divine barrier demonstrates that claims of Jinn authorship collapse under genuine reflection. The Holy Quran’s perfect harmony, unmatched eloquence, timeless wisdom, and profound insights into human nature all testify unmistakably to its divine origin. The leaders of disbelief advanced such accusations not out of evidence or reason, but from fear

and desperation, as they could not oppose the truth of revelation with knowledge or honesty. Their false claims were the product of anxiety over the loss of worldly influence, not the result of any authentic challenge to the divine message.

Anyone who sincerely reflects upon the countless, finely tuned systems within the universe—each operating with precision, harmony, and purposeful design—cannot reasonably deny the existence of a single Creator who possesses absolute power and authority over all things. The intricate balance observed in every aspect of creation, from the smallest detail to the most magnificent structures, leaves no room for the notion that such perfection arose by chance. Every element, every pattern, and every law governing the cosmos points unmistakably to One All-Wise, All-Knowing Being who sustains and regulates all of creation with flawless control. Only a deliberate and powerful Creator could maintain such a masterpiece with uninterrupted order and precision. Chapter 41 Fussilat, verse 12:

“…That is the determination of the Exalted in Might, the Knowing.”

After highlighting various signs within the universe that point to His Oneness, Allah, the Exalted, invites people to reflect on the fate of past nations who persisted in disobedience. Despite their immense power, wealth, and influence, these nations left behind nothing but scattered remnants, serving as a stark reminder of the consequences of defying divine guidance. Chapter 41 Fussilat, verse 13:

“But if they turn away, then say, "I have warned you of a thunderbolt like the thunderbolt [that struck] 'Aad and Thamud.”

This verse underscores the danger of living a self-absorbed life, where attention is confined solely to personal circumstances, ignoring the broader realities and lessons embedded in history and the experiences of others. Such a narrow perspective blinds the heart, preventing it from recognizing the wisdom that can be drawn from past events, personal trials, and the lives of those around us. Reflecting upon these lessons is one of the most effective ways to refine character, avoid repeated mistakes, and attain lasting inner peace by maintaining a balanced mental and physical state and correctly placing everything and everyone within one’s life. For example, observing the wealthy and powerful who misuse the blessings they have been granted, only to later succumb to anxiety, depression, addiction, or even despair despite their material comforts, illustrates that genuine tranquillity cannot be bought or secured through unchecked desires. Similarly, witnessing someone’s struggle with illness can inspire gratitude for one’s own health and encourage its responsible care before it is lost. Islam therefore emphasizes mindfulness, reflection, and the extraction of wisdom from the world beyond oneself, urging people to consider the greater realities around them and to live with awareness, balance, and purposeful action.

Allah, the Exalted, issues a warning against following the example of previous nations who prioritized worldly pursuits over submitting to divine

guidance, even though they were repeatedly sent Holy Prophets, peace be upon them. Chapter 41 Fussilat, verse 14:

“[That occurred] when the messengers had come to them before them and after them, [saying], "Worship not except Allah.” They said, "If our Lord had willed, He would have sent down the angels, so indeed we, in that with which you have been sent, are disbelievers.""

This objection reflects a fundamental misunderstanding of the purpose of a Holy Prophet, peace be upon them. The mission of a Prophet is specifically designed for humans: to provide a living, practical example of how to navigate the moral, social, and spiritual challenges of life. Angels, by their very nature, do not face human trials such as fatigue, hunger, or emotional struggles, and therefore could not serve as relatable models for human behavior. The essence of prophethood lies in demonstrating how a human being can act with faith, patience, and obedience under the conditions experienced by ordinary people. Even if Allah, the Exalted, were to appoint an Angel as a Prophet, peace be upon them, that Angel would need to take human form in order to be a practical guide for mankind. Only in a human form can the Prophet’s actions, decisions, and responses serve as a tangible standard for human emulation, offering a model that individuals can realistically understand, internalize, and apply in their own lives. This illustrates the wisdom behind sending Holy Prophets, peace be upon them, to humanity rather than relying on celestial beings, and underscores the necessity of sincere reflection and obedience to their guidance.

Allah, the Exalted, cautions people against allowing worldly resources—such as wealth, power, or authority—to create a false sense of invincibility. Human strength and influence are limited and entirely dependent upon His will, for no one can overpower the might of Allah, the Exalted, the One who grants and withdraws power at His discretion. Chapter 41 Fussilat, verse 15:

“As for 'Aad, they were arrogant upon the earth without right and said, "Who is greater than us in strength?" Did they not consider that Allah who created them was greater than them in strength?...”

This verse stands as a powerful warning that arrogance rooted in worldly strength inevitably leads to error and destruction. The people of ‘Aad, despite their exceptional physical power and societal dominance, failed to acknowledge that all strength originates from Allah, the Exalted. They mistakenly assumed that their advantages were permanent and independent, overlooking the reality that every form of power is temporary and entirely subject to His supreme authority. This delusion led them to misuse the power entrusted to them, resulting in the spread of corruption, oppression, and injustice throughout their society. Any nation that adopts such behavior, abusing authority while disregarding divine guidance, sets itself on a path toward ruin. Chapter 41 Fussilat, verse 16:

“So We sent upon them a screaming wind during days of misfortune to make them taste the punishment of disgrace in the worldly life…”

The humiliation and destruction experienced by tyrannical societies in this world, however severe, represent only a small portion of what awaits them in the Hereafter. Worldly punishment serves as a warning and a sign, but it does not compare to the greater disgrace that follows persistent arrogance and rebellion against Allah, the Exalted. Chapter 41 Fussilat, verse 16:

“…but the punishment of the Hereafter is more disgracing…”

At that time, the power, wealth, and influence they once relied upon will be utterly useless. None of the resources they accumulated, nor the status they once boasted of, will offer them protection or relief. All false supports will collapse, leaving them exposed to the consequences of their actions. Chapter 41 Fussilat, verse 16:

“…and they will not be helped.”

This serves as a timeless reminder that strength without humility, authority without accountability, and power without obedience to Allah, the Exalted, lead only to loss in both this world and the Hereafter.

However, because obedience to Allah, the Exalted, often conflicts with worldly desires and ambitions, many individuals persist in disobedience. They continue to misuse the blessings granted to them, even after receiving clear guidance that warned them against such behavior. Despite being shown the path of truth, they deliberately turn away from it. Chapter 41 Fussilat, verse 17:

“And as for Thamud, We guided them, but they loved blindness over guidance…”

This preference for blindness did not arise from ignorance, but from attachment to worldly desires and aspirations. When a person becomes deeply consumed by such desires, they gradually lose control over their actions. Instead of acting with reason and moral awareness, they become driven solely by the urge to satisfy their cravings, disregarding the harmful consequences that follow. This condition closely resembles that of a drug addict, whose addiction dominates their behaviour. In pursuit of drugs, such a person may commit serious wrongs, including theft or deception, while remaining largely indifferent to the damage they cause to themselves and others. Their judgment becomes clouded, and their moral compass distorted. A similar process occurs when worldly desires—such as the pursuit of wealth, status, or power—intensify beyond moderation. What begins as a permissible aim can gradually evolve into an obsession, and eventually an addiction, that governs a person’s decisions and conduct. Once this stage is reached, individuals persist in misusing the blessings they have been granted, even when clear evidence and repeated warnings stand before them. On a personal level, this results in an unbalanced mental and physical state, where priorities are distorted and everything and everyone is misplaced within their life. Because such individuals fail to

prepare for their accountability on Judgement Day, their punishment in the Hereafter will be far more severe. Moreover, this mindset prevents people from fulfilling the rights of others and instead encourages wrongdoing, exploitation, and oppression. As a result, corruption and injustice spread throughout society, weakening its moral foundations and leading it toward collapse. A society that collectively adopts this behaviour, persistently rejecting guidance in favor of desire, renders itself deserving of destruction. Chapter 41 Fussilat, verse 17:

“…so the thunderbolt of humiliating punishment seized them for what they used to earn.”

This serves as a lasting warning that loving blindness over guidance leads not to freedom or success, but to humiliation, loss, and destruction—both in this world and in the Hereafter.

Chapter 41 Fussilat, verse 17:

“And as for Thamud, We guided them, but they loved blindness over guidance…”

In general, those who reject faith or avoid acting upon it do so out of an attachment to the material world and its attractions. They assume that believing in and practicing faith will limit their enjoyment of worldly pleasures, viewing divine guidance as a restriction upon their desires. As a result, they either openly turn away from faith or distance themselves from it in practice. Instead, they devote themselves to the pursuit of material satisfaction, striving to fulfil their desires without restraint, under the false belief that true happiness and peace are found in unrestricted indulgence. Because of this mindset, they often look down upon those who accept and live by divine guidance, assuming that such individuals have deprived themselves of enjoyment and freedom. They view those who discipline their actions and use worldly blessings in ways pleasing to Allah, the Exalted, as confined and oppressed, while imagining themselves to be liberated and independent. In reality, this perception is entirely inverted. True servitude belongs to those who submit to the demands of the world, while genuine freedom is attained by those who submit to Allah, the Exalted. By surrendering to Him alone, individuals free themselves from slavery to desires, trends, and societal pressures. This reality can be understood through a simple example. A responsible parent restricts a child's diet, allowing unhealthy food only occasionally while ensuring that the child follows a balanced and nutritious routine. From the child's limited perspective, these boundaries appear burdensome, and the child may feel controlled or deprived. Meanwhile, another child is given complete freedom to eat whatever they wish, whenever they wish, and in whatever quantity they desire. This second child perceives themselves as unrestricted and superior, and may even ridicule the child who is subject to rules. At first glance, it seems that the unrestricted child is happier, while the disciplined child appears constrained. However, with time, the truth becomes evident. The child who grew up without limits often suffers serious physical consequences, such as obesity, chronic illness, and poor overall health. These physical problems frequently give rise to psychological distress, low self-esteem, and social difficulties. Gradually, this individual becomes enslaved to medication, disease, anxiety, and dependence, all of which severely restrict their quality of life. In contrast, the child who grew up with structure and guidance develops physical strength, mental clarity, and

confidence. This balance enables them to live freely, pursue goals effectively, and avoid many of the limitations that burden the other child. Ironically, the one who was “restricted” becomes independent, while the one who was “free” becomes enslaved. The same principle applies to faith. Those who reject divine guidance in pursuit of unrestricted desire often end up enslaved to wealth, status, social media, fashion, culture, or public opinion. These forces dictate their choices, damage their mental and physical well-being, and erode inner peace. Conversely, those who submit solely to Allah, the Exalted, attain freedom from all other forms of servitude. Through obedience to Him, they achieve balance, clarity, and tranquillity of both mind and body.

In conclusion, the true slave is not the one who submits to Allah, the Exalted, but the one who submits to everything else besides Him. And the truly free individual is the one who devotes themselves to Allah alone, thereby securing lasting peace, dignity, and inner stability in both this world and the Hereafter. Chapter 41 Fussilat, verse 17:

“And We saved those who believed and were pious.”

It is essential to recognize that deliverance from hardship, turmoil, and destruction was granted only to those who supported their belief with righteous conduct. Mere verbal affirmation of faith was never sufficient on its own. One should therefore not fall into the false assumption that peace of mind and success in both this world and the Hereafter will be achieved without translating belief into action. True faith requires that the blessings granted by Allah, the Exalted, are used correctly and responsibly, in

accordance with Islamic teachings. When belief is not reinforced through obedience and ethical conduct, it becomes weak and unstable, and in some cases may even fade away entirely. Faith must be understood as something living and dynamic rather than static. It resembles a plant that requires consistent nourishment in order to grow and remain alive. Acts of obedience, sincerity, and restraint are the nourishment that sustain it. Just as a plant deprived of essentials such as sunlight and water will eventually wither and die, faith that is neglected and left unsupported by righteous action may also deteriorate and perish. This loss is far greater than any worldly setback, for it deprives a person of inner peace, purpose, and ultimate success. Preserving and strengthening faith through action is therefore not optional, but a necessity for anyone seeking true stability and salvation.

After recounting the downfall of earlier nations who chose persistent disobedience, Allah, the Exalted, turns attention to the overwhelming and terrifying reality of Judgement Day, when those who continued to oppose divine guidance will finally face the full consequences of their actions. Chapter 41 Fussilat, verse 19:

“And the Day when the enemies of Allah will be gathered to the Fire while they are [driven] assembled in rows.”

In worldly life, these individuals refused to structure their lives in accordance with divine guidance, despite the fact that such obedience would have brought them balance, tranquillity, and success in both worlds. They insisted on following their own desires rather than submitting willingly

to Allah, the Exalted. As a result, on Judgement Day they will be compelled to submit, no longer by choice but by force, as every soul is brought under His absolute command.

Since Judgement Day is the ultimate manifestation of perfect justice, no external witnesses or fabricated defenses will be required. A person's own body and the blessings granted to them will stand as undeniable evidence for or against them. Chapter 41 Fussilat, verse 20:

"Until, when they reach it, their hearing and their eyes and their skins will testify against them of what they used to do."

This reality completely dismantles the false assumption that judgement in the Hereafter will resemble worldly courts, where outcomes can be manipulated through influence, deception, or false testimony. On that Day, every excuse will be stripped away, and the truth will emerge with absolute clarity. Each individual will be judged with complete fairness and precision, based on their intentions, words, and deeds, leaving no room for injustice or denial.

One must therefore remain constantly aware of how every worldly blessing is being used, particularly the body, senses, intellect, time, and resources entrusted to them by Allah, the Exalted. These blessings are not neutral possessions; rather, they are responsibilities that will inevitably speak,

either in defence of the one who used them correctly or against the one who misused them. Islamic teachings provide clear guidance on how each blessing should be employed—how the body should be protected from harm and immorality, how the eyes, ears, and tongue should be restrained from sin, how wealth should be earned and spent lawfully, and how time should be invested in that which benefits both this world and the hereafter. When a person aligns their conduct with this guidance, their blessings become a source of strength, stability, and inner tranquillity, helping them maintain a balanced mental and physical state and enabling them to place every aspect of life in its proper position. In contrast, when a person disregards this guidance and follows their desires instead, the misuse of these blessings gradually produces disorder within their life. Priorities become distorted, relationships are damaged, and peace of mind erodes. The body suffers through neglect or excess, the heart becomes restless, and the intellect is clouded by impulses rather than wisdom. This inner imbalance then manifests outwardly in harmful behaviour toward others, contributing to injustice, conflict, and corruption within society. Such a person may feel momentary satisfaction, but it comes at the cost of long-term harm and spiritual loss. Most critically, the consequences of this misuse do not end with worldly discomfort. On the Day of Judgement, when absolute justice prevails, the very blessings that were abused will testify with complete accuracy. The body will bear witness to what it was used for, the senses will recount what they pursued, and every opportunity will speak of whether it was honoured or wasted. At that moment, excuses will be meaningless, and denial will be impossible. Those who failed to prepare by using their blessings correctly will find themselves exposed and helpless, facing the outcome of their own choices. Chapter 41 Fussilat, verse 21:

“And they will say to their skins, "Why have you testified against us?" They will say, "We were made to speak by Allah, who has made everything speak; and He created you the first time, and to Him you are returned.”

Allah, the Exalted, continues by reproaching those who failed to utilize the blessings granted to them in the manner prescribed and who, out of ignorance and self-delusion, assumed that the One who created them had left them free to act without consequence. Their negligence was not due to a lack of warning, but rather stemmed from a deeply flawed assumption—that Allah, the Exalted, was unaware of much of what they did. This false belief led them to live carelessly, without guarding their hearing, sight, or bodies from bearing witness against them. Chapter 41 Fussilat, verse 22:

“And you were not guarding yourselves, lest your hearing testify against you or your sight or your skins, but you assumed that Allah does not know much of what you do.”

To adopt a sound and correct belief regarding Allah, the Exalted, it is essential for a person to study His divine names and attributes as revealed in the Holy Quran and explained through the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This knowledge corrects false assumptions and replaces heedlessness with certainty. When a person truly understands that Allah, the Exalted, is All-Hearing, All-Seeing, and fully aware of every intention, word, and action—whether hidden or apparent—their faith becomes firm and deeply rooted. Such understanding naturally leads to sincere obedience. A person who knows with certainty that Allah, the Exalted, is fully aware of their inner and outer state will be mindful of how they use every blessing, including their body, senses, time, and resources. This awareness nurtures humility, responsibility, and restraint, while protecting the heart from arrogance and negligence.

Ultimately, strengthening belief through knowledge ensures that a person lives with accountability, prepares for the reality of both worlds, and remains conscious that Allah, the Exalted, will undoubtedly hold them to account for all that they do.

In contrast, the person who neglects to properly learn and reflect upon the divine names and attributes of Allah, the Exalted, is likely to develop distorted and incorrect beliefs about Him. Such false assumptions do not bring a person closer to guidance; rather, they often fuel continued disobedience and complacency. One of the most common manifestations of this is wishful thinking, where an individual deceives themselves into believing that actions carry no real consequence. For example, a person who fails to correctly understand the nature of the forgiveness of Allah, the Exalted, may persist in wrongdoing while falsely assuming that they will be forgiven regardless of their intentions, conduct, or effort to reform. This attitude strips repentance of its meaning and turns mercy into an excuse for negligence. Chapter 41 Fussilat, verse 23:

“And that was your assumption which you assumed about your Lord. It has brought you to ruin, and you have become among the losers."

This verse highlights that incorrect beliefs about Allah, the Exalted, are not harmless thoughts; rather, they are destructive assumptions that lead a person toward loss in both worlds. When someone builds their life upon false hopes instead of sound knowledge, sincere repentance, and obedience, they gradually sever themselves from guidance. True safety lies in knowing Allah, the Exalted, as He has described Himself—perfect in

mercy, yet perfect in justice—and allowing that balanced understanding to shape one's actions, character, and preparedness for accountability on the Day of Judgement.

Allah, the Exalted, warns against adopting wishful thinking, in which a person deceives themselves into believing that the punishments of the Hereafter are comparable to worldly hardships and can be endured with mere patience. Chapter 41 Fussilat, verse 24:

"So [even] if they are patient, the Fire is a residence for them…"

This verse emphasizes that no amount of endurance or resignation in this world can mitigate the consequences of persistent disobedience in the Hereafter. One of the primary reasons why elements of the Hereafter—such as the Day of Judgement, Paradise, and Hell—are described in such vivid detail within Islamic teachings is to eliminate the false assumptions that plagued previous nations. These nations often belittled the realities of divine punishment, mocked them, or reduced them to objects of ridicule. Their dismissive attitude stemmed from wishful thinking: they continued in disobedience while falsely assuming that salvation would be granted regardless of their conduct. Such misconceptions have taken many forms throughout history. Some relied solely on the intercession of a righteous person, believing it would absolve them without reforming themselves. Others assumed that a mere verbal declaration of faith would guarantee salvation, regardless of actions. Some imagined that excuses or delayed repentance would be sufficient to override their deeds, while many presumed that the punishments of the Hereafter would be no harsher than

trials experienced in this worldly life. Islamic teachings deliberately confront these false beliefs by presenting the realities of the Hereafter with clarity and seriousness. These descriptions are not intended to cause despair, but rather to awaken hearts to the gravity of one's accountability and to encourage practical obedience to Allah, the Exalted. Such obedience involves utilizing the blessings granted by Allah in ways that are pleasing to Him, as outlined in the Holy Quran and demonstrated through the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. By internalizing these teachings, individuals are protected from complacency and false hopes. They are guided toward a life of sincerity, responsibility, and mindfulness, ensuring that they achieve balance in both mind and body, properly organize their priorities and relationships, and ultimately secure success and safety in both this world and the Hereafter.

Another common form of wishful thinking, seen among both Muslims and non-Muslims, occurs when individuals persist in disobedience by misusing the blessings granted to them by Allah, the Exalted, yet convince themselves that they will be able to reconcile with Him on Judgement Day through last-minute repentance, excuses, or appeals to mercy. This mindset reflects a dangerous misunderstanding of the nature of divine justice and human responsibility. Many assume that because Allah is Merciful, their past negligence, misuse of blessings, and deliberate disobedience can be undone at the final moment, without sincere effort or adherence to His guidance in the present life. They mistakenly believe that salvation is guaranteed, irrespective of their deeds, and that they can delay accountability until the Hereafter. Chapter 41 Fussilat, verse 24:

"…and if they ask to appease [Allah], they will not be of those who are allowed to appease."

This verse makes clear that the opportunity to earn the pleasure and forgiveness of Allah, the Exalted, through sincere obedience exists only in this worldly life. The chance to submit, correct one's behavior, and act rightly is granted while a person is alive and able to make conscious, deliberate choices. Attempting to postpone accountability until Judgement Day, relying on mercy or excuses at that stage, is entirely futile. On that Day, every action, intention, and use of blessings will be fully exposed and judged with absolute justice. No intercession, plea, or justification will be accepted if one has neglected the means of obedience while they were available in life.

The lesson is profound and multi-layered. True reconciliation with Allah, the Exalted, can only be achieved through consistent, deliberate obedience in this life. This involves using one's body, wealth, time, knowledge, and all other blessings in ways that are pleasing to Him, avoiding wrongdoing, fulfilling the rights of others, and living with integrity, accountability, and mindfulness. Those who persist in disobedience while relying on wishful thinking not only undermine their own spiritual well-being, but also destabilize their worldly lives—misplacing priorities, experiencing mental and physical strain, and harming relationships—while also guaranteeing the certainty of punishment in the Hereafter, as their own blessings and faculties will rise to testify against them.

The message is therefore urgent: salvation and true peace with Allah, the Exalted, cannot be delayed or taken for granted. The present life is the only domain in which obedience can be cultivated, faith can be strengthened,

and every action and blessing can be aligned with divine guidance. By internalizing this reality and acting upon it, individuals shield themselves from false hopes that encourage continued disobedience, ensuring that their efforts result in harmony, balance, and success in both this world and the Hereafter.

Allah, the Exalted, highlights one of the greatest causes of misguidance: the influence of bad companionship. Chapter 41 Fussilat, verse 25:

“And We appointed for them companions who made attractive to them what was before them and what was behind them [of desires]…”

While the appointment of such companions occurs by the will and permission of Allah, the Exalted, it remains clear that every individual possesses free will to choose their associates wisely or poorly.

Human beings are inherently social creatures, and their beliefs, habits, and character are deeply shaped by those with whom they spend time. This influence may manifest immediately or gradually over time, but it is always transformative and far-reaching. Companionship is therefore never neutral; it profoundly impacts one’s values, emotions, and ultimately, their outcome. The Holy Prophet Muhammad, peace and blessings be upon him, affirmed this truth in a Hadith recorded in Sunan Abu Dawud, number 4833, emphasizing the powerful effect of one’s companions on spiritual and moral

well-being. Just as a person entering a perfume shop carries away its fragrance, or one who visits a blacksmith becomes marked by its smoke, individuals inevitably absorb the attitudes, conduct, and outlook of those they associate with. Those who keep the company of the righteous and sincere find their hearts naturally inclined toward humility, sincerity, and obedience to Allah, the Exalted. Their companions serve as reminders of responsibilities, encourage proper use of blessings, and inspire preparation for accountability on the Day of Judgement. In such environments, hearts are uplifted, intentions purified, and behaviour refined. Individuals learn balance in mind, body, and spirit, and are guided toward a life of purpose, contentment, and fulfilment. Conversely, association with the heedless and misguided gradually erodes spiritual awareness and weakens the connection with Allah, the Exalted. Such companionship fosters attachment to worldly desires, misuse of blessings, and neglect of ultimate responsibilities. Over time, this influence distorts one's understanding of right and wrong, misaligns priorities, harms relationships, and disrupts harmony in life. When remembrance of Allah, the Exalted, is replaced by the pursuit of fleeting pleasures or misguided ideals, the heart becomes restless. Material comfort cannot fill the void created by spiritual neglect, and despite outward appearances of success or contentment, inwardly the individual experiences anxiety, instability, and dissatisfaction. Relationships strain, the mind becomes unsettled, and the heart carries the weight of guilt and regret. The consequences of poor companionship therefore extend beyond worldly life, leaving a legacy of confusion, spiritual corruption, and despair in the Hereafter. In contrast, righteous companionship nurtures inner peace, strengthens faith, and guides one toward eternal success. For this reason, a wise person exercises discernment in their friendships, seeking those who remind them of Allah, the Exalted, and whose character inspires adherence to truth, virtue, and the proper use of divine blessings.

Chapter 41 Fussilat, verse 25:

“And We appointed for them companions who made attractive to them what was before them and what was behind them [of desires]…”

A further cause of misguidance occurs when people unthinkingly follow the behaviour of the majority in their society, especially when the majority is influenced by a ruling or elite class whose focus is purely on satisfying worldly desires and ambitions. Such blind conformity can be extremely dangerous, as it encourages individuals to adopt the wrong path simply because it appears socially acceptable or widespread. Observing that most people around them disregard divine guidance, many assume that these behaviours must be correct, adopting them without reflection, analysis, or consideration of moral consequences. History demonstrates the fallibility of relying solely on majority opinion. Societies have often been misled by widely held but erroneous beliefs, such as the misconception that the Earth was flat. The majority is not a reliable measure of truth, especially in matters of faith, ethics, and moral responsibility. Acting in accordance with popular trends or opinions, without critical thought, often leads to error and spiritual misalignment. 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 social pressure or the whims of the majority, individuals are expected to employ the reasoning and intellect granted to them by Allah, the Exalted. Each situation should be assessed based on evidence, reflection, and sound understanding, enabling people to make informed decisions even if those choices contradict prevailing societal norms. Islam strongly discourages unthinking imitation, particularly in religious matters, emphasizing that true guidance comes from knowledge and conscious adherence to divine instruction. By carefully studying and acting upon Islamic teachings with understanding, individuals protect themselves from misguidance, strengthen their faith, and align their actions with the principles of truth and accountability, rather than the fluctuating opinions of society. Chapter 12 Yusuf, verse 108:

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

If a person fails to seek righteous companionship and does not guard against blindly following the behavior of the majority in their society, they are likely to continue misusing the blessings granted to them by Allah, the Exalted. This disregard for guidance and lack of discernment disrupts balance in both mental and physical well-being, leading to mismanagement of relationships, priorities, and personal responsibilities. The consequences are not limited to this worldly life; neglecting to prepare for accountability on the Day of Judgement compounds the severity of their fate in the Hereafter. Chapter 41 Fussilat, verse 25:

“…and the word has come into effect upon them among nations which had passed on before them of jinn and men. Indeed, they [all] were losers.”

As previously mentioned, the leaders of the non-Muslims of Mecca employed various strategies to prevent people from accepting Islam, motivated by fear that the spread of divine guidance would diminish their authority, leadership, and social influence. One of the most subtle yet effective methods was to distract individuals from listening to, reflecting upon, and studying Islamic teachings. Chapter 41 Fussilat, verse 26:

“And those who disbelieve say, "Do not listen to this Qur'an and drown the hearing of it perhaps you will overcome.""

Throughout history, individuals and societies have faced deliberate attempts to divert attention away from truth, reflection, and spiritual growth. In the modern era, this distraction has become especially pervasive through the entertainment industry, which thrives on capturing human attention and shaping desires, emotions, and behaviors. Music, movies, social media, and other digital content—often filled with themes contrary to Islamic values—consume vast amounts of time and energy, subtly influencing thoughts, priorities, and perspectives. The purpose of these diversions is not merely amusement, but to prevent people from engaging with Islamic guidance and knowledge that nurture the mind, purify the heart, and strengthen the soul. By occupying attention with fleeting pleasures, individuals are gradually detached from reflection, critical thinking, and the pursuit of meaningful spiritual and moral development. The consequences of this persistent distraction are profound and far-

reaching. Those who habitually immerse themselves in entertainment and superficial preoccupations begin to disengage from reality, avoiding challenges, responsibilities, and ethical obligations. Over time, this habitual avoidance weakens mental resilience, reduces patience, and diminishes the ability to cope even with minor difficulties. Without cultivating problem-solving skills, self-discipline, and spiritual grounding, individuals become increasingly vulnerable to anxiety, depression, and other mental health challenges. In extreme cases, chronic escapism can contribute to suicidal tendencies, as the mind becomes ill-equipped to manage the pressures of real life. Modern research consistently demonstrates a strong correlation between excessive engagement with entertainment-focused media—such as social media platforms, streaming services, and online games—and the rise of attention deficits, emotional instability, and impaired critical thinking. Beyond psychological harm, such preoccupation also undermines spiritual development. Neglecting the study and reflection of Islamic teachings results in the misuse of blessings, failure to prepare for accountability on the Day of Judgement, and the loss of peace of mind in both this world and the Hereafter.

The remedy, however, is both clear and transformative: conscious prioritization of time, attention, and intention. People must recognize that endless distraction cannot provide true fulfillment or stability, and that genuine peace and contentment are achieved through purposeful reflection, learning, and action. By engaging with the Holy Quran, the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and other sources of beneficial knowledge, individuals strengthen their minds, purify their hearts, and develop clarity, patience, and resilience. This deliberate practice fosters mental toughness, spiritual awareness, and the ability to navigate worldly responsibilities effectively, while maintaining balance and integrity in all areas of life. Resisting distraction and cultivating focused engagement with knowledge and reflection is therefore essential for achieving harmony and success. Those who master their attention and

pursue sincere spiritual and moral growth are protected from the insidious effects of mental and spiritual weakness. They gain intellectual and emotional stability, cultivate strong character, and maintain a meaningful connection with Allah, the Exalted. In doing so, they ensure that their actions, intentions, and use of blessings align with divine guidance, securing peace, fulfilment, and preparedness for accountability in both this world and the Hereafter. Ultimately, the conscious management of attention and avoidance of empty distractions is not simply a matter of personal discipline—it is a profound form of worship, obedience, and investment in one's eternal well-being, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

Those who deliberately seek to distract others from Islamic guidance through entertainment, in order to pursue their own worldly desires and ambitions—which Islam discourages—ultimately harm themselves more than anyone else. By encouraging distraction and indulgence in fleeting pleasures, they misuse the blessings that Allah, the Exalted, has granted them. In this world, such behavior prevents them from attaining a balanced mental and physical state and causes them to misplace everything and everyone within their lives. Their family, friends, career, and wealth—blessings meant to provide comfort and stability—become sources of stress, tension, and dissatisfaction. Over time, this mismanagement of blessings leads to misdirected blame, as they hold the wrong people or circumstances responsible for their struggles, including loved ones such as spouses or close friends. Severing ties with those who are righteous or supportive only exacerbates their mental and emotional instability, leaving them vulnerable to depression, addiction, and even suicidal tendencies. This pattern is evident in the lives of individuals who, despite enjoying immense wealth or worldly luxury, remain trapped in anxiety, dissatisfaction, and personal turmoil. Chapter 41 Fussilat, verse 27:

“But We will surely cause those who disbelieve to taste a severe punishment, and We will surely recompense them for the worst of what they had been doing.”

Their failure to use worldly blessings correctly, combined with neglecting preparation for accountability on Judgement Day, ensures that the punishment they face in the Hereafter will be far more severe. The ultimate outcome of persistent disobedience is not confined to temporal hardships; it extends into eternal consequences. Chapter 41 Fussilat, verse 28:

“That is the recompense of the enemies of Allah - the Fire. For them therein is the home of eternity as recompense for what they, of Our verses, were opposing.”

Thus, the pursuit of self-serving desires at the expense of divine guidance not only undermines one’s well-being in this world but guarantees spiritual ruin in the next. Those who mismanage their blessings, ignore reflection and obedience, and allow distraction to dominate their lives are warned that no worldly indulgence or temporary comfort can avert the severe and eternal recompense decreed by Allah, the Exalted.

Allah, the Exalted, emphasizes once again the crucial importance of avoiding bad companionship and blindly following the majority, as these

have historically been major causes of misguidance. Such behavior inevitably leads to distress in this world and regrets in the Hereafter. Chapter 41 Fussilat, verse 29:

“And those who disbelieved will [then] say, "Our Lord, show us those who misled us of the jinn and men [so] we may put them under our feet that they will be among the lowest.""

This verse highlights the profound consequences of allowing oneself to be led astray—both by heedless peers and by companions whose influence encourages disobedience to Allah, the Exalted. Individuals must, therefore, employ the reasoning and intellect that Allah, the Exalted, has granted them, carefully evaluating each circumstance based on knowledge and evidence. Making informed, thoughtful decisions, even if they differ from the majority, is essential for spiritual, mental, and physical well-being.

Adopting righteous companionship is equally critical. Good companions guide one toward ethical conduct, obedience to Allah, and the proper use of blessings in all aspects of life. They inspire reflection, accountability, and personal growth, helping one achieve balance in thought, action, and relationships, thereby cultivating peace of mind in both this world and the Hereafter. Conversely, those who follow society blindly—like cattle—while surrounding themselves with companions who encourage disobedience, whether intentionally or inadvertently, risk grave consequences. Their minds and bodies become unbalanced, priorities are misplaced, relationships suffer, and they fail to adequately prepare for accountability on the Day of Judgement. Even if such individuals enjoy worldly luxuries,

these pleasures cannot compensate for the spiritual and moral decay that results from their choices, nor shield them from the inevitable trials, stress, and punishments in both worlds.

To avoid the destructive consequences of misguidance, a person must prioritize obedience to Allah, the Exalted, above all else, including blindly imitating societal trends or associating with companions who lead them astray. Chapter 41 Fussilat, verse 30:

“Indeed, those who have said, "Our Lord is Allah" and then remained on a right course…”

This verse underscores that true obedience to Allah, the Exalted, is far more encompassing than performing ritualistic acts of worship, such as the obligatory prayers. It extends to every circumstance, every decision, and every worldly blessing one utilizes, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Faith is not merely an internal belief; it must be expressed through concrete actions aimed at earning the pleasure of Allah, the Exalted. Acting with ulterior motives, however, invalidates one’s efforts and will not be rewarded, as emphasized in a Hadith documented in Jami At Tirmidhi, number 3154. Obedience also requires engaging with the Holy Quran in its full dimensions. First, one must recite it accurately and consistently. Second, its teachings must be understood through a reliable source or instructor. Finally, its guidance must be applied in daily life with sincere intention to please Allah, the Exalted. A devoted person aligns their character, choices, and actions with the Quranic teachings, placing them

above desires and inclinations that contradict its guidance. This mirrors the example of the Holy Prophet Muhammad, peace and blessings be upon him, as highlighted in a Hadith from Sunan Abu Dawud, number 1342. Selective adherence—choosing only the commands or prohibitions that suit personal preference—reflects a lack of sincerity and prevents one from fully benefiting from the profound wisdom contained in the Holy Quran. 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.”

Moreover, the guidance of the Holy Quran is not intended solely as a remedy for worldly difficulties. Treating it merely as a tool to solve temporal problems, then setting it aside, diminishes its true purpose: to provide guidance for salvation in the Hereafter. Such behavior is akin to owning a vehicle with many features but no engine—the potential exists, but the essential function is missing. True commitment entails consistently engaging with the Holy Quran, striving to understand and implement its teachings in every aspect of life. 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 41 Fussilat, verse 30:

“…the angels will descend upon them, [saying], "Do not fear and do not grieve but receive good tidings of Paradise, which you were promised.”

In order to truly benefit from the promise of Allah, the Exalted, of granting peace of mind in both this world and the next to those who obey Him, a person must cultivate strong and living faith. Firm faith is essential for remaining steadfast in obedience to Allah, the Exalted, in every circumstance—whether during ease or hardship, prosperity or trial. Such faith does not arise from emotion alone; rather, it is built and sustained through sincere understanding, reflection, and 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 divine teachings consistently demonstrate that genuine obedience to Allah, the Exalted, is the true source of inner peace, stability, and contentment, both in worldly life and in the Hereafter. Conversely, those who neglect acquiring sound knowledge of Islamic teachings often possess fragile faith. This weakness makes them vulnerable to abandoning obedience, particularly when their personal desires, social pressures, or worldly ambitions conflict with divine guidance. Their lack of understanding blinds them to a fundamental reality: that restraining one's desires for the sake of Allah, the Exalted, is not a loss, but the very path to true freedom and lasting peace. When faith is weak, obedience becomes conditional, selective, or temporary. But when faith is strong, submission to Allah, the Exalted, becomes a conscious and consistent choice, regardless of external circumstances. For this reason, it is essential for individuals to actively strengthen their faith through seeking beneficial knowledge and translating that knowledge into action. This practical commitment includes using every blessing—such as time, health, wealth, and influence—in the manner prescribed by Islamic teachings. By doing so, a person develops balance in both mental and physical well-being, gains clarity in prioritizing relationships and responsibilities, and places every aspect of life in its proper position. Ultimately, strong faith anchored in knowledge and action safeguards a person from confusion, inner turmoil, and misguidance, while leading them toward obedience, 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 41 Fussilat, verses 30-32:

“Indeed, those who have said, "Our Lord is Allah" and then remained on a right course - the angels will descend upon them, [saying], "Do not fear and do not grieve but receive good tidings of Paradise, which you were promised. We were your allies in the worldly life and in the Hereafter. And you will have therein whatever your souls desire, and you will have therein whatever you request. As accommodation from a [Lord who is] Forgiving and Merciful.""

In order to attain this objective, a person must submit to Allah, the Exalted, in a practical and tangible manner by correctly using every blessing they have been granted, in accordance with Islamic teachings. True submission is not confined to belief alone; it is manifested through actions, choices, and conduct in daily life. When a person lives in this way, they are granted peace of mind in both this world and the next, as they achieve a balanced mental and physical state and learn to place everything and everyone in their proper position within their life. Nothing is overvalued or neglected, and priorities are aligned with divine guidance. Alongside this personal benefit, practical obedience fulfils another critical responsibility: representing Islam accurately to others. Chapter 41 Fussilat, verse 33:

“And who is better in speech than one who invites to Allah and does righteousness…”

This verse makes clear that calling others toward Allah, the Exalted, is inseparable from righteous action. An invitation to Islam is not conveyed through words alone, but through the lived example of one's character and behaviour. This responsibility can only be fulfilled when a person actively seeks knowledge of Islamic teachings and strives to implement them consistently, allowing those teachings to shape their morals, interactions, and lifestyle. Through sincere adherence, a person gradually embodies the noble qualities emphasized in Islam, such as patience during hardship, generosity despite personal need, humility in success, and compassion toward others. At the same time, they actively work to eliminate destructive traits such as greed, envy, arrogance, and selfishness. When these virtues are reflected consistently in speech, conduct, and decision-making, they present an authentic and compelling image of Islam. In this way, Islam is conveyed through lived reality rather than abstract discussion, making its truth and beauty apparent through action rather than mere claims. Conversely, neglecting this responsibility leads to a serious misrepresentation of Islam. When a person claims affiliation with Islamic teachings but behaves unjustly, harshly, or irresponsibly, their conduct may repel others from guidance. This harm is profound, as it may discourage people from accepting or practicing obedience to Allah, the Exalted. Whether this misguidance occurs intentionally or through negligence, it carries grave consequences. A person who becomes a cause of others turning away from obedience will be held accountable for that harm in both this world and the Hereafter. Therefore, practical submission to Allah, the Exalted, is not only the key to personal peace and balance, but also a trust that carries social and moral responsibility. By living Islam sincerely, a person safeguards themselves, benefits others, and fulfills one of the highest forms of righteousness: inviting to Allah, the Exalted, through exemplary conduct.

As indicated by the concluding portion of verse 33, humility is a fundamental requirement of true obedience to Allah, the Exalted. Chapter 41 Fussilat, verse 33:

“…and says, "Indeed, I am one of the Muslims.""

This declaration reflects humility, as it is an admission of submission rather than a claim of superiority. True humility ensures that a person constantly recognizes that every blessing they possess—whether physical ability, wealth, knowledge, status, or opportunity—has been created and granted by Allah, the Exalted. When this awareness is firmly established, a person remains cautious and sincere in how they use these blessings, striving to employ them only in ways approved by Islamic teachings. This mindset protects them from misuse, excess, and negligence. As a result, such a person attains a balanced mental and physical state, learns to place every responsibility, relationship, and priority in its correct position, and adequately prepares for accountability on the Day of Judgement. This harmony naturally leads to tranquillity in both this world and the Hereafter. Humility also governs how a person treats others. One who is humble does not belittle, dominate, or dismiss people, but instead strives to fulfil their rights in accordance with Islamic teachings. Through this attitude, justice, mercy, and peace spread within society. In contrast, oppression, injustice, and neglect of others’ rights only arise when arrogance takes root in the heart. Avoiding arrogance is especially critical, as it can lead a person to the dangerous illusion that they are doing Allah, the Exalted, a favor by obeying Him. Such an attitude undermines sincerity and weakens obedience, particularly when personal desires clash with divine commands. Arrogance inclines a person to selectively obey, choosing what aligns with their inclinations while resisting what challenges them. This inevitably leads

them away from the straight path. On the other hand, those who understand that faith and obedience are entirely for their own benefit naturally develop humility before Allah, the Exalted. They remain steadfast in obedience during both hardship and ease. In times of difficulty, they adopt patience, and in moments of comfort and success, they express gratitude. Gratitude manifests in three dimensions: in intention, by acting solely to please Allah, the Exalted; in speech, by using good words or remaining silent from complaint; and in action, by using every blessing in accordance with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Similarly, patience is not merely passive endurance, but an active state of obedience. It involves refraining from complaints in words and actions, persisting in what Allah, the Exalted, has commanded, and trusting His wisdom even when circumstances appear difficult or unclear. 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 consistently adopts this balanced conduct—rooted in humility, patience, gratitude, and obedience in all situations—they are granted continuous support, care, and mercy from Allah, the Exalted. This divine assistance results in peace in both this world and the Hereafter, through attaining a balanced mental and physical state and by correctly placing everything and everyone within their life. This reality is further affirmed in a Hadith recorded in Sahih Muslim, number 7500, which highlights the unwavering care Allah, the Exalted, grants to those who remain sincere and obedient in every condition.

Chapter 41 Fussilat, verse 33:

“…and says, "Indeed, I am one of the Muslims.""

This verse also highlights the critical importance of unity within the community of people who submit to Allah, the Exalted. Unfortunately, throughout history, this unity has often been fractured by insincere individuals whose desire for leadership, status, wealth, and influence led them to deliberately distort Islamic teachings. In doing so, they established their own factions and groups, mirroring the behaviour of the People of the Book who divided themselves despite possessing clear guidance. Such intentional misinterpretation is not merely an intellectual error; it is a moral corruption driven by worldly ambition. This verse therefore serves as a serious warning against adopting this destructive mindset, as deliberately twisting Islamic teachings for personal gain leads to misguidance and ultimately to punishment in the Hereafter. This danger is further emphasized in a Hadith recorded in Sunan Ibn Majah, number 253, which warns against innovations and deviations that fracture unity and lead people away from the truth. Creating or promoting factions by manipulating religious teachings for authority or recognition is a path that ends in loss, regardless of how convincing or widespread it may appear. For this reason, individuals must also be cautious not to follow such people who promote loyalty to personalities, movements, or sectarian identities over loyalty to divine guidance. Instead, they should learn from and align themselves with those who remain sincerely devoted only to the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. True sincerity requires interpreting these two sources correctly and honestly, even if doing so supports a view associated with a different group

or contradicts one's own previously held opinions. A person must be willing to turn wherever the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, lead them, without allowing personal attachment, group identity, or social pressure to dictate their beliefs or actions. While respect should always be shown to others—especially scholars and people of knowledge—absolute loyalty must remain solely with these two sources of guidance. Respect does not necessitate blind following, nor does disagreement justify disrespect. Adopting this principled approach ensures that a person uses the blessings they have been granted in the correct manner, as outlined in Islamic teachings. It allows them to maintain a balanced mental and physical state, place every responsibility and relationship in its proper position, and prepare adequately for accountability on the Day of Judgement. Ultimately, this commitment to unity upon truth—free from ego, factionalism, and worldly ambition—leads to peace of mind in both this world and the Hereafter.

Generally, when a person chooses to walk a path different from that of their peers, it can awaken feelings of discomfort and self-doubt in others regarding their own choices—particularly when those choices prioritize personal desires over obedience to Allah, the Exalted. As a result, such unease often manifests as criticism directed toward those who remain firm upon their faith. This reaction is especially common among close relatives, who may feel indirectly challenged by the moral stance and discipline of someone who refuses to conform.

In addition, broader societal pressures play a significant role in amplifying this opposition. Influences such as social media, fashion trends, and dominant cultural norms frequently place intense pressure on those who

uphold Islamic values. Islam is often portrayed as an obstacle to material ambition, unrestricted pleasure, and social advancement. Consequently, industries and institutions whose interests are criticized by Islamic teachings actively resist the presence of Islamic principles in public life and discourage people from practicing their faith. This resistance contributes significantly to the widespread anti-Islamic sentiment seen across various platforms, particularly in digital spaces where misinformation and mockery are easily amplified.

Furthermore, those who strive to live by Islamic teachings—which call for moderation, self-restraint, and the responsible use of the blessings granted by Allah, the Exalted—are often met with hostility from individuals who pursue excess and live according to unchecked impulses. Islam identifies such behaviour as degrading human dignity by reducing a person to the level of instinct-driven existence. Those who live in this manner frequently attempt to dissuade others from accepting Islam or encourage Muslims to abandon their religious commitment, seeking to draw them into a lifestyle centered on indulgence without accountability. A common tactic employed in this effort is the selective targeting of certain Islamic teachings—such as the dress code for women—in an attempt to discredit the faith as a whole. However, thoughtful and unbiased observers can easily recognize the superficial nature of these objections. The same critics who attack Islamic modesty requirements often raise no objection to uniform standards in professions such as law enforcement, the military, healthcare, education, or corporate environments. This selective outrage reveals the weakness and inconsistency of their arguments, demonstrating that the true discomfort lies not with clothing itself, but with Islam’s emphasis on discipline, accountability, and moral restraint. In reality, it is precisely the core principles of Islam and the upright conduct of those who practice it sincerely that provoke such opposition. The clarity of moral boundaries and the call to self-discipline unsettle those who wish to live without restraint, leading them to criticize Islam in any way they can.

In all circumstances, therefore, an individual must remain steadfast in sincere obedience to Allah, the Exalted, by maintaining excellent character and conduct—especially when faced with criticism, hostility, or misunderstanding. Islam does not call for retaliation through bitterness or arrogance, but rather for responding with dignity and moral excellence. Chapter 41 Fussilat, verse 34:

“And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better…”

There must always be a clear and unmistakable distinction between a muslim and the conduct of others. Their character should stand out through consistent excellence in every circumstance—whether in worldly dealings or religious matters, whether during times of ease or moments of hostility and provocation. An impartial observer should be able to recognize their superior manners through qualities such as patience, restraint, honesty, and compassion, even when such behaviour is difficult to maintain. When negativity is met with patience, wrongdoing with forgiveness, and hostility with dignity, a person not only safeguards their own spiritual well-being but also becomes a living representation of the true message of Islam. Such conduct has the power to soften hearts, dissolve resentment, and transform misunderstanding into reflection. What begins as opposition can, through sustained good character, turn into respect and even sincere friendship. Chapter 41 Fussilat, verse 34:

“…Repel [evil] by that [deed] which is better; and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend.”

This verse highlights that moral excellence is not a sign of weakness, but a powerful means of change. By consistently choosing what is better—despite provocation or injustice—a person aligns themselves with divine guidance, elevates their own character, and fulfills a vital role in conveying the beauty and wisdom of Islam through action rather than words alone. Chapter 41 Fussilat, verse 35:

“But none is granted it except those who are patient, and none is granted it except one having a great portion [of good].”

However, it is essential to clarify that responding with good character does not mean abandoning one’s right to self-defence or tolerating oppression. Islam does not call for passivity in the face of harm. Rather, it teaches that a person should protect themselves through lawful, reasonable, and practical means, while still upholding dignity, restraint, and good manners in speech and conduct. Defending oneself includes taking proactive steps to prevent further harm and to secure safety. For example, an abused wife is fully entitled—and in fact obligated—to remove herself from danger, seek separation, and pursue protection through appropriate channels, all while maintaining respectful speech and avoiding injustice in her response. Remaining silent or enduring abuse under the false banner of patience is

not a virtue in Islam; it is a misunderstanding of patience altogether. True patience does not mean enabling wrongdoing or allowing oppression to continue unchecked. Instead, it means responding to hardship in a manner that is principled, balanced, and aligned with justice. Islam categorically rejects the idea that one should allow themselves to be harmed in the name of tolerance or endurance. Such behaviour contradicts Islamic teachings and must be avoided. Islam upholds human dignity, commands the removal of harm, and permits firm action against oppression—so long as it is carried out with fairness, wisdom, and moral integrity.

Allah, the Exalted, warns that whenever a person strives to uphold righteous conduct—especially in tense or hostile situations—the Devil, along with his human allies, will attempt to provoke them into losing control of their emotions under the guise of self-defence, honour, or justification. The aim of this provocation is to push a person into committing verbal or physical sins against those who mistreat them. At such moments, a person must actively seek refuge with Allah, the Exalted, and strengthen their faith by taking deliberate steps to restrain their emotions, particularly anger. Chapter 41 Fussilat, verse 36:

“And if there comes to you from Satan an evil suggestion, then seek refuge in Allah. Indeed, He is the Hearing, the Knowing.”

Islam contains extensive guidance on controlling emotions, with particular emphasis on anger. Since anger is closely connected to the influence of the Devil, the Holy Prophet Muhammad, peace and blessings be upon him, advised an angry person to seek refuge with Allah, the Exalted, from the

Devil, as recorded in Sahih Bukhari, number 3282. This spiritual act weakens the Devil's influence and restores inner balance. In addition, practical methods have been prescribed to prevent anger from manifesting in harmful actions. A Hadith found in Jami At Tirmidhi, number 2191, advises an angered person to cling to the ground, which scholars have explained may include prostrating until calmness returns. This aligns with the wisdom found in a Hadith recorded in Sunan Abu Dawud, number 4782, which teaches that adopting a physically inactive position reduces the likelihood of acting out in anger. By limiting bodily movement, a person effectively restrains their anger until it subsides, preventing harm to others. The Holy Prophet Muhammad, peace and blessings be upon him, also advised the angry person to perform ablution, as recorded in Sunan Abu Dawud, number 4784. This is because anger is associated with heat, while water naturally cools it. If ablution is followed by prayer, it further calms the heart, restores spiritual focus, and earns immense reward.

While these teachings help restrain physical reactions, controlling speech is equally—if not more—important. When angered, remaining silent is often the safest course, as words spoken in anger frequently cause deeper and longer-lasting harm than physical actions. Countless relationships have been destroyed by reckless speech uttered in moments of rage. Islam therefore strongly warns against this danger. A Hadith found in Sunan Ibn Majah, number 3970, cautions that a single evil word can cause a person to plunge into Hell on the Day of Judgement.

For this reason, Islam considers mastery over anger to be a mark of true strength. The Holy Prophet Muhammad, peace and blessings be upon him, described the truly strong person as one who controls themselves when angry, as recorded in Sahih Bukhari, number 6114. Furthermore, the one

who swallows their anger for the sake of Allah, the Exalted—meaning they refrain from sinful speech or action despite being provoked—will have their heart filled with peace and true faith, as stated in a Hadith found in Sunan Abu Dawud, number 4778. This quality is a defining trait of the sound heart mentioned in the Holy Quran, the only heart that will attain safety on the Day of Judgement. Chapter 26 Ash Shu’ara, verses 88-89:

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

Islam does not demand the elimination of anger altogether, as this is neither realistic nor desirable. Anger, when properly restrained and directed, can serve a constructive purpose—such as defending one’s faith, dignity, or lawful possessions within the limits set by Islamic teachings. When exercised correctly, this is considered anger for the sake of Allah, the Exalted. This was the practice of the Holy Prophet Muhammad, peace and blessings be upon him, who was never angered for personal reasons, but only when the boundaries set by Allah, the Exalted, were violated. This is affirmed in a Hadith found in Sahih Muslim, number 6050. His character was entirely shaped by the Holy Quran, as stated in a Hadith recorded in Sahih Muslim, number 1739—meaning he was pleased by what it approved and angered by what it condemned.

Likewise, loving and hating for the sake of Allah, the Exalted, is part of perfecting one’s faith, as mentioned in a Hadith found in Sunan Abu Dawud, number 4681. Since the root of hatred is anger, this further clarifies

that Islam does not abolish anger but rather disciplines it, confining it within ethical and spiritual limits.

However, even anger for the sake of Allah, the Exalted, becomes blameworthy if it causes a person to transgress those limits. Absolute restraint is therefore required at all times. A Hadith found in Sunan Abu Dawud, number 4901, warns of a worshipper who angrily claimed that Allah, the Exalted, would never forgive a particular sinner. Because of this arrogant assumption, Allah, the Exalted, decreed that the worshipper would be punished while the sinner would be forgiven on the Day of Judgement. This Hadith powerfully illustrates the danger of uncontrolled anger, even when cloaked in religious zeal.

The roots of evil have been summarized as four: uncontrolled desire, fear, base appetites, and anger. Whoever learns to restrain anger according to Islamic guidance removes a quarter of evil from their character and their life.

In conclusion, it is essential for persons to control their anger so that it does not lead them to speak or act in ways that result in regret in this world and severe consequences in the Hereafter. Mastery over anger safeguards faith, preserves relationships, protects dignity, and is a defining quality of those who seek the pleasure of Allah, the Exalted.

After calling people to seek refuge with Him so that they may consistently adopt correct conduct in every circumstance, Allah, the Exalted, once again directs attention to clear signs within the universe that demonstrate why refuge must be sought through sincere obedience to Him alone. These signs are not abstract ideas; rather, they are evident realities that surround people at all times. Chapter 41 Fussilat, verse 37:

“And of His signs are the night and day and the sun and moon…”

The movement and positioning of the Sun ensure that the Earth receives a precise and harmonious balance of light and darkness. The alternation of day and night, along with their gradual changes in length throughout the year, allows life to function in the most beneficial and sustainable way. The Sun provides warmth essential for survival, enabling plant growth through photosynthesis, which forms the foundation of the food chain. Without this carefully measured solar energy, life on Earth would not be possible, as even a slight increase or decrease in the Sun’s intensity could render the planet uninhabitable.

The Sun also plays a central role in regulating Earth’s climate. Seasonal changes, weather patterns, and temperature stability are all dependent on its fixed orbit and distance from the Earth. These factors allow water cycles to function properly, producing rainfall that sustains crops, animals, and human life. Any disruption in this balance would lead to extreme climates, widespread famine, and environmental collapse. This stability highlights a deliberate system designed to preserve life, not one formed through randomness. If days were excessively long, people would become

physically and mentally exhausted due to prolonged activity, exposure, and heat. Productivity would decline, health would deteriorate, and social life would suffer. In contrast, if nights were extended, there would be insufficient time for earning a livelihood, seeking knowledge, maintaining family life, and fulfilling other essential responsibilities. Economic systems, education, and social order would all be negatively affected. Similarly, if nights were significantly shortened, people would be deprived of adequate rest. Sleep is essential for physical recovery, emotional stability, and mental clarity. A lack of sufficient darkness and rest would lead to widespread illness, anxiety, weakened concentration, and reduced lifespan. Thus, the precise alternation of day and night ensures both productivity and restoration, reflecting perfect balance. This delicate system is also essential for agriculture. Crops depend on specific lengths of daylight and darkness to grow, flower, and bear fruit. Seasonal shifts allow farmers to plan planting and harvesting cycles accurately. Any significant alteration in the duration of days and nights would disrupt food production, threatening the survival of both people and animals. Once again, this demonstrates a carefully calibrated system designed to sustain life.

The Moon also plays a vital role in maintaining harmony on Earth. By reflecting sunlight, it provides illumination during the night, which historically guided travelers across deserts and oceans. Even today, despite technological advancement, the Moon remains a critical reference for navigation and maritime activity, especially since sea transport continues to be a primary method of global trade. Beyond illumination, the Moon’s gravitational pull governs the tides of the oceans and seas. These tides are essential for regulating marine ecosystems, distributing nutrients, preventing stagnation of waters, and supporting countless forms of life. Tides also influence weather patterns and help stabilize Earth’s rotation. Any disruption in this finely tuned system would result in severe ecological damage, coastal destruction, and climatic instability.

Furthermore, the Sun and Moon allow people to measure time with remarkable accuracy. Days, months, seasons, and years are all calculated through their movements. This precise measurement of time is essential for organizing life, worship, work, agriculture, travel, and social systems. Human civilization itself depends on this predictability and order.

Another profound lesson within these signs is submission. The Sun and Moon never deviate from their appointed paths. They do not hasten, delay, or rebel against the command of Allah, the Exalted. Their constant obedience reflects a universal order that all creation follows. This serves as a powerful reminder that true harmony—both within the universe and within human life—can only be achieved through submission to the will of Allah, the Exalted. Chapter 41 Fussilat, verse 37:

“…Do not prostrate to the sun or to the moon, but prostate to Allah, who created them, if it should be Him that you worship.”

In general, many people who believed in Allah, the Exalted, nevertheless attributed human limitations to Him, such as fatigue or the need for assistance. As a result, they imagined Allah, the Exalted, in a manner similar to a worldly ruler. A worldly ruler cannot manage an entire kingdom alone and therefore appoints deputies, ministers, or governors to oversee different affairs. Based on this flawed comparison, such people assumed that Allah, the Exalted, also required intermediaries to manage creation.

This led them to worship other beings—such as the Sun, the Moon, and the Angels—in the hope of drawing closer to Allah, the Exalted, or earning His pleasure through them. Allah, the Exalted, refutes and dismantles this false belief by repeatedly reminding people that He alone is the Creator, Sustainer, and Controller of all things. Since every aspect of existence is under His direct authority and knowledge, He has no need for assistance, delegation, or intermediaries. Therefore, obedience, worship, reliance, and hope must be directed to Him alone in every situation.

Sadly, traces of this misunderstanding have also appeared among some people who identify with Islam. Such individuals invest excessive time, energy, and resources in attaching themselves to certain spiritual figures whom they believe possess a special or exclusive connection to Allah, the Exalted—much like a governor who enjoys privileged access to a king. Their aim is to please these figures in the hope that they will intercede on their behalf with Allah, the Exalted. This mindset often mirrors worldly practices, where gifts, exaggerated reverence, and unusual displays of devotion are used to gain favor and influence. In this distorted framework, these spiritual figures are treated as gatekeepers between people and Allah, the Exalted. This concept fundamentally contradicts Islamic teachings. The Holy Prophets, peace be upon them, were never intermediaries who controlled access to Allah, the Exalted. Rather, they clarified the path that leads to His pleasure and explained how to obey Him directly. They never demanded gifts, wealth, or special treatment in return for guidance. Their role was to convey the message clearly and sincerely, not to position themselves as objects of devotion. Therefore, a person should seek Islamic knowledge from qualified and trustworthy teachers and show them appropriate respect. However, they must not believe that closeness to Allah, the Exalted, depends on attaching themselves to individuals or seeking their favor. Allah, the Exalted, alone possesses absolute authority over the universe, and He is fully aware of every

intention, word, and action. He does not require intermediaries between Himself and His servants. 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 make it clear that direct supplication to Allah, the Exalted, is not only permitted but encouraged, and that no intercession can occur unless He allows it. Although intercession will indeed take place on the Day of Judgement by the permission of Allah, the Exalted, this concept must never be treated mockingly. Making assumptions about guaranteed

intercession while neglecting obedience reflects complacency and a misuse of divine mercy. Such an attitude often arises when a person fails to use the blessings granted to them in accordance with Islamic teachings, yet still expects salvation through intercession alone. This is a dangerous mindset. One who trivializes or misuses the concept of intercession may find themselves deprived of it altogether. In fact, such negligence may place a person among those against whom the Holy Prophet Muhammad, peace and blessings be upon him, will complain 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 accepted the Holy Quran but failed to live by it, for abandoning guidance can only apply to those who once acknowledged it. The consequences for anyone against whom the Holy Prophet Muhammad, peace and blessings be upon him, testifies on the Day of Judgement are self-evident and severe.

Even in cases where intercession is granted, such negligence does not necessarily prevent entry into Hell. At best, it may reduce the severity or duration of punishment. However, it must be clearly understood that even the briefest exposure to Hell is utterly unbearable. Therefore, sincere hope in intercession must be accompanied by sincere effort.

True hope lies in actively and consistently using one's blessings 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. Only when a person strives to obey Allah, the Exalted, directly—without relying on intermediaries or false assurances—can they reasonably hope for intercession on the Day of Judgement, knowing with certainty that Allah, the Exalted, alone grants it by His wisdom and mercy.

However, because obedience to Allah, the Exalted, often runs contrary to people's worldly desires and impulses, many persist in disobedience by misusing the blessings they have been granted. Instead of submitting to divine guidance, they allow their passions, ambitions, and egos to dictate how they live. The inevitable consequence of this is an unbalanced mental and physical state. Such individuals lose the ability to place matters in their proper order, misjudging priorities and misplacing both people and responsibilities within their lives. As a result, they fail to prepare adequately for their accountability on the Day of Judgement. This internal disorder manifests outwardly as stress, anxiety, and continuous difficulties in both personal and social life. Even when such people possess wealth, status, or worldly comforts, these luxuries do not bring them true peace. Instead, they often become an added source of pressure and dissatisfaction. Chapter 41 Fussilat, verse 38:

"But if they are arrogant - then those who are near your Lord exalt Him by night and by day, and they do not become weary."

Those who grasp this truth understand that unchecked desires are not a path to freedom or happiness. Therefore, they consciously regulate their ambitions and worldly goals according to Islamic teachings. By doing so, they ensure that every blessing they possess—whether wealth, health, relationships, or time—is used in a manner pleasing to Allah, the Exalted. This disciplined approach allows them to achieve a balanced mental and physical state, where priorities are clear and everything and everyone is placed in their rightful position within life. Such individuals remain mindful of their ultimate accountability on the Day of Judgement, and this awareness shapes their choices and behavior. As a result, they are granted tranquility and stability, not only in this world but also in the Hereafter. In this way, sincere obedience to Allah, the Exalted, becomes the means through which lasting peace of mind is attained in both worlds.

Allah, the Exalted, then points to yet another unmistakable sign of His absolute authority and mercy—one that directly relates to the provision and survival of all living beings on Earth. This sign is repeatedly witnessed by humanity, yet its deeper meaning is often neglected. Chapter 41 Fussilat, verse 39:

“And of His signs is that you see the earth stilled, but when We send down upon it rain, it quivers and grows…”

At one moment, the land appears lifeless, dry, and motionless, incapable of producing any benefit. Then, by the command of Allah, the Exalted, rain descends, and the same earth suddenly stirs, swells, and gives rise to vegetation, crops, and sustenance. This dramatic transformation illustrates

that life, growth, and provision are not inherent to the earth itself, but are entirely dependent on the will, power, and wisdom of Allah, the Exalted. When one reflects upon the water cycle, its extraordinary precision becomes clear. Water evaporates from oceans and seas, ascends into the atmosphere, and condenses into clouds. The rain that forms is naturally acidic and descends primarily upon mountainous regions. These mountains serve as a natural filter, neutralizing the acidity of the rain through their mineral composition, making the water suitable for consumption by people, animals, and plants. From there, the water flows through rivers, lakes, and underground reservoirs, sustaining life across the planet. Any disruption in this delicate system—whether in evaporation, condensation, or filtration—would result in widespread devastation. Rain itself is also sent down in perfect balance. Insufficient rainfall leads to drought, hunger, and the collapse of ecosystems, while excessive rainfall results in 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."

It is also essential to recognize that, despite the vast agricultural and technological advancements achieved by humanity, people remain completely incapable of giving life to a dead seed. Even when they engineer environments that perfectly replicate ideal growing conditions—such as controlled temperature, moisture, soil composition, and nutrients—they can only facilitate growth if life has already been placed within the seed. The actual emergence of life, the activation of growth, and the transformation from lifeless matter into a living plant lie entirely beyond human ability. This reality highlights a fundamental truth: human beings do not create life; they merely interact with systems that Allah, the Exalted,

has already set in motion. Farmers may plant, irrigate, and protect crops, but the moment a seed sprouts and begins to grow is solely by the command and will of Allah, the Exalted. If He withholds life from a seed, no amount of human effort, expertise, or technology can bring it into existence.

In addition to rain, the winds play a critical role in preserving balance on Earth. Winds enable pollination, allowing crops, trees, and plants to reproduce—an essential process for food security and ecological stability. They also transport rain clouds across vast distances, ensuring that water reaches different regions rather than remaining concentrated in one place. Without this movement, entire lands would become barren and uninhabitable. Here too, balance is evident. A lack of wind would lead to stagnation, failed pollination, and disrupted weather patterns, while excessive winds bring storms, erosion, and destruction. The consistent regulation of wind speed, direction, and timing further confirms that these forces are governed, not random. All of these systems—rainfall, wind, soil, and growth—operate together in remarkable harmony. This harmony cannot be the product of chance or blind forces. Instead, it clearly points to the wisdom, mercy, and absolute control of Allah, the Exalted. These signs are meant to awaken reflection, cultivate gratitude, and inspire obedience. The One who brings dead land back to life is undoubtedly capable of resurrecting humanity for accountability on the Day of Judgement. Chapter 41 Fussilat, verse 39:

“…Indeed, He who has given it life is the Giver of Life to the dead…”

Denying the possibility of resurrection on the Day of Judgement is unreasonable when one observes the countless examples of renewal and rebirth that occur in the natural world every day. The changing seasons, for instance, provide a clear illustration: in winter, trees lose their leaves and appear lifeless, yet in spring and summer, new leaves emerge, and the same trees flourish once again. Similarly, resurrection is a continuous process within the human body, where cells die and are replaced by new ones, such as in the skin and internal organs. The daily cycle of sleep and wakefulness also exemplifies this phenomenon: during sleep—the "sister of death"—the senses are inactive, yet upon waking, the soul is returned, bringing 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."

The certainty of the Day of Judgement becomes even clearer when one considers the balance and precision present throughout the universe. The Earth maintains a perfect distance from the Sun, ensuring the right temperature for life. The water cycle, including evaporation, condensation, and rainfall, is delicately regulated to sustain ecosystems, while soil is simultaneously soft enough for new plants to grow and strong enough to support buildings and human activity. Such precision and harmony demonstrate the wisdom and power of Allah, the Exalted. Yet, in contrast to this universal order, human life often appears imbalanced. Oppressors may prosper while the patient suffer, and sincere believers may endure hardship while wrongdoers enjoy worldly luxuries. This apparent inequity in this world underscores the necessity of the Day of Judgement, when every

action will be fully recompensed with perfect justice. Allah, the Exalted, could administer complete justice in this life, but one wisdom behind its deferral is that He grants people repeated opportunities to repent, reform, and attain His pleasure. Likewise, the rewards of Paradise are not fully realized in this world, for it is temporary; true faith is strengthened by belief in what is unseen and deferred.

Fear of punishment and hope for reward in the Hereafter guide a person to avoid sin, perform righteous deeds, and utilize their blessings responsibly. They serve as a reminder that obedience to Allah, the Exalted, is not optional and that every action has consequences, both seen and unseen.

The Day of Judgement, moreover, can only occur once the material world ends, because all human deeds must be concluded before recompense can be fairly applied. This necessity confirms that the world is temporary and serves as a stage for preparation, reflection, and responsible use of one’s blessings.

By contemplating these signs and reflecting on the balance of creation, a person is motivated to prepare for the Day of Judgement. They are encouraged to use 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. This preparation ensures a balanced mental and physical state, helps prioritize all aspects of life correctly, and cultivates peace of mind and success in both worlds. 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 41 Fussilat, verse 39:

“…Indeed, He is over all things competent.”

Islam encourages individuals to regulate and control their worldly desires, guiding them toward a balanced life that harmonizes physical, mental, and spiritual well-being. Those whose sole aim in life is to pursue and satisfy personal desires, however, often view this discipline as unnatural and criticize it, perceiving it as restrictive or even “animalistic” because it restrains their impulses. Furthermore, the very industries and businesses that profit from people’s indulgence in worldly desires—entertainment, luxury goods, and similar enterprises—actively work against the guidance of Islam. Their strategies include promoting distraction, distorting Islamic teachings, and encouraging people to ignore or misinterpret the principles of faith. Chapter 41 Fussilat, verse 40:

“Indeed, those who inject deviation into Our verses are not concealed from Us…”

In the face of such opposition, believers must remain steadfast in their obedience to Allah, the Exalted. True security and peace of mind come from adhering to His guidance, even if the benefits are not immediately visible. This requires a commitment to learning and acting upon Islamic teachings from authentic sources, such as qualified religious instructors, to avoid adopting misinterpretations that appeal to one’s base desires. Conversely, those who intentionally distort Islamic teachings, or who follow such distortions because they align with personal worldly desires, inevitably misuse the blessings Allah, the Exalted, has granted them. Such misuse leads to an imbalanced life—physically, mentally, and spiritually. Their relationships, career, and wealth, rather than serving as sources of stability, become sources of stress, frustration, and conflict. Often, they misplace blame, accusing spouses, family members, or colleagues for the pressures they themselves have cultivated through their choices. This cycle frequently intensifies their mental strain, resulting in depression, substance abuse, and even suicidal tendencies. This outcome is evident when observing those who prioritize pleasure and wealth over responsibility and obedience, including wealthy or famous individuals who, despite enjoying worldly luxuries, remain deeply unsettled. The consequences of such behavior extend far beyond the temporal world. By ignoring the guidance of Allah, the Exalted, and failing to prepare for their accountability on the Day of Judgement, they expose themselves to far greater punishment in the Hereafter.

The Holy Quran draws a stark contrast between those who follow this path of heedlessness and those who maintain faith and obedience. Chapter 41 Fussilat, verse 40:

“…So, is he who is cast into the Fire better or he who comes secure on the Day of Resurrection?...”

This verse emphasizes that true security, peace, and success are only attained through obedience to Allah, the Exalted, and correct use of one’s blessings. The temporary allure of fulfilling worldly desires, while tempting, leads to long-term distress, both in this life and in the Hereafter. In contrast, those who prioritize faith and righteousness, even in the face of criticism or societal pressure, achieve lasting stability, harmony, and peace in every dimension of their lives, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

Allah, the Exalted, does not compel anyone toward guidance or misguidance, as doing so would negate the purpose of the test of life in this world. Instead, He provides clear knowledge of what is right and wrong, presenting guidance and warnings so that every person has the ability to make informed choices. Following this, each individual is fully accountable for the path they choose. No one can justly blame Allah, the Exalted, or any other being for the consequences of their actions if they deliberately disobey Him by misusing the blessings He has granted them. The responsibility of choice emphasizes that every action, intention, and decision is observed and recorded. Chapter 41 Fussilat, verse 40:

“…Do whatever you will; indeed, He is Seeing of what you do.”

Even though Allah, the Exalted, does not compel anyone toward guidance, He has consistently provided divine guidance so that people may achieve peace of mind in both worlds. However, following this guidance often requires restraint from immediate worldly desires, and throughout history, many have instead chosen man-made codes of conduct that satisfy their own inclinations—just as some today ignore the perfect and final divine code of conduct. Chapter 41 Fussilat, verse 42:

“Indeed, those who disbelieve in the reminder after it has come to them while it is a mighty and honoured Book.”

This first think to note is that this verse emphasizes that the Holy Quran is not merely a set of instructions but a reminder. Its purpose is to awaken people to what aligns with their true nature and to guide them toward a balanced and purposeful life. Unlike artificial systems created by human desire, the Islamic teachings correspond perfectly with the innate disposition of humanity. Any framework that contradicts this natural disposition feels foreign, often causing mental stress, emotional unrest, and physical imbalance when followed. In contrast, the principles of Islam resonate naturally with the human heart. Many individuals who embrace Islam after following other religions or lifestyles describe a profound sense of familiarity, as if rediscovering truths already embedded within them. This

is because Islam restores people to their natural state, the one upon which Allah, the Exalted, created all of humanity. It does not impose external rules for the sake of authority or control; rather, it harmonizes with the human soul, cultivating equilibrium in thought, behaviour, and life priorities. Those who reject divine guidance, on the other hand, often do so out of attachment to inherited customs, pride, or prejudice. Such resistance prevents them from perceiving the inherent wisdom and alignment of revelation with human nature. When approached with sincerity and humility, however, the Holy Quran demonstrates that divine guidance is not a constraint but a source of liberation. It restores inner peace, strengthens the mind and body, and directs people toward fulfilling their ultimate purpose. In this way, the Holy Quran functions simultaneously as a mirror and a compass: a mirror that reflects the innate truth within every human being, and a compass that directs them toward tranquillity, balance, and rightful action in both worlds. By following its guidance, a person can attain harmony in their mental and physical state, correctly prioritize all aspects of life, and prepare themselves adequately for accountability on the Day of Judgement. The reminder, therefore, is both practical and profound, addressing the immediate needs of this life while securing eternal well-being.

Chapter 41 Fussilat, verse 42:

“Indeed, those who disbelieve in the reminder after it has come to them while it is a mighty and honoured Book.”

In addition, the Holy Quran encompasses both law and wisdom. The law serves as the divinely ordained code of conduct that governs how people should use the blessings they have been granted. By adhering to this law, individuals fulfil their duties toward Allah, the Exalted, and toward others, ensuring that their actions are just, responsible, and beneficial. Observing this law brings inner peace and fosters a society grounded in justice, balance, and harmony, where the rights of all people are respected and fulfilled. However, law alone is not sufficient. Wisdom complements the law by teaching individuals how to apply its principles correctly and effectively, ensuring that the knowledge gained translates into tangible benefits in both this world and the Hereafter. Without wisdom, the law may be misinterpreted or exploited, as people could seek loopholes to justify wrongful behaviour or avoid fulfilling obligations. On the other hand, wisdom without the law can lead individuals to create arbitrary rules based on personal judgment, desires, or biases. Such man-made systems lack the divine insight, experience, and foresight embedded in Islamic teachings, and therefore, they inevitably fail to establish genuine peace of mind or social harmony. The combination of law and wisdom is essential for a just and stable society. The law provides the framework for right action, while wisdom ensures that this framework is implemented in a balanced, thoughtful, and compassionate manner. Together, they guide individuals in using their resources, time, and abilities responsibly, preventing harm to others and promoting collective well-being. A society that observes the law without wisdom risks rigidity and injustice, while a society guided by wisdom alone risks chaos and moral relativism. Ultimately, the Holy Quran offers both the law and the wisdom required to achieve true balance—personally, socially, and spiritually. By following its guidance, a person cultivates peace of mind, fulfils the rights of Allah, the Exalted, and people, and contributes to the establishment of justice, harmony, and tranquillity within society.

Chapter 41 Fussilat, verse 42:

“…while it is a mighty and honoured Book.”

The Holy Quran stands unparalleled in its expression, conveying guidance with unmatched clarity and precision. Its verses combine eloquence with simplicity, making its message accessible while remaining profound. No other book in human history can rival its literary excellence, nor can any other scripture claim freedom from contradictions as the Holy Quran does. Remarkably, it recounts the histories of past nations in detail, despite the fact that the Holy Prophet Muhammad, peace and blessings be upon him, was unlettered and had no formal historical training. The Holy Quran commands that which is good and forbids that which is evil, offering guidance that addresses both individual conduct and societal well-being. Its principles ensure justice, harmony, and security within families, communities, and nations. Unlike myths, fables, or poetry, the Holy Quran contains no exaggerations, fabrications, or falsehoods; every verse is practical, applicable, and life-enhancing. Even when narratives or stories are repeated, each iteration highlights a unique lesson, ensuring that continual study never becomes tedious or unfruitful. Through clear promises and warnings, the Holy Quran provides both guidance and motivation. Concepts that may appear abstract, such as patience, humility, or self-restraint, are explained in ways that can be practically incorporated into daily life. It directs humanity toward fulfilling the ultimate purpose of creation: sincere obedience to Allah, the Exalted, by utilizing the blessings one has been granted in ways that please Him. Such obedience ensures a balanced mental and physical state, proper prioritization of relationships and responsibilities, and preparedness for accountability on the Day of Judgement. In this manner, the Holy Quran illuminates the straight path and makes it attainable for those seeking genuine peace of mind and true success in both this world and the Hereafter. Because it aligns perfectly

with human nature, the Holy Quran is timeless. Its guidance benefits every person, generation, and society, offering solutions to emotional, social, economic, and physical challenges. Societies that adhere to its comprehensive teachings experience stability, justice, and prosperity, while neglect or selective adherence often leads to disorder and regret. The preservation of the Holy Quran further testifies to its divine origin: not a single letter has been altered since its revelation, 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.”

And chapter 41 Fussilat, verse 42:

“Falsehood cannot approach it from before it or from behind it…”

The Holy Quran identifies the fundamental issues within individuals and societies and provides remedies that address the root causes. By correcting these core problems, the numerous secondary problems that arise from them are automatically resolved. This holistic approach equips people to achieve success, peace, and balance in this world while preparing them for accountability 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 41 Fussilat, verse 42:

“…a revelation from the Wise and Praiseworthy.”

This eternal guidance is the greatest miracle Allah, the Exalted, bestowed upon His final Holy Prophet Muhammad, peace and blessings be upon him. Yet the benefits of the Holy Quran are reserved for those who earnestly seek the truth and act upon it. Those who follow their personal desires, selectively adhere to its teachings, or neglect its guidance will face loss 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.”

In truth, anyone who abandons the divine guidance revealed by Allah, the Exalted, and instead follows human-devised systems does so to satisfy their own worldly desires. Every system created by humans is ultimately shaped by personal inclinations, ambitions, and self-interest. In contrast, the divine law is rooted in wisdom, justice, and mercy, designed to benefit

both individuals and society. Those who hold wealth and power are often the most resistant to divine guidance. They recognize that embracing the truth of Islam would impose limits on indulgence, exploitation, and unchecked desires, curbing the authority and privileges they enjoy. To protect their status and maintain control, they reject the truth themselves and encourage others to follow their path, prioritizing worldly advantage over eternal well-being. This pattern has repeated throughout history. The early opponents of the Holy Prophet Muhammad, peace be upon him, were often the elite and influential members of society who feared that submission to divine law would diminish their power and reveal their injustices. Their rejection was not due to confusion or lack of evidence, as the signs of Allah, the Exalted, were clear and evident, just as they had been for the Holy Prophets, peace be upon them. Chapter 41 Fussilat, verse 43:

“Nothing is said to you except what was already said to the messengers before you…”

The underlying cause of this defiance lies in the heart, not the mind. It stems from arrogance, attachment to worldly desires, and unwillingness to submit to the authority of the Creator. Rejection of divine guidance is therefore rarely a matter of intellect or knowledge; it is a refusal to restrain selfish desires and obey Allah, the Exalted.

In spite of the repeated misuse of His blessings by many people, Allah, the Exalted, does not immediately seize them with punishment. Out of His vast

mercy and wisdom, He allows time for reflection, repentance, and meaningful change. Chapter 41 Fussilat, verse 43:

“…Indeed, your Lord is a possessor of forgiveness…”

Yet this period of respite should never be misunderstood as a sign of approval or immunity from consequences. Those who persist in disobedience must not assume that the absence of immediate punishment means they will escape accountability. Even within this worldly life, the effects of misusing divine blessings begin to manifest. Such individuals gradually lose inner harmony, resulting in mental unrest and physical imbalance. Their sense of priority becomes distorted, causing them to misplace relationships, responsibilities, and values within their lives. Over time, the very aspects of life that were meant to be sources of comfort—such as family, friendships, wealth, and professional success—turn into causes of constant pressure and dissatisfaction. Instead of recognising the true origin of their distress, they often direct blame toward innocent people around them, including their spouses or close companions. By pushing away those who could have been a means of support, they deepen their isolation, which frequently leads to emotional instability, psychological illness, substance dependence, and, in severe cases, suicidal ideation. This reality is plainly visible among those who persist in misusing their blessings, including many who outwardly possess fame, wealth, and influence, yet inwardly suffer profound misery. More severe still is the consequence awaiting them in the Hereafter. Because their conduct prevents them from preparing for their inevitable accountability on the Day of Judgement, the ultimate outcome of their negligence is far greater than any hardship experienced in this world. Chapter 41 Fussilat, verse 43:

“…and a possessor of painful penalty.”

Therefore, divine tolerance is not an indication of neglect, nor does it signify the absence of justice. Rather, it is an opportunity granted out of mercy—an opportunity which, if squandered, results in regret and loss in both this life and the next.

Allah, the Exalted, reproaches the non-Muslims of Arabia—especially the people of Mecca—for their contradictory and insincere stance toward the Holy Quran. Despite the fact that it was revealed in their own language, they treated it as something unfamiliar and foreign. Chapter 41 Fussilat, verse 44:

“And if We had made it a non-Arabic Qur'an, they would have said, "Why are its verses not explained in detail [in our language]? Is it a foreign [recitation] and an Arab [messenger]?"…”

This criticism highlights their unwillingness to accept the truth regardless of how it was presented. Had the Holy Quran been revealed in a language other than Arabic, they would have objected to its foreignness. Yet when it was revealed in the most eloquent Arabic, they still rejected it, demonstrating that their opposition was rooted not in language or clarity, but in arrogance and stubborn denial.

In reality, the non-Muslims of Mecca were renowned for their mastery of the Arabic language. Because of this expertise, they fully recognised that the style, depth, and eloquence of the Holy Quran were beyond human capability. They knew it could not be the speech of any created being. Furthermore, they had lived alongside the Holy Prophet Muhammad, peace and blessings be upon him, for forty years before his declaration of Prophethood. During that time, he was universally known for his honesty and integrity, never once accused of fabrication or deceit. Chapter 10 Yunus, verse 16:

“…for I had remained among you a lifetime before it. Then will you not reason?"

This long-standing familiarity left no room for genuine doubt regarding his truthfulness. Moreover, it was well known—by both the People of the Book and the non-Muslims of Mecca—that the Holy Prophet Muhammad, peace and blessings be upon him, had no exposure to previous divine scriptures. He neither studied nor learned from earlier religious texts, whether in their original form or altered versions. Had he done so, this would have been used immediately as evidence against him. 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.”

Taken together, these realities leave no credible explanation for the Holy Quran other than that it is a divine revelation from Allah, the Exalted. The rejection of the non-Muslims of Mecca, therefore, was not due to a lack of evidence, clarity, or authenticity, but rather a deliberate refusal to submit to the truth despite recognizing it.

Allah, the Exalted, clarifies that the truth of the Holy Quran is not diminished by the arrogance of those who turn away from it. Even if some deliberately reject it, there will always remain people who recognise its value, embrace it sincerely, and allow it to guide their lives. Chapter 41 Fussilat, verse 44:

“…Say, "It is, for those who believe, a guidance and cure."…”

This verse makes clear that the Holy Quran is not merely a book of information; it is a source of direction and healing. It cures inner confusion, emotional unrest, moral instability, and societal disorder.

No matter how advanced humanity becomes, or how much knowledge it accumulates in fields such as psychology, neuroscience, medicine, or social sciences, people will never be able to formulate a complete and flawless system of conduct. Human understanding is always incomplete, constantly changing, and influenced by personal biases, limited experience, and short-term perspectives. Even today, people are still uncovering fundamental truths about human behaviour and biology. If humanity has not yet fully understood itself, it cannot possibly design a code of life that accommodates every individual, situation, and era with perfect justice and balance. Only Allah, the Exalted, possesses absolute knowledge. As the Creator of all things, His awareness encompasses every aspect of existence—seen and unseen, past and future. For this reason alone, He is uniquely qualified to define what is truly beneficial and harmful, just and unjust. The guidance He revealed provides a clear standard by which people can distinguish right from wrong and live in a way that leads to inner peace rather than constant turmoil. History repeatedly demonstrates that whenever divine guidance was sincerely applied—both at the individual level and within society—it resulted in stability, justice, and harmony. In contrast, societies that abandoned revelation in favor of human-devised systems inevitably suffered from moral decay, injustice, and psychological unrest. Therefore, people must submit to the divine code of conduct with wisdom and trust, even when it challenges personal desires or demands self-restraint. This submission is similar to the behaviour of a wise patient who follows the advice of a qualified doctor. Although the treatment may involve discipline, sacrifice, or discomfort, the patient understands that true healing lies in compliance, not indulgence. Likewise, lasting peace of mind and genuine success—both in this world and the Hereafter—are only achieved by adhering sincerely to the guidance of the Holy Quran.

Since obedience to Allah, the Exalted, often restrains selfish ambitions and limits unrestrained pleasure, many people choose a path that aligns instead with their personal desires. In doing so, they resemble an unwise patient

who refuses medical advice simply because it conflicts with what they enjoy. Just as such a patient brings harm upon their own body and mind, the one who disobeys Allah, the Exalted, by misusing the blessings placed in their care brings harm upon themselves. Their inner equilibrium is disturbed, their judgement becomes flawed, and they lose the ability to prioritise relationships, responsibilities, and goals correctly. At the same time, they neglect to prepare for their accountability on the Day of Judgement. The result is a life burdened by stress, confusion, and hardship in both this world and the next, even if outward success or luxury appears to surround them. The foundation of this problem is attachment—indeed addiction—to worldly desires. When desires are allowed to dominate, a person gradually loses control over their conduct. Their actions are no longer guided by wisdom or conscience but are driven by the urgent need to satisfy cravings, regardless of the consequences. Chapter 41 Fussilat, verse 44:

“…And those who do not believe - in their ears is deafness, and it is upon them blindness…”

This blindness and deafness are not physical defects; rather, they represent a spiritual numbness caused by obsession with desires. Such individuals are no longer responsive to guidance, even when it is clearly presented to them. This state is comparable to that of a drug addict. An addict becomes enslaved to their addiction and loses the ability to govern their own behaviour. In pursuit of their craving, they may commit serious wrongs, such as lying or stealing, while remaining largely unaware of the devastation they cause. Their perception becomes distorted, and rational thought is overridden by impulse. In the same way, excessive attachment to worldly pursuits—whether wealth, status, or pleasure—can turn a desire

into a controlling force that dictates a person's choices and distances them from guidance. Chapter 41 Fussilat, verse 44:

"…Those are being called from a distant place."

This distance is spiritual rather than physical. Guidance reaches them, yet it feels remote and ineffective because their hearts are overwhelmed by desire. For this reason, learning to restrain and regulate desires is essential. Islam does not call for the suppression of lawful enjoyment; instead, it teaches moderation and balance. When desires are pursued within the boundaries set by Allah, the Exalted, they contribute to stability and well-being. But when they are left unchecked, they lead inevitably to immoral behaviour, psychological distress, and physical harm. Mastery over one's desires is therefore a necessary step toward clarity of mind, moral strength, and lasting peace of mind in both worlds.

Another recurring cause of misguidance throughout history has been the deliberate corruption of divine teachings by religious scholars who sought worldly authority and material gain. By altering, reinterpreting, or selectively editing the scriptures entrusted to them—such as the Torah—they aimed to establish exclusive factions that would secure leadership, influence, and wealth. Chapter 41 Fussilat, verse 45:

“And We had already given Moses the Scripture, the Torah, but it came under disagreement. And if not for a word that preceded from your Lord, it would have been concluded between them…”

When divine guidance was manipulated in this manner, it fractured communities and ignited internal conflict. As divisions multiplied, the wider public began to associate religion itself with discord and harm. Observing the corruption and rivalry of their scholars, many people were deceived into believing that these figures genuinely represented divine teachings. This confusion led to doubt and uncertainty about religion as a whole. Chapter 41 Fussilat, verse 45:

“…And indeed they are, concerning it, in disquieting doubt.”

For this reason, muslims must take great care not to repeat these mistakes by distorting the teachings of the Holy Quran or the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, to serve personal ambitions or worldly desires. To abuse divine knowledge is itself a grave misuse of the blessings granted by Allah, the Exalted. Such behaviour disrupts a person’s inner balance, clouds judgement, and leads to a failure in setting correct priorities in life. Most critically, it prevents proper preparation for accountability on the Day of Judgement. Even if such individuals appear outwardly successful or surrounded by luxury, their internal state will inevitably be marked by anxiety, stress, and unrest in both worlds. The Holy Prophet Muhammad, peace and blessings be upon him, issued a severe warning regarding this matter. In a Hadith recorded in Sunan Ibn Majah, number 253, he stated that the one who intentionally

misuses Islamic knowledge has been promised Hell. Deliberate distortion of divine teachings not only misleads others but also corrodes one's own faith. Faith resembles a fragile plant—it requires care, sincerity, and protection. When exposed to corruption, negligence, or repeated sin, it weakens gradually. Persistent misinterpretation and wrongdoing poison the heart until faith withers entirely, often without the person realising it. This is the greatest loss, as such a person may depart from this world devoid of faith, facing eternal regret. Therefore, manipulating divine guidance for worldly benefit inevitably results in distress in this life and punishment in the next, while also multiplying one's accountability by misleading others.

Equally important is avoiding blind allegiance to any individual scholar, teacher, or sect. Divine guidance should be learned from qualified scholars, yet loyalty must always remain with Allah, the Exalted, alone—even if this requires disagreement with a teacher or group. Loyalty to people or factions often leads to the distortion of divine teachings in order to defend reputations or ideologies. In contrast, loyalty to Allah, the Exalted, safeguards sincerity, balance, and correctness in understanding. This loyalty fosters peace of mind in both worlds by restoring inner equilibrium and ensuring that priorities are placed where they belong. This principle does not call for abandoning scholars or dismissing learning; rather, it acknowledges that scholars are human and therefore fallible. When faith becomes tied to a group or personality, divine teachings are often reshaped to preserve that allegiance. This breeds sectarianism, arrogance, and division—outcomes repeatedly warned against in the Holy Quran. By contrast, when loyalty is directed to Allah, the Exalted, a person approaches the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, with humility and openness. This sincerity frees them from bias, enabling them to accept truth regardless of its source and preventing rejection of truth merely because it conflicts with group identity. Such an approach strengthens unity, cultivates tranquillity of the heart, and produces righteous conduct. It

also preserves faith, which—like a living plant—thrives when nourished with sincerity and humility but dies when the soil is contaminated by misplaced loyalty and arrogance. Moreover, loyalty to Allah, the Exalted, fortifies a person against worldly temptations. Those attached to groups may compromise their principles to retain acceptance or status, whereas those devoted to Allah, the Exalted, remain steadfast even when isolated. This independence reflects genuine sincerity, as devotion is no longer driven by human approval but by commitment to divine truth.

In brief, fragmentation and misguidance take root when divine knowledge is manipulated for personal or worldly benefit, whereas unity, inner tranquillity, and true success arise when loyalty is devoted solely to Allah, the Exalted, and His guidance is approached with sincerity, humility, and integrity. Chapter 41 Fussilat, verse 46:

“Whoever does righteousness - it is for his [own] soul; and whoever does evil [does so] against it…”

Thus, the truly wise individual is the one who safeguards their faith, protects it from distortion and corruption, and firmly anchors their loyalty in Allah, the Exalted, alone. This unwavering loyalty represents the very essence of righteousness. It is the foundation upon which peace in this world is built and the means by which salvation is attained in the Hereafter. Through such loyalty, a person achieves a balanced mental and physical state and is able to place everything and everyone in their life correctly.

Since Allah, the Exalted, does not compel people toward either right guidance or misguidance—because doing so would invalidate the purpose of the test of worldly life—each person is granted the freedom to choose their own path. With this freedom comes accountability, as every individual will answer for the choices they make. Chapter 41 Fussilat, verse 46:

“Whoever does righteousness - it is for his [own] soul; and whoever does evil [does so] against it. And your Lord is not ever unjust to [His] servants.”

Understanding this truth protects a person from falling into arrogance, where they mistakenly assume that their obedience is a favour they are granting to Allah, the Exalted. Such an attitude is dangerous, as it weakens sincere obedience—especially when personal desires clash with divine commands—causing a person to drift away from the straight path. In contrast, those who realise that faith and obedience are solely for their own benefit develop true humility before Allah, the Exalted. This humility enables them to remain steadfast in obedience during hardship as well as in times of ease. When faced with difficulties, they respond with patience, and when blessed with comfort, they respond with gratitude. Gratitude of the heart is shown by intending every action purely for the pleasure of Allah, the Exalted. Gratitude in speech is expressed through kind words or dignified silence, while gratitude in action is demonstrated by using one’s blessings in a manner that aligns with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Patience, on the other hand, is manifested by refraining from complaint—both verbally and through behaviour—while continuing to obey Allah, the Exalted, with full trust that His choices are always in one’s best interest,

even when their wisdom is not immediately apparent. Chapter 2 Al Baqarah, verse 216:

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

Therefore, the person who consistently adopts this balanced and correct conduct in every situation earns the constant care, assistance, and mercy of Allah, the Exalted. This divine support leads to tranquillity and success in both this world and the Hereafter, by granting a balanced mental and physical state and enabling the individual to place everything and everyone in their proper position within life. This reality is affirmed in a Hadith found in Sahih Muslim, number 7500.

As previously noted, the leaders of the non-Muslims in Mecca used various tactics to discourage others from accepting Islam, primarily out of fear of losing their leadership and social influence. One such tactic was demanding to be informed of the exact timing of the Day of Judgement. When they were not given a precise answer, they falsely claimed this proved that the Day of Judgement would never occur. Chapter 41 Fussilat, verse 47:

“To him [alone] is attributed knowledge of the Hour…”

This attitude was inherently flawed. The lack of knowledge regarding the timing of the Day of Judgement does not negate its certainty, just as the uncertainty of the moment of death does not prevent death from occurring. Certain realities—like death and the Day of Judgement—have been concealed from creation to ensure that individuals remain in a constant state of readiness, rather than delaying preparation until the moment arrives. This approach encourages proactive diligence, which is far more effective than reactive action. For instance, a wise student preparing for a surprise test will study consistently in anticipation, whereas a student who is given a fixed date may procrastinate, undermining their success. Chapter 7 Al A'raf, verse 187:

"…It lays heavily upon the heavens and the earth. It will not come upon you except unexpectedly…"

Islam also addresses those who claim they will not accept or follow its teachings until every unseen matter, including Angels and other elements of the unseen world, is made fully visible and understandable to them. This perspective is fundamentally flawed, for the essence of faith lies in believing in unseen realities without requiring sensory verification. True belief in Allah, the Exalted, derives its value precisely from trust in what is unseen. Yet, although humans cannot directly perceive these realities, they are supported by countless signs in the universe. Just as the existence of a painting points to the presence of a painter, the existence of the world—with its harmony, order, and balance—clearly demonstrates the presence of a Creator. Furthermore, there are countless practical phenomena in everyday life that people rely upon without fully understanding them, such as the action of medicines within the body, yet they accept and benefit from

them without question. While the guidance provided by Islam is firmly grounded in evidence, reason, and observable reality, some aspects necessarily concern the unseen. This element of the unseen enhances the merit of faith, as it requires trust, submission, and sincerity. Consequently, a person who claims belief only after witnessing unseen entities, such as Angels, does not attain true virtue, because genuine faith involves conviction in what cannot be directly seen or verified. Belief gained after direct observation lacks the uniqueness and value inherent in faith exercised in the presence of uncertainty.

The human test lies in recognizing reality and obeying Allah, the Exalted, even though disobedience is possible. In revealing divine scriptures and sending the Holy Prophets, peace be upon them, Allah, the Exalted, has deliberately preserved human free will, allowing for independent judgment and the exercise of choice. He has not made reality so manifest as to leave humans no option but to obey, because such a scenario would remove the possibility of meaningful testing and render reward and accountability meaningless. Therefore, people should not expect the unseen—such as the manifestation of Allah, the Exalted, or His Angels—to be revealed before they choose to believe. Were these realities immediately apparent, free will would be nullified, and the spiritual and moral value of faith and obedience would be lost. Faith and obedience are only meaningful when a degree of unseen remains, requiring humans to accept and act upon truth without physical proof. If all hidden realities were visible, even the most stubborn disbelievers and the most sinful individuals would have no choice but to acknowledge the truth, and the opportunity for voluntary submission would vanish. The significance of belief and obedience exists solely while reality is partially concealed. The ability to make choices, to accept or reject truth, forms the foundation of human accountability. The full unveiling of all unseen matters will occur only on the Day of Judgement, when every intention, decision, and action is exposed. That moment will mark the end of the period of testing, and all of creation will be held accountable for the

choices made while the unseen remained hidden, highlighting the purpose and fairness of life's trials.

A fundamental requirement for holding individuals accountable on the Day of Judgement is complete knowledge of their intentions, speech, and actions—knowledge that belongs solely to Allah, the Exalted. Chapter 41 Fussilat, verse 47:

"…And fruits emerge not from their coverings nor does a female conceive or give birth except with His knowledge…"

First, in order to develop the correct understanding of Allah's infinite knowledge, it is essential to recognize that His knowledge is innate, limitless, and eternal, having neither beginning nor end. In contrast, the knowledge of the creation is finite, granted by Allah, and has both a beginning and an end. Attempting to debate or analyse matters beyond this distinction often leads to fruitless discussions that have no bearing on accountability on the Day of Judgement. Instead, a person should concentrate on practical Islamic matters for which they will be questioned, such as their financial dealings, ethical conduct, and fulfilment of responsibilities toward others.

Second, one of the remarkable features of the Holy Quran is its ability to take abstract concepts, like the infinite knowledge of Allah, the Exalted, and

present them in a tangible and practical manner that can be easily visualized and applied. This method allows a person to remember Allah even when they are not actively studying the Quran. For instance, as someone walks along a path and observes a leaf falling to the ground, they can recall the following verse and reflect on the vastness of Allah's knowledge, which encompasses every intention, every word spoken, and every action performed. Chapter 6 Al An'am, verse 59:

"And with Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls but that He knows it. And no grain is there within the darknesses of the earth and no moist or dry [thing] but that it is [written] in a clear record."

This simple observation—a leaf descending to the ground—thus becomes a profound reminder to maintain purity in intention, speech, and actions, since every detail will be accounted for in both worlds. Even the most ordinary events in daily life serve as opportunities to reflect on the blessings one has been granted and to employ them in ways that please Allah, the Exalted, in accordance with His guidance.

Finally, reflecting on the verses that describe the infinite knowledge of Allah, the Exalted, provides a powerful proof of the divine origin of the Holy Quran. Human beings, when discussing knowledge, naturally confine themselves to what they have observed, experienced, or studied. They speak in terms of mathematics, commerce, science, history, or other practical matters familiar to them. Their understanding is inherently limited, shaped by their personal experiences and the information they have

gathered over a finite lifetime. Even the most intelligent or learned individuals will frame knowledge according to their own domain, for the human mind cannot spontaneously grasp knowledge that is absolute, limitless, and all-encompassing across time, space, and creation. In contrast, the Holy Quran presents knowledge in a manner that transcends human thought. It addresses realities far beyond ordinary perception, such as the growth of fruits from their coverings, the conception and birth of living beings, the hidden moisture within the earth, and even the fall of a single leaf. These are not random examples; they are precise illustrations of the meticulous and all-encompassing knowledge of Allah, the Exalted. No human being, in describing the limits of their own knowledge, would ever naturally focus on such phenomena, as they may appear trivial or go unnoticed in daily life. Yet the Holy Quran connects these seemingly small occurrences to the infinite wisdom of Allah, the Exalted, demonstrating that nothing in creation is outside His awareness.

These examples serve a dual purpose. They act as practical, observable signs that anyone can witness, linking abstract concepts—like the magnitude of divine knowledge—to tangible realities in the world. At the same time, they reveal the vast scope of knowledge of Allah, the Exalted, which encompasses all things: the smallest particle to the largest system, the seen and the unseen, the past, present, and future. This combination of clarity, universality, and precision is unlike any human discourse. While humans often describe knowledge in terms of what benefits themselves or their societies, the Holy Quran addresses all creation simultaneously, presenting it in a manner that is coherent, flawless, and free from contradiction.

The miraculous nature of this presentation becomes even more apparent when considering the context of its revelation. The Holy Prophet Muhammad, peace and blessings be upon him, was unlettered and had no formal education in any field of knowledge that could account for such insight. Yet the Holy Quran accurately details the workings of the universe, the processes of life, and the unseen phenomena, using examples that illuminate profound truths in a way that is clear, relatable, and intellectually compelling. It encourages reflection on even the smallest and most common occurrences, showing that everything in existence falls under the infinite awareness of Allah, the Exalted.

Ultimately, this demonstrates that the Holy Quran could not have originated from any human being. The precision, relevance, and depth of the knowledge it contains, combined with its applicability across all times and circumstances, unmistakably point to its divine source. It surpasses human limitations while simultaneously offering practical guidance for everyday life, linking the recognition of infinite knowledge of Allah, the Exalted, with personal accountability, moral responsibility, and the proper use of the blessings He has granted. In this way, the Holy Quran serves both as a source of spiritual reflection and as a practical guide for living in harmony with the wisdom of Allah, the Exalted.

As Allah, the Exalted, possesses perfect and all-encompassing knowledge of everything, no one can escape the consequences of choosing to disobey Him. If a person turns away from Allah, the Exalted, and obeys anything else instead, they will ultimately face the results of that choice. Chapter 41 Fussilat, verse 47:

“…And the Day He will call to them, "Where are My 'partners'?"…”

It is crucial to understand that “partners” or “other deities” are not limited to idols alone. In truth, anything or anyone that is obeyed in opposition to Allah, the Exalted—such as trends, social media, fashion, cultural expectations, or even influential people—becomes what a person truly serves. Chapter 9 At Tawbah, verse 31:

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

This demonstrates that obedience in defiance of Allah, the Exalted, is treated as a form of worship, even if it is not directed at a literal deity. Similarly, the Holy Quran addresses the principle 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 literally worship the Devil, yet their submission to anything contrary to Allah, the Exalted, aligns them with his path. This

shows that disobedience, in whatever form, effectively places one under the authority of something other than Allah, the Exalted. Those who pursue such obedience inevitably become enslaved to multiple masters. Just as an employee struggling to meet the conflicting demands of several supervisors cannot satisfy them all, so too does a person who abandons servitude to Allah, the Exalted, become burdened and overwhelmed. This divided loyalty creates stress, unhappiness, and mental turmoil. Over time, it can manifest as isolation, anxiety, depression, and even destructive behaviors, as the efforts to please worldly influences fail to bring true fulfillment. The experiences of many celebrities and public figures exemplify this reality. Furthermore, worshipping or obeying these false masters offers no benefit in the Hereafter. Those to whom a person submits in opposition to Allah, the Exalted, cannot intervene or assist during the time of accountability. Chapter 41 Fussilat, verses 47-48:

“…they will say, "We announce to You that there is [no longer] among us any witness [to that]." And lost from them will be those they were invoking before, and they will be certain that they have no place of escape.”

To avoid such a fate, one must forsake the obedience of all entities that divert them from Allah, the Exalted, and instead devote themselves exclusively to Him. This entails using the blessings granted by Allah, the Exalted, in accordance with Islamic guidance so that one achieves proper balance, peace of mind, and the correct placement of people and priorities within their life. By committing to this path, a person attains tranquility in both worlds, maintains a stable mental and physical state, and prepares fully for accountability on the Day of Judgement.

After encouraging people to obey Him and to avoid submitting to anything that leads to disobedience, Allah, the Exalted, guides them toward adopting the proper conduct in their obedience. This correct conduct involves remaining patient during hardships and maintaining obedience in every circumstance—not merely during difficulties. Chapter 41 Fussilat, verse 49:

“Man is not weary of supplication for good [things], but if evil touches him, he is hopeless and despairing.”

Patience, in Islam, means refraining from complaining in words or actions, while consistently maintaining sincere obedience to Allah, the Exalted, throughout trials. This obedience entails using the blessings granted by Allah, the Exalted, in ways pleasing to Him, as outlined in the Holy Quran and exemplified in the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The foundation of true patience is knowledge: the more one studies and implements Islamic teachings, the more one comes to understand that everything Allah, the Exalted, decrees is ultimately best, even if its wisdom is hidden. Difficulties are not meaningless; they carry lessons and benefits that may only be revealed over time or in the Hereafter. For instance, the story of the Holy Prophet Yusuf, peace be upon him, exemplifies this principle. Separated from his parents at a young age, abandoned in a dark well by his brothers, sold into slavery, and later unjustly imprisoned, he endured extreme hardships. Yet, each trial equipped him with the experience, resilience, and insight necessary to save the people of Egypt from famine. If he had not endured these difficulties patiently, he would not have been positioned to benefit millions. 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.”

Belief in the hidden wisdom behind trials and maintaining obedience despite hardships is a critical aspect of faith. It is easy to acknowledge Allah, the Exalted, and offer gratitude during times of ease, but the true measure of faith is demonstrated when a person continues to obey, trust, and praise Him in moments of trial.

Studying Islamic teachings also helps a person gain perspective by comparing their own challenges to the greater difficulties endured by others—those more beloved to Allah, the Exalted—or even observing individuals within their own era facing greater trials. This perspective reduces the magnitude of one’s own hardship and facilitates the cultivation of patience.

Moreover, Islamic teachings reinforce the understanding of destiny: every event in a person’s life, whether of ease or difficulty, is inevitable. Complaining about what is predetermined does no good; instead, patience transforms trials into sources of immense reward. Chapter 39 Az Zumar, verse 10:

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

A person, therefore, faces a choice: confront inevitable trials with patience and earn limitless reward, or face them with impatience and forfeit the benefits that could have been gained. In either scenario, the event will occur; it is wisdom to maximize benefit by exercising patience. 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…”

Patience also teaches the recognition that what a person desires in this world may not truly be best 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.”

Daily life offers countless examples of this principle: things we crave may later bring stress, while circumstances we resist may turn out to be beneficial. Understanding this truth tempers impatience when facing trials

that conflict with personal desires, fostering acceptance and reliance upon Allah, the Exalted.

Facing hardships also strengthens mental and emotional resilience, much like gold is purified in fire. Individuals accustomed to an easy life may experience extreme stress when confronted with ordinary difficulties, such as marital or professional challenges. Tests serve to develop fortitude, enabling a person to navigate future trials with greater ease and stability.

Patience, however, is required not only in times of difficulty but also during periods of ease. When life is comfortable, patience ensures that one does not misuse blessings, whether they be good health, financial growth, or personal achievements. Awareness and self-restraint in times of ease are essential to maintaining balance, humility, and gratitude.

The wisdom behind trials is vast, as discussed in Islamic teachings. Therefore, it is crucial for individuals to study, learn, and act upon these teachings, applying patience in all situations to earn immeasurable reward in both worlds. True patience resembles the compliance of a wise patient with their physician: even when prescribed bitter medicine or a strict diet, the patient submits knowing it is for their benefit.

Patience does not imply passivity. A key aspect of patience is actively addressing a situation in accordance with Islamic guidance. For example, a

wife subjected to abuse should take steps to protect herself and her children, such as separating from her husband. Taking responsible action does not contradict patience, whereas inaction does not constitute patience at all. Similarly, expressing emotions like sadness or crying is permissible. The Holy Prophet Yaqoob, peace be upon him, wept profoundly over his grief for his son Yusuf, peace be upon him, until he became blind, yet he was never reproached by Allah, the Exalted. 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.”

Likewise, the Holy Prophet Muhammad, peace and blessings be upon him, wept upon the death of his son Ibrahim, may Allah be pleased with him, as recorded in Sunan Abu Dawud, number 3126. Patience is not negated by expressing natural human emotions; only disobedience to Allah, the Exalted, through one’s speech or actions contradicts true patience.

It is important to emphasize that patience must be maintained from the onset of a difficulty until the end of one’s life. A Hadith in Sahih Bukhari, number 1302, underscores this point: delaying patience until later in a trial is not true patience but mere acceptance, which anyone might naturally adopt. A Muslim must control their words and actions from the beginning of a trial and sustain this conduct until they depart from this world. Any lapse in patience risks forfeiting the immense reward that Allah, the Exalted, has promised.

Allah, the Exalted, also reproves those who, after experiencing relief from hardship through His mercy, fail to acknowledge His aid and instead attribute their worldly achievements solely to themselves. Chapter 41 Fussilat, verse 50:

“And if We let him taste mercy from Us after an adversity which has touched him, he will surely say, "This is [due] to me…””

This verse highlights a common human failing: the tendency to forget the role of Allah, the Exalted, in every success, comfort, or relief that one experiences. When a person overestimates their own abilities and disregards the blessings that Allah, the Exalted, has granted, they foster arrogance and ingratitude in their heart. Such individuals may take credit for opportunities, talents, wealth, or accomplishments, ignoring the fact that without divine aid, none of these achievements would be possible. For instance, a person who attains wealth, health, or a promotion may pride themselves in their effort while failing to recognize the guidance, protection, and opportunities provided by Allah, the Exalted. This attitude not only undermines the person’s relationship with Allah, the Exalted, but also creates an inflated sense of self-sufficiency, which blinds them to the reality that all relief and success ultimately originate from the mercy of Allah, the Exalted.

This attitude fosters persistent ingratitude, encouraging a person to continue misusing the blessings granted by Allah, the Exalted. When

gratitude is absent, a person is more likely to squander their blessings, neglect their responsibilities, and act contrary to the guidance outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Such behavior reflects the mindset of someone who disregards their accountability on Judgement Day, even if they outwardly claim to believe in it. Chapter 41 Fussilat, verse 50:

“…and I do not think the Hour will occur…”

This demonstrates how ingratitude can distort a person’s understanding of reality and the Hereafter. A person consumed by selfishness may adopt a dismissive attitude toward Judgement Day, treating the divine promise of accountability as a remote or improbable event. Their focus shifts entirely to immediate comforts and desires, neglecting preparation for the eternal consequences of their actions. In doing so, they place themselves on a path of spiritual imbalance: their hearts become hardened, their judgment clouded, and their connection with Allah, the Exalted, weakened. Just as wealth without gratitude can lead to moral corruption, so too can relief from hardship, when unacknowledged, become a test of the heart.

Persistent ingratitude can also lead to wishful thinking, where a person falsely assumes that worldly success guarantees divine approval or success in the Hereafter. A person may believe that just as they have achieved accomplishments or overcome difficulties in this life, they will automatically be granted mercy or forgiveness on Judgement Day—perhaps relying on the intercession of others, last-minute repentance, or making excuses for their wrong actions. Chapter 41 Fussilat, verse 50:

“…and [even] if I should be returned to my Lord, indeed, for me there will be with Him the best…”

Such self-deception reflects a fundamental misunderstanding of divine justice. The Hereafter is not governed by worldly achievements, social influence, or empty claims of repentance made at the last moment. Rather, it is based on sincere obedience, righteous conduct, and the proper use of the blessings that Allah, the Exalted, has granted. People who assume they can bypass accountability through wishful thinking are ignoring the very principles upon which faith and morality are built. In reality, this mindset can lead to moral negligence, carelessness in performing obligations, and a false sense of security, all of which endanger both their spiritual and worldly well-being.

Indeed, a person who behaves in such a manner—claiming faith in Allah, the Exalted, yet persistently attributing their success to themselves, ignoring His mercy, and indulging in ingratitude—risks losing their faith entirely. Chapter 41 Fussilat, verse 50:

“…But We will surely inform those who disbelieved about what they did, and We will surely make them taste a massive punishment.”

This verse illustrates the severity of allowing ingratitude and self-centeredness to take root in the heart. Faith is not a permanent possession; it is a delicate, living entity that requires continual care and attention. Just as a flame depends on fuel to keep burning, faith requires constant nourishment through sincere obedience, gratitude, reflection on Allah's, the Exalted, commands, and adherence to the guidance of the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Neglecting this spiritual sustenance gradually diminishes the light of faith. A person may initially maintain outward expressions of belief while inwardly drifting away, allowing arrogance, self-reliance, or worldly attachment to replace reliance on Allah, the Exalted. Over time, the heart becomes hardened, moral sensitivity dulls, and the once vibrant flame of faith risks being extinguished. Just as a neglected fire can leave a home in darkness and vulnerability, a heart deprived of spiritual care is left exposed to misguidance, moral weakness, and ultimate loss in both this world and the Hereafter.

Furthermore, the loss of faith is not only a personal tragedy but also has consequences for the individual's interactions and responsibilities in society. Without a firm grounding in sincere belief, a person may misuse the blessings of Allah, the Exalted, harm others, and disrupt the balance and peace that faith cultivates within oneself and within communities. The extinguishing of faith therefore represents the gravest loss, for it strips the individual of guidance, moral clarity, and the ultimate protection against error and wrongdoing. In essence, maintaining faith requires vigilance: constantly reflecting on the mercy and wisdom of Allah, the Exalted, acknowledging the source of all blessings, and nurturing obedience even during ease and hardship. Just as a gardener waters, protects, and tends to delicate plants to ensure their growth, a person must actively nurture their faith to preserve its light, its warmth, and its guiding power throughout life. Losing this care, even for a short period, can lead to spiritual decline and, ultimately, severe consequences as indicated in the verse above.

Allah, the Exalted, also critiques those who only turn to Him during times of hardship, treating His mercy and guidance as though they were a personal convenience to be accessed at will. When difficulties strike, they supplicate extensively and call upon Him; yet, when ease and blessings are granted, they neglect Him and become ungrateful. Chapter 41 Fussilat, verse 51:

“And when We bestow favor upon man, he turns away and distances himself; but when evil touches him, then he is full of extensive supplication.”

This behavior reflects a transactional mindset, where faith is approached as a system of personal gain rather than sincere devotion. Islam, in contrast to many other systems of belief, is not a transactional path. True Islam invites people to recognize their position as the creation and servants of Allah, the Exalted, and to live in alignment with their divine purpose. While Islam offers worldly benefits—such as achieving inner peace and balance when one correctly utilizes the blessings granted by Allah, the Exalted—these are secondary and incidental. They are byproducts of living in accordance with divine guidance, not the ultimate goal. The primary purpose is the fulfillment of one’s responsibility as a servant and the attainment of eternal success in both worlds. Unfortunately, many people, including Muslims themselves, have adopted a transactional approach. They perform good deeds and acts of worship with the explicit expectation of receiving worldly benefits, such as wealth, children, or comfort. In doing so, they treat the treasury of Allah, the Exalted, as if it were a shop where spiritual acts can be exchanged for material rewards. This attitude is misguided because it

demonstrates a lack of understanding of what is genuinely beneficial. 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.”

By focusing on worldly returns, such individuals risk pursuing what may actually be harmful for them, ignoring the wisdom and ultimate benefit embedded in the decrees of Allah, the Exalted. Beyond this, performing good deeds purely for worldly gain invalidates the spiritual merit of the action. Allah, the Exalted, only rewards those deeds done with sincere intention to please Him, a truth emphasized in a Hadith found in Jami At Tirmidhi, number 3154. When acts are done solely for temporal gain, they are deprived of divine reward, leaving the doer spiritually impoverished despite apparent success in the worldly sense.

Moreover, a transactional mindset undermines obedience itself. If the desired worldly outcome is not realized, the individual will inevitably feel disillusioned and may abandon acts of obedience altogether. This behavior not only diminishes their spiritual growth but also leads to the misuse of the blessings Allah, the Exalted, has granted them. Over time, such a person will suffer from imbalance in both mental and physical states, misplacing priorities, neglecting relationships, and failing to adequately prepare for accountability on the Day of Judgement. Even if they enjoy certain worldly luxuries, their inner turmoil, dissatisfaction, and spiritual deficiency will prevent them from attaining true peace. The reality is that this person is the

ultimate loser, though they may not realize it. 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.""”

Thus, Islam teaches that sincerity, humility, and purposefulness in obedience to Allah, the Exalted, are essential. Acts of worship and the correct use of blessings should be performed to align with divine guidance, not as instruments for worldly gain. Only then can one achieve true balance, mental and physical stability, proper placement of all matters in life, and ultimate peace in both this world and the Hereafter.

Obeying Allah, the Exalted, often requires resisting desires and inclinations that may seem appealing in this world. Because human impulses frequently conflict with divine guidance, Allah, the Exalted, cautions people not to turn away from the Islamic code of conduct, emphasizing that following it is ultimately for their own benefit. Chapter 41 Fussilat, verse 52:

“Say, "Have you considered: if the Qur'an is from Allah and you disbelieved in it…""”

This verse reminds people that neglecting or rejecting the Holy Quran has serious consequences, affecting their mental, physical, and spiritual well-being. Unlike other systems of belief that demand blind obedience, Islam encourages individuals to examine, reflect upon, and understand its teachings. Allah, the Exalted, provides clear guidance, supported by logical proofs and practical examples, so that anyone who approaches the Holy Quran with sincerity and an open mind can recognize its truth. 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 studies the teachings of Islam with honesty and reflection, they will perceive its wisdom and understand the benefits it brings, including balance in their mental and physical state, clarity of purpose, and harmony in their relationships and responsibilities. On the other hand, those who allow their worldly desires and ambitions to dominate their choices will reject or ignore this guidance. Their negligence encourages continued misuse of the blessings Allah, the Exalted, has granted them, causing disorder in their lives. Priorities become confused, relationships suffer, and their mental and physical health deteriorates. They also fail to prepare adequately for accountability on the Day of Judgement, facing difficulties in both this world and the Hereafter, even if they enjoy material comforts. Chapter 41 Fussilat, verse 52:

“…who would be more astray than one who is in extreme dissension?”

This verse illustrates that rejecting divine guidance is not a minor misstep; it leads to complete disorientation, where one’s mind, heart, and actions are misaligned with their true purpose. While worldly pleasures may temporarily distract them, these comforts cannot restore the inner balance, tranquility, or fulfillment that obedience to Allah, the Exalted, provides. To stray from the guidance of the Holy Quran is to wander without direction, leaving a person vulnerable to stress, conflict, and spiritual loss.

Ultimately, the purpose of the Holy Quran is to guide humanity toward well-being in both worlds. Those who approach it sincerely will find clarity, harmony, and peace, while those who allow worldly distractions to dominate will experience confusion, misplacement, and difficulty. Reflecting on its teachings, submitting to Allah, the Exalted, and applying His guidance consistently is the path to balance, success, and eternal benefit.

In addition, Islam calls on people to reflect deeply on the world around them, the choices of others, and their own experiences in order to recognize the truth and wisdom of the Holy Quran. 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…”

This verse illustrates that divine guidance is revealed not only through direct teachings but also through observation and contemplation of the signs embedded in creation and in one's own self. Islam warns against a narrow, self-centered focus that restricts attention solely to personal concerns while ignoring the broader realities of life. Such an inward-looking mindset prevents the heart from perceiving the lessons that Allah, the Exalted, has placed in the natural world, human history, and the experiences of others. Through reflection, one gains insight into the consequences of human actions, both individually and collectively. For example, observing the lives of those who misuse the blessings Allah, the Exalted, has given them—whether wealth, influence, or power—often reveals that indulgence and self-interest lead to inner turmoil, anxiety, depression, addiction, and even despair, despite outward comforts. These examples show that true peace of mind cannot be bought with material possessions or fleeting pleasures; rather, it is achieved through the correct and balanced use of the blessings granted by Allah, the Exalted. Similarly, witnessing the struggles of those facing hardship or illness encourages gratitude for one's own health and resources, motivating proper care and mindful use of these blessings before they are lost. Reflection on such events—whether in personal life, the lives of others, or the broader world—cultivates humility, patience, and self-awareness. It allows individuals to avoid repeated mistakes, refine their character, and attain lasting tranquility through maintaining a balanced mental and physical state while correctly placing everything and everyone in their life according to the guidance of Allah, the Exalted. 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…"

One can also derive profound understanding of the truthfulness of Islam by reflecting on their own personal experiences. Among the most compelling signs pointing to the Oneness of Allah, the Exalted, and His supreme authority over all creation is something experienced by virtually everyone, regardless of their faith or lack thereof. When a person encounters a genuine difficulty that cannot be resolved by any means at their disposal—no matter their wealth, knowledge, or connections—they instinctively turn to a single, supreme God, Allah, the Exalted, in supplication. Even those who do not consciously believe in God often find themselves calling upon One Creator in moments of extreme need, never appealing to multiple deities. This response is innate, emerging from the deepest part of the human soul. It is a reality so universal that it even appears in popular media, such as movies and television shows, where characters—sometimes explicitly portrayed as non-believers—turn to One God in moments of desperation. Despite attempts by some storytellers to minimize or mock religious belief, this instinctive recognition of a singular divine power continues to manifest in these narratives, reflecting an undeniable truth embedded in human nature. This natural inclination to turn toward Allah, the Exalted, in times of need originates from the soul itself, which bore witness to His Lordship, Oneness, and absolute dominion over all things before entering the worldly life. 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 verse emphasizes that the human soul inherently recognizes Allah, the Exalted, as the One true Lord, and this recognition forms the foundation of sincere faith. Moments of difficulty serve as reminders of this inner testimony, compelling the individual to reflect and recognize that their ultimate reliance must be on Allah, the Exalted. Such moments of need awaken the soul's innate awareness of its Creator, reinforcing the truth of His Oneness and the wisdom of turning to Him alone.

By paying attention to these experiences, one is guided toward genuine belief in Allah, the Exalted, if such belief is not yet fully established, and toward sincere obedience for those who already believe. Obedience is manifested in the correct use of the blessings granted by Allah, the Exalted, in ways that are pleasing to Him. The soul itself inclines toward this path, especially when tested by hardships, reminding the individual that peace of mind, spiritual contentment, and true success—both in this life and the Hereafter—are achieved through submission to Allah, the Exalted, and mindful stewardship of His gifts. These moments of reflection serve as both a reminder of the soul's original testimony and a call to act upon it, integrating belief into practical conduct and daily life. Chapter 10 Yunus, verse 22:

"It is He who enables you to travel on land and sea until, when you are in ships and they sail with them by a good wind and they rejoice therein, there comes a storm wind and the waves come upon them from every place and they expect to be engulfed, they supplicate Allāh, sincere to Him in religion, "If You should save us from this, we will surely be among the thankful.""

Islam encourages people not only to reflect on human experiences but also to observe the natural world, as both serve as clear signs of the truthfulness of the Holy Quran. 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..."

When one contemplates the vastness of the Heavens and the Earth, along with the intricate and perfectly balanced systems within them, it becomes evident that there is only One Creator and Sustainer of the universe. For instance, the Sun is positioned at a precise distance from the Earth—any significant change would make life impossible. Likewise, the Earth's atmosphere is perfectly calibrated to sustain life, maintaining the right balance of air, temperature, and pressure.

Even a simple human construction, such as a building, requires careful planning, measurement, and structural supports like pillars to ensure stability. If humans need such attention to detail for small-scale projects, how could the creation of the entire universe occur without design? The flawless balance and functionality of the cosmos clearly point to the deliberate planning of Allah, the Exalted. Chapter 13 Ar Ra'd, verse 2:

"It is Allah who erected the heavens without pillars that you [can] see…"

The path of the Sun ensures that the Earth receives a carefully balanced cycle of light and darkness. The length of days and nights, along with their gradual variation throughout the year, has been designed to allow humans to derive maximum benefit from them. Were the days to be excessively long, individuals would become exhausted due to the prolonged activity and exposure to sunlight. Conversely, if nights were extended, there would be insufficient time for people to perform essential tasks such as earning a livelihood, acquiring knowledge, or engaging in other valuable activities. On the other hand, if nights were too short, humans would be deprived of adequate rest, resulting in diminished health and productivity. Any significant alteration in the length of days or nights would also affect agriculture, disturbing the growth cycles of crops and jeopardizing the sustenance of both humans and animals. The flawless harmony of days, nights, and other interrelated systems in the universe points clearly to the Oneness of Allah, the Exalted. Multiple deities would have conflicting desires, inevitably leading to disorder and chaos within 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…”

The Moon complements this system by reflecting sunlight, providing illumination during the night, and serving as a guide for travelers crossing deserts, seas, and oceans—a method of navigation that continues to be vital for transporting goods even today. Its phases are essential for regulating the tides of oceans and seas, which in turn sustain marine ecosystems and influence weather patterns. Any disruption in these tides could have devastating consequences for life on Earth. Together, the Sun

and Moon provide humans with a reliable measure of time, which is crucial for organizing daily life. Observing the precise placement and function of these celestial bodies highlights the work of a conscious Creator, demonstrating that such order cannot occur randomly.

The Earth itself exhibits extraordinary balance and design. Its terrain allows for both agricultural productivity and construction, offering a stable foundation for human habitation. While some regions feature extreme altitudes that are challenging to inhabit due to limited oxygen or difficult access, the vast majority of the Earth's surface is situated at optimum levels for human use. Furthermore, although certain remote areas are naturally difficult to access, the majority of land is deliberately arranged to be easily reachable and usable. Essential resources necessary for human survival are distributed in a way that reflects their importance—the more vital a resource, the more accessible it is. This careful arrangement of the Earth and its resources is far too precise to be accidental, clearly indicating the presence of a Creator.

The water cycle exemplifies this divine balance. Water evaporates from oceans, rises to form clouds, and condenses into rain, which often falls as slightly acidic precipitation. The mountains act as natural filters, neutralizing the acidity so that both humans and animals can utilize the water safely. Any disruption in this system would lead to catastrophic consequences. The salinity of the seas ensures that decomposing organisms do not contaminate marine life while simultaneously allowing ships to navigate the waters safely. This delicate balance enables both sea life to thrive and maritime transport to continue—a perfect system that even today remains the primary method for transporting goods across the globe. Rainfall is also

meticulously regulated; too little rain results in drought and famine, while excessive rain causes flooding. 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, too, serve multiple essential functions. They facilitate the pollination of crops, plants, and trees, ensuring the reproduction and sustainability of plant life. Historically, they were indispensable for sea travel, which continues to be a critical means of global trade. Winds also distribute rainfall by moving clouds to areas where water is needed, sustaining ecosystems and human life. Any imbalance in this system—either a lack of wind or excessive wind—would lead to chaos, demonstrating the precision of Allah, the Exalted, in regulating natural forces.

The design of living creatures further confirms this balance and planning. Evolution, being a process of mutation, is inherently imperfect. Yet, when one examines the countless species on Earth, it is evident that they are perfectly suited for the environments they inhabit. Camels, for example, are designed to endure extreme desert heat and survive long periods without water. Chapter 88 Al Ghashiyah, verse 17:

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

Goats, likewise, are created with a natural system that separates impurities from their milk, ensuring it is safe for consumption. 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 a lifespan and reproductive capacity specifically calibrated to maintain ecological balance. For instance, flies live only 3–4 weeks but produce hundreds of eggs, preventing their extinction while also avoiding overpopulation. Other long-lived creatures reproduce sparingly to maintain population equilibrium. Such precision could not occur by accident, nor can it be fully explained by random evolutionary processes.

Those who contemplate the flawless balance and intricate design of the Sun, Moon, Earth, water cycle, winds, and living creatures cannot logically deny the existence of a single, all-powerful Creator who oversees and controls all things. 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..."

Together, these two realms—the internal reflection upon the self and experiences, and the observation of the external world—converge to reveal undeniable signs of the truth of Islam. They show that life is purposeful, creation is intentional, and guidance is divine. The verse emphasizes that such reflection is not a mere intellectual exercise; it is meant to lead to recognition, belief, and sincere obedience to Allah, the Exalted. As these signs become apparent in the horizons of the universe and within the horizons of the self, the truth of Allah's oneness, wisdom, and guidance becomes evident, guiding the heart towards faith and aligning actions with the divine purpose.

In conclusion, Islam encapsulates a holistic approach to understanding the truth: the human being is called to reflect on personal experiences, historical lessons, the lives of others, and the intricate balance of creation. Through these signs, Allah, the Exalted, provides a path to certainty and understanding, revealing His truth in ways that are accessible to all who observe attentively and contemplate sincerely. This verse affirms that both internal reflection and external observation are essential tools for recognizing the truth and fulfilling one's purpose in life, ultimately leading to awareness, submission, and peace in this world and the next, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

Whether a person chooses to reflect on the creation, the events of history, the lives of others, or the workings of their own soul with sincerity and an open mind, or whether they turn away in heedlessness, the ultimate reality remains unchanged: Allah, the Exalted, is fully aware of all things. He witnesses every intention harbored in the heart, every word spoken, and every action carried out. Nothing escapes His knowledge, whether hidden or apparent, mundane or significant. This comprehensive witnessing encompasses both the inner and outer realms of existence, reminding human beings that accountability is not limited to visible deeds alone, but extends to every thought and desire. Chapter 41 Fussilat, verse 53:

"…But is it not sufficient concerning your Lord that He is, over all things, a Witness?"

While reflection provides guidance, clarity, and the opportunity for conscious obedience, accountability does not rely on human awareness or insight. The mere fact that Allah, the Exalted, is a Witness over all things ensures that every person's choices carry consequences, whether they acknowledge His signs or ignore them.

Not only does Allah, the Exalted, possess the knowledge to hold people accountable, but He also possesses the power to resurrect them and subject them to their accountability. Chapter 41 Fussilat, verse 54:

“Unquestionably, they are in doubt about the meeting with their Lord…”

Rejecting the possibility of resurrection on the Day of Judgement is an extraordinary position, especially when the natural world repeatedly displays patterns that mirror resurrection. Allah, the Exalted, brings lifeless earth back to vitality through rainfall, transforming barren soil into fertile ground and causing dormant seeds to burst forth with life. If a dead seed can emerge from the earth renewed, then reviving the human being—who is likewise placed into the ground—is no more difficult for the One who created both. The cycle of the seasons offers another unmistakable sign. In winter, trees appear lifeless as their leaves fall away, yet with the arrival of spring, they return to full bloom. Even within the human body, a continuous process of renewal unfolds: countless cells die and are replaced every moment. The daily rhythm of sleep and wakefulness also reflects this truth. Sleep resembles a minor death, for the sleeper’s awareness is suspended. Allah, the Exalted, then restores life by returning the soul to the body for those 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 signs, the Day of Judgement is a necessity. The universe is built upon balance. The Earth orbits the Sun at a precise distance that allows life to exist; a slight shift would render the planet uninhabitable. The water cycle operates with perfect regularity, ensuring that rain continues to

sustain life. The ground is firm enough to support towering structures, yet soft enough for fragile shoots to break through its surface. These examples reveal not only a Creator but a Creator who establishes harmony.

Yet human actions remain visibly unbalanced. Oppressors often escape justice in this world, while the oppressed endure hardship without receiving their due compensation. Many who sincerely obey Allah, the Exalted, face trials and receive only a portion of their reward in this life, whereas those who openly disobey Him may enjoy comfort and ease. Since balance is a defining feature of creation, justice must ultimately be restored. Because perfect recompense does not occur here, it must occur in another realm—on the Day of Judgement.

Allah, the Exalted, could administer full reward and punishment in this world, but His wisdom dictates otherwise. He grants people repeated opportunities to repent and reform rather than seizing them immediately for their wrongdoing. Likewise, He does not grant believers their full reward here, for this world is not Paradise. Faith itself is built upon belief in the unseen; if all reward and punishment were immediate and visible, faith would lose its meaning. The unseen reward of the Hereafter is what gives faith its depth and sincerity.

Fear of ultimate accountability and hope for eternal reward motivate a person to avoid sin and pursue righteous deeds.

For the Day of Recompense to occur, the material world must come to an end. Reward and punishment can only be administered once all actions have ceased. Therefore, the conclusion of human deeds necessitates the eventual end of the physical universe. 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 41 Fussilat, verse 54:

“…Unquestionably He is, of all things, encompassing.”

Reflecting on these realities strengthens one’s conviction in the Day of Judgement. This renewed certainty encourages a person to prepare for it by using their blessings correctly, in accordance with the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

For this reason, a person must accept and live by Islamic teachings for their own benefit, even when those teachings clash with personal desires, ambitions, or comfort. This approach resembles that of a sensible patient

who follows the instructions of a skilled doctor, despite being prescribed bitter medicine or a demanding treatment plan. Although the process may be uncomfortable, the patient understands that the doctor's guidance is based on knowledge they themselves do not possess, and that obedience to this guidance is the only path to genuine recovery. In the same way, the individual who submits to Islamic teachings will attain true well-being, stability, and inner harmony. This is because only Allah, the Exalted, possesses complete and perfect knowledge of the human being—both outwardly and inwardly. He alone knows what is required for a person to achieve a sound mental and physical state, and to correctly organise every aspect of life, including responsibilities, relationships, goals, and priorities. Human societies, despite vast research and continuous study, will always remain limited in their understanding. Their conclusions are shaped by restricted experience, incomplete data, short-term perspectives, and unavoidable bias. As a result, their advice cannot resolve every problem, prevent every form of emotional distress, or guide a person to consistently place everything and everyone in their proper position. No matter how advanced human knowledge becomes, it will never be comprehensive enough to fully understand the complexity of the human condition. By contrast, the knowledge of Allah, the Exalted, is absolute, timeless, and free from error. Out of His mercy, He has granted this perfect guidance to humanity through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The truth of this guidance becomes evident when one observes the difference between those who use the blessings they have been given in accordance with Islamic teachings and those who do not. The former, even when tested with hardship, often display clarity, restraint, and inner peace, while the latter frequently experience confusion, imbalance, and persistent anxiety, even if they appear outwardly successful or comfortable. It is also worth reflecting on how people naturally behave in worldly matters. Most patients accept medical advice without fully understanding the scientific mechanisms behind their treatment. They trust the doctor's expertise and act accordingly, knowing that refusal would likely worsen their condition. Allah, the Exalted, however, does not require people to accept Islam in this manner. Rather than demanding blind obedience, He invites reflection,

reasoning, and thoughtful consideration. He wants people to recognise the truth and benefit of Islamic teachings through clear evidence and lived experience. This invitation, however, requires sincerity, intellectual honesty, and an open mind when approaching divine guidance. Chapter 12 Yusuf, verse 108:

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

Moreover, it must be understood that Allah, the Exalted, alone controls the spiritual hearts of people, which are the true source of peace, contentment, and emotional balance. No material success, ideology, or human system can grant tranquillity to the heart independently of Him. Chapter 53 An Najm, verse 43:

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

It therefore becomes evident that Allah, the Exalted, grants peace of mind only to those who use the blessings He has bestowed upon them in the correct manner, as outlined in Islamic teachings. Genuine tranquillity is not achieved through wealth, status, or indulgence in desire, but through alignment with divine guidance. Those who live by this guidance are granted a depth of peace that cannot be replicated by any worldly means. 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 42 – Ash Shuraa, Verses 1-53 of 53

حمٓ ﴿١﴾

عٓسٓقٓ ﴿٢﴾

كَذَٰلِكَ يُوحِيٓ إِلَيۡكَ وَإِلَى ٱلَّذِينَ مِن قَبۡلِكَ ٱللَّهُ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ﴿٣﴾

لَهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۖ وَهُوَ ٱلۡعَلِيُّ ٱلۡعَظِيمُ ﴿٤﴾

تَكَادُ ٱلسَّمَٰوَٰتُ يَتَفَطَّرۡنَ مِن فَوۡقِهِنَّۚ وَٱلۡمَلَٰٓئِكَةُ يُسَبِّحُونَ بِحَمۡدِ رَبِّهِمۡ وَيَسۡتَغۡفِرُونَ لِمَن فِي ٱلۡأَرۡضِۗ أَلَآ إِنَّ ٱللَّهَ هُوَ ٱلۡغَفُورُ ٱلرَّحِيمُ ﴿٥﴾

وَٱلَّذِينَ ٱتَّخَذُواْ مِن دُونِهِۦٓ أَوۡلِيَآءَ ٱللَّهُ حَفِيظٌ عَلَيۡهِمۡ وَمَآ أَنتَ عَلَيۡهِم بِوَكِيلٖ ﴿٦﴾

وَكَذَٰلِكَ أَوۡحَيۡنَآ إِلَيۡكَ قُرۡءَانًا عَرَبِيّٗا لِّتُنذِرَ أُمَّ ٱلۡقُرَىٰ وَمَنۡ حَوۡلَهَا وَتُنذِرَ يَوۡمَ ٱلۡجَمۡعِ لَا رَيۡبَ فِيهِۚ فَرِيقٞ فِي ٱلۡجَنَّةِ وَفَرِيقٞ فِي ٱلسَّعِيرِ ﴿٧﴾

وَلَوۡ شَآءَ ٱللَّهُ لَجَعَلَهُمۡ أُمَّةٗ وَٰحِدَةٗ وَلَٰكِن يُدۡخِلُ مَن يَشَآءُ فِي رَحۡمَتِهِۦۚ وَٱلظَّٰلِمُونَ مَا لَهُم مِّن وَلِيّٖ وَلَا نَصِيرٍ ﴿٨﴾

أَمِ ٱتَّخَذُوا۟ مِن دُونِهِۦٓ أَوْلِيَآءَ ۖ فَٱللَّهُ هُوَ ٱلْوَلِىُّ وَهُوَ يُحْىِ ٱلْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٩﴾

وَمَا ٱخْتَلَفْتُمْ فِيهِ مِن شَىْءٍ فَحُكْمُهُۥٓ إِلَى ٱللَّهِ ۚ ذَٰلِكُمُ ٱللَّهُ رَبِّى عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿١٠﴾

فَاطِرُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ جَعَلَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَٰجًا وَمِنَ ٱلْأَنْعَٰمِ أَزْوَٰجًا ۖ يَذْرَؤُكُمْ فِيهِ ۚ لَيْسَ كَمِثْلِهِۦ شَىْءٌ ۖ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴿١١﴾

لَهُۥ مَقَالِيدُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ ۚ إِنَّهُۥ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿١٢﴾

۞ شَرَعَ لَكُم مِّنَ ٱلدِّينِ مَا وَصَّىٰ بِهِۦ نُوحًا وَٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ وَمَا وَصَّيْنَا بِهِۦٓ إِبْرَٰهِيمَ وَمُوسَىٰ وَعِيسَىٰٓ ۖ أَنْ أَقِيمُوا۟ ٱلدِّينَ وَلَا تَتَفَرَّقُوا۟ فِيهِ ۚ كَبُرَ عَلَى ٱلْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ ۚ ٱللَّهُ يَجْتَبِىٓ إِلَيْهِ مَن يَشَآءُ وَيَهْدِىٓ إِلَيْهِ مَن يُنِيبُ ﴿١٣﴾

وَمَا تَفَرَّقُوٓا۟ إِلَّا مِنۢ بَعْدِ مَا جَآءَهُمُ ٱلْعِلْمُ بَغْيًۢا بَيْنَهُمْ ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ إِلَىٰٓ أَجَلٍ مُّسَمًّى لَّقُضِىَ بَيْنَهُمْ ۚ وَإِنَّ ٱلَّذِينَ أُورِثُوا۟ ٱلْكِتَٰبَ مِنۢ بَعْدِهِمْ لَفِى شَكٍّ مِّنْهُ مُرِيبٍ ﴿١٤﴾

فَلِذَٰلِكَ فَٱدۡعُۖ وَٱسۡتَقِمۡ كَمَآ أُمِرۡتَۖ وَلَا تَتَّبِعۡ أَهۡوَآءَهُمۡۖ وَقُلۡ
ءَامَنتُ بِمَآ أَنزَلَ ٱللَّهُ مِن كِتَٰبٖۖ وَأُمِرۡتُ لِأَعۡدِلَ بَيۡنَكُمُۖ ٱللَّهُ
رَبُّنَا وَرَبُّكُمۡۖ لَنَآ أَعۡمَٰلُنَا وَلَكُمۡ أَعۡمَٰلُكُمۡۖ لَا حُجَّةَ بَيۡنَنَا
وَبَيۡنَكُمُۖ ٱللَّهُ يَجۡمَعُ بَيۡنَنَاۖ وَإِلَيۡهِ ٱلۡمَصِيرُ ١٥

وَٱلَّذِينَ يُحَآجُّونَ فِي ٱللَّهِ مِنۢ بَعۡدِ مَا ٱسۡتُجِيبَ لَهُۥ حُجَّتُهُمۡ دَاحِضَةٌ
عِندَ رَبِّهِمۡ وَعَلَيۡهِمۡ غَضَبٞ وَلَهُمۡ عَذَابٞ شَدِيدٞ ١٦

ٱللَّهُ ٱلَّذِيٓ أَنزَلَ ٱلۡكِتَٰبَ بِٱلۡحَقِّ وَٱلۡمِيزَانَۗ وَمَا يُدۡرِيكَ لَعَلَّ ٱلسَّاعَةَ
قَرِيبٞ ١٧

يَسۡتَعۡجِلُ بِهَا ٱلَّذِينَ لَا يُؤۡمِنُونَ بِهَاۖ وَٱلَّذِينَ ءَامَنُواْ مُشۡفِقُونَ
مِنۡهَا وَيَعۡلَمُونَ أَنَّهَا ٱلۡحَقُّۗ أَلَآ إِنَّ ٱلَّذِينَ يُمَارُونَ فِي ٱلسَّاعَةِ لَفِي
ضَلَٰلِۭ بَعِيدٍ ١٨

ٱللَّهُ لَطِيفُۢ بِعِبَادِهِۦ يَرۡزُقُ مَن يَشَآءُۖ وَهُوَ ٱلۡقَوِيُّ ٱلۡعَزِيزُ ١٩

مَن كَانَ يُرِيدُ حَرۡثَ ٱلۡأٓخِرَةِ نَزِدۡ لَهُۥ فِي حَرۡثِهِۦۖ وَمَن كَانَ يُرِيدُ
حَرۡثَ ٱلدُّنۡيَا نُؤۡتِهِۦ مِنۡهَا وَمَا لَهُۥ فِي ٱلۡأٓخِرَةِ مِن نَّصِيبٍ ٢٠

أَمۡ لَهُمۡ شُرَكَٰٓؤُاْ شَرَعُواْ لَهُم مِّنَ ٱلدِّينِ مَا لَمۡ يَأۡذَنۢ بِهِ ٱللَّهُۚ
وَلَوۡلَا كَلِمَةُ ٱلۡفَصۡلِ لَقُضِيَ بَيۡنَهُمۡۗ وَإِنَّ ٱلظَّٰلِمِينَ لَهُمۡ
عَذَابٌ أَلِيمٞ ٢١

تَرَى ٱلظَّٰلِمِينَ مُشۡفِقِينَ مِمَّا كَسَبُواْ وَهُوَ وَاقِعُۢ
بِهِمۡۗ وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ فِي رَوۡضَاتِ
ٱلۡجَنَّاتِۖ لَهُم مَّا يَشَآءُونَ عِندَ رَبِّهِمۡۚ ذَٰلِكَ هُوَ ٱلۡفَضۡلُ
ٱلۡكَبِيرُ ٢٢

ذَٰلِكَ ٱلَّذِي يُبَشِّرُ ٱللَّهُ عِبَادَهُ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِۗ قُل لَّآ أَسۡـَٔلُكُمۡ
عَلَيۡهِ أَجۡرًا إِلَّا ٱلۡمَوَدَّةَ فِي ٱلۡقُرۡبَىٰۗ وَمَن يَقۡتَرِفۡ حَسَنَةٗ نَّزِدۡ لَهُۥ فِيهَا حُسۡنًاۚ إِنَّ
ٱللَّهَ غَفُورٞ شَكُورٌ ٢٣

أَمۡ يَقُولُونَ ٱفۡتَرَىٰ عَلَى ٱللَّهِ كَذِبٗاۖ فَإِن يَشَإِ ٱللَّهُ يَخۡتِمۡ عَلَىٰ قَلۡبِكَۗ وَيَمۡحُ ٱللَّهُ
ٱلۡبَٰطِلَ وَيُحِقُّ ٱلۡحَقَّ بِكَلِمَٰتِهِۦٓۚ إِنَّهُۥ عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ ٢٤

وَهُوَ ٱلَّذِي يَقۡبَلُ ٱلتَّوۡبَةَ عَنۡ عِبَادِهِۦ وَيَعۡفُواْ عَنِ ٱلسَّيِّـَٔاتِ وَيَعۡلَمُ مَا
تَفۡعَلُونَ ٢٥

وَيَسۡتَجِيبُ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ وَيَزِيدُهُم مِّن فَضۡلِهِۦۚ
وَٱلۡكَٰفِرُونَ لَهُمۡ عَذَابٞ شَدِيدٞ ٢٦

۞ وَلَوۡ بَسَطَ ٱللَّهُ ٱلرِّزۡقَ لِعِبَادِهِۦ لَبَغَوۡاْ فِي ٱلۡأَرۡضِ وَلَٰكِن يُنَزِّلُ بِقَدَرٖ
مَّا يَشَآءُۚ إِنَّهُۥ بِعِبَادِهِۦ خَبِيرُۢ بَصِيرٞ ٢٧

وَهُوَ ٱلَّذِي يُنَزِّلُ ٱلۡغَيۡثَ مِنۢ بَعۡدِ مَا قَنَطُواْ وَيَنشُرُ رَحۡمَتَهُۥۚ وَهُوَ
ٱلۡوَلِيُّ ٱلۡحَمِيدُ ٢٨

وَمِنْ ءَايَٰتِهِۦ خَلْقُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَثَّ فِيهِمَا مِن دَآبَّةٍ ۚ وَهُوَ
عَلَىٰ جَمْعِهِمْ إِذَا يَشَآءُ قَدِيرٌ ﴿٢٩﴾

وَمَآ أَصَٰبَكُم مِّن مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُواْ
عَن كَثِيرٍ ﴿٣٠﴾

وَمَآ أَنتُم بِمُعْجِزِينَ فِى ٱلْأَرْضِ ۖ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن وَلِىٍّ وَلَا
نَصِيرٍ ﴿٣١﴾

وَمِنْ ءَايَٰتِهِ ٱلْجَوَارِ فِى ٱلْبَحْرِ كَٱلْأَعْلَٰمِ ﴿٣٢﴾

إِن يَشَأْ يُسْكِنِ ٱلرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ عَلَىٰ ظَهْرِهِۦٓ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّكُلِّ
صَبَّارٍ شَكُورٍ ﴿٣٣﴾

أَوْ يُوبِقْهُنَّ بِمَا كَسَبُواْ وَيَعْفُ عَن كَثِيرٍ ﴿٣٤﴾

وَيَعْلَمَ ٱلَّذِينَ يُجَٰدِلُونَ فِىٓ ءَايَٰتِنَا مَا لَهُم مِّن مَّحِيصٍ ﴿٣٥﴾

فَمَآ أُوتِيتُم مِّن شَىْءٍ فَمَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَمَا عِندَ ٱللَّهِ خَيْرٌ وَأَبْقَىٰ لِلَّذِينَ
ءَامَنُواْ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٣٦﴾

وَٱلَّذِينَ يَجْتَنِبُونَ كَبَٰٓئِرَ ٱلْإِثْمِ وَٱلْفَوَٰحِشَ وَإِذَا مَا غَضِبُواْ هُمْ
يَغْفِرُونَ ﴿٣٧﴾

وَٱلَّذِينَ ٱسْتَجَابُواْ لِرَبِّهِمْ وَأَقَامُواْ ٱلصَّلَوٰةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَٰهُمْ
يُنفِقُونَ ﴿٣٨﴾

وَٱلَّذِينَ إِذَآ أَصَابَهُمُ ٱلۡبَغۡيُ هُمۡ يَنتَصِرُونَ ٣٩

وَجَزَٰٓؤُاْ سَيِّئَةٖ سَيِّئَةٞ مِّثۡلُهَاۖ فَمَنۡ عَفَا وَأَصۡلَحَ فَأَجۡرُهُۥ عَلَى ٱللَّهِۚ إِنَّهُۥ لَا يُحِبُّ ٱلظَّٰلِمِينَ ٤٠

وَلَمَنِ ٱنتَصَرَ بَعۡدَ ظُلۡمِهِۦ فَأُوْلَٰٓئِكَ مَا عَلَيۡهِم مِّن سَبِيلٍ ٤١

إِنَّمَا ٱلسَّبِيلُ عَلَى ٱلَّذِينَ يَظۡلِمُونَ ٱلنَّاسَ وَيَبۡغُونَ فِي ٱلۡأَرۡضِ بِغَيۡرِ ٱلۡحَقِّۚ أُوْلَٰٓئِكَ لَهُمۡ عَذَابٌ أَلِيمٞ ٤٢

وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَٰلِكَ لَمِنۡ عَزۡمِ ٱلۡأُمُورِ ٤٣

وَمَن يُضۡلِلِ ٱللَّهُ فَمَا لَهُۥ مِن وَلِيّٖ مِّنۢ بَعۡدِهِۦۗ وَتَرَى ٱلظَّٰلِمِينَ لَمَّا رَأَوُاْ ٱلۡعَذَابَ يَقُولُونَ هَلۡ إِلَىٰ مَرَدّٖ مِّن سَبِيلٖ ٤٤

وَتَرَىٰهُمۡ يُعۡرَضُونَ عَلَيۡهَا خَٰشِعِينَ مِنَ ٱلذُّلِّ يَنظُرُونَ مِن طَرۡفٍ خَفِيّٖۗ وَقَالَ ٱلَّذِينَ ءَامَنُوٓاْ إِنَّ ٱلۡخَٰسِرِينَ ٱلَّذِينَ خَسِرُواْ أَنفُسَهُمۡ وَأَهۡلِيهِمۡ يَوۡمَ ٱلۡقِيَٰمَةِۗ أَلَآ إِنَّ ٱلظَّٰلِمِينَ فِي عَذَابٖ مُّقِيمٖ ٤٥

وَمَا كَانَ لَهُم مِّنۡ أَوۡلِيَآءَ يَنصُرُونَهُم مِّن دُونِ ٱللَّهِۗ وَمَن يُضۡلِلِ ٱللَّهُ فَمَا لَهُۥ مِن سَبِيلٍ ٤٦

ٱسۡتَجِيبُواْ لِرَبِّكُم مِّن قَبۡلِ أَن يَأۡتِيَ يَوۡمٞ لَّا مَرَدَّ لَهُۥ مِنَ ٱللَّهِۚ مَا لَكُم مِّن مَّلۡجَإٖ يَوۡمَئِذٖ وَمَا لَكُم مِّن نَّكِيرٖ ٤٧

فَإِنْ أَعْرَضُوا۟ فَمَآ أَرْسَلْنَٰكَ عَلَيْهِمْ حَفِيظًا ۖ إِنْ عَلَيْكَ إِلَّا ٱلْبَلَٰغُ ۗ وَإِنَّآ إِذَآ أَذَقْنَا ٱلْإِنسَٰنَ مِنَّا رَحْمَةً فَرِحَ بِهَا ۖ وَإِن تُصِبْهُمْ سَيِّئَةٌۢ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَإِنَّ ٱلْإِنسَٰنَ كَفُورٌ ﴿٤٨﴾

لِّلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ يَخْلُقُ مَا يَشَآءُ ۚ يَهَبُ لِمَن يَشَآءُ إِنَٰثًا وَيَهَبُ لِمَن يَشَآءُ ٱلذُّكُورَ ﴿٤٩﴾

أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَٰثًا ۖ وَيَجْعَلُ مَن يَشَآءُ عَقِيمًا ۚ إِنَّهُۥ عَلِيمٌ قَدِيرٌ ﴿٥٠﴾

۞ وَمَا كَانَ لِبَشَرٍ أَن يُكَلِّمَهُ ٱللَّهُ إِلَّا وَحْيًا أَوْ مِن وَرَآئِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِىَ بِإِذْنِهِۦ مَا يَشَآءُ ۚ إِنَّهُۥ عَلِىٌّ حَكِيمٌ ﴿٥١﴾

وَكَذَٰلِكَ أَوْحَيْنَآ إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ۚ مَا كُنتَ تَدْرِى مَا ٱلْكِتَٰبُ وَلَا ٱلْإِيمَٰنُ وَلَٰكِن جَعَلْنَٰهُ نُورًا نَّهْدِى بِهِۦ مَن نَّشَآءُ مِنْ عِبَادِنَا ۚ وَإِنَّكَ لَتَهْدِىٓ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٥٢﴾

صِرَٰطِ ٱللَّهِ ٱلَّذِى لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ أَلَآ إِلَى ٱللَّهِ تَصِيرُ ٱلْأُمُورُ ﴿٥٣﴾

Ha, Meem.

'Ayn, Seen, Qaf.

Thus has He revealed to you, and to those before you - Allah , the Exalted in Might, the Wise.

To Him belongs whatever is in the heavens and whatever is in the earth, and He is the Most High, the Most Great.

The heavens almost break from above them, and the angels exalt [Allah] with praise of their Lord and ask forgiveness for those on earth. Unquestionably, it is Allah who is the Forgiving, the Merciful.

And those who take as allies other than Him - Allah is [yet] Guardian over them; and you, are not over them a manager.

And thus We have revealed to you an Arabic Qur'an that you may warn the Mother of Cities [Makkah] and those around it and warn of the Day of Assembly, about which there is no doubt. A party will be in Paradise and a party in the Blaze.

And if Allah willed, He could have made them [of] one religion, but He admits whom He wills into His mercy. And the wrongdoers have not any protector or helper.

Or have they taken protectors [or allies] besides him? But Allah - He is the Protector, and He gives life to the dead, and He is over all things competent.

And in anything over which you disagree - its ruling is [to be referred] to Allah . [Say], "That is Allah , my Lord; upon Him I have relied, and to Him I turn back."

[He is] Creator of the heavens and the earth. He has made for you from yourselves, mates, and among the cattle, mates; He multiplies you thereby. There is nothing like unto Him, and He is the Hearing, the Seeing.

To Him belong the keys of the heavens and the earth. He extends provision for whom He wills and restricts [it]. Indeed He is, of all things, Knowing.

He has ordained for you of religion what He enjoined upon Noah and that which We have revealed to you, and what We enjoined upon Abraham and Moses and Jesus - to establish the religion and not be divided therein. Difficult for those who associate others with Allah is that to which you invite

them. Allah chooses for Himself whom He wills and guides to Himself whoever turns back [to Him].

And they did not become divided until after knowledge had come to them - out of jealous animosity between themselves. And if not for a word that preceded from your Lord [postponing the penalty] until a specified time, it would have been concluded between them. And indeed, those who were granted inheritance of the Scripture after them are, concerning it, in disquieting doubt.

So to that [religion of Allah] invite, and remain on a right course as you are commanded and do not follow their inclinations but say, "I have believed in what Allah has revealed of the Qur'an, and I have been commanded to do justice among you. Allah is our Lord and your Lord. For us are our deeds, and for you your deeds. There is no [need for] argument between us and you. Allah will bring us together, and to Him is the [final] destination."

And those who argue concerning Allah after He has been responded to - their argument is invalid with their Lord, and upon them is [His] wrath, and for them is a severe punishment.

It is Allah who has sent down the Book in truth and [also] the balance. And what will make you perceive? Perhaps the Hour is near.

Those who do not believe in it are impatient for it, but those who believe are fearful of it and know that it is the truth. Unquestionably, those who dispute concerning the Hour are in extreme error.

Allah is Subtle with His servants; He gives provisions to whom He wills. And He is the Powerful, the Exalted in Might.

Whoever desires the harvest of the Hereafter - We increase for him in his harvest. And whoever desires the harvest of this world - We give him thereof, but there is not for him in the Hereafter any share.

Or have they other deities who have ordained for them a religion to which Allah has not consented? But if not for the decisive word, it would have

been concluded between them. And indeed, the wrongdoers will have a painful punishment.

You will see the wrongdoers fearful of what they have earned, and it will [certainly] befall them. And those who have believed and done righteous deeds will be in lush regions of the gardens [in Paradise] having whatever they will in the presence of their Lord. That is what is the great bounty.

It is that of which Allah gives good tidings to His servants who believe and do righteous deeds. Say, "I do not ask you for this message any payment [but] only good will through kinship." And whoever commits a good deed - We will increase for him good therein. Indeed, Allah is Forgiving and Appreciative.

Or do they say, "He has invented about Allah a lie"? But if Allah willed, He could seal over your heart. And Allah eliminates falsehood and establishes the truth by His words. Indeed, He is Knowing of that within the breasts.

And it is He who accepts repentance from his servants and pardons misdeeds, and He knows what you do.

And He answers [the supplication of] those who have believed and done righteous deeds and increases [for] them from His bounty. But the disbelievers will have a severe punishment.

And if Allah 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, Acquainted and Seeing.

And it is He who sends down the rain after they had despaired and spreads His mercy. And He is the Protector, the Praiseworthy.

And of his signs is the creation of the heavens and earth and what He has dispersed throughout them of creatures. And He, for gathering them when He wills, is competent.

And whatever strikes you of disaster - it is for what your hands have earned; but He pardons much.

And you will not cause failure [to Allah] upon the earth. And you have not besides Allah any protector or helper.

And of His signs are the ships in the sea, like mountains.

If He willed, He could still the wind, and they would remain motionless on its surface. Indeed in that are signs for everyone patient and grateful.

Or He could destroy them for what they earned; but He pardons much.

And [that is so] those who dispute concerning Our signs may know that for them there is no place of escape.

So whatever thing you have been given - it is but [for] enjoyment of the worldly life. But what is with Allah is better and more lasting for those who have believed and upon their Lord rely

And those who avoid the major sins and immoralities, and when they are angry, they forgive,

And those who have responded to their lord and established prayer and whose affair is [determined by] consultation among themselves, and from what We have provided them, they spend.

And those who, when tyranny strikes them, they defend themselves,

And the retribution for an evil act is an evil one like it, but whoever pardons and makes reconciliation - his reward is [due] from Allah . Indeed, He does not like wrongdoers.

And whoever avenges himself after having been wronged - those have not upon them any cause [for blame].

The cause is only against the ones who wrong the people and tyrannize upon the earth without right. Those will have a painful punishment.

And whoever is patient and forgives - indeed, that is of the matters [requiring] determination.

And he whom Allah sends astray - for him there is no protector beyond Him. And you will see the wrongdoers, when they see the punishment, saying, "Is there for return [to the former world] any way?"

And you will see them being exposed to the Fire, humbled from humiliation, looking from [behind] a covert glance. And those who had believed will say, "Indeed, the [true] losers are the ones who lost themselves and their families on the Day of Resurrection. Unquestionably, the wrongdoers are in an enduring punishment."

And there will not be for them any allies to aid them other than Allah . And whoever Allah sends astray - for him there is no way.

Respond to your Lord before a Day comes from Allah of which there is no repelling. No refuge will you have that day, nor for you will there be any denial.

But if they turn away - then We have not sent you, [O Muhammad], over them as a guardian; upon you is only [the duty of] notification. And indeed, when We let man taste mercy from us, he rejoices in it; but if evil afflicts him for what his hands have put forth, then indeed, man is ungrateful.

To Allah belongs the dominion of the heavens and the earth; He creates what he wills. He gives to whom He wills female [children], and He gives to whom He wills males.

Or He makes them [both] males and females, and He renders whom He wills barren. Indeed, He is Knowing and Competent.

And it is not for any human being that Allah should speak to him except by revelation or from behind a partition or that He sends a messenger to reveal, by His permission, what He wills. Indeed, He is Most High and Wise.

And thus We have revealed to you an inspiration of Our command. You did not know what is the Book or [what is] faith, but We have made it a light by which We guide whom We will of Our servants. And indeed, you guide to a straight path -

The path of Allah , to whom belongs whatever is in the heavens and whatever is on the earth. Unquestionably, to Allah do [all] matters evolve.

Discussion on Verses 1-53 of 53

The comprehensive meaning of the opening verses are hidden from human understanding. Chapter 42 Ash Shuraa, verses 1-2:

“Ha, Meem. Ayn, Seen, Qaf.”

This suggests that the Holy Quran is composed of the specific Arabic letters and expressions familiar to the Arabs who were its first recipients. It becomes clear that they had no legitimate basis to question its divine source, as they fully comprehended its language and personally witnessed its unmatched eloquence. Despite being highly skilled authorities in Arabic and taking immense pride in their linguistic mastery, they were unable to produce even a single work equal to the Holy Quran—as decreed by Allah, the Exalted—in depth of meaning, clarity of expression, or perfection of guidance. Their failure to rival it, despite possessing every possible linguistic advantage, stands as a lasting 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 connection illustrates why the Holy Quran is mentioned immediately in the subsequent verse. Its deliberate placement emphasizes that the scripture revealed to those individuals—constructed from the same familiar letters and language they employed—serves as the clearest evidence of its divine origin, as established by Allah, the Exalted, and as the strongest response to their ongoing doubts. Chapter 42 Ash Shuraa, verse 3:

“Thus has He revealed to you and to those before you…”

Even if an individual were to reach the pinnacle of Arabic eloquence, their speech would remain incapable of matching the vast wisdom of the Holy Quran in its insight into the human psyche and the cultivation of moral excellence. No human work can mirror its perfect balance of simplicity and depth; it contains layers that challenge the most accomplished scholars while remaining sufficiently clear for any sincere seeker to implement in daily life. The Holy Quran is unique in its capacity to convey profound and abstract realities in a form that is both practical and universally applicable. It reaches into the depths of human nature, presenting a timeless system that remains relevant to every individual, society, and age. Every verse testifies to its divine origin through unparalleled precision and an eloquence that rises above all human expression. Unlike other writings that may contain inconsistencies or contradictions, the Holy Quran is fully safeguarded from error by Allah, the Exalted. It presents an accurate and flawless account of ancient nations, even though it was revealed through the Holy Prophet Muhammad, peace and blessings be upon him, who possessed no formal learning in history or earlier scriptures. Moreover, the Holy Quran functions as a complete guide for the betterment of humanity, encouraging all that nurtures life and forbidding all that causes harm. It

establishes justice and balance within both the individual and the wider community, free from the exaggerations commonly found in myth or poetry. Every verse is deliberate and invigorating; with repeated recitation, new dimensions of meaning and wisdom continually emerge. By anchoring its promises and warnings in reason, and by translating virtues such as patience into achievable practice, the Holy Quran makes divine guidance accessible, comprehensible, and attainable for all. Chapter 42 Ash Shuraa, verse 3:

“Thus has He revealed to you and to those before you - Allah, the Exalted in Might, the Wise.”

The Holy Quran calls humanity to understand the fundamental purpose of existence: to serve Allah, the Exalted, with sincerity by employing every blessing bestowed upon them in the pursuit of His pleasure. Through such devoted obedience, individuals attain inner peace and true success in both this world and the Hereafter, reaching a state of balance in which the mind, body, and soul function in their proper harmony. For those seeking lasting peace and fulfilment, the Holy Quran illuminates the straight path with unmatched clarity and elegance. Its guidance is perfectly aligned with human nature, remaining timeless and applicable across all societies and generations. When sincerely accepted and practically implemented, it offers complete solutions for every dimension of human life—addressing emotional, financial, and physical challenges while harmonizing personal needs with the welfare of society. History itself bears witness to the profound transformative power of these teachings, as communities that sincerely upheld its message rose to remarkable levels of justice, wisdom, and collective tranquility. Most striking of all is the divine preservation of the text. Across the passage of centuries, not a single letter of the Holy Quran

has been changed, for Allah, the Exalted, has promised to protect it forever. 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 work in human history shares this unparalleled distinction. Allah, the Exalted, addresses the deepest and most recurring challenges encountered by every civilization, offering solutions that are both decisive and enduring. By treating these root issues, the Holy Quran either prevents or resolves the countless secondary problems that naturally stem from them. This clearly reflects the perfection and totality of its guidance, as it contains every foundational principle required for the well-being, stability, and moral growth of both the individual and society at large. Through sincere adherence to its teachings, humanity attains true success in this world and secures everlasting 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 illustrates the definitive and perpetual miracle bestowed by Allah, the Exalted, upon His final Messenger, the Holy Prophet Muhammad, peace and blessings be upon him. It emphasizes that the profound wisdom and vast benefits of the Holy Quran are accessible only to those who approach

it with an honest heart, a humble spirit, and a sincere quest for divine truth. In contrast, individuals who allow personal desires or worldly interests to dictate their engagement—accepting only what aligns with their biases while disregarding or opposing what challenges them—find themselves increasingly distanced from its transformative and elevating influence. Such a selective approach to submission leads only to confusion, failure, and profound regret, both in this life 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 42 Ash Shuraa, verses 1-2:

“Ha, Meem. Ayn, Seen, Qaf.”

This chapter begins with isolated letters, a feature shared by various parts of the Holy Quran, the ultimate significance of which remains exclusively with Allah, the Exalted. These openings serve as a profound testament to the finite nature of human perception, underscoring the vital need for a humble approach toward divine discourse. By presenting these mysterious letters, the text confirms that the Holy Quran is a direct manifestation of divine revelation rather than a product of human effort, existing far beyond the total reach of mortal cognition. A heart becomes truly capable of

absorbing the scripture's profound insights only when the individual acknowledges the boundaries of personal intellect. In contrast, those who approach the Holy Quran with a sense of intellectual superiority—relying solely on personal logic and dismissing what they cannot immediately grasp—frequently fall into a cycle of skepticism and uncertainty. When such individuals face concepts that transcend human rationalization, they often resort to outright rejection, convoluted reinterpretations, or the warping of meanings. Such reactions are not indicative of any flaw within the Holy Quran, but rather reflect a spiritual blindness born of ego, which prevents the heart from witnessing the truth. The interaction between a human being and the Holy Quran is much like the bond between a dedicated pupil and an enlightened instructor. A modest learner gains value even from complex or obscure lessons, maintaining faith that persistence will eventually bring clarity. Conversely, a prideful student filters knowledge through existing biases, effectively severing their connection to authentic enlightenment. True mastery of the Holy Quran is reserved for those who offer it their reverence and an open spirit. This state of humility fosters internal serenity and synchronizes the mind and body with the wisdom of Allah, the Exalted. It allows people to understand the proper role of every life element within the divine order. Ultimately, submission before the Holy Quran is a necessary journey toward spiritual equilibrium, lasting peace, and triumph in both the current life and the afterlife.

Chapter 42 Ash Shuraa, verses 1-2:

“Ha, Meem. Ayn, Seen, Qaf.”

Since letters form the core elements of communication and the exchange of ideas, the opening of this chapter can be seen as a stress on the essential nature of learning in human life. It serves as an alert that a healthy mind is necessary for both managing worldly duties and comprehending sacred truths. Every person is charged with the responsibility to seek out and apply useful knowledge—a requirement clearly underscored in the instructions of the Holy Prophet Muhammad, peace and blessings be upon him, concerning individual duties. Lack of knowledge leads directly to error and wandering, as those who remain uninformed are unable to distinguish between truth and falsehood, nor can they shield themselves from moral decay. Yet, simply collecting information is not enough. True understanding only fulfills its purpose when it is expressed through deeds. Theory that is never put into practice is comparable to a map that is never used; though it points toward the destination of success, it cannot move a person toward that goal unless the trip is physically made. Just as a voyager must walk the path shown on a map, an individual must weave their learning into the fabric of their daily existence to reach genuine direction and soul-deep progress. Therefore, useful knowledge must be both acquired and lived. Its purpose is to refine a person's nature, purify their intentions, and direct their behavior. When understanding is turned into action, it becomes a beacon that aids both the individual and the community. By committing to the pursuit and the active practice of such brilliance, one ensures true well-being in this world and everlasting serenity 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 following verse presents the most sublime and all-encompassing direction ever granted to humanity, proving that every other field of study reaches its pinnacle and perfection only through the sacred insights of the Holy Quran. This heavenly wisdom offers a unified structure for all areas of life, flawlessly blending worldly responsibilities with everlasting spiritual goals. By committing to these laws, a person finds stability and balance in both mind and body, ensuring that every relationship, duty, and ambition is prioritized according to its true value. Through such a balanced and purposeful life, individuals experience authentic success in this era and are assured of final victory in the next. Chapter 42 Ash Shuraa, verse 3:

“Thus has He revealed to you and to those before you - Allah, the Exalted in Might, the Wise.”

To gain true value from the Holy Quran, one's approach must follow the example and methods of the Holy Prophet Muhammad, peace and blessings be upon him. This goes beyond the technical accuracy of regular chanting; it requires a deep inner struggle to understand the message and apply that wisdom to every part of daily life. Because the Holy Quran is a practical handbook for living rather than a mere recitation, its power to change lives is only activated through deeds. Just as a map is useless if the traveller refuses to walk the route, the Holy Quran guides only those who follow its commands. It is not a charm for worldly profit; using specific verses just to seek money, children, or social rank contradicts its purpose, as material gifts have their own divinely set paths. Instead, the Holy Quran teaches people how to use every gift from Allah, the Exalted, with virtue and moderation. Those who follow this path with an honest heart create a deep unity between their thoughts and actions, leading their lives with

sagacity. They prepare themselves for their eventual meeting with their Creator, finding peace and balance in both this life and the Hereafter.

No matter how advanced a society becomes or how much it learns about psychology, biology, or sociology, crafting a moral system that perfectly matches human nature and covers every possible situation is an impossible task for people. Humanity is still discovering basic truths about its own physical makeup—such as the inner workings of the brain—and therefore does not possess the complete insight needed to build a perfect ethical code that ensures global justice and internal calm. This narrowness is a natural part of being human, as mortal knowledge is always partial, changing, and limited by perspective. Only Allah, the Exalted, holds the absolute and boundless knowledge needed to create a way of life that is perfectly in tune with human nature and remains valid across all times and places. As the Originator of all things, His wisdom spans the entirety of the past, present, and future. Therefore, He alone is capable of setting the benchmark that clearly separates what is helpful from what is damaging and marks the difference between the path of serenity and the road to chaos. Chapter 42 Ash Shuraa, verse 3:

“…Allah, the Exalted in Might, the Wise.”

Past events serve as a clear testimony to this reality. Whenever a community or an individual has honestly put the divine way of life into practice, the result has unfailingly been a society defined by tranquillity, equity, and profound social unity. This proves that sacred direction is far more than a mere hypothesis or a distant philosophy; it is a functional and

life-changing system that is perfectly calibrated for human prosperity and shared success. Consequently, humanity should welcome the path provided to them as a manifestation of the compassion of Allah, the Exalted, rather than viewing it as a weight or a limitation. While these instructions may occasionally clash with individual cravings or popular social trends, they are intended exclusively for the advantage of those who adhere to them. The struggle does not originate from the guidance itself, but rather from the friction created by unrestrained impulses. The proper mindset toward sacred law is comparable to that of a rational patient who places their confidence in a brilliant doctor. Even when the required medicine is bitter or necessitates a demanding routine, the patient complies because they realize that their healing and future vitality rely upon it. They understand that the cure is an act of kindness, not an act of harm. Similarly, those who stay dedicated to the principles of Islam, despite various hurdles or personal costs, eventually reach mental clarity, emotional stability, and a deep sense of internal quiet. Such an existence demonstrates the actual goal of divine wisdom: not to oppress the human race, but to mend it, ground it, and guide it toward enduring victory in both the current life and the afterlife.

Allah, the Exalted, also reminds humanity that the Prophethood of the Holy Prophet Muhammad, peace and blessings be upon him, is not an isolated or unprecedented occurrence. Rather, he stands as the final link in a long and unbroken chain of Holy Prophets, peace be upon them, who have been sent to guide mankind from the earliest chapters of human history. Revelation has always been the means through which Allah, the Exalted, has instructed, corrected, and elevated humanity. Chapter 42 Ash Shuraa, verse 3:

“Thus has He revealed to you and to those before you…”

And chapter 46 Al Ahqaf, verse 9:

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

This reminder also serves as a subtle yet powerful criticism of the non-Muslims of Mecca, who reacted to his Prophethood as though the very concept were foreign or unfamiliar. Their behaviour suggested astonishment, as if a Holy Prophet, peace be upon him, had never before been sent to humanity. Yet they were fully aware of the Prophethood of their own ancestor, the Holy Prophet Ibrahim, peace be upon him, whose legacy they proudly claimed. Moreover, through their interactions with the People of the Book—communities to whom countless Holy Prophets, peace be upon them, had been sent—they were well acquainted with the long-standing pattern of Prophethood guiding nations throughout history.

Their feigned surprise therefore revealed not ignorance, but a deliberate refusal to acknowledge a truth they already recognised. By reminding them of the continuity of Prophethood, Allah, the Exalted, exposed the inconsistency of their objections and reaffirmed that the Holy Prophet Muhammad, peace and blessings be upon him, was simply fulfilling the same sacred role that earlier Holy Prophets, peace be upon them, had fulfilled before him.

Allah, the Exalted, then reminds all people that acceptance or rejection of Prophethood and divine guidance does not alter the reality of His absolute authority. Whether a person acknowledges revelation or denies it, they remain fully subject to His decrees and will inevitably face accountability in both this world and the next. Chapter 42 Ash Shuraa, verse 4:

“To Him belongs whatever is in the heavens and whatever is in the earth…”

Since the entire universe belongs to Allah, the Exalted, and operates under His complete control, a person ultimately has no choice but to live within the boundaries He has set. Just as an individual faces consequences for violating the laws of the government that governs their country, they will face consequences in both worlds if they violate the laws of the One who governs the entire cosmos. A person may flee from one nation to another if they dislike its rules, but there is no place in existence where the authority of Allah, the Exalted, does not apply. Likewise, while human beings may alter the laws of their societies, they can never alter the laws established by their Creator. The analogy extends further. Just as the owner of a house has the right to determine the rules within that house—even if guests object—Allah, the Exalted, as the Owner of the universe, has the exclusive right to determine the rules by which His creation must live. Whether people approve of these rules or not does not change their binding nature. Compliance is therefore not merely a religious duty; it is an act of wisdom and self-preservation. The one who recognises this reality will strive to obey Allah, the Exalted, by using the blessings they have been granted in ways that align with the Holy Quran and the traditions of the Holy Prophet

Muhammad, peace and blessings be upon him. Such a person seeks to understand the wisdom behind divine commands and prohibitions, recognising how they benefit the individual, uplift society, and lead to peace of mind and body in both worlds. Alternatively, a person may choose to follow their desires, dismiss divine guidance, and treat their impulses as their ultimate authority. But such a choice carries consequences. The one who refuses to comply with the laws of Allah, the Exalted, should prepare themselves to face the results of their decision in this world and the next. No objection, protest, or complaint will protect them from the consequences of ignoring the rules set by the Creator of all things. Chapter 42 Ash Shuraa, verse 4:

"…and He is the Most High, the Most Great."

This verse also reminds people that their acceptance or rejection of Prophethood and divine guidance has no effect on the majesty of Allah, the Exalted. His perfection and independence remain absolute, untouched by the choices of His creation. Recognising this truth protects a person from falling into subtle arrogance—the false belief that they are doing Allah, the Exalted, a favour by obeying Him. Such an attitude corrupts sincerity and weakens obedience, especially when personal desires conflict with divine commands, ultimately diverting a person from the straight path. By contrast, those who understand that faith and obedience benefit only themselves cultivate humility before Allah, the Exalted. They remain steadfast in their devotion during hardship and ease alike. In difficult moments, they display patience; in times of comfort, they express gratitude. Gratitude begins with intention, as one acts solely for the pleasure of Allah, the Exalted. It is expressed through speech, whether by offering good words or by refraining from complaint. It is demonstrated through action by

using one's blessings in accordance with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Patience requires avoiding complaints in both words and behaviour while continuing to obey Allah, the Exalted, with trust in His wisdom. A person may dislike a situation that ultimately benefits them, or desire something that would harm 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."

A person who consistently embodies this balanced conduct—humility, gratitude, and patience—receives continuous support and mercy from Allah, the Exalted. This divine assistance brings tranquillity in both worlds, granting a balanced mental and physical state and enabling a person to place every blessing, responsibility, and relationship in its proper place. This reality is beautifully illustrated in a narration found in Sahih Muslim, number 7500.

Allah, the Exalted, places humanity in proper perspective by reminding them of the vast multitude of obedient and humble Angels who worship Him with such constancy and reverence that the very heavens tremble under the weight of their devotion. Chapter 42 Ash Shuraa, verse 5:

“The heavens almost break from above them while the angels exalt with praise of their Lord…”

Reflecting on this should prevent a person from becoming self-satisfied with their own limited and imperfect acts of worship. The Angels have been glorifying Allah, the Exalted, flawlessly long before human beings were created, and they will continue to do so long after humanity has departed from this world. Recognizing this should inspire a person to make wise use of the brief time they have on earth by joining the Angels in obedience—using the blessings Allah, the Exalted, has granted them in the manner prescribed by Islamic teachings. Through this, they cultivate a balanced mental and physical state, place every blessing and relationship in its rightful position, and prepare adequately for their accountability on the Day of Judgement. Such conduct leads to peace of mind in both worlds. Chapter 42 Ash Shuraa, verse 5:

“…while the angels exalt with praise of their Lord…”

Since nothing in the universe occurs outside the will of Allah, the Exalted—including the difficulties a person faces—they must glorify Him by refusing to attribute anything negative to Him. Instead, they should accept that whatever He decrees is ultimately for their benefit, even when the wisdom behind it is not immediately apparent. One of the most important expressions of glorifying Allah, the Exalted, is adopting a positive mindset. A positive outlook enables a person to navigate trials while remaining obedient to Allah, the Exalted, by using their blessings in ways that please Him, as taught in the Holy Quran and the traditions of the Holy Prophet

Muhammad, peace and blessings be upon him. Whenever a person encounters hardship, they should recognise that the situation could have been far worse. If the difficulty concerns worldly matters, they should be grateful that their faith remains intact. Rather than dwelling on the immediate pain of the trial, they should focus on the immense reward promised to those who remain patient for the sake of Allah, the Exalted. When a blessing is lost, they should reflect on the many blessings that still remain. In every test, they should remember the Quranic reminder that hidden wisdoms lie within difficulties, even if they cannot yet perceive them. What they face now may, in truth, be far better for them than what they once desired. Chapter 2 Al Baqarah, verse 216:

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

By contemplating these realities, a person cultivates a positive mindset—an essential component of properly glorifying Allah, the Exalted, by avoiding the attribution of negative outcomes to Him. One must remember that the cup is not half empty; it is, in truth, half full. Chapter 42 Ash Shuraa, verse 5:

“…while the angels exalt with praise of their Lord…”

Showing gratitude to Allah, the Exalted, for His countless and continuous blessings is the only upright and just response. As discussed earlier, gratitude begins with intention, as one acts solely to please Allah, the Exalted. It continues through speech, expressed in good words or in silence that avoids complaint. It is completed through action, by using every blessing in a manner that aligns with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This comprehensive gratitude brings additional blessings, tranquillity, and success in both worlds. It enables a person to achieve a balanced mental and physical state and to place everything and everyone in their proper place within their life. Chapter 14 Ibrahim, verse 7:

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

Allah, the Exalted, also draws attention to the sincerity of the Angels in order to inspire people to cultivate the same noble quality. Chapter 42 Ash Shuraa, verse 5:

"…and ask forgiveness for those on earth…"

The Angels, despite their own perfection and constant obedience, humbly seek forgiveness on behalf of humanity. This profound act of compassion serves as a model for human beings, reminding them that sincerity toward others is an essential component of faith. Sincerity is so central to Islam

that the Holy Prophet Muhammad, peace and blessings be upon him, described it as a foundational principle, as recorded in a Hadith found in Sahih Muslim, number 196. Its importance is further emphasised in another narration in Sahih Bukhari, number 57, where sincerity toward others is mentioned alongside two of the greatest obligatory acts: the prescribed prayers and the obligatory charity. This pairing demonstrates that sincerity is not a secondary virtue but a core religious duty. A person demonstrates sincerity by assisting others according to their ability—whether through financial support, physical help, or emotional comfort. They must also refrain from causing harm, either through their words or their actions, to people or their property. This standard of conduct is described as the very definition of a Muslim and a believer in a Hadith found in Sunan An Nasai, number 4998. Ultimately, sincerity is cultivated by treating others in the manner one wishes to be treated. When a person consistently upholds this principle, they reflect the noble character encouraged by Islamic teachings and align themselves with the example set by the Angels, who tirelessly seek good for all those on earth.

Not only do the Angels humbly seek forgiveness on behalf of humanity, but Allah, the Exalted, in His infinite mercy, accepts both their intercession and the repentance of any person who turns to Him sincerely, regardless of the sins they have committed. Chapter 42 Ash Shuraa, verse 5:

“…Unquestionably, it is Allah who is the Forgiving, the Merciful.”

True repentance is not a mere verbal expression; it is a comprehensive inward and outward transformation. It begins with genuine remorse—an

honest recognition of one’s wrongdoing and a heartfelt sense of guilt for having disobeyed Allah, the Exalted. This is followed by seeking His forgiveness, as well as the forgiveness of anyone who has been wronged, provided that doing so does not create further harm or conflict. Sincere repentance also requires a firm and truthful resolve to avoid repeating the same sin or anything similar to it. A person must strive to restore any rights they have violated—whether those rights belong to Allah, the Exalted, or to other people. Repentance is completed by continuing to obey Allah, the Exalted, with sincerity and consistency, using the blessings He has granted in the manner prescribed by Islamic teachings. Through this process, a person not only cleanses their past but also strengthens their future, aligning their life with the path that leads to divine mercy, inner tranquillity, and success in both worlds.

Throughout history, many non-Muslims who acknowledged the existence of Allah, the Exalted, nevertheless attributed human limitations to Him—such as fatigue or weakness. As a result, they imagined Allah, the Exalted, to be similar to a worldly monarch who cannot manage the affairs of his kingdom without the assistance of governors and advisors. From this flawed perception arose the belief that Allah, the Exalted, required intermediaries to help administer His creation. Consequently, many people began worshipping other beings—such as Angels—in the hope of gaining favour with Allah, the Exalted, just as one might seek the favour of a governor to gain access to a king. This misconception has also influenced some Muslims. They devote time, wealth, and emotional energy to seeking out individuals perceived as spiritually elevated, believing that such figures possess a special closeness to Allah, the Exalted. They treat these individuals as if they were gatekeepers, imagining that pleasing them—through gifts, exaggerated displays of reverence, or unquestioning loyalty—will secure their intercession with Allah, the Exalted. This mirrors the worldly practice of currying favour with a governor to gain access to a monarch. Such beliefs fundamentally contradict Islamic teachings. The

Holy Prophets, peace be upon them, never acted as gatekeepers between humanity and Allah, the Exalted. Their mission was to illuminate the path to His pleasure, to teach the means of attaining His mercy, and to guide people toward righteous conduct. They never demanded gifts, payment, or personal devotion. Their role was to convey revelation, not to stand between the Creator and His creation. Therefore, while a Muslim should seek Islamic knowledge from qualified teachers and show them appropriate respect, they must never believe that spiritual individuals must be worshipped, venerated, or treated as intermediaries in order to reach Allah, the Exalted. He alone possesses absolute authority over the universe, and He alone is fully aware of everything that occurs within it. He does not require assistants, advisors, or gatekeepers. This truth is repeatedly emphasised in the Holy Quran. For example, chapter 40 Ghafir, verse 60:

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

And chapter 42 Ash Shuraa, verse 6:

“And those who take as allies other than Him - Allah is [yet] Guardian over them…”

Chapter 2 Al Baqarah, verse 255:

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

Although intercession will indeed occur on the Day of Judgement—with the permission of Allah, the Exalted—it must never be treated lightly or mockingly. To belittle the concept of intercession is to risk being deprived of it. Such mockery often arises from complacency: a person neglects to use their blessings in accordance with Islamic teachings, yet still assumes they will be saved through intercession. This attitude is spiritually dangerous. A person who treats intercession with such disregard may find the Holy Prophet Muhammad, peace and blessings be upon him, testifying 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 only community that has accepted the Holy Quran. Non-Muslims cannot be described as abandoning a scripture they never embraced. The fate of a Muslim against whom the Holy Prophet Muhammad, peace and blessings be upon him, testifies on the Day of Judgement is self-evident. Chapter 42 Ash Shuraa, verse 6:

"…and you are not over them a manager."

Even when intercession is granted, it may not prevent a person from entering Hell; it may only reduce the severity of their punishment. And even the slightest experience of Hell is unimaginably unbearable. Therefore, genuine hope in intercession must be accompanied by sincere effort—namely, using one's blessings in accordance with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Only then may a person hope for intercession, always remembering that Allah, the Exalted, alone grants permission for it.

The Holy Prophet Muhammad, peace and blessings be upon him, would often experience deep sorrow when people rejected or neglected the guidance of Islam. His compassion for humanity was so profound that their refusal to accept the truth weighed heavily upon him. Yet Allah, the Exalted, repeatedly reminded him that his mission was not to compel belief, nor to grieve over the choices people made. His duty was to convey the message with clarity, to embody its teachings perfectly, and to entrust the final outcome to Allah, the Exalted. Chapter 42 Ash Shuraa, verse 6:

"…and you are not over them a manager."

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. They teach that the role of the caller is not to impose belief or force transformation, but to communicate the truth with sincerity, wisdom, and compassion. Guidance belongs solely to Allah, the Exalted; He opens hearts as He wills. When this reality is understood, the caller is freed from frustration, disappointment, or grief when their efforts appear to yield no visible results. Success is not measured by numbers, applause, or worldly recognition, but by integrity, patience, and faithfulness in delivering the message. Those who sincerely seek guidance will recognise the truth when it reaches them, while those who remain arrogant or heedless only harm themselves. The sincere seeker also understands that Allah, the Exalted, never burdens a soul beyond its capacity. Every trial is an opportunity to cultivate patience, discipline, and spiritual maturity. True peace—both in this world and the next—requires sacrifice, restraint, and mastery over one's lower desires. Contentment is not found in wealth, status, or fame, for many who possess these outward advantages remain inwardly restless and dissatisfied. Real tranquillity lies in submission to Allah, the Exalted, and in aligning one's life with His guidance. For those who call others to truth, the focus must remain on fulfilling their responsibility: to live the teachings of Islam, to convey them with compassion, and to leave the results entirely to Allah, the Exalted. Success lies in obedience, sincerity, and steadfastness—not in compelling others or seeking worldly acclaim. When this perspective is embraced, anxiety transforms into trust, impatience into perseverance, and hope into reliance upon the mercy and justice of Allah, the Exalted. The caller becomes a living embodiment of faith, demonstrating through their conduct that guidance is a divine gift, and that human responsibility is simply to deliver the message faithfully while leaving accountability to Allah, the Exalted. Chapter 42 Ash Shuraa, verse 7:

“And thus We have revealed to you an Arabic Qur'an that you may warn the Mother of Cities [Makkah] and those around it…”

The non-muslims of Mecca were renowned for their unparalleled command of the Arabic language. Their mastery of eloquence, poetry, and rhetoric was unmatched, and because of this expertise, they immediately recognised that the Holy Quran could not have been produced by any created being. Its depth, precision, and linguistic perfection far exceeded the limits of human expression. They knew that no poet, scholar, or orator—no matter how gifted—could produce anything comparable to its style, structure, or profound meaning. In addition to this, the people of Mecca had lived alongside the Holy Prophet Muhammad, peace and blessings be upon him, for forty years before he announced his Prophethood. Throughout this long period, they had known him intimately as a man of absolute integrity—truthful, trustworthy, and completely free from deceit. His character was so consistent and so widely acknowledged that even his fiercest opponents referred to him as the trustworthy. This lifelong familiarity left no rational basis for accusing him of inventing the Holy Quran. Chapter 10 Yunus, verse 16:

“…for I had remained among you a lifetime before it. Then will you not reason?"

Moreover, it was well known among both the People of the Book and the people of Mecca that the Holy Prophet Muhammad, peace and blessings be upon him, had no access to earlier divine scriptures. He did not study them, nor did he learn to read or write. He had no means of consulting their original teachings or their later distortions. This fact alone dismantles any claim that the Holy Quran was borrowed from previous texts. 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 this overwhelming clarity, the leaders among the disbelieving people of Mecca chose arrogance and stubbornness over truth. They recognised the authenticity of the message, yet refused to submit to its guidance. Their rejection was not rooted in doubt, but in pride, fear of losing status, and an unwillingness to abandon their inherited customs. Their behaviour resembled that of individuals who are physically present yet spiritually deaf—hearing the words but refusing to comprehend them, seeing the signs but refusing to acknowledge them. Their hearts were closed not because the truth was unclear, but because they were unwilling to let it transform their lives. Chapter 42 Ash Shuraa, verse 7:

“And thus We have revealed to you an Arabic Qur'an that you may warn the Mother of Cities [Makkah] and those around it and warn of the Day of Assembly…”

It is essential to recognise that the promises and warnings found in Islamic teachings only benefit a person when they respond to them through practical action. Merely hearing or acknowledging them is not enough. The individual who acts upon these teachings—by using the blessings Allah, the Exalted, has granted in the manner prescribed by Islam—will attain peace of mind in both worlds. Such a person develops a balanced mental and physical state and learns to place every blessing, responsibility, and relationship in its proper place within their life. In contrast, the one who fails to respond practically to the guidance of Islam will continue to misuse the blessings they have been given. This misuse inevitably leads to imbalance: their mental and physical state becomes unsettled, their priorities become disordered, and they neglect the necessary preparation for their accountability on the Day of Judgement. Even if they outwardly enjoy certain worldly comforts, inwardly they will face stress, hardship, and turmoil in both this life and the next. True benefit, therefore, lies not in merely knowing the teachings of Islam, but in living by them with sincerity, discipline, and purpose. Chapter 42 Ash Shuraa, verse 7:

“…and warn of the Day of Assembly, about which there is no doubt…”

Denying the possibility of human resurrection on the Day of Judgement is a remarkable claim, especially when the created world is filled with countless signs of life emerging from what appears to be death. Allah, the Exalted, has embedded patterns of resurrection throughout creation, displaying them repeatedly across days, seasons, and generations. These signs are so abundant and so consistent that only those who refuse to reflect remain

unconvinced. Rain falls upon barren land, reviving soil that seemed utterly lifeless. Dormant seeds—dry, hard, and apparently dead—absorb water, swell, and burst open, producing vegetation that sustains the creation. If Allah, the Exalted, can revive a seed buried in the earth, then resurrecting the human being—who is likewise placed into the ground—is no more difficult for the One who created both. The cycle of the seasons provides another powerful testimony. In winter, trees stand bare and lifeless, their branches stripped of colour and vitality. Yet with the arrival of spring, they awaken. Leaves unfurl, flowers bloom, and entire landscapes that once appeared dead become vibrant with life. This transformation repeats year after year, silently proclaiming the reality of resurrection. Even within the human body, resurrection is a continuous process. Skin cells, blood cells, and countless other tissues die and are replaced every moment. The body is in a perpetual state of renewal, though people rarely pause to consider the profound implications of this ongoing transformation.

A caterpillar enters a cocoon in a state resembling death, only to emerge as a butterfly—completely transformed, as if granted a new life. Certain desert plants remain dry and lifeless for years, yet the moment rain touches them, they bloom with extraordinary speed and beauty. Forests devastated by fire eventually regenerate, as new shoots emerge from charred soil and entire ecosystems return to life. Animals that hibernate enter deep states of inactivity where bodily functions slow dramatically, mimicking death, yet they awaken with renewed strength when the season changes. Even the oceans display this pattern, as coral reefs that appear dead after bleaching events can regenerate when conditions improve. The heavens themselves reflect this cycle: stars collapse and scatter their elements across space, and from this material new stars and planets are formed—creation emerging from destruction.

The daily rhythm of sleep and wakefulness also reflects this truth. Sleep resembles a minor death, for the sleeper's senses are suspended and their awareness withdrawn. Allah, the Exalted, then restores life by returning the soul to the body for those 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."

Furthermore, the Day of Judgement is not only possible—it is necessary. The universe is built upon balance. The Earth orbits the Sun at a precise distance that allows life to exist; a slight deviation would render the planet uninhabitable. The water cycle operates with flawless regularity, ensuring that rain continues to sustain life. The ground is firm enough to support massive structures, yet soft enough for delicate shoots to emerge from beneath it. These examples reveal not only a Creator but a Creator who establishes harmony.

Yet human actions remain visibly unbalanced. Oppressors often escape justice in this world, while the oppressed endure hardship without receiving their due compensation. Many who sincerely obey Allah, the Exalted, face trials and receive only a portion of their reward in this life, whereas those who openly disobey Him may enjoy worldly ease. Since balance is a defining feature of creation, justice must ultimately be restored. Because

perfect recompense does not occur in this world, it must occur in another realm—on the Day of Judgement.

Allah, the Exalted, could administer full reward and punishment in this world, but His wisdom dictates otherwise. He grants people repeated opportunities to repent and reform rather than seizing them immediately for their wrongdoing. Likewise, He does not grant believers their full reward here, for this world is not Paradise. Faith itself is built upon belief in the unseen; if all reward and punishment were immediate and visible, faith would lose its meaning. The unseen reward of the Hereafter is what gives faith its depth and sincerity.

Fear of ultimate accountability and hope for eternal reward motivate a person to avoid sin and pursue righteous deeds. For the Day of Recompense to occur, the material world must come to an end. Reward and punishment can only be administered once all actions have ceased. Therefore, the conclusion of human deeds necessitates the eventual end of the physical universe. 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.”

Reflecting on these realities strengthens one's conviction in the Day of Judgement. This renewed certainty encourages a person to prepare for it by using their blessings correctly, in accordance with the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Through this preparation, they attain peace of mind and success in both worlds—achieving a balanced mental and physical state and placing everything and everyone in their proper place within their life. Chapter 42 Ash Shuraa, verse 7:

"…A party will be in Paradise…"

However, because preparing for one's accountability requires sincere obedience to Allah, the Exalted, and the disciplined use of the blessings He has granted, this path often conflicts with the worldly desires and ambitions that dominate the hearts of many. As a result, a large number of people persist in disobeying Allah, the Exalted, choosing immediate gratification over long-term benefit. This attitude prevents them from attaining a balanced mental and physical state, and it causes them to misplace everything and everyone within their lives. Their blessings—family, friends, career, wealth, and opportunities—become sources of stress rather than tranquillity. When a person continues to disobey Allah, the Exalted, they inevitably begin to blame the wrong causes for their inner turmoil. Instead of recognising that their distress stems from misusing their blessings, they direct their frustration toward innocent people around them, such as their spouse or close relatives. When they sever ties with these good individuals, imagining that doing so will bring relief, their condition only worsens. Their mental state deteriorates further, and they may descend into depression, substance abuse, or even suicidal tendencies. This tragic pattern is evident in the lives of many who persist in misusing the blessings they have been

granted—particularly among those who are rich, powerful, or famous. Despite their outward luxuries, their inner world is often filled with anxiety, instability, and despair. Such individuals not only suffer in this world but also fail to prepare for their accountability on the Day of Judgement. Their heedlessness in this life leads to a far more severe outcome in the next. Chapter 42 Ash Shuraa, verse 7:

“…and a party in the Blaze.”

Allah, the Exalted, does not compel anyone toward guidance or misguidance, for such compulsion would undermine the very purpose of the earthly test. Chapter 42 Ash Shuraa, verse 8:

“And if Allah willed, He could have made them [of] one nation…”

If Allah, the Exalted, had willed, He could have created all people with identical beliefs, identical inclinations, and identical responses to truth. Instead, He granted them intellect, free will, and the ability to choose their own path. He clarified the attitudes that lead to success and those that lead to ruin, and then left each person responsible for the direction they pursue. Accountability is therefore rooted in choice, not compulsion. When a person chooses the path of obedience—by using the blessings Allah, the Exalted, has granted in the manner prescribed by Islamic teachings—they attain peace of mind in both worlds. Their inner and outer states become

balanced, and they learn to place every blessing, responsibility, and relationship in its proper place. Chapter 42 Ash Shuraa, verse 8:

“…but He admits whom He wills into His mercy…”

However, if a person chooses to pursue worldly desires and ambitions at the expense of obedience, they cannot blame Allah, the Exalted, or anyone else for the consequences of their decision. Misguidance is not imposed upon them; it is the natural result of misusing the blessings they were entrusted with. Such a person inevitably falls into an unbalanced mental and physical state. Their priorities become disordered, and they misplace everything and everyone within their life. Blessings that were meant to bring stability—family, wealth, opportunities, relationships—become sources of anxiety and turmoil. Because their attitude prevents them from preparing for their accountability on the Day of Judgement, their suffering in the Hereafter will be far more severe. Chapter 42 Ash Shuraa, verse 8:

“…And the wrongdoers have not any protector or helper.”

Allah, the Exalted, further cautions against adopting false beliefs that give rise to dangerous forms of wishful thinking. This occurs when a person persists in disobeying Him, misusing the blessings they have been granted, yet convinces themselves that they will still attain peace of mind and

salvation in both worlds through the intercession of someone else. Chapter 42 Ash Shuraa, verse 9:

“Or have they taken protectors [or allies] besides him?...”

This verse dismantles the illusion that anyone besides Allah, the Exalted, possesses the power to protect, save, or intercede independently. It warns against the mindset that leads a person to neglect their responsibilities while imagining that another being—no matter how righteous—will rescue them from the consequences of their own choices.

To safeguard oneself from this and other forms of wishful thinking, a person must study the divine names and attributes of Allah, the Exalted, as presented in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 42 Ash Shuraa, verse 9:

“…But Allah - He is the Protector, and He gives life to the dead, and He is over all things competent.”

Understanding these attributes nurtures a correct belief in Allah, the Exalted, and inspires sincere obedience. When a person recognises that

Allah alone is the Protector, the Sustainer, the All-Powerful, and the One who resurrects the dead, they naturally strive to use their blessings in accordance with Islamic teachings. This knowledge anchors the heart, strengthens faith, and prevents reliance on false hopes. Conversely, ignorance of the divine names and attributes leads to distorted beliefs that open the door to disobedience. A person who truly understands that Allah, the Exalted, is All-Forgiving will strive to obey Him, hoping that their sincere repentance will be accepted. But one who misunderstands the nature of divine forgiveness may continue in sin, imagining that they will be pardoned regardless of their actions. Such a person treats forgiveness as a guarantee rather than a mercy granted to those who strive to obey. Correct knowledge therefore protects the believer from complacency, while ignorance fuels the very wishful thinking that leads to spiritual ruin.

Verse 9 affirms with absolute clarity that true protection—whether in this world or the next—can only come from Allah, the Exalted. No created being possesses the power to shield a person from harm, grant inner tranquillity, or secure their ultimate success. Chapter 42 Ash Shuraa, verse 9:

“…But Allah - He is the Protector…”

This statement dismantles every false reliance and reminds humanity that peace of mind, stability, and salvation are found only through sincere obedience to Him and the correct use of the blessings He has bestowed.

The verse continues by highlighting another foundational truth: Allah, the Exalted, alone controls life and death, and His power encompasses all things. This absolute authority demonstrates His ability to resurrect the dead and hold them accountable for their deeds. Chapter 42 Ash Shuraa, verse 9:

“…and He gives life to the dead, and He is over all things competent.”

The One who brings life from non-existence, who sustains every living being, and who decrees the moment of death is certainly capable of restoring life once more for the Day of Judgement. His complete power leaves no room for doubt regarding resurrection or accountability.

Together, these statements form a comprehensive reminder: protection belongs only to Allah, the Exalted, and resurrection is inevitable because the One who created life in the first place is fully capable of restoring it. This understanding strengthens faith, corrects belief, and motivates sincere preparation for the Hereafter, by correctly using the blessings one has been granted as outlined in Islamic teachings.

Islam is a complete and comprehensive code of conduct, and therefore the power and authority of Allah, the Exalted, extends far beyond the narrow confines of ritual worship. His influence encompasses every circumstance

a person encounters—whether worldly or religious—and every blessing they interact with. Chapter 42 Ash Shuraa, verse 9:

“And in anything over which you disagree - its ruling is to Allah…”

For this reason, a person must avoid the ignorant assumption that Allah, the Exalted, only cares about ritual obligations such as the prescribed prayers. In reality, He will question people about every situation they faced—how they earned and spent their wealth, how they treated their families, how they conducted themselves in business, how they responded to blessings and trials, and how they used every opportunity He placed before them. To succeed in this accountability, one must learn and act upon Islamic teachings so that their conduct is correct in every circumstance. This comprehensive obedience produces harmony within a person’s mental and physical state. It enables them to place every blessing, responsibility, and relationship in its proper place, and it prepares them adequately for their ultimate accountability on the Day of Judgement. Such a life naturally leads to tranquillity in both worlds. A person must therefore avoid treating Islam like a garment that can be worn or removed according to personal desire. Whoever behaves in this manner is not truly submitting to Allah, the Exalted, but is instead worshipping their own desires, even if they outwardly claim otherwise. Chapter 25 Al Furqan, verse 43:

“Have you seen the one who takes as his god his own desire?...”

The one who refuses to apply Islamic teachings consistently will inevitably misuse the blessings they have been granted. Their priorities will become disordered, their relationships strained, and their inner state unsettled. They will fail to prepare for their accountability on the Day of Judgement, and their life will be marked by stress, confusion, and hardship in both realms—even if they outwardly enjoy certain worldly luxuries.

A person must therefore embrace and implement the teachings of Islam for their own well-being, even when those teachings challenge their personal inclinations. Their attitude should resemble that of a sensible patient who follows the guidance of a skilled physician. Although the prescribed treatment may involve bitter medicine and strict dietary restrictions, the patient complies because they recognise that the doctor's expertise serves their long-term health. In the same way, the one who accepts and acts upon Islamic teachings ultimately attains true stability and harmony within their mental and physical state. This is because only Allah, the Exalted, possesses the complete and perfect knowledge required to guide a human being toward a balanced life. He alone knows how a person can correctly order their priorities, manage their relationships, and use their blessings in a way that leads to tranquillity in both worlds. Human knowledge, by contrast, is inherently limited. Despite extensive research and scientific progress, society cannot address every challenge a person may face. Human advice cannot shield an individual from all forms of emotional or physical strain, nor can it provide a flawless framework for placing every aspect of life in its proper place. Human understanding is restricted by limited experience, incomplete foresight, and personal bias. Allah, the Exalted, however, is free from all such limitations. He has conveyed His perfect guidance to humanity through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 42 Ash Shuraa, verse 10:

“…That is Allah, my Lord; upon Him I have relied, and to Him I turn back.”

The validity of this principle becomes evident when one compares the lives of those who use their blessings according to Islamic teachings with those who do not. The former experience clarity, order, and inner peace, while the latter often fall into confusion, imbalance, and distress. It is noteworthy that patients frequently follow medical advice without understanding the science behind it, placing complete trust in their doctors. Allah, the Exalted, does not demand such blind obedience. Instead, He invites people to reflect upon His guidance, to observe its effects, and to recognise its truth through clear evidence. Islam encourages thoughtful engagement and conscious acceptance. But this requires approaching the teachings of Allah, the Exalted, with sincerity, openness, and freedom from prejudice. Only then can a person appreciate the wisdom of divine guidance and experience the profound peace it brings. Chapter 12 Yusuf, verse 108:

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

Chapter 42 Ash Shuraa, verse 10:

“…That is Allah, my Lord; upon Him I have relied, and to Him I turn back.”

In order to deepen one’s trust in Allah, the Exalted, and to ensure that one consistently turns to Him in obedience, it is essential to cultivate strong and unwavering faith. Such faith is indispensable, for it enables a person to remain steadfast in their obedience to Allah, the Exalted, in every circumstance—whether in moments of ease or in times of hardship. Strong faith is not acquired through wishful thinking; it is developed by learning and acting upon the clear proofs and evidences found in the Holy Quran and in the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. These sources demonstrate, through reason and experience, that sincere obedience to Allah, the Exalted, is the path that leads to peace of mind in both worlds. Conversely, the one who remains ignorant of Islamic teachings inevitably develops weak faith. Such a person easily abandons obedience whenever their desires are challenged, because they have not witnessed—through knowledge and practice—the tranquillity that comes from restraining the self and submitting to divine guidance. Their ignorance blinds them to the reality that turning away from desire and turning toward Allah, the Exalted, is the very means by which inner peace is attained. For this reason, a person must strive to attain certainty of faith by learning and acting upon authentic Islamic knowledge. Certainty is not merely intellectual; it is strengthened through consistent practice. When a person uses the blessings they have been granted in the manner prescribed by Islamic teachings, their faith becomes firm, their trust in Allah, the Exalted, deepens, and their obedience becomes stable and enduring. This approach ensures that they attain peace of mind in both worlds. Their mental and physical states become balanced, and they learn to place every blessing, responsibility, and relationship in its proper place. Through this alignment, they prepare themselves adequately for their accountability on the Day of Judgement and experience the tranquillity that accompanies a life lived in accordance with divine guidance.

To further strengthen a person's resolve in obeying Him, Allah, the Exalted, directs their attention to the signs scattered throughout the universe—signs that testify to His absolute Oneness and demonstrate that He alone deserves obedience in every circumstance. Chapter 42 Ash Shuraa, verse 11:

"[He is] Creator of the heavens and the earth…"

When one reflects upon the creation of the heavens and the earth, and upon the countless systems operating within them with perfect precision, it becomes unmistakably clear that a single, all-powerful Creator brought them into existence and sustains them. Consider, for example, the precise distance between the Sun and the Earth. A slight deviation—either closer or farther—would render the planet uninhabitable. Likewise, the Earth's atmosphere has been fashioned with an exact composition that allows life to flourish. Such harmony cannot arise from accident or coincidence.

Human experience reinforces this truth. Even the construction of a simple building requires deliberate planning, careful measurement, and the strategic placement of supporting structures. If such thought is necessary for a modest human creation, how could one imagine that the vast heavens and the expansive earth emerged without intention or design? If they were the result of chance, their structure would be unstable and chaotic. Yet the

opposite is true. Their stability and order point decisively to the meticulous planning of Allah, the Exalted. Chapter 13 Ar Ra'd, verse 2:

"It is Allah who erected the heavens without pillars that you [can] see…"

The path of the Sun ensures that the Earth receives a perfectly balanced alternation of light and darkness. The precise timing of days and nights, along with their gradual variation throughout the year, allows human beings to derive maximum benefit from both. If the days were significantly longer, people would experience exhaustion and physical strain due to prolonged activity under continuous sunlight. Conversely, if the nights were excessively extended, individuals would lack sufficient time to work, earn a livelihood, pursue education, or engage in other beneficial activities. On the other hand, if the nights were too short, people would be deprived of the rest necessary to maintain physical health and mental clarity. Any alteration in the duration of day and night would also disrupt agriculture. Crops depend on a delicate balance of sunlight and darkness; even slight changes would affect growth cycles, leading to shortages that would harm both humans and animals. The fact that these cycles operate with such precision—together with countless other balanced systems in the universe—demonstrates the absolute Oneness of Allah, the Exalted. If multiple gods existed, each with differing wills, the universe would collapse into 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 Moon also serves as a clear sign. It reflects the Sun's light, illuminating the night and guiding travellers—especially those journeying across deserts and oceans, where navigation has historically depended on celestial bodies. Its phases regulate the tides of the seas and oceans, which are essential for marine ecosystems. Any disruption in the tides would cause widespread environmental damage. Moreover, the Sun and Moon together allow humanity to measure time with accuracy, a necessity for organising life on Earth. Their precise placement and harmonious function within the solar system point unmistakably to the deliberate design of a Creator.

The Earth's land has likewise been fashioned with perfect balance. Its surface is firm enough to support buildings, yet soft enough to allow crops to grow. When one observes the diversity of landscapes, they notice varying altitudes. Regions of extreme elevation are difficult to inhabit due to thin air and inaccessibility, yet the vast majority of the Earth's surface lies at an altitude suitable for human life. While some areas are naturally inaccessible, most of the planet is designed in a way that allows people to travel, settle, cultivate, and benefit from its resources. Furthermore, the Earth has been structured so that essential resources are accessible to humanity. The more necessary a resource is for survival—such as water, air, and basic food sources—the more abundant and easily obtainable it is. This cannot be attributed to chance; it clearly reflects the wisdom and planning of a Creator.

The water cycle provides another profound sign. Water evaporates from the seas, rises, and condenses into rain. This rain is naturally acidic, yet

when it falls upon mountains, the minerals within them neutralise it, making it suitable for human and animal consumption. Any alteration in this system would bring disaster. The saltiness of the oceans prevents the decay of dead marine creatures from contaminating the water. If the oceans were allowed to become polluted, marine life would perish, and the resulting corruption would spread to the land. The composition of water itself is perfectly balanced. It allows marine life to thrive within it while enabling heavy ships to float upon its surface. A slight change in its density or chemical structure would make one possible but not the other. Even today, sea transport remains the primary method for moving goods across the world, demonstrating the enduring importance of this balance. Rain is also measured with precision. Too little rain leads to drought and famine; too much results in destructive floods. Chapter 23 Al Mu'minun, verse 18:

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

The winds are equally essential. They enable pollination, allowing crops, plants, and trees to reproduce. Historically, winds powered sea travel, which remains central to global trade even today. Winds also carry rainclouds to the regions that need them. A world without wind would collapse into ecological chaos, while excessive wind would bring destruction. The balance observed in the movement of winds is yet another sign of divine wisdom.

Another dimension of divine planning is the continuation of the human race through the birth of successive generations until the appointed end of time.

This pattern is not limited to humanity alone; it is reflected across the animal kingdom, where species continue through carefully designed reproductive systems. Chapter 42 Ash Shuraa, verse 11:

"…He has made for you from yourselves, mates, and among the cattle, mates; He multiplies you thereby…"

In the case of human beings, Allah, the Exalted, in His infinite wisdom, placed within them natural inclinations and desires that draw them toward the opposite gender. These inclinations serve two profound purposes. First, they provide emotional fulfilment—happiness, companionship, and tranquillity. Second, they ensure the survival of humanity by encouraging marriage and procreation. Without these innate tendencies, the vast majority of people would not seek companionship or children, and the human race would diminish long before its divinely appointed 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 reveals the depth of divine planning behind human relationships. In youth, individuals are drawn to one another through emotions such as affection, admiration, and physical attraction. These feelings encourage the formation of families and the birth of children, thereby ensuring the

continuation of the human race. As couples age, physical beauty naturally fades, and the initial intensity of attraction diminishes. At this stage, mercy becomes the dominant bond—manifesting as patience, care, loyalty, and mutual support. This transition from passionate love to enduring mercy is itself a sign of divine wisdom, for it sustains companionship across the changing stages of life and preserves the stability of the family unit. Such a progression cannot be adequately explained by human theories such as evolution, which focus narrowly on physical survival and reproduction. Evolutionary frameworks may attempt to explain why humans reproduce, but they cannot account for the enduring emotional bonds that keep families intact long after reproduction is no longer possible. They cannot explain why elderly couples remain devoted to one another, or why compassion, sacrifice, and loyalty deepen with age. These qualities are not merely biological mechanisms; they are spiritual gifts placed by Allah, the Exalted, to nurture tranquillity, moral refinement, and emotional resilience. The divine placement of love and mercy ensures that companionship is not merely a means of survival but a source of spiritual growth. Through this bond, individuals learn patience, sacrifice, generosity, 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 invites humanity to reflect deeply on the wisdom embedded within their own nature. The presence of love in youth and mercy in old age is not accidental; it is 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—established through love and sustained through mercy—is

therefore not merely a social structure but a spiritual institution designed to cultivate faith, character, and gratitude.

Thus, divine planning ensures both the continuation of the human race and the enrichment of human life. Through companionship, love, and mercy, Allah, the Exalted, grants individuals emotional stability, spiritual nourishment, and a means of fulfilling their purpose. These signs should inspire gratitude, obedience, and reflection, for they reveal the perfection of Allah's design and the futility of denying His wisdom. The bond between spouses is not simply a worldly arrangement; it is a sacred connection intended to nurture tranquillity, patience, and compassion. 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 flourishing of humanity.

In conclusion, the divine placement of love and mercy within human relationships is a clear sign of the foresight, generosity, 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 their accountability on the Day of Judgement.

When a person sincerely reflects upon the perfectly balanced systems that govern the universe—each one interdependent, precise, and indispensable—and considers the remarkable organization found within every species, they are compelled by reason itself to acknowledge the

existence of a single Creator who possesses absolute power over all things. Such harmony cannot arise from coincidence, nor can it be attributed to multiple competing forces. Chapter 42 Ash Shuraa, verse 11:

“…There is nothing like unto Him…”

This declaration establishes that the Creator is utterly unique, incomparable to His creation in essence, attributes, or power. His perfection is reflected in the flawless order of the cosmos, which points unmistakably to His singular authority.

Furthermore, Allah, the Exalted, not only brought all things into existence but continues to sustain them at every moment. This reality refutes the false assumption that creation has been left unattended or abandoned to its own devices. The One who provides for every creature, who maintains every system, and who governs every moment of existence is certainly the One who observes and monitors the actions of His creation. Chapter 42 Ash Shuraa, verse 11:

“…and He is the Hearing, the Seeing.”

These attributes affirm that nothing escapes His knowledge. He hears every word, intention, and supplication, and He sees every action, movement, and circumstance. His continuous sustenance of the universe is inseparable from His continuous oversight of it. The One who maintains the heavens and the earth with perfect precision is the same One who will hold humanity accountable for how they used the blessings they were granted.

Thus, reflection on the natural world leads inevitably to recognition of divine Oneness, divine power, and divine supervision. The harmony of creation is not merely a sign of a Creator—it is a sign of a Creator who is fully aware, fully capable, and fully involved in the affairs of His creation. Chapter 42 Ash Shuraa, verse 12:

“To Him alone belong the keys of the heavens and the earth…”

Ultimately, since the entire creation belongs to Allah, the Exalted, and remains under His complete authority, a human being has no real alternative but to submit to His commands. Just as a person faces legal consequences when they violate the laws of the government that governs their country, so too will they face consequences—both in this world and the next—if they disregard the laws set by the Owner of the universe. A person may escape the jurisdiction of a particular nation by relocating elsewhere, but there is no place in existence where the authority of Allah, the Exalted, does not apply. Likewise, a person may influence or alter the laws of their society, but they will never be able to alter the laws of Allah, the Exalted. This reality becomes clearer when one considers everyday life. The owner of a house determines the rules of that house, even if guests

object to them. In the same way, the universe belongs entirely to Allah, the Exalted, and therefore He alone determines the rules by which it must operate—regardless of whether people approve of them or not. Compliance with these rules is therefore not merely a religious obligation; it is a necessity for one's own well-being. The one who recognises this truth responds by submitting to the commands of Allah, the Exalted, and by using the blessings they have been granted in ways that please Him, as taught in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Such a person seeks to understand the wisdom behind divine commands and prohibitions, recognising that they are designed to benefit both the individual and society, and that they lead to peace of mind and body in both worlds. Alternatively, a person may choose to follow their desires, reject divine guidance, and treat their impulses as their ultimate authority. But such a choice carries consequences. The one who refuses to comply with the laws of Allah, the Exalted, should prepare themselves to face the results of their decision in this world and in the Hereafter. No objection, protest, or complaint will shield them from the consequences of their own actions.

When a person receives even a small portion of support from another human being—such as shelter, financial help, or assistance with daily needs—they naturally recognise that benefactor as deserving of gratitude. If this is true for limited human generosity, then it is far more appropriate that gratitude be shown to Allah, the Exalted, who has bestowed every blessing in existence and who sustains every aspect of human life. Justice and reason both demand that people express gratitude to the One who provides for them completely. Chapter 42 Ash Shuraa, verse 12:

"…He extends provision for whom He wills…"

True gratitude begins with intention. A deed is only considered an act of gratitude when it is performed solely for the sake of Allah, the Exalted. Actions carried out for praise, recognition, or worldly gain do not earn divine reward. This principle is emphasised in a narration found in Jami At Tirmidhi, number 3154, which warns that deeds lacking sincere intention are spiritually empty. A heart that is truly grateful does not seek thanks or compensation from people; it is content knowing that Allah, the Exalted, is aware of its sincerity. Chapter 14 Ibrahim, verse 7:

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

Another truth becomes clear when one reflects on ownership. When a person owns an object, it is universally accepted that they have the right to use it however they wish, even if others disagree. By analogy, since Allah, the Exalted, created, owns, and sustains everything in the universe—including human beings—He alone determines what should occur within it and what should not. It is therefore only fair and rational that people obey Him, for they themselves belong to Him.

A similar principle applies to borrowed items. When someone lends an object to another person, it is expected that the borrower use it according to the wishes of its owner. Allah, the Exalted, has granted every worldly blessing—health, wealth, intellect, time, family—as a loan, not as a permanent gift. Like all loans, these blessings must be repaid—not by

returning them physically, but by using them in ways that please Allah, the Exalted. In contrast, the blessings of Paradise are gifts, not loans. They are granted as a reward, and those who receive them will be free to enjoy them however 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 temporary, conditional blessings of this world—which are a trust and a loan—with the eternal gifts of Paradise. Worldly blessings must be used responsibly and in accordance with divine guidance, while the gifts of the Hereafter are unrestricted rewards for those who lived with gratitude, sincerity, and obedience.

Furthermore, since Allah, the Exalted, alone controls the provision of every created being, He distributes sustenance according to His perfect wisdom and infinite knowledge. Chapter 42 Ash Shuraa, verse 12:

"…He extends provision for whom He wills and restricts [it]. Indeed He is, of all things, Knowing."

This verse establishes that increases and decreases in provision are never random, nor are they signs of divine favour or displeasure in themselves. Rather, they are deliberate tests designed to reveal who will show gratitude during times of abundance and who will remain patient during times of restriction. Both states—expansion and limitation—are opportunities for spiritual growth, and both require the believer to respond with the correct attitude.

A person must therefore recognise that the true measure of success is not the amount of provision they receive, but how they use it. As long as one remains steadfast in using their blessings in the manner prescribed by Islamic teachings—whether in ease or in hardship—they will attain peace of mind in both worlds. This steadfastness produces a balanced mental and physical state, enabling a person to place every blessing, responsibility, and relationship in its proper place. Through this alignment, they experience tranquillity in this life and prepare themselves adequately for their accountability in the next. Chapter 42 Ash Shuraa, verse 13:

“He has ordained for you all of religion what He enjoined upon Noah and that which We have revealed to you and what We enjoined upon Abraham and Moses and Jesus - to establish the religion…”

No matter how far human civilisation progresses, and regardless of the knowledge it accumulates in science, psychology, sociology, or any other field, it will never be capable of producing a code of conduct that perfectly corresponds to human nature and addresses every circumstance individuals and societies will face throughout their time on Earth. This

limitation is unavoidable. Humanity is still uncovering basic truths about its own existence—such as the functions of different regions of the brain—let alone possessing the depth of understanding required to craft a flawless moral and social framework that guarantees tranquillity, justice, and stability for all. Only Allah, the Exalted, can provide such a comprehensive and perfect system. As the Creator of all things, His knowledge is limitless and encompasses every detail of the past, present, and future. He alone understands the full reality of human nature—its strengths, weaknesses, needs, and vulnerabilities. For this reason, He alone is qualified to reveal a code of conduct that clearly distinguishes benefit from harm, guidance from misguidance, and tranquillity from turmoil. His divine law is the only standard capable of granting true peace of mind and protecting individuals from a life dominated by stress, confusion, and imbalance. Chapter 42 Ash Shuraa, verse 13:

“…to establish the religion and not be divided therein…”

History itself testifies to this truth. Whenever the divine code of conduct was sincerely implemented in the lives of individuals and communities, it produced societies marked by justice, dignity, compassion, and stability. It elevated character, restrained oppression, protected the vulnerable, and established harmony between individuals and their wider environment. No human-made system—no matter how sophisticated—has ever achieved such comprehensive and lasting results. Therefore, a person must accept the divine guidance revealed by Allah, the Exalted, recognising that it is the most beneficial path for their well-being, even when certain teachings challenge their personal desires. Their attitude should resemble that of a wise patient who accepts the advice of a skilled physician. Although the treatment may involve bitter medicine and strict dietary restrictions, the

patient complies because they understand that the physician's guidance ultimately serves their long-term health. In the same way, the one who submits to the divine code of conduct will ultimately attain tranquillity, balance, and success in both worlds.

In truth, whenever a person turns away from the divine code of conduct revealed by Allah, the Exalted, and instead embraces systems devised by human beings, they do so because such systems allow them to pursue their worldly desires without restraint. Chapter 42 Ash Shuraa, verse 13:

"…Difficult for those who associate others with Allah is that to which you invite them…"

Human-made codes are inevitably shaped by the inclinations, ambitions, and self-interest of those who create them. Unlike the divine law—rooted in perfect wisdom, justice, and mercy—man-made systems reflect human desires and limitations. Those who possess wealth, status, or influence are often the most deeply invested in these systems. They recognise that accepting the truth of Islam would require them to submit to a higher moral authority, one that places boundaries on their pursuit of pleasure, power, and personal gain. Such submission would restrict their exploitation of others, their indulgence in excess, 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 example. In doing so, they attempt to preserve their worldly standing, even though this choice endangers their eternal well-being. This pattern is not new. 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, for the signs of Allah, the Exalted, were clear before them. Rather, their opposition stemmed from arrogance, pride, and an unwillingness to abandon their desires. Thus, the refusal to accept divine guidance is rarely an intellectual dispute about truth. It is, in most cases, a moral and spiritual refusal—a reluctance to restrain one's desires and submit to the authority of the Creator. The mind may recognise the truth, but the heart resists because accepting it requires humility, discipline, and a willingness to change.

But those who recognise that accepting and acting on Islamic guidance 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, will remain firm on obeying Allah, the Exalted, despite the opposition to it they witness from others. Chapter 42 Ash Shuraa, verse 13:

"…Allah chooses for Himself whom He wills and guides to Himself whoever turns back."

In order to adopt firmness on the right path, one must obtain strong faith, as a profound and unwavering commitment to obeying Allah, the Exalted, is anchored in a robust foundation of belief that serves as a spiritual compass, remaining steadfast through the fluctuating tides of prosperity and the heavy burdens of hardship. This internal strength is not accidental; it is meticulously cultivated by deeply understanding and actively applying the divine signs within the Holy Quran and the noble traditions of the Holy

Prophet Muhammad, peace and blessings be upon him, which collectively affirm that true, lasting peace in both this world and the Hereafter is found exclusively through sincere submission to the Creator. In contrast, a deficiency in Islamic knowledge inevitably leads to a fragility of conviction, leaving an individual vulnerable to the whispers of doubt and more likely to stray when temporary personal desires or worldly temptations conflict with divine commands. Without the illumination of sacred wisdom, one may remain blind to the reality that sacrificing the whims of the ego for the sake of Allah, the Exalted, is the ultimate key to unlocking genuine tranquility and spiritual success. Therefore, it is absolutely vital for every individual to fortify their faith through the continuous pursuit and practical application of sacred knowledge, as this dedication ensures that one remains obedient at all times, correctly utilizing every blessing—whether wealth, health, or time—according to the ethical frameworks of Islam. Ultimately, this holistic approach to faith leads to a perfectly balanced state of mental and physical well-being, allowing the believer to prioritize their responsibilities and spiritual goals with divine clarity, ensuring that every action is a step toward eternal success.

Allah, the Exalted, warns against adopting the destructive attitude observed in the People of the Book, who were recipients of divine knowledge intended to foster unity. However, driven by a thirst for leadership, authority, and social influence, many of their scholars chose to intentionally misinterpret their sacred teachings. This deliberate distortion led to the emergence of various factions and divisions, with each group erroneously claiming to be the sole possessors of the truth. Chapter 42 Ash Shuraa, verse 14:

“And they did not become divided until after knowledge had come to them - out of jealous animosity between themselves. And if not for a word that preceded from your Lord [postponing the penalty] until a specified time, it would have been concluded between them…”

History bears witness to the consequences of such distortion. Whenever individuals manipulated divine teachings to serve worldly ambitions, factions emerged, each claiming exclusive ownership of the truth. This phenomenon is not confined to the past; it is a timeless warning. It demonstrates how the misuse of divine knowledge breeds division, arrogance, and misguidance. Chapter 30 Ar Rum, verse 32:

“[Or] of those who have divided their religion and become sects, every faction rejoicing in what it has.”

Such individuals take pride in their distortions, convincing themselves and others that they are rightly guided, while in reality they have strayed far from the truth. Their arrogance blinds them to correction and entrenches them deeper in error. Muslims must therefore avoid repeating this pattern by intentionally misinterpreting the Holy Quran or the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. To misuse divine knowledge is to misuse one of the greatest blessings Allah, the Exalted, has granted. This inevitably leads to imbalance in one’s mental and physical state, disordered priorities, and a failure to prepare for accountability on the Day of Judgement. Even if such individuals enjoy worldly comforts, their inner turmoil will manifest as stress, instability, and hardship 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. Deliberate misinterpretation also corrupts a person's faith and may even extinguish it without their realising it. Faith resembles a delicate plant: it must be nurtured, protected, and shielded from harmful influences. Just as a plant withers when exposed to toxins or neglect, faith weakens and eventually dies when a person persists in distortion and sin. This is the greatest of all losses, for such a person may leave this world without faith, condemning themselves to eternal regret. For this reason, it is essential to avoid twisting divine teachings to satisfy worldly desires. Those who do so will face distress in this world and punishment in the next, and their misguidance will harm not only themselves but also those they influence—multiplying their burden of accountability.

A further safeguard against misinterpretation is to avoid placing absolute loyalty in any single religious teacher, group, or sect. A Muslim should indeed learn from qualified scholars, but their ultimate loyalty must remain with Allah, the Exalted, even if this requires disagreeing with their teacher or group. When loyalty is tied to a group, a person becomes inclined to distort divine teachings in order to defend that group. But when loyalty is tied to Allah, the Exalted, sincerity, balance, and correctness naturally follow. This principle does not call for abandoning scholars. Islam emphasises the importance of learning from those who possess knowledge. Rather, it is a reminder that scholars are human beings who may err, and that ultimate allegiance must rest with Allah, the Exalted, alone. When a person attaches their faith to a group or individual, they risk rejecting truth simply because it conflicts with their allegiance. This leads to sectarianism, arrogance, and division—precisely what the Holy Quran warns against. By contrast, when loyalty is directed solely to Allah, the Exalted, a person approaches the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, with sincerity, humility, and fairness. This attitude frees them from bias. It enables them to

accept truth even when it comes from outside their circle, and it prevents them from defending falsehood out of misplaced loyalty. Such sincerity ensures that divine guidance is applied correctly, producing unity among Muslims, tranquillity within the heart, and righteousness in conduct. This loyalty also protects faith from corruption. Faith, like a plant, must be nourished and shielded from harmful influences. Misplaced loyalty poisons the soil of faith, while loyalty to Allah, the Exalted, enriches it with sincerity and humility. Moreover, loyalty to Allah, the Exalted, strengthens a person against worldly temptations. Those who seek acceptance from a group may compromise their principles to maintain status or approval. But the one whose loyalty is with Allah, the Exalted, remains steadfast even if they must stand alone. This independence of faith is a sign of true sincerity, for it shows that their devotion is not to human approval but to divine truth.

The message is unmistakable: 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 nurtures their faith like a precious 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.

Furthermore, when divine guidance was altered, manipulated, or selectively applied for worldly motives, the consequences were far-reaching and deeply destructive. Communities that were once united upon truth became fractured, and internal conflict began to spread like a disease. As these divisions intensified, the general public increasingly associated religion itself—not the distortions of its leaders—with turmoil, injustice, and harm.

Ordinary people observed the rivalry, corruption, and self-interest displayed by their religious authorities and, assuming these individuals genuinely represented divine teachings, became disillusioned. This confusion clouded their understanding and led many to question the authenticity of religion altogether. Chapter 42 Ash Shuraa, verse 14:

"…And indeed, those who were granted inheritance of the Scripture after them are, concerning it, in disquieting doubt."

History provides countless examples of entire communities turning away from religion because of the misconduct, hypocrisy, and worldly ambitions of their scholars. When those entrusted with sacred knowledge use it to advance personal agendas, the resulting corruption becomes a barrier between people and the truth. Their behaviour creates an environment in which ordinary individuals cannot distinguish between divine guidance and human manipulation. As previously discussed, the only way to avoid falling into this trap is for individuals to actively seek the authentic teachings of divine revelation from trustworthy and reliable sources, while keeping their loyalty firmly with Allah, the Exalted, rather than with people. When a person anchors their faith in Allah, the Exalted, alone, they develop the clarity needed to recognise genuine guidance and the strength to act upon it by using their blessings in the manner He has prescribed. This approach safeguards a person's mental and physical balance, enabling them to place every blessing, responsibility, and relationship in its proper place. It prevents confusion, protects the heart from corruption, and ensures that one prepares adequately for their accountability on the Day of Judgement. Such sincerity and clarity of purpose lead to tranquillity in this life and success in the next. By grounding themselves in authentic guidance and directing their loyalty to Allah, the Exalted, a person attains peace of mind in both worlds, as they navigate life with stability, purpose, and a correct

understanding of their role within creation. Chapter 42 Ash Shuraa, verse 15:

“So to that [religion of Allah] invite, and remain on a right course as you are commanded and do not follow their desires…”

Here, Allah, the Exalted, cautions people against the danger of blindly following others—particularly the dominant opinions within society, which are often shaped by influential elites whose primary concern is the pursuit of their worldly ambitions and desires. A person must therefore be extremely careful not to imitate others without reflection, for the behaviour of the majority frequently leads to the disobedience of Allah, the Exalted. When someone observes most people disregarding Islamic teachings, they may assume that the majority must be correct, and thus follow them without thought, investigation, or understanding. Yet the truth is that the majority opinion is not a reliable measure of what is right. History repeatedly demonstrates that widely accepted beliefs were later proven false when new evidence emerged—such as the once-popular but incorrect belief that the Earth was flat. For this reason, it is essential to avoid behaving like cattle that simply follow the herd, for unthinking conformity often results in misguided decisions 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 influence of the majority, individuals must use the intellect and reasoning that Allah, the Exalted, has granted them. They should assess each situation based on sound knowledge, evidence, and reflection, enabling them to make decisions that are correct and beneficial—even when these decisions differ from the prevailing views of society. Islam strongly condemns blind imitation in religious matters for this very reason. It encourages Muslims to learn, understand, and act upon Islamic teachings with insight and awareness, ensuring that their obedience is rooted in conviction rather than 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 42 Ash Shuraa, verse 15:

“…but say, "I have believed in what Allah has revealed of the book…””

The book refers to both the law and wisdom. The law represents the divinely revealed code of conduct that people must follow in order to use the blessings they have been granted in the correct manner. By adhering to this law, individuals safeguard their peace of mind and fulfil the rights owed

to Allah, the Exalted, as well as the rights owed to other people. When this law is upheld, it naturally promotes justice, harmony, and stability within society, as it establishes clear boundaries that protect individuals from wrongdoing and ensure fairness in all interactions. Wisdom, on the other hand, is essential because it teaches people how to apply their knowledge—such as the law—in a manner that produces benefit for themselves and for others in both this world and the next. Wisdom enables a person to understand the spirit behind the law, to recognise the appropriate context for its application, and to act with insight rather than mechanical obedience. Without wisdom, even correct knowledge can be misused or applied in ways that cause harm rather than good. Both law and wisdom are therefore indispensable for the creation of a just and peaceful society. The law without wisdom becomes vulnerable to misinterpretation and manipulation, as individuals may exploit technicalities or loopholes to justify wrongdoing while outwardly appearing compliant. Such behaviour empties the law of its purpose and allows injustice to flourish under the guise of legality. Conversely, wisdom without the law leads people to invent their own standards of right and wrong based on personal preference, cultural trends, or emotional impulses. Since all man-made codes of conduct are limited by human ignorance, bias, and lack of foresight, they can never produce lasting peace of mind or genuine justice. For this reason, wisdom without the law is equally incapable of guiding individuals or societies toward tranquillity. Without the firm structure provided by divine law, people inevitably fail to fulfil the rights of others, even if they believe they are acting wisely. This failure disrupts social harmony, causes injustice to spread, and deprives individuals of the inner peace that comes from living in accordance with divine guidance. Only when law and wisdom operate together can a person achieve balance, fulfil their responsibilities, and contribute to a society grounded in justice and peace. Chapter 42 Ash Shuraa, verse 15:

“…and I have been commanded to do justice among you. Allah is our Lord and your Lord…”

But since Allah, the Exalted, does not compel anyone to accept right guidance—because doing so would nullify the very purpose of the earthly test—human beings are granted the freedom to choose their own path. Yet this freedom comes with responsibility, for every person will be held accountable for their choices in both this world and the next. Chapter 42 Ash Shuraa, verse 15:

“…For us are our deeds, and for you your deeds. There is no [need for] argument between us and 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 offer enduring guidance for all who invite others to righteousness. They make clear that the role of the caller to truth is not to compel belief or force transformation, but to convey the message with sincerity, clarity, and compassion. The caller must trust that Allah, the Exalted, guides hearts according to His perfect wisdom. This understanding

liberates the caller from grief, frustration, or feelings of failure when their efforts appear to produce no visible results. It teaches that genuine success is not measured by numbers, influence, or public recognition, but by honesty, integrity, and steadfastness in delivering the message. Those who sincerely seek guidance will recognise and accept it when it reaches them, while those who remain arrogant or heedless only harm themselves. The sincere seeker also understands that Allah, the Exalted, never burdens a soul beyond its capacity. Every challenge is an opportunity to grow in patience, discipline, and faith. Peace—whether in this life or the Hereafter—requires sacrifice, self-restraint, and mastery over one's lower desires. True contentment is not found in wealth, status, or fame, but in wholehearted submission to Allah, the Exalted. This truth becomes evident when one observes individuals who possess every worldly comfort yet remain inwardly restless, anxious, and dissatisfied. For those who call others to truth, the focus must remain on fulfilling their duty: embodying the teachings of Islam, conveying the message with compassion, and entrusting the outcome entirely to Allah, the Exalted. Success lies in obedience and sincerity, not in compelling others or seeking worldly acclaim. When the caller embraces this perspective, anxiety transforms into calm trust, impatience becomes perseverance, and hope becomes reliance upon the mercy and justice of Allah, the Exalted. In this way, the caller becomes a living example of faith—demonstrating that guidance is a gift granted by Allah, the Exalted, which one must struggle to obtain, and that the human role is simply to convey the message faithfully while leaving the accountability of people to Him. Chapter 42 Ash Shuraa, verse 15:

"…Allah will bring us together, and to Him is the [final] destination."

When a person chooses to live in accordance with Islamic principles while those around them follow a different path, this contrast often stirs discomfort in others. Their own choices—especially when driven by personal desires rather than obedience to Allah, the Exalted—begin to feel exposed. Instead of confronting this inner unease, they may direct criticism toward the believer who remains firm upon their faith. Such reactions frequently arise even within families, where the presence of a principled individual can unintentionally highlight the shortcomings of others. Rather than reflecting on their own behaviour, they attempt to undermine the one who has chosen sincerity and obedience.

In addition to this interpersonal pressure, broader societal forces intensify the challenge. Social media, entertainment culture, fashion industries, and shifting cultural norms constantly promote values that conflict with Islamic teachings. The public expression of Islam is often viewed as an obstacle to ambitions centred on wealth, popularity, and social prestige. Industries whose practices Islam critiques—whether due to immorality, exploitation, or excess—naturally resist the influence of Islamic ethics. As a result, they discourage Muslims from practicing their faith openly and contribute to the widespread anti-Islamic sentiment visible across many platforms, especially online. These sentiments are not rooted in reasoned critique but in the fear that Islamic principles threaten their pursuit of unrestrained desire.

Those who strive to live by Islamic teachings—which call for moderation, self-discipline, and responsible enjoyment of blessings—often face hostility from individuals who indulge in excess and act purely on impulse. Islam describes such unrestrained behaviour as animalistic, for it reflects a life governed by desire rather than intellect or conscience. People who live in this manner frequently attempt to dissuade others from embracing Islam or

discourage Muslims from practicing their faith, hoping to draw them into a lifestyle defined by unchecked impulses. They often attack specific aspects of Islam, such as the dress code for women, in an attempt to weaken its appeal. Yet anyone who reflects carefully can see the superficiality of these criticisms. For example, critics may object loudly to the Islamic dress code, yet they remain silent about the strict uniforms required in professions such as law enforcement, the military, healthcare, education, and business. Their selective outrage exposes the weakness of their arguments and reveals that their true objection lies not in clothing, but in Islam's insistence on discipline and moral restraint. Ultimately, it is the strength of Islamic principles—and the disciplined conduct of its followers—that provokes such hostility. Chapter 42 Ash Shuraa, verse 16:

"And those who argue concerning Allah after He has been responded to - their argument is invalid with their Lord…"

In all circumstances, a person must remain unwavering in their obedience to Allah, the Exalted. Such devotion brings inner serenity and shields them from the harmful influence of others, even if this protection is not immediately visible. Loyalty to Allah ensures that a person uses their blessings correctly and responsibly. This commitment cultivates a balanced mental and physical state, enabling them to organise their life with clarity and purpose while preparing for their accountability on the Day of Judgement. Through this steadfastness, they experience tranquillity in both worlds. They are guided through ease and hardship alike, their peace of mind strengthened, and their reward multiplied in this life and the next.

By contrast, abandoning the commands of Allah, the Exalted, in pursuit of the approval of others inevitably destroys inner peace. Such behaviour leads to the misuse of blessings, resulting in confusion, instability, and disorder. A person who prioritises the opinions of others over divine guidance will find themselves in a state of mental and physical turmoil, misplacing their priorities and mismanaging their relationships. This negligence leaves them unprepared for their accountability on the Day of Judgement. Consequently, they will face stress, challenges, and difficulties in both worlds, regardless of the material comforts they may possess. Outward success cannot compensate for the inner emptiness that accompanies a life lived without sincere obedience to Allah, the Exalted. Chapter 42 Ash Shuraa, verse 16:

“…and upon them is [His] wrath, and for them is a severe punishment.”

In order to avoid this outcome one must accept and act on the divine code of conduct revealed by Allah, the Exalted, as this is the only way one can obtain a balanced life, which leads to peace of mind in both worlds on an individual and societal level. Chapter 42 Ash Shuraa, verse 17:

“It is Allah who has sent down the Book in truth and [also] the balance…”

Humanity may ascend to the highest peaks of scientific discovery and social sophistication, yet it remains fundamentally incapable of crafting a

legislative framework that perfectly mirrors the intricacies of human nature or anticipates every shifting tide of the global condition. This inherent limitation exists because human knowledge is inherently retrospective and fragmented; we are perpetually learning new truths about our own biological and cognitive functions—such as the emerging complexities of neural pathways and hormonal influences—which renders any man-made code of conduct obsolete the moment a new discovery is made. In stark contrast, Allah, the Exalted, the Architect of existence, possesses a knowledge that is neither acquired nor evolving but is instead absolute, encompassing every secret of the past and every possibility of the future. It is He alone who can provide a comprehensive and immutable standard that flawlessly distinguishes between the virtuous and the corrupt, guiding the soul toward a profound tranquility that remains untouched by the stresses of a material world. Throughout history, the sincere implementation of this divine guidance has consistently led to unparalleled justice and social cohesion, proving that true peace is found not in the pursuit of personal whims, but in the disciplined adherence to a higher law. Consequently, the wise individual recognizes that their own desires are often clouded by short-term impulses and, like a patient who yields to the expertise of a master physician, they must embrace the divine decree with total conviction. Even when the "medicine" of the Creator’s law seems bitter or his "dietary restrictions" appear challenging, they are the essential requirements for a healthy soul and a thriving civilization, designed by the only One who truly knows what is best for His creation.

Furthermore, as mentioned earlier, the Holy Quran is described as the Book in verse 17 because it encompasses both law and wisdom. The law represents the clear code of conduct that people are required to live by so that they use the blessings they have been granted in the correct manner. Adhering to this law enables individuals to attain peace of mind while also fulfilling the rights owed to Allah, the Exalted, and to other people. When this divine law is upheld within a community, it naturally leads to the

establishment of justice, harmony, and social stability. Wisdom, on the other hand, is essential because it teaches people how to apply knowledge correctly and appropriately. Possessing knowledge alone is insufficient if one does not know how to implement it in a way that brings benefit and avoids harm. Wisdom guides individuals in applying the law with fairness, balance, and insight, ensuring that their actions serve their own well-being as well as the well-being of others, in both this world and the next. For this reason, both law and wisdom are indispensable for the formation of a just and peaceful society. Law without wisdom can easily be distorted or misused. When people focus only on legal rulings without understanding their underlying purpose and spirit, they may exploit technicalities or search for loopholes in order to justify wrongdoing. This approach allows injustice to be carried out under the appearance of legality, undermining trust and damaging social cohesion. In such cases, the law becomes a tool for harm rather than a means of protection and justice. Conversely, wisdom without law is equally problematic. When people rely solely on what they personally consider to be wise, ethical, or appropriate, they inevitably construct a code of conduct based on subjective opinions, emotions, and cultural trends. Since human understanding is limited and influenced by personal interests, biases, and changing circumstances, such an approach cannot produce consistent justice or lasting peace. What one person considers wise may be harmful to another, and what appears beneficial in one situation may be destructive in another. All systems of conduct that originate from human beings alone are inherently flawed. They are restricted by limited knowledge, incomplete experience, lack of foresight, and both conscious and unconscious bias. As a result, these systems are incapable of providing lasting peace of mind to individuals or establishing true justice within society. Wisdom divorced from divine law ultimately fails to protect the rights of people, leading to imbalance, conflict, and injustice. Therefore, only the combination of divine law and divine wisdom—both of which are perfectly integrated within the Holy Quran—can guide people to live balanced lives, fulfil their responsibilities, and contribute to a society grounded in peace and justice. Chapter 42 Ash Shuraa, verse 17:

“It is Allah who has sent down the Book in truth and [also] the balance…”

The reference to balance in this verse which has been placed in this world is also a strong proof of Judgement Day. If one observes the universe they will notice many examples of balance. For example, the Earth is at a perfect and balanced distance from the Sun. If the Earth was slightly closer or further away from the Sun it would not be inhabitable. Similarly, the water cycle, which involves the evaporation of water from the ocean into the atmosphere which is then condensed in order to produce rain, is perfectly balanced so that the creation can continue living on Earth. The ground was created in a balanced way so that the weak branches and shoots of seeds can penetrate through it in order to provide crops for the creation yet the same ground is tough enough to withstand heavy buildings being built on top of it. There are many such examples that not only clearly indicate a Creator but also balance. But there is one major thing in this world which is clearly unbalanced namely, the actions of mankind. One often observes oppressive and tyrannical people who escape punishment in this world. Conversely, there are countless people who are oppressed by others and face other difficulties yet do not receive their full reward for their patience. Many Muslims who sincerely obey Allah, the Exalted, often face many difficulties in this world and only receive a small share in reward whereas those who openly disobey Allah, the Exalted, enjoy the luxuries of this world. Just like Allah, the Exalted, has set up a balance in all His creations the reward and punishment of actions must also be balanced. But this obviously does not occur in this world so therefore it must occur in another time namely, the Day of Judgement.

Allah, the Exalted, could reward and punish fully in this world. But one of the wisdoms behind not fully punishing in this world is that Allah, the Exalted, gives opportunity after opportunity to them so that they sincerely repent and correct their behaviour. He does not fully reward Muslims in this world as this world is not Paradise. In addition, believing in the unseen namely, the full reward waiting for a Muslim in the next world, is an important aspect of faith. In fact belief in the unseen is what makes faith special. Believing in something which can be perceived through the five senses, such as receiving full reward in this world, would not be so special.

Having fear of full punishment and hope in receiving full reward in the hereafter will encourage one to abstain from sins and perform righteous deeds.

In order for the Day of Recompense to commence this material world must end. This is because punishment and reward can only be given once everyone's actions terminate. Therefore, the Day of Recompense cannot take place until the actions of people have been concluded. This indicates that the material world must end, sooner or later. Chapter 42 Ash Shuraa, verse 17:

"…And what will make you perceive? Perhaps the Hour is near."

When one reflects on this discussion it will strengthen their faith in the Day of Judgement thereby encouraging them 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, so that they achieve 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 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.”

As previously discussed, the leaders of the non-Muslims in Mecca employed numerous strategies to prevent others from embracing Islam, driven largely by their fear of losing authority, influence, and social standing. Among these tactics was their demand to know the precise timing of the Day of Judgement. When they were not given an exact answer—because such knowledge belongs solely to Allah, the Exalted—they used this as a pretext to deny its existence altogether. Chapter 42 Ash Shuraa, verse 18:

“Those who do not believe in it are impatient for it…”

Their reasoning was fundamentally flawed. Ignorance of the timing of a future event does not invalidate its certainty. Human beings do not know the exact moment of their death, yet death remains an undeniable reality. In the same way, the Day of Judgement is certain, even though its timing is hidden. Allah, the Exalted, has concealed these realities so that people remain in a constant state of readiness rather than delaying repentance and preparation until the final moment. This concealment encourages consistent effort, which is far more beneficial than last-minute action. A wise student who anticipates a surprise test studies regularly, while a student who knows the exact date may procrastinate and harm their own success. Chapter 42 Ash Shuraa, verse 18:

“…but those who believe are fearful of it and know that it is the truth…”

Islam also addresses those who claim they will not accept its teachings until every unseen reality—such as Angels and other elements of the unseen world—is made visible and fully comprehensible to them. This mindset is deeply misguided, for the essence of faith lies in believing in unseen realities without requiring physical proof. The value of belief in Allah, the Exalted, comes precisely from trusting in what cannot be directly observed. Although humans cannot perceive the unseen with their senses, the universe is filled with signs that point unmistakably to its Creator. Just as a painting testifies to the existence of a painter, the harmony, order, and precision of the world testify to the existence of Allah, the Exalted. Moreover, people rely daily on countless phenomena they do not fully understand—such as the internal workings of medicine—yet they accept and benefit from them without hesitation. Islam’s teachings are grounded in evidence, reason, and observable reality, but some aspects necessarily relate to the unseen. This dimension elevates the merit of faith, for it

requires trust, humility, and sincerity. A person who claims they will only believe after witnessing unseen beings, such as Angels, does not attain true virtue, because genuine faith involves conviction without direct sensory verification. Belief that arises only after seeing the unseen lacks the distinct value of faith exercised in the presence of uncertainty. The true test of human life lies in recognising truth and obeying Allah, the Exalted, despite having the ability to disobey. By revealing divine scriptures and sending the Holy Prophets, peace be upon them, Allah, the Exalted, has preserved human free will, allowing individuals to exercise independent judgement. He has not made reality so overwhelmingly obvious that disbelief becomes impossible, for such a condition would eliminate meaningful choice and render reward and accountability void. Therefore, people should not expect the unseen—such as the manifestation of Allah, the Exalted, or His Angels—to be unveiled before they choose to believe. If these realities were made visible, free will would disappear, and the spiritual and moral worth of faith and obedience would be lost. Faith and obedience only hold value when the unseen remains partially concealed, requiring individuals to accept and act upon truth without physical proof. If every hidden reality were exposed, even the most stubborn rejectors of truth would be compelled to believe, and voluntary submission would no longer exist. The significance of belief and obedience lies precisely in the presence of choice. The ability to accept or reject truth forms the foundation of human accountability. The complete unveiling of all unseen matters will occur only on the Day of Judgement, when every intention, decision, and action is laid bare. That moment will mark the end of the earthly test, and all of creation will be held accountable for the choices made while the unseen remained hidden. This final disclosure will demonstrate the wisdom, justice, and purpose behind life’s trials. Chapter 42 Ash Shuraa, verse 18:

“…Unquestionably, those who dispute concerning the Hour are in extreme error.”

Rejecting the possibility of human resurrection on the Day of Judgement is an extraordinary stance, especially when the natural world is filled with countless demonstrations of life emerging from what appears to be dead. These signs occur so frequently and so openly that denying resurrection becomes more irrational than affirming it. One of the clearest examples is the revival of barren land. Rain falls upon soil that seems lifeless, cracked, and empty, yet by the command of Allah, the Exalted, it becomes lush with vegetation. A dry seed—hard, dormant, and seemingly without potential—splits open and grows into a plant that sustains entire ecosystems. If Allah, the Exalted, can bring life from a seed buried in the earth, then resurrecting the human being, who is likewise placed into the ground, is even more effortless. The cycle of the seasons also provides a vivid illustration. In winter, trees stand bare and appear dead; their branches are stripped of leaves, and their vitality seems extinguished. Yet when the season changes, those same trees burst into life once more, covered in leaves, blossoms, and fruit. This transformation repeats every year, serving as a visible reminder that revival after apparent death is woven into the fabric of creation. Resurrection is not only visible in the world around us—it is happening constantly within our own bodies. Cells die and are replaced every moment. Skin renews itself, blood cells regenerate, and even bones undergo continuous cycles of breakdown and rebuilding. A person may feel unchanged, yet their body is in a perpetual state of death and renewal. If Allah, the Exalted, can orchestrate this intricate cycle within every human being, then restoring a person to life after death is not difficult in the slightest. The daily cycle of sleep and wakefulness is another profound sign. Sleep resembles a temporary death, as awareness fades and the senses are suspended. Allah, the Exalted, then returns the soul to the sleeper if they are destined to continue living, granting them a new period of wakefulness. Each morning is, in essence, a small resurrection—a return to life after a state that mirrors death. 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.”

Nature offers even more striking examples. A caterpillar enters a cocoon and becomes motionless, appearing lifeless, only to emerge later as a butterfly—transformed and renewed. Certain animals hibernate for months, their bodies slowing to a near-death state, yet they awaken with full vitality when conditions change. Coral reefs that appear bleached and dead can regenerate and return to vibrant colour. Deserts that remain barren for years suddenly erupt with flowers after a single rainfall. Even volcanic landscapes, once reduced to ash, eventually become fertile ground for forests and wildlife.

Human experience also reflects this pattern. A person may lose consciousness, appear lifeless, and then be revived through medical intervention. Hearts that stop beating can be restarted. Limbs that were once paralysed can regain movement. These events remind us that life and death are entirely in the hands of Allah, the Exalted, and that revival is not a distant or impossible concept—it is something humanity witnesses regularly. All these examples—revived land, sprouting seeds, seasonal renewal, cellular regeneration, sleep and awakening, transformations in nature, and the revival of ecosystems—serve as clear signs that resurrection is not only possible but constantly demonstrated by Allah, the Exalted. The One who repeatedly brings life from death in countless forms will certainly resurrect humanity on the Day of Judgement. The world itself is a continuous testimony to this truth. Chapter 42 Ash Shuraa, verse 18:

“…Unquestionably, those who dispute concerning the Hour are in extreme error.”

As discussed earlier in detail, the Day of Judgement stands as an inevitable reality, necessitated by the profound balance that permeates every corner of the universe. From the Earth’s precise orbit that sustains life to the harmonious water cycle and the dual nature of the soil—being both yielding for seeds and firm for structures—creation is a testament to the perfect calibration of its Maker. Yet, while the physical world operates in flawless equilibrium, a visible imbalance persists in the realm of human affairs, where oppressors often flourish and the virtuous frequently endure uncompensated hardship. Since Allah, the Exalted, has established order in all other things, it is logically certain that a final Day of Judgement must exist to reconcile this moral disparity. This ultimate day serves as the essential conclusion where the cosmic scale of justice is finally leveled, ensuring that every deed is accounted for and every soul receives its true and earned recompense.

As previously explained, the fairness of the test of believing or rejecting the Hereafter depends on the nature of the signs Allah, the Exalted, has placed throughout the universe. These signs are intentionally subtle—clear enough for the sincere seeker to recognise, yet not so overwhelming that they remove the possibility of choice. If the signs were as unmistakable as those that will appear near the end of time—such as the Sun rising from the west or the return of the Holy Prophet Eesa, peace be upon him, mentioned in various Islamic teachings including the Hadith in Sahih

Muslim, number 7285—then belief would no longer be a matter of conviction but a forced conclusion. The test of life would lose its meaning, for certainty would replace faith. Instead, Allah, the Exalted, has scattered signs throughout creation that gently point toward truth without compelling acceptance. These signs are woven into the order, harmony, and precision of the universe, inviting reflection from those who are willing to think. Their subtlety ensures that the test remains just: those who seek guidance will find it, while those who turn away will not be coerced into belief. Chapter 42 Ash Shuraa, verse 19:

“Allah is Subtle with His servants…”

One of the clearest demonstrations of the subtle workings of Allah, the Exalted, is found in the way He provides sustenance for His creation. Chapter 42 Ash Shuraa, verse 19:

“…He gives provisions to whom He wills…”

His method of providing is not direct or overwhelming. He does not send Angels visibly carrying food, wealth, or resources to individuals, for such an approach would eliminate the very essence of believing in the unseen. Instead, His provision reaches people through quiet, indirect, and perfectly balanced means. Rain, for example, falls in the exact measure and at the precise locations needed to sustain life. Through this rain, barren land is

revived, and lifeless seeds awaken, producing crops that nourish humans, animals, and entire ecosystems. This subtle system of provision is so intricately designed that it cannot be attributed to chance or to the influence of multiple competing deities. The harmony between rainfall, soil composition, seed structure, sunlight, and climate forms a unified process that operates with remarkable precision. Anyone who reflects sincerely and without bias will recognise that such balance and coordination point unmistakably to a single, All-Powerful Creator who provides for His creation with wisdom, mercy, and subtlety. Chapter 42 Ash Shuraa, verse 19:

"…And He is the Powerful, the Exalted in Might."

After describing the continuous provision He grants to humanity, Allah, the Exalted, turns people's attention to the test that accompanies these blessings. He reminds them that worldly gifts are not merely for enjoyment, but are entrusted to them so they may use them responsibly and attain peace of mind in both this life and the next. True tranquillity arises when a person achieves a balanced mental and physical state and places every blessing, relationship, and responsibility in its proper place. Chapter 42 Ash Shuraa, verse 20:

"Whoever desires the harvest of the Hereafter - We increase for him in his harvest…"

The use of the word harvest is deliberate and meaningful. A harvest does not appear without labor; it requires planting, nurturing, patience, and consistent effort. In the same way, success in the Hereafter is not achieved through wishful thinking or passive belief. It demands practical action—using the blessings Allah, the Exalted, has granted in the manner He has prescribed. This includes fulfilling obligations, avoiding what He has prohibited, and applying Islamic teachings to every aspect of life. Only through such conscious and disciplined effort does a person cultivate a harvest that will benefit them in both worlds.

He cautions people against allowing worldly ambitions and desires to divert them from the true purpose of life. When a person becomes absorbed in chasing material gain, status, or pleasure, they inevitably begin to misuse the blessings they have been granted. This misuse disrupts their inner equilibrium, leaving them mentally and physically unsettled. As their priorities become distorted, they place people, responsibilities, and blessings in the wrong positions within their life. Even if they manage to acquire certain worldly comforts, they will still experience anxiety, turmoil, and hardship because their foundation is unstable. More seriously, this attitude prevents them from preparing for their accountability on the Day of Judgement. Their focus on worldly gain blinds them to the reality of the Hereafter, and as a result, the consequences they face in the next life will be far more severe. Chapter 42 Ash Shuraa, verse 20:

“…And whoever desires the harvest of this world - We give him thereof, but there is not for him in the Hereafter any share.”

This verse serves as a stark reminder that those who devote themselves solely to worldly pursuits may receive a portion of what they seek in this life, but they will have nothing awaiting them in the next—because they invested nothing in it.

Allah, the Exalted, further cautions people against following anything or anyone in a way that leads them into His disobedience, for doing so inevitably results in the misuse of the blessings they have been entrusted with. Such behaviour causes a person to fail the test of life in this world. Chapter 42 Ash Shuraa, verse 21:

“Or have they other deities who have ordained for them a religion to which Allah has not consented? But if not for the decisive word, it would have been concluded between them...”

It is important to recognize that false gods are not limited to carved idols or statues. A person may worship something without ever bowing to it physically. In reality, anything that is obeyed in defiance of Allah, the Exalted—whether it be social media trends, cultural expectations, fashion standards, influential personalities, or even one’s own desires—becomes an object of 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 through rituals; rather, they were followed in matters that contradicted divine guidance. Their authority was placed above the command of Allah, the Exalted, and this misplaced obedience was counted as a form of worship. The same principle is 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.”

Most people do not consciously worship Satan, yet they are described as doing so because they obey him when he calls them toward disobedience. This demonstrates that worship is not merely an act of prostration—it is the act of giving one’s loyalty, obedience, and submission to something other than Allah, the Exalted. For this reason, it is essential to avoid obeying any influence that leads one away from divine guidance. A person who repeatedly disobeys Allah, the Exalted, will inevitably become subservient to other forces—whether it be societal pressure, the expectations of others, the pursuit of status, or the demands of employers. Attempting to satisfy multiple and unjust masters leads only to exhaustion and inner turmoil. Just as an employee with several supervisors struggles to meet conflicting expectations, a person who abandons servitude to Allah, the Exalted, becomes overwhelmed by the competing demands of worldly influences. This burden strips them of peace of mind. Over time, such individuals may experience sadness, isolation, and emotional instability. Their attempts to please their worldly “masters” often fail to bring the fulfilment they hoped for, leaving them vulnerable to despair and hopelessness. This reality is evident when observing those who chase fame, wealth, or public

approval—such as celebrities—yet remain deeply unsettled despite their outward success. Moreover, yielding to other influences in disobedience to Allah, the Exalted, will offer no benefit in the Hereafter. Those entities—whether people, trends, or desires—will not come to their aid when they face divine judgement. Chapter 42 Ash Shuraa, verses 21-22:

"…And indeed, the wrongdoers will have a painful punishment. You will see the wrongdoers fearful of what they have earned, and it will [certainly] befall them…"

To protect themselves from such a destructive outcome, a person must turn away from obeying anything that draws them into the disobedience of Allah, the Exalted. Instead, they must devote themselves to obeying Him alone by using the blessings they have been granted in the manner prescribed by Islamic teachings. When a person aligns their actions with divine guidance, they cultivate a balanced mental and physical state, placing every blessing, responsibility, and relationship in its rightful position. Through this alignment, they attain genuine peace of mind in both this world and the next. Chapter 42 Ash Shuraa, verses 22-23:

"…And those who have believed and done righteous deeds will be in lush regions of the gardens [in Paradise] having whatever they will in the presence of their Lord. That is what is the great bounty. It is that of which Allah gives good tidings to His servants who believe and do righteous deeds…"

The repeated pairing of belief with righteous action as the path to success in both worlds highlights a fundamental truth: faith must be supported by deeds. Mere words or verbal claims hold little weight in Islam if they are not accompanied by practical obedience. A person who neglects to act upon their belief risks allowing their faith to fade, for faith is not static—it strengthens with effort and weakens with neglect. Faith can be compared to a fragile flame that must be continually nourished. Just as a fire dwindles and eventually dies when it is not supplied with fuel, faith diminishes when it is not reinforced through consistent acts of obedience, by correctly using the blessings one has been granted as outlined in Islamic teachings. When a person fails to nurture their spiritual state, they endanger the very light that illuminates their path. Losing this inner light is the most severe loss a person can experience, for it deprives them of guidance in this world and salvation in the next.

Allah, the Exalted, reminds people that, just like all the Holy Prophets, peace be upon them, who came before him, the Holy Prophet Muhammad, peace and blessings be upon him, never sought any form of payment or worldly compensation for conveying divine guidance. His mission was purely for the sake of Allah, the Exalted, and for the benefit of humanity. This reality further exposes the unreasonable stubbornness of the non-Muslims of Mecca, who had no legitimate grounds to reject or oppose Islam. Accepting the message would have brought them blessings in both this world and the next, while the Holy Prophet Muhammad, peace and blessings be upon him, asked for nothing in return. Chapter 42 Ash Shuraa, verse 23:

“…Say, "I do not ask you for this message any payment [but] only good will through kinship."…”

The non-Muslims of Mecca were deeply tribal in their identity, placing immense value on family ties and clan loyalty. Because of this, the Holy Prophet Muhammad, peace and blessings be upon him, was instructed to appeal to them on the basis of their kinship with him. This appeal was not a request for material gain, but a call for fairness, goodwill, and the preservation of peaceful relations—even if they chose not to accept Islam. By reminding them of their shared lineage, he sought to prevent hostility and unnecessary conflict, encouraging them instead to reflect sincerely on the message he brought.

Allah, the Exalted, continues to call people toward the path that leads to true success, reminding them that choosing righteousness brings benefit in both this life and the next. Chapter 42 Ash Shuraa, verse 23:

“…And whoever commits a good deed - We will increase for him good therein…”

This verse highlights that when a person uses the blessings they have been granted in the manner prescribed by Islamic teachings, they cultivate a balanced inner and outer life. Their mind and body become stable, their

priorities fall into their proper places, and they prepare themselves adequately for their accountability on the Day of Judgement. Such alignment naturally produces peace of mind in both worlds, for they live with clarity, purpose, and spiritual grounding.

Allah, the Exalted, then reassures humanity that He does not demand flawlessness. Perfection is not the standard He sets for His servants. What He expects is sincerity—consistent effort to use His blessings correctly, to obey Him to the best of one's ability, and to return to Him whenever a mistake is made. The true danger is not in committing a sin, but in persisting in it without regret or repentance. A heart that refuses to turn back becomes hardened, whereas a heart that repents remains alive and connected to its Lord. When a person adopts a life of sincere striving—obeying Allah, the Exalted, as much as they can and seeking forgiveness when they fall short—Allah promises mercy, pardon, and inner calm. Such individuals experience tranquillity in this world and carry hope for salvation in the next, because their lives are marked by humility, awareness, and a continual return to Allah. Chapter 42 Ash Shuraa, verse 23:

"…Indeed, Allah is Forgiving…"

In contrast to worldly standards—where people are judged almost entirely by the outcomes they produce—Allah, the Exalted, evaluates and honours the effort a person makes, even when their actions do not lead to visible success. Human beings often overlook sincere attempts that fall short of results, but Allah, the Exalted, never does. Chapter 42 Ash Shuraa, verse 23:

“…and Appreciative.”

This divine appreciation is granted to anyone who carries a sincere intention to please Allah, the Exalted, and supports that intention with genuine effort to obey Him. When a person strives in this way, they cultivate peace of mind in both worlds. This tranquillity is not dependent on outward achievement but on inward sincerity and effort. Even if a person’s actions do not produce tangible results, their striving is still recorded and rewarded. For example, someone who sets out to complete a charitable project with pure intentions and works diligently toward it will receive reward from Allah, the Exalted, even if circumstances prevent the project from being completed. The value lies in the struggle, not merely in the outcome. Chapter 53 An Najm, verse 39:

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

This verse reinforces a profound truth: in the sight of Allah, the Exalted, effort is never wasted. Every sincere attempt, every moment of struggle, and every step taken toward obedience is counted, appreciated, and rewarded—whether or not the world recognizes it.

Because sincerely striving to obey Allah, the Exalted, often conflicts with a person's worldly desires and ambitions, many people choose to reject, ignore, or actively oppose Islamic teachings. This attitude mirrors the behaviour of the non-Muslims of Mecca, who resisted the truth despite having no valid reason to do so. As previously discussed, their leaders employed various tactics to prevent others from embracing Islam, driven by fear of losing their authority, influence, and social standing. One of their most prominent accusations was the claim that the Holy Quran had been fabricated by the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 42 Ash Shuraa, verse 24:

"Or do they say, "He has invented about Allah a lie"?..."

This accusation was irrational on multiple levels. The non-Muslims of Mecca were masters of the Arabic language, yet they recognized that the style, depth, and power of the Holy Quran were far beyond human capability. Furthermore, they had lived alongside the Holy Prophet Muhammad, peace and blessings be upon him, for forty years before his Prophethood. They knew his character intimately and were fully aware that he had never lied, deceived, or sought personal gain. Chapter 10 Yunus, verse 16:

"…for I had remained among you a lifetime before it. Then will you not reason?"

In addition, it was well known among both the People of the Book and the non-Muslims of Mecca that the Holy Prophet Muhammad, peace and blessings be upon him, had no contact with previous scriptures. He could neither read nor write, and he had never studied the teachings of earlier prophets. Therefore, he could not have reproduced, modified, or borrowed from earlier revelations. 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 their hostility and unworthiness, the non-Muslims of Mecca were still granted the honour of receiving the final divine revelation through the Holy Prophet Muhammad, peace and blessings be upon him. Allah, the Exalted, could easily have severed their connection to guidance by withdrawing revelation from the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 42 Ash Shuraa, verse 24:

“…But if Allah willed, He could seal over your heart…”

This verse highlights both the compassion of Allah, the Exalted, in granting them continued access to guidance, and the complete emptiness of their accusations. Their refusal to accept the truth did not stem from any deficiency in the message or in the character of the Holy Prophet

Muhammad, peace and blessings be upon him. Rather, it arose from their own inner corruption—pride, fear of losing influence, and deep attachment to worldly authority. These hidden motives were unveiled by divine revelation, exposing the real reasons behind their hostility. Chapter 42 Ash Shuraa, verse 24:

"…And Allah eliminates falsehood and establishes the truth and justice by His words. Indeed, He is Knowing of that within the breasts."

Regardless of how sophisticated a civilization becomes or how extensively it advances in fields of knowledge—whether related to the human mind, the human body, or social behavior—it remains beyond human capability to devise a comprehensive system of conduct that perfectly corresponds to human nature and effectively addresses every circumstance people and societies will face throughout their existence on Earth. Such an undertaking is inherently impossible, because human understanding is partial and constantly developing. Even in the present age, people are still discovering new details about isolated aspects of human life, such as the roles of specific regions of the brain, which highlights how far humanity is from possessing the complete insight required to establish a flawless framework for personal and societal harmony. The fundamental reason for this failure lies in the limitations of human knowledge. It is restricted by time, shaped by experience, and influenced by personal and collective biases. Human-made systems are often reactive rather than preventative, addressing problems only after they arise. In contrast, Allah, the Exalted, alone possesses absolute and unrestricted knowledge. As the Creator of all that exists, His knowledge encompasses every reality of the past, present, and future without omission. For this reason, He alone is truly qualified to provide a universal standard that distinguishes truth from falsehood, benefit

from harm, and guides people toward lasting inner peace rather than a life dominated by uncertainty and distress. Historical experience clearly supports this truth. Whenever divine guidance was sincerely adopted by individuals and properly implemented within society, it resulted in the establishment of justice, social stability, and widespread tranquility. Communities that lived according to this guidance were safeguarded from oppression and imbalance, while fairness, compassion, and order became firmly rooted. These outcomes were not coincidental but were the natural consequence of following principles founded upon perfect wisdom and complete foresight. For this reason, individuals must willingly accept and act upon the divine code of conduct that has been granted to them, recognizing that it serves their best interests, even when certain instructions conflict with personal desires or comfort. In doing so, they should adopt the mindset of a prudent patient who follows the guidance of a skilled physician, fully trusting that the prescribed treatment is intended for healing and long-term well-being, despite the bitterness of the medicine or the difficulty of the regimen. In the same way that such discipline restores physical health, commitment to divine guidance restores balance, clarity, and peace of mind in a person's life.

Although Allah, the Exalted, is fully aware of every intention, word, and action of His creation, He does not seize people immediately for their sins. Instead, He grants them repeated opportunities to turn back, correct their course, and seek His mercy. This divine patience reflects His generosity and compassion. Chapter 42 Ash Shuraa, verse 25:

"And it is He who accepts repentance from his servants and pardons misdeeds, and He knows what you do."

Genuine repentance is far more than spoken words; it is a profound inner turning that reshapes a person's heart and behaviour. It begins with sincere regret—a clear and honest awareness that one has acted in a way that displeases Allah, the Exalted. This heartfelt remorse must then be followed by seeking His forgiveness, as well as the forgiveness of anyone who has been wronged, provided that approaching them does not create further harm or conflict. True repentance also requires a firm resolve to abandon the sin entirely and to guard oneself from falling into anything similar in the future. Alongside this inward transformation, a person must address any rights they have violated. This includes fulfilling neglected duties owed to Allah, the Exalted, and restoring the rights of people—whether by returning what was taken, compensating for harm, or completing obligations that were previously ignored. Repentance is completed by returning to consistent obedience: using the blessings granted by Allah, the Exalted, in the way He has instructed through Islamic teachings. When remorse, restitution, and renewed effort come together, a person re-enters the path of guidance and draws nearer to the mercy and forgiveness of their Lord thereby 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 42 Ash Shuraa, verse 26:

"And He answers those who have believed and done righteous deeds and increases [for] them from His bounty…"

But those who fail to take advantage of the respite they have been granted by persisting on the disobedience of Allah, the Exalted, through misusing the blessings He has granted them 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. In fact, a person who claims to believe in Allah, the Exalted, yet neglects to support that belief with righteous deeds places their faith in great danger. Without action, belief weakens, and if left unattended, it may eventually be lost altogether. Chapter 42 Ash Shuraa, verse 26:

“…But the disbelievers will have a severe punishment.”

Faith must be understood as something living—more like a plant than a static possession. Just as a plant requires sunlight, water, and care to grow, faith requires acts of obedience to remain strong and vibrant. When a plant is deprived of nourishment, it withers and dies. In the same way, a person’s faith can fade if it is not sustained through worship, remembrance, and righteous conduct. Losing this inner light is the greatest loss a human being can experience, for it deprives them of guidance in this world and salvation in the next.

After affirming that He responds to the obedience of His servants—including their supplications—Allah, the Exalted, reminds humanity that His response is always governed by His perfect knowledge and wisdom. He does not grant according to people's desires, for fulfilling every request exactly as they wish would often lead them into harm, corruption, and imbalance in both worlds. Chapter 42 Ash Shuraa, verse 27:

"And if Allah had extended provision for His servants, they would have committed tyranny throughout the earth. But He sends [it] down in an amount which He wills…"

This verse teaches that divine choice is a mercy. What people imagine to be beneficial may, in reality, lead them to arrogance, injustice, or spiritual ruin. Conversely, what they perceive as deprivation may be the very thing that protects their faith and preserves their well-being. Chapter 2 Al Baqarah, verse 216:

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

And chapter 42 Ash Shuraa, verse 27:

“…Indeed He is, of His servants, Acquainted and Seeing.”

Therefore, a person must recognise that peace of mind in both worlds is not tied to the quantity of worldly possessions they hold. True tranquillity does not arise from abundance or scarcity, but from how one uses the blessings they have been given. Whether a person possesses much or little, their success depends on employing those blessings in accordance with Islamic teachings—placing every responsibility, relationship, and resource in its proper place, and maintaining a balanced mental and physical state. When blessings are used correctly, even limited provision becomes a source of serenity. When they are misused, even great wealth becomes a cause of anxiety and unrest. Thus, the one who aligns their use of worldly gifts with the guidance of Allah, the Exalted, will find peace in this life and lasting reward in the next.

Allah, the Exalted, then presents a striking illustration of how He distributes provision with precision and purpose. He draws attention to rain—the foundation of life on Earth—as an example of His selective and perfectly measured generosity. Rain does not fall by chance, nor does it descend in reckless abundance. It arrives exactly when and where He wills. Chapter 42 Ash Shuraa, verse 28:

“And it is He who sends down the rain after they had despaired and spreads His mercy…”

Reflecting on the water cycle reveals a system so precise and interdependent that it cannot be attributed to coincidence. Water evaporates from the oceans, rises into the atmosphere, and condenses into clouds. The resulting rain is naturally acidic, yet when it falls upon mountains, the minerals within the rocks neutralise it, ensuring that the water becomes safe and beneficial for human, animal, and plant life. If this delicate process were altered even slightly, the consequences would be devastating. Crops would fail, ecosystems would collapse, and life on Earth would be threatened. The oceans themselves testify to divine design. Their salt content prevents the decay of countless dead organisms from corrupting the water. Without this natural purification, the seas would become toxic, making marine life impossible and spreading disease and corruption to the land. Moreover, the composition of seawater is perfectly balanced: it allows marine creatures to thrive within it while enabling massive ships to float upon its surface. If the density or chemical structure of water were even marginally different, either sea life would flourish but ships would sink, or ships would float but marine life would perish. Both realities cannot coexist unless the water is exactly as Allah, the Exalted, created it. Even in the modern age, with all its technological advancements, sea transport remains the primary method for moving goods across the world. This continued dependence on the oceans highlights how essential this perfect balance is for human civilisation. Rain itself is also precisely regulated. Too little rain brings drought, famine, and widespread suffering. Too much rain causes destructive floods, landslides, and loss of life. Chapter 42 Ash Shuraa, verse 28:

“…And He is the Protector, the Praiseworthy.”

Only a finely tuned system—one that no human being could design or control—allows life on Earth to flourish. Every stage of the water cycle, every cloud formation, and every drop of rain reflects the meticulous planning of Allah, the Exalted, who sustains His creation with wisdom, mercy, and flawless precision. 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."

After mentioning certain aspects of how provision is granted, Allah, the Exalted, calls people to broaden their reflection and consider the entirety of creation. He draws attention to the universe itself as a sign of truth. Chapter 42 Ash Shuraa, verse 29:

"And of his signs is the creation of the heavens and earth…"

When a person carefully observes the formation of the heavens and the earth and the countless systems operating within them with flawless precision, it becomes evident that they originate from a single Creator who continues to sustain them. One clear example of this precision is the exact distance between the Sun and the Earth. Had the Sun been positioned even slightly closer or farther away, life on Earth would not be possible. In

the same way, the Earth has been fashioned with an atmosphere that is perfectly balanced and purified, allowing life to flourish and be maintained.

Even when constructing a simple building, careful planning is required. Support structures such as pillars must be positioned correctly to ensure stability and safety. This process demands thought, precision, and intention. If such care is essential for a basic structure, how can one reasonably assume that the vast and intricate universe came into existence by mere chance? Had the heavens and the earth arisen randomly, imperfections and instability would be inevitable. Yet the opposite is observed, which clearly points to deliberate design and precise planning by the Creator, Allah, the Exalted. Chapter 13 Ar Ra'd, verse 2:

"It is Allah who erected the heavens without pillars that you [can] see…"

The movement of the Sun ensures that the Earth receives a carefully regulated balance of light and darkness. The alternation of day and night, along with their changing lengths throughout the year, allows people to benefit fully from both. If daylight were prolonged, exhaustion would overwhelm people due to excessive activity. If nighttime were extended, individuals would lack sufficient opportunity to earn a living, seek knowledge, or carry out essential responsibilities. Likewise, if nights were shortened, the human body would be deprived of adequate rest, leading to physical and mental harm. Changes in the duration of day and night would also disrupt agriculture, causing serious harm to both people and animals. The fact that these systems operate together in flawless harmony clearly indicates the Oneness of Allah, the Exalted. If there were multiple gods,

conflicting wills would inevitably result in disorder and collapse within the universe. Chapter 21 Al Anbiya, verse 22:

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

The Moon serves as another sign, reflecting sunlight to illuminate the night. This has long assisted people in navigation, especially across deserts and oceans—routes that remain central to global trade even today. The phases of the Moon play a vital role in regulating ocean tides, and any disturbance in this system would lead to severe environmental consequences. Together, the Sun and Moon enable precise measurement of time, an essential requirement for organizing life on Earth. The careful placement and balance of these celestial bodies within the solar system unmistakably point to the existence of a deliberate and powerful Creator.

The Earth itself has been formed with remarkable balance. Its surface allows people to cultivate crops while also constructing homes and infrastructure. When observing the planet’s landscapes, one finds a range of elevations. Extremely high altitudes are difficult to inhabit due to thin oxygen levels and limited accessibility, yet most of the Earth’s land exists at elevations that are suitable for human settlement. Although certain regions remain naturally inaccessible, the majority of the planet has been shaped in a way that enables people to travel, settle, and benefit from its resources. Furthermore, the Earth contains essential natural resources in a manner that makes them reachable to humanity. Notably, the more vital a resource is for survival, the easier it is to access. These features, along with

countless others, cannot be attributed to randomness and clearly affirm the presence of a Creator.

The winds also form an essential part of this finely tuned system. They enable pollination, allowing crops, plants, and trees to reproduce. In earlier times, winds were crucial for maritime travel, and even today, sea transport remains the primary means of moving goods across the world. Winds also carry rainclouds to designated areas, providing water without which life cannot continue. A precise balance is evident in this system, as both the absence of wind and excessive winds result in widespread harm and disruption. This careful moderation further reflects the wisdom and control of Allah, the Exalted, over all creation.

Every species has been assigned a defined lifespan, which plays a vital role in maintaining balance within the natural world and preventing any single species from overpowering others. Chapter 42 Ash Shuraa, verse 29:

“…and what He has dispersed throughout them of creatures…”

For instance, flies live for only a short period, typically around three to four weeks, yet they are capable of laying hundreds of eggs during that time. If their lifespan were extended, their population would increase at an uncontrollable rate, eventually overwhelming other forms of life. In contrast,

many creatures that live for long periods produce very few offspring. This natural limitation ensures that their numbers remain regulated. Such precise population control cannot be dismissed as coincidence, nor can it be adequately accounted for by evolutionary processes alone.

Although evolution is described as a process driven by mutation, mutation by nature is flawed and inconsistent. Yet when one examines the vast variety of living creatures, it becomes apparent that they are perfectly suited to the environments in which they exist. Each species displays features that allow it to survive, function, and thrive within its surroundings. A clear example of this is the camel, which has been fashioned to endure extreme heat and survive for long durations without water. Every aspect of its physical design serves desert life perfectly. Chapter 88 Al Ghashiyah, verse 17:

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

Similarly, the goat has been created with a remarkable internal system in which harmful impurities are completely separated from the milk it produces. If these substances were to mix, the milk would become unsafe for consumption. This flawless separation highlights an advanced level of design and precision that cannot be attributed to chance. Such examples further demonstrate that the creation of living beings reflects intentional balance, wisdom, and control, all of which point clearly to the power and knowledge of Allah, the Exalted. 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.”

A person who sincerely reflects on the intricate systems that govern the natural world—their precision, harmony, and interdependence—cannot reasonably deny the existence of a single, all-powerful Creator. Every balanced process, every finely tuned mechanism, and every aspect of creation points to a Being who possesses absolute knowledge and control. The same Lord who brought all creatures into existence from nothing and spread them across the Earth is certainly capable of bringing them back to life after death. If He created them once without any precedent, then resurrecting them from dust and scattered bones is even easier. Chapter 42 Ash Shuraa, verse 29:

“…And He, for gathering them when He wills, is competent.”

Allah, the Exalted, then calls people to prepare for their ultimate accountability on the Day of Judgement by reflecting on the consequences they already experience in this world. He reminds them that worldly events are not random; they often reflect the outcomes of their own choices. Chapter 42 Ash Shuraa, verse 30:

“And whatever strikes you of disaster - it is for what your hands have earned…”

This verse teaches that when people witness the effects of their actions in this life—even if the connection is not always immediately obvious—it should alert them to the certainty of facing the full consequences of their deeds in the Hereafter. The patterns of cause and effect in this world serve as a small preview of the far more comprehensive accountability that awaits on Judgement Day.

In this life, a person who continually disobeys Allah, the Exalted, by misusing the blessings they have been granted disrupts their own inner balance. Their mental and physical state becomes unsettled, and they begin to place people, responsibilities, and priorities in the wrong positions within their life. As this imbalance grows, the very things that should bring comfort—family, friendships, work, and wealth—become sources of strain and dissatisfaction. If such a person persists in disobedience, they often begin to misidentify the cause of their distress. Instead of recognising that their turmoil stems from misusing Allah’s blessings, they may blame innocent people around them, such as their spouse or close relatives. When they distance themselves from these supportive individuals, their instability deepens. Over time, this can lead to emotional exhaustion, isolation, and harmful coping behaviours, as they struggle to find peace in the wrong places. This pattern is visible in many who misuse their blessings, including those who appear outwardly successful—such as the wealthy or well-known—yet remain internally unsettled despite their material comforts. Because this attitude prevents them from preparing for their accountability on the Day of Judgement, their situation in the Hereafter

will be far more severe. The worldly consequences they experienced were only a small indication of the greater reckoning to come.

Yet despite this undeniable reality, Allah, the Exalted, continues to grant people time and space in this world. He does not immediately hold them to account for every wrong they commit. Instead, He gives them respite—an opportunity to reflect, repent, and reform before their final reckoning. This delay in punishment is not neglect; it is mercy. Chapter 42 Ash Shuraa, verse 30:

“…but He pardons much.”

This brief statement carries immense meaning. It reminds humanity that countless faults, errors, and lapses are overlooked by Allah, the Exalted, every single day. Were He to seize people instantly for every misstep, no one would remain standing. His pardoning nature allows individuals the chance to correct their course, return to Him with sincerity, and rebuild their lives upon obedience 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.

Allah, the Exalted, calls upon people to recognize a fundamental truth: no one can escape His authority, outrun His decree, or undermine His will.

Human strength, wealth, and influence do not place anyone beyond His reach. Chapter 42 Ash Shuraa, verse 31:

“And you will not cause failure [to Allah] upon the earth…”

This truth becomes clear to anyone who reflects on the rise and fall of nations, the lessons of history, and even the lives of individuals around them. Many who were granted abundant worldly blessings—wealth, status, fame, or influence—misused these blessings and drifted far from the guidance of Allah, the Exalted. As a result, their inner state became unstable. Their thoughts, emotions, and priorities fell into disorder, and they began to misplace everything and everyone within their lives. Family relationships deteriorated, friendships became strained, careers became burdensome, and wealth became a source of anxiety rather than comfort.

Despite possessing what many people desire, these individuals found no lasting peace, fulfilment, or direction. Their worldly achievements could not shield them from inner turmoil, nor could they provide salvation in this world or the next. Their lives serve as a reminder that no amount of material success can replace the guidance, protection, and stability that come from obedience to Allah, the Exalted. Chapter 42 Ash Shuraa, verse 31:

“…And you have not besides Allah any protector or helper.”

This declaration makes clear that true security, support, and peace can only be found with Allah, the Exalted. Everything else is temporary, fragile, and incapable of providing the protection that every human being ultimately needs.

After emphasizing the necessity of obeying Him—for the benefit of the human being, not for His own sake—Allah, the Exalted, turns attention once again to the signs within creation that demonstrate His absolute power and authority. He draws the human gaze to a familiar yet extraordinary sight. Chapter 42 Ash Shuraa, verse 32:

“And of His signs are the ships in the sea, like mountains.”

This verse invites reflection on the remarkable balance Allah, the Exalted, has placed within the oceans. As previously mentioned, the water of the seas has been created with a composition that allows two seemingly contradictory realities to coexist: marine life thrives within it, while massive ships—towering like mountains—float upon its surface. If the density, salinity, or chemical structure of water were altered even slightly, this balance would collapse. Either the oceans would support sea life but sink ships, or they would allow ships to float but render marine life impossible. Both realities cannot coexist unless the water is precisely as Allah, the Exalted, designed it. Even in the modern age, with advanced technology and global infrastructure, sea transport remains the primary method for moving goods across the world. Human civilisation still depends on this

divinely balanced system, demonstrating how essential it is to life on Earth. Chapter 42 Ash Shuraa, verse 33:

“If He willed, He could still the wind, and they would remain motionless on its surface…”

This verse reminds humanity that the movement of ships—especially in earlier times—depended entirely on the winds Allah, the Exalted, sends across the seas. Without wind, ships would remain stranded, unable to move even an inch. And even today, despite engines and modern navigation, drastic changes in wind patterns can disrupt global shipping routes, delay transport, and cause significant harm to trade and travel. The winds, like the oceans, operate under a delicate balance. Any major alteration would have far-reaching consequences for human life, commerce, and the natural world. Chapter 42 Ash Shuraa, verses 33-34:

“…Indeed in that are signs for everyone patient and grateful. Or He could destroy them [the ships] for what they [the people] earned…”

The one who recognizes that Allah, the Exalted, governs every aspect of creation with flawless precision—including the winds that move the great ships across the seas—develops a deep sense of gratitude toward Him. This gratitude is expressed not merely in words, but in action: by using the blessings Allah, the Exalted, has granted in the manner prescribed by

Islamic teachings. Such a person also cultivates patience during times of hardship. They refrain from verbal or practical complaints, knowing that the same Lord who perfectly arranges the workings of the universe has also arranged the events of their life in the most fitting and beneficial way. Just as the cosmos operates according to divine wisdom, so too does every circumstance they encounter. Chapter 42 Ash Shuraa, verse 33:

"…Indeed in that are signs for everyone patient and grateful."

Although Allah, the Exalted, possesses the absolute power to hold people to account the moment they sin, He does not do so. Instead, He grants them time—time to reflect, to repent, and to reform their conduct before the final reckoning. This delay is a manifestation of His mercy, not a sign of neglect. Chapter 42 Ash Shuraa, verse 34:

"Or He could destroy them [the ships] for what they [the people] earned; but He pardons much."

Allah, the Exalted, overlooks countless faults, giving people the opportunity to return to Him before their actions lead to irreversible consequences.

However, Allah, the Exalted, also warns that this respite is not endless. A person must take advantage of it while it remains available. If someone continues to ignore the unmistakable signs within creation—signs that point to the necessity of obeying Allah, the Exalted—they will inevitably misuse the blessings they have been given. When blessings are misused, a person's inner state becomes unsettled. Their mental and physical balance deteriorates, and they begin to place people, responsibilities, and priorities in the wrong positions within their life. This inner disorder leads to stress, confusion, and ongoing difficulties, even if the person enjoys certain worldly comforts. Their relationships strain, their ambitions become burdensome, and their possessions fail to bring them peace. Because they refused to reflect on the signs of Allah, the Exalted, and neglected to prepare for their accountability, their situation in the Hereafter will be far more severe. Chapter 42 Ash Shuraa, verse 35:

"And [that is so] those who dispute concerning Our signs may know that for them there is no place of escape."

Allah, the Exalted, then cautions people not to allow their worldly ambitions and desires to distract them from obeying Him. The blessings He grants—whether wealth, status, relationships, or opportunities—must be used in accordance with Islamic teachings, not according to personal whims. Chapter 42 Ash Shuraa, verse 36:

"So whatever thing you have been given - it is but [for] enjoyment of the worldly life…"

It is essential to recognise that worldly blessings only hold real value when a person possesses inner tranquillity. Without peace of mind, even the most desirable things—fame, wealth, authority, family, friendships, and career success—become sources of pressure rather than comfort. This reality is evident when observing those who appear outwardly successful yet struggle internally, despite having access to every worldly luxury. Their experiences demonstrate that material abundance cannot compensate for a lack of inner balance. True peace of mind arises only when a person achieves harmony between their mental and physical states and places every aspect of their life in its proper position. Human knowledge, despite extensive research and growing understanding of psychology and well-being, remains limited. Society cannot provide solutions for every challenge a person may face, nor can it shield them from all forms of stress. Human advice is shaped by limited experience, restricted foresight, and personal biases. It cannot guarantee that a person will correctly organise their priorities, relationships, and responsibilities. Allah, the Exalted, alone possesses complete knowledge of the human condition—its needs, vulnerabilities, and pathways to stability. He has conveyed this knowledge to humanity through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings offer guidance that is comprehensive, timeless, and free from human limitations. Chapter 42 Ash Shuraa, verse 36:

“…But what is with Allah is better and more lasting for those who have believed and upon their Lord rely.”

Therefore, a person must embrace and act upon Islamic teachings for their own well-being, even when these teachings challenge their desires. They should resemble a wise patient who follows the advice of a skilled doctor, accepting bitter medicine and strict dietary restrictions because they trust the treatment will restore their health. Just as this patient ultimately achieves physical and mental well-being, the one who follows divine guidance—trusting that Allah, the Exalted, knows what is best for them—will attain peace of mind in both this world and the next.

After calling people to believe in Him and place their trust in His guidance, Allah, the Exalted, clarifies that true faith is not fulfilled by words alone. Genuine belief must be accompanied by righteous conduct and a conscious effort to avoid what He has prohibited. Chapter 42 Ash Shuraa, verse 37:

“And those who avoid the major sins…”

Islamic teachings distinguish between minor and major sins, and scholars throughout history have offered various definitions to help people recognize the difference. One practical classification is that any sin for which Islamic law prescribes a legal punishment is considered a major sin. Another classification is that any sin associated in the Holy Quran or the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, with Hellfire, the anger of Allah, the Exalted, or His curse, is also deemed major. For example, backbiting is categorized as a major sin because it is condemned in the Holy Quran. Chapter 104 Al Humazah, verse 1:

“Woe to every backbiter, slanderer.”

Some people mistakenly believe that there are only seven major sins, based on a well-known Hadith found in Sahih Bukhari, number 2766. While these seven are indeed major sins, this does not mean they are the only ones. Other authentic narrations identify additional major sins, such as disobeying one’s parents, mentioned in Sahih Bukhari, number 6273. The seven major sins listed in the earlier Hadith include: associating partners with Allah, the Exalted; practising magic; killing an innocent person; engaging in financial interest; consuming the wealth of orphans; fleeing from the battlefield; and falsely accusing a chaste woman of fornication.

It is also important to understand that minor sins can become major if a person persists in them without remorse. Repetition, carelessness, and a lack of concern for Allah’s boundaries elevate even small acts of disobedience into serious offences.

Major sins require sincere repentance for forgiveness, whereas minor sins may be erased through avoiding 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 requires a person to feel genuine remorse for their wrongdoing and to seek the forgiveness of Allah, the Exalted, as well as the forgiveness of anyone they have harmed—provided that doing so does not create further harm or conflict. True repentance also involves making a heartfelt commitment to avoid repeating the same sin or anything similar in the future. In addition, a person must restore any rights they have violated, whether those rights belong to Allah, the Exalted, or to other people. Repentance is not complete unless it is followed by consistent obedience. A person must continue to use the blessings Allah, the Exalted, has granted them in the correct manner, as outlined in Islamic teachings. Through this ongoing effort, repentance becomes a transformative process that reshapes one’s character, priorities, and relationship with Allah, the Exalted.

Every person should strive to avoid all sins, regardless of their size. One of the subtle strategies of the Devil is to make minor sins seem insignificant, encouraging people to dismiss them as harmless. Yet one should remember that mountains are formed from countless small stones. In the same way, a collection of seemingly minor sins can accumulate and weigh heavily on a person’s spiritual state.

After cautioning people against grave sins, Allah, the Exalted, draws particular attention to one destructive category that causes deep harm to both individuals and society as a whole. Chapter 42 Ash Shuraa, verse 37:

“And those who avoid the major sins and immoralities…”

The term immoralities has commonly been understood to include all forms of sexual misconduct, especially fornication and adultery. Before exploring the practical steps that protect a person from falling into unlawful relationships, it is essential to understand the underlying wisdom behind their prohibition.

Allah, the Exalted, encourages the institution of marriage while prohibiting unlawful relationships. When a pair lacks the profound mutual devotion inherent in a marital union, any significant challenges encountered tend to exacerbate emotional distress, as the parties often fail to provide the necessary support for one another. Engaging in a succession of multiple relationships throughout an individual's life is argued to have a demonstrably detrimental impact on psychological well-being. Consequently, individuals who separate from partners frequently require professional counselling and may experience a higher prevalence of mental health disorders, such as depression, compared to those who avoid such dynamics. Furthermore, individuals known within society for maintaining multiple partners often encounter difficulty in securing a suitable spouse capable of fulfilling their rights. This is attributed to the premise that a history of numerous partners may foster a perceived lack of character or a "loose" disposition, which individuals seeking serious commitments, such as marriage, find undesirable. Such a reputation ultimately intensifies the emotional burden on the individual in question. In casual arrangements, it is common for the parties involved to lack alignment in their intentions.

Frequently, one individual invests more deeply in the relationship, harbouring desires for long-term stability, while the other does not share a similar vision for the future. When these disparate attitudes eventually emerge, they often result in enduring emotional trauma for the party who sought a more serious commitment. Conversely, a married couple is aligned from the inception of their union regarding their long-term dedication to one another. Spouses remain devoted through both planned and unforeseen circumstances, such as the arrival of children—a level of commitment seldom observed in non-marital pairings. Engaging in premarital relationships can also create a false sense of familiarity. Individuals may believe they fully understand their partner, yet after marriage, they frequently report that their spouse has changed. In many instances, the individual has not changed; rather, the shift lies in the introduction of marital responsibilities and pressures. This phenomenon often leads to domestic instability for couples who were romantically involved prior to their nuptials, a trend that persists even if the couple cohabited beforehand. Additionally, it is well-documented that conflict within a relationship severely disrupts other facets of an individual's life. For instance, many young students abandon their education due to the psychological inability to encounter a former partner daily. Given that marriage represents a profound connection and a formal commitment between two people, spouses are statistically less likely to dissolve their bond over the minor grievances that frequently lead to the dissolution of casual relationships.

Furthermore, it is widely recognized that individuals who seek companionship outside the framework of marriage through dating often experience significant emotional trauma, including heightened stress and despair. The process of dating is frequently described as an emotional rollercoaster, wherein an individual repeatedly encounters disappointment; initial hopes are often dashed after meeting new people who were expected to be suitable partners, whether for a casual relationship or an

eventual marriage. During the dating process, individuals often present a curated version of themselves, projecting a persona that is superior to their actual character. This facade causes the expectations of the other party to escalate, only for those hopes to be shattered when the individual's less desirable traits inevitably surface. Undergoing this cycle on a recurring basis has an undeniably negative impact on a person's psychological state. Indeed, a vast number of individuals eventually abandon their pursuit of a suitable partner because they have been subjected to this repetitive and harmful cycle too many times. In contrast, the tendency to misrepresent oneself is less prevalent when an individual searches specifically for a spouse. Because both parties enter the interaction with the understanding that marriage is a serious, lifelong commitment, they are more inclined to prioritize honesty and transparency from the outset—a dynamic that is frequently absent in the conventional dating scene.

Additionally, the pervasive pressure exerted by society to secure a partner imposes further psychological strain on individuals. This societal expectation often compels individuals to rush into relationships prematurely, driven by the desire to avoid being perceived as abnormal for remaining single. Such external pressure frequently results in the selection of an incompatible partner, which ultimately culminates in heightened emotional distress. While the pursuit of a spouse certainly carries its own set of pressures, the general consensus regarding marriage as a serious, lifelong commitment often leads society to acknowledge the necessity of a cautious selection process. Consequently, there is often a greater level of understanding and a relative reduction in immediate pressure compared to casual dating. Furthermore, the pursuit of marriage can frequently be deferred until an individual has concluded their formal education, thereby alleviating a degree of mental burden during those formative years. In contrast, the societal expectation to find a partner outside the bond of marriage typically commences during adolescence and persists indefinitely. Therefore, the two paths do not exert the same emotional influence, as the

relentless nature of dating culture creates a distinct and often more taxing psychological impact on the individual.

Additionally, one must not be deceived by the superficial appearance of an unlawful relationship, assuming it to be harmless to the couple or wider society. Given that human knowledge is limited and individuals are often short-sighted or governed by their emotions, they may erroneously conclude that relationships outside of marriage are benign. In doing so, they fail to perceive the underlying harm that negatively impacts both themselves and the community. A Muslim involved in an unlawful relationship is often emboldened to take further steps toward sin over time. Because human emotions are difficult to regulate and certain transgressions, such as fornication, have been normalized within many societies, an unmarried couple may easily succumb to these major sins. This leads to a multitude of societal and personal complications, including unplanned pregnancies and a general belittling of other significant prohibitions within Islam. Furthermore, even if an individual avoids other major sins within an unlawful relationship, their emotional attachment may cloud their judgment. Consequently, they may proceed to marry their partner without realizing that the individual is unsuitable as a spouse, despite appearing to be a compatible partner initially. As previously noted, the distinct pressures and responsibilities of marriage—such as the fulfilment of the rights of a spouse and children—fundamentally alter the dynamic of the relationship. This shift often leads to marital instability, explaining why couples who were involved prior to marriage frequently accuse one another of changing their behaviour post-nikah. Regardless of the duration of a premarital relationship, an individual can never truly understand the character of another as intimately as a married couple does; hidden negative traits often only manifest after marriage, leading to further domestic challenges. A frequently overlooked reality in illicit relationships is that a person who functions well as a "partner" is not guaranteed to be an effective spouse or parent, as these roles require

vastly different characteristics. Driven by emotional attachment, an individual may overlook the vital importance of selecting a pious spouse. Piety is the essential quality that ensures an individual will fulfil the rights of their family and refrain from causing harm, even in moments of anger. Conversely, an individual lacking piety is unlikely to uphold these rights and may wrong their spouse or children when provoked. Those in casual relationships often disregard this crucial factor, choosing a spouse based on emotion rather than religious character. It is a recognized reality that intense emotions, such as love, can render a person "blind and deaf" to the flaws of their beloved, a concept warned against in the Hadith found in Sunan Abu Dawud, number 5130.

Furthermore, an individual who adopts an impious character and engages with multiple partners invariably attracts similarly impious individuals into their life. Such people often seek to exploit others solely for the fulfillment of their own desires; consequently, they fail to respect or fulfill the rights of their partner, even within the bonds of marriage. In moments of conflict, these individuals are prone to employing severe verbal abuse, often utilizing the partner's past immodest behaviour as a basis for degrading insults. Even if an apology follows, such verbal assaults leave enduring emotional scars that are often more detrimental to an individual's psychological well-being than physical harm. Moreover, those who attract impious associates due to their own lack of modesty are statistically more susceptible to physical domestic abuse. The moment an individual loses the superficial qualities that initially attracted an impious partner—such as physical beauty—the partner often begins seeking a replacement. This dynamic serves as a primary catalyst for extramarital affairs among the impious, who may view a spouse as a temporary commodity to be discarded or upgraded. The emotional trauma resulting from such dehumanizing treatment is profound. Additionally, if the couple has children, those children may eventually direct verbal abuse toward their parents, particularly the mother, by weaponizing her past immodest

conduct during periods of resentment. The emotional damage caused by being disparaged by one’s own offspring is exceptionally difficult from which to recover. In contrast, an individual who maintains a modest and upright character attracts virtuous people into their sphere. A spouse of such character is committed to fulfilling their partner's rights; furthermore, any rare instance of verbal frustration is easily dismissed, as all parties recognize that the insults lack any factual basis. Furthermore, children raised by parents of modest and honourable character are significantly more likely to demonstrate profound respect for both parents, fostering a stable and supportive family environment.

Additionally, the unintentional birth of children within such relationships frequently imposes a significant strain on the union, often resulting in the dissolution of the partnership as the individuals may lack the desire to share the responsibilities of child-rearing. This situation inevitably creates a broken home environment for the child, who is subsequently deprived of the combined support and supervision of both parents—a deficit that often leads to systemic difficulties for the family and society. It is an established observation that a significant proportion of youth involved in criminal activity or gangs, as well as those vulnerable to grooming or domestic violence, originate from fractured family structures. Given that the successful upbringing of a child is an arduous task even when the child is planned and desired, the emotional burden of raising a child who was not intended is considerably more taxing. This psychological strain negatively impacts the child's development and frequently contributes to the social and personal pathologies previously noted. Such stress may eventually compel a single parent to place the child in foster care or for adoption; in many instances, these transitions result in profound and long-term detrimental effects on the child’s well-being. These circumstances collectively heighten the risk of the child becoming misguided and facing lifelong challenges.

In conclusion, the myriad negative consequences inherent in unlawful relationships are often obscured from those governed by emotion or ignorance, even when such dynamics appear superficially benign. Engaging in these relationships is analogous to consuming a meal that appears delectable but is, in fact, permeated with hidden poison. Because the danger is concealed, an individual must rely upon the guidance of one who perceives the reality of the situation and trust their counsel to avoid the harm, even when such advice contradicts personal inclinations. As Allah, the Exalted, possesses absolute and encompassing knowledge—specifically regarding the hidden detriments within certain actions and social structures—His guidance must be prioritized and implemented, regardless of one's immediate desires. This approach is comparable to that of a wise patient who adheres to the medical directives of a physician, recognizing that the advice is in their best interest despite the prescription of bitter medication or a restrictive diet. Just as the disciplined patient attains superior physical and mental health, so too will the individual who accepts and implements Islamic teachings. This outcome is guaranteed because only Allah, the Exalted, possesses the requisite knowledge to ensure a human being achieves a perfectly balanced mental and physical state. The collective knowledge of society will invariably fall short of this objective, regardless of extensive research, as human intellect is inherently limited by experience and foresight. Secular advice cannot resolve every potential crisis nor provide a complete safeguard against all forms of psychological and physical stress. Conversely, Allah, the Exalted, has provided the definitive framework for well-being through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This reality becomes evident when comparing the lives of those who correctly utilize their blessings according to Islamic principles with those who do not.

Allah, the Exalted, has effectively eliminated numerous secondary complications by addressing the primary root cause: the prohibition of unlawful relationships and the promotion of marriage. Through this sacred institution, a couple can sincerely devote themselves to one another and to the welfare of their children. By establishing comprehensive guidelines regarding marriage, divorce, widowhood, and childcare within the Holy Quran, Allah, the Exalted, has provided the essential framework for a flourishing society. When family members—whether living together or separated by divorce—consistently fulfill their mutual obligations and cultivate a stable, harmonious environment for their children, a positive ripple effect is generated throughout the community. Conversely, when the family unit is dysfunctional and members fail to uphold each other's rights, a negative ripple effect permeates and destabilizes the broader social fabric. Throughout history, many intellectuals have proposed various solutions to the challenges facing individuals and society; however, because these theories typically target superficial or "branch" issues, their efficacy remains marginal. In contrast, Allah, the Exalted, by addressing the fundamental root issues that impact both the individual and the collective, has provided ultimate clarity. This divine methodology ensures that humanity can achieve comprehensive success in both this life and the Hereafter. Chapter 16 An Nahl, verse 89:

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

Ultimately, only those who correctly utilize the intellect they have been granted will comprehend the profound wisdom inherent in the verses of Allah, the Exalted. Chapter 2 Al Baqarah, verse 242:

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

And chapter 42 Ash Shuraa, verse 37:

“And those who avoid the major sins and immoralities…”

Allah, the Exalted, has established definitive and pragmatic measures to assist individuals in avoiding such circumstances. When these methodologies are implemented with sincerity, they serve to protect both the religious integrity and the personal dignity of the individual. Furthermore, these divine provisions foster enduring emotional stability and inner tranquility by facilitating a balanced mental and physical state, as well as ensuring that every individual and life responsibility is accorded its proper priority and place. 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 primary line of defence against temptation. The gaze serves as the gateway to the heart; when left unregulated, it stirs desire, and unchecked desire often progresses toward sinful conduct. 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 transgression does not commence solely with the physical act but often originates with the eyes, which provide the heart and mind with imagery that ignites unlawful inclinations.

Lowering the gaze, therefore, is not merely a means of avoiding physical sin but a method of safeguarding the heart from corruption. By restraining the eyes, an individual purifies the soul, cultivates inner modesty, and reinforces the shield of self-restraint. This discipline nurtures humility, curbs arrogance, and prevents the imagination from wandering into harmful territory. Moreover, the practice of lowering the gaze serves as a training of the will, teaching a person to prioritize obedience to Allah, the Exalted, over fleeting desires, thereby reinforcing spiritual consciousness. When the eyes are disciplined, the heart remains tranquil, and a pure heart facilitates a stronger and more sincere connection with Allah, the Exalted. Thus, the command to lower the gaze is viewed not as a restriction but as a protection—preserving dignity, honor, and purity while ensuring that the individual and society remain shielded from the destructive consequences

of unchecked desire. Islamic teachings further emphasize that private interactions between men and women, even when undertaken with seemingly virtuous intentions, can facilitate temptation. For this reason, unnecessary communication—particularly in secluded or private settings, whether in person or through modern digital platforms such as private messaging and social media—is to 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 any form, creates an environment where desires may be stirred and restraint weakened. Modern technology has expanded the scope of seclusion beyond physical spaces; private online conversations, though outwardly harmless, can gradually foster emotional attachment, compromise spiritual discipline, and lead to inappropriate intimacy. Casual communication may, over time, erode boundaries and draw individuals into situations that contradict divine guidance. The wisdom behind this teaching is that prevention is more effective than a cure. By avoiding circumstances that may ignite desire, a person preserves their dignity, safeguards their purity, and protects the heart from corruption before sin arises. This proactive approach reflects the mercy of Allah, the Exalted, who guides humanity by prohibiting sin and closing the avenues that lead toward it.

In addition, Allah, the Exalted, commands both men and women to adopt modesty, extending beyond attire to encompass overall 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 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 characterized by 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 manner, modesty becomes a comprehensive quality that shapes character, protects relationships, and strengthens the moral fabric of the community. Thus, modesty serves as both a personal safeguard and a social necessity. By embodying this virtue, an individual 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 individuals who struggle to restrain their carnal desires. This guidance is recorded in a Hadith found in Sahih Bukhari, number 5066. Fasting serves as a rigorous discipline for the soul, weakening the influence of worldly desires and curbing the impulses that frequently lead to transgression. Through the practice of fasting, an individual cultivates patience, self-restraint, and a heightened awareness of Allah, the Exalted. By voluntarily abstaining from lawful pleasures, such as food and drink, the individual strengthens their capacity to resist unlawful temptations. This spiritual training reduces the likelihood of engaging in harmful relationships or immoral behavior, as the heart becomes more attuned to obedience and the mind becomes more conscious of its accountability before Allah, the Exalted. Consequently, fasting is not only an act of worship but also a protective shield that safeguards a person from the dangers of unchecked desire, guiding them toward purity, stability, and moral fortitude.

In addition, as previously discussed, a person should carefully select companions who embody values such as chastity, modesty, and obedience to Allah, the Exalted, as such associations strengthen moral resolve and nurture virtue. Righteous companions serve as a vital source of encouragement during moments of weakness, reminding the individual of higher principles and guiding them toward righteous conduct. Conversely, associating with those who normalize immorality gradually erodes spiritual sensitivity. Constant exposure to corrupt behavior desensitizes the heart, causing transgression to appear trivial and virtue to seem burdensome.

Over time, such companionship can distance a person from obedience and lead them toward heedlessness and destruction. This reality is explicitly addressed in a Hadith found in Sunan Abu Dawud, number 4833, which highlights the profound influence of companionship upon both character and destiny. An individual’s friends and associates are not neutral influences; they either elevate one's spiritual state by drawing them closer to righteousness or degrade it by pulling them toward 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, an individual safeguards their faith, strengthens their resolve, and ensures that their path remains aligned with the pleasure of Allah, the Exalted.

For those possessing the financial means, marriage is prescribed as a primary method for regulating desire by providing a lawful and dignified outlet. Marriage is regarded not merely as a social arrangement but as a significant act of worship that fulfills both physical and emotional requirements 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 delays, as prolonged singleness may increase the risk of temptation and weaken moral resolve. A successful marriage, however, is not built solely upon physical attraction or fleeting emotion; its true foundation lies in shared piety, sincerity, and mutual devotion. This principle is emphasized in a Hadith found in Sahih Bukhari, number 5090, which advises that faith and righteousness should be prioritized above all other considerations when selecting a spouse. When both partners place piety at the center of their union, their relationship is strengthened by sincerity and spiritual dedication. Such a marriage becomes a source of lasting harmony, stability, and protection from transgression. It nurtures companionship rooted in faith, ensures that responsibilities are fulfilled with integrity, and transforms the household into a place of tranquility and blessing. In this manner, marriage serves the

needs of the individual while supporting the well-being of society, as stable families form the essential foundation of a just and moral community.

Ultimately, one of the most powerful means of controlling desire is the constant remembrance of accountability. 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 most formidable deterrents against transgression is the persistent awareness that every individual will eventually stand before Allah, the Exalted, on the Day of Judgment. 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 individuals who will be granted shade by Allah, the Exalted, on a day when no other shade exists. This honor is reserved for those who exercise self-restraint out of profound reverence for Him, demonstrating that true strength is manifested in resisting temptation for the sake of divine approval. The constant remembrance of death and accountability serves to diminish the influence of desire and to purify one's intentions. It serves as a reminder that every private thought, every hidden glance, and every concealed action is fully known to Allah, the Exalted, regardless of whether it remains hidden from others. Such awareness instils humility, nurtures sincerity, and strengthens the resolve to avoid sin. This mindfulness transforms daily existence into a deliberate preparation for the Hereafter. By reflecting on the inevitability of standing before Allah, the Exalted, an individual learns to weigh every

action with care, abandoning fleeting pleasures that result in regret in favor of deeds that secure lasting rewards. Consequently, the remembrance of accountability functions not only as a shield against temptation but also as a profound source of inner peace and spiritual clarity.

As the next part of verse 37 indicates, it is essential to recognise that the divine code of conduct revealed by Allah, the Exalted, throughout history has always been comprehensive. It guides a person in every circumstance they encounter—whether related to worldly affairs or religious duties—and shapes how they should interact with every blessing they experience. Unfortunately, many people mistakenly assume that fulfilling their obligations toward Allah, the Exalted, such as performing the obligatory prayers, frees them from considering the rights of others. This misunderstanding often results in the mistreatment of individuals, which in turn fuels corruption, injustice, and social decay. Islam, however, encompasses both the rights of Allah, the Exalted, and the rights of humanity. A person must therefore strive to uphold both sets of rights with sincerity and consistency. Chapter 42 Ash Shuraa, verse 37:

“…and when they are angry, they forgive.”

Those who harm others will face justice on the Day of Judgement, even if they escape accountability in this world. On that Day, the oppressor will be required to hand over their good deeds to their victims, and if their good deeds are exhausted, they will be burdened with the sins of those they wronged until justice is fully established. This process may lead the oppressor to eternal punishment, even if they fulfilled their obligations

toward Allah, the Exalted. This solemn warning is emphasised in a Hadith found in Sahih Muslim, number 6579.

To avoid such a fate, a person must strive to fulfil both the rights of Allah, the Exalted, and the rights of people. Doing so brings peace of mind, because it enables a person to achieve a balanced mental and physical state and to place everything and everyone in their proper position within their life. This inner harmony then radiates outward, contributing to justice, stability, and peace within society.

Therefore, an aspect of obedience to Allah, the Exalted, also includes controlling one's emotions, such as anger. Chapter 42 Ash Shuraa, verse 37:

"…and when they are angry, they forgive."

Islamic teachings contain numerous instructions that encourage a person to restrain their anger. For instance, because anger is closely connected to and stirred by the Devil, a Hadith found in Sahih Bukhari, number 3282, advises an angered person to seek refuge in Allah, the Exalted, from the Devil.

A person who becomes angry is also advised, in a Hadith found in Jami At Tirmidhi, number 2191, to lower themselves to the ground. This may include prostrating until the anger subsides. The more a person adopts a passive physical posture, the less likely they are to act impulsively. This principle is reinforced in a Hadith found in Sunan Abu Dawud, number 4782. Acting upon this guidance helps a person contain their anger internally until it passes, preventing harm to others.

A further instruction is found in Sunan Abu Dawud, number 4784, where the Holy Prophet Muhammad, peace and blessings be upon him, advised an angered person to perform ablution. Water cools the heat associated with anger, and if the person then engages in prayer, it further calms the heart and brings great reward.

These teachings help a person restrain their physical reactions. To control one's speech, the best approach is silence during moments of anger. Words often leave deeper wounds than physical actions, and many relationships have been damaged or destroyed by statements uttered in anger. Such speech can also lead to additional sins and harmful behaviour. A Hadith found in Sunan Ibn Majah, number 3970, warns that a single evil word may cause a person to fall into severe punishment on Judgement Day.

Mastering anger is a noble quality. The Holy Prophet Muhammad, peace and blessings be upon him, described the one who controls their anger as truly strong, as recorded in Sahih Bukhari, number 6114. Furthermore, a person who suppresses their anger for the sake of Allah, the Exalted—

meaning they refrain from sinning because of it—will have their heart filled with tranquillity and sincere faith. This is mentioned in Sunan Abu Dawud, number 4778. Such a heart resembles the “pure heart” described in the Holy Quran, the only heart that will be granted safety on the Day of Judgement. Chapter 26 Ash Shu’ara, verses 88-89:

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

Anger—when kept within proper limits—can be beneficial. It should be used to repel harm from one’s self, faith, and possessions. When expressed correctly and within Islamic boundaries, this becomes anger for the sake of Allah, the Exalted. This was the state of the Holy Prophet Muhammad, peace and blessings be upon him, who never became angry for personal reasons. His anger was only for the sake of Allah, the Exalted, as confirmed in Sahih Muslim, number 6050. His character was the Holy Quran itself, as stated in Sahih Muslim, number 1739, meaning he approved of what it approved of and disapproved of what it disapproved of. Additionally, disliking for the sake of Allah, the Exalted, is part of perfecting one’s faith, as advised in Sunan Abu Dawud, number 4681. Since the root of hatred is anger, it becomes clear that Islam does not command a person to eliminate anger entirely—an impossible task—but rather to regulate it within the limits set by Allah, the Exalted.

It must also be understood that even anger for the sake of Allah, the Exalted, becomes blameworthy if it causes a person to exceed the limits. A Hadith found in Sunan Abu Dawud, number 4901, warns of a worshipper

who angrily declared that Allah, the Exalted, would not forgive a particular sinner. Because of this statement, the worshipper will be punished while the sinner will be forgiven on Judgement Day. This demonstrates the danger of allowing anger—even righteous anger—to push a person beyond the boundaries of justice and humility.

The roots of evil stem from four sources: uncontrolled desire, fear, corrupt appetites, and anger. Therefore, the one who follows the guidance of these teachings removes a quarter of evil from their character and life.

In conclusion, it is essential for a person to restrain their anger so that it does not drive them to actions or words that they will deeply regret in this world and the next. Chapter 42 Ash Shuraa, verse 37:

“…and when they are angry, they forgive.”

A person must always remember that human beings are not Angels; they are inherently prone to error, just as they themselves make mistakes. And just as each individual hopes that Allah, the Exalted, and the people around them will overlook their faults, they should cultivate the ability to forgive the shortcomings of others. Chapter 24 An Nur, verse 22:

“…and let them pardon and overlook. Would you not like that Allah should forgive you?...”

It is natural that a person may find it difficult to forgive when the harm they suffered is ongoing or has left permanent consequences—such as becoming disabled after a traffic accident. If they are able to strive toward forgiveness even in such circumstances, their reward will be proportionately greater. However, when the wrongdoing is not ongoing and the harm has ceased, a person should encourage themselves to let go of resentment and avoid holding grudges. The one who clings to such grudges should reflect on the possibility that Allah, the Exalted, may scrutinise their deeds on the Day of Judgement in the same way they scrutinised the mistakes of others in this world. A Hadith found in Sahih Bukhari, number 103, warns that the person whose deeds are examined in detail on that Day will face punishment. This should motivate a person to adopt a forgiving nature and avoid harshness toward others. It is also essential to understand that forgiveness does not mean allowing oneself to be harmed repeatedly. True patience and forgiveness do not require a person to adopt a passive attitude or to tolerate ongoing abuse. Islam does not command a person to remain silent in the face of harm or to neglect their own safety. For example, if a woman is being physically abused by her husband, she must take steps to protect herself and her children. This may include seeking help from authorities, leaving the harmful environment, and ensuring her safety. Once she has secured protection and moved forward with her life, she may pursue justice through the legal system and seek ultimate justice from Allah, the Exalted, on the Day of Judgement. If, after safeguarding herself, she chooses to forgive her husband’s past wrongdoing for the sake of Allah, the Exalted, this act of forgiveness will be a means for her own forgiveness.

Allah, the Exalted, then makes it clear that truly responding to Him requires more than verbal affirmation. Genuine faith must manifest in consistent, practical obedience. Chapter 42 Ash Shuraa, verse 38:

“And those who have responded to their lord: they have established the prayer…”

The establishment of the obligatory prayers is repeatedly emphasised in Islamic teachings because prayer is the central pillar around which all other righteous actions revolve. It forms the foundation of a person’s relationship with Allah, the Exalted, and serves as the primary means through which they remain firm upon the path of righteousness. Yet authentic prayer is not a mechanical routine of movements; it is a profound act of humility, reflection, and spiritual awareness that connects the worshipper to the reality of the Hereafter. This depth of humility is achieved when a person recognises that each stage of the prayer symbolises a moment from the Day of Judgement, reminding them of their ultimate accountability before Allah, the Exalted. The five daily prayers are therefore spread throughout the day, not gathered at one time, so that a person repeatedly pauses, reflects, and realigns their conduct with divine guidance. When a person stands upright in prayer, they should recall that this posture mirrors how all people will stand before Allah, the Exalted, on the Day of Resurrection. 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 condemned on Judgement Day for refusing to bow to Allah, the Exalted, during their earthly lives. Chapter 77 Al Mursalat, verse 48:

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

This rebuke applies not only to the physical act of bowing but also to the refusal to submit practically to the commands of Allah, the Exalted, in all aspects of life. When a person prostrates, they should remember the scene described in the Holy Quran, where people will be invited to prostrate on the Day of Judgement but will be unable to do so because they failed to prostrate correctly—meaning sincerely and obediently—during their time on Earth. Chapter 68 Al Qalam, verses 42-43:

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

When a person sits on their knees during prayer, it should remind them of the moment when all nations will kneel before Allah, the Exalted, 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.””

A person who prays with these meanings in mind establishes their prayer in the correct manner. Such prayer strengthens their resolve to obey Allah, the Exalted, between the prayer times as well. Chapter 29 Al Ankabut, verse 45:

“…Indeed, prayer prohibits immorality and wrongdoing…”

This obedience includes using the blessings Allah, the Exalted, has 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.

Another essential aspect of obeying Allah, the Exalted—one that strengthens unity, nurtures wisdom, and ensures mutual benefit—is the practice of consulting others in matters that affect more than oneself.

Consultation prevents impulsive decisions, reduces personal bias, and allows a person to benefit from the insight and experience of others. It also creates a sense of shared responsibility and cooperation within families, communities, and society at large. Chapter 42 Ash Shuraa, verse 38:

“…and whose affair is [determined by] consultation among themselves…”

However, consultation must be approached with discernment and care. A person should not expose their difficulties to many people, as excessive sharing often leads to confusion, gossip, or unhelpful interference. Instead, they should seek advice from a small number of trustworthy individuals who meet specific criteria. Chapter 16 An Nahl, verse 43:

“…So ask the people of the message if you do not know.”

This verse teaches that one should consult those who possess genuine knowledge and understanding. Seeking advice from someone ignorant of the matter at hand only deepens one’s problems. Just as it would be unwise to ask a car mechanic for medical advice, it is equally unwise to seek guidance from someone who lacks understanding of the issue and the Islamic teachings connected to it. Consulting the wrong people often leads to misguided decisions, unnecessary complications, and emotional harm.

In addition to knowledge, a person must ensure that those they consult possess a sincere fear of Allah, the Exalted. Knowledge alone is not enough; without piety, knowledge can be misused or applied in harmful ways. A person who fears Allah, the Exalted, will never advise others to disobey Him, even if disobedience appears easier or more convenient. By contrast, someone who does not fear or obey Allah, the Exalted, may possess experience and intelligence, but they may easily encourage actions that contradict divine guidance—actions that ultimately worsen a person's situation. True knowledge is inseparable from reverence for Allah, the Exalted, and only those who combine understanding with piety can offer advice that leads to clarity, stability, and long-term success. Consulting such individuals ensures that one's decisions remain aligned with divine wisdom and that the blessings Allah, the Exalted, has granted are used correctly. Chapter 35 Fatir, verse 28:

"…Only those fear Allah, from among His servants, who have knowledge…"

Chapter 42 Ash Shuraa, verse 38:

"…and whose affair is [determined by] consultation among themselves…"

This verse, in alignment with numerous other textual evidences, establishes that belief in Allah, the Exalted, is not restricted to the realm of private worship or individual devotion. Rather, it encompasses an active involvement in communal affairs, reflecting a dedication to the public interest and an adherence to the principles of leadership and systematic order. Chapter 24 An Nur, verse 62:

“The believers are only those who believe in Allah and His Messenger and, when they are [meeting] with him for a matter of common interest, do not depart until they have asked his permission. Indeed, those who ask your permission [i.e. the Prophet] - those are the ones who believe in Allah and His Messenger…”

To withdraw from such responsibilities without a legitimate justification constitutes a neglect of a fundamental component of faith and serves to undermine communal cohesion. Consequently, Islam correlates the depth of one's faith with a readiness to participate in societal affairs, asserting that faith is not merely an internal conviction but a commitment to tangible action and accountability. It is therefore observed with regret that Muslims may occasionally congregate solely to address internal communal issues while failing to engage with the broader public on matters of universal concern. Such an inclination toward isolationism contradicts the Islamic spirit, which mandates engagement, dialogue, and cooperation across diverse cultures and religions in the pursuit of justice and peace. Islam discourages a narrow, insular perspective that limits concern to a specific group; instead, it commands Muslims to serve as a source of benefit for all humanity. The Holy Prophet Muhammad, peace and blessings be upon him, was sent as a mercy to all the worlds, and his followers are expected to mirror this mercy by striving for the advancement of all people,

regardless of their background. By collaborating on shared challenges—such as poverty, injustice, education, healthcare, or environmental protection—Muslims manifest the universal mercy that Islam was established to promote. In doing so, they fulfill their obligations to Allah, the Exalted, and illustrate the enduring relevance of Islamic principles in navigating the complexities of the modern era. This active engagement prevents the perception of Muslims as detached or self-interested, positioning them instead as vital contributors to the common good.

Furthermore, Islam ensures that faith is not reduced to ritual alone but is actualized through service and the pursuit of justice for all. An individual who prioritizes prayer and fasting while neglecting the welfare of their society fulfills only a fraction of their duty; conversely, the one who integrates devotion with social responsibility embodies the holistic vision of the faith. Thus, Islam calls upon every individual to seek a balance: purifying the inner self through worship while refining the outer world through compassion and cooperation. While the faith recognizes that excusing oneself from broader societal involvement is permissible when based on a valid and reasonable justification, it nevertheless encourages individuals to prioritize these responsibilities whenever possible. This is because collective issues are not merely administrative; they are essential for safeguarding the rights, security, and harmony of the entire community. To neglect these duties without necessity weakens the bonds of unity and diminishes the resilience of society. Simultaneously, Islam demonstrates its inherent balance by acknowledging that personal obligations or health concerns may genuinely hinder participation. In such instances, Allah, the Exalted, has granted permission for absence. Yet, even in these circumstances, the mercy of Allah, the Exalted, remains evident: the Holy Prophet Muhammad, peace and blessings be upon him, was commanded to seek forgiveness for those who requested leave. This indicates that while an absence may be legally excused, the contribution remains highly

valued, and its omission still warrants divine pardon. Chapter 24 An Nur, verse 62:

“…So when they ask your permission for something of their affairs, then give permission to whom you will among them and ask forgiveness for them of Allah . Indeed, Allah is Forgiving and Merciful.”

This verse delineates two primary lessons of significant importance. Primarily, it underscores the gravity of communal responsibilities, asserting that such duties must not be abdicated without rigorous and proper justification. Furthermore, it illustrates the infinite mercy of Allah, the Exalted, who extends forgiveness to those genuinely unable to participate, provided their request is rooted in sincerity and humility. Consequently, while seeking an excuse is permissible under necessary circumstances, it is considered superior and more spiritually rewarding to remain actively engaged in societal affairs. Through such involvement, an individual not only discharges their duty to the collective but also fortifies their personal faith; indeed, active participation in communal matters serves as a testament to one's sincerity and devotion to Allah, the Exalted.

Chapter 42 Ash Shuraa, verse 38:

“And those who have responded to their lord and established prayer and whose affair is [determined by] consultation among themselves…”

When a person fulfils both the rights of Allah, the Exalted, and the rights of people, they naturally begin to use the blessings they have been granted in the correct manner, as outlined in Islamic teachings. Their wealth, time, abilities, and opportunities are no longer directed by personal whims but guided by divine wisdom. Chapter 42 Ash Shuraa, verse 38:

“…and from what We have provided them, they spend.”

On an individual level, this correct use of blessings leads to profound inner stability. A person gains peace of mind in both worlds because they achieve a balanced mental and physical state. They learn to place everything and everyone in their proper position within their life—prioritising what deserves priority, valuing what deserves value, and distancing themselves from what brings harm. This alignment between belief, behaviour, and purpose creates a sense of clarity, contentment, and direction that cannot be obtained through worldly means alone. On a societal level, fulfilling the rights of people transforms communities. When individuals use their blessings responsibly—whether wealth, influence, knowledge, or authority—it leads to fairness, compassion, and cooperation. Justice becomes widespread, oppression decreases, and peace takes root. In this way, personal obedience to Allah, the Exalted, becomes a source of collective harmony, demonstrating how divine guidance uplifts both the individual and society as a whole.

Islam, as a complete and balanced way of life, does not instruct people to accept oppression in silence or to remain passive when they are wronged. Such an approach would strip individuals of their God-given right to protect themselves and would allow injustice to flourish unchecked. A society that discourages self-defense in the face of tyranny would inevitably become a breeding ground for further abuse, as oppressors would feel emboldened by the absence of resistance. For this reason, Allah, the Exalted, affirms the legitimacy of defending oneself when faced with wrongdoing. Chapter 42 Ash Shuraa, verse 39:

“And those who, when tyranny strikes them, they defend themselves.”

This verse establishes that resisting oppression is not only permissible but, in many cases, necessary to preserve dignity, safety, and justice at both the individual and societal levels.

However, Islam does not permit unchecked retaliation or emotional revenge. The right to defend oneself is carefully regulated so that justice does not turn into further wrongdoing. Any response to oppression must be proportionate, reasonable, and restrained, with the sole objective of stopping harm and restoring balance—not satisfying anger or escalating conflict. Islam seeks to close the door to cycles of violence that often begin with excessive retaliation. Chapter 42 Ash Shuraa, verse 40:

“And the retribution for an evil act is an evil one like it…”

Despite granting the right to proportionate retaliation, Allah, the Exalted, directs people toward a higher moral standard—one rooted in mercy, forgiveness, and reconciliation. While justice maintains order, forgiveness heals hearts and repairs relationships that justice alone cannot mend. For this reason, Allah, the Exalted, offers an immense and incomparable reward to those who rise above personal grievance and choose reconciliation over retaliation. Chapter 42 Ash Shuraa, verse 40:

“…but whoever pardons and makes reconciliation - his reward is [due] from Allah…”

This reward is not quantified, highlighting that its value surpasses worldly measurements. Forgiveness, when sincerely offered, becomes a means of spiritual elevation and inner peace. A person must remember that human beings are inherently imperfect. Just as they themselves fall into mistakes, poor judgments, and moments of weakness, others will inevitably do the same. Since everyone hopes for mercy from Allah, the Exalted, and desires forgiveness from people when they err, fairness demands that they extend similar grace to others. Chapter 24 An Nur, verse 22:

“…and let them pardon and overlook. Would you not like that Allah should forgive you?...”

There are, however, situations where forgiveness is exceptionally difficult, particularly when the harm suffered is lasting or ongoing. For example, a person who becomes permanently disabled due to someone else's negligence may struggle deeply with resentment and grief. In such cases, Islam recognizes the emotional weight involved and does not trivialize the pain. Yet, if a person strives toward forgiveness despite such hardship, the reward they attain is even greater, reflecting the sincerity and effort required. Conversely, when the wrongdoing is no longer ongoing, a person should actively work to forgive rather than allowing bitterness to linger and grow within the heart. Clinging to grudges and obsessively cataloguing the faults of others poses a serious spiritual danger. A person who is harsh in judging people, refusing to let go of their mistakes, should fear that Allah, the Exalted, will treat them in the same manner on the Day of Judgement. Divine justice mirrors human conduct. Whoever insists on strict accountability for others risks being subjected to the same severity themselves. This sobering reality is confirmed in a Hadith recorded in Sahih Bukhari, number 103, which warns that those whose deeds are scrutinized will face punishment. In this way, Islam establishes a comprehensive and balanced framework for dealing with injustice. It safeguards the right to self-defence, prevents the spread of oppression, restrains excessive retaliation, and elevates forgiveness as the highest moral response. Through this balance, individuals protect their dignity, societies preserve justice, and hearts attain peace—leading to success in both this world and the hereafter.

Allah, the Exalted, further warns against responding to harm with excessive or disproportionate retaliation. A person who allows their anger to push them beyond the limits set by Allah, the Exalted, may end up becoming

more unjust than the one who wronged them in the first place. Chapter 42 Ash Shuraa, verse 40:

“…Indeed, He does not like wrongdoers.”

Allah, the Exalted, further clarifies that as long as one’s self-defense is reasonable and propionate than they will not cross the limits of fairness. The blame is only those who initiate wrongdoing without any justification or cross the limits in self-defense. Chapter 40 Ghafir, verses 41-42:

“And whoever avenges himself after having been wronged - those have not upon them any cause [for blame]. The cause is only against the ones who wrong the people and tyrannize upon the earth without right. Those will have a painful punishment.”

A person must therefore avoid all forms of wrongdoing, whether this involves neglecting the rights of Allah, the Exalted, or violating the rights of people. With regard to people, anyone who harms another will face full justice on the Day of Judgement, even if they appeared to escape accountability in this world. On that Day, the wrongdoer will be required to hand over their good deeds to their victims, and if their good deeds are exhausted, they will be burdened with the sins of those they oppressed until justice is completely fulfilled. This process may ultimately lead the wrongdoer to punishment in Hell, despite any acts of worship they

performed. This severe warning is found in a Hadith in Sahih Muslim, number 6579.

As previously discussed, the one who patiently endures harm, takes the necessary steps to protect themself within the limits set by Islam, and then chooses to forgive those who wronged them, will be granted the mercy and forgiveness of Allah, the Exalted, in return. This combination of patience, self-protection, and forgiveness reflects strength of character and sincerity of faith. Chapter 42 Ash Shuraa, verse 43:

“And whoever is patient and forgives - indeed, that is of the matters [requiring] determination.”

This verse highlights that forgiveness is not a sign of weakness but a mark of true resolve. It requires emotional discipline, spiritual maturity, and trust in the justice of Allah, the Exalted. Such forgiveness is not passive; it comes after a person has safeguarded themselves from further harm and then consciously chooses mercy over retaliation. Chapter 24 An Nur, verse 22:

“…and let them pardon and overlook. Would you not like that Allah should forgive you?...”

This verse reminds a person that their willingness to forgive others is directly connected to their hope for divine forgiveness. Just as they desire that Allah, the Exalted, overlooks their faults, they should strive to overlook the faults of others. Forgiveness becomes an act of worship, a means of purifying the heart, and a pathway to receiving the mercy of Allah, the Exalted, in both worlds.

Allah, the Exalted, warns against every form of wrongdoing—whether it involves neglecting His rights or violating the rights of people. Such wrongdoing stems from misusing the blessings He has granted. He reminds people that He does not compel anyone toward guidance, for forcing guidance would nullify the very purpose of the test of life. A person must choose the right path willingly. If they insist on disobedience, Allah, the Exalted, will not force them toward righteousness. Chapter 42 Ash Shuraa, verse 44:

“And he whom Allah allows to go astray - for him there is no protector beyond Him…”

Because right guidance is not imposed upon anyone, the one who persists in disobeying Allah, the Exalted, by misusing the blessings He has granted will inevitably suffer the consequences. Their inner state becomes unbalanced; their mental and physical well-being deteriorates. They begin to misplace everything and everyone within their life—giving importance to what is harmful, neglecting what is beneficial, and confusing priorities. This

imbalance leads to stress, turmoil, and ongoing difficulties, even if they outwardly enjoy certain worldly comforts. Furthermore, their careless attitude prevents them from preparing for their accountability on the Day of Judgement. As a result, their punishment in the Hereafter will be far more severe, and they will not be granted additional opportunities for repentance or reformation. Chapter 42 Ash Shuraa, verse 44:

“…And you will see the wrongdoers, when they see the punishment, saying, "Is there for return [to the former world] anyway?"”

A person should understand that regrets fall into two distinct categories. The first are regrets tied to worldly matters—such as not marrying, not having children, or missing certain opportunities in life. The second category consists of the far more serious regrets a person will experience in their grave and on the Day of Judgement, such as failing to use their time, wealth, health, and blessings in ways that pleased Allah, the Exalted. Worldly regrets, regardless of their nature, are never permanent. They eventually fade when a person fulfils their desire, changes their perspective, or reaches the end of their life. These regrets are temporary by definition, for they cannot extend beyond death. Moreover, they are not truly significant, as they may cause sadness but do not lead to punishment or torment. And if a person enters Paradise through the mercy of Allah, the Exalted, all worldly regrets will disappear entirely.

The regrets of the Hereafter, however, are profoundly different. They are long-lasting, because the time spent in the grave and on the Day of Judgement far exceeds the brief span of earthly life. These regrets will not

end until a person enters Paradise—something that may be delayed for an extremely long period, or may not occur at all. 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 also far more significant, for they may lead to severe punishment and torment. They arise from neglecting the very purpose of life and failing to prepare for the eternal meeting with Allah, the Exalted. For this reason, a person should reflect deeply on this reality and show kindness to themself by striving to eliminate the regrets they may face in the grave and on the Day of Judgement—before they concern themselves with removing the temporary regrets of this world. True wisdom lies in prioritising what lasts over what fades, and what determines one’s eternal outcome over what merely affects a fleeting moment of earthly life. 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.""

Allah, the Exalted, further warns people not to adopt an arrogant attitude toward divine guidance simply because it conflicts with their worldly desires and ambitions. Those who reject guidance out of pride will eventually face

a forced humbling—one they cannot escape. This humiliation will be the direct consequence of their refusal to humble themselves before the perfect divine code of conduct that would have granted them peace of mind in both worlds. That code would have enabled them to achieve a balanced mental and physical state and to place everything and everyone in their proper position within their life. Chapter 42 Ash Shuraa, verse 45:

“And you will see them being exposed to the Fire, humbled from humiliation, looking from [behind] a covert glance…”

Just as these individuals once mocked and criticized those who strove to obey Allah, the Exalted—accusing them of being backward, rigid, or foolish for restraining their worldly desires instead of indulging them—those who remained steadfast upon divine obedience will, in the Hereafter, speak the truth about them. The very people who were ridiculed for their discipline, self-control, and correct use of the blessings Allah, the Exalted, had granted them will declare the true reality of success and loss. Chapter 42 Ash Shuraa, verse 45:

“…And those who had believed will say, "Indeed, the [true] losers are the ones who lost themselves and their families on the Day of Resurrection. Unquestionably, the wrongdoers are in an established and firm punishment."”

This exchange reveals the ultimate reversal of worldly assumptions. Those who appeared “free” and “liberated” in the world—unrestrained by divine limits—will be exposed as the true losers, having destroyed their own souls. Meanwhile, those who lived with discipline, humility, and obedience will be recognized as the truly successful.

In general, those who disbelieve or choose not to act upon their faith often do so because of their attachment to the material world and its attractions. They assume that genuine belief and obedience to Allah, the Exalted, will deprive them of worldly enjoyment. In their view, faith imposes restrictions that limit their desires, so they turn away from it—either openly or through neglect. Instead, they pursue the material world without boundaries, convinced that unrestricted indulgence is the path to true peace. They look down upon those who accept and live by their faith, who discipline their actions and use their blessings in ways pleasing to Allah, the Exalted. To them, such people appear like lowly slaves bound by rules, while they themselves imagine they are free. But this perception is entirely false. The real slaves are those who refuse to submit to Allah, the Exalted, because they inevitably become enslaved by their own desires, by society, by trends, and by the constant pursuit of worldly satisfaction. The truly superior and liberated individuals are those who submit to Allah, the Exalted, for through this submission they free themselves from servitude to the world and everything within it. This reality can be understood through a simple example. A responsible parent restricts the type of food their child eats. They allow unhealthy food only occasionally and insist on a balanced, nutritious diet. The child may feel that these restrictions are unfair and that they have become a slave to their parent’s rules. Meanwhile, another child is allowed to eat whatever they want, whenever they want, and in whatever quantity they desire. This second child believes they are completely free of restrictions. When these two children meet, the child with no restrictions mocks the one whose diet is controlled. The restricted child may even feel sorry for themself, thinking they are missing out on enjoyment. Outwardly, it

appears that the unrestricted child is happier, while the other is burdened by limitations. But as the years pass, the truth becomes clear. The child who grew up without restrictions becomes physically unhealthy—developing obesity, diabetes, high blood pressure, and other illnesses. These physical problems lead to mental distress, low self-esteem, and social difficulties. They become dependent on medications, trapped by diseases, and burdened by emotional and social struggles. Their supposed "freedom" turns into a form of slavery that restricts their happiness and quality of life. In contrast, the child who was guided and restricted grows up healthy in both mind and body. Their physical well-being strengthens their confidence and ability to succeed. They are free from dependence on medications, free from preventable diseases, and free from the mental and social problems that arise from poor health. Their earlier restrictions were not a form of slavery—they were a path to long-term freedom, stability, and success. Thus, the child who had no restrictions became a slave to many things, while the child who lived with discipline grew up independent of all such forms of slavery.

To conclude, the true slave is the one who becomes enslaved by everything other than Allah, the Exalted—whether social media, societal expectations, fashion, culture, or personal desires. This path leads to mental, physical, and social turmoil. The truly free person is the one who submits only to Allah, the Exalted, for through this submission they attain peace of mind, clarity of purpose, and balance in both body and soul.

Allah, the Exalted, also dismantles every form of wishful thinking that leads a person to persist in disobedience while falsely imagining that they will still attain peace of mind and success in both worlds. Many convince themselves that something external—such as the intercession of another

person, a last-minute excuse, or a final act of repentance—will save them, even while they continue to misuse the blessings Allah, the Exalted, has granted. Chapter 42 Ash Shuraa, verse 46:

“And there will not be for them any allies to aid them other than Allah…”

A person must therefore abandon all forms of empty wishful thinking and instead cultivate true hope in the mercy and forgiveness of Allah, the Exalted. True hope is not passive; it is built upon sincere effort. It requires a person to strive in obedience to Allah, the Exalted, by using their blessings correctly according to Islamic teachings, and then placing their trust in His mercy in both worlds. This distinction between false wishful thinking and genuine hope is explained in a Hadith found in Jami At Tirmidhi, number 2459.

However, because true obedience to Allah, the Exalted, often conflicts with a person’s worldly desires and ambitions, many choose the easier path of wishful thinking. They convince themselves that they can continue misusing their blessings without consequence. As Allah, the Exalted, does not force right guidance on people, this self-deception leads to an unbalanced mental and physical state. They begin to misplace everything and everyone within their life—giving priority to what harms them and neglecting what benefits them. Their failure to prepare for their accountability on the Day of Judgement results in ongoing stress, turmoil, and difficulty in both worlds, even if they outwardly enjoy certain worldly luxuries. Their temporary comforts cannot compensate for the inner instability caused by ignoring divine guidance. And in the Hereafter, their misplaced confidence will

collapse entirely, leaving them with nothing but regret. Chapter 42 Ash Shuraa, verse 46:

"…And whoever Allah allows to go astray - for him there is no way."

Allah, the Exalted, therefore calls people to respond to His guidance by using the blessings He has granted them in the manner prescribed by Islamic teachings. This response is not merely verbal; it is demonstrated through disciplined action, conscious choices, and responsible use of one's time, wealth, abilities, and opportunities. When a person aligns their behaviour with divine instruction, they naturally move toward peace of mind in both worlds. They develop a balanced mental and physical state, free from the turmoil caused by misusing blessings or pursuing desires without restraint. They also learn to place everything and everyone in their proper position within their life—giving priority to what truly matters and distancing themselves from what harms them. Allah, the Exalted, extends this invitation before the period of respite granted in this world comes to an end. This worldly life is a temporary opportunity to reform, correct one's course, and prepare for the eternal meeting with Him. Once this respite expires, a person will face the full consequences of their actions, with no further chance to return, amend, or excuse what has passed. Responding to Allah's call while time remains is therefore an act of wisdom, mercy toward oneself, and foresight for the Hereafter. Chapter 42 Ash Shuraa, verse 47:

"Respond to your Lord before a Day comes from Allah of which there is no repelling. No refuge will you have that day, nor for you will there be any denial."

The Holy Prophet Muhammad, peace and blessings be upon him, often experienced deep sorrow when people rejected or neglected the guidance of Islam. His compassion for humanity was so profound that their refusal to accept the truth weighed heavily on his heart. Yet Allah, the Exalted, repeatedly reminded him that his mission was not to compel belief nor to grieve excessively over the choices people made. His responsibility was to convey the message with absolute clarity, to embody its teachings through his perfect character, and to leave the final outcome to Allah, the Exalted. Chapter 42 Ash Shuraa, verse 48:

“But if they turn away - then We have not sent you over them as a guardian; upon you is only [the duty of] 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 offer timeless guidance for all who call others to righteousness. They teach that the role of a caller to truth is not to force belief, manipulate outcomes, or measure success by visible results. Instead, the duty is to convey the message with sincerity, clarity,

gentleness, and compassion—while trusting Allah, the Exalted, to guide hearts according to His wisdom. This understanding liberates the caller from grief, frustration, or feelings of failure when their efforts appear unfruitful. It shifts the focus from outcomes to integrity, from numbers to sincerity, and from human approval to divine acceptance. Those who genuinely seek guidance will recognise the truth when they encounter it, while those who remain arrogant or heedless only harm themselves. The sincere seeker also understands that Allah, the Exalted, never burdens a soul beyond its capacity. Every trial encountered while calling to truth becomes an opportunity to grow in patience, discipline, and faith. Peace—both in this world and the Hereafter—requires sacrifice, restraint, and mastery over one's lower desires. True contentment is not found in wealth, status, or fame, for many who possess these outward advantages remain inwardly restless and dissatisfied. Real tranquillity lies in submission to Allah, the Exalted, and in aligning one's life with His guidance. For those who call others to truth, the priority must always remain clear: to embody the teachings of Islam, to convey the message with compassion, and to entrust the results entirely to Allah, the Exalted. Success is found in obedience and sincerity, not in compelling others or seeking worldly recognition. By adopting this perspective, the caller transforms anxiety into serene trust, impatience into perseverance, and hope into reliance upon the mercy and justice of Allah, the Exalted. In doing so, they become a living example of faith—demonstrating that guidance is ultimately a gift from Allah, the Exalted, and that human responsibility is simply to deliver the message faithfully while leaving accountability to Him.

Allah, the Exalted, warns people not to allow periods of ease and comfort to push them toward disobedience. When life becomes smooth and blessings flow abundantly, a person may be tempted to misuse those blessings, imagining that their favorable circumstances will continue indefinitely. This false sense of security blinds them to the reality that ease is temporary and

that blessings are a trust, not a guarantee. Chapter 42 Ash Shuraa, verse 48:

“…And indeed, when We let man taste mercy from us, he rejoices in it…”

A person must also avoid assuming that worldly ease is a sign of divine approval or love. Material blessings are not indicators of spiritual rank; they are tests. Allah, the Exalted, grants wealth, health, status, and comfort to see whether a person will use them correctly, as outlined in Islamic teachings, or whether they will allow these gifts to distract them from obedience. Ease can elevate a person if it leads to gratitude, humility, and righteous action—or it can destroy them if it leads to pride, indulgence, and neglect.

Allah, the Exalted, further condemns the attitude of those who assume that ease and comfort are something they are entitled to at all times—either because they claim faith or because they arrogantly believe they inherently deserve a life free from hardship. Such individuals expect continuous blessings while ignoring the responsibilities that accompany them. When they eventually face difficulty, instead of reflecting on their own behaviour, they respond with anger and resentment toward Allah, the Exalted. They fail to recognize that the hardship they experience is often the direct consequence of their own actions—particularly their persistent misuse of the blessings Allah, the Exalted, had granted them. Through this misuse, they bring upon themselves an unbalanced mental and physical state, and they misplace everything and everyone within their life. Chapter 42 Ash Shuraa, verse 48:

“…but if evil afflicts him for what his hands have put forth, then indeed, man is ungrateful.”

This verse exposes the inconsistency of the human being who rejoices in ease yet complains in hardship, forgetting that both states are part of the divine test. It reminds people that gratitude is not measured by how one behaves during comfort, but by how one responds when life becomes difficult. Those who blame Allah, the Exalted, for the consequences of their own choices only deepen their suffering, while those who reflect, repent, and reform find that even hardship becomes a means of purification and growth.

Whether a person chooses the path of gratitude or the path of ingratitude, the outcome ultimately returns to them alone. Their choice neither elevates nor diminishes the infinite majesty of Allah, the Exalted. His perfection is absolute, independent of creation, and unaffected by human obedience or disobedience. Chapter 42 Ash Shuraa, verse 49:

“To Allah belongs the dominion of the heavens and the earth…”

Since the entire creation belongs to Allah, the Exalted, and remains under His complete control and jurisdiction, a person ultimately has no choice but to comply with His rules. Just as an individual will face consequences if they violate the laws of the government ruling a particular country, they will face consequences in both worlds if they violate the laws set by the Owner of the universe. A person may leave a country if they dislike its rules, but they cannot escape to any place where the authority of Allah, the Exalted, does not apply. A person may influence or change the laws of their society, but they will never be able to alter the laws of Allah, the Exalted. Similarly, just as the owner of a house has the right to set the rules of that house—even if guests object—the universe belongs entirely to Allah, the Exalted. Therefore, He alone determines the rules that govern it, regardless of whether people approve of them or not. Compliance with these rules is not for His benefit but for the benefit of the individual. The one who understands this reality will willingly submit to the commands of Allah, the Exalted, and strive to use 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 has two choices: they can strive to understand the wisdom behind the commands and prohibitions of Allah, the Exalted—recognising how these teachings benefit them, uplift society, and lead to peace of mind and body in both worlds—or they can follow their desires and reject divine guidance. But the one who refuses to comply with Islamic teachings must prepare to face the consequences of their choice in both worlds. No objections, protests, or complaints will save them from the outcomes of their own actions. Divine laws are not subject to negotiation, and accountability is unavoidable.

An aspect of the full control and authority of Allah, the Exalted, over people is how He creates them according to His will and grants offspring to people according to His wisdom with not influence from anything or anyone else. Chapter 42 Ash Shuraa, verses 49-50:

“…He creates what he wills. He gives to whom He wills female [children], and He gives to whom He wills males. Or He makes them [both] males and females, and He renders whom He wills barren…”

The one who accepts Allah, the Exalted, as their Lord—and thereby accepts their servanthood to Him—must also accept His decisions with humility and trust. True servanthood is not merely a verbal declaration; it requires acknowledging that Allah, the Exalted, knows what is best for His creation, even when His wisdom is not immediately apparent to them. His knowledge is perfect, His judgement flawless, and His decisions rooted in absolute wisdom and mercy. Chapter 42 Ash Shuraa, verse 50:

“…Indeed, He is Knowing and Competent.”

And chapter 2 Al Baqarah, verse 216:

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

The one who fails to accept this truth and refuses to behave as a servant of Allah, the Exalted, will inevitably become frustrated and resentful whenever their worldly desires are not fulfilled. Their anger stems from the false belief that they know what is best for themselves, even when their desires contradict divine wisdom. This attitude encourages them to misuse the blessings Allah, the Exalted, has granted—using wealth, health, relationships, and opportunities in ways that harm rather than benefit them. In this world, such a mindset prevents them from achieving a balanced mental and physical state. They begin to misplace everything and everyone within their life—giving priority to what is harmful, neglecting what is beneficial, and misunderstanding the true purpose of their blessings. As a result, every aspect of their life—family, friends, career, wealth—becomes a source of stress rather than comfort. Their relationships deteriorate, not because others have wronged them, but because their own inner imbalance distorts their perception and behaviour. If they persist in disobeying Allah, the Exalted, they will eventually blame the wrong things and the wrong people for their distress. They may even blame their spouse, children, or close companions—those who genuinely care for them. When they cut these good people out of their lives, their isolation deepens, and their mental state worsens. This downward spiral can lead to severe emotional instability, including depression, substance addiction, and even suicidal tendencies. This outcome is tragically evident when one observes those who persist in misusing the blessings they have been granted—such as many among the rich and famous. Despite their wealth, fame, and worldly luxuries, they often suffer from profound inner turmoil, proving that material abundance cannot compensate for spiritual emptiness or moral imbalance. And because their attitude prevented them from preparing for their accountability on the Day of Judgement, their punishment in the Hereafter will be far worse. The temporary discomforts of this world pale in comparison to the consequences of a life spent rejecting divine wisdom and misusing divine blessings.

As mentioned earlier, the leaders of the non-Muslims of Mecca employed various strategies to prevent people from accepting Islam. Their resistance was not rooted in intellectual objections but in fear—fear of losing their leadership, their social influence, and the privileges that came with their status. One of their tactics was to question why divine revelation had not been granted to one of their senior, wealthy, or socially prominent figures. They believed that prophethood should be tied to worldly rank rather than spiritual purity. Chapter 43 Az Zukhruf, verse 31:

“And they said, "Why was this Qur'an not sent down upon a great man from [one of] the two cities?"”

Allah, the Exalted, responded by clarifying that divine revelation is not a trivial matter subject to human preferences or worldly criteria. Prophethood is a deliberate and divinely guided selection, ensuring that the most suitable and pure-hearted individual receives revelation in order to guide their nation. This process is based on divine wisdom, not on the desires of people or the superficial standards by which society measures greatness, such as wealth or social status. Chapter 42 Ash Shuraa, verse 51:

“And it is not for any human being that Allah should speak to him except by revelation or from behind a partition or that He sends a messenger to reveal, by His permission, what He wills. Indeed, He is Most High and Wise.”

As a result, Allah, the Exalted, chose the Holy Prophet Muhammad, peace and blessings be upon him, to receive His final and complete revelation—not because of worldly rank, wealth, or social standing, but because of the unparalleled sincerity, purity, and devotion he possessed toward Allah, the Exalted, and toward all of creation. His character, compassion, integrity, and truthfulness were unmatched, to the extent that even the non-Muslims of Mecca—despite their hostility—could not deny his honesty and moral excellence. It was this inner perfection, not worldly status, that made him the most suitable recipient of divine revelation. Chapter 42 Ash Shuraa, verse 52:

“And thus We have revealed to you an inspiration of Our command…”

This verse highlights that revelation is a deliberate and divinely guided selection, bestowed upon the one whose heart is most prepared to carry the weight of guidance for all humanity. The sincerity of the Holy Prophet Muhammad, peace and blessings be upon him, was the foundation upon which the final message was entrusted, ensuring that the revelation would be conveyed with absolute truth, compassion, and justice.

Allah, the Exalted, further affirms the truthfulness of Islam by reminding people that the Holy Prophet Muhammad, peace and blessings be upon him, had no prior interaction with earlier divine scriptures. He was not known to read or write, nor did he study the teachings of previous prophets. This fact was well-known to both the People of the Book and the non-Muslims of Mecca. They were fully aware that he had never been exposed to the modified or original teachings found in earlier holy texts.

Therefore, the detailed knowledge contained within the Holy Quran—knowledge that corresponds with earlier revelations while correcting their distortions—could not have come from human learning or imitation. This reality stands as 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.”

And chapter 42 Ash Shuraa, verse 52:

“…You did not know what is the Book or [what is] faith…”

This verse highlights that the Holy Prophet Muhammad, peace and blessings be upon him, did not possess prior knowledge of revelation or the detailed laws of faith before the Holy Quran was sent to him. Everything he conveyed came directly from Allah, the Exalted, through divine inspiration. His sudden, complete, and flawless understanding of theology, law, morality, and spiritual guidance—despite having no formal education—further proves that the Holy Quran is not a human product but a revelation from Allah, the Exalted. Chapter 42 Ash Shuraa, verses 52-53:

“…but We have made it a light by which We guide whom We will of Our servants. And indeed you guide to a straight path. The path of Allah…”

No matter how far human civilisation progresses, and regardless of the knowledge it amasses in science, psychology, sociology, or any other field, humanity will never be capable of producing a code of conduct that perfectly corresponds to human nature or that addresses every circumstance individuals and societies will face throughout their existence. Such a task is beyond human capacity. Even with all modern advancements, people are still discovering basic truths about themselves—such as the functions of different regions of the brain—let alone possessing the comprehensive insight needed to craft a flawless moral and social framework that guarantees justice, stability, and inner peace. Only Allah, the Exalted, can provide such a code. As the Creator of every human being and every aspect of existence, His knowledge is limitless. He knows the past in its entirety, the present in its fullness, and the future in its detail. He alone understands the true nature of the human heart, the complexities of human behaviour, and the consequences of every action. Therefore, He alone is qualified to give humanity a complete and perfect standard that distinguishes benefit from harm, virtue from corruption, and the path to tranquillity from the path to turmoil. History offers undeniable proof of this. Whenever the divine code of conduct was sincerely implemented—whether in households, communities, or entire societies—it produced harmony, justice, dignity, and peace. Individuals found purpose and balance, families were strengthened, and societies flourished. These outcomes were not the result of human invention but of divine guidance being lived and applied. For this reason, a person must embrace the divine code of conduct with confidence, recognising that it is designed for their own well-being, even when certain teachings challenge their personal inclinations. They should approach divine guidance as a sensible patient approaches the advice of a

skilled physician: with trust and understanding. A patient accepts bitter medicine and a strict diet not because they enjoy them, but because they know these prescriptions lead to healing and long-term health. Likewise, a a wise person accepts divine commands and prohibitions because they lead to spiritual, mental, and social well-being, even when they require discipline and self-restraint.

Whether a person behaves like the wise patient—using the blessings Allah, the Exalted, has granted them in accordance with Islamic teachings—or chooses to misuse those blessings, every individual will ultimately be held accountable for their actions. No one can escape the authority, dominion, or judgement of Allah, the Exalted. Chapter 42 Ash Shuraa, verse 53:

“…Allah, to whom belongs whatever is in the heavens and whatever is on the earth. Unquestionably, to Allah do [all] matters evolve.”

In general, the Holy Prophet Muhammad, peace and blessings be upon him, emphasised this absolute sovereignty of Allah, the Exalted, in a Hadith recorded in Jami At Tirmidhi, number 2516. The narration teaches that nothing in creation can benefit a person unless Allah, the Exalted, wills it, and nothing can harm them unless He permits it. This establishes a foundational truth: only what Allah, the Exalted, decrees comes to pass. Understanding this does not mean one should abandon practical means, such as seeking medical treatment. Rather, it means that one may use these means—as they are part of the system Allah, the Exalted, has placed in the world—while recognising that the final outcome rests solely with Him. Many people take medicine and recover, while others take the same

medicine and do not improve. This difference demonstrates that another factor determines the result: 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 one who internalizes this truth realizes that events beyond their control were never avoidable, and opportunities that slipped away were never destined for them. Whatever unfolds—whether it aligns with their desires or contradicts them—should be met with patience and trust, knowing that Allah, the Exalted, has chosen what is ultimately 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.”

When this understanding settles deeply in a person’s heart, they stop depending on creation, recognising that no human being, object, or circumstance possesses the inherent power to harm or benefit them. Instead, they turn to Allah, the Exalted, seeking His help, protection, and support through sincere obedience—fulfilling His commands, avoiding His prohibitions, and meeting destiny with patience, as taught by the Holy Prophet Muhammad, peace and blessings be upon him. This realisation nurtures true trust in Allah, the Exalted, and instils a healthy fear of Him

alone. A person who understands that creation cannot harm them without Allah's permission becomes liberated from fearing people, circumstances, or outcomes. Recognising that everything in one's life and in the universe originates from Allah, the Exalted, is part of truly grasping His Oneness. This understanding goes far beyond merely uttering that none is worthy of worship except Allah, the Exalted; it requires that this belief penetrate the heart until it shapes every thought, decision, and action. When this conviction becomes firmly rooted, a person relies solely on Allah, the Exalted, knowing that He alone can grant benefit or prevent harm. They submit to Him in every aspect of their life. In reality, people obey others only to gain some advantage or to protect themselves from harm. Since only Allah, the Exalted, can truly provide benefit or protection, He alone deserves absolute obedience and worship. If someone chooses to obey another over Allah, the Exalted, it indicates that they believe this other being can offer them something that Allah cannot—revealing a weakness in their faith. Since all events originate from Allah, the Exalted, a person must direct their obedience exclusively to Him. 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…"

Chapter 42 Ash Shuraa, verse 53:

"…Allah, to whom belongs whatever is in the heavens and whatever is on the earth. Unquestionably, to Allah do [all] matters evolve."

In reality, since all of existence belongs to Allah, the Exalted, and remains entirely under His authority, power, and ownership, a person cannot escape the reality of living under His command. Whether one accepts this truth willingly or resists it internally, the laws of Allah, the Exalted, continue to govern every aspect of life. This reality is similar to worldly systems of authority: when a person lives in a country, they are required to abide by its laws. Ignoring those laws inevitably leads to consequences, regardless of personal opinions about their fairness or necessity. In the same way—but far more decisively—ignoring the commands of Allah, the Exalted, leads to consequences that affect both this world and the next. A person may choose to leave a country whose laws they dislike, seeking another place where different rules apply. However, there is no place of escape from the dominion of Allah, the Exalted. His authority encompasses every land, every time, and every situation. While human societies can alter their rules through debate, power, or changing circumstances, the laws of Allah, the Exalted, remain constant and unchangeable. No amount of objection, denial, or resistance can alter divine reality, just as no denial of gravity can prevent its effects. This truth becomes even clearer when considering ownership. When someone owns a house, they alone determine its rules. Guests may dislike certain conditions, but their approval is irrelevant to ownership. The authority to decide belongs solely to the owner. Likewise, the universe—far more vast and complex than any house—belongs entirely to Allah, the Exalted. As its Creator, Sustainer, and Owner, He alone has the right to legislate how it functions and how those within it should live. Acceptance or rejection of these rules does not alter their validity; it only determines whether a person benefits from them or suffers by opposing them. For this reason, compliance with the commands of Allah, the Exalted, is not for His benefit but for the benefit of the individual and society. The one who truly understands this reality submits willingly, not out of blind obedience, but out of recognition of divine wisdom. Such a person strives to obey Allah, the Exalted, by correctly using the blessings they have been granted—such as time, health, wealth, and intellect—in ways that please

Him, as taught in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. A person is ultimately faced with a clear choice. They may choose to learn, reflect, and understand the wisdom behind the commands and prohibitions of Allah, the Exalted, recognizing how these laws protect individuals, preserve society, and lead to balance, peace of mind, and stability in both worlds. Alternatively, they may choose to follow their desires, dismiss divine guidance, and reject the teachings of Islam in favor of personal preference or societal trends. However, regardless of which path is chosen, the outcome is unavoidable. The one who refuses to comply with divine guidance must be prepared to face the consequences of that decision. No argument, protest, justification, or complaint will alter the results of opposing the laws set by the Owner of the universe. True success, therefore, lies in recognizing reality as it is—not as one wishes it to be—and aligning one's life with the guidance of Allah, the Exalted, before accountability arrives in both worlds. Chapter 42 Ash Shuraa, verse 53:

"…Unquestionably, to Allah do [all] matters evolve."

A person must therefore accept and act upon Islamic teachings for their own benefit, even when these teachings challenge their personal desires. They should conduct themselves like a wise patient who follows the medical advice of a skilled doctor, trusting that the treatment—though it may involve bitter medicine and a strict diet—is ultimately for their well-being. Just as this patient eventually attains physical and mental health through disciplined adherence, a person who embraces and practices Islamic teachings attains balance, clarity, and inner stability. This is because only Allah, the Exalted, possesses the complete knowledge required to guide a person toward a sound mental and physical state and to

help them place everything and everyone in their life in the correct position. Human knowledge, no matter how advanced, will always remain limited. Despite extensive research into the human mind and body, society cannot resolve every problem a person may face, nor can it shield them from all forms of mental and physical stress. Human advice is constrained by limited experience, incomplete understanding, and personal biases. It cannot provide a flawless framework for life. Allah, the Exalted, alone has perfect knowledge, and He has conveyed it to humanity through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The truth of this becomes evident when one compares the lives of those who use their blessings according to Islamic teachings with those who do not. Interestingly, patients often follow medical prescriptions without understanding the science behind them, placing blind trust in their doctors. Allah, the Exalted, however, does not ask people to follow Islam blindly. Instead, He invites them to reflect, to observe, and to recognise the truth of His guidance through clear proofs and evident benefits. But this requires approaching Islamic teachings 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 heart—the true seat of peace of mind. He alone grants tranquillity or withholds it. Chapter 53 An Najm, verse 43:

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

This means that genuine peace of mind is not obtained through wealth, status, or worldly indulgence, but through divine permission. And Allah, the Exalted, grants this peace only to those who use the blessings He has given them in the correct manner, as outlined in Islamic teachings. Chapter 16 An Nahl, verse 97:

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

All praise is due to Allah, Lord of the worlds and may peace and blessings be upon His final Messenger, Muhammad, his noble Family and Companions.

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