A Summarised Quranic Commentary:

The Path of Peace of Mind

Chapter 47 Muhammad to Chapter 55 Ar Rahman

PodQuran - Vol 37



Adopting Positive Characteristics Leads to Peace of Mind

A Summarised Quranic Commentary: The Path of Peace of Mind – Chapter 47 Muhammad to Chapter 55 Ar Rahman

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بَلۡ عَجِبُوٓاْ أَن جَآءَهُم مُّنذِرٞ مِّنۡهُمۡ فَقَالَ ٱلۡكَٰفِرُونَ هَٰذَا شَيۡءٌ
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أَءِذَا مِتۡنَا وَكُنَّا تُرَابٗاۖ ذَٰلِكَ رَجۡعُۢ بَعِيدٞ ٣

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

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Compiler's Notes

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

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

Introduction

The following is a fully-referenced and easy to understand detailed commentary on Chapter 47 Muhammad to Chapter 55 Ar Rahman 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.



Chapter 47 – Muhammad, Verses 1-38 of 38

ٱلَّذِينَ كَفَرُواْ وَصَدُّواْ عَن سَبِيلِ ٱللَّهِ أَضَلَّ أَعۡمَٰلَهُمۡ ١

وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ وَءَامَنُواْ بِمَا نُزِّلَ عَلَىٰ مُحَمَّدٖ
وَهُوَ ٱلۡحَقُّ مِن رَّبِّهِمۡ كَفَّرَ عَنۡهُمۡ سَيِّـَٔاتِهِمۡ وَأَصۡلَحَ بَالَهُمۡ ٢

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ٱلۡحَقَّ مِن رَّبِّهِمۡۚ كَذَٰلِكَ يَضۡرِبُ ٱللَّهُ لِلنَّاسِ أَمۡثَٰلَهُمۡ ٣

فَإِذَا لَقِيتُمُ ٱلَّذِينَ كَفَرُواْ فَضَرۡبَ ٱلرِّقَابِ حَتَّىٰٓ إِذَآ أَثۡخَنتُمُوهُمۡ فَشُدُّواْ
ٱلۡوَثَاقَ فَإِمَّا مَنَّۢا بَعۡدُ وَإِمَّا فِدَآءً حَتَّىٰ تَضَعَ ٱلۡحَرۡبُ أَوۡزَارَهَاۚ ذَٰلِكَ
وَلَوۡ يَشَآءُ ٱللَّهُ لَٱنتَصَرَ مِنۡهُمۡ وَلَٰكِن لِّيَبۡلُوَاْ بَعۡضَكُم بِبَعۡضٖۗ
وَٱلَّذِينَ قُتِلُواْ فِي سَبِيلِ ٱللَّهِ فَلَن يُضِلَّ أَعۡمَٰلَهُمۡ ٤

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وَٱلَّذِينَ كَفَرُواْ فَتَعْسًا لَّهُمْ وَأَضَلَّ أَعْمَٰلَهُمْ ٨

ذَٰلِكَ بِأَنَّهُمْ كَرِهُواْ مَآ أَنزَلَ ٱللَّهُ فَأَحْبَطَ أَعْمَٰلَهُمْ ٩

۞ أَفَلَمْ يَسِيرُواْ فِى ٱلْأَرْضِ فَيَنظُرُواْ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ ۚ دَمَّرَ ٱللَّهُ عَلَيْهِمْ ۖ وَلِلْكَٰفِرِينَ أَمْثَٰلُهَا ١٠

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إِنَّ ٱللَّهَ يُدۡخِلُ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ جَنَّٰتٖ تَجۡرِي
مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُۖ وَٱلَّذِينَ كَفَرُواْ يَتَمَتَّعُونَ وَيَأۡكُلُونَ كَمَا تَأۡكُلُ
ٱلۡأَنۡعَٰمُ وَٱلنَّارُ مَثۡوٗى لَّهُمۡ ١٢

وَكَأَيِّن مِّن قَرۡيَةٍ هِيَ أَشَدُّ قُوَّةٗ مِّن قَرۡيَتِكَ ٱلَّتِيٓ أَخۡرَجَتۡكَ
أَهۡلَكۡنَٰهُمۡ فَلَا نَاصِرَ لَهُمۡ ١٣

أَفَمَن كَانَ عَلَىٰ بَيِّنَةٖ مِّن رَّبِّهِۦ كَمَن زُيِّنَ لَهُۥ سُوٓءُ عَمَلِهِۦ وَٱتَّبَعُوٓاْ
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وَأَنۡهَٰرٞ مِّن لَّبَنٖ لَّمۡ يَتَغَيَّرۡ طَعۡمُهُۥ وَأَنۡهَٰرٞ مِّنۡ خَمۡرٖ لَّذَّةٖ لِّلشَّٰرِبِينَ
وَأَنۡهَٰرٞ مِّنۡ عَسَلٖ مُّصَفّٗىۖ وَلَهُمۡ فِيهَا مِن كُلِّ ٱلثَّمَرَٰتِ وَمَغۡفِرَةٞ مِّن
رَّبِّهِمۡۖ كَمَنۡ هُوَ خَٰلِدٞ فِي ٱلنَّارِ وَسُقُواْ مَآءً حَمِيمٗا فَقَطَّعَ أَمۡعَآءَهُمۡ
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وَمِنۡهُم مَّن يَسۡتَمِعُ إِلَيۡكَ حَتَّىٰٓ إِذَا خَرَجُواْ مِنۡ عِندِكَ قَالُواْ
لِلَّذِينَ أُوتُواْ ٱلۡعِلۡمَ مَاذَا قَالَ ءَانِفًاۚ أُوْلَٰٓئِكَ ٱلَّذِينَ طَبَعَ ٱللَّهُ عَلَىٰ
قُلُوبِهِمۡ وَٱتَّبَعُوٓاْ أَهۡوَآءَهُمۡ ١٦

وَٱلَّذِينَ ٱهۡتَدَوۡاْ زَادَهُمۡ هُدٗى وَءَاتَىٰهُمۡ تَقۡوَىٰهُمۡ ١٧

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ذَٰلِكَ بِأَنَّهُمْ قَالُوا۟ لِلَّذِينَ كَرِهُوا۟ مَا نَزَّلَ ٱللَّهُ
سَنُطِيعُكُمْ فِى بَعْضِ ٱلْأَمْرِ ۖ وَٱللَّهُ يَعْلَمُ إِسْرَارَهُمْ
﴿٢٦﴾

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أَمۡ حَسِبَ ٱلَّذِينَ فِي قُلُوبِهِم مَّرَضٌ أَن لَّن يُخۡرِجَ ٱللَّهُ
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لَحۡنِ ٱلۡقَوۡلِۚ وَٱللَّهُ يَعۡلَمُ أَعۡمَٰلَكُمۡ ﴿٣٠﴾

وَلَنَبۡلُوَنَّكُمۡ حَتَّىٰ نَعۡلَمَ ٱلۡمُجَٰهِدِينَ مِنكُمۡ وَٱلصَّٰبِرِينَ وَنَبۡلُوَاْ
أَخۡبَارَكُمۡ ﴿٣١﴾

إِنَّ ٱلَّذِينَ كَفَرُواْ وَصَدُّواْ عَن سَبِيلِ ٱللَّهِ وَشَآقُّواْ ٱلرَّسُولَ مِنۢ
بَعۡدِ مَا تَبَيَّنَ لَهُمُ ٱلۡهُدَىٰ لَن يَضُرُّواْ ٱللَّهَ شَيۡـٔٗاۚ وَسَيُحۡبِطُ
أَعۡمَٰلَهُمۡ ﴿٣٢﴾

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فَلَن يَغۡفِرَ ٱللَّهُ لَهُمۡ ٣٤

فَلَا تَهِنُواْ وَتَدۡعُوٓاْ إِلَى ٱلسَّلۡمِ وَأَنتُمُ ٱلۡأَعۡلَوۡنَ وَٱللَّهُ مَعَكُمۡ وَلَن
يَتِرَكُمۡ أَعۡمَٰلَكُمۡ ٣٥

إِنَّمَا ٱلۡحَيَوٰةُ ٱلدُّنۡيَا لَعِبٞ وَلَهۡوٞۚ وَإِن تُؤۡمِنُواْ وَتَتَّقُواْ يُؤۡتِكُمۡ
أُجُورَكُمۡ وَلَا يَسۡـَٔلۡكُمۡ أَمۡوَٰلَكُمۡ ٣٦

إِن يَسۡـَٔلۡكُمُوهَا فَيُحۡفِكُمۡ تَبۡخَلُواْ وَيُخۡرِجۡ أَضۡغَٰنَكُمۡ
٣٧

هَٰٓأَنتُمۡ هَٰٓؤُلَآءِ تُدۡعَوۡنَ لِتُنفِقُواْ فِي سَبِيلِ ٱللَّهِۖ
فَمِنكُم مَّن يَبۡخَلُۖ وَمَن يَبۡخَلۡ فَإِنَّمَا يَبۡخَلُ عَن
نَّفۡسِهِۦۚ وَٱللَّهُ ٱلۡغَنِيُّ وَأَنتُمُ ٱلۡفُقَرَآءُۚ وَإِن تَتَوَلَّوۡاْ يَسۡتَبۡدِلۡ
قَوۡمًا غَيۡرَكُمۡ ثُمَّ لَا يَكُونُوٓاْ أَمۡثَٰلَكُم ٣٨

Those who disbelieve and avert [people] from the way of Allah - He will waste their deeds.

And those who believe and do righteous deeds and believe in what has been sent down upon Muhammad - and it is the truth from their Lord - He will remove from them their misdeeds and amend their condition.

That is because those who disbelieve follow falsehood, and those who believe follow the truth from their Lord. Thus does Allah present to the people their comparisons.

So when you meet those who disbelieve [in battle], strike [their] necks until, when you have inflicted slaughter upon them, then secure their bonds, and either [confer] favor afterwards or ransom [them] until the war lays down its burdens. That [is the command]. And if Allah had willed, He could have taken vengeance upon them [Himself], but [He ordered armed struggle] to test some of you by means of others. And those who are killed in the cause of Allah - never will He waste their deeds.

He will guide them and amend their condition

And admit them to Paradise, which He has made known to them.

O you who have believed, if you support Allah , He will support you and plant firmly your feet.

But those who disbelieve - for them is misery, and He will waste their deeds.

That is because they disliked what Allah revealed, so He rendered worthless their deeds.

Have they not traveled through the land and seen how was the end of those before them? Allah destroyed [everything] over them, and for the disbelievers is something comparable.

That is because Allah is the protector of those who have believed and because the disbelievers have no protector.

Indeed, Allah will admit those who have believed and done righteous deeds to gardens beneath which rivers flow, but those who disbelieve enjoy themselves and eat as grazing livestock eat, and the Fire will be a residence for them.

And how many a city was stronger than your city [Makkah] which drove you out? We destroyed them; and there was no helper for them.

So is he who is on clear evidence from his Lord like him to whom the evil of his work has been made attractive and they follow their [own] desires?

Is the description of Paradise, which the righteous are promised, wherein are rivers of water unaltered, rivers of milk the taste of which never changes, rivers of wine delicious to those who drink, and rivers of purified honey, in which they will have from all [kinds of] fruits and forgiveness from their Lord, like [that of] those who abide eternally in the Fire and are given to drink scalding water that will sever their intestines?

And among them, are those who listen to you, until when they depart from you, they say to those who were given knowledge, "What has he said just now?" Those are the ones of whom Allah has sealed over their hearts and who have followed their [own] desires.

And those who are guided - He increases them in guidance and gives them their righteousness.

Then do they await except that the Hour should come upon them unexpectedly? But already there have come [some of] its indications. Then what good to them, when it has come, will be their remembrance?

So know, that there is no deity except Allah and ask forgiveness for your sin and for the believing men and believing women. And Allah knows of your movement and your resting place.

Those who believe say, "Why has a surah not been sent down? But when a precise surah is revealed and fighting is mentioned therein, you see those in whose hearts is hypocrisy looking at you with a look of one overcome by death. And more appropriate for them [would have been]

Obedience and good words. And when the matter [of fighting] was determined, if they had been true to Allah , it would have been better for them.

So would you perhaps, if you turned away, cause corruption on earth and sever your [ties of] relationship?

Those [who do so] are the ones that Allah has cursed, so He deafened them and blinded their vision.

Then do they not reflect upon the Qur'an, or are there locks upon [their] hearts?

Indeed, those who reverted back [to disbelief] after guidance had become clear to them - Satan enticed them and prolonged hope for them.

That is because they said to those who disliked what Allah sent down, "We will obey you in part of the matter." And Allah knows what they conceal.

Then how [will it be] when the angels take them in death, striking their faces and their backs?

That is because they followed what angered Allah and disliked [what earns] His pleasure, so He rendered worthless their deeds.

Or do those in whose hearts is disease think that Allah would never expose their [feelings of] hatred?

And if We willed, We could show them to you, and you would know them by their mark; but you will surely know them by the tone of [their] speech. And Allah knows your deeds.

And We will surely test you until We make evident those who strive among you [for the cause of Allah] and the patient, and We will test your affairs.

Indeed, those who disbelieved and averted [people] from the path of Allah and opposed the Messenger after guidance had become clear to them - never will they harm Allah at all, and He will render worthless their deeds.

O you who have believed, obey Allah and obey the Messenger and do not invalidate your deeds.

Indeed, those who disbelieved and averted [people] from the path of Allah and then died while they were disbelievers - never will Allah forgive them.

So do not weaken and call for peace while you are superior; and Allah is with you and will never deprive you of [the reward of] your deeds.

[This] worldly life is only amusement and diversion. And if you believe and fear Allah , He will give you your rewards and not ask you for your properties.

If He should ask you for them and press you, you would withhold, and He would expose your unwillingness.

Here you are - those invited to spend in the cause of Allah - but among you are those who withhold [out of greed]. And whoever withholds only withholds [benefit] from himself; and Allah is the Free of need, while you are the needy. And if you turn away, He will replace you with another people; then they will not be the likes of you.

Discussion on Verses 1-38 of 38

Allah, the Exalted, begins this chapter by drawing attention to a recurring reality: whenever divine guidance conflicts with people's personal ambitions, desires, or worldly goals, opposition is inevitable. Those whose lifestyles are built upon unchecked desires or social ambition will naturally resist teachings that call for discipline, accountability, and submission to divine authority. Their resistance does not always appear openly; rather, it often manifests through mockery, criticism, pressure, or subtle attempts to weaken commitment to faith.

When a person chooses to live by principles that differ from those of their peers, this choice can unsettle others. It may awaken discomfort or guilt in those who prioritize personal gratification over obedience to Allah, the Exalted. Instead of reassessing their own choices, they may respond by criticizing or discouraging the one who remains firm. This reaction is frequently most intense within close circles, including family members, where expectations and emotional influence are strongest.

In addition, modern societal forces intensify this pressure. Social media, popular culture, fashion, and dominant social norms often promote values that directly clash with Islamic teachings. In such an environment, commitment to Islam is commonly portrayed as an obstacle to success, freedom, wealth, or social acceptance. Entire industries that profit from excess, exploitation, or moral negligence naturally resist Islamic principles, as these principles expose their harm. This resistance fuels much of the

hostility and misinformation directed at Islam, particularly in public discourse and online spaces.

Those who strive to live according to Islamic guidance—which calls for balance, restraint, and the responsible use of blessings—are especially targeted by individuals who pursue pleasure without limits. Islam identifies such uncontrolled indulgence as degrading to human dignity, yet those who live this way often resent any reminder of self-discipline. As a result, they attempt to discourage others from accepting Islam or remaining committed to it, seeking to pull them toward a lifestyle governed by impulse rather than principle. They frequently focus their attacks on selective aspects of Islam, such as the dress code for women, in an effort to undermine the faith as a whole. However, anyone who reflects honestly can see the inconsistency in these criticisms. Dress codes are widely accepted and enforced in many respected fields—such as law enforcement, the military, healthcare, education, and business—yet only Islamic guidelines are singled out for condemnation. This selective outrage exposes the weakness of their arguments and reveals that the true issue lies not with clothing, but with Islam's insistence on self-restraint and moral accountability. In reality, it is the principles of Islam and the disciplined conduct it produces that provoke such hostility. Chapter 47 Muhammad, verse 1:

"Those who disbelieve and avert [people] from the way of Allah…"

When a person abandons obedience to Allah, the Exalted, in order to gain approval from others, the consequence is the loss of inner peace. Such choices inevitably lead to the misuse of the blessings granted to them,

resulting in confusion, imbalance, and disorder in both mental and physical states. Everything and everyone in their life becomes misplaced, and they remain unprepared for their accountability on the Day of Judgement. No amount of comfort, wealth, or status can shield them from the stress, hardship, and regret that follow—both in this world and the next. Chapter 47 Muhammad, verse 1:

“Those who disbelieve and avert [people] from the way of Allah - He will waste their deeds.”

Therefore, in every situation, a person must firmly commit themselves to sincere obedience to Allah, the Exalted. Such loyalty provides protection from negative influences, even when that protection is not immediately apparent. By remaining devoted to Allah, the Exalted, a person learns to use their blessings correctly, which brings balance to their inner and outer life. This enables them to place every responsibility and relationship in its proper position while preparing fully for their accountability on the Day of Judgement. As a result, they attain tranquillity in both worlds. Through this steadfast commitment, they are guided through ease and hardship alike, their peace of mind is strengthened, and they secure immense reward that extends beyond this temporary life. Chapter 47 Muhammad, verse 2:

“And those who believe and do righteous deeds and believe in what has been sent down upon Muhammad - and it is the truth from their Lord - He will remove from them their misdeeds and amend their condition.”

The repetition of belief within this verse carries an important message: inner conviction must be reinforced by outward commitment through righteous actions. True belief is not limited to what is held within the heart alone; it must be reflected and protected by consistent obedience. When a person claims belief yet fails to support it through their conduct, they place that belief in serious danger. In fact, persistent neglect of action can result in a person departing from this world without faith altogether. Faith should therefore be understood as something fragile and living, not static or guaranteed. It resembles a small flame that survives only when it is carefully maintained. Just as a fire cannot continue to burn without fuel, faith cannot remain alive without regular acts of obedience that strengthen and protect it. When this spiritual nourishment is neglected, faith gradually weakens, dims, and may eventually be extinguished entirely. Losing this guiding light is the greatest loss a person can suffer, as it leaves them without direction in this life and without hope in the next.

Furthermore, belief in the Holy Quran is mentioned independently to emphasize that true faith must be grounded in conscious understanding and practical engagement with it, rather than being based on inherited habits or blind imitation, such as merely following the beliefs of one's parents without reflection. Chapter 47 Muhammad, verse 2:

"And those who believe and do righteous deeds and believe in what has been sent down upon Muhammad…"

This wording directs people toward developing belief by studying the Holy Quran and living by its guidance. Through this approach, they come to recognize its divine origin and truth through clear evidence and reason, not imitation. Chapter 47 Muhammad, verse 2:

“…and it is the truth from their Lord…”

When a person studies the Holy Quran with sincerity and an open mind, its unique nature becomes unmistakable. Its language is unmatched, its meanings are conveyed with clarity, and its eloquence remains beyond comparison. No other book rivals its precision, depth, or consistency. It is entirely free from contradictions, which are inevitably found in all human-authored systems, philosophies, and religious scriptures. The Holy Quran recounts the histories of earlier nations in remarkable detail, despite the fact that the Holy Prophet Muhammad, peace and blessings be upon him, had no formal education in history or literature. The Holy Quran commands every form of good and forbids every form of evil, whether those matters affect individuals or entire societies. Through this comprehensive guidance, justice, safety, and peace are established within homes and communities alike. It avoids exaggeration, fiction, and falsehood, unlike poetry, myths, or fables, and every verse carries practical benefit that can be applied directly to real life. Even when narratives are repeated, each repetition highlights new lessons and insights, ensuring depth rather than monotony. Unlike any other book, repeated study of the Holy Quran never leads to boredom; instead, it consistently reveals new understanding. The Holy Quran balances promises and warnings, always supporting them with clear and undeniable proofs. When it addresses concepts that may appear abstract—such as patience, gratitude, or trust—it provides practical and accessible ways to implement them in daily life. It directs people toward the very

purpose of their existence: sincere obedience to Allah, the Exalted, by using the blessings granted to them in ways pleasing to Him. Through this, a person attains peace of mind, balance between mental and physical states, and the ability to place everything and everyone in their proper position while preparing fully for accountability on the Day of Judgement. The straight path is made clear and appealing for anyone who sincerely seeks tranquility and lasting success in both worlds. Because it addresses the core nature of humanity, the guidance of the Holy Quran is timeless, benefiting every person, in every place, and in every generation. When understood and applied correctly, it serves as a remedy for emotional, social, economic, and physical difficulties. It provides solutions to every challenge an individual or society may face, a truth made evident through history by observing how communities that sincerely implemented its teachings flourished. Despite the passage of centuries, not a single letter of the Holy Quran has been altered, exactly as Allah, the Exalted, promised. No other book in history shares this distinction. Chapter 15 Al Hijr, verse 9:

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

Allah, the Exalted, also identifies the root causes of corruption and hardship within societies and provides practical remedies for them. By correcting these foundational issues, the countless problems that branch out from them are naturally resolved. In this way, the Holy Quran comprehensively addresses everything required for success in both worlds. Chapter 16 An Nahl, verse 89:

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

This is the greatest timeless miracle granted by Allah, the Exalted, to His final Holy Prophet Muhammad, peace and blessings be upon him. However, only those who sincerely seek the truth and act upon it will benefit from it. Those who pursue their desires and selectively accept its guidance will find nothing but loss in this life and the next. Chapter 17 Al Isra, verse 82:

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

When a person studies the Holy Quran sincerely, they come to understand that adhering to its guidance is the only reliable path to true peace of mind, both for themselves and for society as a whole. Chapter 47 Muhammad, verse 2:

“And those who believe and do righteous deeds and believe in what has been sent down upon Muhammad - and it is the truth from their Lord…”

This verse highlights that genuine belief combined with righteous action, grounded in the guidance of the Holy Quran, leads to clarity, stability, and

inner peace. The teachings of the Holy Quran provide practical and comprehensive guidance that addresses every aspect of human life—mental, emotional, physical, and social. No matter how advanced a society becomes or how much knowledge it acquires in fields like psychology, neuroscience, or sociology, it remains impossible for humans alone to create a system of rules and ethics that perfectly aligns with human nature and adapts flawlessly to every situation or challenge. Human understanding is inevitably limited, as each discovery uncovers further complexities of the mind, body, and society. Only Allah, the Exalted, possesses the infinite knowledge and wisdom required to establish a complete and flawless code of conduct. As the Creator of all things, His understanding encompasses the entirety of the past, present, and future. Therefore, He alone is capable of providing guidance that separates good from evil, beneficial from harmful, and leads to balance, justice, and inner peace. The historical record confirms that societies and individuals who sincerely implemented the divine guidance of the Holy Quran experienced harmony, justice, and prosperity, both individually and collectively. Consequently, every person must embrace the divine code of conduct as the most reliable means of achieving personal and societal well-being, even when its directives conflict with personal desires or inclinations. One should approach it as a wise patient approaches the instructions of a physician—trusting that the prescribed medicine, though bitter, and the strict diet, though restrictive, are ultimately for their own good. Similarly, following the guidance of Allah, the Exalted, may at times require discipline, restraint, and effort, but it guarantees long-term benefits: peace of mind, a balanced mental and physical state, and proper organization of all aspects of life. This steadfast adherence ensures preparation for accountability in the Hereafter while creating a life of tranquility, stability, and meaningful success in this world. Chapter 47 Muhammad, verse 2:

“…He will remove from them their misdeeds and amend their condition.”

This verse clearly conveys that Allah, the Exalted, does not require people to attain perfection. What is expected is not a flawless existence, but a life characterized by sincere effort and honest striving. A person is required to use the blessings granted to them in ways consistent with Islamic teachings, to obey Allah, the Exalted, to the best of their ability, and to return to Him whenever they fall into sin. Human weakness is acknowledged, and mistakes are part of the human condition. The real danger does not lie in committing an error, but in persisting in it without regret, humility, or repentance. When a person adopts a mindset of sincere striving combined with regular repentance, Allah, the Exalted, assures them of forgiveness, mercy, and stability of the heart. Such individuals are not crushed by their shortcomings, nor are they deceived by false confidence. Instead, they live with awareness of their dependence on Allah, the Exalted, humility before Him, and a heart that repeatedly turns back to its Lord. As a result, they are granted peace of mind in this world and a hopeful expectation of salvation in the next. Chapter 47 Muhammad, verse 2:

“…He will remove from them their misdeeds and amend their condition.”

Many people, including those who identify with Islam, turn to worldly sources in search of relief from mental struggles such as stress, anxiety, and depression. They often consult self-help figures, psychologists, or counsellors in the hope of finding clarity and comfort. While some of the guidance offered through these avenues can be beneficial—particularly when it coincides with the teachings of Islam—the majority of such advice

remains incomplete and limited. This is because all human-based approaches are constrained by factors that prevent them from addressing the full reality of the human mind and heart. No matter how educated or experienced a counsellor may be, their understanding is inevitably restricted. Their knowledge is shaped by what they have studied, the number of people they have worked with, and the specific environments in which they have gained experience. They can only assess a person based on what is shared with them, while many emotions, thoughts, and inner conflicts remain unspoken or even impossible for the individual to articulate. Research itself is also limited, as it relies on selected groups of people whose age, background, culture, social status, and beliefs do not represent the full spectrum of humanity. In addition to these structural limitations, human advisors are unavoidably influenced by personal experiences and subconscious biases. A counsellor's gender, personal history, relationships, and emotional wounds can subtly shape how they interpret behaviour and offer advice. Even with the best intentions, such biases cannot be fully eliminated, as every human being is moulded by their experiences and perceptions. As a result, no human system or advisor can provide a complete and universally effective remedy for mental and emotional distress. True and complete healing of the human mind can only come from One who is entirely free from bias, limitation, and error. Only the One whose knowledge encompasses every emotion, thought, intention, and behaviour a human being can ever experience is capable of providing a perfect cure. Only the One who created the human being knows precisely what harms them and what restores them. Only the One who never misjudges, misunderstands, or misdiagnoses can fully guide a person toward lasting inner stability. Chapter 67 Al Mulk, verse 14:

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

Therefore, anyone who sincerely seeks relief from mental and emotional hardship must ultimately turn to Allah, the Exalted. This is achieved by learning, reflecting upon, and acting on the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When a person grounds themselves in this divine guidance, any beneficial worldly knowledge that aligns with it can then serve as a supporting tool rather than a replacement. Through this balanced approach, a person is guided toward true peace of mind, inner clarity, and lasting well-being 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..."

Although accepting and living by Islamic teachings leads to peace of mind in both worlds, many people still reject them or fail to act upon them because these teachings often stand in direct opposition to worldly desires. In reality, whenever a person abandons the divine code of conduct revealed by Allah, the Exalted, and replaces it with a man-made system, this choice is driven by the desire to gratify personal inclinations. All

systems devised by human beings are inevitably influenced by human ambition, self-interest, and desire. Unlike divine guidance, which is founded upon perfect wisdom, justice, and mercy, human-made standards reflect the limitations and biases of those who construct them. This tendency is most evident among the wealthy and powerful. Such individuals often recognise that acknowledging the truth of Islam would require submission to a higher moral authority—one that restrains unchecked desires, curbs exploitation, and demands accountability in the use of power. Accepting this framework would limit their ability to indulge excessively, dominate others, or misuse influence. Out of fear of losing their privileged position, they not only reject divine guidance themselves but also work to steer others away from it, hoping to preserve their worldly status even at the cost of their eternal outcome. This pattern has repeated itself throughout history. Those who first opposed the Holy Prophets, peace be upon them, were frequently the elites of their societies—individuals whose power and authority were threatened by divine justice. Their rejection was not due to a lack of evidence or clarity, as the signs of Allah, the Exalted, were plainly presented to them. Instead, their resistance was rooted in arrogance, pride, and an unwillingness to restrain their desires. Thus, opposition to divine guidance is rarely an intellectual disagreement about truth and falsehood; more often, it is a refusal of the heart to submit to the authority of the Creator. Chapter 47 Muhammad, verse 3:

“That is because those who disbelieve follow falsehood…”

In contrast, the one who truly understands the peace of mind that Islam provides—both individually and collectively—remains firm in obedience to Allah, the Exalted. On a personal level, this peace is achieved through balance between mental and physical states and by placing every

responsibility and relationship in its proper position. On a societal level, it is realised by fulfilling the rights of others and upholding justice. Such a person recognises that only Allah, the Exalted, possesses the complete and perfect knowledge required to establish a code of conduct capable of producing this outcome. Human knowledge of the mental and physical dimensions of people, despite extensive research, will always fall short. It cannot address every situation a person may face, eliminate all forms of stress, or guide someone to correctly order every aspect of life, due to inherent limitations in experience, foresight, and bias. Allah, the Exalted, alone has this comprehensive knowledge, and He has granted it to humanity through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 47 Muhammad, verse 3:

“…and those who believe follow the truth from their Lord…”

This truth becomes evident when one observes the difference between those who use the blessings they have been given according to Islamic teachings and those who do not. While people commonly trust doctors without understanding the science behind prescribed treatments, Allah, the Exalted, does not demand blind acceptance. Instead, He invites people to reflect deeply on the teachings of Islam so that they may recognise their truth and beneficial effects through clear evidence. This invitation, however, requires an open and unbiased approach. Chapter 12 Yusuf, verse 108:

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

In this manner, Allah, the Exalted, clarifies the contrast between truth and falsehood, guidance and misguidance, allowing people to see the outcomes of each path clearly. Chapter 47 Muhammad, verse 3:

"…Thus does Allah present to the people their comparisons."

As Islam presents a balanced and practical way of life, it also accounts for exceptional and difficult circumstances, including situations where fighting becomes unavoidable, such as self-defense. Even in these extreme conditions, it does not permit chaos, revenge, or injustice. Instead, it lays down strict principles that regulate conduct, ensuring restraint, fairness, and moral responsibility. Those who are required to defend themselves are instructed to uphold justice at all times, to avoid excess, and to respect clear ethical limits, even in moments of conflict. In this way, Islam demonstrates that justice is not suspended during hardship, but rather becomes even more essential when emotions, fear, and anger are at their peak. Chapter 47 Muhammad, verse 4:

"So when you meet those who disbelieve [in battle], strike [their] necks…"

A proper understanding of the verses of the Holy Quran and the Hadith of the Holy Prophet Muhammad, peace and blessings be upon him, is only possible when they are examined within their rightful setting. No verse or Hadith may be detached from the circumstances of its revelation or transmission and then used to defend personal behavior or agendas. Sound interpretation requires careful attention to the surrounding context, purpose, and conditions in which each teaching was conveyed. This clarity emerges only when these sources are studied through the lived example, conduct, and decisions of the Holy Prophet Muhammad, peace and blessings be upon him. Through this approach, it becomes evident whom a particular teaching addresses, what situation it concerns, and how it is meant to be applied correctly.

Moreover, the use of armed force is tightly restricted and never left to individual judgment. People are permitted to fight only in response to clear external aggression, under the authority of a legitimate ruler, and strictly in accordance with the limits established by the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Those engaged in such action must remain constantly mindful of Allah, the Exalted, ensuring they do not transgress these boundaries or violate the rules set for them. Any action taken outside these conditions is not obedience, but a departure from divine guidance. Chapter 2 Al Baqarah, verse 190:

“*Fight in the way of Allah those who fight against you but do not transgress. Indeed, Allah does not like transgressors.”*

And chapter 2 Al Baqarah, verse 194:

"…*So whoever has assaulted you, then assault him in the same way that he has assaulted you. And fear Allah…"*

One such principle is that armed conflict is permitted only in response to being attacked, as made clear by the primary verses being discussed. Chapter 2 Al Baqarah, verse 190:

"*Fight in the way of Allah those who fight against you…"*

Accordingly, initiating physical aggression against an opponent during a state of peace is prohibited. Likewise, if an aggressor ceases hostilities, then Muslims are required to cease as well. Chapter 2 Al Baqarah, verse 193:

"…But if they cease, then there is to be no aggression [i.e., assault] except against the violators."

If the opposing side seeks peace, then peace must be accepted and upheld. Chapter 4 An Nisa, verse 90:

“…So if they remove themselves from you and do not fight you and offer you peace, then Allāh has not made for you a cause [for fighting] against them.”

A further binding principle is the protection of non-combatants. Civilians are never to be targeted or harmed. The Holy Prophet Muhammad, peace and blessings be upon him, repeatedly prohibited violence against women, children, the elderly, and the sick, as well as against monks and hermits who were not participating in fighting. This prohibition is firmly established in numerous Hadiths, including those recorded in Sunan Abu Dawud, number 2614 and Musnad Ahmad, number 2728.

This understanding was faithfully upheld by the earliest leaders of Islam. The first Caliph, Abu Bakr Siddique, may Allah be pleased with him, explicitly forbade the killing of women, children, and the elderly. In accordance with Islamic teachings, he also prohibited the destruction of property, the cutting of fruit-bearing trees, and the killing of livestock. These instructions are preserved in Musannaf Ibn Abi Shayba, number 33121.

Likewise, the second Caliph, Umar Bin Khattab, may Allah be pleased with him, clearly instructed armies not to harm non-combatants, such as farmers

and other civilians uninvolved in fighting. This directive is recorded in Musannaf Ibn Abi Shayba, number 33120.

When the threat of conflict arises, the community is commanded to prepare itself to the best of its ability. This preparedness is not intended to provoke violence, but to deter aggression and preserve peace. If such preparation leads the opposing side to seek reconciliation, then peace must be accepted without hesitation. In this way, restraint, justice, and the protection of innocent life remain central principles, even in times of potential war, as ordained by Allah, the Exalted. Chapter 8 An Anfal, verses 60-61:

“And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allāh and your enemy…And if they incline to peace, then incline to it [also]…”

Authorization is given to confront those who violate their agreements with the Muslims and refuse to uphold their treaties. Chapter 9 At Tawbah, verses 12-13:

“And if they break their oaths after their treaty and defame your religion, then combat the leaders of disbelief, for indeed, there are no oaths [sacred] to them; [fight them that] they might cease. Would you not fight against a

people who broke their oaths and determined to expel the Messenger, and they had begun [the attack upon] you the first time?"

Islam strictly prohibits any aggression against those who honor and uphold their treaties. Chapter 9 At Tawbah, verse 7:

"…So as long as they are upright toward you, be upright toward them. Indeed, Allāh loves the righteous [who fear Him]."

There is no concept in Islam of coercing anyone to accept it, as true acceptance must arise from sincere conviction of the heart, not merely from spoken words or outward actions. Chapter 2 Al Baqarah, verse 256:

"There shall be no compulsion in [acceptance of] the religion…"

Those who live in peace with the Muslims must always be dealt with in a just and fair manner. Chapter 60 Al Mumtahanah, verses 8-9:

“Allāh does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allāh loves those who act justly. Allāh only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion…”

War is detestable to Allah, the Exalted, and Muslims are only driven to it out of necessity, not by desire or inclination. Chapter 2 Al Baqarah, verse 216:

“Battle has been enjoined upon you while it is hateful to you…”

The Holy Prophet Muhammad, peace and blessings be upon him, instructed Muslims not to desire fighting, but instead to seek safety and protection from Allah, the Exalted. However, if they are compelled to face the enemy, they must remain firm and steadfast, as highlighted in a Hadith recorded in Sahih Bukhari, number 2966.

The primary message of these verses is that force should only be employed when absolutely necessary—used sparingly, proportionately, and strictly under the guidance of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

As noted earlier, understanding a verse or Hadith requires examining its proper context, clarifying to whom, when, and under what circumstances it applies. Sadly, many people, whether intentionally or out of ignorance, misinterpret the guidance on fighting. A well-known example is the so-called “sword verse,” which has been misunderstood, even though the word “sword” does not appear anywhere in the Holy Quran. Chapter 9 At Tawbah, verse 5:

“And when the inviolable months have passed, then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush…”

As discussed earlier, the permission to engage in war is strictly limited to particular circumstances and always accompanied by allowances for peace. A careful study of the historical context of this and related verses makes it clear that they do not establish a general rule for fighting all non-Muslims. Rather, these verses address a specific group of people, at a particular time and place.

The verses surrounding what is commonly called the “sword verse” make this limitation evident. They repeatedly clarify that the polytheists mentioned are only those who repeatedly broke their peace treaties with the Holy Prophet Muhammad, peace and blessings be upon him, and carried out acts of violent aggression against the Muslim community and its

allies. For instance, the verse immediately preceding the “sword verse”—chapter 9, At-Tawbah, verse 4—states:

“Excepted are those with whom you made a treaty among the polytheists and then they have not been deficient toward you in anything or supported anyone against you; so complete for them their treaty until their term [has ended]. Indeed, Allāh loves the righteous [who fear Him].”

This is further clarified in a related verse, chapter 9, At-Tawbah, verse 7:

“How can there be for the polytheists a treaty in the sight of Allāh and with His Messenger, except for those with whom you made a treaty at al-Masjid al-Ḥarām? So as long as they are upright toward you, be upright toward them. Indeed, Allāh loves the righteous [who fear Him].”

The specific wrongdoing of these polytheists—against whom fighting was permitted—is detailed in other related verses, highlighting their repeated violations of treaties and acts of aggression toward the Muslim community. Chapter 9 At Tawbah, verses 8-10:

“How [can there be a treaty] while, if they gain dominance over you, they do not observe concerning you any pact of kinship or covenant of protection?

They satisfy you with their mouths, but their hearts refuse [compliance], and most of them are defiantly disobedient. They have exchanged the signs of Allāh for a small price and averted [people] from His way. Indeed, it was evil that they were doing. They do not observe toward a believer any pact of kinship or covenant of protection. And it is they who are the transgressors."

And chapter 9 At Tawbah, verses 12-13:

"And if they break their oaths after their treaty and defame your religion, then combat the leaders of disbelief, for indeed, there are no oaths [sacred] to them; [fight them that] they might cease. Would you not fight against a people who broke their oaths and determined to expel the Messenger, and they had begun [the attack upon] you the first time?..."

These particular polytheists repeatedly broke their treaties and collaborated with others to oppose Islam. They initiated hostilities against the Muslim community, obstructed people from embracing Islam, and expelled Muslims from Mecca and Masjid Al-Haram. Their offenses are referenced at least eight times across the related verses.

For instance, in chapter 9, At-Tawbah, verse 12, as mentioned earlier, the purpose of confronting the "leaders of disbelief" is clearly stated: it is to

compel them to cease their acts of aggression. Chapter 4 An Nisa, verse 75:

“And what is [the matter] with you that you fight not in the cause of Allah and [for] the oppressed among men, women, and children who say, "Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper?"”

These verses, consistent with the broader teachings of the Holy Quran, emphasize that warfare must be conducted under strict conditions, foremost among them being that Muslims may only fight those who initiate aggression against them.

Moreover, even these hostile polytheists were granted numerous warnings and opportunities for reconciliation. They were given a four-month period of respite, allowing time for reflection, repentance, and the pursuit of peace. Chapter 9 At Tawbah, verse 2:

“So travel freely, [O disbelievers], throughout the land [during] four months but know that you cannot cause failure to Allah…”

And chapter 9 At Tawbah, verse 5:

“And when the inviolable [four] months have passed, then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush…”

This period of respite was provided so that the polytheists could either embrace Islam or depart peacefully from the Arabian Peninsula. Additionally, the Holy Prophet Muhammad, peace and blessings be upon him, was instructed to offer protection to any polytheist who sought it, giving them the opportunity to hear the message of Islam without fear or compulsion, or to leave the region safely. Chapter 9 At Tawbah, verse 6:

“And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allāh [i.e., the Qur’ān]. Then deliver him to his place of safety. That is because they are a people who do not know.”

The directive in the so-called “sword verse” to fight these polytheists would only apply if they remained in the Arabian Peninsula after the four-month period without accepting Islam. It is noteworthy that many of the polytheists took advantage of this opportunity and accepted Islam. As a result, the use of force was largely unnecessary—the verse functioned primarily as a deterrent, encouraging either peaceful conversion or departure, rather than bloodshed.

In summary, the surrounding verses and the life of the Holy Prophet Muhammad, peace and blessings be upon him, make it clear that the sword verse is specific to a particular historical context. It was revealed to address attacks from certain hostile polytheists against the Muslim community, and therefore cannot be applied indiscriminately to others in different times or circumstances.

As Islam is a balanced and realistic religion, it acknowledges that there are circumstances in which firm commands may appear severe at first glance, yet serve a greater purpose when understood in their proper context. These directives are never issued lightly, nor are they detached from justice or restraint. Rather, they are designed to protect society and prevent greater harm in the long term. Chapter 47 Muhammad, verse 4:

“So when you meet those who disbelieve [in battle], strike [their] necks until, when you have inflicted slaughter upon them…”

This verse must be understood within the framework of legitimate combat and self-defence, not aggression or oppression. Islam does not permit fighting for domination, revenge, or cruelty. Instead, it recognises that showing weakness in the face of an armed and determined enemy can invite repeated attacks, prolong conflict, and ultimately result in far greater loss of life on all sides. Excessive softness in such situations may embolden aggressors, encouraging them to continue until they overwhelm

their opponents completely. By contrast, demonstrating decisive strength at the outset serves as a powerful deterrent. When an enemy realises that aggression will be met with firm resistance, they are far less likely to persist. This firmness, when governed by clear moral limits, can shorten conflict, prevent repeated bloodshed, and protect innocent lives. In this way, what may appear harsh on the surface is, in reality, a means of preserving life, restoring stability, and safeguarding society as a whole.

Allah, the Exalted, complements the firm measures He commands in warfare with guidance rooted in mercy and justice. After establishing strength to deter further attacks, He instructs that prisoners of war be treated with dignity and fairness, allowing for their release either as an act of favour or in exchange for a ransom. Chapter 47 Muhammad, verse 4:

“…then secure their bonds, and either [confer] favor afterwards or ransom…”

Islam places great emphasis on the humane and ethical treatment of prisoners of war, reflecting its commitment to justice and compassion even in the midst of conflict. A notable example occurred during the Battle of Badr, when the Holy Prophet Muhammad, peace and blessings be upon him, instructed his companions to treat the captives with the utmost care and dignity. The companions demonstrated extraordinary generosity: they allowed the prisoners to ride their own mounts while they themselves walked, and they provided the captives with the best food available, consuming the lesser portions themselves. This incident is recorded in classical sources, including Imam Ibn Kathir’s Life of the Prophet (Volume

2, Page 319) and Imam Muhammad As Sallaabee's The Noble Life of the Prophet (Volume 1, Page 1020).

This practice aligns with the broader principle that the natural state of the Muslim nation is peace. Muslims are commanded to refrain from aggression once hostilities have ended, ensuring that force is applied only as necessary and that it ceases immediately when the threat subsides. Chapter 47 Muhammad, verse 4:

"…until the war lays down its burdens. That [is the command]…."

Thus, Islam combines firmness in defense with mercy and restraint, promoting justice and long-term peace while safeguarding the dignity of all individuals, including those captured during warfare.

Allah, the Exalted, emphasizes that the trials of this worldly life often come through interactions with others, including situations of conflict and opposition. Chapter 47 Muhammad, verse 4:

"…And if Allah had willed, He could have taken vengeance upon them [Himself], but [He ordered armed struggle] to test some of you by means of others…"

This verse demonstrates that the trials and challenges of life are not merely obstacles to endure; they serve as tests intended to cultivate strength, patience, and complete reliance on Allah, the Exalted. A person is not meant to adopt passivity in the face of worldly or religious responsibilities. Rather, they are required to utilize the resources and means available to them, acting in accordance with the guidance of Islamic teachings, while placing ultimate trust in Allah, the Exalted, knowing that He alone determines the best outcome. This approach—combining active effort with submission to the Divine will—reflects the holistic path Islam prescribes. By adhering to this principle, a person earns the reward of their endeavors and is guided toward lasting peace of mind in both worlds, achieving a balanced mental and physical state and arranging all aspects of their life, including relationships and responsibilities, in proper harmony. Chapter 47 Muhammad, verses 4-6:

“…And those who are killed in the cause of Allah - never will He waste their deeds. He will guide them and amend their condition. And admit them to Paradise, which He has made known to them.”

When Allah, the Exalted, addresses the believers in the Holy Quran, His call is frequently tied to translating their verbal profession of faith into concrete action. Verbal affirmation alone holds little weight in Islam; it is through actions that a person demonstrates sincerity, earns reward, and attains mercy in both worlds. Just as a fruit-bearing tree is only valuable when it produces fruit, faith achieves its true purpose only when it manifests in righteous deeds. In this context, believers are instructed to

fulfill their role as genuine representatives of Islam. Chapter 47 Muhammad, verse 7:

“O you who have believed, if you support Allah…”

Fulfilling this role requires leading by example. A person can only represent Islam authentically by actively learning its teachings and allowing them to shape character and conduct. Through this process, noble qualities such as generosity, patience, humility, and compassion are cultivated, while harmful traits like greed, envy, arrogance, and selfishness are abandoned. When these qualities are consistently reflected in behavior and speech, Islam is conveyed not merely through words but through lived reality, allowing its truth and beauty to be clearly perceived. Those who faithfully uphold this responsibility will use the blessings granted to them correctly. They will achieve balance in their mental and physical state, place all aspects of their life—including relationships and responsibilities—in proper order, and adequately prepare for accountability on the Day of Judgement. This approach ensures peace of mind in both worlds. Chapter 47 Muhammad. Verse 7:

“…if you support Allah, He will support you and plant firmly your feet.”

Neglecting the responsibility of correctly representing Islam through conduct has far-reaching consequences, both for the individual and for the

broader community. When a person's actions fail to reflect the teachings of Allah, the Exalted, they distort the true image of Islam, causing confusion and misunderstanding among others. Such misrepresentation can actively discourage people from sincerely embracing or practicing the faith, as they may judge Islam not by its principles but by the flawed behavior of its adherents. The impact of this negligence is not limited to the present; it can ripple across families, communities, and even generations, eroding trust in the teachings that are meant to guide humanity toward peace and justice. Misleading others, whether intentionally or through carelessness, is therefore a grave matter. Islam emphasizes that guidance is a responsibility, and a person who causes harm by diverting others from obedience to Allah, the Exalted, will be held accountable for this both in this life and on the Day of Judgement. The accountability is not only for personal failure but also for the indirect consequences of influencing others to stray, highlighting the immense weight of the duty to represent Islam faithfully. A particularly serious consequence arises for those who verbally claim faith yet fail to embody it in their actions, especially when their failure is motivated by adherence to worldly desires and aspirations. In such cases, the individual risks losing their faith altogether, despite having professed it. This demonstrates that faith is not a static or purely internal state; it requires consistent alignment between belief and practice. Chapter 47 Muhammad, verses 8-9:

"But those who disbelieve - for them is misery, and He will waste their deeds. That is because they disliked what Allah revealed, so He rendered worthless their deeds."

These verses reveal that the rejection of divine guidance, whether through disobedience or selective adherence, undermines the entire foundation of a

person’s deeds. A verbal claim of faith without corresponding actions carries little weight in Islam because true faith is validated through evidence in conduct. When a person ignores this, their deeds, no matter how outwardly good they appear, become ineffective, and they are deprived of the rewards and mercy that flow from sincere obedience. This serves as a stern reminder that faith cannot coexist with persistent negligence toward one’s responsibilities as a believer. Faith itself is delicate, resembling a flame that requires continuous care and attention. Just as a fire gradually dies out when deprived of fuel, faith weakens and may eventually be extinguished if it is not consistently nurtured through acts of obedience, reflection, and sincere devotion. Spiritual nourishment is essential; without it, the guiding light of faith diminishes, leaving a person vulnerable to distraction, error, and the temptations of the worldly life. The extinguishing of this light is among the gravest losses a person can experience, as it deprives them of the moral and spiritual compass necessary to navigate both life in this world and accountability on the Day of Judgement. The preservation of faith, therefore, demands vigilance, continuous effort, and a conscious alignment of inner belief with outward practice, ensuring that the flame remains alive and that the person remains on the path that leads to peace, balance, and ultimate salvation.

Allah, the Exalted, calls upon people to observe the lives of those who came before them in order to understand the consequences of persisting in disobedience and to learn from their fate. Chapter 47 Muhammad, verse 10:

“Have they not traveled through the land and seen how was the end of those before them? Allah destroyed [everything] over them, and for the disbelievers is something comparable.”

This verse emphasizes that life is not solely about one's personal circumstances; a narrow focus on oneself blinds the heart to the broader truths revealed through history and experience. By reflecting on the rise and fall of past communities, a person can recognize the outcomes of actions rooted in disobedience or heedlessness, and thereby cultivate wisdom, discipline, and foresight. Such reflection strengthens character, promotes sound decision-making, and allows one to live in harmony with the guidance of Allah, the Exalted. This, in turn, leads to lasting inner peace, a balanced mental and physical state, and proper organization of one's life, responsibilities, and relationships. Observing the lives of others provides clear lessons. For example, those who mismanage wealth and privileges often face stress, addiction, emotional turmoil, or even premature death, despite external comforts. Likewise, seeing people struggle with illness or adversity reminds one of the value of health, security, and blessings, inspiring gratitude and prompting their responsible use. Islam encourages such reflection, showing that awareness of the broader realities of life enables a person to avoid self-centeredness and develop insight. By learning from history, observing others, and examining their own circumstances, a person gains the ability to act wisely, maintain balance, and prepare effectively for both this life and the Hereafter. This process strengthens the mind and heart, guiding them toward peace of mind and a purposeful, stable life, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 47 Muhammad, verse 11:

"That is because Allah is the protector of those who have believed…"

If a person fails to reflect on history and the experiences of those around them, they are likely to continue misusing the blessings Allah, the Exalted, has granted them. Such neglect prevents them from attaining a balanced mental and physical state and leads to confusion in managing relationships, responsibilities, and possessions. Their family, friends, career, and wealth—blessings meant to bring stability and support—become sources of stress, tension, and frustration. Persisting in disobedience often causes a person to misidentify the root causes of their difficulties, blaming others, such as a spouse or colleagues, for the stress that stems from their own choices. This misattribution can lead to the severing of important relationships, which only deepens their emotional turmoil. Over time, the cumulative effect of these choices can manifest as mental disorders, depression, substance abuse, or even suicidal tendencies. This pattern is evident when observing many who misuse the blessings of wealth, status, and comfort, including the rich and famous, who may possess worldly luxuries yet suffer profound inner unrest. Moreover, their disregard for the guidance of Allah, the Exalted, prevents them from preparing for their accountability on Judgement Day. Consequently, the consequences in the Hereafter will be severe, as they lack both protection and recourse. Chapter 47 Muhammad, verse 11:

“…and because the disbelievers have no protector.”

A person must therefore embrace and act upon Islamic teachings for their own benefit, even when doing so conflicts with personal desires or inclinations. Their approach should resemble that of a wise patient who follows a doctor’s instructions—taking bitter medicines and adhering to a strict regimen—fully trusting that these measures are in their best interest. Just as such a patient eventually attains physical and mental well-being, a

person who sincerely implements Islamic guidance will achieve harmony, balance, and peace in both worldly life and preparation for the Hereafter. Chapter 47 Muhammad, verse 12:

“Indeed, Allah will admit those who have believed and done righteous deeds to gardens beneath which rivers flow…”

This guidance is rooted in the fact that only Allah, the Exalted, possesses the comprehensive knowledge required to ensure a person attains a balanced mental and physical state while placing everything and everyone in their life in its proper context. Human knowledge—no matter how advanced or specialized—is inherently limited. Counsellors, psychologists, and social researchers cannot address every challenge an individual faces, nor can they fully alleviate all mental and physical stresses, because their understanding is shaped by restricted experience, limited data, and personal biases. They cannot provide the complete wisdom necessary to align every aspect of life for long-term harmony. Allah, the Exalted, alone possesses this perfect knowledge, and He has conveyed it to humanity through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This is evident when observing the difference between those who act according to Islamic guidance and those who disregard it. Chapter 47 Muhammad, verse 12:

“…but those who disbelieve enjoy themselves and eat as grazing livestock eat, and the Fire will be a residence for them.”

While worldly systems and advice may help to a degree, the ultimate source of guidance, balance, and success lies in the clear, timeless instructions of Islam. Unlike a patient who blindly follows medical advice without understanding its science, Allah, the Exalted, invites people to reflect on His teachings and recognize their wisdom and truth. He provides clear evidence for those willing to approach His guidance with an open and unbiased mind, showing that following the path of Islam is not an act of blind faith, but a reasoned and enlightened choice leading to both worldly peace and eternal reward. 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, censures the leaders of the non-Muslims of Mecca for their hostile actions that forced the Holy Prophet Muhammad, peace and blessings be upon him, to migrate. When the Companions, may Allah be pleased with them, began relocating to Medina, the Meccan leaders realized it was only a matter of time before the Holy Prophet Muhammad, peace and blessings be upon him, would follow. They feared that if Medina became an Islamic state, their authority and influence in the region would be undermined. In response, they convened a council at Dar Al Nadwa, near the Kaaba in Mecca. Even the Devil, in the guise of an old man, attended this meeting. Various members proposed strategies to halt the Prophet’s mission, but the Devil dismissed their ideas until Abu Jahl suggested assassinating the Holy Prophet Muhammad, peace and blessings be upon him, through a coalition of men from different tribes. This approach aimed to prevent retaliation from the Prophet’s own tribe, as the tribe would likely demand compensation instead of waging war. The Devil

and the other attendees endorsed this malicious plan. This event is recorded in Imam Ibn Kathir's The Life of the Prophet, Volume 2, pages 152–153.

Despite their malicious intent, Allah, the Exalted, did not destroy them immediately. Instead, He granted them respite and reminded them—and by extension all people—to reflect upon the fate of past nations that were more powerful yet perished due to persistent disobedience. Chapter 47 Muhammad, verse 13:

"And how many a city was stronger than your city [Makkah] which drove you out? We destroyed them; and there was no helper for them."

This passage highlights the necessity of constant awareness and reflection in everyday life. A person must not allow immersion in worldly concerns to make them oblivious to the lessons contained in history or to the realities unfolding around them. Observing past events and reflecting on the conditions of others strengthens faith and reinforces obedience to Allah, the Exalted. True mindfulness is shown when a person consciously uses the blessings they have been granted in ways that are pleasing to Allah, the Exalted, as taught in 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, their response should extend beyond offering help or a supplication. They should also reflect on their own health and recognise how fragile and temporary it is, knowing it may be taken away through illness, old age, or death. This realisation should generate sincere gratitude and motivate them to make proper use of their

health in matters that benefit both their worldly life and their accountability in the Hereafter. Likewise, when witnessing the death of a wealthy or influential individual, a person should look beyond grief alone and acknowledge the certainty of their own death. Just as wealth, status, and relationships were unable to accompany that person into the grave, the same fate awaits everyone, leaving them with nothing but their deeds. This awareness should encourage serious preparation for the grave and the Hereafter, fostering responsibility toward spiritual growth and self-accountability. Those who live with this reflective and observant mindset steadily strengthen their faith and remain conscious of their obligations toward Allah, the Exalted, and toward His creation. Chapter 47 Muhammad, verse 14:

“So is he who is on clear evidence from his Lord like…”

In contrast, a person who becomes fully absorbed in worldly pursuits gradually falls into heedlessness. This neglect obstructs personal growth, weakens character, and leads to the misuse of the blessings they have been granted. As a result, they fail to achieve a balanced mental and physical state, misplace priorities, and mishandle relationships and responsibilities within their life. Their lack of preparation for accountability on the Day of Judgement leads to anxiety, hardship, and inner unrest in both worlds, even if they outwardly enjoy comfort or luxury. Chapter 47 Muhammad, verse 14:

“…like him to whom the evil of his work has been made attractive and they follow their [own] desires?”

When a person becomes consumed by worldly desires, they no longer act with clarity or self-restraint. Their hearing, sight, and intellect remain physically intact, yet spiritually and morally they become ineffective. Instead of using these faculties to recognize truth, reflect on consequences, and regulate behaviour, the person becomes driven by the constant urge to satisfy their desires. In this state, desire becomes the master, and the person becomes its servant. This condition mirrors the state of a drug addict. The addict does not begin with the intention of losing control, yet once addiction takes hold, it overrides rational thought. The addict may steal, lie, or harm others, not because they are unaware of the consequences, but because the craving has become stronger than their moral judgment. Their addiction blinds them to the damage they cause, both to themselves and to those around them. Excessive worldly desires—whether for wealth, status, pleasure, or recognition—can produce the same effect. A desire that is not managed gradually intensifies until it becomes an addiction of the heart. At that point, a person begins to justify harmful behaviour, overlook moral boundaries, and ignore the long-term consequences of their actions. They may sacrifice their health, relationships, and peace of mind in pursuit of something that can never truly satisfy them. Their hearing no longer absorbs beneficial reminders, their sight no longer recognises signs, and their intellect no longer guides them toward what is right. For this reason, Islamic teachings emphasise the regulation of desire rather than its total suppression. Desires are part of human nature, but when they are pursued without restraint, they distort perception and lead to moral decline. A person who allows desires to dominate their life inevitably falls into harmful actions and experiences mental and physical imbalance. Stress, anxiety, restlessness, and dissatisfaction become constant companions, because the heart was never designed to find tranquillity in unrestrained indulgence. By contrast, when a person disciplines their desires and pursues only what is lawful—and even then, in moderation—their faculties remain sharp, their judgment remains clear, and their heart remains at peace. They use their hearing, sight, and

intellect as intended: to recognise truth, reflect on consequences, and live with purpose. This balanced approach protects them from the destructive cycle of addiction, whether to substances, wealth, status, or any other worldly pursuit. Ultimately, the true danger is not the presence of desire, but the absence of discipline. When desires rule the heart, a person becomes blind to guidance. When discipline rules the heart, desires fall into their proper place, and the person is able to use their blessings in a way that leads to clarity, stability, and lasting peace, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 47 Muhammad, verse 15:

“Is the description of Paradise, which the righteous are promised, wherein are rivers of water unaltered, rivers of milk the taste of which never changes, rivers of wine delicious to those who drink, and rivers of purified honey, in which they will have from all [kinds of] fruits and forgiveness from their Lord…”

It is important to understand that, like all Islamic teachings, this verse clearly shows that Allah, the Exalted, does not demand or expect perfection from people. Human beings are created with weaknesses, and Allah, the Exalted, has opened the door of forgiveness and mercy for those who err and then turn back to Him. What is required is not a flawless life, but a life rooted in sincere effort and honesty—using the blessings that have been granted in ways prescribed by Islamic teachings, striving to obey Allah, the Exalted, according to one’s ability, and returning to Him whenever a mistake or sin occurs. The real danger does not lie in slipping into error, as this is part of human nature, but in persisting in wrongdoing without remorse, reflection, or repentance. Such persistence hardens the heart and distances a person from divine guidance. In contrast, when a person

maintains an attitude of continual striving and regularly turns back to Allah, the Exalted, seeking forgiveness, they are promised mercy, pardon, and inner tranquillity. Individuals who live in this way develop a deep sense of awareness and humility, recognising their dependence on Allah, the Exalted, at every moment. Their hearts remain connected to their Lord, allowing them to experience peace of mind in this world and to hold hope for success and salvation in the Hereafter. This balanced approach—acknowledging human imperfection while committing to sincere effort and repentance—embodies the mercy, wisdom, and realism of Islamic guidance.

Chapter 47 Muhammad, verse 15:

“Is the description of Paradise, which the righteous are promised, wherein are rivers of water unaltered, rivers of milk the taste of which never changes, rivers of wine delicious to those who drink, and rivers of purified honey, in which they will have from all [kinds of] fruits and forgiveness from their Lord, like [that of] those who abide eternally in the Fire and are given to drink scalding water that will sever their intestines?”

This verse draws attention to a stark and serious contrast by comparing the righteous person—one who uses the blessings they have been granted in accordance with Islamic teachings—to a person who will remain in Hell forever. This comparison serves as a strong warning to anyone who limits faith to a mere verbal claim while failing to support it with consistent righteous actions. Such negligence places a person at risk of losing their faith entirely before reaching the Hereafter, which is a danger far greater

than any worldly loss. It is essential to recognise that faith is not a static state but a living reality that requires constant care. Faith may be likened to a plant that can only survive and flourish when it is regularly nourished. Acts of obedience function as this nourishment, sustaining and strengthening faith over time. Just as a plant deprived of essential elements such as sunlight and water will inevitably wither and die, faith that is not supported by obedience, reflection, and righteous conduct may weaken and eventually be extinguished. Losing faith in this manner is the greatest possible loss, as it deprives a person of guidance, inner stability, and eternal success. This verse therefore urges every person to take their responsibility seriously by aligning actions with belief, understanding that faith can only be preserved and protected through continual effort, obedience, and sincere commitment to the guidance granted by Allah, the Exalted.

Chapter 47 Muhammad, verse 15:

“…like [that of] those who abide eternally in the Fire and are given to drink scalding water that will sever their intestines?”

On the Day of Judgement, Allah, the Exalted, will not forgive disbelief, as doing so would contradict the very purpose for which life and death were created. Human existence is a test, as clearly stated in chapter 67 Al Mulk, verse 2:

“[He] who created death and life to test you [as to] which of you is better in deed…”

A test only has meaning when it distinguishes between those who meet its requirements and those who do not. If every student were granted success regardless of effort or performance, examinations would be meaningless. In the same way, if those who reject faith were treated the same as those who believe and strive to act righteously, justice would be nullified. Chapter 45 Al Jathiyah, verse 21:

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

Although Allah, the Exalted, is infinitely Merciful, His mercy does not override His justice. Absolute forgiveness without accountability would be injustice, and Allah, the Exalted, is completely free from injustice. Even in worldly systems, a judge who absolves every offender without consequence is regarded as corrupt and unfit. It is therefore irrational to expect such conduct from Allah, the Exalted, who is the Most Just of judges.

Every meaningful achievement requires effort and commitment. Just as becoming a doctor demands years of sacrifice, discipline, and struggle,

attaining Paradise—which is far greater than any worldly success—also requires striving. The foundational requirement for entering Paradise is faith, even if a person has committed sins while maintaining that faith and later seeking forgiveness. Disbelief, however, represents a conscious rejection of one's Creator and Sustainer and a denial of the purpose of existence itself. Chapter 51 Adh Dhariyat, verse 56:

"And I did not create the jinn and mankind except to worship [obey] Me."

Rejecting this purpose is an act of defiance against Allah, the Exalted. Those who deny their Creator will, in turn, face rejection on the Day of Judgement. Likewise, a creation that refuses to fulfil its intended function is rendered worthless, just as a device that fails its purpose is discarded. This outcome is not oppression, but a consequence of deliberate rejection.

A non-Muslim faces eternal punishment because their brief worldly life is overshadowed by disbelief in the eternal Oneness of Allah, the Exalted. Since this disbelief is directed against an eternal truth, its consequence is also eternal. A person should not deceive themselves into thinking that because Allah's forgiveness is vast, polytheism will also be forgiven. Forgiveness is only available to those who acknowledge the Oneness of Allah, the Exalted. To deny His Oneness is to deny the source of all forgiveness itself, implying that mercy can be obtained independently of Him. One must therefore either accept the Oneness of Allah, the Exalted, and His limitless mercy, or reject both. If His mercy is not believed in, it will not be received, and a person will remain in disbelief unless they sincerely repent.

Disbelief also has social consequences. When a person chooses to reject Allah, the Exalted, their stance can influence others, especially when it is portrayed as freedom or independence. In reality, true freedom produces inner peace, while rebellion against divine guidance leads to inner turmoil. Those who persist in misusing the blessings they have been granted will fail to achieve a balanced mental and physical state and will misplace priorities, relationships, and responsibilities. Their lives will become marked by stress, confusion, and suffering, regardless of material comfort. Yet because such a lifestyle may be outwardly framed as liberation, it can attract followers, increasing the burden of accountability for the one who initiated it. Chapter 4 An Nisa, verse 48:

"…And he who associates others with Allah has certainly fabricated a tremendous sin."

Ultimately, everything in existence belongs to Allah, the Exalted, and remains under His authority. Just as violating the laws of a country leads to consequences, ignoring the divine laws established by the Creator results in harm in this life and the next. A person may leave a country whose laws they dislike, but there is no escape from the dominion of Allah, the Exalted. Human beings may attempt to alter social norms, but they cannot alter divine law. Just as a homeowner sets the rules for their property, Allah, the Exalted, governs the universe and defines its laws without requiring human approval. For this reason, obedience to Allah, the Exalted, is ultimately for the benefit of the individual. Those who understand this reality will strive to obey His commands and use the blessings they have been granted in ways

pleasing to Him, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. A person may choose to reflect upon and appreciate the wisdom behind divine commands, recognizing their role in individual and societal well-being, or they may choose to follow personal desires and ignore Islamic teachings. However, those who reject divine guidance must accept the consequences of their choices in both this world and the next, as no objection or complaint will alter the outcomes decreed by Allah, the Exalted.

One of the primary reasons the realities of the Hereafter—such as the Day of Judgement and Hell—are described with striking clarity in Islamic teachings is to dismantle false notions inherited from earlier communities. These groups downplayed the seriousness of the afterlife, at times even ridiculing it, due to baseless optimism and self-deception. This attitude led people to persist in disobedience toward Allah, the Exalted, while comforting themselves with unfounded hopes of success in both this life and the next. These misconceptions appeared in various forms. Some assumed that association with a righteous individual would guarantee salvation without personal reform. Others believed that a verbal declaration alone, without corresponding action, was sufficient. There were also those who imagined that repentance or excuses would automatically be accepted on the Day of Judgement regardless of how one lived, or that the punishment of the Hereafter would be mild and comparable to worldly hardship. To eliminate these dangerous assumptions, Islamic teachings present detailed and sobering descriptions of the afterlife, ensuring that its gravity is fully understood and taken seriously. Chapter 47 Muhammad, verse 15:

“…like [that of] those who abide eternally in the Fire and are given to drink scalding water that will sever their intestines?”

These descriptions are not meant to cause despair or hopelessness. Rather, their purpose is to awaken hearts, correct false expectations, and motivate sincere change. They call people toward practical obedience to Allah, the Exalted, which involves using the blessings one has been granted in ways that please Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When these teachings are truly internalized, a person is protected from complacency and false confidence. They are guided toward sincerity, responsibility, and accountability in daily life. This awareness enables a person to achieve balance in their mental and physical state, to place priorities, relationships, and responsibilities correctly, and to prepare properly for the Day of Judgement. Through this mindful approach, a person is safeguarded from punishment and guided toward true success in both this world and the next.

Allah, the Exalted, highlights another harmful consequence of allowing worldly desires and ambitions to dominate a person’s life: the loss of the ability to listen attentively to beneficial guidance, whether it concerns worldly affairs or religious instruction. When this occurs, a person may hear words outwardly, yet fail to comprehend their meaning or feel any motivation to act upon them. Chapter 47 Muhammad, verse 16:

“And among them are those who listen to you, until when they depart from you, they say to those who were given knowledge, "What has he said just

now?" Those are the ones of whom Allah has sealed over their hearts and who have followed their [own] desires."

This verse shows that although such individuals appear to listen, their hearts remain unaffected. Once they leave, they reveal their lack of understanding and concern, demonstrating that the message never truly reached them. The sealing of the spiritual heart is attributed to Allah, the Exalted, because nothing occurs in the universe outside His will. However, it is clear that this sealing is not arbitrary; it is the direct consequence of persistent behavior rooted in desire, arrogance, and deliberate disregard for guidance. By repeatedly choosing personal inclinations over truth, a person gradually renders their heart unreceptive, until guidance no longer penetrates it.

As emphasized previously, avoiding this tragic outcome requires the proper management of worldly desires and ambitions in accordance with Islamic teachings. When a person disciplines their desires and aligns them with divine guidance, their heart remains receptive, their understanding sharpens, and their ability to benefit from advice is preserved. This approach enables them to attain peace of mind in both worlds by maintaining a balanced mental and physical state and by placing all aspects of life—relationships, responsibilities, and priorities—in their correct positions. In doing so, a person protects their heart from spiritual blindness and remains open to guidance that leads to lasting stability and success.

Chapter 47 Muhammad, verse 16:

“And among them are those who listen to you, until when they depart from you, they say to those who were given knowledge, "What has he said just now?" Those are the ones of whom Allah has sealed over their hearts and who have followed their [own] desires.”

An essential part of adopting correct behavior is learning how to listen properly to beneficial knowledge, particularly Islamic knowledge. Proper listening is not limited to hearing words; it requires attentive focus, thoughtful reflection, and conscious engagement. A person must carefully listen, relate what is being learned to their past experiences, assess how the teachings apply to their current circumstances, and consider how they can be implemented in the future. This process must then be followed by sincere effort to act upon that knowledge. Only through this active and reflective approach does knowledge bring about meaningful benefit and positive change. In contrast, merely listening to Islamic knowledge in a passive manner—without reflection, self-assessment, or practical application—has little to no impact on a person’s character or behavior. Knowledge that is not acted upon remains superficial and fails to influence priorities, conduct, or decision-making. This explains why many people do not experience positive transformation despite having unprecedented access to Islamic knowledge through lectures, books, and digital media. Without correct listening and sincere implementation, increased access to knowledge does not translate into improved behavior, spiritual growth, or obedience to Allah, the Exalted.

Furthermore, verse 16 also cautions against the danger of harmful companionship. During the time of the Holy Prophet Muhammad, peace and blessings be upon him, the hypocrites of Medina and those whose faith was weak would deliberately associate with scholars from the people of earlier scriptures. Although these scholars possessed knowledge, they did not approach Islamic teachings with sincerity. As a result, they would distort or misinterpret what they heard in order to deepen confusion and misguidance among those who consulted them. Chapter 47 Muhammad, verse 16:

“And among them are those who listen to you, until when they depart from you, they say to those who were given knowledge, "What has he said just now?" Those are the ones of whom Allah has sealed over their hearts and who have followed their [own] desires.”

This verse shows that the problem was not a lack of access to guidance, but the choice of whom they turned to after hearing it. Had the hypocrites and those with weak faith chosen righteous and sincere companionship, Islamic teachings would have been explained to them correctly. Through such sound company, their doubts could have been removed and true faith might have taken root in their hearts. Their failure was therefore not merely intellectual, but social and moral, rooted in poor choices of influence.

In general, human beings are inherently social in nature, and their beliefs, habits, and character are profoundly shaped by the company they keep. This influence may be immediate or gradual, but it is always powerful and transformative. Companionship is never neutral; it steadily moulds a

person’s outlook, priorities, and direction in life. This universal principle was emphasized by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith recorded in Sunan Abu Dawud, number 4833, which illustrates how a person inevitably absorbs the qualities of those they associate with—just as one who enters a perfume shop leaves with its fragrance, while one who visits a blacksmith is affected by smoke and soot. When a person keeps the company of the righteous and sincere, their heart is naturally inclined toward humility, sincerity, and obedience to Allah, the Exalted. Such companions remind them of their responsibilities, encourage the proper use of the blessings they have been granted, and motivate them to prepare for their accountability on the Day of Judgement. In this environment, faith is strengthened, intentions are purified, and behavior is refined. A person learns balance—mentally, spiritually, and physically—and is guided toward a life of stability, purpose, and inner peace. In contrast, associating with the heedless and misguided gradually corrupts the heart. Although this process may begin subtly, over time it weakens spiritual awareness and distances a person from Allah, the Exalted. Such individuals become increasingly driven by desire, misuse the blessings entrusted to them, and neglect the true purpose of their existence. Their perception of right and wrong becomes distorted, leading them to misplace priorities, mishandle relationships, and lose harmony in their lives. When obedience to Allah, the Exalted, is replaced with the pursuit of fleeting pleasures and false ideals, the heart becomes restless and unfulfilled. No amount of material comfort can compensate for this spiritual void. Although such individuals may outwardly appear successful or content, inwardly they often suffer from anxiety, instability, and dissatisfaction. Their relationships become strained, their minds unsettled, and their hearts burdened with unease. Thus, the harm of bad companionship extends beyond this world, leading to confusion and distress in this life and ruin in the next. In contrast, righteous companionship nurtures clarity, strengthens faith, and prepares a person for lasting success. For this reason, a wise person is always careful in choosing companions, seeking the company of those who remind them of Allah, the Exalted, and whose character encourages them to remain firm upon truth, discipline, and virtue. Chapter 47 Muhammad, verse 17:

“And those who are committed to right guidance - He increases them in guidance and gives them their righteousness.”

This continued guidance and growth in righteousness enable a person to use the blessings they have been granted in the correct manner. Through this, they attain balance in both their mental and physical state and are able to place every aspect of their life—relationships, responsibilities, and priorities—in its proper position. Such clarity allows them to live with purpose and awareness, rather than confusion and excess. By adopting this way of life, a person also remains mindful of their accountability on the Day of Judgement and actively prepares for it through obedience, reflection, and sincere effort. As a result, their conduct brings stability, contentment, and inner tranquillity in this world, while laying the foundation for success and security in the next. This balanced and conscious approach ultimately leads to peace of mind in both worlds.

Allah, the Exalted, warns people against delaying their practical obedience to Him, reminding them that life in this world is fleeting and time is limited. Chapter 47 Muhammad, verse 18:

“Then do they await except that the Hour should come upon them unexpectedly?...”

Even if Judgement Day seems distant, in reality, every individual's accountability begins at the moment of their death, which is always approaching, regardless of the length of their life. This is particularly true after the signs of one's death and Judgement Day have already manifested, including the coming of the final Holy Prophet Muhammad, peace and blessings be upon him, the arrival of the final divine revelation, the Holy Quran, and observable signs such as growing old, the appearance of white hair, sickness, and witnessing the death of others. Chapter 47 Muhammad, verse 18:

"…But already there have come [some of] its indications…"

Because of this certainty, a person must avoid placing false hopes in the assumption of a long life. This mindset is extremely blameworthy, as it is one of the main reasons a person prioritizes accumulating material possessions over preparing for the hereafter. One only needs to examine the allocation of time within an average 24-hour day to realize how much is often dedicated to worldly pursuits versus preparing for eternal life. False hope in longevity is one of the Devil's most powerful tools for misguidance. When a person believes they have ample time, they postpone preparing for the hereafter, assuming they can rectify their shortcomings later. In many cases, this "later" never arrives, and the individual dies without having adequately prepared.

Furthermore, this false hope delays sincere repentance and the rectification of character. People may convince themselves that they have plenty of time to improve, while simultaneously becoming preoccupied with hoarding wealth and material possessions for an anticipated long life. The Devil deceives them into believing that they must secure these worldly resources to ensure comfort in old age, forgetting that the same Allah, the Exalted, who provided for them in youth, will also provide in their later years. Indeed, the provision of all creation was decreed over fifty thousand years before the creation of the Heavens and the Earth, as confirmed in a Hadith found in Sahih Muslim, number 6748. It is striking that a person will often dedicate four decades of life saving for a retirement that may only last two decades, yet they fail to prepare with equal diligence for the eternal hereafter.

Islam does not forbid preparing for worldly needs; there is no harm in planning for the near future, provided the hereafter remains the primary focus. Many people acknowledge that death can come at any time, yet they behave as if they will live forever in this world. Even if they were promised eternal life on Earth, they would still struggle to prioritize preparation for worldly gains due to the constraints of the day and night. Countless people pass away earlier than expected, and yet very few take this as a lesson to recalibrate their priorities and actions.

One of the deepest regrets a person can experience is at the moment of death or during any stage of the hereafter when they realize they delayed preparing for the eternal life. Chapter 63 Al Munafiqun, verses 10-11:

“And spend [in the way of Allah] from what We have provided you before death approaches one of you and he says, "My Lord, if only You would delay me for a brief term so I would give charity and be of the righteous." But never will Allah delay a soul when its time has come. And Allah is Aware of what you do.”

And chapter 47 Muhammad, verse 18:

“…Then what good to them, when it has come, will be their remembrance?”

This verse exemplifies the foolishness of prioritizing temporary worldly pursuits over eternal preparation. Just as a person would be considered imprudent to invest more time and money into a house they will occupy briefly than a house intended for a long-term stay, similarly, dedicating excessive effort to temporal life while neglecting the hereafter is a grave misjudgment.

People are encouraged to engage with both worldly and spiritual responsibilities. However, they must recognize that the exact timing, circumstances, and duration of life are known only to Allah, the Exalted, and death is inevitable for everyone. Therefore, preparing for death and the eternal consequences that follow must take precedence over investing excessive energy into a future in this world that is uncertain and temporary.

Chapter 47 Muhammad, verse 18:

“Then do they await except that the Hour should come upon them unexpectedly? But already there have come [some of] its indications. Then what good to them, when it has come, will be their remembrance?”

A person should understand that regrets in life can generally be divided into two categories. The first category includes regrets related to worldly matters, such as not getting married, not having children, missing career opportunities, or failing to achieve personal goals. While these regrets may bring sadness or disappointment, they are temporary in nature. They either end once the desire is fulfilled, circumstances change, or life itself comes to an end. Even if a person dies with such regrets unresolved, they lose significance in the afterlife, especially if the person attains the mercy of Allah, the Exalted. In this way, worldly regrets, though sometimes painful, do not carry eternal consequences or severe punishment.

The second category consists of regrets in the afterlife, which are far more serious and enduring. These are the regrets a person will face in the grave and on the Day of Judgement if they fail to use the blessings, opportunities, and resources granted to them by Allah, the Exalted, in ways that are pleasing to Him. Such regrets are permanent in the sense that they cannot be corrected by later actions on Earth. Their impact is magnified by the fact that the duration of the afterlife—particularly the time in the grave and on

Judgement Day—is far longer than the temporary life of a person 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."

Finally, these regrets are very significant, as they may well lead to a severe punishment and torment in the hereafter.

These regrets are not merely emotional or psychological; they carry severe spiritual consequences. A person who neglects to act in accordance with the guidance of Allah, the Exalted, and misuses the blessings granted to them, risks enduring punishment and torment in the afterlife. The permanence and seriousness of these regrets make them far greater than any worldly disappointment.

Therefore, a wise person prioritizes preventing the regrets of the hereafter over attempting to remove temporary worldly regrets. By focusing on actions that secure success in the afterlife—such as using resources responsibly, adhering to the guidance of Allah, the Exalted, and fulfilling moral and ethical obligations—they protect themselves from enduring spiritual remorse. Once they have addressed these eternal concerns, they can then engage with worldly matters in a balanced and mindful way. This approach ensures that the blessings granted by Allah, the Exalted, are

used correctly, that a person attains peace of mind in both worlds, and that everything and everyone in their life is placed in its proper context. 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 47 Muhammad, verse 18:

“…Then what good to them, when it has come, will be their remembrance?”

A person must therefore embrace Islamic teachings and put them into practice for their own benefit, even when those teachings challenge their personal desires. Their attitude should resemble that of a sensible patient who willingly follows the medical instructions of a skilled physician. Although the prescribed treatment may be bitter and the diet restrictive, the patient accepts it because they recognise that the doctor’s guidance is ultimately for their well-being. In the same way, the one who accepts and acts upon Islamic teachings will attain genuine mental and physical health, stability, and inner harmony. This is because only Allah, the Exalted, possesses the complete and perfect knowledge required for a human being to achieve a balanced inner and outer state and to place every aspect of their life in its proper place. Human knowledge—despite centuries of

research, scientific progress, and psychological study—remains limited. Society cannot address every challenge a person may face, nor can it shield them from all forms of stress, hardship, or emotional turmoil. Human advice is constrained by limited experience, incomplete foresight, and personal biases. For this reason, it cannot consistently guide a person to organise their life correctly or to attain lasting peace of mind. Allah, the Exalted, alone has full knowledge of human nature, and 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. Chapter 47 Muhammad, verse 19:

“So know, that there is no deity except Allah…”

In reality, whoever a person chooses to obey and model their life upon is, in effect, what they worship, even if they claim not to believe in any deity. Humans are created with an inherent need to follow and obey something. This “something” could be other people, social media, cultural trends, fashion, societal pressures, or even their own desires. Chapter 25 Al Furqan, verse 43:

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

Whatever or whoever a person obeys and follows ultimately becomes their object of worship. Therefore, a person who claims faith must align their

actions with this verbal declaration by sincerely obeying Allah, the Exalted, in every situation and prioritizing Him above all else. This obedience involves using the blessings they have been granted in ways that are pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. By doing so, a person can attain a balanced mental and physical state, place everything and everyone correctly within their life, and adequately prepare for their accountability on the Day of Judgement. Such conduct leads to peace of mind in both worlds. Chapter 16 An Nahl, verse 97:

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

Conversely, a person who rejects the Oneness of Allah, the Exalted, and instead chooses to obey or worship other entities, desires, or worldly influences will inevitably misuse the blessings they have been granted. This misalignment leads to an unbalanced mental and physical state, a misplacement of everything and everyone in their life, and a failure to prepare for their accountability on the Day of Judgement. As a result, their life becomes filled with stress, difficulties, and turmoil in both worlds, even if they enjoy certain worldly comforts. Chapter 20 Taha, verses 124-126:

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

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

Verse 19 is addressed directly to the Holy Prophet Muhammad, peace and blessings be upon him, as he serves as a role model for humanity to follow. This does not imply that the Holy Prophet Muhammad, peace and blessings be upon him, committed sins, as all Holy Prophets, peace be upon them, are divinely protected from sin in order to fulfill their mission of Prophethood correctly. The purpose of addressing the Holy Prophet Muhammad, peace and blessings be upon him, directly is to emphasize the importance of seeking forgiveness, using him as an example to highlight the value of this command. Chapter 47 Muhammad, verse 19:

“So know, that there is no deity except Allah and ask forgiveness for your mistakes…”

Moreover, the Arabic word translated as “mistakes” in this verse can also refer to embarrassing or mistaken actions that are not sins in the religious sense. In this context, the command encourages the Holy Prophet Muhammad, peace and blessings be upon him, to seek forgiveness for mistakes unrelated to conveying divine revelation, thereby teaching humility to all who follow him.

For every person, the lesson is clear: seeking forgiveness through sincere repentance is essential to being safeguarded from the consequences of one's misdeeds in both worlds. Sincere repentance involves feeling genuine remorse, seeking the forgiveness of Allah, the Exalted, and, when applicable, of anyone who has been wronged, provided this does not cause further harm. A person must sincerely resolve to avoid repeating the same or similar mistakes and make amends for any rights that have been violated, whether those rights belong to Allah, the Exalted, or to other people. Alongside repentance, one must continue to sincerely obey Allah, the Exalted, 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.

A fundamental principle is highlighted in the latter part of verse 19, where people are encouraged to show sincerity and concern for others by seeking forgiveness on their behalf. Chapter 47 Muhammad, verse 19:

"…and ask forgiveness for your mistakes and for the believing men and believing women…"

In general, showing sincerity and goodwill toward others is a central aspect of Islamic teachings. The importance of this quality is emphasized in the Hadith found in Sahih Muslim, number 196. In fact, the significance of sincerity toward others is so great that it has been mentioned alongside two of the most important obligatory duties—performing the obligatory prayers and giving obligatory charity—in a Hadith recorded in Sahih Bukhari, number 57. A person demonstrates sincerity by assisting others according

to their capacity, whether through financial, physical, or emotional support. They must avoid causing verbal or physical harm to others and refrain from infringing upon their possessions. This behavior represents the essence of a person who is righteous and sincere, as described in the Hadith found in Sunan An Nasai, number 4998. Sincerity toward others can also be cultivated by following a simple principle: treating others as one would wish to be treated. This approach ensures that one's actions contribute positively to the well-being of others while reflecting the moral and spiritual values emphasized in Islamic teachings.

Chapter 47 Muhammad, verse 19:

"…and ask forgiveness for your mistakes and for the believing men and believing women…"

Even though the Arabic plural word used for "men" would automatically include women, the latter has been mentioned separately to emphasize the importance of equality in Islam. Islamic teachings judge the status of a person based on a single criterion: the extent to which they sincerely obey Allah, the Exalted. This obedience involves using the blessings they have been granted in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 49 Al Hujurat, verse 13:

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

All other standards for judging the status of people, such as gender, ethnicity, or social class, hold no value and must be disregarded. Ignoring this principle can lead to prejudice, discrimination, and disunity among the community. Furthermore, because a person’s true intention is hidden from others, no one can accurately judge another’s sincerity or righteousness based solely on outward actions. Therefore, individuals must refrain from making claims about the status of others or even themselves, as Allah, the Exalted, alone knows the intentions, words, and actions of all people. Chapter 53 An Najm, verse 32:

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

As Allah, the Exalted, is fully aware of the intentions, speech, and actions of all people, He knows whether a person accepts Him as their Lord by sincerely obeying Him, or whether they take other “lords” besides Him by following and obeying them. He also knows whether a person demonstrates genuine sincerity and care toward others. Consequently, every person will be held accountable in both worlds according to their intentions, actions, and use of the blessings they have been granted. Chapter 47 Muhammad, verse 19:

“So know that there is no deity except Allah and ask forgiveness for your mistakes and for the believing men and believing women. And Allah knows of your movement and your resting place.”

When the Holy Prophet Muhammad, peace and blessings be upon him, issued the command to move out on an expedition, which unexpectedly led to the Battle of Badr, some of the hypocrites and those possessing weak faith questioned whether the command originated from Allah, the Exalted, in the Holy Quran, or if it was solely the decision of the Holy Prophet Muhammad, peace and blessings be upon him. This hesitation stemmed from fear of fighting and the potential sacrifice of their wealth in the path of Allah, the Exalted. Chapter 47 Muhammad, verse 20:

“Those who claimed believe say, "Why has a surah not been sent down?...””

This revealed a lack of sincerity toward the Holy Prophet Muhammad, peace and blessings be upon him, as responding in obedience to him has been equated with obeying Allah, the Exalted, since he represents the Divine command on Earth. Chapter 4 An Nisa, verse 80:

“He who obeys the Messenger has obeyed Allah…”

Thus, a person must avoid such behavior, as it leads to misguidance. Instead, they must support their verbal declaration of faith in Allah, the Exalted, and His Holy Prophet Muhammad, peace and blessings be upon him, by demonstrating sincere obedience to the latter. This involves actively learning from and implementing his life and teachings. Chapter 3 Alee Imran, verse 31:

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

And chapter 59 Al Hashr, verse 7:

"...And whatever the Messenger has given you - take; and what he has forbidden you - refrain from..."

And chapter 33 Al Ahzab, verse 21:

“There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.”

A person must model their character on the blessed character of the Holy Prophet Muhammad, peace and blessings be upon him, cultivating noble traits such as patience, gratitude, and generosity, while abandoning negative traits such as envy, pride, and greed. This process ensures inner peace, as positive qualities foster a healthy and balanced mindset. Furthermore, learning from and embodying the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, ensures that a person represents him correctly to others. Failure to do so leads to misrepresentation, discouraging others—whether non-Muslims or other people of faith—from embracing and acting upon Islamic teachings. Misrepresentation also exposes the Holy Prophet Muhammad, peace and blessings be upon him, to criticism, based on the observed behavior of those who claim to follow him, a responsibility for which each person will be held accountable.

Moreover, just as previous nations who claimed to love their Holy Prophets, peace be upon them, failed to follow them practically and therefore will not join them in the Hereafter, likewise, a person who fails to practically follow the Holy Prophet Muhammad, peace and blessings be upon him, will not be united with him in the Hereafter. Instead, a person will be aligned with those whom they practically imitated in this world. This is indicated in a Hadith found in Sunan Abu Dawud, number 4031.

As Islam is an active and practical way of life, it requires a person to actively obey Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings. This obedience is not limited

to a verbal declaration of faith but extends to concrete actions, which may include defending Islam and its principles against those who oppose it. Such a commitment was difficult for the hypocrites and those weak of faith to accept. Chapter 47 Muhammad, verse 20:

"…But when a precise chapter of the Quran is revealed and fighting is mentioned therein, you see those in whose hearts is disease looking at you with a look of one overcome by death…"

To avoid this kind of weakness in faith and to derive true benefit from their belief in Allah, the Exalted, a person must develop strong and sincere faith. Strong faith is essential because it ensures that a person remains steadfast in their obedience to Allah, the Exalted, under all circumstances—whether in times of ease or difficulty. Such faith is nurtured by learning from and acting upon the clear proofs and guidance found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, which demonstrate how sincere obedience to Allah, the Exalted, brings peace of mind and balance in both worlds. In contrast, a person who neglects to learn and act upon these teachings will develop weak faith. This weakness makes them prone to abandoning obedience whenever their personal desires conflict with the commands of Allah, the Exalted. They fail to recognize that true contentment and stability arise from submitting their will to Allah and using their blessings in accordance with His guidance. Therefore, it is vital for a person to seek certainty in their faith through study, reflection, and practice, ensuring that they remain firm in obeying Allah, the Exalted, in every situation. This includes using their blessings correctly as instructed in Islamic teachings, which leads to a balanced mental and physical state and ensures that everything and everyone in

their life is placed in its proper context. Chapter 47 Muhammad, verses 20-21:

"…And more appropriate for them. Obedience and good words. And when the matter was determined, if they had been true to Allah, it would have been better for them."

These verses highlight that sincere obedience and steadfastness in faith are far more beneficial than hesitation or half-hearted compliance. A person who cultivates strong faith secures not only inner peace in this world but also preparation for accountability on the Day of Judgement, aligning their life with both spiritual and worldly balance.

Allah, the Exalted, further warns that if a person abandons practical obedience to Him—despite verbally claiming belief—and continues to misuse the blessings they have been granted, the consequences extend far beyond personal difficulty. Such a person will experience a life filled with stress, imbalance, and misplaced priorities. Their mental and physical well-being becomes disrupted, as they fail to maintain harmony between their duties, relationships, and personal responsibilities. Everyday decisions, which should be guided by the principles of Islam, become clouded by selfish desires, leading to confusion, frustration, and a lack of contentment. Chapter 47 Muhammad, verse 22:

“So would you perhaps, if you turned away, cause corruption on Earth and sever your [ties of] relationship?”

This verse illustrates that abandoning obedience is not a neutral act; it produces tangible consequences in a person’s life. Misusing blessings—such as wealth, knowledge, health, and social influence—results in disorder within the individual. For example, a person who hoards wealth selfishly may neglect family needs, causing tension and distrust in their household. One who misuses knowledge to deceive or harm others will face inner confusion and societal condemnation. Even relationships with friends and community members become strained when obligations are ignored or rights violated. Thus, disobedience leads to an unbalanced mental and physical state and distorts a person’s ability to correctly place everything and everyone within their life.

Moreover, the verse highlights that disobedience affects society as a whole. A person who refuses to act righteously not only harms themselves but also weakens the moral fabric of their community. By failing to fulfill the rights of others, they encourage corruption, injustice, and societal instability. Relationships are severed, trust is eroded, and communities become vulnerable to oppression and dishonesty. The spiritual neglect of one individual can therefore ripple outward, undermining social cohesion and spreading harm far beyond personal boundaries.

In essence, this verse underscores that personal obedience to Allah, the Exalted, is deeply intertwined with responsibility toward others. A person who sincerely obeys Allah, the Exalted, and correctly uses the blessings

they have been granted will act in ways that promote balance, justice, and harmony—not only within their own life but also within the broader society. Their conduct ensures that relationships are maintained, rights are upheld, and their community benefits from their presence. Through this obedience, a person attains inner peace, mental clarity, and a sense of purpose, while also guiding others by example. Conversely, those who abandon obedience to Allah, the Exalted, and allow their worldly desires and personal whims to dominate their decisions, bring about both personal and societal harm. They disrupt the balance of their own lives, misplace their priorities, and create discord in their relationships. Beyond the individual consequences, their actions contribute to societal corruption, injustice, and moral decay, as others may follow their example. For those who persist in such behaviour, the consequences extend beyond worldly life. Allah, the Exalted, explicitly warns that He will remove guidance from them, making them unable to perceive the truth. Their hearts, ears, and eyes become sealed to the correct path, leaving them spiritually blind and deaf. Chapter 47 Muhammad, verse 23:

“Those [who do so] are the ones that Allah has cursed, so He deafened them and blinded their vision.”

It is crucial to understand that while the loss of one’s faculties is ultimately attributed to the will of Allah, the Exalted—since nothing occurs without His permission—it is nonetheless the direct consequence of a person’s own actions and choices. This severe warning illustrates that allowing selfish desires and unchecked impulses to dominate one’s life not only leads to immediate chaos and suffering but also causes one to ignore divine guidance, making it exceedingly difficult to return to the path of righteousness. Chapter 47 Muhammad, verse 24:

“Then do they not reflect upon the Qur'an, or are there locks upon [their] hearts?”

A person who reflects sincerely on the Holy Quran with an open and unbiased mind will understand that mastering their worldly desires and aspirations is essential for achieving true peace of mind in both worlds. This mastery enables them to maintain a balanced mental and physical state and correctly prioritize everything and everyone in their life. No matter how much knowledge humanity accumulates—across science, psychology, or medicine—people cannot create a complete system of guidance that perfectly addresses all human situations, circumstances, and conditions. Even the most advanced societies cannot account for the complexities of human nature or anticipate every challenge an individual or community may face. Only Allah, the Exalted, possesses infinite knowledge of the past, present, and future and is uniquely capable of providing guidance that distinguishes clearly between what is beneficial and what is harmful, what is just and what is unjust. His divine code of conduct ensures that people can live with mental and physical equilibrium while avoiding the pitfalls of misused blessings and misguided desires. History has repeatedly shown that when this guidance is faithfully applied, it produces justice, harmony, and tranquility both in individual lives and across society. Therefore, a person must accept and act upon the divine guidance, recognizing it as the most reliable path to well-being, even when it challenges their personal inclinations. They should approach it as a wise patient approaches the advice of a physician: understanding that strict instructions, unpleasant treatments, or bitter remedies are prescribed for their ultimate benefit. Similarly, following Allah’s guidance—even when it conflicts with immediate desires—leads to true spiritual, mental, and physical health. It allows a

person to use their blessings correctly, achieve peace of mind, and prepare for their accountability on the Day of Judgement.

In general, Islam teaches that every person—regardless of their level of learning—is invited to engage thoughtfully with the Holy Quran. Chapter 47 Muhammad, verse 24:

“Then do they not reflect upon the Qur'an, or are there locks upon [their] hearts?”

And chapter 38 Saad, verse 29:

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

These verses make it clear that contemplation of the Holy Quran is not reserved for scholars alone. The idea that only the learned may ponder its meanings contradicts the very spirit of Islam, which encourages all people to reflect upon divine guidance. However, this does not mean that those without scholarly training should independently interpret verses or derive legal rulings. Doing so without proper knowledge can lead to confusion, misinterpretation, and misguidance. Instead, individuals should direct their

reflection toward areas that are clear, practical, and universally accessible—such as the virtues the Holy Quran encourages, the harmful traits it warns against, and the moral lessons it repeatedly emphasises. Reflecting on these themes helps a person cultivate noble character, avoid destructive behaviour, and attain peace of mind in both worlds. This level of engagement is within reach for every believer. More complex subjects—such as legal rulings, theological discussions, or detailed interpretations—should be approached with the support of reliable translations and reputable commentaries. When laypeople study the Holy Quran through trustworthy explanations, their understanding deepens, their reverence for Allah, the Exalted, increases, and their faith becomes stronger. Through this understanding, they recognise the clear proofs contained within the Holy Quran, which nurtures a sincere desire to obey Allah, the Exalted. This obedience ensures they prepare for their accountability on the Day of Judgement by using their blessings correctly, as outlined in Islamic teachings. The most effective way to gain this understanding is through learning under the guidance of a knowledgeable scholar. Studying in this manner allows individuals to ask questions, clarify doubts, and receive instruction rooted in authentic scholarship. Yet even in this setting, personal reflection remains essential. Knowledge must be internalised and applied in daily life for it to bear fruit. If studying directly with a scholar is not possible, one should rely on authentic interpretations of the Holy Quran and seek scholarly guidance whenever uncertainty arises. This balanced approach—combining personal reflection with reliable scholarship—ensures that a believer benefits from the Holy Quran while remaining protected from misunderstanding.

Obeying Allah, the Exalted, often requires a person to act in ways that conflict with their worldly desires and personal ambitions. Many people, despite having access to clear guidance through Islamic teachings, will persist in disobeying Allah, the Exalted, by misusing the blessings they have been granted. Chapter 47 Muhammad, verse 25:

“Indeed, those who retreated after guidance had become clear to them - Satan enticed them and prolonged [false hopes] for them.”

This verse illustrates that a person with weak faith is particularly vulnerable to the enticements of the Devil, who encourages false hopes and wishful thinking. Such individuals may convince themselves that they can continue misusing Allah’s blessings while still expecting peace of mind and salvation in both worlds—whether through the intercession of others, delayed repentance, or relying on excuses for their actions on the Day of Judgement. Islam, however, does not accept this type of hope. True hope, in contrast, requires sincere effort in obeying Allah, the Exalted. This includes correctly utilizing the blessings one has been granted in accordance with Islamic teachings, striving to live righteously, and then placing trust in Allah’s mercy and forgiveness in both worlds. The distinction between false hope and genuine hope is highlighted in a Hadith found in Jami At Tirmidhi, number 2459. A person who understands this difference will avoid wishful thinking and instead cultivate real hope in Allah’s mercy, which is both effective and transformative in this life and the next.

Chapter 47 Muhammad, verse 25:

“Indeed, those who retreated after guidance had become clear to them - Satan enticed them and prolonged [false hopes] for them.”

As discussed earlier, one of the Devil's most effective strategies is convincing people that they have abundant time to accept and act upon divine guidance, fostering false hopes of a long life in this world. While many material possessions can be regained or replaced, time is unique—it cannot be bought, borrowed, or recovered once it passes. This reality is universally acknowledged, regardless of faith, yet many people fail to appreciate and wisely utilize the time they are given. Many adopt the mindset that they will prepare for the hereafter "tomorrow." However, each passing day pushes this tomorrow further into the future, and in numerous cases, it never arrives. Often, this truth only becomes apparent at the time of death, when it is too late to act. Some fortunate individuals may reach old age and spend more time in Mosques, yet if their lives were largely absorbed in worldly pursuits, their hearts and minds remain preoccupied with the material world even as their bodies are present in worship. Such people are unlikely to learn and act upon divine teachings effectively, despite being physically present in places of devotion, and may continue misusing the blessings they have been granted. Furthermore, as time progresses, responsibilities often increase—for example, marriage, raising children, or caring for family members. Delaying preparation for the hereafter until one assumes they will have more freedom is therefore unwise. Islamic teachings do not encourage abandoning the world, but they emphasize using time correctly: taking from the material world only what is necessary to fulfill legitimate needs and responsibilities without extravagance, while dedicating the remaining time and energy toward preparing for the eternal hereafter. People should minimize engagement in vain or sinful activities that bring no lasting benefit and instead invest their time and resources in actions that benefit them in both this life and the next. Correct use of time involves prioritizing spiritual development and obedience to Allah, the Exalted, while maintaining a balanced approach to worldly responsibilities. How many people can honestly claim that the majority of their efforts are dedicated to preparing for the eternal hereafter rather than enhancing their temporary worldly life?

Chapter 47 Muhammad, verse 25:

“Indeed, those who retreated after guidance had become clear to them - Satan enticed them and prolonged [false hopes] for them.”

Finally, it is essential to recognize that the Devil does not always mislead people through obvious or blatant sins. Often, his influence is subtle and deceptive, targeting the very foundation of a person’s faith. He works by planting doubts, offering false reassurances, and presenting half-truths or exaggerations that appeal to human desires. In doing so, he convinces individuals that their understanding of Allah, the Exalted, is incomplete, flawed, or unnecessary, leading them to persist in disobedience while falsely believing they remain safe or secure. This subtle form of misguidance can be more dangerous than open sin because it undermines a person’s awareness of accountability and fosters complacency. The Holy Quran repeatedly warns against being deceived by the Devil, emphasizing how he exploits human weakness, ignorance, and lack of mindfulness. To protect oneself from these misleading tactics, it is vital for every person to study and understand the names and attributes of Allah, the Exalted, as revealed in the Holy Quran and explained in the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Comprehending Allah’s attributes—such as His All-Knowing nature, perfect wisdom, absolute justice, and limitless mercy—fosters a sound and balanced belief that naturally inspires obedience. It cultivates the awareness that every action is accounted for and that each decision carries consequences, encouraging people to use the blessings they have been granted in ways

that are pleasing to Him. On the other hand, ignorance of these divine attributes leaves people vulnerable to false hopes, wishful thinking, or misguided assumptions, making it easier for the Devil to mislead them. Without a proper understanding of Allah, the Exalted, one may underestimate the consequences of disobedience or believe that sin carries no lasting repercussions. By striving to know and reflect upon Allah's wisdom, justice, and knowledge, a person strengthens their faith, safeguards themselves from deception, and is guided to live a life marked by sincerity, responsibility, and mindfulness.

Another major cause of misguidance, as exemplified by the hypocrites and those with weak faith during the time of the Holy Prophet Muhammad, peace and blessings be upon him, is the deliberate choice to obey Allah, the Exalted, selectively—following His guidance when convenient and ignoring it when inconvenient, often in favour of personal desires or worldly gain. Chapter 47 Muhammad, verse 26:

"That is because they said to those who disliked what Allah sent down, "We will obey you in part of the matter."…"

This behaviour demonstrates a fundamental misunderstanding of Islam as a complete and all-encompassing code of conduct. Allah, the Exalted, consistently links worldly matters, such as social responsibilities, trade, and inheritance, to obedience in the Holy Quran, emphasizing that His guidance is relevant in every aspect of life. Obedience to Allah is not limited to overtly religious acts, such as prayer or fasting; it extends to every decision,

interaction, and responsibility one undertakes. Chapter 47 Muhammad, verse 26:

“…And Allah knows their secrets.”

Because Allah, the Exalted, observes both the public and private actions of people, one must ensure they learn and act on Islamic teachings comprehensively. Only by doing so can they navigate every circumstance correctly, maintain a balanced mental and physical state, and place everything and everyone appropriately within their lives. This sincere and consistent obedience will ensure preparedness for accountability on the Day of Judgement and will lead to tranquility in both worlds. Adopting an attitude of selective obedience—treating Islam as something to wear or remove according to personal desires—is fundamentally misguided. Such a person is not truly following Allah, the Exalted, but is instead serving their own desires, even if they claim otherwise. Chapter 25 Al Furqan, verse 43:

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

Neglecting to follow divine guidance consistently in all aspects of life inevitably leads to the misuse of the blessings one has been granted. When a person prioritizes their own desires over obedience to Allah, the Exalted, they disrupt the balance in their mental and physical well-being and mismanage their relationships, responsibilities, and possessions. Things that are meant to bring comfort—such as family, friends, career,

and wealth—can instead become sources of tension, frustration, and unhappiness. Persisting in disobedience often causes a person to blame others for their difficulties, attributing their stress and dissatisfaction to those around them rather than recognizing their own role. This mindset can gradually erode relationships, foster isolation, and increase vulnerability to emotional and psychological struggles, including depression, addictive behaviours, or even self-destructive thoughts. Even worldly success, status, or material wealth cannot compensate for the inner turmoil that arises from ignoring the proper use of the blessings they have been granted. The consequences of this behaviour extend beyond this life. By failing to act in accordance with divine guidance and neglecting preparation for accountability on the Day of Judgement, a person places themselves at risk of far greater suffering in the hereafter. This illustrates that genuine peace, stability, and fulfillment—both in this world and the next—can only be attained by consistently following the guidance of Allah, the Exalted, and using one's blessings wisely. Chapter 47 Muhammad, verses 27-28:

"Then how [will it be] when the angels take them in death, striking their faces and their backs? That is because they followed what angered Allah and disliked [what earns] His pleasure, so He rendered worthless their deeds."

A person who persists in disobeying Allah, the Exalted, by misusing the blessings they have been granted will not only experience stress, difficulties, and challenges in both worlds on an individual level, but their hidden hypocrisy and insincerity will eventually be revealed, becoming a further source of punishment. This exposure can destroy the worldly relationships and trust they have cultivated. Chapter 47 Muhammad, verse 29:

“Or do those in whose hearts is disease think that Allah would never expose their [feelings of] hatred?”

However, Allah, the Exalted, in His wisdom and mercy, often grants respite to such individuals, not immediately revealing their true state to others. Chapter 47 Muhammad, verse 30:

“And if We willed, We could show them to you, and you would know them by their mark…”

Nevertheless, Allah, the Exalted, cautions people to remain attentive and observant when interacting with others, as insincerity and hypocrisy can often reveal themselves subtly through a person’s actions, behavior, or manner of speech. Chapter 47 Muhammad, verse 30:

“…but you will surely know them by the tone of [their] speech…”

Islamic teachings encourage people to be mindful of everything that occurs in their own lives and in the lives of others, as every experience can provide valuable lessons. For example, witnessing someone who is sick or struggling physically can serve as a reminder to take care of one's own health and to use it wisely in a way that pleases Allah, the Exalted. Observing someone who has lost a loved one can remind a person of the temporary nature of life and the importance of maintaining strong family bonds while prioritizing spiritual obligations. Speech, in particular, often reveals inner states and priorities, even when someone is unaware of it. People frequently experience "slips of the tongue," where they unintentionally say something that reflects their true thoughts or desires. For instance, someone might casually say that success is measured by wealth or career achievements. While outwardly they may appear to value spiritual growth or obedience to Allah, the slip of the tongue indicates that their priorities may be misaligned. Recognizing these moments can serve as a personal checkpoint to evaluate one's intentions and behaviors, ensuring they are in harmony with the guidance of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Similarly, jokes often contain hidden truths. A person might make a humorous remark about someone else's generosity, but the comment may reflect their own insecurity or lack of giving. Another example could be someone joking about cutting corners at work or in daily responsibilities; while it may seem light-hearted, it can reveal a tendency to avoid accountability or responsibility. Observing these subtle cues in both oneself and others allows a person to reflect on areas that require improvement, helping to prevent hypocrisy from taking root in the heart. Even casual conversations and everyday interactions offer lessons. For example, when a colleague consistently complains about others but never examines their own behaviour, it can be a reflection of the human tendency to deflect responsibility. By recognizing this, a person can examine their own conduct, ensuring that they do not fall into similar patterns of blame-shifting. Similarly, when a friend habitually brags about achievements but neglects obligations to family or spiritual growth, it offers an opportunity to assess one's own balance between worldly pursuits and spiritual duties. Being attentive to these subtleties in speech and behavior helps one

develop mindfulness and self-awareness. A person can then correct misaligned priorities, strengthen sincerity in their actions, and consistently strive to use the blessings they have been granted in ways pleasing to Allah, the Exalted. By regularly reflecting on speech, jokes, and behaviours—both their own and those of others—individuals can nurture a well-ordered mind, balanced heart, and sincere character. This practice reinforces the proper use of time, resources, and relationships, ensuring a harmonious life in this world while preparing for accountability on the Day of Judgement. Ultimately, attention to these details acts as a mirror for the soul. Subtle cues, even in humour or casual remarks, can highlight areas of weakness, unconscious desires, or inconsistencies in faith. By observing and learning from these moments, a person cultivates humility, improves self-discipline, and strengthens their connection to Allah, the Exalted, while maintaining sincerity in all actions and relationships.

Because Allah, the Exalted, possesses complete and perfect knowledge of all things, He is fully aware of the intentions, words, and actions of every person. Nothing is hidden from Him—neither the thoughts concealed in one's heart nor the subtle impulses that guide one's behavior. He knows who acts with genuine sincerity, striving to obey Him and fulfill their responsibilities with honesty and humility, and He knows who acts superficially, merely giving the appearance of devotion while their heart is disengaged. Every kind gesture, every word spoken, and every decision made is recorded in His knowledge, and nothing escapes His awareness. Chapter 47 Muhammad, verse 30:

"…And Allah knows your deeds."

As a result, each person will be held accountable in both this life and the next according to the sincerity and correctness of their actions. Outward displays of obedience or generosity carry no weight if the heart behind them is insincere, just as hidden acts of devotion and genuine effort are rewarded even if unseen by others. This understanding encourages people to constantly reflect upon their own intentions, purify their actions, and strive for authenticity in all aspects of life, ensuring that their use of the blessings granted to them aligns with the pleasure of Allah, the Exalted, and prepares them for the ultimate accountability on the Day of Judgement.

Although Allah, the Exalted, has complete knowledge of the inner condition of every person, His judgement is based not only on what lies within the heart but also on how that inner state is expressed through actions. For this reason, Allah, the Exalted, brings about various tests and circumstances in this world so that what is hidden within a person becomes apparent through their choices, conduct, and responses to difficulty and ease. Chapter 47 Muhammad, verse 31:

“And We will surely test you until We make evident those who strive among you and the patient, and We will test your affairs.”

These tests revolve around a fundamental principle: whether a person will use the blessings they have been granted—such as time, health, wealth, relationships, and abilities—in the correct manner outlined by divine guidance. When a person responds to these tests by using their blessings

responsibly and obediently, they demonstrate the sincerity of their inner belief. This sincerity manifests as inner stability, leading to a balanced mental and physical state, clarity of priorities, and the correct placement of people and responsibilities within their life. As a result, they attain peace of mind in both this world and the next.

In contrast, those who allow worldly desires and ambitions to dominate their decisions fail these tests. Their misuse of blessings exposes the reality of their inner state, revealing a lack of true belief and commitment, even if they outwardly claim otherwise. Such individuals inevitably experience imbalance, confusion, and dissatisfaction in this life, while also neglecting proper preparation for their accountability on the Day of Judgement. Thus, these worldly tests serve as clear evidence—both to others and to oneself—of whether one's inner state is grounded in sincere obedience to Allah, the Exalted, or driven by unchecked desire.

People are tested not only through hardship but also through periods of comfort and ease, so that it becomes clear who responds with gratitude during prosperity and who remains patient during adversity. Times of ease examine whether a person becomes mindful or negligent, humble or arrogant, while times of difficulty reveal whether they remain steadfast or fall into complaint and despair. Both conditions are deliberate tests through which a person's true inner state is made evident. Chapter 47 Muhammad, verse 31:

"And We will surely test you until We make evident those who strive among you and the patient, and We will test your affairs."

True gratitude is not limited to words alone; rather, it encompasses intention, speech, and action. Gratitude in intention means that a person acts with the sole aim of pleasing Allah, the Exalted, instead of seeking recognition, status, or personal gain. Gratitude in speech is demonstrated by speaking what is good, beneficial, and truthful, or by remaining silent when speech would lead to harm, ingratitude, or wrongdoing. Gratitude in action is shown by using every blessing—such as health, wealth, time, influence, and knowledge—in ways that align with divine guidance, as taught in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When gratitude is practiced in this complete manner, it attracts further blessings and leads to lasting peace of mind and success in both worlds by fostering a balanced mental and physical state and by correctly placing priorities, relationships, and responsibilities within one's life. Chapter 14 Ibrahim, verse 7:

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

Likewise, patience is a comprehensive quality that goes beyond silent endurance. It involves refraining from complaining through words or behavior, resisting despair, and remaining firm upon obedience to Allah, the Exalted, even when circumstances are difficult or confusing. Patience is rooted in trust—trust that Allah, the Exalted, only chooses what is ultimately best for a person, even if the wisdom behind it is not immediately apparent. Chapter 2 Al Baqarah, verse 216:

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

A person who responds correctly in both ease and hardship—by showing gratitude in times of blessing and patience in times of trial—successfully passes these tests. As a result, they receive the ongoing support, guidance, and mercy of Allah, the Exalted. This divine support produces tranquility in both worlds by establishing inner balance, emotional stability, and clarity in how one manages relationships, responsibilities, and desires. This principle has been emphasized in a Hadith found in Sahih Muslim, number 7500. Through this balanced response to life’s changing conditions, a person transforms both ease and difficulty into opportunities for growth, sincerity, and preparation for the Day of Judgement.

Passing the test of life requires obedience to Allah, the Exalted. However, many people choose instead to persist in disobedience, driven by their attachment to worldly desires and ambitions, even if this leads them to oppose Islam itself. In reality, every person who abandons the divine code of conduct revealed by Allah, the Exalted, and replaces it with systems devised by human beings does so in order to satisfy personal desires. All man-made codes of conduct are ultimately shaped by human inclinations, ambitions, and self-interest. Unlike divine guidance—which is founded upon perfect wisdom, justice, and mercy—human systems inevitably reflect the limitations, biases, and desires of those who formulate them. This tendency is most apparent among the wealthy and powerful. Such individuals often recognize that accepting Islam would require submission to a higher moral authority, one that places firm limits on indulgence, exploitation, and abuse of power. Obedience to Allah, the Exalted, would

restrain their ability to pursue unchecked desires, dominate others, or misuse wealth and influence. Fearing the loss of privilege and control, they reject divine guidance and actively encourage others to do the same, hoping to preserve their worldly status even at the cost of their eternal well-being. This pattern has repeated itself throughout history. Those who most fiercely opposed the Holy Prophets, peace be upon them, were often the elites of their societies—individuals whose power and prestige depended upon maintaining unjust systems. Their rejection of divine guidance was not due to a lack of clarity or evidence, as the signs of Allah, the Exalted, were clearly presented to them. Rather, their opposition arose from arrogance, pride, and an unwillingness to restrain their desires. Thus, rejection of divine guidance is rarely an intellectual disagreement over truth; it is most often a matter of the heart—a refusal to submit to the authority of the Creator. Chapter 47 Muhammad, verse 32:

“Indeed, those who disbelieved and averted [people] from the path of Allah and opposed the Messenger after guidance had become clear to them…”

Yet, because their opposition is ultimately against Allah, the Exalted, they can never overcome the truth. History itself bears witness to this reality. Chapter 47 Muhammad, verse 32:

“…never will they harm Allah at all…”

Countless individuals, organizations, and movements have attempted to eradicate Islam through political pressure, conflict, propaganda, and modern platforms such as social media. Despite these efforts, Islam has remained firm and will continue to endure until the Day of Judgement. Attempting to extinguish the truth of Islam is as futile as trying to extinguish the light of the Sun with one's breath. Chapter 9 At Tawbah, verse 32:

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

The light of Islam has already been perfected and conveyed to humanity. It now rests upon each person to decide whether they will embrace it. Those who choose to learn and act upon divine guidance will attain peace of mind in both worlds, as this guidance establishes balance within the mind and body, enables people to correctly prioritize relationships and responsibilities, and prepares them adequately for their accountability on the Day of Judgement.

In contrast, those who insist on pursuing worldly desires at the expense of obedience will inevitably misuse the blessings they have been granted. This misuse leads to imbalance in both mental and physical states, confusion in priorities, and the misplacement of people and responsibilities within life. Such individuals fail to prepare for their accountability on the Day of Judgement, resulting in stress, hardship, and inner turmoil in both worlds, regardless of any material comforts they may possess. Chapter 47 Muhammad, verse 32:

“…and He will render worthless their deeds.”

Ultimately, material success without obedience provides no lasting benefit, while submission to divine guidance—though it may challenge desires—leads to true stability, purpose, and success that endures beyond this temporary life. Chapter 47 Muhammad, verse 33:

“O you who have believed, obey Allah and obey the Messenger and do not invalidate your deeds.”

When Allah, the Exalted, addresses people who verbally affirm faith within the Holy Quran, this call is frequently tied to the demand that such claims be translated into concrete behavior. This is because a statement of belief, when not supported by action, holds little worth in Islam. Actions are the practical evidence through which a person proves the sincerity of their claim and becomes deserving of reward and mercy in both worlds. In the same way that a tree only serves a purpose when it produces fruit, belief only becomes meaningful when it results in righteous conduct. Chapter 47 Muhammad, verse 33:

“*O you who have believed, obey Allah…”*

It is vital to recognize that obedience to Allah, the Exalted, is not restricted to outward acts of worship alone, such as the obligatory prayers. Rather, it includes obedience in every situation a person encounters and in every blessing they make use of, whether related to personal life, social dealings, wealth, time, or authority. All of this obedience must be guided by what is outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Obedience is therefore not an abstract concept confined to one's inner feelings; it is a practical reality that must be reflected in behavior. True obedience requires performing good deeds solely for the pleasure of Allah, the Exalted. Actions driven by hidden motives—such as reputation, praise, or personal advantage—carry no reward with Him, a warning clearly emphasized in a Hadith found in Jami At Tirmidhi, number 3154. Obedience to Allah, the Exalted, also includes fulfilling one's responsibilities toward the Holy Quran itself. These responsibilities can be understood in three essential stages. The first is to recite it properly and consistently. The second is to seek a sound understanding of its meanings through reliable sources and knowledgeable teachers. The third—and most decisive—is to implement its guidance in daily life with the sincere intention of pleasing Allah, the Exalted. A person who truly honors the Holy Quran gives its guidance priority over personal inclinations, especially when those inclinations conflict with divine instruction. Shaping one's character according to the Holy Quran is a clear sign of genuine commitment to it, mirroring the conduct of the Holy Prophet Muhammad, peace and blessings be upon him, as mentioned in a Hadith recorded in Sunan Abu Dawud, number 1342. A key aspect of respecting the Holy Quran is engaging with it fully and honestly, rather than selectively. Those who choose to follow only the portions that suit their preferences while ignoring others demonstrate a lack of sincerity toward it. As a result, they deprive themselves of its deeper wisdom and transformative guidance. Chapter 17 Al Isra, verse 82:

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

Lastly, although the Holy Quran does provide relief and solutions for difficulties faced in this world, it must not be treated merely as a temporary remedy for worldly problems. Limiting its role to moments of distress—reciting it only when hardship strikes and neglecting it afterward—undermines its true purpose. The primary role of the Holy Quran is to guide people safely toward the hereafter. Ignoring this fundamental objective and using it only to address temporal concerns contradicts the essence of sincere obedience. This behavior resembles someone who acquires a vehicle filled with impressive features but lacking an engine—possessing outward form without the essential function. Such an approach reflects a deficiency in sincerity and a failure to truly commit to the guidance bestowed by Allah, the Exalted.

Chapter 47 Muhammad, verse 33:

“O you who have believed, obey Allah and obey the Messenger…”

A person must therefore demonstrate their claimed love, respect, and loyalty toward the Holy Prophet Muhammad, peace and blessings be upon him, by studying his life and putting his teachings into practice. Words

alone are not enough; genuine devotion is proven through action. Chapter 3 Alee Imran, verse 31:

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

And chapter 59 Al Hashr, verse 7:

"...And whatever the Messenger has given you - take; and what he has forbidden you - refrain from..."

And chapter 4 An Nisa, verse 80:

“He who obeys the Messenger has obeyed Allah…”

And chapter 33 Al Ahzab, verse 21:

“There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.”

These verses establish that the Prophet’s example is the model a person must follow. This means shaping one’s character around the noble qualities he embodied—patience, gratitude, humility, compassion, and generosity—while abandoning destructive traits such as envy, arrogance, and greed. Adopting his character naturally leads to inner tranquillity, because virtuous qualities nurture a healthy mindset and a balanced emotional state. Following his example also ensures that a person represents him accurately to others. When someone lives according to his teachings, they become a reflection of the beauty of Islam. But when a person neglects his guidance, they inevitably misrepresent him, discouraging others from learning about or acting upon Islamic teachings. Worse still, their misconduct becomes a cause for people to criticise the Holy Prophet Muhammad, peace and blessings be upon him, based on the poor behaviour they observe. Every person will be held accountable for this, for it is a responsibility upon them to represent Allah, the Exalted, and His Messenger with integrity and excellence.

Furthermore, just as earlier communities who claimed to love their prophets—peace be upon them—will not be united with them in the Hereafter because they failed to follow them in practice, the same principle applies here. A person who does not model their life upon the Holy Prophet Muhammad, peace and blessings be upon him, will not be joined with him in the next life. Instead, a person will be resurrected alongside those they imitated in this world. This reality is indicated in a Hadith found in Sunan Abu Dawud, number 4031.

Allah, the Exalted, not only instructs people to give substance to their declaration of faith through obedience to Him and to the Holy Prophet Muhammad, peace and blessings be upon him, but He also cautions them against attitudes and behaviors that can erase the value of the good deeds they perform. Divine guidance makes it clear that righteous actions are not automatically safeguarded; rather, they remain vulnerable to corruption if they are not protected. Chapter 47 Muhammad, verse 33:

“O you who have believed, obey Allah and obey the Messenger and do not invalidate your deeds.”

As discussed earlier, one of the primary ways to preserve the reward of righteous actions is by ensuring that they are rooted in a pure intention. Any action carried out for motives other than seeking the pleasure of Allah, the Exalted—such as recognition, approval, or personal gain—loses its worth in His sight, regardless of its outward appearance. This principle has been firmly emphasized in a Hadith recorded in Jami At Tirmidhi, number 3154. Without sincerity, even the most outwardly impressive deeds become spiritually empty.

Alongside sincerity, a person must guard against destructive inner qualities that undermine righteous efforts. Envy, for example, is a trait that quietly erodes good deeds when it is allowed to influence one’s words or behavior. When jealousy is expressed rather than restrained, it leads to the loss of

spiritual reward, as warned in a Hadith found in Sunan Ibn Majah, number 4210. Similarly, patience must be maintained consistently. Enduring hardship with patience only benefits a person if that patience is upheld until the end; falling into complaint or resentment afterward can diminish the reward previously earned.

The most severe threat to one's good deeds arises when there is a persistent gap between a person's verbal claim of faith and their actions. When this contradiction continues unchecked, it weakens faith itself and may ultimately lead to losing it entirely before the end of life. Faith can be likened to a small flame that requires continuous care. Just as a fire fades when it is not fuelled, faith diminishes when it is not strengthened through regular obedience and sincere effort. Failing to nurture this inner light places a person in grave danger, as it deprives them of the guidance and clarity needed to navigate life and prepare for the hereafter. Losing this spiritual light is a far greater loss than any worldly hardship. Chapter 47 Muhammad, verse 34:

"Indeed, those who disbelieved and averted [people] from the path of Allah and then died while they were disbelievers - never will Allah forgive them."

On the Day of Judgement, Allah, the Exalted, will not overlook disbelief, for doing so would contradict the very purpose for which life and death were created. Human existence is a test, as stated in Chapter 67 Al Mulk, verse 2:

“[He] who created death and life to test you [as to] which of you is better in deed…”

A test only has meaning when it distinguishes between those who fulfil its requirements and those who do not. If every student were granted success regardless of effort, examinations would lose all purpose. Likewise, if those who reject faith were treated the same as those who believe and strive to act righteously, justice would be rendered meaningless. Chapter 45 Al Jathiyah, verse 21:

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

Although Allah, the Exalted, is infinitely Merciful, His mercy never negates His justice. Unlimited forgiveness without accountability would amount to injustice, and Allah, the Exalted, is entirely free from injustice. Even in worldly courts, a judge who pardons every offender without consequence is considered corrupt. It is therefore unreasonable to expect such conduct from the One who is the Most Just of judges.

Every meaningful accomplishment requires effort and perseverance. Just as becoming a doctor demands years of discipline and sacrifice, attaining

Paradise—far greater than any worldly achievement—requires striving. The essential condition for entering Paradise is faith, even if a person has committed sins but later repents. Disbelief, however, is a conscious rejection of one's Creator and a denial of the very purpose of existence. Chapter 51 Adh Dhariyat, verse 56:

"And I did not create the jinn and mankind except to worship [obey] Me."

Rejecting this purpose is an act of defiance against Allah, the Exalted. Those who deny their Creator will face rejection on the Day of Judgement. Just as an object that fails to fulfil its intended function is discarded, a person who refuses their purpose faces the consequences of their own choice. This is not oppression; it is the natural result of deliberate rejection.

A non-Muslim faces eternal punishment because their temporary life is overshadowed by disbelief in the eternal Oneness of Allah, the Exalted. Since their rejection is directed at an eternal truth, its consequence is likewise eternal. One must not assume that Allah's vast mercy includes forgiveness for polytheism. Forgiveness is only granted to those who acknowledge the Oneness of Allah, the Exalted. To deny His Oneness is to deny the very source of forgiveness, implying that mercy can be obtained independently of Him. A person must therefore either accept the Oneness of Allah, the Exalted, and His limitless mercy, or reject both. If His mercy is not believed in, it will not be received, and a person will remain in disbelief unless they sincerely repent.

Disbelief also carries social consequences. When a person rejects Allah, the Exalted, their stance can influence others—especially when disbelief is portrayed as liberation or independence. Chapter 47 Muhammad, verse 34:

“Indeed, those who disbelieved and averted [people] from the path of Allah…”

In reality, true freedom brings inner peace, whereas rebellion against divine guidance leads to inner turmoil. Those who misuse the blessings they have been given will fail to achieve a balanced mental and physical state. Their priorities, relationships, and responsibilities become disordered, and their lives are marked by stress and confusion despite material comfort. Yet because such a lifestyle may appear attractive, it can draw others toward the same path, increasing the initiator’s burden of accountability. Chapter 4 An Nisa, verse 48:

“…And he who associates others with Allah has certainly fabricated a tremendous sin.”

Ultimately, everything in existence belongs to Allah, the Exalted, and remains under His authority. Just as violating the laws of a country results in consequences, ignoring the divine laws established by the Creator leads to harm in this life and the next. A person may leave a country whose laws

they dislike, but no one can escape the dominion of Allah, the Exalted. Human beings may attempt to reshape social norms, but they cannot alter divine law. Just as a homeowner sets the rules for their property, Allah, the Exalted, governs the universe and establishes its laws without requiring human approval. For this reason, obedience to Allah, the Exalted, ultimately benefits the individual. Those who recognise this truth strive to follow His commands and use 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. A person may choose to reflect upon the wisdom behind divine commands and appreciate their role in personal and societal well-being, or they may choose to follow their desires and disregard Islamic teachings. But those who reject divine guidance must accept the consequences of their choices in both worlds, for no objection or complaint will alter the outcomes decreed by Allah, the Exalted.

Allah, the Exalted, makes it clear that those who sincerely strive to obey Him should expect resistance from others, particularly from those whose personal desires and ambitions are threatened by Islamic guidance. Divine instruction warns believers not to lose resolve in the face of such opposition, even when pressure intensifies. Chapter 47 Muhammad, verse 35:

“So do not weaken and call for peace while you are superior…”

When a person chooses to live according to divine principles rather than prevailing social habits, their conduct often unsettles those around them.

This discomfort frequently arises because such commitment highlights the contrast between obedience to Allah, the Exalted, and a lifestyle centered on unchecked desire. Instead of reflecting on their own choices, some respond defensively by criticizing, mocking, or attempting to dissuade the one who remains steadfast. This reaction is often strongest among close relatives and companions, where emotional influence and expectations are most powerful.

Contemporary society amplifies this challenge even further. Social media platforms, entertainment industries, fashion trends, and dominant cultural narratives routinely promote values that conflict with Islamic teachings. In such an atmosphere, adherence to Islam is often portrayed as a barrier to personal freedom, success, wealth, or social acceptance. Entire systems and industries that benefit from excess, exploitation, and moral neglect naturally oppose Islamic principles, as these principles expose the harm they cause. This opposition fuels much of the misinformation, ridicule, and hostility directed toward Islam, particularly in public and online discourse.

Those who commit themselves to Islamic guidance—which emphasizes balance, moderation, and responsible use of blessings—often become targets of individuals who pursue pleasure without restraint. Islam identifies such unrestrained indulgence as harmful to human dignity, yet those who live by impulse frequently resent any reminder of discipline or accountability. As a result, they attempt to discourage others from remaining firm upon Islam, hoping to draw them toward a lifestyle governed by desire rather than principle. Commonly, they focus their criticism on isolated elements of Islam, such as guidelines related to dress, in an attempt to undermine the faith as a whole. However, sincere reflection exposes the inconsistency of such attacks. Dress codes are widely

accepted and enforced across respected professions—such as medicine, education, law enforcement, the military, and corporate environments—yet Islamic guidelines alone are singled out for condemnation. This selective criticism reveals that the real issue is not clothing, but Islam's insistence on self-restraint, moral responsibility, and accountability. It is these qualities, and the disciplined character they produce, that provoke resistance. Chapter 47 Muhammad, verse 35:

"So do not weaken and call for peace while you are superior; and Allah is with you and will never deprive you of [the reward of] your deeds."

In every circumstance, a person must remain firmly committed to sincere obedience to Allah, the Exalted, trusting that such dedication brings inner calm and shields them from harmful influences, even if that protection is not immediately apparent. Loyalty to Allah, the Exalted, ensures the correct use of the blessings one has been granted. This leads to a balanced mental and physical state, enabling a person to place all matters and relationships in their proper positions while preparing for accountability on the Day of Judgement. As a result, tranquility is achieved in both worlds, and divine guidance accompanies them through times of ease as well as hardship, strengthening their peace of mind and securing lasting reward.

In contrast, those who abandon obedience to Allah, the Exalted, in order to gain the approval of others inevitably sacrifice inner peace. Such choices lead to the misuse of divine blessings, producing confusion, imbalance, and disorder in both mental and physical states. They lose clarity in their priorities, misplace people and responsibilities in their lives, and neglect

preparation for the Day of Judgement. This path results in stress, hardship, and instability in both this life and the next, regardless of any material comfort they may possess.

Allah, the Exalted, reminds people that this worldly life, with all its pleasures, distractions, and pursuits, is temporary and ultimately a test. He encourages them to cultivate strong faith, as it is the key to resisting the pull of worldly desires and ambitions, which are primary sources of misguidance. Chapter 47 Muhammad, verse 36:

“[This] worldly life is only amusement and diversion. And if you believe and fear Allah, He will give you your rewards…”

To maintain steadfastness, a person must actively nurture a strong and resilient faith. Such faith acts as a shield, enabling them to remain committed to obeying Allah, the Exalted, in every circumstance—whether in times of comfort or hardship. It is through understanding and practicing the clear guidance provided in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, that this faith becomes firm and transformative. Faith is not merely an abstract belief; it is demonstrated through actions, decisions, and the consistent use of the blessings one has been granted in ways that are pleasing to Allah, the Exalted. Those who neglect this process, who remain unaware of Islamic teachings, or who rely only on superficial faith, are vulnerable to being led astray. When personal desires conflict with divine guidance, fragile faith falters, and the person may choose temporary pleasure over lasting well-being. Without knowledge and practice, they may fail to see that true

contentment and peace in both worlds come only from submitting to Allah, the Exalted, and prioritizing obedience over immediate gratification. Building strong faith requires effort, reflection, and consistency. It involves dedicating oneself to learning, understanding, and applying Islamic principles in everyday life, even when doing so requires sacrifice or challenges one's comfort. By acting in alignment with divine guidance, a person strengthens their mind and heart, achieves balance in their physical and mental well-being, and organizes their life in a way that aligns with their ultimate accountability on the Day of Judgement. Strong faith provides clarity of purpose, enabling a person to correctly prioritize relationships, responsibilities, and resources, ensuring that their life is both meaningful and harmonious. In essence, faith is the foundation of all success—spiritual, mental, and physical. Without it, worldly distractions dominate, desires run unchecked, and peace of mind remains elusive. But with strong faith, a person gains the strength to live consciously, use their blessings wisely, and prepare effectively for both this life and the hereafter, securing the reward and mercy of Allah, the Exalted, in every sphere of existence.

In addition, Allah, the Exalted, clarifies that His guidance does not require people to renounce all their worldly possessions or live a life of extreme poverty, as such a demand would be beyond the capacity of most individuals. Chapter 47 Muhammad, verses 36-37:

"…He will give you your rewards and not ask you for your properties. If He should ask you for them and press you, you would withhold, and He would expose your unwillingness."

Instead, Allah, the Exalted, commands people to use the blessings and resources they have been granted in a manner that aligns with divine guidance, ensuring that these assets serve both worldly needs and preparation for the hereafter. The purpose is not to abandon material wealth but to achieve a spiritual detachment from it—a mindset in which one resists the urge to misuse possessions according to selfish desires and ambitions. A person may own wealth, property, or other blessings, yet they maintain a sense of responsibility and accountability in how these are utilized, prioritizing obedience to Allah, the Exalted, and the service of others over indulgence or extravagance. Islam's teachings encourage a balanced approach: material resources are to be used wisely, without attachment or excessive desire, while simultaneously focusing on spiritual growth and preparation for the eternal life to come. This principle ensures that a person neither becomes enslaved by wealth nor neglects the responsibilities and opportunities their blessings provide. The guidance emphasizes that spiritual detachment does not mean abandoning material life entirely, but rather maintaining the right intention and using worldly blessings correctly—striking a harmony between worldly engagement and spiritual responsibility.

Even though Islam promotes a balanced approach to life—one that leads to peace of mind, stability, and spiritual fulfillment in both worlds—this balance often conflicts with the worldly desires and personal ambitions of many people. Despite the guidance of Allah, the Exalted, some persist in disobeying Him by misusing the blessings He has granted them. Chapter 47 Muhammad, verse 38:

"Here you are - those invited to spend in the cause of Allah - but among you are those who withhold [out of greed]. And whoever withholds only

withholds [benefit] from himself; and Allah is the Free of need, while you are the needy…"

When a person clings to selfish desires rather than using their blessings wisely, their mental and physical well-being suffers. They fail to achieve balance in their lives and misplace their priorities, creating stress in relationships, careers, and daily responsibilities. Even their wealth and possessions, meant to be sources of comfort and stability, can become burdens. This misalignment often leads people to wrongly attribute their difficulties to external factors, such as blaming family members or colleagues, rather than recognizing their own misuse of blessings. In extreme cases, continued disobedience and neglect of spiritual duties can result in serious mental health issues, including depression, substance abuse, and even suicidal tendencies. Observing wealthy or influential individuals who remain spiritually negligent often illustrates this pattern—they may enjoy material luxuries, yet they remain internally unfulfilled and increasingly disturbed. Moreover, by prioritizing personal desires over obedience to Allah, the Exalted, people fail to prepare for their accountability on Judgement Day, leaving them vulnerable to far greater consequences in the hereafter. Spiritual negligence compounds worldly suffering with eternal ramifications, creating a cycle of imbalance and regret that no material possession can repair.

Allah, the Exalted, further cautions that those who persist in disobedience place themselves at risk of being replaced by others who are willing to respond to His guidance. Chapter 47 Muhammad, verse 38:

“…And if you turn away, He will replace you with another people; then they will not be the likes of you.”

This verse serves as a reminder that obedience and responsible use of blessings are not only personal obligations but also a trust from Allah, the Exalted. Those who recognize the benefits of sincere obedience—manifested in actions aligned with Islamic teachings—secure peace of mind in both worlds. They achieve harmony in their mental and physical states, correctly prioritize relationships and responsibilities, and prepare for their accountability on the Day of Judgement. Meanwhile, those who reject this guidance risk spiritual and worldly loss, regardless of the comfort or status they enjoy in this life.

A person must therefore embrace and act upon Islamic teachings for their own benefit, even if doing so conflicts with their personal desires and inclinations. This can be compared to a wise patient who follows the instructions of a skilled doctor: they may be prescribed bitter medicines, a strict diet, or other measures that are difficult to endure, yet by following this guidance, they ultimately attain health, strength, and balance. Similarly, the individual who sincerely accepts and implements the guidance of Islam achieves harmony in both their mental and physical well-being, and they are able to organize their life in a balanced and purposeful manner. The reason for this is clear: only Allah, the Exalted, possesses the complete knowledge required to ensure a person attains a balanced mental and physical state and correctly positions all aspects of their life, including relationships, responsibilities, and use of resources. Human knowledge, no matter how advanced or well-researched, is inherently limited. Society’s understanding of mental and physical health, psychology, or social dynamics cannot address every challenge an individual may encounter, nor

can it guarantee true balance in life. Advice from others cannot prevent all forms of stress, solve every personal or societal issue, or fully account for the complexity of human nature, as it is constrained by incomplete knowledge, limited foresight, and personal biases. Allah, the Exalted, alone possesses this comprehensive knowledge, and He has provided it to humanity through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This divine guidance offers a framework for using the blessings one has been granted in ways that lead to peace of mind, resilience, and proper prioritization of all matters in life. The benefits of following this guidance are evident when observing those who live according to Islamic principles compared to those who disregard them. Unlike the patient who must trust a doctor without understanding all of the science behind a prescription, Allah, the Exalted, invites people to reflect and reason upon the teachings of Islam. He does not expect blind obedience; rather, He encourages individuals to examine the clear proofs, contemplate their meaning, and recognize their truthfulness. This requires approaching Islam with an open, unbiased mind, free from preconceptions or personal prejudices. Chapter 12 Yusuf, verse 108:

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

Furthermore, the ultimate control over the human heart—the source of inner peace—rests solely with Allah, the Exalted. He determines who will attain tranquility and who will not, based on the sincere use of the blessings granted to them. Chapter 53 An Najm, verse 43:

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

Thus, genuine peace of mind is granted only to those who consciously and correctly utilize the resources, abilities, and opportunities given to them, in accordance with the teachings of Islam. This peace is not accidental or automatic; it is the natural outcome of aligning one’s actions, priorities, and intentions with divine guidance, trusting in Allah, the Exalted, and striving to fulfill His commands in every aspect of 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."

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 48 – Al Fath, Verses 1-29 of 29

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ﴿١﴾

لِّيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنۢبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُۥ عَلَيْكَ
وَيَهْدِيَكَ صِرَٰطًا مُّسْتَقِيمًا ﴿٢﴾

وَيَنصُرَكَ اللَّهُ نَصْرًا عَزِيزًا ﴿٣﴾

هُوَ الَّذِىٓ أَنزَلَ السَّكِينَةَ فِى قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوٓا۟ إِيمَٰنًا مَّعَ إِيمَٰنِهِمْ ۗ
وَلِلَّهِ جُنُودُ السَّمَٰوَٰتِ وَالْأَرْضِ ۚ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٤﴾

لِّيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا الْأَنْهَٰرُ خَٰلِدِينَ فِيهَا
وَيُكَفِّرَ عَنْهُمْ سَيِّـَٔاتِهِمْ ۚ وَكَانَ ذَٰلِكَ عِندَ اللَّهِ فَوْزًا عَظِيمًا ﴿٥﴾

وَيُعَذِّبَ الْمُنَٰفِقِينَ وَالْمُنَٰفِقَٰتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَٰتِ
الظَّآنِّينَ بِاللَّهِ ظَنَّ السَّوْءِ ۚ عَلَيْهِمْ دَآئِرَةُ السَّوْءِ ۖ وَغَضِبَ اللَّهُ
عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ ۖ وَسَآءَتْ مَصِيرًا ﴿٦﴾

وَلِلَّهِ جُنُودُ السَّمَٰوَٰتِ وَالْأَرْضِ ۚ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿٧﴾

إِنَّآ أَرْسَلْنَٰكَ شَٰهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٨﴾

لِّتُؤْمِنُوا۟ بِاللَّهِ وَرَسُولِهِۦ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ
بُكْرَةً وَأَصِيلًا ﴿٩﴾

إِنَّ ٱلَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ ٱللَّهَ يَدُ ٱللَّهِ فَوْقَ أَيْدِيهِمْ ۚ فَمَن
نَّكَثَ فَإِنَّمَا يَنكُثُ عَلَىٰ نَفْسِهِۦ ۖ وَمَنْ أَوْفَىٰ بِمَا عَٰهَدَ عَلَيْهُ ٱللَّهَ فَسَيُؤْتِيهِ
أَجْرًا عَظِيمًا ﴿١٠﴾

سَيَقُولُ لَكَ ٱلْمُخَلَّفُونَ مِنَ ٱلْأَعْرَابِ شَغَلَتْنَآ أَمْوَٰلُنَا وَأَهْلُونَا
فَٱسْتَغْفِرْ لَنَا ۚ يَقُولُونَ بِأَلْسِنَتِهِم مَّا لَيْسَ فِى قُلُوبِهِمْ ۚ قُلْ فَمَن يَمْلِكُ
لَكُم مِّنَ ٱللَّهِ شَيْـًٔا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا ۚ بَلْ كَانَ ٱللَّهُ بِمَا
تَعْمَلُونَ خَبِيرًا ﴿١١﴾

بَلْ ظَنَنتُمْ أَن لَّن يَنقَلِبَ ٱلرَّسُولُ وَٱلْمُؤْمِنُونَ إِلَىٰٓ أَهْلِيهِمْ أَبَدًا وَزُيِّنَ
ذَٰلِكَ فِى قُلُوبِكُمْ وَظَنَنتُمْ ظَنَّ ٱلسَّوْءِ وَكُنتُمْ قَوْمًۢا بُورًا ﴿١٢﴾

وَمَن لَّمْ يُؤْمِنۢ بِٱللَّهِ وَرَسُولِهِۦ فَإِنَّآ أَعْتَدْنَا لِلْكَٰفِرِينَ سَعِيرًا ﴿١٣﴾

وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ يَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ ۚ
وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿١٤﴾

سَيَقُولُ ٱلْمُخَلَّفُونَ إِذَا ٱنطَلَقْتُمْ إِلَىٰ مَغَانِمَ لِتَأْخُذُوهَا
ذَرُونَا نَتَّبِعْكُمْ ۖ يُرِيدُونَ أَن يُبَدِّلُوا۟ كَلَٰمَ ٱللَّهِ ۚ قُل لَّن تَتَّبِعُونَا
كَذَٰلِكُمْ قَالَ ٱللَّهُ مِن قَبْلُ ۖ فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا ۚ بَلْ كَانُوا۟
لَا يَفْقَهُونَ إِلَّا قَلِيلًا ﴿١٥﴾

قُل لِّلْمُخَلَّفِينَ مِنَ ٱلْأَعْرَابِ سَتُدْعَوْنَ إِلَىٰ قَوْمٍ أُو۟لِى بَأْسٍ شَدِيدٍ
تُقَٰتِلُونَهُمْ أَوْ يُسْلِمُونَ ۖ فَإِن تُطِيعُوا۟ يُؤْتِكُمُ ٱللَّهُ أَجْرًا حَسَنًا ۖ وَإِن
تَتَوَلَّوْا۟ كَمَا تَوَلَّيْتُم مِّن قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا ﴿١٦﴾

لَّيْسَ عَلَى ٱلْأَعْمَىٰ حَرَجٌ وَلَا عَلَى ٱلْأَعْرَجِ حَرَجٌ وَلَا عَلَى ٱلْمَرِيضِ حَرَجٌ ۗ
وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ يُدْخِلْهُ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۖ وَمَن
يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا ﴿١٧﴾

۞ لَّقَدْ رَضِيَ ٱللَّهُ عَنِ ٱلْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ ٱلشَّجَرَةِ
فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنزَلَ ٱلسَّكِينَةَ عَلَيْهِمْ وَأَثَٰبَهُمْ فَتْحًا قَرِيبًا ﴿١٨﴾

وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا ۗ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا ﴿١٩﴾

وَعَدَكُمُ ٱللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَٰذِهِ وَكَفَّ
أَيْدِيَ ٱلنَّاسِ عَنكُمْ وَلِتَكُونَ ءَايَةً لِّلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَٰطًا
مُّسْتَقِيمًا ﴿٢٠﴾

وَأُخْرَىٰ لَمْ تَقْدِرُوا۟ عَلَيْهَا قَدْ أَحَاطَ ٱللَّهُ بِهَا ۚ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ
شَىْءٍ قَدِيرًا ﴿٢١﴾

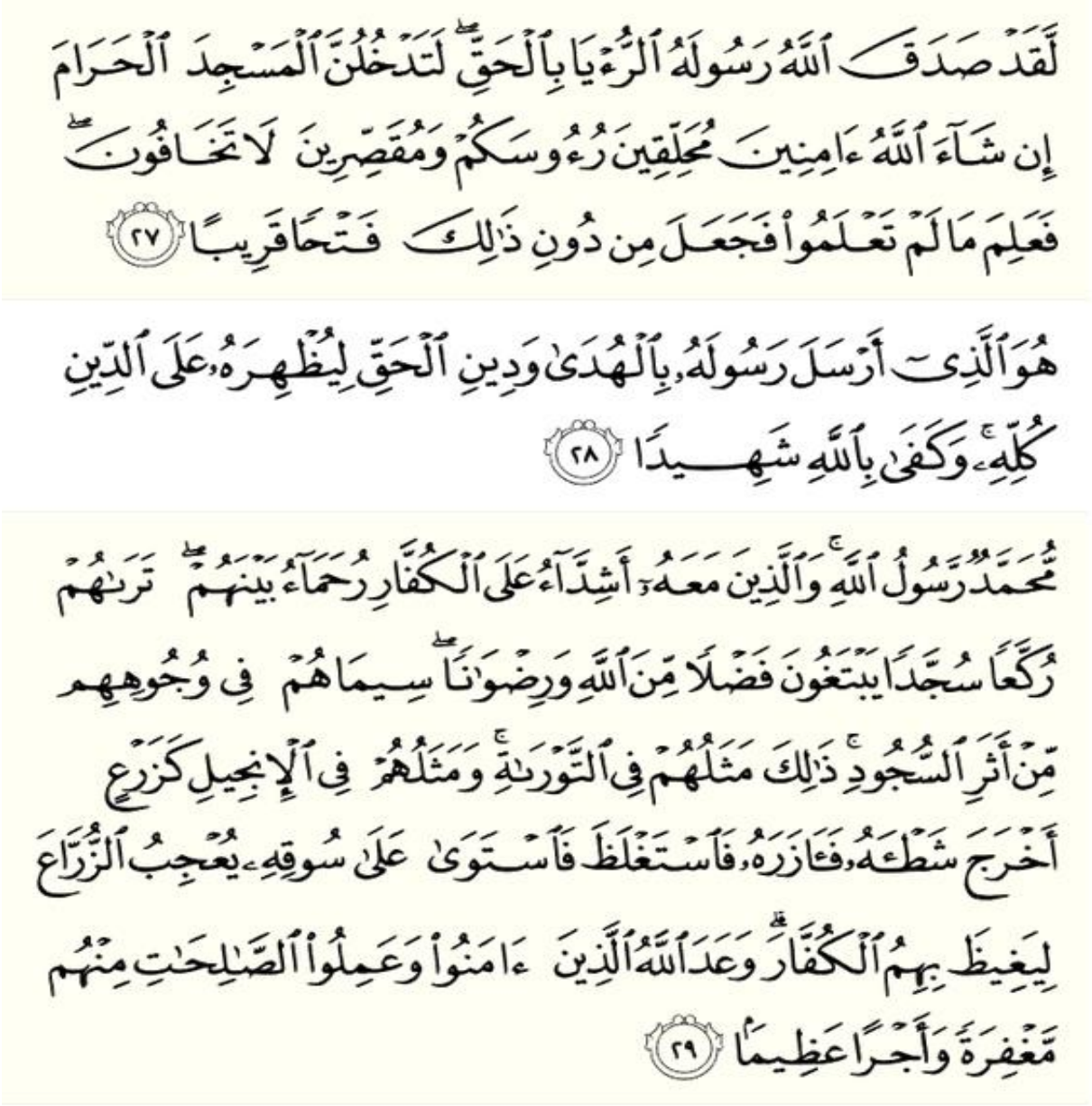
وَلَوْ قَٰتَلَكُمُ ٱلَّذِينَ كَفَرُوا۟ لَوَلَّوُا۟ ٱلْأَدْبَٰرَ ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا
نَصِيرًا ﴿٢٢﴾

سُنَّةَ ٱللَّهِ ٱلَّتِي قَدْ خَلَتْ مِن قَبْلُ ۖ وَلَن تَجِدَ لِسُنَّةِ ٱللَّهِ تَبْدِيلًا ﴿٢٣﴾

وَهُوَ ٱلَّذِي كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِنۢ بَعْدِ أَنْ
أَظْفَرَكُمْ عَلَيْهِمْ ۚ وَكَانَ ٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٢٤﴾

هُمُ ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوكُمْ عَنِ ٱلْمَسْجِدِ ٱلْحَرَامِ وَٱلْهَدْىَ
مَعْكُوفًا أَن يَبْلُغَ مَحِلَّهُۥ ۚ وَلَوْلَا رِجَالٌ مُّؤْمِنُونَ وَنِسَآءٌ مُّؤْمِنَٰتٌ لَّمْ
تَعْلَمُوهُمْ أَن تَطَـُٔوهُمْ فَتُصِيبَكُم مِّنْهُم مَّعَرَّةٌۢ بِغَيْرِ عِلْمٍ ۖ لِّيُدْخِلَ ٱللَّهُ
فِى رَحْمَتِهِۦ مَن يَشَآءُ ۚ لَوْ تَزَيَّلُوا۟ لَعَذَّبْنَا ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ
عَذَابًا أَلِيمًا ﴿٢٥﴾

إِذْ جَعَلَ ٱلَّذِينَ كَفَرُوا۟ فِى قُلُوبِهِمُ ٱلْحَمِيَّةَ حَمِيَّةَ ٱلْجَٰهِلِيَّةِ فَأَنزَلَ
ٱللَّهُ سَكِينَتَهُۥ عَلَىٰ رَسُولِهِۦ وَعَلَى ٱلْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ
ٱلتَّقْوَىٰ وَكَانُوٓا۟ أَحَقَّ بِهَا وَأَهْلَهَا ۚ وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمًا ﴿٢٦﴾


لَّقَدْ صَدَقَ ٱللَّهُ رَسُولَهُ ٱلرُّءْيَا بِٱلْحَقِّ ۖ لَتَدْخُلُنَّ ٱلْمَسْجِدَ ٱلْحَرَامَ
إِن شَآءَ ٱللَّهُ ءَامِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ ۖ
فَعَلِمَ مَا لَمْ تَعْلَمُوا۟ فَجَعَلَ مِن دُونِ ذَٰلِكَ فَتْحًا قَرِيبًا ﴿٢٧﴾
هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ
كُلِّهِۦ ۚ وَكَفَىٰ بِٱللَّهِ شَهِيدًا ﴿٢٨﴾
مُّحَمَّدٌ رَّسُولُ ٱللَّهِ ۚ وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ ۖ تَرَىٰهُمْ
رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ وَرِضْوَٰنًا ۖ سِيمَاهُمْ فِى وُجُوهِهِم
مِّنْ أَثَرِ ٱلسُّجُودِ ۚ ذَٰلِكَ مَثَلُهُمْ فِى ٱلتَّوْرَىٰةِ ۚ وَمَثَلُهُمْ فِى ٱلْإِنجِيلِ كَزَرْعٍ
أَخْرَجَ شَطْـَٔهُۥ فَـَٔازَرَهُۥ فَٱسْتَغْلَظَ فَٱسْتَوَىٰ عَلَىٰ سُوقِهِۦ يُعْجِبُ ٱلزُّرَّاعَ
لِيَغِيظَ بِهِمُ ٱلْكُفَّارَ ۗ وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ مِنْهُم
مَّغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٢٩﴾

Indeed, We have given you, a clear conquest.

That Allah may forgive for you what preceded of your sin and what will follow and complete His favor upon you and guide you to a straight path

And [that] Allah may aid you with a mighty victory.

It is He who sent down tranquillity into the hearts of the believers that they would increase in faith along with their [present] faith. And to Allah belong

the soldiers of the heavens and the earth, and ever is Allah Knowing and Wise.

[And] that He may admit the believing men and the believing women to gardens beneath which rivers flow to abide therein eternally and remove from them their misdeeds - and ever is that, in the sight of Allah , a great attainment -

And [that] He may punish the hypocrite men and hypocrite women, and the polytheist men and polytheist women - those who assume about Allah an assumption of evil nature. Upon them is a misfortune of evil nature; and Allah has become angry with them and has cursed them and prepared for them Hell, and evil it is as a destination.

And to Allah belong the soldiers of the heavens and the earth. And ever is Allah Exalted in Might and Wise.

Indeed, We have sent you as a witness and a bringer of good tidings and a warner

That you [people] may believe in Allah and His Messenger and honor him and respect the Prophet and exalt Allah morning and afternoon.

Indeed, those who pledge allegiance to you, [O Muhammad] - they are actually pledging allegiance to Allah . The hand of Allah is over their hands. So he who breaks his word only breaks it to the detriment of himself. And he who fulfills that which he has promised Allah - He will give him a great reward.

Those who remained behind of the bedouins will say to you, "Our properties and our families occupied us, so ask forgiveness for us." They say with their tongues what is not within their hearts. Say, "Then who could prevent Allah at all if He intended for you harm or intended for you benefit? Rather, ever is Allah , with what you do, Acquainted.

But you thought that the Messenger and the believers would never return to their families, ever, and that was made pleasing in your hearts. And you assumed an assumption of evil and became a people ruined."

And whoever has not believed in Allah and His Messenger - then indeed, We have prepared for the disbelievers a Blaze.

And to Allah belongs the dominion of the heavens and the earth. He forgives whom He wills and punishes whom He wills. And ever is Allah Forgiving and Merciful.

Those who remained behind will say when you set out toward the war booty to take it, "Let us follow you." They wish to change the words of Allah . Say, "Never will you follow us. Thus did Allah say before." So they will say, "Rather, you envy us." But [in fact] they were not understanding except a little.

Say to those who remained behind of the bedouins, "You will be called to [face] a people of great military might; you may fight them, or they will submit. So if you obey, Allah will give you a good reward; but if you turn away as you turned away before, He will punish you with a painful punishment."

There is not upon the blind any guilt or upon the lame any guilt or upon the ill any guilt [for remaining behind]. And whoever obeys Allah and His Messenger - He will admit him to gardens beneath which rivers flow; but whoever turns away - He will punish him with a painful punishment.

Certainly was Allah pleased with the believers when they pledged allegiance to you, under the tree, and He knew what was in their hearts, so He sent down tranquillity upon them and rewarded them with an imminent conquest

And much war booty which they will take. And ever is Allah Exalted in Might and Wise.

Allah has promised you much booty that you will take [in the future] and has hastened for you this [victory] and withheld the hands of people from you - that it may be a sign for the believers and [that] He may guide you to a straight path.

And [He promises] other [victories] that you were [so far] unable to [realize] which Allah has already encompassed. And ever is Allah , over all things, competent.

And if those [Makkans] who disbelieve had fought you, they would have turned their backs [in flight]. Then they would not find a protector or a helper.

[This is] the established way of Allah which has occurred before. And never will you find in the way of Allah any change.

And it is He who withheld their hands from you and your hands from them within [the area of] Makkah after He caused you to overcome them. And ever is Allah of what you do, Seeing.

They are the ones who disbelieved and obstructed you from al-Masjid al-Haram while the offering was prevented from reaching its place of sacrifice. And if not for believing men and believing women whom you did not know - that you might trample them and there would befall you because of them dishonor without [your] knowledge - [you would have been permitted to enter Makkah]. [This was so] that Allah might admit to His mercy whom He willed. If they had been apart [from them], We would have punished those who disbelieved among them with painful punishment

When those who disbelieved had put into their hearts chauvinism - the chauvinism of the time of ignorance. But Allah sent down His tranquillity upon His Messenger and upon the believers and imposed upon them the word of righteousness, and they were more deserving of it and worthy of it. And ever is Allah , of all things, Knowing.

Certainly has Allah showed to His Messenger the vision in truth. You will surely enter al-Masjid al-Haram, if Allah wills, in safety, with your heads shaved and [hair] shortened, not fearing [anyone]. He knew what you did not know and has arranged before that a conquest near [at hand].

It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion. And sufficient is Allah as Witness.

Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure. Their mark is on their faces from the trace of prostration. That is their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers - so that Allah may enrage by them the disbelievers. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward.

Discussion on Verses 1-29 of 29

Throughout the prophetic mission of the Holy Prophet Muhammad, peace and blessings be upon him, he encountered persistent opposition from those who feared that the rise of Islam would diminish their social influence, authority, and leadership. Their hostility took many forms—verbal insults, physical assaults, fabricated accusations, and open acts of aggression and violence. Yet despite these challenges, one of the most decisive turning points in favour of the Holy Prophet Muhammad, peace and blessings be upon him, emerged from an event that initially appeared unfavourable: the Treaty of Hudaibiya. In the sixth year after the migration to Medina, the Holy Prophet Muhammad, peace and blessings be upon him, set out with his Companions, may Allah be pleased with them, intending to perform the Visitation. However, they were prevented from entering Mecca by the non-Muslims and were forced to camp at Hudaibiya, just outside the city. After negotiations, a peace agreement was reached that outwardly seemed to favour the non-Muslims. As part of the treaty, the Holy Prophet Muhammad, peace and blessings be upon him, and his Companions returned to Medina without performing the Visitation. Despite appearances, this ten-year peace pact proved to be a profound advantage for the Muslims. Before the treaty, encounters between Muslims and non-Muslims frequently escalated into conflict. Once hostilities ceased, these interactions transformed into conversations. With the opportunity to hear Islam explained without the backdrop of warfare, many hearts opened to the truth. In the two years following the treaty, more people embraced Islam than in the previous eighteen years combined. This remarkable transformation was recognised by Allah, the Exalted, who revealed Chapter 48 Al Fath after the agreement was concluded. Chapter 48 Al Fath, verse 1:

“Indeed, We have given you, a clear conquest”

This has been discussed in Imam Ibn Kathir’s, the Life of the Prophet, Volume 3, Page 231.

This event demonstrates a timeless principle: when a person remains steadfast in obeying Allah, the Exalted, they are granted peace of mind and success in both worlds. Chapter 65 At Talaq, verse 2:

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

It is important to understand that divine assistance does not always coincide with a person’s preferences or expectations. Instead, it unfolds according to the limitless knowledge and perfect wisdom of Allah, the Exalted. His help is never random, nor is it withheld without reason. Rather, it arrives at the most suitable time and in the form that brings the greatest benefit to the individual. Often, the deeper wisdom behind this assistance is not immediately visible, yet it continues to operate with absolute precision, directing events in ways that ultimately secure a person’s true well-being. This reality teaches humanity that divine support cannot be evaluated through the lens of fleeting desires or restricted human understanding. What may seem like a delay, a hardship, or even a loss is frequently a concealed form of mercy and guidance. When individuals entrust themselves to the perfect decree of Allah, the Exalted, they develop

patience, humility, and sincere reliance upon Him. These qualities strengthen their faith and ensure that they remain recipients of His support in both this world and the Hereafter.

Because the Holy Prophet Muhammad, peace and blessings be upon him, remained unwavering in his obedience to Allah, the Exalted, in every circumstance—including the challenging events surrounding the Treaty of Hudaibiya, which outwardly appeared to grant significant advantage to the leaders of Mecca—Allah, the Exalted, honoured him with an additional reward. This divine favour serves as an indication that anyone who adopts the Prophet's steadfastness, humility, and trust in Allah, the Exalted, will receive similar blessings. Chapter 48 Al Fath, verse 2:

"That Allah may forgive for you what preceded of your mistakes and what will follow and complete His favor upon you…"

This verse is addressed directly to the Holy Prophet Muhammad, peace and blessings be upon him, because he is the supreme example for humanity to follow. The verse does not imply that he committed sins, for all Holy Prophets, peace be upon them, are divinely protected from sin so they may fulfil their mission with complete integrity. Rather, the direct address highlights the importance of humility, using the Prophet's example to teach this essential quality to the entire community.

Furthermore, the Arabic term often translated as “mistakes” in this verse can also refer to actions that may be considered socially awkward, imperfect, or less than ideal, but not sinful in the religious sense. Because the rank of the Holy Prophet Muhammad, peace and blessings be upon him, is unmatched among creation, even the smallest human action is weighed with a level of scrutiny befitting his elevated status. Thus, Allah, the Exalted, granted him the glad tidings of forgiveness for such actions—not because they were sins, but because His mercy encompasses even the slightest human shortcomings of His most honoured Holy Prophet, peace and blessings be upon him.

A person who models their conduct on the example of the Holy Prophet Muhammad, peace and blessings be upon him, by using every blessing in the manner prescribed by Islamic teachings, will be guided toward peace of mind and success in both worlds. Such a person attains a balanced mental and physical state and learns to place every aspect of their life—relationships, responsibilities, and priorities—in its proper position. Chapter 48 Al Fath, verses 2-3:

“…and guide you to a straight path. And [that] Allah may aid you with a mighty victory.”

The next verse makes clear that achieving this outcome requires strong and unwavering faith. Chapter 48 Al Fath, verse 4:

“It is He who sent down tranquillity into the hearts of the believers that they would increase in faith along with their [present] faith…”

Strong faith is essential for remaining steadfast in obedience to Allah, the Exalted, in every circumstance—whether in moments of ease or difficulty. This depth of faith is cultivated by learning, understanding, and applying the clear signs and teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings consistently demonstrate that true obedience to Allah, the Exalted, is the path to inner peace in this life and eternal success in the next. Conversely, those who lack knowledge of Islamic principles often possess weak and unstable faith. When personal desires conflict with divine guidance, they are more likely to abandon obedience, unaware that surrendering their desires for the sake of Allah, the Exalted, is the very key to tranquillity and fulfilment. Their limited understanding blinds them to the wisdom embedded in divine commands and prevents them from recognising that true peace lies in aligning their lives with the will of Allah, the Exalted. For this reason, it is essential for individuals to strengthen their faith through the pursuit of Islamic knowledge and its consistent application. This commitment ensures that they remain obedient to Allah, the Exalted, in all situations. By using their blessings in the manner outlined by Islamic teachings, they will receive the support of Allah, the Exalted, cultivate a balanced mental and physical state and establish the correct priorities in every area of their lives. Through this alignment, they secure peace in this world and lasting success in the Hereafter. Chapter 48 Al Fath, verses 4-5:

“…And to Allah belong the soldiers of the heavens and the Earth, and ever is Allah Knowing and Wise. [And] that He may admit the believing men and the believing women to gardens beneath which rivers flow to abide therein

eternally and remove from them their misdeeds - and ever is that, in the sight of Allah, a great attainment."

It is essential to recognise that the reward mentioned in these verses is promised to believers, not merely to those who identify as Muslims. A Muslim, in this context, refers to someone who outwardly submits to Islam—often because they were born into a Muslim family—yet lacks a deep understanding of Islamic teachings. Chapter 49 Al Hujurat, verse 14:

"The Bedouins say, "We have believed." Say, "You have not [yet] believed; but say [instead], 'We have submitted,' for faith has not yet entered your hearts…"

Because such individuals possess limited Islamic knowledge, their faith remains weak. Weak faith makes a person vulnerable to disobedience, especially when their desires conflict with divine guidance. Even if they fulfil the basic obligatory duties, their lack of understanding often leads them to misuse the blessings Allah, the Exalted, has granted. In contrast, a believer embraces Islam through knowledge—knowledge derived from the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This knowledge strengthens their faith and transforms their submission into conviction. 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 obeying Allah, the Exalted, in all circumstances. In times of hardship, they demonstrate patience; in times of ease, they express gratitude. Gratitude begins with intention, as a person acts solely to please Allah, the Exalted. It extends to speech, as they speak positively or choose silence when silence is better. It then manifests in action, as they use their blessings in ways that align with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This comprehensive form of gratitude invites further blessings, inner tranquillity, and success in both worlds. It nurtures a balanced mental and physical state and helps a person place every aspect of their life—relationships, responsibilities, and priorities—in its proper place. Chapter 14 Ibrahim, verse 7:

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

Patience, likewise, requires refraining from complaints—whether in speech or behaviour—while remaining firm in obedience to Allah, the Exalted. It rests upon the conviction that Allah always chooses what is best, even when His 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.”

Those who act correctly in every situation—showing patience in difficulty and gratitude in ease—receive the continuous support and mercy of Allah, the Exalted. This divine support produces tranquillity in both worlds by granting a harmonious inner state and enabling a person to organise their life with clarity and wisdom. This guidance is echoed in a Hadith found in Sahih Muslim, number 7500. Chapter 48 Al Fath, verse 5:

“[And] that He may admit the believing men and the believing women to gardens beneath which rivers flow to abide therein eternally and remove from them their misdeeds - and ever is that, in the sight of Allah, a great attainment.”

This verse makes clear that Allah, the Exalted, does not expect human beings to live flawless lives. Perfection is not the standard He sets, nor is it the measure by which He judges His creation. What He asks for is sincerity—a genuine effort to use the blessings He has granted in the way He has prescribed, a commitment to obey Him to the best of one’s ability, and a readiness to return to Him whenever a mistake is made. Human beings are created with weaknesses, and falling short is part of their nature. The true danger lies not in committing an error, but in becoming comfortable with it—persisting in wrongdoing without remorse, without reflection, and without repentance. When a person adopts a mindset of sincere striving, acknowledging their shortcomings and regularly turning back to Allah, the Exalted, they open themselves to His forgiveness, mercy,

and tranquillity. Such individuals experience a deep and lasting peace in this world because they live with awareness and humility. They recognise their dependence on their Lord, and this recognition softens their hearts, calms their minds, and anchors their lives. Their repentance becomes a source of strength rather than shame, for they understand that Allah, the Exalted, loves those who return to Him. This continuous cycle of effort, reflection, and repentance nurtures a heart that is alive and connected to its Creator. It protects a person from arrogance, despair, and spiritual stagnation. And through this ongoing return to Allah, the Exalted, they cultivate hope for salvation in the Hereafter, knowing that their Lord values sincerity far more than outward perfection. In this way, a life marked by honest effort and humble repentance becomes a life filled with divine support, inner peace, and the promise of eternal success.

Because obedience to Allah, the Exalted, often conflicts with the worldly desires and ambitions of people, many persist in misusing the blessings He has granted them—even those who verbally claim belief in Him. This misuse inevitably disrupts their inner balance, leading to an unstable mental and physical state and causing them to misplace priorities, relationships, and responsibilities. Such disorder brings stress, hardship, and difficulty, even if they outwardly enjoy certain worldly comforts. And since 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. Chapter 48 Al Fath, verse 6:

“And [that] He may punish the hypocrite men and hypocrite women, and the polytheist men and polytheist women - those who assume about Allah an assumption of evil nature. Upon them is a misfortune of evil nature; and

Allah has become angry with them and has cursed them and prepared for them Hell, and evil it is as a destination."

It is crucial to recognise that false deities are not limited to carved idols. Anything a person obeys in defiance of Allah, the Exalted—whether social media trends, cultural pressures, fashion, influential personalities, or societal expectations—effectively 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 religious leaders of the People of the Book were not worshipped in the literal sense; rather, they were obeyed in matters that contradicted divine guidance, and this misplaced obedience was regarded 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 suggestions in opposition to Allah, the

Exalted. This demonstrates that worship is not limited to bowing or prostration; it includes obedience, loyalty, and submission. For this reason, it is essential to avoid obeying any influence that leads one away from Allah, the Exalted. Persisting in disobedience inevitably results in becoming subservient to other forces—whether individuals, social media, fashion, cultural expectations, or employers. Attempting to satisfy multiple and unjust masters produces constant stress, because their demands are inconsistent and ever-changing. Just as an employee with several supervisors struggles to meet conflicting expectations, a person who abandons servitude to Allah, the Exalted, becomes burdened by countless pressures, losing their peace of mind. Over time, such individuals may experience sadness, isolation, and emotional strain, as their efforts to please worldly influences fail to bring the fulfilment they seek. This reality is evident when observing those who chase public approval or fame, such as celebrities, who often struggle despite their material success. Moreover, yielding to these influences in disobedience to Allah, the Exalted, will offer no benefit in the Hereafter. These entities will not defend or assist them when they stand before their Creator. Chapter 48 Al Fath, verse 6:

"…and Allah has become angry with them and has cursed them and prepared for them Hell, and evil it is as a destination."

Chapter 48 Al Fath, verse 6:

"And [that] He may punish the hypocrite men and hypocrite women, and the polytheist men and polytheist women - those who assume about Allah an assumption of evil nature…"

The “evil assumption” mentioned in these verses refers to a dangerous form of wishful thinking about Allah, the Exalted—namely, the belief that a person can persist in disobedience yet still expect to be treated the same as someone who strives to obey Him in this world and the next. Chapter 45 Al Jathiyah, verse 21:

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

And chapter 48 Al Fath, verse 6:

“…Upon them is a misfortune of evil nature…”

To protect oneself from forming such misguided assumptions about Allah, the Exalted, it is essential to study His divine names and attributes as conveyed in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. A sound understanding of who Allah is nurtures a correct belief in Him and inspires sincere obedience. It encourages a person to use the blessings they have been granted in accordance with Islamic teachings, recognising that every

blessing carries a responsibility. In contrast, ignorance of the divine names and attributes can lead to distorted beliefs that open the door to disobedience. Wishful thinking is one such distortion. A person who truly understands that Allah, the Exalted, is All-Forgiving will strive to obey Him, hoping that their sincere efforts and repentance will earn His mercy. But someone who misunderstands the nature of divine forgiveness may continue in wrongdoing, assuming—incorrectly—that forgiveness is automatic and unconditional, regardless of their actions. Such an attitude reflects a flawed understanding of Allah, the Exalted. His forgiveness is vast, but it is granted to those who seek it with sincerity, humility, and effort—not to those who persist in disobedience while expecting the same reward as the obedient. Correct knowledge therefore becomes the foundation of correct action, guiding a person away from complacency and toward genuine submission.

The “evil assumption” mentioned in verse 6 can also refer to those who deceive themselves into believing that Allah, the Exalted, is unaware of their inner state of hypocrisy. Such individuals convince themselves that they are true believers and will be treated as such in both worlds, even though they fail to support their verbal declaration of faith with corresponding actions. This mirrors the behaviour of the hypocrites during the time of the Holy Prophet Muhammad, peace and blessings be upon him, who outwardly professed belief while inwardly rejecting it. It is essential to recognise that in this world, a person is judged as a Muslim according to their verbal testimony, because human beings can only assess what is outwardly apparent. However, in the Hereafter, Allah, the Exalted, will judge each person according to their inner reality—something hidden from all but Him. Therefore, someone who claims belief in Allah, the Exalted, and acknowledges their accountability in the next life, yet fails to support this claim through obedience, may in fact possess no real faith in their heart. Such a person will be treated as a non-believer on the Day of

Judgement, even if worldly law regarded them as a Muslim. Chapter 48 Al Fath, verse 6:

"…Upon them is a misfortune of evil nature…"

Furthermore, a person who does not reinforce their verbal declaration of faith with righteous actions places themselves in grave danger of losing their faith before death. Faith is not static; it requires nourishment. It resembles a living plant that must be cared for through acts of obedience, reflection, and remembrance. Just as a plant deprived of sunlight and water gradually withers and dies, a person's faith can weaken and eventually perish if it is not sustained by good deeds. This spiritual decline represents one of the greatest possible losses, for nothing is more tragic than meeting one's Lord without the faith that was meant to guide and save them. Chapter 48 Al Fath, verse 6:

"…Upon them is a misfortune of evil nature; and Allah has become angry with them and has cursed them and prepared for them Hell, and evil it is as a destination."

Chapter 48 Al Fath, verse 6:

“And [that] He may punish the hypocrite men and hypocrite women, and the polytheist men and polytheist women - those who assume about Allah an assumption of evil nature…”

Another form of evil assumption was held by certain non-Muslims who believed in Allah, the Exalted, yet attributed human limitations to Him—such as fatigue or weakness. Because they imagined Allah, the Exalted, to resemble a worldly monarch, they assumed He required assistants to manage the affairs of creation. A king cannot govern his realm alone and therefore appoints governors and officials; by analogy, they believed Allah, the Exalted, relied on intermediaries. This misconception led many of them to worship other beings, including Angels, in the hope of gaining favour with Allah, the Exalted. A similar notion has been adopted by some Muslims. They devote time, wealth, and emotional energy to seeking out individuals perceived as spiritually elevated, believing these figures possess a special closeness to Allah, the Exalted—much like a governor’s privileged access to a king. Their aim is to please these individuals so that they may intercede on their behalf, imagining that gifts, exaggerated displays of reverence, or personal devotion will secure divine favour through these intermediaries. In this way, such figures become gatekeepers between ordinary people and Allah, the Exalted, a belief that fundamentally contradicts Islamic teachings. The Holy Prophets, peace be upon them, never served as gatekeepers. Their mission was to illuminate the path that leads to the pleasure of Allah, the Exalted, and to teach the means by which people may draw near to Him. They never demanded gifts, personal loyalty, or worldly compensation. Therefore, while a Muslim should seek knowledge from qualified instructors and treat them with due respect, they must never believe that spiritual individuals must be worshipped, venerated, or used as intermediaries to reach Allah, the Exalted. Allah, the Exalted, alone possesses absolute authority over the universe and complete knowledge of all that occurs within it. He does not require

intermediaries between Himself and His creation. This truth is clearly stated in the Holy Quran. For example, chapter 2 Al Baqarah, verse 186:

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

And chapter 40 Ghafir, verse 60:

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

Chapter 2 Al Baqarah, verse 255:

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

Although intercession will occur on the Day of Judgement, it will only take place by the permission of Allah, the Exalted. For this reason, its significance must never be treated lightly or with mockery. Such mockery often arises from complacency—when a person neglects to use their blessings in accordance with Islamic teachings yet still assumes they will

be saved through intercession. A person who treats intercession in this careless manner 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 it, since they never embraced it. The fate of a Muslim against whom the Holy Prophet Muhammad, peace and blessings be upon him, testifies on that Day is self-evident. Chapter 48 Al Fath, verse 6:

“…Upon them is a misfortune of evil nature…”

Even when intercession is granted, it may not prevent a person from entering Hell; at most, it may lessen the severity of their punishment. And even the slightest experience of Hell is unimaginably severe. Therefore, genuine hope in intercession must be accompanied by sincere effort—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 on the Day of Judgement, fully aware that Allah, the Exalted, alone grants permission for it.

In the end, because every created thing belongs to Allah, the Exalted, and exists entirely under His authority, no human being can escape the responsibility of living according to His commands. Just as a person who violates the laws of the government ruling their country inevitably faces consequences, anyone who disregards the laws set by the Creator of the universe will face consequences in this life and in the next. A person may relocate to another land if they dislike its regulations, but there is no corner of existence where the rule of Allah, the Exalted, does not apply. Human beings may succeed in altering the customs or legislation of their societies, but they can never alter the divine laws established by Allah, the Exalted. Consider the example of a homeowner: regardless of whether guests approve of the rules of the house, the owner alone determines them. In the same way, the universe is the property of Allah, the Exalted, and He alone determines the principles by which it operates. Whether people accept these principles or object to them does not change the reality that they are bound by them. Compliance with divine law is therefore not for Allah's benefit, but for the benefit of the individual who wishes to live with clarity, stability, and purpose. Those who recognise this truth strive to obey Allah, the Exalted, 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. They may choose to reflect upon the wisdom behind divine commands, understanding how these commands promote personal well-being, social harmony, and inner tranquillity in both worlds. Others may choose instead to follow their desires and reject Islamic teachings, effectively placing their own impulses above the guidance of their Creator. However, anyone who refuses to follow the laws of Allah, the Exalted, must be prepared to face the consequences of that choice. No protest, objection, or complaint will shield them from the outcomes decreed by Allah, the Exalted. Chapter 48 Al Fath, verse 7:

“And to Allah belong the soldiers of the heavens and the Earth. And ever is Allah Exalted in Might and Wise.”

Although Allah, the Exalted, has full power and authority to hold people accountable immediately for every action they perform, He has instead, throughout all generations, continuously provided divine guidance so that people may attain peace of mind in both worlds. This guidance has been conveyed through His chosen messengers, whose role includes conveying truth, offering hope, and issuing warnings. Chapter 48 Al Fath, verse 8:

“Indeed, We have sent you as a witness and a bringer of good tidings and a warner.”

As previously discussed, the role of a witness is twofold: to testify in favor of a person or to testify against them. Those who sincerely strive to obey Allah, the Exalted, by properly using the blessings He has granted them in accordance with Islamic teachings will find that the Holy Prophet Muhammad, peace and blessings be upon him, bears witness in their favor. His testimony will confirm their sincerity, effort, and commitment to living by divine guidance.

In contrast, those who verbally claim belief yet consistently neglect acting upon Islamic teachings may find that the Holy Prophet Muhammad, peace

and blessings be upon him, bears witness 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 refers specifically to those who have acknowledged the Holy Quran as divine guidance yet failed to live by it. Since they accepted its truth but chose not to implement it in their lives, they can rightly be described as having abandoned it, even while claiming attachment to it. Those who never accepted the Holy Quran cannot be described in this manner, as abandonment only applies after recognition and acceptance. The consequence for anyone against whom the Holy Prophet Muhammad, peace and blessings be upon him, testifies on the Day of Judgement is self-evident. Such testimony signifies a failure to honor divine guidance despite being granted clarity, opportunity, and repeated reminders. This outcome serves as a powerful warning that true success does not lie in verbal claims alone, but in consistent obedience, sincere effort, and the correct use of blessings as outlined by Allah, the Exalted. This reminder is further emphasised in verse 8. Chapter 48 Al Fath, verse 8:

“Indeed, We have sent you as a witness and a bringer of good tidings and a warner.”

It is essential to recognise that divine promises and warnings only benefit a person when they respond to them through practical action. Merely hearing or acknowledging them is not enough. The one who does not respond practically to the good news and warnings found in Islamic teachings will continue to misuse the blessings they have been given. This misuse gradually disrupts their inner equilibrium, leading to an imbalanced mental and physical state. They lose the ability to organise their life correctly, misplacing people, duties, and desires in ways that create confusion and instability. Their neglect of proper preparation for the Day of Judgement further compounds this loss. As a result, such individuals inevitably encounter stress, hardship, and difficulty in both worlds. Even if they outwardly enjoy certain worldly comforts, their inner state remains unsettled, and their life becomes marked by disorder and dissatisfaction. Their failure to act upon divine guidance deprives them of the tranquillity and clarity that obedience brings, leaving them vulnerable to the consequences of their own choices.

In contrast, the individual who acts upon this guidance—by using the blessings Allah, the Exalted, has granted in the manner prescribed by Islamic teachings—will attain peace of mind in both worlds. Such a person develops a balanced mental and physical state and learns to place every aspect of their life in its proper position, allowing their relationships, responsibilities, and priorities to align harmoniously. Chapter 48 Al Fath, verse 9:

“That you [people] may believe in Allah and His Messenger: honor him and respect him and glorify [Allah] morning and afternoon.”

It is vital to recognise that true belief in Allah, the Exalted, encompasses far more than the performance of ritual acts such as the obligatory prayers. Genuine faith requires obedience to Him in every circumstance and in every blessing one makes use of, in full accordance with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Obedience is not merely an inner feeling or a spiritual sentiment; it is a practical reality that must be demonstrated through righteous actions carried out solely for the pleasure of Allah, the Exalted. Deeds performed for worldly gain or hidden motives hold no value in His sight, as emphasised in a Hadith found in Jami At Tirmidhi, number 3154. A central part of obeying Allah, the Exalted, is fulfilling the various dimensions of one's relationship with the Holy Quran. The first dimension is to recite the Holy Quran correctly and consistently. The second is to understand its meanings through a reliable teacher and trustworthy sources. The third—and most essential—is to implement the teachings of the Holy Quran with sincere intention, seeking only the pleasure of Allah, the Exalted. A devoted Muslim places the guidance of the Holy Quran above personal desires that contradict it. Moulding one's character according to the Holy Quran is a true expression of loyalty to Allah's exalted scripture, reflecting the example of the Holy Prophet Muhammad, peace and blessings be upon him, whose conduct embodied the Holy Quran, as referenced in Sunan Abu Dawud, number 1342. Honouring the Holy Quran requires earnest engagement—reading it with reflection, striving to understand its message, and applying its teachings even when they challenge one's inclinations. Those who selectively follow only the verses that align with their preferences demonstrate a lack of sincerity toward the Holy Quran and deprive themselves of its transformative 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."

It must also be understood that although the Holy Quran provides solutions for worldly difficulties, its purpose is not limited to resolving temporary problems. A Muslim should not treat the Holy Quran as a tool to be used only in moments of distress and then set aside once relief is attained. Its foremost purpose is to guide humanity safely toward the Hereafter. To ignore this central objective and use the Holy Quran merely as a remedy for worldly troubles is to misunderstand its role and fall short of the conduct expected of a sincere believer. Such behaviour resembles a person who purchases a car filled with impressive features but lacking an engine—admiring its appearance while neglecting the very component that enables it to fulfil its purpose. In the same way, one who recites the Holy Quran for worldly gain while disregarding its guidance for salvation demonstrates a superficial commitment to it. True honouring of the Holy Quran lies in embracing it as a comprehensive guide for life and the Hereafter, not as a temporary solution for fleeting concerns.

Chapter 48 Al Fath, verse 9:

“…believe in Allah and His Messenger; honor him and respect him…”

A person must support their verbal declaration of believing in, loving, and respecting the Holy Prophet Muhammad, peace and blessings be upon him, by studying his life and implementing his teachings in practice. This is the true measure of devotion. Chapter 3 Alee Imran, verse 31:

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

And chapter 59 Al Hashr, verse 7:

"...And whatever the Messenger has given you - take; and what he has forbidden you - refrain from..."

And chapter 4 An Nisa, verse 80:

“He who obeys the Messenger has obeyed Allah…”

And chapter 33 Al Ahzab, verse 21:

“There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.”

Following the Holy Prophet Muhammad, peace and blessings be upon him, requires modelling one’s character upon his noble example. This includes cultivating virtues such as patience, gratitude, humility, and generosity, while abandoning destructive traits such as envy, pride, and greed. Adopting these qualities nurtures a healthy and peaceful state of mind, for a positive character naturally produces a positive inner life. Acting upon the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, also ensures that one represents him correctly to others. Those who fail to embody his teachings inevitably misrepresent him, discouraging non-Muslims and even fellow Muslims from learning about or practising Islam. Worse still, when Muslims behave poorly, observers often direct their criticism toward the Holy Prophet Muhammad, peace and blessings be upon him, rather than toward the individuals themselves. Every Muslim will be held accountable for this, for it is their duty to represent Allah, the Exalted, and His Holy Prophet Muhammad, peace and blessings be upon him, with integrity.

Furthermore, just as previous communities who claimed to love their Holy Prophets, peace be upon them, will not be united with them in the Hereafter because they failed to follow them in practice, Muslims who neglect to follow the Holy Prophet Muhammad, peace and blessings be upon him, will likewise be deprived of his company in the next life. Instead, a person will be gathered with those whom they truly imitated in this world. This reality is indicated in a Hadith found in Sunan Abu Dawud, number 4031.

And chapter 48 Al Fath, verse 9:

“…and glorify [Allah] morning and afternoon.”

One of the most important ways of glorifying Allah, the Exalted, is to maintain a positive mindset—one that refuses to blame Him for difficulties and instead recognises His perfect wisdom. Cultivating such a mindset is essential for navigating life’s challenges while remaining obedient to Allah, the Exalted. This obedience includes using the blessings He has granted in ways that please Him, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. When a person faces hardship, they should remind themselves 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 show patience for the sake of Allah, the Exalted. When a blessing is taken away, they should reflect on the countless blessings that remain. In every trial, they should recall the verse of the Holy Quran that highlights the hidden wisdoms embedded within difficulties—wisdoms that may not be visible at first. In reality, the situation Allah, the Exalted, has chosen for them is better than the one they would have chosen for themselves. 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 truths helps a person cultivate a positive mindset—one that is essential for properly glorifying Allah, the Exalted, by avoiding the attribution of anything negative to Him. The believer must always remember that the cup is not half empty; it is, in reality, half full.

As previously discussed, in the sixth year after the migration to Medina, the Holy Prophet Muhammad, peace and blessings be upon him, set out with his Companions, may Allah be pleased with them, to perform the Visitation. When they approached Mecca, the non-Muslims prevented them from entering, forcing them to camp at Hudaibiya, just outside the city. In order to clarify his peaceful intentions, the Holy Prophet Muhammad, peace and blessings be upon him, sent Uthman Bin Affan, may Allah be pleased with him, as an ambassador to the leaders of Mecca. After delivering the message, Uthman, may Allah be pleased with him, was detained by the Meccans. News soon reached the Holy Prophet Muhammad, peace and blessings be upon him, that Uthman, may Allah be pleased with him, had been killed. In response, the Holy Prophet Muhammad, peace and blessings be upon him, took a solemn pledge from his Companions, may Allah be pleased with them, that they would not leave until they avenged Uthman, may Allah be pleased with him. Their determination was rooted in the fact that Uthman, may Allah be pleased with him, had entered Mecca unarmed and as an ambassador—someone who, throughout history and even today, is granted protection and respect. Harming an ambassador has always been regarded as an act of war. During this pledge, the Holy Prophet Muhammad, peace and blessings be upon him, placed one of his hands upon the other, declaring that the second hand represented the hand of Uthman, may Allah be pleased with him, and that he was pledging on his behalf. It was at this moment that Allah, the Exalted, revealed verses honouring this pledge, such as Chapter 48 Al Fath, verse 10:

“Indeed, those who pledge allegiance to you,- they are actually pledging allegiance to Allāh. The hand of Allāh is over their hands. So he who breaks his word only breaks it to the detriment of himself. And he who fulfills that which he has promised Allāh - He will give him a great reward.”

And chapter 48 Al Fath, verse 18:

“Certainly was Allāh pleased with the believers when they pledged allegiance to you, under the tree, and He knew what was in their hearts, so He sent down tranquility upon them and rewarded them with an imminent conquest.”

This event is detailed in Imam Ibn Kathir’s The Life of the Prophet, Volume 3, pages 227–228, and in a Hadith found in Sahih Bukhari, number 4066.

In a similar manner, every Muslim has taken a pledge when they willingly accepted Allah, the Exalted, as their Lord. This pledge requires obeying Him in every circumstance by using the blessings He has granted in the way prescribed by Islamic teachings. Those who break this pledge through practical disobedience inevitably misuse their blessings. Their attitude prevents them from achieving a balanced mental and physical state,

causing them to misplace priorities and relationships. As a result, every aspect of their life—family, friendships, career, and wealth—becomes a source of stress. If they persist in disobedience, they begin blaming the wrong people and circumstances for their distress, including those who genuinely care for them, such as their spouse. When they remove these good influences from their lives, their instability only deepens, leading to emotional turmoil, depression, addiction, and even suicidal thoughts. This pattern is evident among many who continually misuse their blessings, including those who appear outwardly successful, such as the wealthy and famous. And because their attitude prevents them from preparing for their accountability on the Day of Judgement, their punishment in the Hereafter will be far more severe. Chapter 48 Al Fath, verse 10:

"…So he who breaks his word only breaks it to the detriment of himself…"

In contrast, those who honour their pledge by using their blessings in accordance with Islamic teachings attain peace of mind. They develop a balanced mental and physical state and place everything and everyone in their proper position. On a societal level, their obedience leads to justice, compassion, and harmony, as they fulfil the rights of others and contribute to the spread of peace. Chapter 48 Al Fath, verse 10:

"…And he who fulfills that which he has promised Allah - He will give him a great reward."

When the Holy Prophet Muhammad, peace and blessings be upon him, set out with his Companions, may Allah be pleased with them, in the sixth year after the migration to Medina to perform the Visitation, the hypocrites and those with weak faith refused to accompany them. They convinced themselves that the non-Muslims of Mecca would seize this moment to eliminate the Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them—even though harming pilgrims was strictly forbidden, even in the pre-Islamic era. Yet when the Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them, returned safely after concluding the Treaty of Hudaibiya, these same individuals offered shallow and insincere excuses for their absence. Chapter 48 Al Fath, verses 11-12:

“Those who remained behind of the Bedouins will say to you, "Our properties and our families occupied us, so ask forgiveness for us." They say with their tongues what is not within their hearts. Say, "Then who could prevent Allah at all if He intended for you harm or intended for you benefit? Rather, ever is Allah, with what you do, Acquainted. But you thought that the Messenger and the believers would never return to their families, ever, and that was made pleasing in your hearts. And you assumed an assumption of evil and became a people ruined.""

These verses highlight a timeless principle: a person’s sincerity in faith is revealed not during moments of comfort, but during moments of difficulty. Hardship distinguishes those who are genuine in their declaration of faith from those whose commitment is superficial. When someone abandons obedience during challenging times, it exposes a weakness in their faith—one that must be addressed. Strengthening faith is the only way to remain steadfast in obedience to Allah, the Exalted, in every circumstance,

whether favourable or difficult. Such strength is cultivated by understanding and applying the clear guidance found in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings make it evident that true obedience to Allah, the Exalted, brings tranquillity in this life and salvation in the next. Conversely, those who lack knowledge of Islamic principles inevitably possess weak faith. This weakness makes them more vulnerable to disobedience, especially when their desires conflict with divine guidance. Their limited understanding blinds them to a profound truth: surrendering one's desires in favour of obeying Allah, the Exalted, is the very path to lasting peace in both worlds. For this reason, it is essential for individuals to strengthen their faith through the pursuit of Islamic knowledge and its sincere application. This includes using the blessings Allah, the Exalted, has granted in the manner prescribed by Islamic teachings. When a person does this, they develop a balanced mental and physical state and learn to place every aspect of their life—relationships, responsibilities, and priorities—in its proper place.

Chapter 48 Al Fath, verse 12:

"But you thought that the Messenger and the believers would never return to their families, ever, and that was made pleasing in your hearts. And you assumed an assumption of evil and became a people ruined.""

One of the primary reasons the hypocrites and those with weak faith behaved in this manner is that they viewed Islam as a burden rather than a path to tranquillity in both worlds. They perceived its teachings as restrictions that limited their desires. Thus, they imagined that if the Holy

Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them, did not return from their journey, they would be free to revert to their former lifestyle—one centred on unrestrained pursuit of worldly pleasures and ambitions.

In general, those who reject faith or refuse to act upon it often do so because of their attachment to the material world. They assume that belief and obedience will deprive them of enjoyment, and therefore they treat faith as an obstacle to their desires. As a result, they turn away from Islam—sometimes openly, sometimes through neglect—and instead devote themselves to fulfilling their worldly cravings without limits, convinced that this is where true peace lies. Such individuals frequently look down upon those who live by their faith, who discipline their actions, and who use their blessings in ways pleasing to Allah, the Exalted. They imagine that pious Muslims are “restricted,” deprived of enjoyment, and enslaved by religious obligations, while they themselves are “free.” Yet this perception is entirely inverted. In reality, the true slaves are those who refuse to submit to Allah, the Exalted, for they become bound to their desires, their impulses, and the ever-changing expectations of society. The truly elevated individuals are those who submit to Allah, the Exalted, for through this submission they are liberated from the slavery of the world. This truth can be illustrated through a simple example. A responsible parent restricts their child’s diet, allowing unhealthy food only occasionally and insisting on nutritious meals. The child may feel constrained and believe that these rules are unfair, imagining themselves to be a “slave” to their parent’s instructions. Meanwhile, another child is given complete freedom to eat whatever they want, whenever they want, and in any quantity. This child believes they are entirely free. When these children meet, the unrestricted child mocks the one who is disciplined, and the disciplined child may even feel inferior, thinking they are missing out on enjoyment. Outwardly, it appears that the unrestricted child is happier, while the disciplined child is burdened by rules. But as the years pass, the reality becomes clear. The child who grew

up without restrictions becomes physically unhealthy—obesity, diabetes, high blood pressure, and other illnesses begin to appear. These physical problems lead to emotional and social difficulties, including low self-esteem and anxiety. They become dependent on medication, trapped by disease, and burdened by the consequences of their earlier “freedom.” Their supposed freedom has turned into a form of slavery. Chapter 48 Al Fath, verse 12:

“…and became a people ruined.""”

By contrast, the child who grew up with healthy boundaries matures into someone strong in both body and mind. Their confidence increases, their abilities develop, and they remain free from the burdens of illness, medication, and social insecurity. The restrictions they once viewed as unfair were, in reality, the very conditions that granted them long-term freedom. Meanwhile, the child who believed themselves to be “free” eventually becomes trapped by numerous physical, emotional, and social problems. The one who accepted discipline becomes independent and capable, whereas the one who rejected it becomes enslaved by the consequences of their own unrestrained choices. In the same way, a person who refuses to submit to Allah, the Exalted, inevitably becomes a servant to everything else—social media, societal expectations, fashion trends, cultural pressures, and personal desires. This misplaced servitude leads them to misuse the blessings they have been granted. As a result, they fall into an unbalanced mental and physical state and fail to place the people and responsibilities in their life in their proper order. Their relationships, ambitions, and possessions become sources of stress rather than sources of stability. Even if they outwardly enjoy certain worldly luxuries, inwardly they experience turmoil, confusion, and dissatisfaction.

Worse still, their attitude prevents them from preparing for their accountability on the Day of Judgement. Their neglect in this world leads to consequences in the next, where the punishment will be far more severe. Chapter 48 Al Fath, verse 13:

“And whoever has not believed in Allah and His Messenger - then indeed, We have prepared for the disbelievers a Blaze.”

This verse also serves as a warning to those who continue to disobey Allah, the Exalted, by misusing the blessings He has granted them, even while outwardly claiming belief. Such individuals are in real danger of leaving this world without faith. It is essential to recognise that faith resembles a delicate flame—one that must be continually nourished and protected. Just as a fire fades and eventually dies when it is deprived of fuel, faith weakens and may be extinguished if it is not sustained through regular acts of obedience and remembrance. When a person neglects this spiritual nourishment, they place themselves at risk of losing the very light that guides their heart, shapes their character, and anchors their purpose. And there is no loss more severe than the loss of faith, for it is the foundation upon which salvation, tranquillity, and eternal success are built. To allow this light to fade through neglect is to suffer the most devastating of spiritual tragedies.

Ultimately, because the entirety of creation is the exclusive property of Allah, the Exalted, and functions solely under His dominion, no individual can avoid the fundamental obligation to live in accordance with His divine decrees. Just as a subject who defies the statutes of their government must

inevitably answer for their actions, anyone who turns away from the framework established by the Lord of the worlds will face the outcomes of that choice in this life and the next. One might migrate to a different nation to escape an Earthly legal system, yet there is no hidden depth of the cosmos that exists beyond the reach of Allah, the Exalted. While humanity may successfully rewrite the temporary customs or regulations of their own societies, the eternal laws instituted by Allah, the Exalted, are beyond any human alteration. Consider the master of a house: it is the owner, not the visitor, who establishes the rules of the dwelling; in that same light, the universe belongs to Allah, the Exalted, and He alone dictates the principles of its existence. Whether a soul accepts these truths or rebels against them, they remain perpetually bound by them. Thus, submission to divine law is not for the sake of Allah, the Exalted, but for the spiritual health and stability of the person seeking a life of true fulfillment. Those who acknowledge this reality strive to obey Allah, the Exalted, by dedicating their lives and resources to the path set forth in the Holy Quran and the noble example of the Holy Prophet Muhammad, peace and blessings be upon him. They recognize that these commands are a source of social balance and personal peace, whereas those who follow their own desires effectively elevate their ego above the wisdom of their Creator. However, those who reject the path of Allah, the Exalted, must be ready to accept the weight of their decisions, for no amount of dissent or grievance can ever bypass the ultimate justice ordained by Allah, the Exalted. Chapter 48 Al Fath, verse 14:

“And to Allah belongs the dominion of the heavens and the Earth. He forgives whom He wills and punishes whom He wills…”

Although Allah, the Exalted, possesses absolute power and full authority to punish people instantly for their sins, the end of verse 14 reminds us that His mercy far outweighs His wrath. Rather than hastening punishment, He chooses to extend forgiveness, compassion, and countless opportunities for repentance and personal reform. Chapter 48 Al Fath, verse 14:

"…And ever is Allah Forgiving and Merciful."

As previously discussed, the hypocrites and those with weak faith deliberately avoided accompanying the Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them, when they set out for Mecca in the sixth year after the migration to Medina to perform the Visitation. They were convinced that the non-Muslims of Mecca would seize this opportunity to eliminate the Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them. Their fear persisted despite the fact that even in the pre-Islamic era, harming pilgrims was considered a grave violation. However, when the Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them, returned safely after concluding the Treaty of Hudaibiya, these same individuals suddenly expressed a desire to join the Muslims in future expeditions. Their intention was not obedience to Allah, the Exalted, but the hope of acquiring spoils of war. As a consequence of their earlier refusal to obey, Allah, the Exalted, forbade them from joining these expeditions, thereby depriving them of the worldly gains they sought. Chapter 48 Al Fath, verse 15:

“Those who remained behind will say when you set out toward the war booty to take it, "Let us follow you." They wish to change the words of Allah. Say, "Never will you follow us. Thus did Allah say before."…”

Instead of acknowledging their own misconduct and taking responsibility for their disobedience, they chose to criticize the Companions, may Allah be pleased with them, accusing them of envy. Chapter 48 Al Fath, verse 15:

“…So they will say, "Rather, you envy us." But [in fact] they were not understanding except a little.”

This behaviour highlights a fundamental truth: Allah, the Exalted, does not compel anyone toward guidance or misguidance. Doing so would nullify the very purpose of life as a test. Instead, He clarifies the correct attitude and the incorrect one, grants every individual the freedom to choose, and then holds them accountable for their decision. For this reason, no one can blame Allah, the Exalted, or anyone else for their misguidance if they choose to disobey Him by misusing the blessings He has granted. A person must therefore avoid adopting the destructive habit of shifting blame onto others. Those who refuse to take responsibility for their actions will never improve their character. Instead, they will continue misusing their blessings, leading to a state of mental and physical imbalance. They will misplace priorities, relationships, and responsibilities, and they will fail to prepare for their accountability on the Day of Judgement. This inevitably results in stress, hardship, and turmoil in both worlds, regardless of any outward luxuries they may possess. Furthermore, failing to take responsibility prevents a person from fulfilling the rights of others. Such

individuals misguide those around them and contribute to the spread of corruption and injustice within society. Blaming others for one's own wrongdoing is never accepted by Allah, the Exalted, neither in this world nor in the next. This truth is emphasised in the Holy Quran where even the Devil will reject people's attempts to blame him for their sins. Chapter 14 Ibrahim, verse 22:

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

Although the Devil will be held accountable for his own crimes, no one will be able to transfer their sins onto him. He never possessed the power to force anyone into misguidance; he merely invited them. Those who willingly accepted his invitation have no one to blame but themselves.

Because Allah, the Exalted, continually opens the door to repentance and personal reform, the hypocrites and those with weak faith were once again invited to respond with obedience—for their own benefit. Chapter 48 Al Fath, verse 16:

“Say to those who remained behind of the bedouins, "You will be called to [face] a people of great military might; you may fight them, or they will submit. So if you obey, Allah will give you a good reward…”

Even the smallest reward for the one who remains steadfast in obeying Allah, the Exalted—by using the blessings He has granted in the manner prescribed by Islamic teachings—is peace of mind in both worlds. Such a person attains a balanced mental and physical state and learns to place every aspect of their life—relationships, responsibilities, and priorities—in its proper place. This inner harmony is itself a profound blessing. However, because obedience to Allah, the Exalted, often conflicts with worldly desires, many people persist in disobedience despite the numerous opportunities He grants them to repent and reform. As a result, they fall into an imbalanced mental and physical state. They misplace everything and everyone within their life, and they fail to prepare adequately for their accountability on the Day of Judgement. This leads to stress, hardship, and turmoil in both worlds, even if they outwardly enjoy certain worldly comforts. Chapter 48 Al Fath, verse 16:

“…but if you turn away as you turned away before, He will punish you with a painful punishment."

Because Islam is a practical and comprehensive way of life, it recognises the diverse circumstances people face and provides concessions when genuine hardship exists. These allowances ensure that every individual—regardless of their physical, emotional, or situational limitations—can remain steadfast in obeying Allah, the Exalted. Through this obedience,

they attain peace of mind in both worlds by developing a balanced mental and physical state and by placing every aspect of their life in its proper place. Chapter 48 Al Fath, verse 17:

“There is not upon the blind any guilt or upon the disabled any guilt or upon the ill any guilt [for remaining behind]. And whoever obeys Allah and His Messenger - He will admit him to gardens beneath which rivers flow…”

A striking feature of this verse is that Allah, the Exalted, mentions each exempt group individually rather than referring to them collectively. This deliberate choice highlights His intimate awareness of every person’s unique condition and His boundless mercy toward each individual. It demonstrates that Allah, the Exalted, does not overlook anyone’s struggle, nor does He treat people as a single category when their challenges differ. Instead, He acknowledges their circumstances with precision and compassion, affirming that His law is built upon justice, mercy, and deep consideration for human reality.

Chapter 48 Al Fath, verse 17:

“…And whoever obeys Allah and His Messenger - He will admit him to gardens beneath which rivers flow…”

Obedience to Allah, the Exalted, requires fulfilling every duty He has prescribed—both commands and prohibitions—solely for His pleasure. As affirmed in a Hadith found in Sahih Bukhari, number 1, every action will be judged according to its intention. This means that if a person performs good deeds without sincere devotion to Allah, the Exalted, they will receive no reward in this world or the next. In fact, a Hadith in Jami At Tirmidhi, number 3154, explains that those who acted for the sake of others will be told on the Day of Judgement to seek their reward from those for whom they performed their deeds—an impossible task. Chapter 98 Al Bayyinah, verse 5:

"And they were not commanded except to worship Allah, [being] sincere to Him in religion…"

If a person becomes negligent in fulfilling their obligations toward Allah, the Exalted, it reveals a deficiency in sincerity. Such a person must repent sincerely and strive to fulfil their duties completely. It is essential to remember that Allah, the Exalted, never burdens a soul with responsibilities beyond its capacity. Chapter 2 Al Baqarah, verse 286:

"Allah does not charge a soul except [with that within] its capacity...."

True sincerity toward Allah, the Exalted, means consistently choosing His pleasure over the pleasure of oneself or others. A Muslim must prioritise actions done for His sake above all else. They should love people and dislike their sins for the sake of Allah, the Exalted—not because of personal preference. When they assist others or refrain from wrongdoing, their motivation must be devotion to Allah, the Exalted. A person who adopts this mindset has perfected their faith, as confirmed in a Hadith found in Sunan Abu Dawud, number 4681.

Another dimension of sincerity is trusting that the decrees of Allah, the Exalted, are always best for those involved, even when the wisdom behind them 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.”

To be content only with the decrees that align with one’s desires while resenting those that contradict them is a clear sign of insincerity toward Allah, the Exalted. The truly sincere believer is the one who maintains obedience in all circumstances—fulfilling commands, avoiding prohibitions, and meeting every decree with patience, following the example of the Holy Prophet Muhammad, peace and blessings be upon him. Such a person embodies genuine sincerity in every state and situation.

Obeying the Holy Prophet Muhammad, peace and blessings be upon him, requires a sincere effort to acquire knowledge so that one may act upon his noble traditions. These traditions encompass both the acts of worship that relate directly to Allah, the Exalted, and the exemplary character he displayed toward all of creation. Chapter 68 Al Qalam, verse 4:

"And indeed, you are of a great moral character."

Obedience also includes accepting his commands and refraining from what he has prohibited, without hesitation or selective adherence. This has been made an explicit duty by Allah, the Exalted, as stated in chapter 59 Al Hashr, verse 7:

"...And whatever the Messenger has given you - take; and what he has forbidden you - refrain from..."

Sincerity toward Allah, the Exalted, requires giving precedence to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, over the actions or opinions of anyone else. All paths to Allah, the Exalted, are closed except the path he established. Chapter 3 Alee Imran, verse 31:

"Say, [Prophet Muḥammad, peace and blessings be upon him], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins..."”

Part of obeying him is loving all those who supported him during his lifetime and after his passing—whether from his blessed Family or his noble Companions, may Allah be pleased with them all. Supporting those who continue to walk upon his path and teach his traditions is also a duty for anyone who wishes to be sincere to him. Sincerity further includes loving those who love him and disliking the actions of those who criticise or oppose him, regardless of personal relationships or social ties. This entire concept is summarised in a Hadith found in Sahih Bukhari, number 16, which teaches that a person cannot attain true faith until they love Allah, the Exalted, and the Holy Prophet Muhammad, peace and blessings be upon him, more than anyone and anything else. This love must be demonstrated through consistent action, not merely verbal claims. Respecting, loving, and following the Holy Prophet Muhammad, peace and blessings be upon him, is therefore an essential aspect of sincerity. But such sincerity is impossible without learning about his blessed life and teachings. How can one truly love, respect, or follow someone they do not know? A person who claims devotion to him yet fails to act upon his teachings reveals insincerity in their claim.

In essence, obedience to Allah, the Exalted, and to the Holy Prophet Muhammad, peace and blessings be upon him, enables a person to use every blessing they have been granted in the manner prescribed by Islamic teachings. When one lives in accordance with this guidance, they naturally develop a balanced mental and physical state. They learn to place every relationship, responsibility, and priority in its proper position, and they

prepare themselves appropriately for their accountability on the Day of Judgement. Such a life—rooted in obedience, discipline, and sincere devotion—becomes a source of deep tranquillity. As a result, they attain peace of mind in this world and lasting peace in the next. Chapter 48 Al Fath, verse 17:

"…And whoever obeys Allah and His Messenger - He will admit him to gardens beneath which rivers flow…"

But as obeying Allah, the Exalted, often contradicts the worldly desires and aspirations of people many of them will persist on disobeying Him by misusing the blessings they have been granted. As a result they will obtain an unbalanced mental and physical state, they will misplace everything and everyone within their life and fail to adequately prepare for their accountability on the Day of Judgement. This will lead to stress, trouble and difficulties in both worlds, even if they enjoy some worldly luxuries. Chapter 48 Al Fath, verse 17:

"…but whoever turns away - He will punish him with a painful punishment."

Allah, the Exalted, was not only pleased with the Companions, may Allah be pleased with them, who pledged their loyalty to the Holy Prophet Muhammad, peace and blessings be upon him, before the Treaty of Hudaibiya was concluded; He also bore witness to the purity of their

hearts—something hidden from all creation. Chapter 48 Al Fath, verses 18-20:

“Certainly was Allah pleased with the believers when they pledged allegiance to you under the tree, and He knew what was in their hearts, so He sent down tranquillity upon them and rewarded them with an imminent conquest. Allah has promised you much booty that you will take [in the future] and has hastened for you this [victory]…”

Anyone who desires a similar reward must strive to purify their spiritual heart just as the Companions, may Allah be pleased with them, did. This purification is not a passive or accidental state; it is an active, deliberate process of learning, reflecting upon, and implementing the teachings of Islam in daily life. It requires adorning oneself with the noble qualities praised in revelation—generosity, patience, humility, gratitude, compassion—while consciously working to remove the destructive traits condemned therein, such as pride, envy, greed, and arrogance. Through cultivating these virtues and eliminating these vices, the heart becomes cleansed and the soul elevated. This inner refinement naturally produces tranquillity, for peace of mind is the direct result of living in harmony with divine guidance. Spiritual purification also ensures that a person uses the blessings granted to them—whether wealth, health, knowledge, influence, or opportunity—in the manner prescribed by Allah, the Exalted, and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This conscious and disciplined use of blessings prevents waste, excess, and misuse, and instead channels them toward gratitude, service, and obedience. In doing so, a person achieves balance in both mental and physical states, placing every matter and every relationship in its rightful place. Such balance not only protects one’s worldly affairs but also

prepares them properly for their accountability on the Day of Judgement. A life built upon purification therefore brings a double reward: serenity in this world and salvation in the next. In this life, the purified soul experiences clarity, contentment, and resilience in the face of trials. In the Hereafter, it finds eternal peace and reward with Allah, the Exalted. Thus, spiritual purification is not merely a personal refinement; it is the very foundation of success in both realms. It transforms character, directs blessings toward righteousness, and secures lasting peace of mind in this world and the next.

When the Holy Prophet Muhammad, peace and blessings be upon him, set out with his Companions, may Allah be pleased with them, to perform the Visitation, he received news that the non-Muslim leaders of Mecca had dispatched an armed force to block their entry. During this journey, the Muslims performed their prayer while the opposing army watched them from a distance. After the prayer concluded, the non-Muslims rebuked one another for failing to attack the Muslims while they were engaged in worship. In response to this situation, Allah, the Exalted, revealed the guidance concerning the fear prayer in Chapter 4 An Nisa, verse 102:

“And when you [i.e., the commander of an army] are among them and lead them in prayer, let a group of them stand [in prayer] with you and let them carry their arms. And when they have prostrated, let them be [in position] behind you and have the other group come forward which has not [yet] prayed and let them pray with you, taking precaution and carrying their arms. Those who disbelieve wish that you would neglect your weapons and your baggage so they could come down upon you in one [single] attack. But there is no blame upon you, if you are troubled by rain or are ill, for

putting down your arms, but take precaution. Indeed, Allāh has prepared for the disbelievers a humiliating punishment."

This has been discussed in Imam Wahidi's, Asbab Al Nuzul, 4:102, Page 62.

Furthermore, Allah, the Exalted, placed fear into the hearts of the non-Muslims of Mecca to ensure that no fighting would occur during the negotiations at Hudaibiya. Chapter 48 Al Fath, verse 20:

"…and withheld the hands of people from you…"

This restraint ensured that the Treaty of Hudaibiya would be concluded peacefully. Although the terms of the treaty outwardly appeared to favour the non-Muslims and disadvantage the Muslims, it became a tremendous mercy for the Muslim community. In the eighteen months following the treaty, more people embraced Islam than in the previous eighteen years. Imam Ibn Kathir notes this remarkable outcome in The Life of the Prophet, Volume 3, page 231. This extraordinary increase in conversions was a clear and miraculous sign of the truthfulness of Islam and a powerful demonstration of the mercy and guidance granted to those who remain steadfast in obeying Allah, the Exalted—just as the Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them, did. Chapter 48 Al Fath, verse 20:

“…that it may be a sign for the believers and [that] He may guide you to a straight path.”

This verse expands the meaning of the entire event. The “sign” refers not only to the miraculous restraint placed upon the enemies of Islam, nor solely to the treaty itself, but to the deeper spiritual lesson embedded within it: that obedience, patience, and trust in Allah, the Exalted, always lead to clarity, guidance, and eventual victory. The “straight path” mentioned in the verse is the path of unwavering submission—following divine instruction even when the wisdom behind it is not immediately visible. Through this event, Allah, the Exalted, taught the believers that success is not measured by immediate outcomes but by alignment with divine guidance. What appeared to be a concession to the non-Muslims was, in reality, a strategic triumph ordained by Allah, the Exalted, to strengthen the Muslim community, expand the reach of Islam, and prepare the believers for future victories. The Companions, may Allah be pleased with them, were honoured with tranquillity, certainty, and divine approval because they remained firm in obedience during a moment of great trial.

Thus, the verse serves as a timeless reminder: whenever one remains committed to the commands of Allah, the Exalted, and the example of the Holy Prophet Muhammad, peace and blessings be upon him, Allah, the Exalted, will guide them to the straight path—one that leads to inner peace in this world and ultimate success in the next, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. And as long as one remains firm on obeying

Allah, the Exalted, they continue to experience this success. Chapter 48 Al Fath, verse 21:

“And other [victories] that you were [so far] unable to [realize] which Allah has already encompassed. And ever is Allah, over all things, competent.”

The non-Muslims of Mecca, despite their own long-held belief that no one had the right to prevent pilgrims from entering the Sacred Precinct, nevertheless barred the Muslims from doing so and even threatened them with violence—an act condemned by all the non-Muslim Arabs of the time. Allah, the Exalted, further exposed their hidden cowardice, revealing that their threats were hollow and that they lacked the courage to confront the believers. Chapter 48 Al Fath, verse 22:

“And if those who disbelieve had fought you, they would have turned their backs [in flight]. Then they would not find a protector or a helper.”

This pattern of hostility toward those who obey Allah, the Exalted, is not unique to the era of the Holy Prophet Muhammad, peace and blessings be upon him. Throughout history, Muslims in every generation have been threatened, pressured, and intimidated in the hope that they would abandon their obedience to Allah, the Exalted.

In general, when a person chooses a path different from that of their peers—especially a path grounded in discipline, restraint, and obedience to Allah, the Exalted—it often provokes discomfort in others. Their own choices, driven by personal desires rather than divine guidance, begin to feel exposed. This sense of inadequacy frequently manifests as criticism directed at those who remain steadfast in their faith, sometimes even from close family members.

Modern societal influences intensify this pressure. Social media, fashion trends, and cultural norms often promote values that conflict with Islamic teachings. The public expression of Islam is frequently perceived as an obstacle to worldly ambitions such as wealth, status, and influence. Industries whose practices Islam critiques naturally resist the integration of Islamic principles and discourage Muslims from acting upon their faith. This resistance fuels the widespread anti-Islamic sentiment visible across various platforms, especially online.

Moreover, those who strive to live according to Islamic teachings—embracing moderation, self-discipline, and responsible enjoyment of blessings—are often met with hostility from individuals who indulge in excess. Such people act on impulse without restraint, a behaviour Islam likens to that of animals driven solely by instinct. They attempt to dissuade others from accepting Islam and discourage Muslims from practicing their faith, enticing them toward a lifestyle of unchecked desire. They frequently target specific Islamic practices, such as the dress code for women, in an attempt to undermine the appeal of Islam. Yet perceptive individuals easily recognise the superficiality of these criticisms. Their objections stem not from genuine concern but from a disdain for Islam’s emphasis on self-control. For example, critics may object to the Islamic dress code for

women, yet they do not question the strict dress codes required in professions such as law enforcement, the military, healthcare, education, or corporate business. Their selective criticism exposes the weakness of their arguments. Ultimately, it is the core principles of Islam—and the disciplined conduct of its adherents—that provoke such attacks, leading opponents to criticise Islam in any way they can.

In all circumstances, a believer must remain unwavering in their sincere obedience to Allah, the Exalted. Such devotion brings serenity and shields them from the negative influence of others, even if this protection is not immediately apparent. Chapter 48 Al Fath, verses 22-23:

“And if those who disbelieve had fought you, they would have turned their backs [in flight]. Then they would not find a protector or a helper. [This is] the established way of Allah which has occurred before. And never will you find in the way of Allah any change.”

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 every matter and every relationship in its proper place while preparing for their accountability on the Day of Judgement. Such conduct brings tranquillity in both worlds. Through this obedience, they are guided in every situation—whether in ease or hardship—and they receive abundant rewards in this life and the next.

In contrast, those who neglect the commands of Allah, the Exalted, in pursuit of the approval of others inevitably lose inner peace. Their actions lead them to misuse the blessings they have been granted. As a result, they fall into mental and physical disorder, misplacing priorities and relationships, and failing to prepare for their accountability on the Day of Judgement. This results in stress, hardship, and difficulty in both worlds, regardless of any material comforts they may possess.

To maintain a resolute mindset, one must cultivate strong faith. Such faith is essential for remaining devoted to Allah, the Exalted, in all circumstances—whether in times of ease or adversity. This unwavering faith is nurtured by understanding and implementing the clear signs and teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings show that true obedience to Allah, the Exalted, brings tranquillity in this life and the Hereafter. Conversely, those who lack knowledge of Islamic principles possess fragile faith, making them vulnerable to disobedience, especially when their desires conflict with divine guidance. This ignorance blinds them to the reality that surrendering their desires in favour of obeying Allah, the Exalted, is the key to peace in both worlds. Therefore, it is essential for individuals to strengthen their faith through the pursuit of Islamic knowledge and its practical application. This ensures that they remain obedient to Allah, the Exalted, at all times. By using their blessings in accordance with Islamic teachings, they cultivate a balanced mental and physical state and correctly prioritise every aspect of their lives.

When the Holy Prophet Muhammad, peace and blessings be upon him, set out with his Companions, may Allah be pleased with them, to perform the Visitation, they were prevented from entering Mecca by the non-Muslims.

As a result, they established camp at Hudaibiya, just outside the Sacred Precinct. In an attempt to intimidate the Muslims and disrupt their mission, the non-Muslim leaders of Mecca sent a group of forty to fifty men who surrounded the Muslim camp with the intention of capturing a Companion, may Allah be pleased with him. However, this force was swiftly subdued by the Companions, may Allah be pleased with them, and brought before the Holy Prophet Muhammad, peace and blessings be upon him, as prisoners. This incident demonstrated not only the vigilance and discipline of the Companions, may Allah be pleased with them, but also the growing fear and desperation of the Meccans, who resorted to treachery despite their own cultural code that forbade harming pilgrims. Their failed attempt exposed the moral contrast between the two sides: one guided by principle and restraint, the other driven by hostility and insecurity. Instead of punishing them, he forgave them all and ordered their release. In this regard Allah, the Exalted, revealed chapter 48 Al Fath, verse 24:

“And it is He who withheld their hands from you and your hands from them within [the area of] Makkah after He caused you to overcome them. And ever is Allāh, of what you do, Seeing.”

This has been discussed in Imam Ibn Kathir’s, the Life of the Prophet, Volume 3, Page 227.

Punishing these men would have only heightened tensions between the two sides, potentially leading to open conflict and unnecessary loss of life. More importantly, such escalation could have jeopardised the possibility of the Treaty of Hudaibiya, which later proved to be a monumental turning

point for Islam. The Holy Prophet Muhammad, peace and blessings be upon him, prevented this outcome because he consistently sought peace and reconciliation, even when provoked. His restraint at Hudaibiya demonstrated his farsightedness: he understood that short-term anger must never be allowed to destroy long-term opportunities for guidance, unity, and stability. His actions showed that peace is not merely the absence of conflict, but the result of deliberate choices rooted in patience, wisdom, and trust in Allah, the Exalted. He recognised that true reform of society requires stability, and stability requires the calming of tensions, not their escalation. By choosing restraint, he preserved the sanctity of life, upheld the dignity of the Muslim community, and created the conditions for Islam to flourish peacefully. His example teaches that leadership is not about reacting to provocation, but about seeing beyond the moment and safeguarding the future. In a broader sense, this episode highlights the profound importance of choosing actions that mend relationships rather than those that fracture them. One is not expected to be passive or fearful—self-defence is permitted when necessary—but their primary disposition should always incline toward reconciliation, harmony, and the preservation of peace. This approach reflects the prophetic model: strength without aggression, firmness without hostility, and mercy without weakness. It teaches that true courage lies in controlling one's impulses, prioritising the greater good, and seeking solutions that heal rather than harm. The example of the Holy Prophet Muhammad, peace and blessings be upon him, at Hudaibiya stands as a timeless reminder that the path of peace often requires more bravery, discipline, and faith than the path of confrontation. It shows that the most transformative victories are not always won on the battlefield but in the realm of character—where patience triumphs over anger, wisdom over impulse, and mercy over vengeance. His conduct at Hudaibiya remains a guiding light for all who seek to build communities rooted in justice, compassion, and enduring peace.

Allah, the Exalted, then informs the Muslims that although the non-Muslims of Mecca had no legitimate right to prevent them from entering the Sacred Precinct as pilgrims, another divine wisdom behind the prevention of fighting was the protection of the innocent believers who were still residing in Mecca at that time. These men and women had concealed their faith out of fear of persecution, and a sudden conflict between the two sides would have placed them in grave danger. Chapter 48 Al Fath, verse 25:

“They are the ones who disbelieved and obstructed you from al-Masjid al-Haram while the offering was prevented from reaching its place of sacrifice. And if not for believing men and believing women whom you did not know - that you might trample them and there would befall you because of them dishonor without [your] knowledge - [you would have been permitted to enter Makkah]. [This was so] that Allah might admit to His mercy whom He willed. If they had been apart [from them], We would have punished those who disbelieved among them with painful punishment.”

This verse reveals a profound layer of divine mercy. Allah, the Exalted, withheld the command to fight not because the Muslims lacked strength or because the non-Muslims possessed any legitimate authority, but because the safety of even a small number of hidden believers was more valuable than the immediate victory the Muslims could have achieved. Had fighting erupted, these innocent Muslims—unknown to the wider community—might have been unintentionally harmed, and the Muslims would have carried the burden of this without intending it. Allah, the Exalted, therefore protected both the innocent believers and the honour of the Muslim community by preventing conflict.

Even though Allah, the Exalted, could have punished the non-Muslims of Mecca instantly—even while the Muslims were among them—He chose instead to delay their punishment and grant them further respite. This delay was not due to weakness or hesitation but was an expression of divine mercy, giving them additional time to reflect, repent, and reform. Many of those who opposed Islam at Hudaibiya later embraced the faith wholeheartedly, becoming among its strongest supporters. This outcome demonstrates that Allah's mercy is not only vast but purposeful: He withholds punishment when doing so opens the door to guidance, transformation, and spiritual elevation.

In addition, this verse also indicates the importance of good companionship, as the non-Muslims of Mecca would have been punished if they were not residing with Muslims. Meaning, one's companion can become a source of punishment or goodness for them. This subtle yet profound point reveals that the people with whom one associates can determine whether divine mercy descends upon them or whether they are exposed to divine punishment. Human beings, by their very nature, are social creatures whose beliefs, habits, and character are deeply influenced by those with whom they associate—whether that influence is beneficial or harmful. This impact may manifest instantly, or it may take root subtly over time, but it is always transformative. Companionship, therefore, is not a neutral matter; it is a powerful force that shapes one's values, emotions, and destiny. It is a mirror through which a person sees themselves, a mould that shapes their inner state, and a path that either elevates or corrupts their soul. The Holy Prophet Muhammad, peace and blessings be upon him, affirmed this universal truth in a Hadith found in Sunan Abu Dawud, number 4833, which highlights the profound effect that one's companions have on their spiritual and moral state. A person inevitably absorbs the attitudes, outlook, and conduct of those they spend time with—

just as one who enters a perfume shop carries away its fragrance, while one who visits a blacksmith is tainted by its smoke. This analogy captures the essence of companionship: it leaves an imprint on the heart whether one intends it or not. The company one keeps becomes a silent teacher, shaping one's worldview, influencing one's decisions, and guiding one's behaviour in ways that are often unnoticed until the effects become deeply rooted. For this reason, those who keep the company of the righteous and sincere will find their hearts naturally drawn toward sincerity, humility, and obedience to Allah, the Exalted. Their companions will remind them of their responsibilities, encourage the proper use of the blessings bestowed upon them, and inspire them to prepare for their accountability on the Day of Judgement. In such company, one's heart is uplifted, their intentions purified, and their conduct refined. They learn balance—mentally, spiritually, and physically—and are guided toward a life of contentment and purpose. The righteous serve as anchors of stability, helping one remain steadfast during trials and grateful during ease. Their presence becomes a shield against temptation, a source of wisdom in confusion, and a means of spiritual nourishment that strengthens faith and deepens one's connection with Allah, the Exalted. Conversely, those who associate with the heedless and misguided inevitably begin to mirror their attitudes and behaviour. The process may begin imperceptibly, but over time it erodes one's spiritual awareness and weakens their connection with Allah, the Exalted. Such individuals become prone to following their desires, misusing the blessings granted to them, and neglecting their ultimate purpose. This corruption of the soul distorts their perception of right and wrong, causing them to misplace priorities, misuse relationships, and lose harmony in their lives. Their hearts become desensitised to sin, their minds clouded by confusion, and their actions driven by impulse rather than principle. The companionship of the heedless gradually normalises disobedience, making what is harmful appear harmless and what is forbidden appear acceptable. When a person replaces the obedience of Allah, the Exalted, with the pursuit of fleeting pleasures and misguided ideals, their heart becomes restless. No amount of material comfort can fill the void that results from spiritual neglect. Though they may outwardly appear successful or content, inwardly they suffer from anxiety, instability, and dissatisfaction. Their

relationships become strained, their minds unsettled, and their hearts weighed down by guilt and regret. The blessings they possess lose their sweetness, and the pleasures they chase fail to bring fulfilment. Thus, the consequences of poor companionship extend beyond this world. They lead to confusion and despair in this life, and spiritual ruin in the next. The company one keeps becomes a witness against them, dragging them toward destruction just as righteous companionship would have lifted them toward salvation. In contrast, righteous companionship nurtures inner peace, strengthens faith, and prepares one for eternal success. It cultivates clarity of mind, purity of intention, and steadfastness in obedience. It helps a person use their blessings correctly, maintain balance in their life, and remain conscious of their accountability before Allah, the Exalted. For this reason, a wise person is always selective in their friendships, seeking the company of those who remind them of Allah, the Exalted, and whose character motivates them to walk the path of truth and virtue. Such companionship is not merely a social preference—it is a spiritual necessity, a safeguard for the heart, and a means of attaining tranquillity in this world and salvation in the next.

When the Holy Prophet Muhammad, peace and blessings be upon him, set out to perform the Visitation with his Companions, may Allah be pleased with them, they were prevented from entering Mecca by the non-Muslims. As a result, they set up camp near Mecca, in Hudaibiya. The Holy Prophet Muhammad, peace and blessings be upon him, then dispatched Kharash Ibn Umayah, may Allah be pleased with him, as his ambassador to the non-Muslims of Mecca in order to clarify his peaceful intention. When Kharash, may Allah be pleased with him, entered Mecca, the non-Muslims immediately attacked him, killed his camel, and were moments away from killing him when Hulais—the ambassador previously sent by the non-Muslims to the Holy Prophet Muhammad, peace and blessings be upon him—and his tribesmen intervened. Kharash, may Allah be pleased with him, returned to the Holy Prophet Muhammad, peace and blessings be

upon him, who did not respond with haste or anger despite this treacherous attempt to kill an ambassador—an act universally condemned even among the Arabs of the pre-Islamic era. Instead, he sought to send another ambassador, demonstrating his unwavering commitment to peace and dialogue.

After several exchanges, the non-Muslim leaders of Mecca eventually dispatched Suhayl ibn Amr to the Holy Prophet Muhammad, peace and blessings be upon him, to negotiate a peace agreement. Ali ibn Abu Talib, may Allah be pleased with him, was tasked with writing the treaty. The non-Muslims objected to including the title “Messenger of Allah” for the Holy Prophet Muhammad, peace and blessings be upon him, insisting that only his name be written. The Holy Prophet Muhammad, peace and blessings be upon him, instructed Ali, may Allah be pleased with him, to erase the title, but out of deep love and reverence he could not bring himself to do it. The Holy Prophet Muhammad, peace and blessings be upon him, then erased the title with his own blessed hand so that the treaty could proceed. This incident is discussed in Imam Muhammad As-Sallaabee’s Ali Ibn Abi Talib, Volume 1, pages 173–174.

Eventually, the peace treaty was agreed upon by both sides. One of its conditions stated that if a man from Mecca accepted Islam and fled to Medina, he would be returned to Mecca if the non-Muslims demanded it. However, if a man fled from Medina to Mecca, he would not be returned. Shortly after the treaty was concluded, a Companion, Abu Jandal, may Allah be pleased with him, who had been imprisoned in Mecca, managed to escape and reached the Holy Prophet Muhammad, peace and blessings be upon him. But because the treaty had already been agreed upon, Abu Jandal, may Allah be pleased with him, had to be returned to Mecca and

could not accompany the Companions, may Allah be pleased with them, to Medina. This sight deeply distressed the Companions, may Allah be pleased with them, who struggled to witness such apparent injustice. The Holy Prophet Muhammad, peace and blessings be upon him, instructed Abu Jandal, may Allah be pleased with him, to remain patient and composed, assuring him that Allah, the Exalted, would soon grant relief and deliverance to him and the other believers who were still trapped in Mecca. This is discussed in Imam Ibn Kathir's The Life of the Prophet, Volume 3, pages 227–231, and in Imam Muhammad As-Sallaabee's The Noble Life of the Prophet, Volume 1, pages 1509–1510. Chapter 48 Al Fath, verse 26:

"When those who disbelieved had put into their hearts chauvinism - the chauvinism of the time of ignorance. But Allah sent down His tranquillity upon His Messenger and upon the believers and imposed upon them the word of righteousness, and they were more deserving of it and worthy of it…"

In general, in life a person will always face either times of ease or times of difficulty. No one experiences only ease without also facing hardship. Yet it is essential to recognise that although difficulties are challenging by nature, they are in fact opportunities to attain and display one's true greatness and servanthood to Allah, the Exalted. In most cases, people learn deeper lessons during hardship than during ease. They often undergo meaningful transformation after facing trials rather than comfort. A brief reflection on one's own life is enough to confirm this truth. Moreover, a study of the Holy Quran and the life of the Holy Prophet Muhammad, peace and blessings be upon him, reveals that the majority of the events discussed—such as this one—occur in the context of difficulty. This indicates that true greatness does not lie in living a life free from hardship. Rather, it lies in facing

hardship while remaining obedient to Allah, the Exalted—fulfilling His commands, avoiding His prohibitions, and meeting destiny with patience. Every major difficulty mentioned in Islamic teachings ends with ultimate success for those who remained steadfast. Therefore, a person should not be troubled by the presence of difficulties; these are moments for them to shine, to demonstrate their sincerity, and to affirm their servanthood to Allah, the Exalted. This is the key to success in both worlds.

In addition, Allah, the Exalted, will provide relief from difficulties for all those who remain firm in obedience to Him. This obedience includes using the blessings one has been granted correctly, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 65 At Talaq, verse 2:

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

However, it is important to understand that this relief does not occur according to the desires or expectations of people. It always occurs according to the infinite knowledge and wisdom of Allah, the Exalted. Therefore, relief comes at the time that is best for a person and in the manner that is best for them—even if this 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.”

The person’s role is to remain patient, steadfast, and obedient, trusting that Allah, the Exalted, will never abandon those who rely upon Him through practically obeying Him. Chapter 48 Al Fath, verse 26:

“…And ever is Allah, of all things, Knowing.”

When the Holy Prophet Muhammad, peace and blessings be upon him, set out to perform the Visitation with his Companions, may Allah be pleased with them, they were prevented from entering Mecca by the non-Muslims, and as a result they set up camp near Mecca, in Hudaibiya. Eventually, a peace treaty was agreed upon by both sides, though its outward terms appeared to favour the non-Muslims. One of these conditions was that the Holy Prophet Muhammad, peace and blessings be upon him, would not perform the Visitation that year but would return the following year to complete it. Umar ibn al-Khattab, like many of the other Companions, may Allah be pleased with them, found these conditions difficult to accept. He approached Abu Bakr al-Siddiq, may Allah be pleased with him, expressing his concerns, and Abu Bakr reminded him to remain firmly obedient to the Holy Prophet Muhammad, peace and blessings be upon him, regardless of how matters appeared outwardly. Umar, may Allah be pleased with him, then brought his concerns directly to the Holy Prophet Muhammad, peace and blessings be upon him. The Prophet, peace and blessings be upon him, responded with unwavering certainty, affirming that he would never oppose the command of Allah, the Exalted, and that Allah would never

allow his mission to fail. Remarkably, the Holy Prophet Muhammad, peace and blessings be upon him, gave Umar, may Allah be pleased with him, the exact same reply that Abu Bakr had given him—demonstrating the unity of their insight, their trust in divine wisdom, and their shared spiritual clarity. This incident is discussed in Imam Ibn Kathir's The Life of the Prophet, Volume 3, pages 228–229. Chapter 48 Al Fath, verse 27:

"Certainly has Allah showed to His Messenger the vision in truth. You will surely enter al-Masjid al-Haram, if Allah wills, in safety, with your heads shaved and [hair] shortened, not fearing [anyone]. He knew what you did not know and has arranged before that a conquest near [at hand]."

This event highlights the necessity of remaining steadfast in one's obedience to Allah, the Exalted, through a faith that is both strong and enduring. Only a firm faith enables a person to uphold divine commands consistently—whether life is unfolding with ease or weighed down by hardship. Such faith does not appear by chance; it develops through studying, internalising, and acting upon the clear guidance found in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. These sources make it evident that genuine obedience to Allah, the Exalted, is the foundation of tranquillity, sound judgement, and stability in both this world and the next. In contrast, those who lack understanding of Islamic teachings inevitably possess a fragile faith, one that falters when confronted with personal desires or external pressures. Their limited knowledge prevents them from recognising that true peace lies in submitting their will to the commands of Allah, the Exalted. Without this insight, they may misread divine wisdom, become unsettled during trials, and fail to appreciate that every instruction from Allah, the Exalted, is rooted in mercy, justice, and ultimate benefit. For this

reason, it is vital for individuals to strengthen their faith by seeking Islamic knowledge and applying it consistently in their daily lives. This commitment ensures that they remain obedient to Allah, the Exalted, regardless of changing circumstances. Such obedience includes using the blessings they have been granted—whether wealth, health, intellect, time, or influence—in the manner prescribed by Islamic teachings. When a person lives in this way, they cultivate balance in both mind and body, organise their priorities correctly, and align their life with divine wisdom. This is the path that leads to inner serenity, outward stability, and lasting success in both worlds.

As discussed earlier, although the Treaty of Hudaibiya appeared on the surface to favour the non-Muslims of Mecca, in reality it brought immense benefit to the Muslims. Before this treaty, whenever Muslims and non-Muslims encountered one another, the meeting often escalated into confrontation or fighting. However, once open warfare ceased, these encounters transformed into opportunities for dialogue. When the Muslims were able to speak freely and explain the teachings of Islam without the tension of battle, hearts began to open. As a result, more people embraced Islam in the two years following the treaty than in the entire eighteen years since the beginning of the prophetic mission. This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 3, Page 231. Chapter 48 Al Fath, verse 27:

"…He knew what you did not know and has arranged before that a conquest near [at hand]."

Just as the leaders of Mecca failed to recognise the divine wisdom behind the treaty, history is filled with individuals, groups, institutions, and entire systems that have attempted to erase Islam from society. They have used political pressure, military force, propaganda, cultural manipulation, and, in modern times, social media campaigns. Yet Islam remains firm, unshaken by these efforts, and will continue to stand until the Day of Judgement. Their attempts to extinguish Islam are as futile as trying to blow out the sun with their breath. Chapter 9 At Tawbah, verse 32:

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

The light of Islam has been perfected, preserved, and delivered to humanity. It is available to anyone who sincerely seeks guidance. This divine light is not restricted to a particular nation, ethnicity, or class; it is universal in its message and accessible to every person who desires clarity, purpose, and truth. Islam has been manifested openly through revelation, preserved through an unbroken chain of transmission, and demonstrated through the lived example of the Holy Prophet Muhammad, peace and blessings be upon him. Its teachings address every dimension of human life—spiritual, moral, social, intellectual—and provide a framework through which any individual can attain inner stability and outward righteousness. It is now the responsibility of each individual to decide whether they wish to attain peace of mind in both worlds by learning and acting upon this guidance. Doing so enables a person to use their blessings correctly, achieve balance in their mental and physical state, and place every matter and every relationship in its rightful place. Through this, they prepare themselves for their accountability on the Day of Judgement. Chapter 48 Al Fath, verse 28:

“It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion…”

This verse highlights that Islam’s manifestation is not merely a historical occurrence but an ongoing reality. The religion of truth has been established with such clarity and completeness that no falsehood can overshadow it, nor can any competing ideology offer a more comprehensive path to human flourishing. Its guidance is timeless, addressing the needs of every generation and every society, regardless of how rapidly the world changes. The universality of Islam ensures that its principles remain relevant in every era—whether in times of simplicity or complexity, scarcity or abundance, peace or turmoil. Its teachings illuminate the path for anyone who seeks meaning, justice, and tranquillity, offering solutions grounded in divine wisdom rather than shifting human trends.

Furthermore, the manifestation of Islam over all other ways of life does not imply coercion or force; rather, it signifies the superiority of its guidance, the purity of its message, and the transformative power it holds for those who embrace it. Islam prevails through its truth, not through compulsion. It prevails through the strength of its arguments, the beauty of its ethics, the depth of its spirituality, and the integrity of its followers. Wherever Islam is presented sincerely and lived authentically, hearts are drawn to it—not because of pressure, but because truth resonates with the human soul.

Thus, the availability of Islam to all people is both a mercy and a responsibility. It is a mercy because it offers every individual the opportunity to attain inner peace, moral clarity, and eternal success. It is a responsibility because each person must choose whether to accept or ignore this guidance. Those who embrace it will find their lives illuminated by purpose and direction, while those who turn away deprive themselves of the very light that was sent for their benefit. In this way, the manifestation of Islam stands as a testament to Allah's compassion for humanity, providing a clear path for all who seek to walk it. Chapter 48 Al Fath, verse 28:

"…And sufficient is Allah as Witness."

Allah, the Exalted, concludes this chapter by highlighting the unique role of the Holy Prophet Muhammad, peace and blessings be upon him, in nurturing and refining his Companions, may Allah be pleased with them. Through their character, conduct, and steadfast commitment, the message of Islam was firmly established and will remain dominant over all other ways of life until the end of time. Chapter 48 Al Fath, verse 29:

"Muhammad is the Messenger of Allah…"

The foundation of achieving peace of mind at an individual level and justice at a societal level begins with accepting and practically following the Holy

Prophet Muhammad, peace and blessings be upon him, in every aspect of life. Love for Allah, the Exalted, is not merely an emotional claim but is proven through obedience and imitation. Chapter 3 Alee Imran, verse 31:

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

And chapter 59 Al Hashr, verse 7:

"...And whatever the Messenger has given you - take; and what he has forbidden you - refrain from..."

And chapter 4 An Nisa, verse 80:

“He who obeys the Messenger has obeyed Allah…”

And chapter 33 Al Ahzab, verse 21:

“There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.”

To truly follow him, a person must strive to shape their character according to his noble example. This includes cultivating virtues such as patience, gratitude, mercy, and generosity, while actively working to eliminate destructive traits such as envy, arrogance, and greed. Adopting these positive qualities naturally leads to a sound and peaceful mindset, as inner stability is rooted in moral discipline and spiritual clarity. Learning about and acting upon the life and teachings of the Holy Prophet Muhammad, peace and blessings be upon him, also ensures that a person represents him truthfully to others. When someone neglects this responsibility, they inevitably misrepresent him through poor conduct. Such behavior discourages others from engaging with Islamic teachings and can lead to criticism of the Holy Prophet Muhammad, peace and blessings be upon him, based solely on the actions of those who claim to follow him. Every person is accountable for this, as it is a collective responsibility to represent Allah, the Exalted, and His Messenger with integrity, wisdom, and good character.

Moreover, history shows that merely claiming love for a Holy Prophet is insufficient. Previous communities who professed devotion to their Holy Prophets, peace be upon them, yet failed to follow their teachings in practice, will not be gathered with them in the hereafter. The same principle applies here: those who fail to practically follow the Holy Prophet Muhammad, peace and blessings be upon him, will not be joined with him in the hereafter. Instead, each person will be associated with those whose

actions and behavior they chose to imitate in this world. This reality has been clearly indicated in a Hadith found in Sunan Abu Dawud, number 4031.

By practically following the example of the Holy Prophet Muhammad, peace and blessings be upon him, a person naturally develops a firm and principled stance against the disobedience of Allah, the Exalted. This prophetic model teaches one to avoid sin personally and to encourage others to do the same with wisdom and sincerity. Chapter 48 Al Fath, verse 29:

“…and those with him are forceful against the disbelievers…”

This description, however, is often misunderstood. It does not instruct Muslims to adopt a harsh or hostile attitude toward non-Muslims. Such behaviour contradicts the very definition of a true Muslim and believer. According to the Hadith found in Sunan An Nasai, number 4998, a person cannot be considered a genuine Muslim and believer unless they refrain from causing physical or verbal harm to others and their property—regardless of the religion they follow. Islam’s moral framework is built upon compassion, justice, and the protection of human dignity. Therefore, being “forceful against disbelievers” refers not to aggression toward people, but to unwavering firmness when confronted with invitations—whether deliberate or unintentional—to disobey Allah, the Exalted. Such invitations often arise subtly, especially when one forms close, intimate friendships with individuals who do not prioritise obedience to Allah, the Exalted. This includes both non-Muslims and Muslims whose actions contradict their

verbal declaration of faith. Close companionship with those who misuse their blessings and disregard divine guidance can gradually influence one's values, weaken one's resolve, and normalise disobedience. For this reason, Muslims are advised to be cautious in forming deep bonds with individuals who do not strive to obey Allah, the Exalted, so that their own spiritual integrity remains protected.

Furthermore, Islam teaches that a Muslim does not hate non-Muslims. Rather, they are instructed to dislike the act of disobedience itself. Sin is what is condemned—not the person committing it. Any individual, whether Muslim or not, can repent, reform, and return to Allah, the Exalted, at any moment. History provides powerful examples: many of the Companions, may Allah be pleased with them, who later became pillars of the Muslim community, were once fierce opponents of Islam. Yet once they embraced the truth, they were welcomed with honour, love, and respect by the very people they had previously opposed.

This demonstrates a foundational principle: Muslims must hate sins, not people. The door of repentance remains open for every soul until their final breath. Therefore, a Muslim's attitude must always be guided by mercy, hope, and the recognition that anyone can transform through sincere repentance and divine guidance. Chapter 48 Al Fath, verse 29:

"…merciful among themselves…"

Islam presents a clear and balanced way of life. One of its central principles is that the manner in which a person treats others is the manner in which Allah, the Exalted, will treat them. This theme appears repeatedly throughout the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. For example, those who protect themselves from harm, take reasonable steps to prevent past injustices from recurring, and then choose to forgive those who wronged them purely for the sake of Allah, the Exalted, will themselves receive His forgiveness. Chapter 24 An Nur, verse 22:

"…and let them pardon and overlook. Would you not like that Allah should forgive you?..."

Likewise, those who support others in beneficial matters—whether through emotional comfort, financial assistance, or guidance in religious affairs—will be supported by Allah, the Exalted, in both this world and the next. This is taught in a Hadith found in Sunan Abu Dawud, number 4893. The same Hadith also states that whoever conceals the faults of others will have their own faults concealed by Allah, the Exalted. Through such teachings, Islam establishes a direct connection between how a person behaves toward creation and how Allah, the Exalted, will respond to them.

Put simply, when a person treats others with kindness, dignity, and respect—according to the teachings of Islam—they will receive similar treatment from Allah, the Exalted. Conversely, those who mistreat others will face similar treatment from Him, even if they outwardly perform their obligatory acts of worship. This is because true success in Islam requires

fulfilling two sets of responsibilities: one's duties toward Allah, the Exalted, and one's duties toward people. Neglecting either leads to imbalance and spiritual loss.

One of the simplest and most effective ways to attain divine mercy is to treat others in the same way one wishes to be treated. This principle applies to all people, regardless of their faith, background, or social status, and even extends to all living creatures. Qualities such as compassion, fairness, and gentleness elevate a person in the sight of Allah, the Exalted.

Finally, it is important to recognise that a person will only be treated kindly by Allah, the Exalted, if they treat others kindly for His sake. If their kindness is driven by worldly motives—such as reputation, praise, or personal gain—they forfeit the spiritual reward promised in these teachings. The foundation of every action in Islam, whether worship, charity, forgiveness, or kindness, is one's intention. This is affirmed in the well-known Hadith found in Sahih Bukhari, number 1, which teaches that the value of every deed is determined by the intention behind it.

Allah, the Exalted, then clarifies that Islam is not limited to verbal affirmation alone. True faith requires consistent, practical obedience—using the blessings He has granted in the manner He has prescribed. Chapter 48 Al Fath, verse 29:

“…You see them bowing and prostrating…”

The repeated emphasis on establishing the obligatory prayers reflects their central role in Islamic life. Prayer is the axis around which all righteous actions revolve. It forms the foundation of a person’s connection with Allah, the Exalted, and serves as the anchor that keeps them firm upon the path of righteousness. Yet genuine prayer is far more than a set of physical motions; it is an act of conscious humility that binds the worshipper to the reality of the Hereafter. This humility emerges when one recognises how each posture in prayer symbolises a scene from the Day of Judgement, reminding them of their ultimate accountability. This is why the five daily prayers are spread throughout the day rather than performed all at once. Each prayer offers a moment to pause, reflect, and realign one’s conduct with divine guidance. When a person stands upright in prayer, they should recall that this mirrors the moment when all humanity will stand before Allah, the Exalted, awaiting judgement. Chapter 83 Al Mutaffifin, verses 4-6:

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

When they bow, it should remind them of those who will be reproached on the Day of Judgement 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 includes not only the physical act of bowing but also the refusal to submit to Allah, the Exalted, in one’s daily conduct. When a person prostrates, they should remember that on the Day of Judgement people will be summoned to prostrate before Allah, the Exalted. Yet those who failed to prostrate sincerely in this world—meaning they did not obey Him in all aspects of life—will find themselves unable to do so. Chapter 68 Al Qalam, verses 42-43:

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

When one sits on their knees during prayer, it should remind them of the posture in which all nations will sit before Allah, the Exalted, on the Day of Judgement, awaiting the verdict of their deeds. 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 correctly. Such prayer naturally strengthens their obedience to Allah, the Exalted, in the time between each prayer. Chapter 29 Al Ankabut, verse 45:

"…Indeed, prayer prohibits immorality and wrongdoing…"

This obedience includes using every blessing—health, wealth, time, intellect, and opportunity—in ways that please Allah, the Exalted, as taught in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

Allah, the Exalted, not only praises the practical obedience of the Companions, may Allah be pleased with them, but also testifies to their inward state. Chapter 48 Al Fath, verse 29:

"…You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure…"

Just as the outward foundation of Islam rests upon earning and utilising what is lawful, the inward foundation rests upon sincerity of purpose. If the

foundation is corrupt, then whatever is built upon it will also be corrupt. A deed outwardly impressive may be rendered worthless if it is performed for the sake of reputation, wealth, or recognition rather than for Allah, the Exalted. The Holy Prophet Muhammad, peace and blessings be upon him, warned of this danger in a Hadith found in Jami At Tirmidhi, number 3154, which makes clear that the one who performs good deeds for any reason other than the sake of Allah, the Exalted, will not obtain reward from Him in either this world or the next. Such a person may receive fleeting praise or worldly benefit, but they will be deprived of the eternal reward that only sincerity secures.

Allah, the Exalted, then highlights the virtue of inner purification, which naturally produces outward purity and righteousness. Chapter 48 Al Fath, verse 29:

"…Their mark is on their faces from the trace of prostration…"

This purification of the soul is not something that occurs by chance; it is a deliberate and ongoing effort. It involves learning the teachings of Islam, reflecting upon them sincerely, and putting them into practice in one's daily life. A person must consciously cultivate the noble qualities praised in revelation—generosity, patience, humility, gratitude, compassion—while working to remove the harmful traits that corrupt the heart, such as arrogance, envy, greed, and pride. Through this process of nurturing virtues and eliminating vices, the heart becomes purified and the soul elevated. Such inner refinement brings tranquillity, for true peace of mind arises from living in accordance with divine guidance. Spiritual purification

also ensures that a person uses the blessings granted to them—whether wealth, health, knowledge, or influence—in the way Allah, the Exalted, has prescribed. When blessings are used with awareness and gratitude, they are protected from waste, excess, and misuse, and are instead directed toward service, goodness, and obedience. This conscious and disciplined approach to life creates balance in both one's mental and physical states. It allows a person to place every matter, every responsibility, and every relationship in its proper place. This balance not only strengthens their worldly affairs but also prepares them for their ultimate accountability on the Day of Judgement. A life built upon purification brings a twofold reward. In this world, the purified soul enjoys clarity, contentment, and resilience when facing trials. In the Hereafter, it is granted everlasting peace and reward with Allah, the Exalted. For this reason, spiritual purification is not merely a personal improvement—it is the very foundation of success in both worlds. It shapes one's character, directs one's blessings toward righteousness, and secures lasting tranquillity in this life and eternal success in the next.

Not only did Allah, the Exalted, mention the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, in the earlier divine scriptures—the Torah and the Bible—but He also described the Companions, may Allah be pleased with them. Their qualities were highlighted in these scriptures to inspire people to follow their example and adopt their noble character. Chapter 48 Al Fath, verse 29:

"…and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure. Their mark is on their faces from the trace of prostration. That is their description in the Torah. And their description in the Bible is as a plant which produces its offshoots and

strengthens them so they grow firm and stand upon their stalks, delighting the sowers…"

Through this verse, Allah, the Exalted, makes it clear that righteousness is not expected to appear instantly within a person. Just as a plant begins as a fragile shoot and gradually develops into a strong, upright stalk, a person is expected to grow spiritually in stages. This growth occurs by learning, internalising, and acting upon Islamic teachings step by step. With each stage of sincere effort, a person increases their obedience to Allah, the Exalted, and learns to use the blessings He has granted them in the correct manner. In doing so, their faith becomes stronger, their character becomes purer, and their spiritual foundation becomes firm—just like the plant that matures into full strength. This gradual, steady development is the divine model for spiritual progress: consistent learning, consistent action, and consistent refinement, all of which lead a person from weakness to strength, from uncertainty to clarity, and from spiritual infancy to spiritual maturity.

Allah, the Exalted, then makes it clear that steadfast obedience to Him will inevitably provoke the anger of those whom Islam critiques. Chapter 48 Al Fath, verse 29:

"…so that Allah may enrage by them the disbelievers…"

Islam calls people to discipline their desires and live with purpose, restraint, and accountability. It invites individuals to rise above impulsive behaviour and to recognise that true dignity lies in self-control, not self-indulgence. This call clashes with the mindset of those whose only aim in life is to satisfy their desires without limit or reflection. For such individuals, Islamic teachings feel restrictive because they expose the emptiness, instability, and ultimately the animalistic nature of a life driven purely by impulse. Islam reminds them that human beings were created for a higher purpose than the pursuit of fleeting pleasures, and this reminder unsettles those who have built their identity around desire. In the same way, entire industries and economic systems that profit from unrestrained desire—whether through entertainment, consumerism, fashion, gambling, or moral laxity—view Islamic values as a threat. These industries rely on people acting without restraint, spending without thought, and consuming without purpose. When Islam encourages moderation, responsibility, and conscious living, it directly challenges the foundations of their profit. Their opposition, therefore, is not rooted in truth, fairness, or genuine concern; it is rooted in fear—fear of losing influence, fear of losing profit, and fear of losing control over people's desires. In the face of such criticism and pressure, a person must remain firm in their obedience to Allah, the Exalted. Steadfastness is not merely an act of resistance; it is a source of divine support. When a person remains committed to the path of righteousness, Allah grants them inner peace, clarity of mind, and protection from the harmful effects of people—even if this protection is subtle or not immediately apparent. Their heart becomes anchored, their thoughts become clear, and their decisions become guided by principle rather than pressure. Conversely, the one who abandons divine guidance in pursuit of social approval gains nothing of real value. They lose the pleasure of Allah, the Exalted, and they fail to secure the approval of people, for society's standards are unstable and ever-changing. What is praised today is mocked tomorrow; what is fashionable this year becomes outdated the next. Trends shift, opinions fluctuate, and cultural expectations evolve without consistency. A person who builds their life around pleasing others becomes trapped in a cycle of confusion, insecurity, and spiritual emptiness. They sacrifice eternal stability for temporary

acceptance, only to discover that neither is achieved. However, when a person remains committed to the obedience of Allah, the Exalted—using the blessings He has granted in the manner prescribed by Islamic teachings—they achieve a profound balance in both mind and body. They learn to place every matter in its rightful place: desires under discipline, relationships under wisdom, wealth under responsibility, and time under purpose. This alignment with divine guidance produces a life of clarity, harmony, and tranquillity. It protects a person from the chaos of worldly pressures and prepares them for the eternal peace of the Hereafter. Chapter 48 Al Fath, verse 29:

"…Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward."

This concluding point highlights a profound truth: Allah, the Exalted, does not require human beings to attain perfection. He does not expect a life without mistakes, nor does He demand that a person never falter. What He asks for is sincerity—an honest effort to use the blessings He has granted in the way He has prescribed, a genuine commitment to obey Him to the best of one's ability, and a readiness to return to Him whenever one slips into sin. The real danger is not in committing an error, for error is part of human nature; the true danger lies in persisting in wrongdoing without regret, without reflection, and without repentance. When a person embraces a life of sincere striving—constantly trying to improve, seeking forgiveness when they fall short, and renewing their intention to obey Allah, the Exalted—they open the door to His mercy. Allah promises such individuals forgiveness, compassion, and a deep sense of inner calm. Their hearts become settled, their minds become clear, and their souls find rest because they live with awareness and humility. They recognise their

dependence on their Lord, and they continually return to Him with hope and trust. Such people taste peace in this world because they are not burdened by guilt, arrogance, or despair. And they look toward the Hereafter with hope, knowing that Allah, the Exalted, accepts the efforts of those who strive sincerely, even if their steps are imperfect. In this way, a heart that consistently turns back to its Lord becomes a heart that is guided, protected, and ultimately saved. Chapter 48 Al Fath, verse 29:

"…Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward."

This concluding point highlights a fundamental reality: a mere verbal claim of faith, when unsupported by righteous conduct, is insufficient to secure peace of mind in both worlds. Faith is not preserved through words alone; it requires continual reinforcement through sincere obedience. Without this support, a person risks departing from this world having lost the very faith they once professed. Faith can be compared to a fragile flame that must be carefully maintained. When a fire is deprived of fuel, it gradually weakens until it is extinguished entirely. In the same way, faith diminishes when it is not nourished through consistent acts of obedience and conscious effort. Ignoring this spiritual responsibility endangers the light that provides guidance, direction, and inner stability. Losing this light is the greatest loss a person can suffer, as it leaves them without purpose, protection, or peace. True success, therefore, lies in safeguarding faith through continual action, sincere commitment, and living in accordance with the guidance of Allah, the Exalted, so that peace of mind is attained in this world and the next.

Therefore, a person must embrace Islamic teachings and put them into practice for their own benefit, even when those teachings challenge their personal inclinations. They should approach divine guidance the way a sensible patient approaches the instructions of a skilled physician—trusting that the treatment, though sometimes difficult or unpleasant, is ultimately what will restore and preserve their well-being. Just as the patient who follows medical advice regains strength and stability, the one who follows the guidance of Islam attains true balance in every dimension of life. This is because only Allah, the Exalted, possesses complete and perfect knowledge of the human being—knowledge of the mind, the body, the heart, and the soul. Only He knows what will bring a person lasting harmony and what will lead them toward imbalance. Human knowledge, no matter how advanced, remains partial and limited. Despite extensive research and countless theories, society cannot provide solutions for every challenge a person will face. It cannot shield them from all forms of emotional or physical hardship, nor can it teach them how to place every blessing, responsibility, and relationship in its proper place. Human advice is shaped by limited experience, restricted foresight, and unavoidable biases. Allah, the Exalted, alone possesses perfect wisdom, and He has conveyed that wisdom through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This truth becomes clear when one observes the difference between those who use their blessings according to Islamic guidance and those who do not. The former display stability, clarity, and purpose, while the latter often struggle with confusion, misplaced priorities, and inner turmoil. Interestingly, patients often follow medical prescriptions without understanding the science behind them, trusting the expertise of their doctor. Allah, the Exalted, however, does not ask people to follow Islam blindly. Instead, He invites them to reflect, observe, and recognise the truth of His guidance through its clear proofs and transformative effects. But this recognition requires sincerity and an open mind—one willing to examine Islamic teachings without prejudice. 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 source of peace, contentment, and emotional stability. He alone grants or withholds tranquillity. Chapter 53 An Najm, verse 43:

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

It follows, then, that true peace of mind is not achieved through wealth, status, or worldly success, but through using one’s blessings in the manner Allah has prescribed. Only those who align their lives with His guidance are granted the deep, enduring tranquillity that every soul seeks. 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 49 – Al Hujurat, Verses 1-18 of 18

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُقَدِّمُواْ بَيۡنَ يَدَيِ ٱللَّهِ وَرَسُولِهِۦۖ وَٱتَّقُواْ ٱللَّهَۚ إِنَّ ٱللَّهَ
سَمِيعٌ عَلِيمٞ ١

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَرۡفَعُوٓاْ أَصۡوَٰتَكُمۡ فَوۡقَ صَوۡتِ ٱلنَّبِيِّ وَلَا تَجۡهَرُواْ
لَهُۥ بِٱلۡقَوۡلِ كَجَهۡرِ بَعۡضِكُمۡ لِبَعۡضٍ أَن تَحۡبَطَ أَعۡمَٰلُكُمۡ وَأَنتُمۡ لَا
تَشۡعُرُونَ ٢

إِنَّ ٱلَّذِينَ يَغُضُّونَ أَصۡوَٰتَهُمۡ عِندَ رَسُولِ ٱللَّهِ أُوْلَٰٓئِكَ ٱلَّذِينَ ٱمۡتَحَنَ
ٱللَّهُ قُلُوبَهُمۡ لِلتَّقۡوَىٰۚ لَهُم مَّغۡفِرَةٞ وَأَجۡرٌ عَظِيمٌ ٣

إِنَّ ٱلَّذِينَ يُنَادُونَكَ مِن وَرَآءِ ٱلۡحُجُرَٰتِ أَكۡثَرُهُمۡ لَا
يَعۡقِلُونَ ٤

وَلَوۡ أَنَّهُمۡ صَبَرُواْ حَتَّىٰ تَخۡرُجَ إِلَيۡهِمۡ لَكَانَ خَيۡرٗا لَّهُمۡۚ وَٱللَّهُ غَفُورٞ
رَّحِيمٞ ٥

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن جَآءَكُمۡ فَاسِقُۢ بِنَبَإٖ فَتَبَيَّنُوٓاْ أَن تُصِيبُواْ قَوۡمَۢا
بِجَهَٰلَةٖ فَتُصۡبِحُواْ عَلَىٰ مَا فَعَلۡتُمۡ نَٰدِمِينَ ٦

وَٱعۡلَمُوٓاْ أَنَّ فِيكُمۡ رَسُولَ ٱللَّهِۚ لَوۡ يُطِيعُكُمۡ فِي كَثِيرٖ مِّنَ ٱلۡأَمۡرِ لَعَنِتُّمۡ وَلَٰكِنَّ
ٱللَّهَ حَبَّبَ إِلَيۡكُمُ ٱلۡإِيمَٰنَ وَزَيَّنَهُۥ فِي قُلُوبِكُمۡ وَكَرَّهَ إِلَيۡكُمُ ٱلۡكُفۡرَ
وَٱلۡفُسُوقَ وَٱلۡعِصۡيَانَۚ أُوْلَٰٓئِكَ هُمُ ٱلرَّٰشِدُونَ ٧

فَضْلًا مِّنَ ٱللَّهِ وَنِعْمَةً ۚ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٨﴾

وَإِن طَآئِفَتَانِ مِنَ ٱلْمُؤْمِنِينَ ٱقْتَتَلُوا۟ فَأَصْلِحُوا۟ بَيْنَهُمَا ۖ فَإِنۢ بَغَتْ
إِحْدَىٰهُمَا عَلَى ٱلْأُخْرَىٰ فَقَٰتِلُوا۟ ٱلَّتِى تَبْغِى حَتَّىٰ تَفِىٓءَ إِلَىٰٓ أَمْرِ ٱللَّهِ ۚ فَإِن
فَآءَتْ فَأَصْلِحُوا۟ بَيْنَهُمَا بِٱلْعَدْلِ وَأَقْسِطُوٓا۟ ۖ إِنَّ ٱللَّهَ يُحِبُّ
ٱلْمُقْسِطِينَ ﴿٩﴾

إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا۟ بَيْنَ أَخَوَيْكُمْ ۚ وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ
تُرْحَمُونَ ﴿١٠﴾

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰٓ أَن يَكُونُوا۟ خَيْرًا مِّنْهُمْ
وَلَا نِسَآءٌ مِّن نِّسَآءٍ عَسَىٰٓ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ ۖ وَلَا تَلْمِزُوٓا۟ أَنفُسَكُمْ وَلَا
تَنَابَزُوا۟ بِٱلْأَلْقَٰبِ ۖ بِئْسَ ٱلِٱسْمُ ٱلْفُسُوقُ بَعْدَ ٱلْإِيمَٰنِ ۚ وَمَن لَّمْ يَتُبْ
فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿١١﴾

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱجْتَنِبُوا۟ كَثِيرًا مِّنَ ٱلظَّنِّ إِنَّ بَعْضَ ٱلظَّنِّ إِثْمٌ ۖ وَلَا
تَجَسَّسُوا۟ وَلَا يَغْتَب بَّعْضُكُم بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ
لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ تَوَّابٌ رَّحِيمٌ ﴿١٢﴾

يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَٰكُمْ شُعُوبًا وَقَبَآئِلَ
لِتَعَارَفُوٓا۟ ۚ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

۞ قَالَتِ ٱلۡأَعۡرَابُ ءَامَنَّاۖ قُل لَّمۡ تُؤۡمِنُواْ وَلَٰكِن قُولُوٓاْ أَسۡلَمۡنَا وَلَمَّا
يَدۡخُلِ ٱلۡإِيمَٰنُ فِي قُلُوبِكُمۡۖ وَإِن تُطِيعُواْ ٱللَّهَ وَرَسُولَهُۥ لَا يَلِتۡكُم مِّنۡ
أَعۡمَٰلِكُمۡ شَيۡـٔاًۚ إِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٌ ١٤

إِنَّمَا ٱلۡمُؤۡمِنُونَ ٱلَّذِينَ ءَامَنُواْ بِٱللَّهِ وَرَسُولِهِۦ ثُمَّ لَمۡ يَرۡتَابُواْ
وَجَٰهَدُواْ بِأَمۡوَٰلِهِمۡ وَأَنفُسِهِمۡ فِي سَبِيلِ ٱللَّهِۚ أُوْلَٰٓئِكَ هُمُ
ٱلصَّٰدِقُونَ ١٥

قُلۡ أَتُعَلِّمُونَ ٱللَّهَ بِدِينِكُمۡ وَٱللَّهُ يَعۡلَمُ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي
ٱلۡأَرۡضِۚ وَٱللَّهُ بِكُلِّ شَيۡءٍ عَلِيمٞ ١٦

يَمُنُّونَ عَلَيۡكَ أَنۡ أَسۡلَمُواْۖ قُل لَّا تَمُنُّواْ عَلَيَّ إِسۡلَٰمَكُمۖ بَلِ ٱللَّهُ يَمُنُّ عَلَيۡكُمۡ أَنۡ
هَدَىٰكُمۡ لِلۡإِيمَٰنِ إِن كُنتُمۡ صَٰدِقِينَ ١٧

إِنَّ ٱللَّهَ يَعۡلَمُ غَيۡبَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ وَٱللَّهُ بَصِيرُۢ بِمَا تَعۡمَلُونَ ١٨

O you who have believed, do not put [yourselves] before Allah and His Messenger but fear Allah . Indeed, Allah is Hearing and Knowing.

O you who have believed, do not raise your voices above the voice of the Prophet or be loud to him in speech like the loudness of some of you to others, lest your deeds become worthless while you perceive not.

Indeed, those who lower their voices before the Messenger of Allah - they are the ones whose hearts Allah has tested for righteousness. For them is forgiveness and great reward.

Indeed, those who call you, from behind the chambers - most of them do not use reason.

And if they had been patient until you [could] come out to them, it would have been better for them. But Allah is Forgiving and Merciful.

O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.

And know that among you is the Messenger of Allah . If he were to obey you in much of the matter, you would be in difficulty, but Allah has endeared to you the faith and has made it pleasing in your hearts and has made hateful to you disbelief, defiance and disobedience. Those are the [rightly] guided.

[It is] as bounty from Allah and favor. And Allah is Knowing and Wise.

And if two factions among the believers should fight, then make settlement between the two. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the ordinance of Allah . And if it returns, then make settlement between them in justice and act justly. Indeed, Allah loves those who act justly.

The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy.

O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent - then it is those who are the wrongdoers.

O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah ; indeed, Allah is Accepting of repentance and Merciful.

O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.

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. And if you obey Allah and His Messenger, He will not deprive you from your deeds of anything. Indeed, Allah is Forgiving and Merciful."

The believers are only the ones who have believed in Allah and His Messenger and then doubt not but strive with their properties and their lives in the cause of Allah . It is those who are the truthful.

Say, "Would you acquaint Allah with your religion while Allah knows whatever is in the heavens and whatever is on the earth, and Allah is Knowing of all things?"

They consider it a favor to you that they have accepted Islam. Say, "Do not consider your Islam a favor to me. Rather, Allah has conferred favor upon you that He has guided you to the faith, if you should be truthful."

Indeed, Allah knows the unseen [aspects] of the heavens and the earth. And Allah is Seeing of what you do.

Discussion on Verses 1-18 of 18

When Allah, the Exalted, calls upon the believers within the Holy Quran, His call is often connected to actualizing their verbal claim of faith. This is because a verbal claim of faith without actions has very little value in Islam. Actions are the proof and evidence one is required to obtain so that they obtain reward and mercy in both worlds. Just like a fruit bearing tree is only useful when it produces fruit, similarly, faith is only useful when it produces good actions. In this case, the believers are commanded to adhere firmly to the two sources of guidance: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, at all times and avoid acting on other sources of religious knowledge. Chapter 49 Al Hujurat, verse 1:

“O you who have believed, do not put [yourselves] before Allah and His Messenger but fear Allah…”

The more one acts on other sources of religious knowledge, even if they lead to good deeds, the less they will act on the two sources of guidance, which in turn leads to misguidance. This is why the Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Sunan Abu Dawud, number 4606, that any matter which is not rooted in the two sources of guidance will be rejected by Allah, the Exalted. In addition, the more one acts on other sources of religious knowledge the more they will begin to act on things which contradict the teachings of Islam. This is how the Devil leads people astray, step by step. For example, a person facing difficulties will be advised to perform certain spiritual

exercises which contradict and challenge the teachings of Islam. As this person is ignorant and has a habit of acting on other sources of religious knowledge, they will easily fall into this trap and begin to perform spiritual exercises that directly challenge the teachings of Islam. They will even begin to believe things about Allah, the Exalted, and the universe which contradict the teachings of Islam also, such as believing people or supernatural creatures can control their destiny, as their knowledge is taken from other than the two sources of guidance. Some of these misguided practices and beliefs are clear disbelief, such as practicing black magic. Chapter 2 Al Baqarah, verse 102:

“…It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But they [i.e., the two angels] do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]."…”

So a muslim can lose their faith without even realizing it, as they have the habit of acting on other sources of religious knowledge. This is why acting on religious innovations which are not rooted in the two sources of guidance is following in the footsteps of the Devil. Chapter 2 Al Baqarah, verse 208:

“O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.”

And chapter 49 Al Hujurat, verse 1:

“O you who have believed, do not put [yourselves] before Allah and His Messenger but fear Allah…”

This verse may also serve as a warning to anyone who professes belief in Allah, the Exalted, yet consistently gives priority to personal desires and worldly ambitions over obedience to Him and to His Holy Prophet Muhammad, peace and blessings be upon him. When a person adopts this approach, they inevitably misuse the blessings entrusted to them. Such misuse disrupts their inner balance, leading to an unstable mental and physical state and causing them to lose proper perspective regarding the people and priorities in their life. At the same time, they neglect to prepare adequately for their accountability on the Day of Judgement. The outcome of this neglect is a life filled with anxiety, hardship, and inner turmoil in both worlds, even if the person outwardly enjoys comfort, status, or material luxury.

It is important to understand that in this world, a person is judged by religious law based on their outward declaration of faith. Legal rulings are applied according to what is openly stated and visible to others. In contrast, in the hereafter, every individual will be judged by Allah, the Exalted, according to their inner reality—something that remains hidden from all people. Allah, the Exalted, alone has full knowledge of intentions, sincerity, and the true state of the heart. For this reason, a person who verbally claims belief in Allah, the Exalted, and accountability in the hereafter, yet consistently fails to support that claim through actions, may in reality

possess no faith within their heart. As a result, even if they are treated as a person of faith under worldly law, they may be judged otherwise on the Day of Judgement. Chapter 49 Al Hujurat, verse 1:

“…Indeed, Allah is Hearing and Knowing.”

Moreover, a person who neglects to reinforce their verbal claim of faith with righteous actions places themselves in serious danger of losing their faith entirely before death. Faith is not static; it must be actively preserved. It can be compared to a living plant that requires constant care and nourishment through acts of obedience in order to survive and grow. Just as a plant deprived of essential nourishment, such as sunlight, will gradually wither and die, faith too can weaken and ultimately disappear if it is not sustained through good deeds. Suffering such a loss is the greatest misfortune, as it strips a person of guidance, stability, and success in both worlds.

After instructing those who claim faith not to place their worldly desires above obedience to Him and to the Holy Prophet Muhammad, peace and blessings be upon him, Allah, the Exalted, further emphasizes the central importance of following the commands, prohibitions, and guidance of the Holy Prophet Muhammad, peace and blessings be upon him. Obedience to him is not separate from obedience to Allah, the Exalted; rather, it is a direct means of fulfilling it. Chapter 49 Al Hujuart, verse 2:

“O you who have believed, do not raise your voices above the voice of the Prophet…”

A person is free to hold respectful opinions on worldly matters and to make lawful personal choices. However, such opinions can never take precedence over the commands and prohibitions conveyed by the Holy Prophet Muhammad, peace and blessings be upon him, nor over the guidance of the Holy Quran. Accepting this hierarchy of authority is essential, as without it, Islam would be reduced to just another way of life shaped and reshaped by human preferences rather than governed by a higher, divinely revealed standard. When individuals attempt to elevate their personal views above the words of the Holy Prophet Muhammad, peace and blessings be upon him—treating his guidance as negotiable in the same way people argue with one another in everyday affairs—they place their good deeds in serious danger. Such behaviour undermines obedience itself, and obedience to the Holy Prophet Muhammad, peace and blessings be upon him, is obligatory in every circumstance. Chapter 4 An Nisa, verse 80:

“He who obeys the Messenger has obeyed Allah…”

And chapter 49 Al Hujurat, verse 2:

“O you who have believed, do not raise your voices above the voice of the Prophet or be loud to him in speech like the loudness of some of you to others, lest your deeds become worthless while you perceive not.”

One must therefore support their verbal declaration of faith in Allah, the Exalted, through actions by practically obeying Him and His Holy Prophet Muhammad, peace and blessings be upon him, even if it means they must suppress their own opinions in the process. Chapter 49 Al Hujurat, verse 3:

“Indeed, those who lower their voices before the Messenger of Allah - they are the ones whose hearts Allah has tested for righteousness….”

Acting upon Islamic teachings enables a person to use the blessings they have been granted in the correct manner, as intended by Allah, the Exalted. Through this approach, they attain balance in both their mental and physical states, are able to place every responsibility and relationship in its proper position, and adequately prepare for their accountability on the Day of Judgement. As a natural result, this way of life leads to peace of mind in both worlds. For this reason, a person must accept and implement Islamic teachings for their own benefit, even when doing so conflicts with personal desires and preferences. Their attitude should resemble that of a wise patient who willingly follows the guidance of a qualified doctor, despite being prescribed bitter medicine or a demanding diet, because they are confident that such treatment is necessary for their recovery. Just as this patient ultimately achieves physical and mental well-being through discipline and trust, so too does the person who submits to and lives by Islamic guidance. This is because only Allah, the Exalted, possesses

complete and perfect knowledge of what is required for a person to achieve true balance, inner stability, and clarity in life. He alone knows how every aspect of human existence should be arranged and prioritised. Out of His mercy, He has conveyed this guidance through the Holy Prophet Muhammad, peace and blessings be upon him, so that people may benefit from it and attain lasting success. Chapter 49 Al Hujurat, verse 3:

"…For them is forgiveness and great reward."

This passage also makes clear that Allah, the Exalted, does not require people to live flawless lives. Perfection is not the standard He sets for humanity. What He asks for is sincerity: that a person uses the blessings they have been given in the way He has instructed, that they strive to obey Him with whatever strength they possess, and that they return to Him whenever they slip into sin. The real harm does not come from making mistakes—mistakes are part of being human. The true harm comes from remaining in sin without regret, without reflection, and without seeking forgiveness. When a person adopts a way of life built on sincere effort and regular repentance, they open themselves to the mercy of Allah, the Exalted. He promises such individuals forgiveness, compassion, and a deep sense of inner calm. Their hearts become steady, their minds become clearer, and their souls find rest because they live with humility and awareness. They recognise their dependence on their Lord and continually turn back to Him with hope and trust. Such people enjoy tranquillity in this world and look toward the Hereafter with confidence, knowing that Allah, the Exalted, accepts the efforts of those who strive sincerely—even when their steps are imperfect.

In the preceding verses, Allah, the Exalted, emphasizes the necessity of recognizing and honoring the unique position of the Holy Prophet Muhammad, peace and blessings be upon him. Such respect is essential, as genuine emulation of his conduct is impossible without first acknowledging his rightful status. Respect forms the foundation of imitation. Likewise, it is important to recognize and value the upright conduct of those who sincerely strive to obey Allah, the Exalted, by correctly using the blessings entrusted to them in accordance with Islamic teachings, as this enables others to learn from and adopt their praiseworthy character.

When observing the righteous, one must be careful to avoid two opposing extremes, both of which lead to misguidance. The first extreme is to diminish the status of the righteous, including the Holy Prophets, peace be upon them, often under the false assumption that doing so enhances the greatness of Allah, the Exalted. In reality, this attitude strips away the respect required to benefit from their example. A person cannot realistically imitate or learn from someone they regard as insignificant, and such an approach ultimately prevents the adoption of virtuous character.

The second extreme lies in elevating the righteous beyond the limits defined by the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This exaggeration portrays them as beings beyond human capacity, almost angelic in nature, rather than as human beings whose virtues were lived, practiced, and made attainable. When people view the righteous in this unrealistic manner, they struggle to relate to them and may conclude that emulating their qualities is impossible. As a result, following their example is replaced with mere admiration, praise, and discussion of their lofty status. Over time, this can

create the false belief that verbal praise alone is sufficient for guidance, even without making any effort to embody their moral excellence. While it is true that no one can reach the rank of the righteous elite, such as the Holy Prophet Muhammad, peace and blessings be upon him, each person is still responsible for striving toward their own potential. This is achieved not through admiration alone, but through sincere effort to adopt the noble qualities demonstrated by those whom Allah, the Exalted, has honored.

Therefore, the correct path lies between these two extremes. The righteous should be regarded with proper respect, as outlined in Islamic teachings—neither diminished nor exaggerated. This balanced perspective allows individuals to honor them appropriately while recognizing their humanity, making their virtues relatable and achievable. Through this approach, one is able to genuinely benefit from their example and progress toward upright character and lasting guidance. Chapter 49 Al Hujuart, verse 3:

“Indeed, those who lower their voices before the Messenger of Allah - they are the ones whose hearts Allah has tested for righteousness. For them is forgiveness and great reward.”

As Islam is a comprehensive way of life that addresses every dimension of human conduct, it provides guidance for behaviour in all circumstances, including matters that may appear minor, such as visiting someone’s home. This illustrates that no aspect of life is too insignificant to be guided by divine instruction.

In the ninth year after the Holy Prophet Muhammad, peace and blessings be upon him, migrated to Medina, a delegation arrived to meet him. Instead of observing patience and proper etiquette, they hurried to his residence and called out loudly and disrespectfully from outside his private quarters. In response to this behaviour, Allah, the Exalted, revealed chapter 49 Al Hujurat, verses 4–5:

“Indeed, those who call you from behind the chambers - most of them do not use reason. And if they had been patient until you [could] come out to them, it would have been better for them. But Allah is Forgiving and Merciful.”

This has been discussed in Imam Ibn Kathir’s, the Life of the Prophet, Volume 4, Page 60.

This example clearly demonstrates the importance of observing proper etiquette when visiting others, as only then does such an action become worthy of reward. A visit that is intended as a good deed can easily lose its value if it is not conducted with consideration and self-restraint. One of the most important aspects of this etiquette is being mindful of time. A visitor should avoid overstaying, as doing so may place an unspoken burden on the host and their family, disrupting their responsibilities, privacy, or need for rest. True courtesy lies not only in arriving with good intentions, but also in departing at an appropriate time. In the present age, there is little excuse for neglecting this responsibility, as communication has been made easy.

Contacting the host beforehand allows both parties to agree on a suitable time, ensuring that the visit is welcome rather than intrusive. This simple act reflects respect, emotional intelligence, and concern for the comfort of others, all of which are central to Islamic conduct. Equally important is how one behaves during the visit. A person must exercise control over their speech and actions, remaining vigilant against falling into sins such as gossiping, backbiting, or slandering others. What may seem like casual conversation can quickly become harmful if it involves speaking negatively about people or indulging in idle talk that brings no benefit. Instead, discussions should be purposeful and constructive, focusing on matters that are beneficial either for worldly affairs or for preparation for the hereafter. Such conversations uplift hearts, strengthen relationships, and transform ordinary social interactions into acts of worship. A visit only becomes an act deserving of reward when these conditions are fulfilled. This is clearly indicated in the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, who emphasized that actions are judged not merely by their outward appearance, but by how they are carried out. If these etiquettes are ignored, a person may leave without any reward at all, or worse, they may depart carrying sins as a result of careless speech or inconsiderate behaviour. Sadly, many people engage in outwardly righteous acts while neglecting their essential conditions, thereby losing the benefit they hoped to gain. Chapter 4 An Nisa, verse 114:

“No good is there in much of their private conversation, except for those who enjoin charity or that which is right or conciliation between people. And whoever does that seeking means to the approval of Allah - then We are going to give him a great reward.”

This verse makes it clear that speech and social interaction are only valuable when they serve a meaningful purpose and are driven by sincerity. It reminds people that even everyday interactions must be governed by intention, discipline, and awareness of accountability. When social behaviour is aligned with these principles, it becomes a source of peace of mind, strengthens communities, and contributes to success in both this world and the next.

Another important aspect of social conduct that Allah, the Exalted, emphasizes for those who claim faith in Him is the responsibility of verifying information before sharing it with others. In other words, one must ensure that the information comes from a reliable source and is accurate. Chapter 49 Al Hujurat, verse 6:

“O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.”

Although this verse specifically addresses the case of someone deliberately spreading false information with malicious intent, its guidance extends to everyone who shares news, stories, or advice with others. Even those with good intentions can inadvertently cause serious harm if they circulate unverified information. The damage caused may take many forms—emotional, social, or even financial. For instance, spreading a false rumor about a person’s character can create distrust, ruin reputations, and destroy relationships. Sharing incorrect advice about health, finance, or

education could mislead someone into making harmful decisions, all while the sharer believes they are acting helpfully.

In the modern age, the risk is amplified by digital communication. Many people, including those who claim faith, frequently forward messages or share posts on social media, messaging apps, or community forums without checking their authenticity. A single careless post can be seen by hundreds or thousands of people within moments, magnifying misunderstandings, sparking unnecessary conflict, and even inciting fear or panic. In professional or community settings, unverified claims can spread quickly, damaging trust between colleagues, neighbors, or social groups.

The responsibility becomes even more critical when the information pertains to religious matters. Sharing unverified religious advice, interpretations, or guidance can mislead others about fundamental beliefs and practices. If someone acts based on incorrect religious information, the original sharer may bear accountability for that misguidance. This principle is emphasized in a Hadith found in Sahih Muslim, number 2351, which warns that a person can be held responsible for the consequences of spreading unreliable information that leads others astray. Consider, for example, warning someone about a supposed religious ruling that has not been verified. If the person follows this unverified ruling and experiences harm—socially, financially, or spiritually—the one who spread the information will be held accountable before Allah, the Exalted.

Similarly, forwarding exaggerated claims about global events, disasters, or community disputes without verification can cause panic, mistrust, or

division among people, even if the original intent was to inform or caution others. In today's world, where global events, news cycles, and social media amplify every piece of information, the consequences of spreading unverified news are profound. False information can exacerbate divisions within families, communities, and nations, increase stress and anxiety, and fuel conflicts among people of different backgrounds. Beyond this, it undermines the ethical and moral principles Islam calls believers to uphold, particularly truthfulness, restraint, and justice. By spreading unverified information, one not only risks harming others but also erodes trust and harmony within society.

A wise and intelligent person understands that Allah, the Exalted, does not question them for choosing to refrain from sharing unverified information. Instead, they are protected from accountability when they exercise caution and restraint. Conversely, if a person shares information without verification—regardless of their intention—they will be held accountable for the potential harm caused. This principle underscores the importance of diligence, responsibility, and mindfulness in all communication. Therefore, a conscientious believer approaches every piece of information with scrutiny. They verify the source, check the facts, and consider the potential impact before sharing it. If the information cannot be verified, they leave it aside, understanding that silence in such cases is not only safe but also praiseworthy. By doing so, they safeguard themselves from sin, prevent harm to others, and contribute to a society grounded in honesty, trust, and social harmony. In this way, they act in accordance with the guidance of Allah, the Exalted, fostering both personal integrity and the well-being of the community.

Allah, the Exalted, reminds all those who claim faith that He has taken care to preserve and convey the complete guidance for mankind through the Holy Prophet Muhammad, peace and blessings be upon him. This ensures that people have clear access to the teachings necessary for success in both worlds, leaving them with no justification for neglecting to follow his example in thought, speech, or action. Chapter 49 Al Hujurat, verse 7:

“And know that among you is the Messenger of Allah…”

This verse highlights that the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, among the believers serves as a living proof of divine guidance. His life, character, and teachings provide a practical model for how to live in accordance with the guidance of Allah, the Exalted. By observing and emulating him, a person can align their intentions, actions, and priorities with what pleases Allah, the Exalted, ensuring that they correctly use the blessings granted to them and achieve peace of mind in both worlds. Those who disregard this guidance do so at their own peril, as they cannot claim ignorance when the complete example has been made manifest before them.

Allah, the Exalted, reminds humanity that the role of the Holy Prophet Muhammad, peace and blessings be upon him, is to provide mankind with a comprehensive code of conduct designed to secure peace of mind for individuals and justice for society. On a personal level, this code ensures a balanced mental and physical state, guiding a person to correctly place all aspects of their life—including family, wealth, relationships, and responsibilities—in harmony with divine guidance. On a societal level, it

establishes justice by directing people to fulfill the rights of others, promoting fairness, equity, and cohesion within communities. Therefore, the Holy Prophet Muhammad, peace and blessings be upon him, was not sent to provide a code of conduct that merely aligns with worldly desires and personal whims, as such an approach would lead individuals and societies further from true tranquility and justice. Chapter 49 Al Hujurat, verse 7:

"…If he were to obey you in much of the matter, you would be in difficulty…"

No matter how advanced a society becomes, or how much knowledge is accumulated in fields such as medicine, psychology, sociology, or governance, humans remain incapable of devising a flawless code of conduct that perfectly aligns with human nature and accommodates the countless scenarios individuals or societies may encounter throughout life. Our understanding of the human mind, behavior, and society is constantly evolving; yet, even the most sophisticated research cannot guarantee a framework that consistently produces individual tranquility and societal justice. Only Allah, the Exalted, possesses the infinite knowledge and wisdom to craft a comprehensive system that distinguishes right from wrong, beneficial from harmful, and leads to peace of mind amid life's trials. History clearly demonstrates that whenever the divine guidance revealed through the Holy Prophet Muhammad, peace and blessings be upon him, was sincerely implemented, it produced remarkable balance in individual lives and harmony within communities. Tranquillity, justice, and mutual respect flourished, confirming that this divine code of conduct is uniquely suited to human nature. Therefore, individuals must embrace this guidance fully, even when it conflicts with personal desires or social trends. They

should approach it as a wise patient approaches the advice of a skilled physician—trusting that the prescribed treatments and disciplined regimen, though sometimes difficult or bitter, ultimately safeguard their well-being. By submitting to this divine guidance, a person secures not only their peace of mind and balanced life in this world but also prepares for accountability in the hereafter. This highlights the profound wisdom of Allah, the Exalted, in providing a system that transcends human limitations, ensuring that those who follow it achieve lasting benefits both individually and collectively.

To remain steadfast in following the Islamic code of conduct for one's own benefit, a person must cultivate strong faith. Strong faith is essential because it anchors an individual in the obedience of Allah, the Exalted, across all circumstances—whether during times of comfort and ease or in moments of trial and hardship. This unwavering faith is developed by learning and acting upon the clear guidance and evidence found in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. These sources demonstrate that sincere obedience to Allah, the Exalted, directly leads to peace of mind, balance in life, and success in both this world and the hereafter. Chapter 49 Al Hujurat, verse 7:

"…but Allah has endeared to you the faith and has made it pleasing in your hearts and has made hateful to you disbelief, defiance and disobedience…"

Conversely, a person who remains unaware of Islamic teachings risks developing weak faith. Such individuals are more prone to giving in to their

desires whenever they conflict with the commands of Allah, the Exalted, because they fail to see that true satisfaction and tranquility come from submitting to divine guidance rather than pursuing unchecked inclinations. Weak faith leaves a person vulnerable to inconsistency, misplacing their priorities, and misusing the blessings Allah, the Exalted, has granted them. Therefore, it is imperative for every individual to seek certainty in faith through sincere learning and consistent implementation of Islamic knowledge. This process involves not only understanding the commands, prohibitions, and guidance outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, but also acting upon them in daily life. By doing so, one ensures that their use of worldly blessings aligns with divine instructions, leading to a balanced mental and physical state and a properly organized life. The cultivation of strong faith guarantees that a person remains committed to obedience at all times, even when faced with challenges or temptation. Chapter 49 Al Hujurat, verse 7:

“…Those are the [rightly] guided.”

In essence, strong faith serves as both the foundation and the compass for a life of peace, balance, and purpose, ensuring that every action, choice, and interaction contributes to wellbeing in this world and success in the hereafter. Chapter 49 Al Hujurat, verse 8:

“[It is] as bounty from Allah and favor. And Allah is Knowing and Wise.”

As Islam provides a practical and realistic framework for life, it recognizes that even those who sincerely strive to obey Allah, the Exalted, may, at times, come into conflict with one another. Such disagreements can arise despite good intentions and seemingly reasonable opinions. In these situations, it becomes the responsibility of others within the community to work toward reconciliation, guided by the principles and teachings of Islam. Chapter 49 Al Hujurat, verse 9:

“And if two factions among the believers should fight, then make settlement between the two…”

This instruction emphasizes the importance of mediation, diplomacy, and patience in resolving disputes, ensuring that justice is maintained and harm is minimized.

In cases where one group acts unjustly and oppresses another, the Islamic framework goes further: the community is commanded to take action to correct the oppressors’ behavior and return them to the obedience of Allah, the Exalted. This may include the use of force, but only under strict conditions and in accordance with the guidance of the legitimate Islamic authority. Chapter 49 Al Hujurat, verse 9:

“…But if one of them oppresses the other, then fight against the one that oppresses until it returns to the ordinance of Allah…”

Although this directive may appear severe to an outsider, history demonstrates that unchecked oppression inevitably leads to far greater harm, affecting not only the immediate victims but the stability and wellbeing of the wider society. Islam, therefore, prioritizes the protection of justice and the collective good over a passive or lenient approach that allows oppression to persist. The aim is never to promote violence for its own sake but to restore balance, ensure obedience to Allah, the Exalted, and safeguard the peace and harmony of the community.

Once the oppressors have been corrected and returned to the obedience of Allah, the Exalted, it is essential for the wider community to ensure that justice is upheld between all parties involved. Past grievances or previous wrongdoings must not be allowed to influence decisions or create bias, as fairness must guide all actions. Islam emphasizes impartiality, requiring that both sides are treated equitably, regardless of their prior behavior. Chapter 49 Al Hujurat, verse 9:

“…And if it returns, then make settlement between them in justice and act justly. Indeed, Allah loves those who act justly.”

This verse underscores that reconciliation is not merely about ending conflict but about restoring balance and equity, ensuring that both parties feel heard, respected, and fairly treated. True justice requires the community to rise above personal inclinations, emotions, or alliances, recognizing that bias or favoritism undermines both social harmony and the moral obligations commanded by Allah, the Exalted. By maintaining this standard of justice, society protects the rights of all individuals, prevents the resurgence of disputes, and fosters trust and cohesion within the community. Acting justly in such circumstances also ensures that the collective wellbeing of society is preserved, promoting peace and harmony while reinforcing the accountability each person has to Allah, the Exalted, in both this world and the Hereafter.

To prevent disputes and conflicts among believers, Allah, the Exalted, reminds people that an essential aspect of faith is treating one another as brothers and sisters, akin to a family, thereby creating a bond that naturally discourages oppression or wrongdoing. Chapter 49 Al Hujurat, verse 10:

“The believers are but brothers…”

Over time, however, people often grow divided and the strong connections they once had weaken or even disappear entirely. Many factors contribute to this deterioration, but a primary reason lies in the foundation upon which their relationships were built. Just as a poorly constructed building is prone to collapse or damage, bonds formed on a weak or flawed foundation inevitably weaken or break. When the Holy Prophet Muhammad, peace and blessings be upon him, united the Companions, may Allah be pleased

with them, he established their connections on a solid foundation: love, respect, and cooperation for the sake of Allah, the Exalted. The majority of the Companions were not related by blood, yet their bonds grew stronger over time because their connection was rooted in sincerity, spiritual purpose, and obedience to divine guidance. In contrast, many people today form relationships based on superficial or worldly motivations, such as tribal loyalty, family prestige, or social status. Even among those related by blood, these relationships often fracture as the underlying foundation is weak—driven by self-interest, pride, or external appearances rather than devotion to Allah, the Exalted. Muslims must understand that the endurance and authenticity of their relationships depend on making Allah, the Exalted, the true purpose of their bonds. If one wishes their relationships to flourish and simultaneously earn reward for fulfilling the vital duty of upholding kinship and supporting others, they must act and connect with others in ways that please Allah, the Exalted. Relationships should be based on sincerity, mutual support in righteousness, and devotion to divine principles, not on worldly benefits or personal ambition. Chapter 5 Al Ma'idah, verse 2:

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

This verse emphasizes that cooperation and connection must always align with virtue and obedience to Allah, the Exalted. Relationships formed in this manner become a source of strength, support, and reward, fostering unity, harmony, and peace among believers, both individually and collectively. When the foundation of connections is grounded in divine purpose, the bonds endure through trials and disagreements, and society as a whole

benefits from the stability, trust, and cooperation that arise from such sincere relationships. Chapter 49 Al Hujurat, verse 10:

“The believers are but brothers…”

However, Islam recognizes the reality that no human relationship is flawless. Conflicts, disagreements, and misunderstandings are inevitable, even among those with the best intentions. To address this, Islam commands believers to actively strive to resolve disputes between one another. This resolution must be guided by the principles of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, rather than by personal desires, biases, or emotions. Acting based on one’s own inclinations often leads to injustice, favoritism, and further division, whereas adhering to divine guidance ensures fairness and accountability. Chapter 49 Al Hujurat, verse 10:

“…so make settlement between your brothers. And fear Allah that you may receive mercy.”

This verse highlights that reconciliation among believers is not merely a social courtesy—it is a religious obligation. When Muslims approach conflicts with a sincere intention to restore justice and harmony, they align their actions with the pleasure of Allah, the Exalted. This approach prevents disputes from escalating and ensures that decisions are made equitably,

benefiting all parties involved. Moreover, striving for reconciliation nurtures a sense of unity and strengthens the bonds between believers. It requires patience, humility, and the willingness to put aside personal grievances, placing divine guidance above individual desires. By doing so, believers not only protect the rights of others but also cultivate a spiritually sound community where trust, cooperation, and fairness prevail.

Ultimately, Islam teaches that the true success of social interactions and relationships lies in submitting to the wisdom of Allah, the Exalted, in all matters. When conflicts are resolved through adherence to divine principles, individuals contribute to a society rooted in justice, mercy, and mutual respect, reflecting the core values that Islam seeks to instill in both personal and communal life.

Allah, the Exalted, draws attention to additional aspects of social conduct, thereby making it clear that obedience to Him is not confined to ritual acts of worship alone, but rather encompasses every dimension of a person's daily life. Faith is reflected not only in prayer and fasting, but also in how one speaks, behaves, and interacts with others. Chapter 49 Al Hujurat, verse 11:

"O you who have believed, let not a people ridicule [another] people…"

Mockery occurs when a person highlights the faults, weaknesses, or perceived shortcomings of others with the intention of belittling them, provoking laughter, or lowering their status in the eyes of people. This behavior can manifest through words, gestures, facial expressions, or imitation. In most cases, mocking others constitutes a serious sin, as it involves humiliation, arrogance, and a lack of respect for the dignity that Allah, the Exalted, has granted every human being. While there may be extremely rare situations where light-hearted humor does not harm the feelings of the other person and does not involve sinful speech, such cases are uncommon—especially in today's world. In reality, mockery almost always causes emotional pain, resentment, and feelings of inferiority, even if these reactions are not immediately visible. It is therefore essential for people to guard themselves against this destructive trait. Mockery often plants the seeds of hostility, jealousy, and resentment, which gradually erode trust and fracture relationships. Over time, this leads to broken families, divided communities, and widespread social discord. Islam seeks to preserve harmony and mutual respect by closing the door to such behaviors before they escalate into greater harm.

This verse also reminds people that outward appearances, social status, wealth, or intelligence are not measures of true worth. Chapter 49 Al Hujurat, verse 11:

"O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them…"

A person who is mocked today may be far superior in character, sincerity, and standing with Allah, the Exalted, than the one who ridicules them. By avoiding mockery and treating others with humility and respect, individuals protect their own character and contribute to a healthier, more unified society grounded in justice, compassion, and mutual dignity.

Chapter 49 Al Hujurat, verse 11:

“O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them…”

Women have been mentioned separately in this verse, even though the plural masculine form in the Arabic language already includes women. This separate mention serves to emphasize the seriousness and widespread nature of mockery among both men and women. By addressing women explicitly, Allah, the Exalted, removes any assumption that this command applies more strongly to one group than another and makes it clear that everyone is equally accountable for their words and behavior. This distinction also highlights that certain social behaviors, such as ridicule, gossip, and belittling remarks, can become common within gatherings and private conversations, regardless of gender. Islam therefore addresses the issue directly, closing the door to any justification or oversight. The separate mention acts as a warning that no one should consider themselves exempt from this command or view such behavior as harmless or socially acceptable. By doing so, the Holy Quran reinforces the principle that dignity, respect, and restraint in speech are obligations upon all

people. Whether in public or private settings, among men or women, mockery undermines character, damages relationships, and contradicts the standard of conduct required by obedience to Allah, the Exalted.

Women are also mentioned separately in this verse because mocking others out of envy is more commonly observed among women than among men. Envy itself is a serious and destructive sin that must be avoided at all costs. It is considered a major sin because the one who harbors envy is, in reality, objecting to the decision of Allah, the Exalted. Such a person behaves as though Allah, the Exalted, erred in granting a particular blessing to someone else instead of to them. When envy is allowed to manifest through words or actions against the one who is envied, it becomes even more dangerous. This behavior not only harms relationships but also destroys the good deeds of the envier themselves. This grave warning has been clearly mentioned in a Hadith found in Sunan Ibn Majah, number 4210, which cautions that envy consumes good deeds just as fire consumes wood. There is, however, a type of envy that is lawful. This occurs when a person wishes to attain a similar blessing to someone else without desiring that the other person lose what they have been granted. Even so, this type of envy is only praiseworthy in matters related to faith and obedience to Allah, the Exalted, and is blameworthy when it concerns worldly matters. The Holy Prophet Muhammad, peace and blessings be upon him, clarified this in a Hadith recorded in Sahih Muslim, number 1896. He explained that praiseworthy envy is limited to two cases: a person who has been granted knowledge and uses it correctly while teaching it to others, and a person who has been granted lawful wealth and spends it in ways that please Allah, the Exalted.

To protect themselves from envy, people must internalize the reality that it is a grave sin rooted in dissatisfaction with divine wisdom. They must understand that Allah, the Exalted, grants each individual exactly what is best for them, even if they do not immediately perceive its benefit. Chapter 2 Al Baqarah, verse 216:

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

Rather than comparing themselves to others or resenting what others possess, people should focus on using the blessings they themselves have been given in ways that please Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Doing so leads to further blessings, inner peace, and success in both worlds. Chapter 14 Ibrahim, verse 7:

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

In contrast, envy drives a person to misuse their blessings, disobey Allah, the Exalted, and become spiritually and emotionally unsettled. It leads to an unbalanced mental and physical state, causes a person to misplace priorities and relationships in their life, and distracts them from preparing for their accountability on the Day of Judgement. As a result, even if such a

person enjoys temporary worldly comforts, their life will ultimately be filled with stress, dissatisfaction, and hardship in both worlds.

In addition to forbidding mockery, Allah, the Exalted, also warns people against insulting one another, which is an even more crude and harmful form of misconduct. While mockery may sometimes be disguised as humor, insults are direct, degrading, and intentionally hurtful. Chapter 49 Al Hujurat, verse 11:

"…And do not insult one another…"

An important point to note is that the word used in the verse for "one another" literally means *yourselves*. This wording conveys a powerful lesson: insulting others is, in reality, equivalent to insulting oneself. It highlights the principle that people should treat others in the same manner they would wish to be treated. When a person degrades someone else, they undermine their own dignity and moral standing, even if they fail to realize it. This principle lies at the heart of ethical conduct in Islam. A person who truly understands faith restrains their tongue and behavior, recognizing that respect for others reflects respect for oneself. This standard of conduct is a defining characteristic of sincere faith. This has been confirmed in a Hadith found Sahih Bukhari, number 13. Chapter 49 Al Hujurat, verse 11:

“…And do not insult one another…”

A person who is obscene in speech and habitually uses foul or abusive language is hated by Allah, the Exalted. This serious warning has been clearly mentioned in a Hadith recorded in Jami At Tirmidhi, number 2002. When a person earns the displeasure of Allah, the Exalted, they distance themselves from His mercy and place themselves at greater risk of punishment in both this world and the next.

Foul language refers to speech that contradicts modesty, decency, and good character. It includes swearing, vulgar expressions, and shameless words that offend dignity and moral standards. A person of sound character strives to maintain refinement in their speech and, whenever necessary, refers to sensitive matters indirectly rather than resorting to crude or explicit language. This restraint reflects inner discipline and respect for both oneself and others.

The Holy Prophet Muhammad, peace and blessings be upon him, made it abundantly clear that foul speech is incompatible with true faith. In a Hadith found in Jami At Tirmidhi, number 1977, he stated that a true believer does not utter obscene or vulgar words. Therefore, anyone who adopts foul language as a habit must seriously reflect upon the state of their faith and hasten to sincerely repent from this destructive trait. In fact, habitual use of abusive language has been described by the Holy Prophet Muhammad, peace and blessings be upon him, as a branch of hypocrisy, as recorded in Jami At Tirmidhi, number 2027. This highlights how dangerous and spiritually damaging this behavior truly is.

Responding to a shameless or abusive person with similar language is not wisdom but foolishness, as it only multiplies sins. A clear example of this is mentioned in a Hadith found in Sahih Muslim, number 5973, where the Holy Prophet Muhammad, peace and blessings be upon him, explained that a person commits a major sin by abusing their own parents. This can occur indirectly when someone insults another person's parents, provoking them to retaliate by insulting the first person's parents. In such cases, the initial instigator bears responsibility for both their own sin and the sin they provoked. For this reason, a person should strive to purify their tongue and ensure that they speak only what is beneficial, sensible, and respectful. Silence is far safer than reckless speech. The danger of careless words is immense, as the Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith recorded in Sahih Muslim, number 7481, that a single foul word uttered without thought can cause a person to plunge into Hell by a distance greater than that between the east and the west.

Therefore, guarding one's speech is not a minor matter but a fundamental aspect of faith and character. By controlling the tongue, a person protects their good deeds, preserves their dignity, and remains closer to the mercy of Allah, the Exalted. This discipline leads to peace of mind, healthier relationships, and safety from regret and punishment in both worlds.

Allah, the Exalted, further warns people against offensive name-calling, as even what may begin as a light-hearted joke can quickly develop into resentment, hostility, and lasting disputes. Words have a powerful effect on hearts, and a nickname that humiliates, exposes a fault, or revives a past

mistake can deeply wound a person’s dignity. Chapter 49 Al Hujurat, verse 11:

“…and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith…”

This verse condemns any label that a person dislikes, whether it refers to a physical trait, a past sin, a weakness, or a characteristic meant to demean them. Even if the speaker claims they intended no harm, the impact of such words can foster bitterness and erode trust between people. Islam therefore judges speech not only by intention but also by its consequences.

The latter part of the verse highlights the severity of this behavior by describing it as “the name of disobedience” after faith. This indicates that engaging in insulting or degrading speech is completely incompatible with the character expected of a believer. Once a person has been honored with faith, it is disgraceful for them to adopt conduct that resembles ignorance, arrogance, or cruelty.

Offensive name-calling often serves as a gateway to greater sins, including mockery, slander, and open hostility. It fractures relationships, fuels arguments, and creates lasting divisions within families and communities. Islam seeks to preserve unity and mutual respect by closing the door to such behavior before it escalates into greater harm.

By addressing others with respectful names and kind speech, a person safeguards their own character and reflects gratitude for the blessing of faith. This restraint in language strengthens bonds, promotes harmony, and ensures that social interactions remain aligned with obedience to Allah, the Exalted, rather than becoming a source of regret and sin.

After opening this verse with a call to those who claim belief in Him to actualise their faith through actions, Allah, the Exalted, concludes this verse warning them that if they avoid supporting their claim of faith in Him by avoiding the harmful social behaviour discussed in this verse, then they have firmly established themselves as wrongdoers. Chapter 49 Al Hujurat, verse 11:

"…And whoever does not repent - then it is those who are the wrongdoers."

In fact, if a person persistently fails to support their verbal declaration of faith with corresponding actions, they place themselves in serious danger of losing their faith altogether. Faith is not merely a statement of belief; it must be reinforced through conduct, obedience, and conscious effort. It is vital to understand that faith can be likened to a delicate flame that requires constant care and attention. Just as a fire weakens and eventually dies when it is deprived of fuel, faith diminishes when it is not sustained by consistent acts of obedience, sincere repentance, and moral discipline. Every act of disobedience chips away at this inner light, while neglect of

obligatory duties deprives it of the nourishment it needs to remain strong. Over time, this negligence can cause faith to fade until it is extinguished altogether. Losing faith is the greatest possible loss, as it deprives a person of guidance, purpose, and inner peace in this world, and safety and success in the next. Without this guiding light, a person becomes vulnerable to confusion, regret, and spiritual ruin. For this reason, safeguarding faith through continuous obedience, self-accountability, and righteous action is not optional—it is essential for one's well-being in both worlds.

Once again, Allah, the Exalted, directly links belief in Him with avoiding harmful social behavior. This makes it clear that belief is not confined to acts of worship alone, but also includes fulfilling the rights of people in everyday, worldly interactions. Chapter 49 Al Hujurat, verse 12:

"O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin…"

This warning highlights how destructive unfounded suspicion can be. The Holy Prophet Muhammad, peace and blessings be upon him, further emphasized this principle in a Hadith found in Sunan Abu Dawud, number 4993, where he explained that thinking well of others is itself an act of worship. In other words, giving people the benefit of the doubt is a form of obedience to Allah, the Exalted. Interpreting situations negatively often becomes a gateway to other serious sins, such as backbiting and slander. For this reason, a person should strive, whenever possible, to interpret the words and actions of others in a positive manner. Unfortunately, adopting a

suspicious and pessimistic mindset does not only harm individuals; it affects families, communities, and even entire nations. History shows that wars have been ignited over mere assumptions and suspicions. Likewise, many public scandals and accusations circulated through the media are rooted in conjecture rather than verified facts. In some cases, laws themselves have been influenced by suspicion-based thinking.

On a personal level, this mindset severely damages relationships. A person who constantly assumes negative intent begins to believe that others are attacking or mocking them through their words or actions. As a result, they struggle to accept advice, assuming it is given with ill intent, and they hesitate to offer advice to others, fearing rejection or conflict. Over time, people avoid engaging with such individuals altogether, knowing that any interaction may escalate into an argument. This cycle breeds bitterness, isolation, and emotional unrest. It is therefore essential to understand that even if someone believes advice is being delivered harshly or insensitively, they should still accept it if it is grounded in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Truth should never be rejected merely because of assumptions about the intentions of the one conveying it. Persistently viewing situations through a negative lens can also give rise to a serious mental condition, namely paranoia. A person afflicted by this state continually suspects others of hidden motives and wrongdoing. This is especially destructive in close relationships, such as marriages, where trust is essential for stability and peace. Striving to interpret matters positively nurtures a healthy and balanced mindset. A positive outlook strengthens relationships, promotes emotional well-being, and fosters unity among people. In contrast, habitual negative interpretation causes a person to think and behave harshly toward others, even when no harm was intended. This ultimately prevents them from fulfilling the rights of others—a responsibility that Allah, the Exalted, has clearly commanded. Chapter 49 Al Hujurat, verse 12:

“O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin…”

By abandoning baseless suspicion and choosing fairness and goodwill, a person protects their faith, preserves social harmony, and aligns their behavior with obedience to Allah, the Exalted.

When negative assumptions are left unchecked, they rarely remain confined to thoughts alone. Instead, they often manifest in actions, most notably spying, surveillance, and intrusive behavior. A person who allows suspicion to dominate their thinking feels compelled to search for evidence to justify their doubts, even when no wrongdoing is apparent. For this reason, Allah, the Exalted, prohibited spying before it takes root. Chapter 49 Al Hujurat, verse 12:

“…And do not spy…”

This prohibition safeguards personal dignity, social trust, and emotional well-being. Spying includes eavesdropping on private conversations, secretly monitoring someone’s movements or communications, searching through their personal belongings, or prying into matters that do not concern oneself. Such behavior violates personal boundaries and erodes

the foundation of trust upon which healthy relationships are built. The severity of this sin is underscored by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith recorded in Sahih Bukhari, number 7042. He warned that whoever spies on others will have molten lead poured into their ears on the Day of Judgement. This vivid imagery highlights how grave this violation is in the sight of Allah, the Exalted, as it reflects arrogance, lack of restraint, and disregard for the sanctity of others' privacy. A crucial principle to understand is that Allah, the Exalted, is All-Knowing and fully aware of every hidden and apparent matter. Yet, despite possessing perfect knowledge, He conceals the faults of people and grants them opportunities to repent privately. This divine concealment is a manifestation of mercy. Therefore, it is utterly inappropriate for people—who possess limited and fallible knowledge—to spy on others in order to uncover their mistakes, sins, or personal struggles. Such behavior reflects a lack of humility and a failure to recognize one's own shortcomings.

Moreover, those who actively search for the faults of others often do so to feel superior, justify their own sins, or gain social leverage. This mindset corrupts the heart and diverts attention away from self-accountability. Instead of correcting their own behavior, a person becomes preoccupied with monitoring others, which ultimately weakens their spiritual state.

The Holy Prophet Muhammad, peace and blessings be upon him, further warned in a Hadith found in Sunan Ibn Majah, number 2546, that whoever exposes the faults of others will have their own faults exposed by Allah, the Exalted. This exposure may occur through public humiliation, damaged reputation, broken relationships, or loss of respect. Even if it does not manifest in this world, it will certainly occur in the next, where concealment is far more desperately needed. On the other hand, concealing the faults of

others—so long as no harm is being caused—is an act of mercy and obedience. It nurtures compassion, strengthens bonds, and allows people the dignity to correct themselves privately. Whoever chooses concealment for the sake of Allah, the Exalted, will be granted the same courtesy in both worlds. This promise alone should encourage people to abandon the urge to investigate and expose.

It is important to clarify that avoiding spying does not mean ignoring clear and proven injustice. Islam differentiates between baseless suspicion and legitimate concern. When harm is evident and verified, it must be addressed through proper and lawful means, not through secretive intrusion or personal investigation driven by ego or curiosity. This balance preserves justice without sacrificing ethics. In today's world, spying has taken new forms through digital means, such as monitoring messages, tracking online activity, or invading privacy through social media. These modern methods fall under the same prohibition, as the principle remains unchanged: violating privacy without right is a sin, regardless of the method used.

Ultimately, avoiding suspicion and spying purifies the heart, preserves inner peace, and protects society from mistrust and division. A person who restrains their curiosity about others' private matters is better able to focus on self-improvement, sincere repentance, and obedience to Allah, the Exalted. By choosing restraint over intrusion and mercy over exposure, they secure dignity in this world and concealment on the Day of Judgement, when every person will desperately hope their faults remain hidden.

When a person fails to respect the prohibition against spying, it rarely ends there. Once private matters are uncovered without right, the individual often feels compelled to speak about what they have discovered. This opens the door to further sins, most notably backbiting, and eventually slander. Chapter 49 Al Hujurat, verse 12:

"…And do not spy or backbite each other…"

Backbiting occurs when a person speaks negatively about someone in their absence in a manner that would cause them distress if they were to hear it, even if the statement is true. Slander is even more severe, as it involves attributing false faults or accusations to someone. Although these sins are commonly committed through speech, they are not limited to words alone. Gestures, facial expressions, written messages, or indirect signals that convey the same meaning also fall under this prohibition. The seriousness of backbiting is made unmistakably clear in the Holy Quran, where Allah, the Exalted, likens it to a repulsive and degrading act. Chapter 49 Al Hujurat, verse 12:

"…And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it…"

This comparison is deliberately graphic to awaken the conscience. Just as a person would recoil in disgust at consuming the decaying flesh of a dead relative, they should feel the same revulsion toward backbiting. The imagery also emphasizes betrayal, as the victim is absent and unable to defend themselves, much like a deceased person.

It is essential to understand that backbiting is more dangerous than many sins committed directly against Allah, the Exalted. This is because sins between a person and Allah, the Exalted, can be erased through sincere repentance. However, sins that violate the rights of people are not forgiven unless the wronged person grants forgiveness. In the case of backbiting, Allah, the Exalted, will not pardon the offender until the victim forgives them. If forgiveness is not obtained, justice will be enforced on the Day of Judgement. As stated by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sahih Muslim, number 6579, the good deeds of the one who backbit will be transferred to their victim as compensation. If their good deeds are exhausted, the sins of the victim will be placed upon the backbiter. This exchange may result in the offender being cast into Hell, even if they possessed many outward acts of worship.

Islamic teachings do recognize limited situations in which speaking negatively about someone is permitted, but only out of necessity and within strict boundaries. These include warning others of genuine harm, such as protecting someone from injustice or deception, or presenting a legitimate complaint to an authority or third party in order to seek justice. Outside of these clearly defined circumstances, discussing the faults of others remains strictly forbidden.

To protect oneself from backbiting and slander, several practical steps must be taken. First, a person must educate themselves about the severe spiritual, social, and emotional consequences of these sins. Awareness alone can act as a powerful deterrent. Second, one should adopt the rule of restraint: only say about others what they would be willing to say in their presence, knowing it would not offend them. Third, a person should measure their words by empathy—speaking about others only in a manner they would be comfortable with if the same were said about them. Finally, and most importantly, a person should occupy themselves with correcting their own faults. Sincere self-accountability leaves little room for scrutinizing others. When a person is genuinely engaged in personal reform, they become less concerned with the shortcomings of those around them and more focused on their own standing before Allah, the Exalted. By restraining the tongue, respecting privacy, and prioritizing self-improvement, a person safeguards their good deeds, preserves social harmony, and protects themselves from devastating loss on the Day of Judgement.

In reality, a person in this world can only live by one of two standards. The first and only correct standard is established by the Creator and Sustainer of all things, Allah, the Exalted. This divine standard is clearly laid out in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The second standard is shaped by the world itself—through social media, popular culture, trends, and fashion. This worldly standard is unstable and constantly changing, and whoever bases their life upon it will inevitably develop an unstable mental and emotional state as well. When a person abandons the standard set by Allah, the Exalted, they do not remain neutral. Instead, they automatically fall into following the standard dictated by society. One of the most dangerous consequences of this shift is the influence of normalization. Normalization

occurs when a belief, behavior, or attitude becomes widely accepted simply because it is common and socially approved, even if it is morally or spiritually corrupt. Over time, repeated exposure dulls the conscience, and what was once recognized as wrong begins to feel ordinary or harmless. This process is extremely dangerous because it gradually leads people toward sin and misguidance without them realizing it. For example, backbiting has become so widespread in society that many people now view it as normal conversation. As a result, when they are advised against this major sin, they dismiss the warning by claiming that “everyone does it.” The frequency of the sin becomes their justification for continuing it. Similarly, many people have adopted the false belief that internal belief alone is sufficient, even if it is not supported by actions. Because this attitude has become common in society, individuals use the behavior of others as evidence that their own negligence is acceptable. This mindset is deeply flawed, as truth is not determined by numbers. The fact that many people adopt a certain behavior does not transform falsehood into truth or sin into obedience. It must be clearly understood that Allah, the Exalted, never accepts societal normalization as an excuse for wrongdoing. If an entire society commits a particular sin, every individual who participates in it will still be held accountable. The idea that “everyone was doing it” will carry no weight on the Day of Judgement. If necessary, Allah, the Exalted, will hold all of them to account, without exception. Protection from the harmful influence of normalization can only be achieved by consciously learning and living according to the standard set by Allah, the Exalted. When a person does this, they begin to use the blessings they have been granted in ways that are pleasing to Him. This produces peace of mind, emotional stability, and true success in both worlds. A balanced mental and physical state emerges when a person places everything and everyone in their life in the correct position, guided by divine instruction rather than societal pressure. Chapter 16 An Nahl, verse 97:

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

And chapter 13 Ar Ra'd, verse 28:

"…Unquestionably, by the remembrance of Allah do hearts find peace."

On the other hand, when a person turns away from the standard set by Allah, the Exalted, they inevitably adopt the standard imposed by the world. This leads to forgetfulness of Allah, misuse of blessings, and a distorted sense of priorities. As a result, the individual develops an unbalanced mental and physical state, misjudges people and situations, and places importance where it does not belong. Although such a person may still enjoy certain worldly comforts, their life will be marked by stress, anxiety, dissatisfaction, and inner emptiness. More dangerously, by following societal norms instead of divine guidance, they fail to prepare for their accountability on the Day of Judgement. When that Day arrives, the excuse of merely following what was considered normal in society will not be accepted. The consequences in the hereafter will be far more severe than any temporary hardship faced in this world. Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

Therefore, choosing the standard of Allah, the Exalted, over the standard of the world is not merely a moral preference—it is a necessity for inner peace, social justice, and ultimate success in both worlds. Chapter 49 Al Hujurat, verse 12:

“O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it…”

It is deeply concerning how widespread it has become for a person to be meticulous about fulfilling what they perceive as the rights of Allah, the Exalted—such as praying on time—while at the same time being careless about the rights of people. One may go to great lengths to ensure that no unlawful food enters their body, yet spiritually, they show little hesitation in consuming something far worse: the honor, dignity, and reputation of another person. This contradiction reflects a serious misunderstanding of obedience to Allah, the Exalted. True obedience is not selective. It does not allow a person to excel in acts of worship while neglecting ethical conduct and social responsibilities. A person who is careful about what they eat but careless about how they speak, judge, or treat others has failed to grasp

the comprehensive nature of divine guidance. To correct this imbalance, Allah, the Exalted, repeatedly links obedience to Him with proper conduct toward people and ethical behavior in worldly matters. This connection is made explicit in chapter 49 Al Hujurat, verse 12, where Allah, the Exalted, frames the entire discussion of social sins—such as negative assumptions, spying, and backbiting—by reminding people of their duty to Him at both the beginning and the end of the verse:

"…And fear Allah…"

This deliberate structure makes it unmistakably clear that avoiding social evils is not a secondary or optional matter. Rather, it is an essential part of fearing and obeying Allah, the Exalted. One cannot claim to be obedient to Allah while simultaneously violating the dignity, privacy, and rights of others.

Allah, the Exalted, also makes it clear that He does not demand flawless perfection from human beings. Rather, He calls them toward humility, sincerity, and continual self-correction. Chapter 49 Al Hujurat, verse 12:

"…indeed, Allah is Accepting of repentance and Merciful."

This closing declaration serves as a source of immense hope. It reminds people that making mistakes is an unavoidable part of the human condition. Weakness, forgetfulness, and lapses do not place a person beyond divine mercy. What Allah, the Exalted, expects is not sinlessness, but sincerity—an honest effort to live according to His guidance, to use the blessings He has granted in ways pleasing to Him, and to strive for obedience within one's capacity. The real danger does not lie in committing a mistake, but in becoming complacent about it. Persisting in sin without remorse hardens the heart and distances a person from their Creator. In contrast, acknowledging one's faults, feeling regret, and actively turning back to Allah, the Exalted, keeps the heart alive and responsive. Repentance is not a sign of failure; rather, it is a sign of spiritual awareness and humility. This verse also teaches that divine mercy is always accessible. No matter how many times a person falters, the door of repentance remains open as long as they return sincerely. Allah, the Exalted, does not tire of forgiving, even when people repeatedly fall short. His mercy encompasses those who struggle, reflect, and strive to improve themselves step by step. When a person adopts this attitude of sincere striving and regular repentance, they are granted inner tranquillity. Their heart is not burdened by despair or arrogance, but balanced by hope and accountability. Such individuals experience peace of mind in this world, as they are not crushed by their shortcomings, nor deceived by their accomplishments. Instead, they live with awareness, humility, and a heart that continually turns back to Allah, the Exalted. This way of living nurtures optimism for the next life as well. A person who consistently repents and corrects themselves walks toward salvation with hope, trusting in the mercy of Allah, the Exalted, while remaining mindful of their responsibilities. Thus, the verse concludes the discussion of social conduct not with fear alone, but with mercy—reminding people that although standards are high, the path back to Allah, the Exalted, is always open.

Allah, the Exalted, then broadens the address from a specific community to all of mankind, making it clear that the principles being discussed are universal. This verse serves as a decisive foundation for eradicating every form of discrimination, including racism, tribalism, and social superiority. Chapter 49 Al Hujurat, verse 13:

“O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another…”

This verse establishes a fundamental truth: all people share the same origin. Differences in nationality, ethnicity, gender, language, and race were not created to divide humanity or to form hierarchies of worth. Rather, these differences exist to encourage mutual recognition, cooperation, learning, and growth. Through interaction between diverse communities, people develop socially, intellectually, and even economically. Diversity, therefore, is meant to be a means of enrichment, not a cause of division. Allah, the Exalted, makes it explicitly clear that these differences were never intended to justify prejudice or arrogance. Any belief that one group is superior to another due to race, lineage, nationality, or social status is a false and destructive notion. Such thinking contradicts divine wisdom and leads directly to injustice, oppression, and hatred. To dismantle this misconception completely, Allah, the Exalted, defines the only valid measure of true worth. Chapter 49 Al Hujurat, verse 13:

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

This declaration removes all worldly standards of superiority and replaces them with a moral and spiritual one. True nobility lies in obedience to Allah, the Exalted, and in how a person uses the blessings they have been granted in accordance with divine guidance. Wealth, appearance, gender, ethnicity, education, and social influence hold no intrinsic value in determining a person's standing before Allah, the Exalted. However, it is equally important to understand that this standard cannot be measured or judged by people. Righteousness is rooted in intention, sincerity, and inner awareness—matters that are hidden from human observation. Since no person has access to the intentions and inner struggles of others, no one has the right to declare themselves superior or to rank others as inferior or more righteous. Chapter 53 An Najm, verse 32:

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

This verse reinforces humility and self-restraint. A person may appear righteous outwardly, yet their intentions may be flawed. Another may appear deficient, yet possess sincerity known only to Allah, the Exalted. Therefore, people are commanded to focus on self-correction rather than judging the status of others.

When people abandon this divine standard and replace it with worldly measures, discrimination inevitably arises. Racism, classism, sexism, and

tribal loyalty all stem from valuing what Allah, the Exalted, has declared irrelevant. Such attitudes fracture societies, destroy trust, and contradict the very purpose for which diversity was created.

By grounding human worth in righteousness—while simultaneously forbidding people from judging it—Allah, the Exalted, establishes a balanced system that promotes equality, humility, and social harmony. Every person is equal in origin, equal in accountability, and equal in opportunity to attain honor through obedience. The only One who judges the outcome is Allah, the Exalted, who knows what is hidden in hearts and who will establish perfect justice on the Day of Judgement. Chapter 49 Al Hujurat, verse 13:

“…Indeed, Allah is Knowing and Acquainted.”

After repeatedly addressing believers throughout this chapter, Allah, the Exalted, turns His attention to those who verbally claim faith, the muslims, calling them to practically support their declaration so that it becomes a lived reality rather than a mere statement. 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. And if you obey Allah and His Messenger, He will not deprive you from your deeds of anything. Indeed, Allah is Forgiving and Merciful."”

This verse clarifies that a verbal claim alone does not equate to true faith. Submission may exist outwardly, but genuine faith requires something deeper—understanding, conviction, and consistent action. Those referred to in the verse accepted Islam largely due to their social environment, family ties, or tribal affiliation rather than through conscious learning and reflection. Because their acceptance was not rooted in knowledge, their faith remained weak and vulnerable. Weak faith often manifests in selective obedience. Such individuals may fulfill basic outward obligations, yet when divine guidance conflicts with personal desires, convenience, or social pressure, obedience becomes inconsistent. The blessings they have been granted—such as time, wealth, influence, and abilities—are frequently misused or neglected because strong faith has not yet taken root in the heart. In contrast, those who reach the rank of true believers accept Islam upon knowledge derived from the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Their faith is grounded in understanding, not imitation, which gives it strength and resilience. Chapter 49 Al Hujurat, verse 15:

“The believers are only the ones who have believed in Allāh and His Messenger and then doubt not but strive with their properties and their lives in the cause of Allāh. It is those who are the truthful.”

Strong faith produces certainty, and certainty produces consistency. Because of this inner strength, such individuals remain steadfast in obeying Allah, the Exalted, in all circumstances. During times of hardship, they show patience. During times of ease, they show gratitude. Neither situation

distracts them from obedience. Gratitude is not limited to words alone. Gratitude in intention means acting solely to please Allah, the Exalted, rather than seeking recognition or approval from people. Gratitude in speech involves speaking positively, constructively, or choosing silence when words may cause harm. Gratitude in action is demonstrated by using every blessing—whether physical, emotional, financial, or intellectual—in ways outlined by divine teachings. Chapter 14 Ibrahim, verse 7:

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

This increase is not limited to material gain. It includes tranquillity, clarity, emotional balance, and success in both worlds. Gratitude aligns a person's inner state with their outer actions, producing harmony in their mental and physical condition and allowing them to correctly place priorities, relationships, and responsibilities in their life.

Similarly, patience is not passive resignation. It means refraining from complaint in both speech and action while remaining firm upon obedience to Allah, the Exalted. It requires trust in divine wisdom and certainty that Allah, the Exalted, always chooses what is best for His servant, even when it contradicts personal desires or immediate understanding. Chapter 2 Al Baqarah, verse 216:

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

When gratitude and patience become consistent qualities, a person earns the steadfast support, mercy, and care of Allah, the Exalted. Such individuals are protected from inner turmoil, emotional instability, and spiritual confusion. Their lives become balanced, purposeful, and directed, even amidst trials. This profound reality is summarized in a Hadith found in Sahih Muslim, number 7500.

Thus, Allah, the Exalted, teaches that true faith is not defined by claims, labels, or outward appearance. It is proven through knowledge-based conviction, consistent obedience, patience in hardship, gratitude in ease, and sincere use of every blessing in a way that pleases Him. This is the path that leads to tranquillity in this world and lasting success in the hereafter.

It is vital to understand the distinction between how a person is judged in this world and how they will be judged in the hereafter. In worldly matters, a person is legally regarded as a muslim based solely on their verbal declaration of faith. This outward declaration is sufficient for social, legal, and communal rulings, because human beings are not given access to what lies within the hearts of others. Worldly judgement, therefore, is based on what is apparent. However, the judgement of the hereafter operates on an entirely different standard. On that Day, every individual will be judged by Allah, the Exalted, according to their inward reality—their intentions, sincerity, and the truth of what resided in their heart. What was hidden from

people will be fully exposed. For this reason, a person who verbally claims belief in Allah, the Exalted, and accountability in the hereafter, yet fails to support that claim with obedience and action, may in reality possess no true faith at all. Such a person may be treated as a muslim by worldly law, yet on the Day of Judgement they may be dealt with as one who never truly believed. Chapter 49 Al Hujurat, verse 16:

“Say, "Would you acquaint Allah with your religion while Allah knows whatever is in the heavens and whatever is on the Earth, and Allah is Knowing of all things?"”

This verse makes it clear that declarations and labels hold no weight before Allah, the Exalted. One cannot inform Him of what they claim to believe, because He already knows the reality of every heart. What matters is not what a person says, but what their actions reveal about their sincerity.

Furthermore, a person who consistently fails to support their verbal declaration of faith with obedience places themselves in severe danger—not only of punishment in the hereafter, but of losing their faith entirely before death. Faith is not a fixed or guaranteed possession. It is something living and dynamic, requiring care and nourishment to survive. Faith can be likened to a plant. For a plant to grow and remain alive, it must be nurtured with essential elements. If it is deprived of what sustains it, such as sunlight or water, it will gradually weaken and eventually die. In the same way, faith is sustained through acts of obedience, remembrance, repentance, and sincere effort. When these are neglected, faith weakens. If neglect continues, faith may wither away completely. This loss is the greatest loss

a person can suffer. Worldly failures, material losses, and personal hardships pale in comparison to losing one's faith, because faith is the foundation upon which success in both worlds rests. A person who loses it before death may face the hereafter with nothing to protect them, despite having once claimed belief. Therefore, verbal declaration must always be accompanied by action. Obedience does not require perfection, but it does require sincerity, effort, and consistency. By nurturing faith through righteous deeds and repentance, a person preserves the most valuable treasure they possess and safeguards their standing before Allah, the Exalted, on the Day when no claim will benefit unless it is supported by truth.

In the ninth year after the Holy Prophet Muhammad, peace and blessings be upon him, migrated to Medina, a delegation from the Banu Asad tribe visited the city with the intention of accepting Islam. During this meeting, the commander of the delegation made a remark that implied they were doing the Holy Prophet Muhammad, peace and blessings be upon him, a favor by choosing to embrace Islam. In response, Allah, the Exalted, revealed a clarifying verse, emphasizing the proper perspective on faith and guidance. Chapter 49 Al Hujurat, verse 17:

"They consider it a favor to you that they have accepted Islam. Say, "Do not consider your Islam a favor to me. Rather, Allah has conferred favor upon you that He has guided you to the faith, if you should be truthful.""

This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 4, Page 120.

Allah, the Exalted, provides this guidance so that people can use the blessings they have been granted correctly, as outlined in Islamic teachings. When these blessings are properly utilized, they enable a person to maintain a balanced mental and physical state, correctly prioritize and place everything and everyone in their life, and prepare adequately for accountability on the Day of Judgement. This leads to genuine peace of mind in both worlds. It is critical to understand that Allah, the Exalted, does not gain anything from human obedience, nor is He harmed by human disobedience. Chapter 17 Al Isra, verse 7:

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

Therefore, one must avoid arrogance that assumes they are conferring a favor upon Allah, the Exalted, through their obedience. Such arrogance can be spiritually dangerous: it encourages a person to selectively obey, following their desires when convenient and ignoring the divine guidance when it conflicts with personal wishes. The verse presents a parallel that can be easily understood through the analogy of a patient and a physician. An unwise patient who believes they are doing the doctor a favor by following medical advice will ignore the instructions whenever it conflicts with their desires—eating forbidden foods, skipping medications, or neglecting rest. Such behavior leads only to harm. Similarly, a person who views obedience to Allah, the Exalted, as a favor done to Him will follow the teachings inconsistently, guided by personal whims rather than divine

wisdom. This approach ultimately prevents the person from achieving balance, peace, and preparation for the hereafter.

In contrast, a wise patient recognizes that the doctor's advice is intended for their benefit, aiming to restore and maintain their health. They follow the guidance faithfully, even when it requires effort or discomfort, knowing it serves their well-being. In the same manner, one should recognize that Allah, the Exalted, has provided guidance through the Holy Prophet Muhammad, peace and blessings be upon him, for the benefit of humanity. By sincerely following it, a person secures peace of mind in both worlds, attains a balanced mental and physical state, and correctly prioritizes the people and blessings within their life.

In summary, this verse serves as a reminder that faith is a divine gift, obedience is for one's own benefit, and humility and sincerity are essential. Recognizing guidance as a favour from Allah, the Exalted, prevents arrogance, strengthens faith, and ensures that one's actions lead to genuine success in both this world and the hereafter. Chapter 49 Al Hujurat, verse 18:

"Indeed, Allah knows the unseen [aspects] of the heavens and the Earth. And Allah is Seeing of what you do."

Therefore, a person must accept and act on Islamic teachings for their own benefit, even if these teachings contradict their personal desires or inclinations. This is because the only One with the complete knowledge required to ensure a person achieves a balanced mental and physical state, and correctly places everything and everyone within their life, is Allah, the Exalted. Human society, despite all its research, education, and expertise in fields such as psychology, medicine, and social sciences, can never provide a complete solution for the complex challenges of life. No human system can fully address the nuances of every individual's circumstances, anticipate all possible outcomes, or remove every type of mental and physical stress. Advice from society is inherently limited by incomplete knowledge, personal biases, and lack of foresight. Human understanding can guide to a degree, but it cannot ensure that a person attains true peace of mind or correctly prioritizes the use of their blessings in every aspect of life. Allah, the Exalted, alone possesses this comprehensive knowledge, and He has conveyed it to humanity through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This truth becomes apparent when observing the outcomes of those who follow the divine teachings versus those who disregard them. Just as a patient may not fully understand the science behind prescribed medicines yet trusts the expertise of a physician, people are invited to reflect upon the teachings of Islam with a sincere and open heart. Unlike blind obedience, Allah, the Exalted, encourages believers to approach His guidance with insight, observe its wisdom, and recognize its truthfulness through clear proofs. Chapter 12 Yusuf, verse 108:

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

Furthermore, the hearts of people, the spiritual seat of peace of mind, are fully under the control of Allah, the Exalted. He alone grants tranquility, contentment, and guidance to those who use their blessings properly according to His teachings. Chapter 53 An Najm, verse 43:

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

It is clear that true peace of mind is not a random state, nor is it achievable through worldly knowledge alone. It is granted only by Allah, the Exalted, to those who sincerely adhere to the guidance He has provided, fulfilling the duties, rights, and responsibilities outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. In essence, following the Islamic code of conduct is the surest path to inner balance, correct prioritization in life, and ultimately, success in both this world and the next. Chapter 16 An Nahl, verse 97:

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

All praise is due to Allah, Lord of the worlds and may peace and blessings be upon His final Messenger, Muhammad, his noble Family and Companions.

Chapter 50 – Qaaf, Verses 1-45 of 45

قٓ ۚ وَٱلۡقُرۡءَانِ ٱلۡمَجِيدِ ١

بَلۡ عَجِبُوٓاْ أَن جَآءَهُم مُّنذِرٞ مِّنۡهُمۡ فَقَالَ ٱلۡكَٰفِرُونَ هَٰذَا شَيۡءٌ
عَجِيبٌ ٢

أَءِذَا مِتۡنَا وَكُنَّا تُرَابٗاۖ ذَٰلِكَ رَجۡعُۢ بَعِيدٞ ٣

قَدۡ عَلِمۡنَا مَا تَنقُصُ ٱلۡأَرۡضُ مِنۡهُمۡۖ وَعِندَنَا كِتَٰبٌ حَفِيظُۢ ٤

بَلۡ كَذَّبُواْ بِٱلۡحَقِّ لَمَّا جَآءَهُمۡ فَهُمۡ فِيٓ أَمۡرٖ مَّرِيجٍ ٥

أَفَلَمۡ يَنظُرُوٓاْ إِلَى ٱلسَّمَآءِ فَوۡقَهُمۡ كَيۡفَ بَنَيۡنَٰهَا وَزَيَّنَّٰهَا وَمَا لَهَا مِن
فُرُوجٖ ٦

وَٱلۡأَرۡضَ مَدَدۡنَٰهَا وَأَلۡقَيۡنَا فِيهَا رَوَٰسِيَ وَأَنۢبَتۡنَا فِيهَا مِن كُلِّ زَوۡجِۭ
بَهِيجٖ ٧

تَبۡصِرَةٗ وَذِكۡرَىٰ لِكُلِّ عَبۡدٖ مُّنِيبٖ ٨

وَنَزَّلۡنَا مِنَ ٱلسَّمَآءِ مَآءٗ مُّبَٰرَكٗا فَأَنۢبَتۡنَا بِهِۦ جَنَّٰتٖ وَحَبَّ ٱلۡحَصِيدِ ٩

وَٱلنَّخۡلَ بَاسِقَٰتٖ لَّهَا طَلۡعٞ نَّضِيدٞ ١٠

رِّزۡقٗا لِّلۡعِبَادِ وَأَحۡيَيۡنَا بِهِۦ بَلۡدَةٗ مَّيۡتٗاۚ كَذَٰلِكَ ٱلۡخُرُوجُ ١١

كَذَّبَتۡ قَبۡلَهُمۡ قَوۡمُ نُوحٖ وَأَصۡحَٰبُ ٱلرَّسِّ وَثَمُودُ ١٢

وَعَادٞ وَفِرۡعَوۡنُ وَإِخۡوَٰنُ لُوطٖ ١٣

وَأَصۡحَٰبُ ٱلۡأَيۡكَةِ وَقَوۡمُ تُبَّعٖۚ كُلّٞ كَذَّبَ ٱلرُّسُلَ فَحَقَّ وَعِيدِ ١٤

أَفَعَيِينَا بِٱلۡخَلۡقِ ٱلۡأَوَّلِۚ بَلۡ هُمۡ فِي لَبۡسٖ مِّنۡ خَلۡقٖ جَدِيدٖ ١٥

وَلَقَدۡ خَلَقۡنَا ٱلۡإِنسَٰنَ وَنَعۡلَمُ مَا تُوَسۡوِسُ بِهِۦ نَفۡسُهُۥۖ وَنَحۡنُ أَقۡرَبُ إِلَيۡهِ مِنۡ حَبۡلِ ٱلۡوَرِيدِ ١٦

إِذۡ يَتَلَقَّى ٱلۡمُتَلَقِّيَانِ عَنِ ٱلۡيَمِينِ وَعَنِ ٱلشِّمَالِ قَعِيدٞ ١٧

مَّا يَلۡفِظُ مِن قَوۡلٍ إِلَّا لَدَيۡهِ رَقِيبٌ عَتِيدٞ ١٨

وَجَآءَتۡ سَكۡرَةُ ٱلۡمَوۡتِ بِٱلۡحَقِّۖ ذَٰلِكَ مَا كُنتَ مِنۡهُ تَحِيدُ ١٩

وَنُفِخَ فِي ٱلصُّورِۚ ذَٰلِكَ يَوۡمُ ٱلۡوَعِيدِ ٢٠

وَجَآءَتۡ كُلُّ نَفۡسٖ مَّعَهَا سَآئِقٞ وَشَهِيدٞ ٢١

لَّقَدۡ كُنتَ فِي غَفۡلَةٖ مِّنۡ هَٰذَا فَكَشَفۡنَا عَنكَ غِطَآءَكَ فَبَصَرُكَ ٱلۡيَوۡمَ حَدِيدٞ ٢٢

وَقَالَ قَرِينُهُۥ هَٰذَا مَا لَدَيَّ عَتِيدٌ ٢٣

أَلۡقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٖ ٢٤

مَّنَّاعٖ لِّلۡخَيۡرِ مُعۡتَدٖ مُّرِيبٍ ٢٥

ٱلَّذِي جَعَلَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ فَأَلۡقِيَاهُ فِي ٱلۡعَذَابِ ٱلشَّدِيدِ ٢٦

۞ قَالَ قَرِينُهُۥ رَبَّنَا مَآ أَطۡغَيۡتُهُۥ وَلَٰكِن كَانَ فِي ضَلَٰلِۭ بَعِيدٖ ٢٧

قَالَ لَا تَخۡتَصِمُواْ لَدَيَّ وَقَدۡ قَدَّمۡتُ إِلَيۡكُم بِٱلۡوَعِيدِ ٢٨

مَا يُبَدَّلُ ٱلۡقَوۡلُ لَدَيَّ وَمَآ أَنَا۠ بِظَلَّٰمٖ لِّلۡعَبِيدِ ٢٩

يَوۡمَ نَقُولُ لِجَهَنَّمَ هَلِ ٱمۡتَلَأۡتِ وَتَقُولُ هَلۡ مِن مَّزِيدٖ ٣٠

وَأُزْلِفَتِ ٱلْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ ﴿٣١﴾

هَٰذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ ﴿٣٢﴾

مَّنْ خَشِيَ ٱلرَّحْمَٰنَ بِٱلْغَيْبِ وَجَآءَ بِقَلْبٍ مُّنِيبٍ ﴿٣٣﴾

ٱدْخُلُوهَا بِسَلَٰمٍ ۖ ذَٰلِكَ يَوْمُ ٱلْخُلُودِ ﴿٣٤﴾

لَهُم مَّا يَشَآءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ﴿٣٥﴾

وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هُمْ أَشَدُّ مِنْهُم بَطْشًا فَنَقَّبُوا۟ فِى ٱلْبِلَٰدِ هَلْ مِن مَّحِيصٍ ﴿٣٦﴾

إِنَّ فِى ذَٰلِكَ لَذِكْرَىٰ لِمَن كَانَ لَهُۥ قَلْبٌ أَوْ أَلْقَى ٱلسَّمْعَ وَهُوَ شَهِيدٌ ﴿٣٧﴾

وَلَقَدْ خَلَقْنَا ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا فِى سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِن لُّغُوبٍ ﴿٣٨﴾

فَٱصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ ٱلشَّمْسِ وَقَبْلَ ٱلْغُرُوبِ ﴿٣٩﴾

وَمِنَ ٱلَّيْلِ فَسَبِّحْهُ وَأَدْبَٰرَ ٱلسُّجُودِ ﴿٤٠﴾


وَٱسْتَمِعْ يَوْمَ يُنَادِ ٱلْمُنَادِ مِن مَّكَانٍ قَرِيبٍ ﴿٤١﴾

يَوْمَ يَسْمَعُونَ ٱلصَّيْحَةَ بِٱلْحَقِّ ۚ ذَٰلِكَ يَوْمُ ٱلْخُرُوجِ ﴿٤٢﴾

إِنَّا نَحْنُ نُحْىِۦ وَنُمِيتُ وَإِلَيْنَا ٱلْمَصِيرُ ﴿٤٣﴾

يَوْمَ تَشَقَّقُ ٱلْأَرْضُ عَنْهُمْ سِرَاعًا ۚ ذَٰلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ ﴿٤٤﴾

نَّحْنُ أَعْلَمُ بِمَا يَقُولُونَ ۖ وَمَآ أَنتَ عَلَيْهِم بِجَبَّارٍ ۖ فَذَكِّرْ بِٱلْقُرْءَانِ مَن يَخَافُ وَعِيدِ ﴿٤٥﴾

Qaf. By the honored Qur'an

But they wonder that there has come to them a warner from among themselves, and the disbelievers say, "This is an amazing thing.

When we have died and have become dust, [we will return to life]? That is a distant return."

We know what the earth diminishes of them, and with Us is a retaining record.

But they denied the truth when it came to them, so they are in a confused condition.

Have they not looked at the heaven above them - how We structured it and adorned it and [how] it has no rifts?

And the earth - We spread it out and cast therein firmly set mountains and made grow therein [something] of every beautiful kind,

Giving insight and a reminder for every servant who turns [to Allah].

And We have sent down blessed rain from the sky and made grow thereby gardens and grain from the harvest

And lofty palm trees having fruit arranged in layers -

As provision for the servants, and We have given life thereby to a dead land. Thus is the resurrection.

The people of Noah denied before them, and the companions of the well and Thamud

And 'Aad and Pharaoh and the brothers of Lot

And the companions of the thicket and the people of Tubba'. All denied the messengers, so My threat was justly fulfilled.

Did We fail in the first creation? But they are in confusion over a new creation.

And We have already created man and know what his soul whispers to him, and We are closer to him than [his] jugular vein

When the two receivers receive, seated on the right and on the left.

Man does not utter any word except that with him is an observer prepared [to record].

And the intoxication of death will bring the truth; that is what you were trying to avoid.

And the Horn will be blown. That is the Day of [carrying out] the threat.

And every soul will come, with it a driver and a witness.

[It will be said], "You were certainly in unmindfulness of this, and We have removed from you your cover, so your sight, this Day, is sharp."

And his companion, [the angel], will say, "This [record] is what is with me, prepared."

[Allah will say], "Throw into Hell every obstinate disbeliever,

Preventer of good, aggressor, and doubter,

Who made [as equal] with Allah another deity; then throw him into the severe punishment."

His [devil] companion will say, "Our Lord, I did not make him transgress, but he [himself] was in extreme error."

[Allah] will say, "Do not dispute before Me, while I had already presented to you the warning.

The word will not be changed with Me, and never will I be unjust to the servants."

On the Day We will say to Hell, "Have you been filled?" and it will say, "Are there some more,"

And Paradise will be brought near to the righteous, not far,

[It will be said], "This is what you were promised - for every returner [to Allah] and keeper [of His covenant]

Who feared the Most Merciful unseen and came with a heart returning [in repentance].

Enter it in peace. This is the Day of Eternity."

They will have whatever they wish therein, and with Us is more.

And how many a generation before them did We destroy who were greater than them in [striking] power and had explored throughout the lands. Is there any place of escape?

Indeed in that is a reminder for whoever has a heart or who listens while he is present [in mind].

And We did certainly create the heavens and earth and what is between them in six days, and there touched Us no weariness.

So be patient, over what they say and exalt [Allah] with praise of your Lord before the rising of the sun and before its setting,

And [in part] of the night exalt Him and after prostration.

And listen on the Day when the Caller will call out from a place that is near.

The Day they will hear the blast [of the Horn] in truth. That is the Day of Emergence [from the graves].

Indeed, it is We who give life and cause death, and to Us is the destination

On the Day the earth breaks away from them [and they emerge] rapidly; that is a gathering easy for Us.

We are most knowing of what they say, and you are not over them a tyrant. But remind by the Qur'an whoever fears My threat.

Discussion on Verses 1-45 of 45

The full significance of the opening verse is known only to Allah, the Exalted, and remains beyond human comprehension. Chapter 50 Qaaf, verse 1:

“Qaaf...”

This shows that the Holy Quran is composed of the very Arabic words and expressions familiar to the Arabs who first received it. They had no legitimate reason to question its divine source, for they fully grasped its language and directly witnessed its unmatched eloquence. Even as experts in Arabic who prided themselves on their mastery, they could not produce a single work that matched the Holy Quran in depth of meaning, clarity, or completeness of guidance. Their inability to replicate it—despite 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 helps clarify why the Holy Quran is introduced immediately in the same verse. Its careful placement emphasizes that the scripture revealed to these people—crafted from the very letters and language they knew—serves as the clearest proof of its divine origin and the most convincing answer to their ongoing doubts. Chapter 50 Qaaf, verse 1:

“Qaaf. By the honored Qur'an.”

Even if someone mastered the highest levels of Arabic eloquence, their words could never match the vast wisdom of the Holy Quran, especially in its deep insight into human nature and its guidance toward moral excellence. No human work achieves its perfect balance of clarity and depth: its meanings challenge even the most learned, yet remain understandable to any sincere seeker wishing to apply them in daily life. The Holy Quran stands alone in presenting profound and abstract truths in a form that is both practical and universally relevant. It reaches into the heart of human experience and provides a timeless framework applicable to every person, society, and era. Each verse testifies to its divine origin through unmatched precision and an eloquence that surpasses all human expression. Unlike other writings, which may contain contradictions or errors, the Holy Quran is entirely safeguarded from mistake by Allah, the Exalted. It offers an accurate account of past nations, even though it was revealed through the Holy Prophet Muhammad, peace and blessings be upon him, who had no formal training in history or prior scriptures. Beyond historical knowledge, the Holy Quran serves as a complete guide for human well-being, commanding what sustains life and forbidding what causes harm. It establishes justice and balance, both within individuals and across society, free from the exaggerations common in myths or poetry. Every verse is deliberate and life-giving, revealing deeper layers of

meaning and wisdom with repeated reflection. By grounding its instructions in reason and turning virtues such as patience into practical action, the Holy Quran makes divine guidance clear, attainable, and applicable to everyone. The Holy Quran invites humanity to understand the true purpose of life: to serve Allah, the Exalted, with sincerity, using every blessing granted to them in a way that seeks His pleasure. Through such devoted obedience, individuals attain inner calm and genuine success in both this world and the Hereafter, achieving harmony between mind, body, and soul. For those longing for lasting peace and fulfillment, the Holy Quran clearly illuminates the straight path with unmatched clarity and precision. Its guidance aligns perfectly with human nature and remains relevant across all societies and generations. When sincerely embraced and actively applied, it offers complete solutions for every aspect of human life, addressing emotional, material, and physical challenges while balancing personal needs with the welfare of the wider community. History itself attests to the transformative impact of its teachings: societies that faithfully followed its message flourished in justice, wisdom, and collective stability. Most remarkable of all is the divine preservation of its text: over centuries, not a single letter has changed, for Allah, the Exalted, has guaranteed to protect it eternally. Chapter 15 Al Hijr, verse 9:

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

No other text in human history holds such a unique and unmatched status. Allah, the Exalted, provides guidance in the Holy Quran that addresses the most profound and enduring challenges faced by all civilizations, offering solutions that are both complete and lasting. By resolving these fundamental issues, the Holy Quran also prevents or remedies the

countless secondary problems that stem from them. This illustrates the perfection and thoroughness of its teachings, encompassing every principle necessary for the well-being, stability, and moral growth of both individuals and society. Those who sincerely follow its guidance achieve genuine success in this life and attain eternal salvation in the Hereafter. Chapter 16 An Nahl, verse 89:

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

This represents the greatest and most lasting miracle granted by Allah, the Exalted, to His final Messenger, the Holy Prophet Muhammad, peace and blessings be upon him. The profound wisdom and life-changing guidance of the Holy Quran are accessible only to those who approach it with sincerity, humility, and a genuine desire for truth. Those who allow personal preferences or worldly inclinations to dictate how they engage with it—accepting only what suits their desires while ignoring or resisting what challenges them—gradually distance themselves from its transformative power. Such selective obedience leads inevitably 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 50 Qaaf, verse 1:

“Qaaf…”

This chapter begins with isolated letters, a feature found in several parts of the Holy Quran, the full significance of which is known only to Allah, the Exalted. These letters serve as a powerful reminder of the limits of human understanding and underscore the need for humility when engaging with divine revelation. Their presence demonstrates that the Holy Quran is a direct expression of divine guidance, not a creation of human effort, existing beyond the complete comprehension of the human mind. A heart can truly grasp its deeper wisdom only when one recognizes the boundaries of personal knowledge. In contrast, those who approach the Holy Quran with pride—relying solely on their own reasoning and dismissing what they cannot immediately understand—often fall into doubt and confusion. When faced with truths that surpass human intellect, they may reject, misinterpret, or distort the message. These reactions do not reflect any fault in the Holy Quran itself, but rather the spiritual blindness of the ego, which prevents the heart from perceiving the truth. The connection between a person and the Holy Quran is like that between a diligent student and a wise teacher. A humble learner benefits even from challenging or initially unclear lessons, trusting that perseverance will bring understanding. By contrast, an arrogant student filters knowledge through preconceptions, cutting themselves off from genuine enlightenment. True comprehension of the Holy Quran comes only to those who approach it with reverence and openness. This humility fosters inner peace and aligns both mind and body with the wisdom of Allah, the Exalted, allowing a proper understanding of the place and purpose of every aspect of life. Ultimately, sincere submission to the Holy Quran is essential for achieving

spiritual balance, lasting tranquility, and success in both this life and the Hereafter.

Chapter 50 Qaaf, verse 1:

“Qaaf…”

Since letters form the basic building blocks of human communication and the transmission of knowledge, the opening of this chapter can be understood as highlighting the fundamental importance of knowledge in human life. It reminds us that sound intellect is essential not only for fulfilling worldly responsibilities but also for understanding spiritual truths. Every person is entrusted with the pursuit and application of beneficial knowledge, a responsibility strongly emphasized in the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Ignorance leads inevitably to error and misguidance, for those who lack understanding cannot distinguish truth from falsehood or protect themselves from moral decline. Yet merely acquiring information is not enough. Knowledge reaches its true worth only when it is applied. Unapplied knowledge is like a map left unused: it may show the path to success, but it cannot carry anyone to the destination unless the journey is actually undertaken. Similarly, a person must integrate learned principles into daily life to achieve genuine guidance and spiritual growth. Beneficial knowledge must therefore be both obtained and embodied. Its purpose is to refine character, purify intentions, and guide behavior. When understanding is turned into action, it becomes a source of light that benefits both the individual and the wider community. By sincerely pursuing knowledge and

applying it in practice, a person attains true prosperity in this life and lasting 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 following verse presents the highest and most complete guidance ever granted to humanity, showing that every other form of knowledge attains its fullest expression and refinement within the divine wisdom of the Holy Quran. This divine guidance offers a comprehensive framework for all aspects of human life, harmoniously integrating worldly responsibilities with eternal spiritual aims. By aligning oneself with these principles, a person attains balance and resilience in both mind and body, ensuring that every relationship, duty, and personal goal is placed in its proper context. Living according to this harmonious and purposeful system allows individuals to achieve true flourishing in this world and secures the assurance of everlasting success in the Hereafter, by the mercy and grace of Allah, the Exalted. To truly benefit from the Holy Quran, one must approach it following the example and practices of the Holy Prophet Muhammad, peace and blessings be upon him. Engagement with the scripture goes far beyond accurate recitation; it demands sincere reflection, comprehension, and the active application of its guidance in every facet of life. The Holy Quran is not merely a text to be read—it is a comprehensive framework for living. Its transformative influence is realized only when its teachings are put into practice. Just as a map is of no use to a traveler unless followed, the Holy Quran offers guidance only to those who act upon its instructions. It is not a tool for material gain; seeking wealth, children, or social prestige through selective use of its verses undermines its true purpose, for worldly

provisions follow their own divinely established system. Instead, the scripture teaches how to employ every blessing granted by Allah, the Exalted, in a balanced and ethical way. Those who sincerely follow this path cultivate harmony between mind and body, live with wisdom and restraint, and prepare themselves for accountability on the Day of Judgement, attaining peace and balance in both this life and the Hereafter. In this way, the Holy Quran represents the ultimate source of knowledge and the definitive guide to moral living, transforming hearts and societies through deliberate and conscious devotion.

No matter how advanced a civilization becomes, or how far human understanding extends in disciplines such as psychology, biology, or sociology, no society can develop a code of conduct that perfectly aligns with human nature and addresses every possible situation. Humanity is still uncovering even the most basic mechanisms of its own biology, such as the intricacies of the brain, and therefore lacks the comprehensive insight required to establish a flawless moral framework capable of ensuring justice and inner peace for all. This limitation is inherent to human knowledge, which is always partial, evolving, and constrained by finite perspectives. Only Allah, the Exalted, possesses the infinite wisdom necessary to create a system of guidance that fully accords with human nature and applies universally across all times and contexts. As the Creator of all existence, His knowledge spans past, present, and future in their entirety. He alone is qualified to establish the standard that distinguishes definitively between what is beneficial and what is harmful, separating the path of peace from the path of ruin and disorder. Chapter 50 Qaaf, verse 1:

“Qaaf. By the honored Qur'an.”

History provides ample testimony to this truth. Whenever individuals or communities sincerely embraced the divine way of life, they consistently created societies marked by honour, peace, justice, and strong social cohesion. This demonstrates that divine guidance is not an abstract ideal or a mere theoretical concept; it is a practical and transformative framework, perfectly suited to human well-being and collective prosperity. People are therefore invited to accept this guidance as an act of mercy from Allah, the Exalted, rather than as a burden or limitation. While its instructions may sometimes challenge personal desires or conflict with prevailing societal norms, they exist solely for the benefit of those who follow them. The true difficulty lies not in the guidance itself, but in the resistance of unchecked impulses. The proper approach to divine instruction resembles that of a careful patient who trusts a skilled physician. Even when the treatment is uncomfortable or requires strict discipline, the patient follows it, understanding that recovery and long-term health depend on compliance. They perceive the intervention as mercy, not cruelty. Likewise, those who adhere steadfastly to the teachings of Islam, even when it demands sacrifice, ultimately attain mental clarity, emotional stability, and profound inner peace. This exemplifies the essence of divine guidance: not to constrain humanity, but to heal, stabilize, and guide it toward lasting success in both this world and the Hereafter.

The leaders of the non-Muslims in Mecca employed various strategies to prevent people from embracing Islam, driven by fear that their authority and social standing would diminish. One of their tactics was to cast doubt on the human nature of the Holy Prophets, peace be upon them. They argued that a true Prophet should be an extraordinary being—such as an Angel—rather than a human like themselves. Chapter 50 Qaaf, verse 2:

“But they wonder that there has come to them a warner from among themselves, and the disbelievers say, "This is an strange thing.””

This objection, however, is fundamentally flawed. The role of a Holy Prophet, peace be upon them, is specifically designed for human beings. He must serve as a practical, relatable example—demonstrating how to live, worship, endure hardship, and navigate the complexities of life. Angels, by contrast, do not experience human limitations such as fatigue, hunger, or emotional struggle. If an Angel were sent as a Prophet, people could claim that his example was unattainable, thereby giving themselves an excuse before Allah, the Exalted, on the Day of Judgement. For this reason, even if Allah, the Exalted, had chosen an Angel for Prophethood, He would have had to present him in human form so that people could realistically follow him.

Given this, why were the non-Muslims astonished that a human was chosen to deliver the message? Is it not entirely consistent that a Prophet, peace be upon them, would be selected from among the very people he is sent to guide? When humanity is lost in confusion and heedlessness, what is more remarkable—that their Creator would send guidance, or that He would leave them to wander without direction? The disbelief shown by the Meccans is, in truth, the truly astonishing response.

Their reaction becomes even more surprising when one considers that the warner sent to them was someone they knew intimately. The non-Muslims

of Mecca were masters of the Arabic language, and they recognised that the Holy Quran could not be the speech of a human being. Moreover, they had lived alongside the Holy Prophet Muhammad, peace and blessings be upon him, for forty years before his Prophethood. They knew his character, his honesty, and his integrity. Chapter 10 Yunus, verse 16:

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

Furthermore, the Holy Prophet Muhammad, peace and blessings be upon him, had no contact with previous divine scriptures. Both the People of the Book and the Meccans acknowledged this. He had never studied earlier revelations, nor had he been taught by scholars of previous faiths. This fact alone confirms that the Holy Quran could not have been produced by human effort. Chapter 29 Al Ankabut, verse 48:

“And you did not recite before it any scripture, nor did you inscribe one with your right hand. Then [i.e., otherwise] the falsifiers would have had [cause for] doubt.”

Despite recognising the truth of the Holy Quran and the impeccable character of the Holy Prophet Muhammad, peace and blessings be upon him, many still rejected Islam. Their denial was not due to a lack of evidence, but because Islam confronted their desires, challenged their

ambitions, and threatened the worldly privileges they were unwilling to relinquish.

As previously noted, the leaders of the non-Muslims in Mecca used a variety of tactics to prevent people from embracing Islam, fearing that their authority and social influence would diminish. One of their strategies was to cast doubt on the reality of resurrection and the accountability that awaits on the Day of Judgement. Chapter 50 Qaaf, verse 3:

“When we have died and have become dust, [we will return to life]? That is a distant return."

This reaction reflects a broader pattern found among those who wish to reject any truth that challenges their desires: they exaggerate the concept until it appears absurd, and then use that distortion as an excuse to dismiss it. By stretching the idea beyond its actual meaning, they create a false sense of impossibility that allows them to avoid responsibility. This tendency is not limited to theological matters. For example, when someone is advised to treat their relatives with respect and kindness, they may respond by claiming that such advice demands perfection—behaving like an angel who never displays even a moment of irritation. Since such perfection is unattainable, they dismiss the original guidance as unrealistic, even though it was entirely reasonable and achievable. In doing so, they justify their mistreatment of others and avoid the effort required to improve their character. Such behaviour prevents individuals from taking responsibility for their actions, which inevitably leads to misguidance. When a person refuses to hold themselves accountable, their character

stagnates, and they begin to misuse the blessings Allah, the Exalted, has granted them. This negligence disrupts both their mental and physical well-being, causing them to misplace priorities, mishandle relationships, and live without proper direction. As a result, they remain unprepared for the accountability that awaits them on the Day of Judgement. Material wealth does not shield such individuals from the consequences of their avoidance. Even if they possess abundant resources, their refusal to take responsibility leads to stress, instability, and hardship in this life, and far greater adversity in the Hereafter. Moreover, when people evade accountability, they inevitably fail to fulfil the rights of others. This neglect contributes to the spread of injustice, corruption, and social decay within their communities.

Denying the possibility of human resurrection on the Day of Judgement is an extraordinary claim, especially when the created world is filled with countless signs of life emerging from what appears to be death. Allah, the Exalted, has woven patterns of resurrection into every corner of creation, repeating them across days, seasons, and generations. These signs are so frequent and so consistent that only those who refuse to reflect remain unmoved by them. Rain descends upon barren land, reviving soil that seemed utterly lifeless. Dry, hardened seeds—appearing dead—absorb water, swell, and split open, producing vegetation that sustains life. If Allah, the Exalted, can revive a seed buried in the Earth, then resurrecting a human being—who is likewise placed into the ground—is no more difficult for the One who created both. The changing seasons offer 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 landscapes that once appeared dead burst into life. This cycle 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 state of constant renewal,

though people rarely pause to consider the profound implications of this ongoing transformation. Nature is filled with similar examples. 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 astonishing 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, mimicking death, yet awaken with renewed strength when the season changes. Even coral reefs that appear dead after bleaching events can regenerate when conditions improve. The heavens themselves reflect this pattern. 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 mirrors 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."

Beyond these signs, the Day of Judgement is a necessity. When one observes the universe, they see balance everywhere. The Earth sits at a perfectly calibrated distance from the Sun—slightly closer or farther, and life would not exist. The water cycle is precisely balanced, ensuring that creation continues to thrive. The ground is soft enough for delicate shoots

to pierce through it, yet strong enough to support massive structures. These examples point not only to a Creator but to a Creator who establishes balance. Yet one thing in this world remains clearly unbalanced: the actions of human beings. Oppressors often escape punishment. The oppressed frequently endure hardship without receiving justice. Many who sincerely obey Allah, the Exalted, face trials and receive only a portion of their reward in this life, while those who openly disobey Him enjoy worldly comforts. Just as Allah has established balance in all aspects of creation, justice for human actions must also be balanced. Since this balance is not achieved in this world, it must occur in another—on the Day of Judgement.

Allah, the Exalted, could fully reward or punish in this world, but His wisdom dictates otherwise. He grants people opportunity after opportunity to repent and correct their behaviour. He does not grant full reward to the righteous here because this world is not Paradise. Moreover, belief in the unseen—particularly the reward awaiting in the Hereafter—is a central element of faith. Faith is meaningful precisely because it involves trust in what cannot be perceived through the senses.

Fear of full punishment and hope for complete reward in the next life motivate a person to avoid sin and pursue righteousness.

For the Day of Recompense to occur, the material world must come to an end. Reward and punishment can only be given once all actions have ceased. Therefore, the Day of Judgement cannot begin until the deeds of humanity are concluded, which means this world must inevitably end.

Reflecting on these realities strengthens one's conviction in the Day of Judgement. This conviction encourages a person to prepare for it 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, they attain peace of mind and success in both worlds—achieving a balanced mental and physical state and placing everything and everyone in their rightful place 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."

Not only does the absolute power and authority to resurrect the dead and hold them accountable but He has the knowledge to do so too. Chapter 50 Qaaf, verse 4:

"We know what the Earth diminishes of them, and with Us is a retaining record."

In reality, every person who abandons the divine code of conduct revealed by Allah, the Exalted, and instead adopts man-made systems of conduct does so in order to gratify their worldly desires. This is because all codes devised by human beings are ultimately rooted in human inclinations, ambitions, and self-interest. Unlike the divine law, which is based on wisdom, justice, and mercy, man-made systems are shaped by the desires of those who create them. The wealthy and powerful are often the most entrenched in this mindset. They recognise that accepting the truth of Islam would require them to submit to a higher moral framework, one that places limits on their pursuit of unchecked desires. Such submission would restrict their exploitation of others, their indulgence in excess, and their misuse of authority. Out of fear of losing their influence and privileges, they not only reject the truth themselves but also actively encourage others to follow their lead. In doing so, they attempt to preserve their worldly status, even at the expense of their eternal well-being. Chapter 50 Qaaf, verse 5:

“But they denied the truth when it came to them…”

This pattern is not new. Historically, the first to oppose the Holy Prophets, peace be upon them, were often the elites of society—those who feared that embracing divine guidance would undermine their power and expose their injustices. Their rejection was not based on a lack of evidence or clarity regarding the truth of the message, for the signs of Allah, the Exalted, were manifest before them. Rather, their opposition stemmed from arrogance, pride, and the desire to continue living according to their whims. Thus, the rejection of divine guidance is rarely an intellectual dispute about truth or falsehood. Instead, it is most often a matter of the heart—a refusal to restrain one’s desires and submit to the authority of the Creator. As a result, they will persist on misusing the blessings Allah, the Exalted, has

granted them. In this world, their attitude will prevent them from achieving a balanced mental and physical state and it will cause them to misplace everything and everyone within their life. As a result, everything within their life, such as their family, friends, career and wealth, will become a source of stress for them. If they persist on disobeying Allah, the Exalted, then they will blame the wrong things and people within their lives, such as their spouse, for their stress. When they cut these good people out of their lives, it will only increase them in mental disorders until they plunge into depression, substance addiction and even suicidal tendencies. This outcome is quite obvious when one observes those who persist on misusing the blessings they have been granted, such as the rich and famous, even if they enjoy worldly luxuries. Chapter 50 Qaaf, verse 5:

“But they denied the truth when it came to them, so they are in a confused condition.”

And as their attitude prevented them from preparing for their accountability on Judgement Day, their punishment in the hereafter will be far worse.

Allah, the Exalted, then discusses some signs within the universe which not only indicate His Oneness and how He must be obeyed in every situation but also demonstrate His infinite power, thereby proving resurrecting the dead and holding them accountable is easily within His ability. Chapter 50 Qaaf, verse 6:

“Have they not looked at the heaven above them…”

When a person reflects on the creation of the heavens and the Earth, and on the countless systems within them that operate with perfect balance, it becomes evident that there is only One who created and sustains the universe. Even the construction of a simple building requires careful planning: pillars must be placed in precise locations, materials must be selected with purpose, and every component must be arranged thoughtfully to ensure the structure remains stable and safe. If such deliberate planning is necessary for a modest human-made structure, how could anyone reasonably believe that the vast heavens and the expansive Earth came into existence by accident? If the universe were the product of chance, its design would be chaotic, unstable, and unsafe. Yet what we observe is the opposite: a universe marked by precision, harmony, and order. This undeniable coherence points directly to the deliberate planning of the Creator, Allah, the Exalted. Chapter 50 Qaaf, verse 6:

“Have they not looked at the heaven above them - how We structured it and adorned it and [how] it has no rifts?”

The celestial bodies offer yet another profound testimony to divine design. The stars that fill the night sky are not scattered haphazardly; their placement follows a precise and purposeful order. For thousands of years—long before the invention of compasses, clocks, or modern navigation systems—people relied on the stars to guide them across deserts, oceans, and vast stretches of wilderness. Entire civilizations depended on the constellations to determine direction, calculate seasons,

and organise their daily lives. This ancient method of navigation remains reliable even today, demonstrating the enduring wisdom embedded in the natural world. Chapter 6 Al An'am, verse 97:

"And it is He who placed for you the stars that you may be guided by them through the darknesses of the land and sea…"

Those who study astronomy cannot reasonably claim that the stars are arranged without purpose. Their movements follow precise, predictable patterns that repeat year after year. Constellations rise and set at specific times, marking the changing seasons. The position of certain stars indicates the approach of winter or the arrival of spring. Mariners once navigated entire oceans by following the North Star, whose fixed position in the sky served as a constant point of reference. Farmers used the appearance of particular constellations to determine the best times for planting and harvesting. Even today, astronomers rely on the consistent behaviour of celestial bodies to measure time, track planetary motion, and understand the structure of the universe. Such order and reliability cannot be the product of randomness or coincidence. The harmony of the heavens reflects intentional placement—an arrangement crafted by the One who created and governs all things. The stars are not merely decorative lights in the sky; they are signs, guides, and reminders of the precision and wisdom of Allah, the Exalted. Their beauty inspires awe, but their function reveals purpose. Together, they point unmistakably to a Creator whose knowledge encompasses every detail of the universe.

The formation of the Earth is another clear sign of divine precision. The land has been created in a perfectly balanced manner, allowing human beings to cultivate crops, build homes, and establish entire civilizations upon it. The soil is firm enough to support structures of immense weight, yet soft enough for delicate roots and shoots to penetrate, enabling agriculture to flourish. This dual functionality is not accidental; it reflects deliberate design. When one surveys the planet's landscapes, they observe a remarkable variety of altitudes. Regions of extremely high elevation are difficult to inhabit due to harsh climates, thin oxygen, and limited accessibility. Yet such areas make up only a small portion of the Earth. The overwhelming majority of the land lies at altitudes that are comfortable, habitable, and beneficial for human life. This distribution is itself a mercy, ensuring that people can live, travel, and cultivate the Earth with ease. Similarly, while some parts of the world are naturally inaccessible—shielded by mountains, dense forests, or harsh terrain—most of the Earth's surface is open and reachable. This accessibility allows people to move freely, settle widely, and make use of the resources Allah, the Exalted, has placed for them. Even more striking is the way essential resources are distributed. The Earth has been arranged so that the more necessary a resource is for human survival, the more easily accessible it becomes. Water, fertile soil, sunlight, and breathable air are abundant and widespread. Minerals, metals, and other materials needed for human progress are placed within reach, often near the surface or in locations where they can be extracted with relative ease. This pattern of accessibility is far too consistent and purposeful to be attributed to chance. All these features—and countless others—demonstrate that the Earth is not the product of randomness. Its balance, structure, and suitability for life point unmistakably to the wisdom and planning of a Creator. Chapter 50 Qaaf, verse 7:

"And the Earth - We spread it out…"

As the Earth spins continuously at great speed, Allah, the Exalted, has placed mountains upon it like stabilising pegs, ensuring that life can flourish without disruption. These mountains act as anchors, contributing to the planet's stability and preventing the surface from shifting in ways that would make habitation impossible. Chapter 50 Qaaf, verse 7:

"And the Earth - We spread it out and cast therein firmly set mountains…"

And chapter 16 An Nahl, verse 15:

"And He has cast into the Earth firmly set mountains, lest it shift with you…"

Beyond their stabilising function, mountains play a crucial role in sustaining life through their impact on the water cycle. They act as natural reservoirs, capturing and storing rainwater—much of which is acidic or impure when it first falls. As this water seeps through layers of rock and mineral, it undergoes natural filtration and purification. The result is fresh, clean water that emerges through springs, rivers, and streams. These waterways, many of which originate in mountainous regions, are strategically distributed across the Earth, providing essential water for drinking, farming, and sustaining animal life. Without mountains acting as both filters and storage

systems, the availability of fresh water would be drastically reduced, and large regions of the Earth would become uninhabitable. Thus, mountains are not merely majestic features of the landscape; they are vital components of the Earth's design—stabilising the planet, regulating water, and ensuring that life can continue. Their existence reflects the deliberate planning and perfect wisdom of Allah, the Exalted.

The Earth has been fashioned in a manner that enables the production of countless forms of provision for all living beings. Its soil, climate, and ecosystems work together in perfect harmony, allowing an extraordinary variety of plants, fruits, and crops to emerge from it. This process is far beyond human control. No matter how advanced human knowledge becomes, no one can breathe life into a dead seed or command it to sprout. The transformation of a dry, lifeless seed into a living plant—bearing nourishment, beauty, and benefit—is a clear sign of the power and will of a Creator. Chapter 50 Qaaf, verses 7-8:

"…and made grow therein [something] of every beautiful kind. Giving insight…"

Every plant that emerges from the Earth—whether a towering tree, a delicate flower, or a simple blade of grass—serves as a reminder and a lesson. These signs invite people to reflect on the One who designed the Earth with such precision and who continually brings forth life from what appears dead. The diversity, beauty, and usefulness of what grows from the soil are not random occurrences; they are deliberate manifestations of

divine wisdom, intended to open the eyes of those who reflect. Chapter 50 Qaaf, verse 8:

“…and a reminder for every servant who turns [to Allah].”

One who reflects deeply upon these perfectly balanced and intricately ordered systems cannot, by sound reason, deny the existence of a single Creator who possesses power over all things. Chapter 50 Qaaf, verses 9-11:

“And We have sent down blessed rain from the sky and made grow thereby gardens and grain from the harvest. And lofty palm trees having fruit arranged in layers. As provision for the servants…”

When a person provides even a small portion of another’s needs—such as offering shelter or financial support—they are considered deserving of gratitude. If this is true for human beings who provide limited assistance, then how much more deserving is Allah, the Exalted, who has granted every blessing in the universe? It is only just and reasonable that people show gratitude to the One who created, sustains, and continually provides for them. True gratitude begins with intention. A grateful heart acts solely to please Allah, the Exalted, without seeking praise, recognition, or reward from people. Actions performed for worldly admiration carry no weight with Allah, as warned in a Hadith found in Jami At Tirmidhi, number 3154. A

sincere intention is recognised by the absence of expectation—one serves, gives, and obeys without hoping for appreciation or compensation from others. Gratitude also manifests through speech: speaking what is good, beneficial, and truthful, or choosing silence when silence is better. And gratitude is expressed through action: using every blessing—wealth, health, time, knowledge, influence—in ways that align with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This form of gratitude becomes a means of increasing one's blessings and attaining peace of mind in both worlds, for it brings balance to one's mental and physical state and helps a person place every matter and every relationship in its proper place. Chapter 14 Ibrahim, verse 7:

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

Reflecting further, when a person owns an object, it is natural and accepted that they may use it however they wish. Since Allah, the Exalted, is the Creator, Owner, and Sustainer of everything in existence—including human beings—it follows that He alone determines what should occur within His creation. Obedience to Him is therefore not only an act of worship but also an acknowledgement of His absolute ownership.

Likewise, when someone lends their property to another, it is only fair that the borrower uses it according to the owner's wishes. Allah, the Exalted, has granted every blessing in this world as a loan, not as a gift. These blessings—health, wealth, intellect, time, family—must be "repaid" by using them in ways that please Him. In contrast, the blessings of Paradise are

gifts, not loans. Those who enter Paradise will be free to enjoy its delights 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 distinguish between the temporary blessings of this world, which are entrusted to them as a loan, and the eternal blessings of Paradise, which are granted as a gift. Recognising this distinction nurtures humility, responsibility, and sincere gratitude toward Allah, the Exalted.

The Earth has been fashioned with remarkable precision, enabling it to produce an astonishing diversity of provisions for all living beings. Its soil contains the exact balance of minerals required for growth. Its climate cycles—sunlight, wind, rain, and the changing seasons—operate in perfect coordination to sustain life. Rivers carve their paths through the land, transporting nutrients to distant regions. Mountains stabilise the Earth's crust and shape weather patterns. Every component of the natural world functions within a finely tuned system that no human mind could ever design or replicate. Among the most striking signs within this system is the revival of what appears lifeless. A seed, dry and dormant, lies buried beneath the soil. To the human eye, it resembles nothing more than a speck of dust—still, silent, and seemingly dead. Yet when rain descends and the Earth softens, a transformation begins. The seed absorbs water, swells, splits open, and sends forth a delicate shoot that pushes its way through the ground. From this fragile beginning emerges a plant that may

grow into a towering tree, a field of crops, or a source of nourishment for countless creatures. This transformation lies completely beyond human control. No scientist, regardless of their knowledge or technology, can breathe life into a dead seed. They may study its structure, describe its components, or even replicate its outer form, but they cannot create the spark that turns lifeless matter into a living organism. This process is a direct manifestation of divine power—a sign that points unmistakably to the Creator who governs all things. This revival is not an occasional occurrence; it is a continuous cycle woven into the fabric of creation. Each year, barren fields become lush with vegetation. Each spring, landscapes that appeared dead burst into colour and life. Each harvest season, the Earth yields fruits, grains, and crops that sustain humanity and countless other creatures. These cycles repeat with such consistency that people often overlook their significance, yet every cycle is a reminder of divine power, mercy, and wisdom. This sign also invites reflection on human dependence. People rely on the Earth for food, water, shelter, and countless other blessings, yet they have no control over the processes that sustain these provisions. They cannot command the rain, regulate the seasons, or revive the soil. Their survival rests entirely upon the continuous mercy of Allah, the Exalted. Recognising this reality cultivates humility, gratitude, and an awareness of one's true place in the universe. The revival of the Earth further highlights the precision and balance of divine design. If the soil were composed differently, if the climate were unstable, or if the water cycle were disrupted, life would collapse. The fact that these systems operate with such reliability is itself a sign of divine governance. It demonstrates that creation is not random or chaotic, but purposeful and guided.

Finally, 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. Chapter 50 Qaaf, verse 11:

“…and We have given life thereby to a dead land. Thus is the resurrection.”

After presenting signs within creation that point to His Oneness and demonstrate why He alone deserves obedience, Allah, the Exalted, turns people’s attention to the fate of earlier nations who persisted in defiance. Their stories stand as warnings to every generation. Chapter 50 Qaaf, verses 12-14:

“The people of Noah denied before them, and the companions of the well and Thamud. And 'Aad and Pharaoh and the brothers of Lot. And the companions of the thicket and the people of Tubba'. All denied the messengers, so My threat was justly fulfilled.”

These verses caution against living in a self-contained existence, where one’s focus is limited to personal concerns while ignoring the broader lessons unfolding in the world. Such a narrow perspective blinds the heart to the wisdom that can be gained from history, from the trials one faces, and from the experiences of others. Reflecting on these lessons is one of the most effective ways to refine character, avoid repeating harmful patterns, and attain lasting inner peace—by achieving a balanced mental and physical state and by placing every matter and every relationship in its proper place. For instance, observing how individuals blessed with wealth, fame, or influence often misuse their gifts—only to be overwhelmed by anxiety, depression, addiction, or even suicide—reveals that true tranquillity

cannot be bought with money or secured through indulgence. Likewise, seeing 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 live with awareness and reflection. It urges them to look beyond the narrow frame of their immediate circumstances and to draw wisdom from the world around them. Those who reflect on the rise and fall of past nations, the consequences of misused blessings, and the fragility of human life are better equipped to live with purpose, humility, and gratitude.

Allah, the Exalted, rebukes those who deny the resurrection, even though the evidence of His power surrounds them. He created the heavens and the Earth—vast, magnificent, and immeasurably greater than the human being—and He sustains them with flawless precision. If He can bring into existence such immense creations and maintain them without the slightest weakness or fatigue, then resurrecting a human being is infinitely easier by comparison even though all things are easy for Him. Chapter 50 Qaaf, verse 15:

"Did We fail in the first creation? But they are in confusion over a new creation."

This verse exposes the contradiction in the thinking of those who deny resurrection. They readily acknowledge the existence of the heavens and the Earth, yet they refuse to accept that the One who created them can recreate the human being. Their confusion does not arise from a lack of evidence, but from a refusal to reflect. The first creation itself is the greatest proof of the second. The One who brought something into existence from

nothing can certainly bring it back after it has returned to dust. The verse therefore calls people to reason, to look beyond their doubts, and to recognise that resurrection is not only possible but inevitable—because the power of Allah, the Exalted, is absolute, and His promise is true.

The first requirement for holding people accountable on the Day of Judgement is the power and authority to resurrect the dead—a reality already established through the signs of creation. The second requirement is complete knowledge of every person's inner state, outward actions, and spoken words. Chapter 50 Qaaf, verse 16:

"And We have already created man and know what his soul whispers to him, and We are closer to him than [his] jugular vein."

This verse highlights that nothing about a human being is hidden from Allah, the Exalted. He knows their thoughts before they form, their intentions before they act, and their words before they speak. His knowledge encompasses the deepest whispers of the soul—those fleeting inclinations that even a person may not fully recognise within themselves. In addition to possessing perfect knowledge, Allah, the Exalted, ensures that every deed is recorded with absolute accuracy. No action and no word escapes documentation. Chapter 50 Qaaf, verses 17-18:

“When the two receivers receive, seated on the right and on the left. Man does not utter any word except that with him is an observer prepared [to record].”

Together, these verses establish that Allah, the Exalted, possesses both the power to resurrect and the perfect knowledge required to judge. His justice is absolute, His record flawless, and His accountability comprehensive.

Although the recording Angels document both a person’s actions and their words, verse 18 specifically highlights speech to emphasise its unique danger. Words can cause far greater harm than many physical actions, and for this reason the Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Jami At Tirmidhi, number 2501, that the one who remains silent is protected. This guidance refers to silence from vain, harmful, or sinful speech, while speaking only what is good and beneficial. Such restraint becomes a means of salvation in both this world and the next. It is essential to understand this, for one of the primary reasons people will enter Hell is because of their speech, as warned in Jami At Tirmidhi, number 2616. In fact, a single reckless word can cause a person to fall into Hell on the Day of Judgement, as confirmed in Jami At Tirmidhi, number 2314. Speech generally falls into three categories. The first is evil speech, which must be avoided entirely. The second is vain speech, which wastes time and leads to deep regret on the Day of Judgement. It is also the gateway to sinful speech, making it safer to avoid altogether. The third is good speech, which should be consistently adopted. When these categories are considered, it becomes clear that two-thirds of speech should be removed from one’s life. Excessive speech also prevents a person from reflecting on their actions and the Hereafter, because

meaningful reflection requires silence. Without this reflection, a person fails to evaluate their deeds, misses opportunities to repent sincerely, and ultimately struggles to change for the better. Speaking too much also draws a person into matters that do not concern them. This habit inevitably leads to conflict, damaged relationships, and unnecessary hardship. The one who does not avoid what is irrelevant to them cannot perfect their Islam, as warned in a Hadith found in Jami At Tirmidhi, number 2317. True success lies in striving to make one's faith excellent. Furthermore, excessive speech often results in frequent arguments and disputes, bringing stress to oneself and others. Avoiding vain and harmful speech protects a person from these burdens and allows them to experience tranquillity. Another danger is that those who speak excessively often gravitate toward entertaining or trivial topics. Over time, this creates a mindset that dislikes serious discussions—such as death, accountability, and the Hereafter. This aversion prevents proper preparation for the next life, leading to profound regret and potential punishment. All of these harms can be avoided by restraining the tongue from sinful and pointless speech and choosing instead to speak only what is good. The one who adopts this discipline is protected from trouble in this world and safeguarded from punishment in the next.

Allah, the Exalted, then warns that whether a person accepts the reality of resurrection and accountability or denies them, they will inevitably face both. Death cannot be escaped, and when it arrives, it exposes the truth completely. Chapter 50 Qaaf, verse 19:

"And the intoxication of death will bring the truth…"

If a person reaches this moment without preparation, the unveiling of reality will only intensify their hardship. No further opportunities for repentance or reform will be granted. Chapter 50 Qaaf, verse 19:

“…that is what you were trying to avoid.”

Death is certain, yet its timing is unknown. For this reason, it is only sensible that a person who believes in the Hereafter prioritises preparing for it over matters that may never occur—such as marriage, children, or retirement. It is remarkable that many people adopt the opposite mindset, even though they openly acknowledge that worldly life is temporary and uncertain, whereas the Hereafter is permanent and guaranteed. Regardless of how one behaves, they will be judged for their deeds. A person must not deceive themselves into thinking they will prepare for the Hereafter “later,” for this attitude only leads to further delay until death arrives suddenly, leaving them with regrets that offer no benefit.

Thus, the central issue is not whether people will die—this is inevitable—but whether they will meet death in a state of readiness. True preparation lies in living according to the teachings of Islam: fulfilling the commands of Allah, the Exalted, avoiding His prohibitions, and facing destiny with patience in accordance with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Only through this approach can a person use their blessings in ways that please Allah, the Exalted. Such preparation is only possible when the Hereafter is prioritised above worldly matters that may never materialise.

A person must not be misled by the fact that worldly matters often come with second chances. This pattern does not apply to death. When death arrives, there are no extensions, no delays, and no opportunities to return. One must also remember that if they live in a state of heedlessness toward death and the Hereafter, they are likely to die in that same state. And whoever dies heedless will be resurrected heedless. Such a person is unlikely to attain the success they hope for on the Day of Judgement. This reality is indicated in a Hadith found in Sahih Muslim, number 7232. Chapter 50 Qaaf, verse 20:

“And the Horn will be blown. That is the Day of the threat.”

People should respond to the call of Allah, the Exalted, delivered through the Holy Prophet Muhammad, peace and blessings be upon him, by showing sincere obedience—fulfilling the commands of Allah, the Exalted, avoiding His prohibitions, and meeting destiny with patience in accordance with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Through this response, a person uses the blessings they have been granted in ways that are pleasing to Allah, the Exalted. Chapter 8 An Anfal, verse 24:

“O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life…”

Whoever answers this call in the present life will find the final call—on the Day of Resurrection—far easier to endure and respond to. In contrast, the one who lives heedless of the call of Allah, the Exalted, misusing the blessings they have been entrusted with, will find neither peace in this world nor ease when the trumpet is blown. That call will be unavoidable, and responding to it will be a tremendous burden for those who ignored divine guidance. A person can only turn away from the call of Allah, the Exalted, for a limited time. The final call will come—sooner or later—and no one will be able to escape or delay it. If this is inevitable, then wisdom dictates responding now, today, rather than living in heedlessness. If a person hears the trumpet blast while in a state of neglect, no action, regret, or plea will benefit them, and what follows will be even more overwhelming and terrifying. Chapter 50 Qaaf, verses 21-23:

“And every soul will come, with it a driver and a witness. [It will be said], "You were certainly in heedlessness of this, and We have removed from you your cover, so your sight, this Day, is sharp." And his companion, [the angel], will say, "This [record] is what is with me, prepared."”

It is important for a person to regularly assess their own deeds, for no one—except Allah, the Exalted—knows their actions, intentions, and shortcomings better than they do. When a person honestly evaluates their behaviour, this self-reflection inspires sincere repentance and motivates them to perform righteous deeds, using the blessings they have been granted in ways that please Allah, the Exalted. But the one who neglects this self-assessment drifts into heedlessness, misusing their blessings and

living without purpose. Such a person will find the weighing of their deeds on the Day of Judgement extremely difficult. In fact, their negligence may well lead them to be cast into Hell.

A wise business owner constantly reviews their accounts, ensuring the business moves in the right direction and that all necessary paperwork—such as tax returns—is completed accurately. A careless business owner, however, ignores their accounts, resulting in financial loss and failure to meet their obligations. Those who submit incorrect accounts face penalties that only increase their hardship. Yet the consequences of failing to assess and prepare one's deeds for the Scales of Judgement Day are far more severe. The penalty is not a monetary fine—it is a punishment that is unbearable. Chapter 99 Az Zalzalah, verses 7-8:

"So whoever does an atom's weight of good will see it. And whoever does an atom's weight of evil will see it."

Finally, a person must not only avoid committing sins but should also strive to avoid using their blessings in vain ways. Vain actions may not be sinful, but because they are not righteous deeds, they will lead to regret on Judgement Day—especially when a person realises that the time and blessings wasted on trivial matters could have been placed on the good side of the Scales had they been used correctly. In some cases, the slightest difference between the two sides of the Scales may determine whether a person attains salvation or faces damnation. Chapter 50 Qaaf, verses 24-26:

“[Allah will say], "Throw into Hell every stubborn ingrate. Preventer of good, transgressor, and doubter. Who made [as equal] with Allah another deity; then throw him into the severe punishment."”

These verses highlight several qualities a person must avoid if they hope to attain peace of mind in both this world and the next. The first of these is failing to recognise that every blessing—whether worldly or spiritual—comes from Allah, the Exalted, either directly or through means He has created. When a person provides even a small portion of another’s needs, such as offering shelter or support, they are considered deserving of gratitude. How much more, then, should gratitude be shown to Allah, the Exalted, who has granted every blessing in existence. True gratitude begins with intention. It means acting solely to please Allah, the Exalted. Whoever performs deeds for any other purpose will not receive reward from Him. This reality is warned about in a Hadith 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 others. Gratitude also manifests through speech—by speaking what is good or choosing silence when silence is better. And gratitude is expressed through action—by using one’s blessings in ways that please Allah, the Exalted, as taught in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This approach brings an increase in blessings and leads to genuine peace of mind in both worlds. It nurtures a balanced mental and physical state and helps a person place every matter and every relationship in its proper place. Chapter 14 Ibrahim, verse 7:

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

Chapter 50 Qaaf, verse 25:

“Preventer of good…”

This describes a deeply destructive moral disease—one that corrodes individuals, families, communities, and even nations. It refers to a person who actively obstructs goodness, whether by discouraging righteous deeds, undermining unity, or sowing division among people. This trait is not merely a personal flaw; it is a force that destabilises entire social structures.

At the family level, such a person becomes a source of tension and conflict. They resent seeing harmony among relatives, fearing that unity may elevate others above them in status or affection. Instead of contributing to peace, they ignite disputes, spread suspicion, and manipulate conversations to turn hearts against one another. When they witness other families enjoying stability and happiness, envy drives them to disrupt that happiness as well.

At the community level, this characteristic becomes even more harmful. A preventer of good cannot tolerate seeing people cooperate in charitable

work, religious gatherings, or any initiative that benefits society. They fear losing influence or recognition, so they resort to backbiting, slander, and subtle sabotage. They are quick to highlight faults, slow to acknowledge virtues, and eager to extinguish any spark of unity. Their presence drains the spiritual and emotional energy of those around them.

At the societal and international level, this trait manifests in leaders, influencers, or groups who oppose justice, hinder progress, and obstruct initiatives that promote peace and welfare. Their insecurity and desire for control lead them to divide communities, weaken institutions, and create environments where goodness struggles to flourish. History is filled with examples of individuals whose refusal to allow good to spread resulted in widespread corruption and suffering.

A defining feature of such people is that they become obsessed with the faults of others. They dedicate their time to exposing mistakes, exaggerating shortcomings, and dragging down the reputation of anyone who rises above them. They are the first to spread gossip and the last to speak well of others. Silence unsettles them, so they create conflict simply to entertain themselves or to feel relevant. Yet they forget the profound warning found in Sunan Ibn Majah, number 2546: Whoever covers the faults of others, Allah, the Exalted, will cover their faults. But whoever seeks out and exposes the faults of others, Allah, the Exalted, will expose their faults before the people. This Hadith reveals a powerful truth: The one who tries to disgrace others is, in reality, only disgracing themselves. Their obsession with exposing others becomes the very means through which Allah, the Exalted, exposes them. Their behaviour, which they believe elevates them, actually reveals their insecurity, jealousy, and moral

weakness. Society eventually recognises them not as protectors of truth, but as destroyers of peace.

A person who wishes to attain peace of mind in both worlds must cleanse themselves of this destructive trait. They must become a supporter of good, a protector of unity, and a coverer of faults, knowing that Allah, the Exalted, treats them as they treat others.

Chapter 50 Qaaf, verse 25:

“…transgressor…”

This term refers to a person who repeatedly misuses the blessings they have been granted, thereby violating the rights of Allah, the Exalted, and the rights of people. Such a person does not merely slip into occasional error; they persist in crossing the boundaries set by Allah, the Exalted, until wrongdoing becomes a defining feature of their character. On a personal level, this behaviour has profound consequences. Persistently misusing blessings—such as time, health, wealth, influence, or intellect—creates an internal imbalance. The person loses clarity, purpose, and direction. They misplace priorities, elevate what is trivial, neglect what is essential, and fail to prepare for their inevitable accountability on the Day of Judgement. Even if they enjoy certain worldly comforts, their inner state becomes marked by stress, instability, and dissatisfaction. Their life becomes a cycle of trouble

and difficulty because they have severed themselves from the peace that comes through obedience and gratitude. On a societal level, the harm of a transgressor multiplies. A person who does not respect the limits set by Allah, the Exalted, will naturally fail to respect the rights of others. Their behaviour encourages the spread of injustice, corruption, and moral decay. They become a source of harm rather than benefit, contributing to environments where trust erodes, relationships fracture, and wrongdoing becomes normalised. Their transgression does not remain confined to their private life—it spills into the community, influencing others and weakening the moral fabric of society. This verse therefore serves as a warning and a reminder: Misusing blessings is not a private matter. It is a form of transgression that harms the self, harms others, and distances a person from the mercy of Allah, the Exalted. True success lies in recognising the boundaries set by Allah, honouring His rights, fulfilling the rights of people, and using every blessing in a manner that leads to balance, peace, and accountability.

Chapter 50 Qaaf, verse 25:

“…and doubter…”

This refers to a person whose uncertainty and hesitation arise from a lack of sound knowledge. When someone does not understand the principles and teachings of Islam, their faith becomes fragile. Such weakness makes them more vulnerable to straying from obedience, especially when their personal desires conflict with the commands of Allah, the Exalted. Without a firm foundation of knowledge, they may fail to recognise that true peace

in both worlds is found in submitting their desires to divine guidance. Doubt of this kind is not merely an intellectual issue; it affects a person's entire way of living. When knowledge is absent, the heart becomes unsettled, priorities become confused, and the individual struggles to place matters in their proper place. They may misuse the blessings they have been granted, follow impulses rather than principles, and drift into a state of spiritual imbalance. For this reason, it is essential for a person to strengthen their faith through the pursuit of authentic Islamic knowledge and, more importantly, through acting upon it. Knowledge that is learned but not applied does not protect the heart from doubt. When a person studies the teachings of Islam, reflects upon them, and implements them in daily life, their faith becomes firm, their obedience becomes consistent, and their inner state becomes stable. This process naturally leads to a balanced mental and physical state. It helps a person prioritise correctly, distinguishing between what benefits them in the long term and what merely satisfies temporary desires. By using their blessings in ways that align with the guidance of Allah, the Exalted, they cultivate clarity, tranquillity, and purpose. In contrast, the one who remains in doubt, neglects knowledge, and follows their desires will struggle to find peace. Their uncertainty will influence their decisions, weaken their resolve, and ultimately distance them from the path that leads to success in both worlds.

Chapter 50 Qaaf, verse 26:

"Who made [as equal] with Allah another deity…"

It is essential to recognise that false deities are not limited to carved idols or physical objects. A person may worship and obey many things besides Allah, the Exalted, without ever bowing to a statue. In reality, anything that a person obeys in opposition to Allah, the Exalted—whether social media, fashion trends, cultural pressures, influential personalities, or even their own desires—becomes, in practice, 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 monks mentioned in this verse were not worshipped through prayer or prostration. Rather, they were obeyed in matters that contradicted the commands of Allah, the Exalted. This misplaced obedience was counted as a form of worship, because obedience in defiance of divine guidance is, in essence, submission to another authority. This 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 consciously worshipped the Devil. Yet they are described as doing so because they obey him in opposition to Allah, the Exalted. Their actions reveal their true allegiance, even if their words claim

otherwise. For this reason, it is vital to avoid obeying any influence that leads to disobedience of Allah, the Exalted. Persisting in such behaviour inevitably results in becoming subservient to other forces—whether individuals, social media, fashion, cultural expectations, or employers. Trying to satisfy multiple and unjust masters only leads to exhaustion and stress, because their demands constantly change and can never be fully met. Just as an employee with several supervisors struggles to please them all, a person who abandons servitude to Allah, the Exalted, becomes overwhelmed by the conflicting expectations of worldly influences. Over time, this internal conflict can lead to sadness, isolation, depression, and even suicidal thoughts, as the pursuit of pleasing worldly masters fails to bring the fulfilment or peace they hoped for. This reality is evident when observing those who have adopted such a lifestyle, including many celebrities who appear outwardly successful yet inwardly unsettled. Moreover, obeying other influences in disobedience to Allah, the Exalted, will bring no benefit in the Hereafter. These entities will not defend or assist a person when they stand before their Lord. They will offer no comfort, no protection, and no support. Chapter 50 Qaaf, verse 26:

“…then throw him into the severe punishment.""”

To avoid this outcome, a person must abandon obedience to anything that leads them away from Allah, the Exalted, and instead commit themselves to obeying Him alone. This is achieved by using the blessings they have been granted in accordance with Islamic teachings. Through this, they attain peace of mind in both worlds, develop a balanced mental and physical state, and place every matter and every relationship in its proper place.

Allah, the Exalted, then draws attention to one of the greatest causes of misguidance: corrupt companionship. Chapter 50 Qaaf, verse 27:

“His friend will say, "Our Lord, I did not make him transgress, but he [himself] was in extreme error."”

This verse exposes a profound reality about human nature. People are inherently social beings whose beliefs, habits, and character are shaped—often deeply—by those they spend time with. This influence may be immediate, or it may settle gradually into the heart over months and years, but it always leaves an imprint. Companionship is never neutral; it is a powerful force that moulds a person’s values, emotions, and ultimate direction in life. The Holy Prophet Muhammad, peace and blessings be upon him, affirmed this truth in a Hadith found in Sunan Abu Dawud, number 4833, which emphasises the transformative effect of one’s companions. A person inevitably absorbs the attitudes, behaviour, and worldview of those around them. Just as someone who enters a perfume shop leaves with its pleasant fragrance, while one who visits a blacksmith departs with the smell of smoke, so too does companionship leave its mark—whether uplifting or corrupting. For this reason, those who surround themselves with righteous, sincere, and thoughtful individuals will find their hearts naturally inclined toward sincerity, humility, and obedience to Allah, the Exalted. Such companions remind one another of their responsibilities, encourage the proper use of the blessings they have been granted, and inspire preparation for the Day of Judgement. In their company, a person’s heart is strengthened, their intentions purified, and their conduct refined. They develop balance—spiritually, mentally, and physically—and are guided toward a life of purpose, clarity, and contentment. Conversely, those

who associate with the heedless and misguided gradually begin to reflect their attitudes and behaviour. The change may be subtle at first, but over time it erodes spiritual awareness and weakens one's connection with Allah, the Exalted. Such individuals become more inclined to follow their desires, misuse their blessings, and neglect their true purpose. Their perception of right and wrong becomes distorted, their priorities become confused, and their relationships suffer. They lose harmony within themselves and within their surroundings. When a person abandons obedience to Allah, the Exalted, in favour of fleeting pleasures, social trends, or misguided ideals, their heart becomes unsettled. No amount of material comfort can fill the emptiness created by spiritual neglect. Outwardly, they may appear successful or content, but inwardly they experience anxiety, instability, and dissatisfaction. Their relationships become strained, their minds restless, and their hearts burdened with guilt and regret. Thus, the consequences of corrupt companionship extend far beyond this world. They lead to confusion, turmoil, and emotional hardship in this life, and spiritual ruin in the next. In contrast, righteous companionship nurtures inner peace, strengthens faith, and prepares a person for eternal success. For this reason, a wise individual is deliberate and selective in choosing their friends. They seek the company of those who remind them of Allah, the Exalted, whose character elevates their own, and whose presence motivates them to walk the path of truth, virtue, and lasting tranquillity.

If a person fails to adopt righteous companionship in this world, they will not be permitted to blame others for their misguidance on the Day of Judgement. Chapter 50 Qaaf, verses 27-29:

“His friend will say, "Our Lord, I did not make him transgress, but he [himself] was in extreme error." [Allah] will say, "Do not dispute before Me, while I had already presented to you the warning. The word will not be changed with Me, and never will I be unjust to the servants."”

These verses establish a foundational principle: Allah, the Exalted, does not compel anyone toward guidance or misguidance. If He were to force a person in either direction, the entire purpose of Earthly life as a test would be nullified. Instead, He clarifies the correct path, warns against the wrong one, and grants each individual the freedom to choose. A person is then held accountable for the choices they willingly make. For this reason, no one can blame Allah, the Exalted, or anyone else for their misguidance if they choose to disobey Him by misusing the blessings He has granted them. A person must avoid the destructive habit of shifting blame onto others, whether in worldly matters or spiritual matters. The one who refuses to take responsibility for their actions will never improve their character. Instead, they will continue misusing their blessings, drifting further into heedlessness. This attitude leads to a state of mental and physical imbalance. Such a person misplaces priorities, mishandles relationships, and fails to prepare for their accountability on the Day of Judgement. Even if they enjoy certain worldly luxuries, their life becomes filled with stress, challenges, and hardship in both worlds. Furthermore, refusing to take responsibility prevents them from fulfilling the rights of others. Their behaviour misguides those around them and contributes to the spread of corruption and injustice within society. Blaming others for one’s own wrongdoing will never be accepted by Allah, the Exalted, neither in this world nor in the next. This truth is reinforced in chapter 14 Ibrahim, verse 22, where Allah, the Exalted, describes the scene after judgement has been passed:

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

Even though the Devil will be held accountable for his own crimes, no one will be able to transfer their sins onto him. He never possessed the power to force anyone toward misguidance. His influence was limited to whispering, inviting, and tempting. Those who accepted his invitation did so willingly, and therefore they have no one to blame except themselves. Chapter 50 Qaaf, verse 30:

“On the Day We will say to Hell, "Have you been filled?" and it will say, "Are there any more?””

This passage serves as a powerful reminder: salvation begins with personal responsibility. A person must acknowledge their choices, correct their behaviour, and use their blessings in obedience to Allah, the Exalted. Only then will they find balance, clarity, and peace in both worlds. Chapter 50 Qaaf, verse 31:

“And Paradise will be brought near to the righteous, not far.”

The righteous are those who consistently use the blessings they have been granted in accordance with Islamic teachings. A key aspect of righteousness and piety is the willingness to avoid certain lawful things out of fear that they may lead a person toward what is unlawful. Chapter 2 Al Baqarah, verse 187:

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

Allah, the Exalted, does not merely instruct people to avoid crossing His limits; He commands them not even to approach those limits. This distinction is significant. Approaching the boundaries of what is forbidden is not itself unlawful, yet it places a person dangerously close to falling into sin. This principle is repeated throughout the Holy Quran. For example, Allah, the Exalted, instructed the Holy Prophet Adam, peace be upon him, not to eat from the tree in Paradise, but He also warned him not to even approach it, even though approaching it was permissible. Chapter 7 Al A’raf, verse 19:

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

This demonstrates that something lawful may still be harmful if it brings a person close to what is forbidden. Many lawful actions—especially vain or purposeless ones—can gradually lead to sin. For instance, vain speech is not sinful in itself, yet it often becomes a gateway to backbiting, lying, and other prohibited forms of speech. Similarly, vain spending of wealth can easily develop into wastefulness, which is condemned. Chapter 17 Al Isra, verse 27:

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

Most people who fall into misguidance do so gradually. They begin by merely approaching what is unlawful without participating in it. Over time, familiarity weakens their caution, and they eventually become tempted or encouraged to commit the unlawful itself. For example, a person who regularly accompanies those who drink alcohol is far more likely to eventually drink it than someone who avoids such company altogether. This cautious attitude—avoiding some lawful things out of fear they may lead to the unlawful—is emphasised by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Jami At Tirmidhi, number 2451. He taught that a person cannot attain true piety, meaning steadfastness in using their blessings correctly, until they willingly abandon certain lawful things out of fear that they may lead to sin. For this reason, a person must be vigilant not only in avoiding what is clearly unlawful but also in distancing themselves from some lawful matters, especially vain activities, when these may gradually pull them toward disobedience. The one who fails to appreciate the importance of not approaching the limits of Allah, the Exalted, will overindulge in lawful matters, especially vain pursuits. This increases the likelihood of falling into the unlawful and leads

to the misuse of blessings. Such misuse results in stress, hardship, and difficulty in both worlds. It disrupts a person's mental and physical balance, causes them to misplace priorities and relationships, and prevents them from preparing for their accountability on Judgement Day. Even if they experience moments of entertainment or worldly pleasure, their inner state remains unsettled. This pattern is clearly visible in the lives of many who behave in this manner, including those who possess great wealth yet lack inner peace. In contrast, those who avoid vain and useless things will strengthens one's sincerity and obedience to Allah, the Exalted. It ensures that blessings are used correctly, in accordance with the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This is the essence of righteousness and the path to peace of mind in both worlds. It nurtures a balanced mental and physical state and helps a person place every matter and every relationship in its proper place. Chapter 50 Qaaf, verses 31-32:

"And Paradise will be brought near to the righteous, not far. This is what you were promised - for every returner [to Allah] and guarder [of His limits]."

The continual act of returning to Allah, the Exalted, demonstrates a profound truth: He does not expect perfection from people. Human beings are created with weaknesses, limitations, and the capacity to err. What Allah, the Exalted, desires is not a flawless life, but a sincere one—a life defined by genuine effort, by striving to use the blessings He has granted in accordance with Islamic teachings, and by turning back to Him whenever a mistake is made. The real danger does not lie in committing a sin, for every person is bound to fall short at times. The true danger lies in persisting in wrongdoing without remorse, without reflection, and without repentance. When a person becomes comfortable with sin, their heart hardens, their

awareness fades, and their distance from Allah, the Exalted, grows. But when a person adopts an attitude of sincere striving—doing their best to obey Allah, the Exalted, and returning to Him immediately after slipping—they open the door to His forgiveness and mercy. Allah, the Exalted, promises tranquillity to those who repent, for repentance softens the heart, restores clarity, and reconnects a person with their purpose. Such individuals experience peace of mind in this world because they live with awareness, humility, and a heart that refuses to remain distant from its Lord. They acknowledge their shortcomings, correct their course, and continue striving. This gives them hope for salvation in the next world, for they know that Allah, the Exalted, accepts the repentance of those who sincerely return to Him. Chapter 50 Qaaf, verse 33:

“Who feared the Most Merciful unseen…”

This may refer to a person who continues to obey Allah, the Exalted, even when they are alone and hidden from the eyes of others. Such a person becomes deeply aware that the divine vision is constantly observing both their inner state and their outward actions. Their behaviour in private becomes a clear sign of their sincerity toward Allah, the Exalted, for they remain steadfast in righteousness even when no human being can see them. A person who reaches this level has gained authentic Islamic knowledge and acted upon it. They strive to obey Allah, the Exalted, by fulfilling His commands, avoiding His prohibitions, and facing destiny with patience in accordance with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Through this consistent effort, they attain excellence of faith. This excellence is reflected in their worship, such as when they offer the prayer with the awareness that Allah, the Exalted, is observing them. This state of worship is described in a Hadith found in

Sahih Muslim, number 99. Such individuals are not concerned with the gaze of people, because their hearts are focused on the divine vision. Their sincerity protects them from showing off or seeking praise, as their actions are motivated solely by the desire to please Allah, the Exalted. This quality is essential for anyone who wishes to maintain sincere obedience, for true devotion is proven not in public, but in private—when one chooses righteousness purely for the sake of their Lord.

Chapter 50 Qaaf, verse 33:

“Who feared the Most Merciful unseen…”

This also refers to a person who believes in and obeys Allah, the Exalted, despite never having seen Him. Their faith is not built on physical sight but on certainty of heart, reflection, and recognition of the countless signs that point to His existence. Although Allah, the Exalted, cannot be seen in this world, His presence can be indirectly perceived through contemplating His creation. Every aspect of the natural world serves as a reminder of His power, wisdom, and mercy. When a person reflects on the perfect balance and harmony within creation—the precise movement of the Sun and the Moon, the continuous cycle of water, the vastness of the oceans, the order of the stars, the diversity of life, and the intricate systems that sustain the Earth—they begin to sense the reality of the One who designed and maintains it all. These signs awaken the heart, strengthen faith, and deepen reverence for Allah, the Exalted. The more a person appreciates these signs, the more responsive they become to divine guidance. Their obedience grows not out of fear of people or desire for recognition, but out

of awe, gratitude, and awareness of the One who sees them even when they cannot see Him. This unseen fear—rooted in certainty, reflection, and humility—is a hallmark of true faith and a source of tranquillity in both worlds.

A vital aspect of attaining peace of mind in both worlds is the purification of one's spiritual heart. Chapter 50 Qaaf, verse 33:

"…and came with a heart returning."

This purification is not a passive condition but an ongoing, deliberate effort. It involves learning the teachings of Islam, reflecting upon them, and implementing them consistently in daily life. A person must adorn themselves with the noble qualities praised in revelation—generosity, patience, humility, gratitude, compassion—and consciously work to remove the destructive traits condemned therein, such as pride, envy, greed, and arrogance. Through cultivating these virtues and eliminating these vices, the heart becomes purified and the soul elevated. This inner refinement naturally produces tranquillity, for true peace of mind arises from living in harmony with divine guidance. Spiritual purification also ensures that a person uses the blessings they have been granted—whether wealth, health, knowledge, or influence—in the manner prescribed by Allah, the Exalted, and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This mindful use of blessings prevents waste, excess, and misuse, and instead channels them toward gratitude, service, and obedience. By doing so, a person achieves balance in both mental and physical states. They learn to place every matter and every relationship in

its proper place. This balance not only protects their worldly affairs but also prepares them for their accountability on the Day of Judgement. A life built upon purification brings a double reward: serenity in this world and salvation in the next. In this world, the purified heart experiences clarity, contentment, and resilience in the face of trials. In the Hereafter, it finds eternal peace and reward with Allah, the Exalted. Thus, spiritual purification is not merely a personal improvement; it is the foundation of success in both realms. It transforms one's character, directs one's blessings toward righteousness, and secures lasting peace of mind in this life and the next. Chapter 50 Qaaf, verse 34:

"Enter it in peace. This is the Day of Eternity."

Judgement Day is described as the Day of Eternity because eternity begins after it. In a Hadith found in Sunan Ibn Majah, number 4108, the Holy Prophet Muhammad, peace and blessings be upon him, explained that the material world compared to the Hereafter is like a single drop of water compared to a vast ocean. This comparison is intended to help people grasp the insignificance of the material world when placed beside the Hereafter. In truth, the two cannot be compared at all, for the world is temporary while the Hereafter is everlasting. The limited can never be measured against the unlimited. The material world can be divided into four broad categories: fame, fortune, authority, and one's social life, including family and friends. Any blessing a person attains within these categories will always be incomplete, short-lived, and ultimately severed by death. By contrast, the blessings of the Hereafter are perfect, permanent, and uninterrupted. 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, for the time of death is unknown. Yet every person is guaranteed to die and enter the Hereafter. It is therefore unwise to prioritise striving for a worldly milestone—such as retirement—which one may never reach, over striving for the Hereafter, which one will certainly reach.

This does not mean that a person should abandon the world entirely. The world is a bridge that must be crossed in order to reach the Hereafter safely. A person should take from this world what is necessary for themselves and their dependents, in accordance with Islamic teachings, without waste, excess, or extravagance. The remainder of their effort should be dedicated to preparing for the eternal Hereafter by fulfilling the commands of Allah, the Exalted, avoiding His prohibitions, and facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This ensures that one uses their blessings in ways pleasing to Allah, the Exalted, and in doing so attains peace of mind and success in both worlds. Chapter 16 An Nahl, verse 97:

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

An intelligent person would never choose a single drop of water over an endless ocean. In the same way, a truly intelligent person would never prioritise the temporary material world over the eternal Hereafter. The wise recognise that worldly pleasures are brief, uncertain, and inevitably cut off by death, whereas the blessings of the Hereafter are lasting, perfect, and guaranteed for those who strive for them. For this reason, a person must discipline their worldly desires and ambitions within the boundaries set by Islam. When they do so, they attain peace of mind through a balanced mental and physical state, and they learn to place every matter and every relationship in its proper place. This inner order brings clarity, stability, and contentment. More importantly, by living within these divine limits, a person prepares themselves for the Hereafter, where they will receive every desire of their heart and far more than they could ever imagine. Chapter 50 Qaaf, verse 35:

“They will have whatever they wish therein, and with Us is more.”

This verse reminds a person that nothing they sacrifice in this world for the sake of Allah, the Exalted, is ever lost. Whatever they give up out of obedience will be returned to them in the Hereafter in a form that is purer, greater, and everlasting. Thus, the one who restrains their desires today will find limitless fulfilment tomorrow, while the one who chases fleeting pleasures will be left with regret.

Allah, the Exalted, once again calls upon people to reflect deeply on the fate of past nations—communities that were far stronger in power, wealth, and influence than those who came after them. Despite their advanced

strength and dominance across the land, none of these advantages were able to shield them from hardship, destruction, or downfall when they persisted in disobeying Allah, the Exalted. Chapter 50 Qaaf, verse 36:

“And how many a generation before them did We destroy who were greater than them in [striking] power and had explored throughout the lands. Is there any place of escape?”

This verse delivers a decisive reminder that pride, self-sufficiency, and confidence rooted in worldly success are deeply misleading. Wealth, influence, innovation, and authority may create an appearance of strength, but they provide no real protection when a people persistently turn away from divine guidance. When the moment of accountability arrives, no alliance, power, or resource can shield anyone from the outcome of sustained wrongdoing. At the same time, the verse confronts a narrow and inward-looking lifestyle, where a person becomes consumed by their own concerns, ambitions, and anxieties, while remaining unaware of the lessons unfolding beyond their immediate world. This inward fixation prevents the heart from learning—from history, from the experiences of others, and even from one’s own hardships. Without reflection, people continue repeating the same errors, pursuing empty promises, and cycling through disappointment and unrest. Islam places great emphasis on thoughtful reflection because it reshapes character and sharpens perception. When a person studies the rise and collapse of earlier societies, they come to understand that strength divorced from obedience leads inevitably to downfall. Likewise, observing how many people with wealth, recognition, or authority misuse their blessings—only to be overtaken by inner turmoil, addiction, or despair—reveals a crucial truth: peace cannot be secured through excess, nor can fulfilment be sustained by desire alone. External comfort does not

guarantee inner stability. In the same way, seeing others face illness, loss, or hardship should stir appreciation rather than detachment. Such moments are reminders to value one's own health, time, and opportunities, and to use them wisely before they diminish or disappear. Reflection turns simple observation into insight, and insight into purposeful change. Through this conscious awareness, a person develops balance—both mentally and physically. They learn to distinguish what deserves priority from what is merely distracting, to place relationships and responsibilities where they belong, and to resist becoming attached to what is temporary. This balance is essential for genuine and lasting peace of mind. For this reason, Islam urges people to lift their gaze beyond the confines of their personal circumstances and to draw lessons from the world around them. Past events, human struggles, and individual trials are not random or meaningless; they serve as signs meant to instruct, caution, and awaken the heart. Those who reflect gain clarity and growth, while those who ignore these signs remain exposed to repeating the same failures—no matter how strong or secure they may appear on the surface. Chapter 50 Qaaf, verse 37:

"Indeed in that is a reminder for whoever has a heart or who listens while he is present [in mind]."

Possessing the right kind of spiritual heart means having a heart that is not dominated by worldly desires. When a person becomes consumed by such desires, they lose clarity, restraint, and balance. Their hearing, sight, and intellect remain physically functional, yet spiritually and morally they become ineffective. Instead of using these faculties to recognise truth, consider consequences, and regulate their behaviour, they become driven by the constant urge to satisfy their cravings. In this condition, desire

becomes the master and the person becomes its servant. This state resembles the condition of a drug addict. No addict begins with the intention of losing control, yet once addiction takes hold, it overrides rational thought. The addict may lie, steal, or harm others—not because they are unaware of the consequences, but because the craving has become stronger than their moral judgment. Their addiction blinds them to the harm they inflict on themselves and those around them. Excessive worldly desires—whether for wealth, status, pleasure, or recognition—can produce the same effect. A desire that is not managed gradually intensifies until it becomes an addiction of the heart. At that point, a person begins to justify harmful behaviour, overlook moral boundaries, and ignore the long-term consequences of their actions. They may sacrifice their health, relationships, and peace of mind in pursuit of something that can never truly satisfy them. Their hearing no longer absorbs beneficial reminders, their sight no longer recognises signs, and their intellect no longer guides them toward what is right. For this reason, Islamic teachings emphasise regulating desire rather than suppressing it entirely. Desire is part of human nature, but when pursued without restraint, it distorts perception and leads to moral decline. A person who allows desires to dominate their life inevitably falls into harmful actions and experiences mental and physical imbalance. Stress, anxiety, restlessness, and dissatisfaction become constant companions, because the heart was never created to find tranquillity in unrestrained indulgence. By contrast, when a person disciplines their desires and pursues only what is lawful—and even then, in moderation—their faculties remain sharp, their judgment remains clear, and their heart remains at peace. They use their hearing, sight, and intellect as intended: to recognise truth, reflect on consequences, and live with purpose. This balanced approach protects them from the destructive cycle of addiction, whether to substances, wealth, status, or any other worldly pursuit. Ultimately, the true danger is not the presence of desire, but the absence of discipline. When desires rule the heart, a person becomes blind to guidance. When discipline rules the heart, desires fall into their proper place, and the person is able to use their blessings in a way that leads to clarity, stability, and lasting peace. Through this, they attain a balanced

mental and physical state and correctly place everything and everyone within their life.

Chapter 50 Qaaf, verse 37:

“Indeed in that is a reminder for whoever has a heart or who listens while he is present [in mind].”

In addition, this serves as a warning for people to listen to the teachings of Islam in the correct manner so that they may act upon them. Proper listening is not a passive activity; it requires deliberate engagement. A person must pay careful attention to Islamic knowledge, connect what they learn to their past experiences, reflect on how to implement the teachings in the future, and sincerely strive to put them into practice. Only through this process does knowledge become transformative. Simply hearing Islamic teachings without reflection, application, and sincere effort will not bring about meaningful change. Knowledge that remains theoretical does not soften the heart, refine character, or guide behaviour. This is one of the main reasons why many people fail to improve spiritually and morally, despite having unprecedented access to Islamic information through books, lectures, and digital platforms. The issue is not a lack of knowledge, but a lack of proper engagement with it. When knowledge is listened to correctly, reflected upon deeply, and implemented consistently, it becomes a source of guidance, clarity, and inner strength. But when it is merely heard and then forgotten, it remains ineffective. True benefit comes only when knowledge is transformed into action.

Allah, the Exalted, once again invites people to reflect upon the creation, for it not only points to His Oneness and exclusive right to be obeyed, but also demonstrates His absolute power to create, resurrect, and hold all people accountable on Judgement Day. Chapter 50 Qaaf, verse 38:

“And We did certainly create the heavens and Earth and what is between them in six days, and there touched Us no weariness.”

Allah, the Exalted, had the power to bring the heavens and the Earth into existence in a single instant. Chapter 2 Al Baqarah, verse 117:

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

One of the profound lessons behind the creation of the heavens and the Earth over six days is to teach humanity the importance of gradual progress toward higher goals. Allah, the Exalted, does not expect people to attain spiritual excellence overnight. Rather, He wants them to learn, grow, and apply the teachings of Islam step by step, improving their conduct toward Him and His creation through steady, sincere effort. While no person has an excuse to neglect their obligatory duties or to ignore the established traditions of the Holy Prophet Muhammad, peace and blessings be upon him, it remains essential that each individual acts

according to their own mental and physical capacity. Likewise, they should treat others with the same consideration, recognising that overwhelming someone may discourage them from practicing Islam altogether.

Every person has been uniquely created and blessed with different strengths, abilities, and temperaments. Some may have the capacity to perform voluntary fasts, while others may not. Some may be able to spend long hours studying the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, while others may find this difficult. Some may enjoy extended discussions about religious matters, while others may lack the concentration or mental stamina for such engagement. This diversity does not make one person superior or another deficient. Allah, the Exalted, will judge each individual according to their potential, their strength, their intentions, and the actions they performed within their capacity. This understanding teaches people not to be overly harsh with themselves or others regarding voluntary acts of worship. A person should aim for gradual improvement, avoiding extremes that may lead to discouragement and eventual abandonment of their efforts. If a person has been granted the strength to engage in voluntary acts of devotion, they should express gratitude to Allah, the Exalted, for it is He alone who has granted them this ability. Recognising this protects the heart from pride, a dangerous trait that can destroy a person even in small amounts. This warning is emphasised in a Hadith recorded in Sahih Muslim, number 265.

In addition, if Allah, the Exalted, created and sustains the entire universe effortlessly, then resurrecting humanity and holding them accountable is an even smaller matter. Chapter 50 Qaaf, verse 38:

“And We did certainly create the heavens and Earth and what is between them in six days, and there touched Us no weariness.”

Islam encourages people to regulate their worldly desires, keeping them within the boundaries set by divine guidance. Those whose only purpose in life is to satisfy their desires often criticise this discipline, because Islamic teachings expose the animalistic nature of unrestrained indulgence. Furthermore, entire industries and businesses profit from people surrendering to their desires. These forces naturally oppose Islamic teachings, as self-control threatens their financial interests. They therefore strive to discourage people from living according to the guidance of Allah, the Exalted. In the face of such criticism and pressure, a person must remain steadfast in their obedience to Allah, the Exalted. Even if they cannot immediately perceive it, Allah, the Exalted, will grant them peace of mind and protect them from the harmful effects of people. As long as a person remains firm in using their blessings correctly—according to the teachings of Islam—they will achieve a balanced mental and physical state. They will learn to place everything and everyone in their proper place, which naturally leads to tranquillity in both worlds. Chapter 50 Qaaf, verse 39:

“So be patient over what they say and glorify [Allah]…”

This verse teaches that patience in the face of criticism, mockery, or opposition is essential. A person must not allow the comments of others to

weaken their resolve or distract them from the path of obedience. Instead, they should turn to the worship and remembrance of Allah, the Exalted, for glorifying Him strengthens the heart, calms the mind, and anchors the soul in times of difficulty. A key aspect of glorifying Allah, the Exalted—one that ensures nothing negative is attributed to Him—is the cultivation of a positive mindset. Generally speaking, adopting a positive outlook is vital for navigating life's challenges while remaining obedient to Allah, the Exalted. This obedience involves using the blessings He has granted in ways that please Him, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Whenever a person faces hardship, they should remind themselves that the situation could have been far worse. If the difficulty is worldly in nature, they should be grateful that it does not harm their faith. Rather than 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 someone loses a particular blessing, they should reflect on the many blessings that still remain. Every trial contains hidden wisdoms that may not be immediately apparent. A person should recall the verse in which Allah, the Exalted, reminds humanity that what they dislike may in fact be good for them, and what they desire may be harmful. 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 such truths, a person develops a positive mindset—one that is essential for correctly glorifying Allah, the Exalted, by refraining from attributing negative outcomes to Him. The cup is not half empty; it is half full. Chapter 50 Qaaf, verse 39:

“…and glorify with praise of your Lord before the rising of the sun and before its setting.”

Showing gratitude to Allah, the Exalted, for His countless and continuous blessings is the only upright and fair response. Gratitude through intention means acting solely to please Allah, the Exalted. Gratitude through speech means speaking what is good or choosing silence over harmful words. Gratitude through action means using one’s blessings in ways that align 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 this world and the Hereafter. It leads to a balanced mental and physical state and enables a person to place everything and everyone in their proper place. Through this, they attain peace of mind in both worlds. Chapter 14 Ibrahim, verse 7:

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

Chapter 50 Qaaf, verse 40:

“And from the night glorify Him and after prostration.”

Voluntary night worship is one of the clearest signs of a person's sincerity toward Allah, the Exalted, for it is performed when no other eyes are watching. In those quiet hours, a person stands before their Lord in intimate conversation, demonstrating true servanthood and devotion. This prayer carries countless virtues. A Hadith found in Sunan An Nasai, number 1614, describes it as the best of all voluntary prayers.

No one will attain a rank higher on Judgement Day or in Paradise than the Holy Prophet Muhammad, peace and blessings be upon him, and his elevated station is directly linked to the voluntary night prayer. This connection indicates that those who establish this prayer will be granted lofty ranks in both worlds. Chapter 17 Al Isra, verse 79:

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

A Hadith found in Jami At Tirmidhi, number 3579, teaches that a person is closest to Allah, the Exalted, during the last portion of the night. Remembering Allah, the Exalted, at this time opens the door to countless blessings. Every person desires that their supplications be answered and their needs fulfilled. For this reason, they should strive to offer the voluntary night prayer, as a Hadith found in Sahih Muslim, number 1770, mentions that there is a special hour in every night during which sincere supplications are always accepted.

Establishing the night prayer also protects a person from sin, distances them from pointless social gatherings, and safeguards them from many physical ailments. This is advised in a Hadith found in Jami At Tirmidhi, number 3549.

To prepare for the night prayer, a person should avoid overeating or drinking before sleep, as this induces laziness. They should also avoid exhausting themselves unnecessarily during the day. A short nap can help restore energy. Most importantly, they should avoid sin and strive to obey Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions, and facing destiny with patience according to the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Those who live obediently find it far easier to rise for the night prayer.

People are then firmly urged to accept and act upon Islamic teachings for their own benefit, because their time in this world—and the time remaining before Judgement Day—is extremely limited. Chapter 50 Qaaf, verse 41:

“And listen on the Day when the Caller will call out from a place that is near.”

The concept of nearness here is intentionally expressed in terms of distance to convey urgency. Just as people commonly describe a short time using spatial expressions—such as saying “just down the road”—this verse communicates that accountability is not distant or abstract, but close and approaching. Even if Judgement Day itself appears far away, a person’s personal accountability begins at the moment of death. In that sense, accountability is always near.

Regardless of how long a person lives, life passes rapidly. Years blur together, strength fades, and opportunities disappear far more quickly than expected. For this reason, adopting the false hope of a long life is extremely dangerous. It creates negligence and delays serious preparation for Judgement Day. In fact, false hope is one of the main reasons people prioritize accumulating material possessions over preparing for their eternal future.

A simple examination of one’s daily routine exposes this imbalance. How much time, effort, and energy are devoted to worldly gain compared to preparation for the hereafter? In most cases, the material world dominates attention almost entirely. This imbalance is not accidental—it is one of the most effective tools used by the Devil to mislead people. By convincing them that they have plenty of time, preparation is postponed indefinitely. Repentance is delayed. Change is deferred. In many cases, death arrives before that imagined “near future” ever comes.

False hope also discourages sincere repentance and character reform. A person convinces themselves that they will change later, become better

later, or repent later. At the same time, this illusion encourages hoarding wealth and excessive attachment to worldly security. People are frightened into believing that they must accumulate endlessly to survive old age, forgetting that the same One who provided for them in their youth will provide for them when they are weak.

Allah, the Exalted, allocated the provision of all creation long before they ever existed—over fifty thousand years before the creation of the skies and the Earth. This reality is confirmed in a Hadith found in Sahih Muslim, number 6748. Yet despite this, it is striking how a person may spend forty years saving for retirement that may last only a short time, while making little effort to prepare for an eternal life that will never end.

Islam does not call people to abandon the world entirely. There is no harm in planning for the near future or saving responsibly, as long as the hereafter remains the priority. The contradiction lies in how people openly admit that death can come at any moment, yet live as though they will remain in this world forever. Many behave in such a way that even if they were promised eternal life on Earth, they could not increase their pursuit of material gain any further due to the limits of time itself. Countless people have passed away suddenly, earlier than expected. Yet how few take this as a wake-up call and adjust their priorities?

In reality, one of the greatest sources of pain a person will experience at death—or at any stage of the hereafter—is regret for delaying preparation. Chapter 63 Al Munafiqun, verses 10-11:

“And spend [in the way of Allah] from what We have provided you before death approaches one of you and he says, "My Lord, if only You would delay me for a brief term so I would give charity and be of the righteous." But never will Allah delay a soul when its time has come. And Allah is Aware of what you do.”

If a person were to invest more time, effort, and wealth into a temporary home they would occupy briefly than into a home they would live in permanently, they would rightly be considered foolish. This is precisely the example of prioritizing the temporary world over the eternal hereafter. People should strive for both this world and the next, but they must remain aware that death does not arrive at a time, age, or situation known in advance. Its arrival is uncertain in timing, yet absolutely certain in occurrence. Therefore, preparing for death and what follows it deserves greater priority than preparing for a future in this world that may never be reached. True wisdom lies in acting today, repenting today, and preparing today—before the call that comes “from a place that is near” becomes a reality that can no longer be delayed. Chapter 50 Qaaf, verse 42:

“The Day they will hear the blast [of the Horn] in truth. That is the Day of Emergence [from the graves].”

The key lesson is that the final summons from Allah, the Exalted—the call that initiates resurrection and judgement—is unavoidable. No human being

will be able to refuse it, delay it, or hide from it. Since this call is certain, people should respond now to the call of Allah, the Exalted, delivered through the Holy Prophet Muhammad, peace and blessings be upon him. Responding to this call means embracing sincere obedience: carrying out the commands of Allah, the Exalted, avoiding His prohibitions, and meeting the events of destiny with patience in accordance with prophetic guidance. Through this obedience, a person ensures that the blessings they have been entrusted with are used in ways that are pleasing to Allah, the Exalted. Chapter 8 An Anfal, verse 24:

“O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life…”

Those who answer this divine invitation in the present world will find the final call easy to bear. Their hearts will be prepared, their souls strengthened, and their response will come naturally. But the one who lives in heedlessness—ignoring the guidance of Allah, the Exalted, and misusing the blessings they have been given—will find no peace in this life. When the trumpet is finally blown, they will be compelled to respond, and that moment will weigh heavily upon them. A person can only turn away from Allah’s call for a limited time. The final call will arrive without fail, and no one will be able to escape it. Since this moment is guaranteed, wisdom dictates that one should respond now rather than delay. If a person meets the trumpet blast while living in heedlessness, neither regret nor last-minute action will benefit them. What follows will be far more frightening, for the opportunity to repent and reform will have ended forever.

As Allah, the Exalted, alone governs life, death, and every affair within creation, the return to Him and personal accountability are both certain and unavoidable. No force can prevent this return, nor can any being escape it. Chapter 50 Qaaf, verse 43:

“Indeed, it is We who give life and cause death, and to Us is the destination”

Given this reality, denying human resurrection on the Day of Judgement is a claim that collapses under even the simplest reflection. The created world is saturated with signs that demonstrate life emerging from what appears to be death. These signs are not rare or hidden; they are repeated constantly across nature, time, and human experience. Only those who refuse to reflect fail to recognize them. Consider the land after prolonged dryness. It becomes cracked, lifeless, and barren, appearing beyond recovery. Yet when rain descends upon it, the soil stirs, vegetation emerges, and life returns in abundance. Seeds that seemed dry and dead absorb water, swell, split open, and give rise to plants that sustain entire ecosystems. If Allah, the Exalted, revives lifeless Earth and dormant seeds, then reviving human beings—who are also placed into the Earth—is no challenge for the One who created all life in the first place. The changing seasons offer another clear sign. During winter, trees stand stripped of leaves, colour, and vitality, giving the impression of death. But with the arrival of spring, they awaken once again. Leaves grow, flowers bloom, and landscapes are renewed. This cycle repeats year after year, quietly reinforcing the certainty of revival after apparent death. Even within the human body, renewal is continuous. Cells are constantly dying and being replaced—skin, blood, and tissue renew themselves without pause. Though people rarely reflect upon it, the body itself is a living demonstration of repeated death and

restoration. The natural world is filled with similar patterns. A caterpillar encloses itself within a cocoon, entering a state that resembles death, only to emerge transformed into a butterfly. Certain plants in arid regions remain lifeless for years, yet bloom almost instantly when rain touches them. Forests devastated by fire gradually regenerate, with new growth emerging from charred ground. Animals that hibernate enter prolonged states of inactivity that closely resemble death, yet awaken when conditions change. Even coral reefs, once thought permanently destroyed, have been observed regenerating when circumstances improve. Beyond the Earth, the wider universe reflects the same principle. Stars collapse and scatter their elements, and from this dispersed matter, new stars and planets are formed. What appears to be destruction becomes the foundation for renewed creation. The daily experience of sleep also mirrors resurrection. During sleep, awareness fades, senses are withdrawn, and the body becomes still—resembling a minor form of death. Then, by the will of Allah, the Exalted, the soul is returned, consciousness resumes, and life continues. This happens every day, yet many overlook its meaning. 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.”

All of these signs point toward a single, undeniable truth: resurrection is not strange, unlikely, or unprecedented. It is woven into the fabric of existence itself. The One who repeatedly brings life from death in countless visible ways is fully capable of resurrecting humanity for accountability. Denial of this reality is not based on lack of evidence, but on refusal to reflect. Thus,

creation itself stands as a continuous testimony that the return to Allah, the Exalted, is certain—and that resurrection on the Day of Judgement is not only possible, but inevitable. Chapter 50 Qaaf, verse 44:

“On the Day the Earth breaks away from them [and they emerge] rapidly; that is a gathering easy for Us.”

Because sincerely accepting and preparing for accountability on Judgement Day often clashes with worldly ambitions, comforts, and desires, many people choose persistence in disobedience—even while verbally claiming belief. Obedience requires restraint, sacrifice, and self-discipline, whereas desires demand immediacy and indulgence. Faced with this conflict, many prefer convenience over accountability. Yet Allah, the Exalted, does not compel people to follow guidance. He grants them choice, allows them to walk the path they select, records their words and actions with perfect accuracy, and holds them accountable in both this world and the next. Chapter 50 Qaaf, verse 45:

“We are most knowing of what they say…”

The Holy Prophet Muhammad, peace and blessings be upon him, deeply cared for people and was often distressed by those who rejected or neglected guidance, despite its clarity. Out of mercy, he grieved over their fate. However, Allah, the Exalted, repeatedly reminded him that belief cannot be imposed, nor is guidance achieved through force or control. His

role was to convey the message clearly, live as a perfect example, and leave the results to Allah, the Exalted. Chapter 50 Qaaf, verse 45:

“…and you are not over them a tyrant...”

And chapter 88 Al Ghashiyah, verses 21-22:

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

These verses provide timeless guidance for all who call others toward righteousness. They clarify that the responsibility of the caller is not to compel belief, dominate others, or measure success through visible results. Rather, the duty is to convey the truth with sincerity, clarity, patience, and compassion—while trusting Allah, the Exalted, to guide hearts as He wills. This understanding liberates the caller from frustration, despair, and self-blame when people fail to respond. It teaches that true success is not defined by numbers, popularity, or worldly recognition, but by integrity, consistency, and faithfulness in delivering the message. Chapter 50 Qaaf, verse 45:

“…But remind by the Qur'an whoever fears My threat.”

Those who sincerely seek truth will respond when guidance reaches them, while those who persist in arrogance or heedlessness only harm themselves. The sincere seeker also understands that Allah, the Exalted, never burdens a soul beyond its capacity. Every challenge, temptation, and hardship is an opportunity to grow in patience, discipline, and faith. Peace—both in this world and in the hereafter—requires restraint and control of lower desires. It demands choosing long-term success over short-term pleasure. True contentment is not found in wealth, status, or fame. This reality is evident when observing those who possess every worldly advantage yet remain restless, anxious, and dissatisfied. Real tranquillity lies in submission to Allah, the Exalted, and alignment with His guidance. For those who call others to truth, the focus must therefore remain on fulfilling their responsibility: embodying divine teachings, sharing guidance with wisdom and compassion, and entrusting the outcome entirely to Allah, the Exalted.

Chapter 50 Qaaf, verse 45:

“…But remind by the Qur'an whoever fears My threat.”

To respond properly to the warnings and promises of Allah, the Exalted, a person must cultivate strong and resilient faith. Such faith is the foundation that enables consistent obedience—whether one is experiencing ease or hardship. It is this inner strength that keeps a person steady when desires

pull them in one direction and divine guidance calls them in another. This depth of faith does not appear on its own. It grows through learning, reflection, and the practical application of the teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings make it clear that genuine obedience to Allah, the Exalted, is the path to tranquillity in this world and success in the next. By contrast, those who lack understanding of Islamic principles often possess weak and unstable faith. When their desires conflict with divine instruction, they are more likely to abandon obedience. Their limited knowledge blinds them to a profound truth: true peace is found not in following one's impulses, but in submitting those impulses to the commands of Allah, the Exalted. For this reason, strengthening faith is essential. A person must actively seek Islamic knowledge, internalise it, and apply it consistently. Through this process, they learn to use the blessings they have been granted in the manner prescribed by Allah, the Exalted. This correct use of blessings leads to a balanced mental and physical state, clarity of purpose, and the proper ordering of priorities in every aspect of life. Strong faith, therefore, is not merely a belief—it is a lived reality that shapes decisions, stabilises the heart, and guides a person toward peace in both worlds.

In conclusion, a person must accept and practise Islamic teachings for their own benefit, even when doing so conflicts with personal desires, habits, or ambitions. True wisdom lies in recognising that what benefits a person is not always what feels pleasant in the moment. This reality can be understood through the example of a sensible patient who follows the guidance of a qualified doctor. Such a patient willingly accepts bitter medicine, uncomfortable treatments, and restrictive diets—not because they enjoy them, but because they trust that these measures are necessary for long-term wellbeing. As a result of this patience and discipline, the patient attains physical and mental health. In the same way, the one who sincerely accepts and acts upon Islamic teachings attains balance, stability,

and inner peace. 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 to establish harmony between the mind, body, soul, relationships, responsibilities, and priorities within a person's life. No human system, philosophy, or society—despite extensive research and experience—can achieve this comprehensively. Human knowledge remains limited, shaped by bias, restricted foresight, and incomplete understanding. As a result, human guidance can never resolve every difficulty, prevent all forms of mental and physical distress, or correctly prioritise every aspect of life for every individual. Allah, the Exalted, alone has this complete knowledge, and out of mercy, He has conveyed it to mankind 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 compares those who use the blessings they have been granted in accordance with Islamic teachings and those who misuse or neglect them. The difference in stability, purpose, and inner peace is unmistakable. Interestingly, most patients do not fully understand the scientific composition or mechanisms of the medicines prescribed to them, yet they place trust in their doctor's expertise. Allah, the Exalted, however, does not ask people to follow Islam blindly. Instead, He invites reflection, reasoning, and thoughtful consideration so that individuals may recognise the wisdom, balance, and truth embedded within His guidance. He encourages people to observe the effects of these teachings in their own lives and in the lives of others. This invitation, however, requires sincerity, humility, and an open, unbiased mind when approaching Islamic teachings. Chapter 12 Yusuf, verse 108:

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

Furthermore, since Allah, the Exalted, alone controls the spiritual hearts of people—the true centre of peace and tranquillity—only He decides who is granted inner contentment and who is deprived of it. Chapter 53 An Najm, verse 43:

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

Peace of mind, therefore, is not a product of wealth, comfort, or status. It is a divine gift granted to those who use the blessings they have been given in the manner prescribed by Allah, the Exalted. When blessings are used correctly, they bring contentment; when they are misused, they become a source of anxiety and regret. True peace is not found in fulfilling desires without limits, but in submitting to the guidance of the One who created desires and knows how they should be controlled. Thus, the path to genuine wellbeing—mental, physical, and spiritual—lies in sincere acceptance of Islamic teachings, patient obedience to them, and trust in the perfect knowledge and wisdom of Allah, the Exalted. 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 51 – Adh Dhariyat, Verses 1-60 of 60



يَسْـَٔلُونَ أَيَّانَ يَوْمُ ٱلدِّينِ ﴿١٢﴾

يَوْمَ هُمْ عَلَى ٱلنَّارِ يُفْتَنُونَ ﴿١٣﴾

ذُوقُوا۟ فِتْنَتَكُمْ هَٰذَا ٱلَّذِى كُنتُم بِهِۦ تَسْتَعْجِلُونَ ﴿١٤﴾

إِنَّ ٱلْمُتَّقِينَ فِى جَنَّٰتٍ وَعُيُونٍ ﴿١٥﴾

ءَاخِذِينَ مَآ ءَاتَىٰهُمْ رَبُّهُمْ ۚ إِنَّهُمْ كَانُوا۟ قَبْلَ ذَٰلِكَ مُحْسِنِينَ ﴿١٦﴾

كَانُوا۟ قَلِيلًا مِّنَ ٱلَّيْلِ مَا يَهْجَعُونَ ﴿١٧﴾

وَبِٱلْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿١٨﴾

وَفِىٓ أَمْوَٰلِهِمْ حَقٌّ لِّلسَّآئِلِ وَٱلْمَحْرُومِ ﴿١٩﴾

وَفِى ٱلْأَرْضِ ءَايَٰتٌ لِّلْمُوقِنِينَ ﴿٢٠﴾

وَفِىٓ أَنفُسِكُمْ ۚ أَفَلَا تُبْصِرُونَ ﴿٢١﴾

وَفِى ٱلسَّمَآءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿٢٢﴾

فَوَرَبِّ ٱلسَّمَآءِ وَٱلْأَرْضِ إِنَّهُۥ لَحَقٌّ مِّثْلَ مَآ أَنَّكُمْ تَنطِقُونَ ﴿٢٣﴾

هَلْ أَتَىٰكَ حَدِيثُ ضَيْفِ إِبْرَٰهِيمَ ٱلْمُكْرَمِينَ ﴿٢٤﴾

إِذْ دَخَلُوا۟ عَلَيْهِ فَقَالُوا۟ سَلَٰمًا ۖ قَالَ سَلَٰمٌ قَوْمٌ مُّنكَرُونَ ﴿٢٥﴾

فَرَاغَ إِلَىٰٓ أَهْلِهِۦ فَجَآءَ بِعِجْلٍ سَمِينٍ ﴿٢٦﴾

فَقَرَّبَهُۥٓ إِلَيۡهِمۡ قَالَ أَلَا تَأۡكُلُونَ ﴿٢٧﴾

فَأَوۡجَسَ مِنۡهُمۡ خِيفَةٗۖ قَالُواْ لَا تَخَفۡۖ وَبَشَّرُوهُ بِغُلَٰمٍ عَلِيمٖ ﴿٢٨﴾

فَأَقۡبَلَتِ ٱمۡرَأَتُهُۥ فِي صَرَّةٖ فَصَكَّتۡ وَجۡهَهَا وَقَالَتۡ عَجُوزٌ عَقِيمٞ ﴿٢٩﴾

قَالُواْ كَذَٰلِكِ قَالَ رَبُّكِۖ إِنَّهُۥ هُوَ ٱلۡحَكِيمُ ٱلۡعَلِيمُ ﴿٣٠﴾

۞ قَالَ فَمَا خَطۡبُكُمۡ أَيُّهَا ٱلۡمُرۡسَلُونَ ﴿٣١﴾

قَالُوٓاْ إِنَّآ أُرۡسِلۡنَآ إِلَىٰ قَوۡمٖ مُّجۡرِمِينَ ﴿٣٢﴾

لِنُرۡسِلَ عَلَيۡهِمۡ حِجَارَةٗ مِّن طِينٖ ﴿٣٣﴾

مُّسَوَّمَةً عِندَ رَبِّكَ لِلۡمُسۡرِفِينَ ﴿٣٤﴾

فَأَخۡرَجۡنَا مَن كَانَ فِيهَا مِنَ ٱلۡمُؤۡمِنِينَ ﴿٣٥﴾

فَمَا وَجَدۡنَا فِيهَا غَيۡرَ بَيۡتٖ مِّنَ ٱلۡمُسۡلِمِينَ ﴿٣٦﴾

وَتَرَكۡنَا فِيهَآ ءَايَةٗ لِّلَّذِينَ يَخَافُونَ ٱلۡعَذَابَ ٱلۡأَلِيمَ ﴿٣٧﴾

وَفِي مُوسَىٰٓ إِذۡ أَرۡسَلۡنَٰهُ إِلَىٰ فِرۡعَوۡنَ بِسُلۡطَٰنٖ مُّبِينٖ ﴿٣٨﴾

فَتَوَلَّىٰ بِرُكۡنِهِۦ وَقَالَ سَٰحِرٌ أَوۡ مَجۡنُونٞ ﴿٣٩﴾

فَأَخَذۡنَٰهُ وَجُنُودَهُۥ فَنَبَذۡنَٰهُمۡ فِي ٱلۡيَمِّ وَهُوَ مُلِيمٞ ﴿٤٠﴾

وَفِي عَادٍ إِذۡ أَرۡسَلۡنَا عَلَيۡهِمُ ٱلرِّيحَ ٱلۡعَقِيمَ ﴿٤١﴾

مَا تَذَرُ مِن شَيۡءٍ أَتَتۡ عَلَيۡهِ إِلَّا جَعَلَتۡهُ كَٱلرَّمِيمِ ﴿٤٢﴾

وَفِي ثَمُودَ إِذۡ قِيلَ لَهُمۡ تَمَتَّعُواْ حَتَّىٰ حِينٍ ﴿٤٣﴾

فَعَتَوۡاْ عَنۡ أَمۡرِ رَبِّهِمۡ فَأَخَذَتۡهُمُ ٱلصَّٰعِقَةُ وَهُمۡ يَنظُرُونَ ﴿٤٤﴾

فَمَا ٱسۡتَطَٰعُواْ مِن قِيَامٖ وَمَا كَانُواْ مُنتَصِرِينَ ﴿٤٥﴾

وَقَوۡمَ نُوحٖ مِّن قَبۡلُۖ إِنَّهُمۡ كَانُواْ قَوۡمٗا فَٰسِقِينَ ﴿٤٦﴾

وَٱلسَّمَآءَ بَنَيۡنَٰهَا بِأَيۡيْدٖ وَإِنَّا لَمُوسِعُونَ ﴿٤٧﴾

وَٱلۡأَرۡضَ فَرَشۡنَٰهَا فَنِعۡمَ ٱلۡمَٰهِدُونَ ﴿٤٨﴾

وَمِن كُلِّ شَيۡءٍ خَلَقۡنَا زَوۡجَيۡنِ لَعَلَّكُمۡ تَذَكَّرُونَ ﴿٤٩﴾

فَفِرُّوٓاْ إِلَى ٱللَّهِۖ إِنِّي لَكُم مِّنۡهُ نَذِيرٞ مُّبِينٞ ﴿٥٠﴾

وَلَا تَجۡعَلُواْ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَۖ إِنِّي لَكُم مِّنۡهُ نَذِيرٞ مُّبِينٞ ﴿٥١﴾

كَذَٰلِكَ مَآ أَتَى ٱلَّذِينَ مِن قَبۡلِهِم مِّن رَّسُولٍ إِلَّا قَالُواْ سَاحِرٌ أَوۡ مَجۡنُونٌ ﴿٥٢﴾

أَتَوَاصَوۡاْ بِهِۦۚ بَلۡ هُمۡ قَوۡمٞ طَاغُونَ ﴿٥٣﴾

فَتَوَلَّ عَنۡهُمۡ فَمَآ أَنتَ بِمَلُومٖ ﴿٥٤﴾

وَذَكِّرۡ فَإِنَّ ٱلذِّكۡرَىٰ تَنفَعُ ٱلۡمُؤۡمِنِينَ ﴿٥٥﴾

وَمَا خَلَقۡتُ ٱلۡجِنَّ وَٱلۡإِنسَ إِلَّا لِيَعۡبُدُونِ ﴿٥٦﴾

فَتَوَلَّ عَنْهُمْ فَمَآ أَنتَ بِمَلُومٍ ﴿٥٤﴾

وَذَكِّرْ فَإِنَّ ٱلذِّكْرَىٰ تَنفَعُ ٱلْمُؤْمِنِينَ ﴿٥٥﴾

وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

مَآ أُرِيدُ مِنْهُم مِّن رِّزْقٍ وَمَآ أُرِيدُ أَن يُطْعِمُونِ ﴿٥٧﴾

إِنَّ ٱللَّهَ هُوَ ٱلرَّزَّاقُ ذُو ٱلْقُوَّةِ ٱلْمَتِينُ ﴿٥٨﴾

فَإِنَّ لِلَّذِينَ ظَلَمُوا۟ ذَنُوبًا مِّثْلَ ذَنُوبِ أَصْحَٰبِهِمْ فَلَا يَسْتَعْجِلُونِ ﴿٥٩﴾

فَوَيْلٌ لِّلَّذِينَ كَفَرُوا۟ مِن يَوْمِهِمُ ٱلَّذِى يُوعَدُونَ ﴿٦٠﴾

By those [winds] scattering [dust] dispersing

And those [clouds] carrying a load [of water]

And those [ships] sailing with ease

And those [angels] apportioning [each] matter,

Indeed, what you are promised is true.

And indeed, the recompense is to occur.

By the heaven containing pathways,

Indeed, you are in differing speech.

Deluded away from the Qur'an is he who is deluded.

Destroyed are the falsifiers

Who are within a flood [of confusion] and heedless.

They ask, "When is the Day of Recompense?"

[It is] the Day they will be tormented over the Fire

[And will be told], "Taste your torment. This is that for which you were impatient."

Indeed, the righteous will be among gardens and springs,

Accepting what their Lord has given them. Indeed, they were before that doers of good.

They used to sleep but little of the night,

And in the hours before dawn they would ask forgiveness,

And from their properties was [given] the right of the [needy] petitioner and the deprived.

And on the earth are signs for the certain [in faith]

And in yourselves. Then will you not see?

And in the heaven is your

Then by the Lord of the heaven and earth, indeed, it is truth - just as [sure as] it is that you are speaking.

Has there reached you the story of the honored guests of Abraham? -

When they entered upon him and said, "[We greet you with] peace." He answered, "[And upon you] peace, [you are] a people unknown.

Then he went to his family and came with a fat [roasted] calf

And placed it near them; he said, "Will you not eat?"

And he felt from them apprehension. They said, "Fear not," and gave him good tidings of a learned boy.

And his wife approached with a cry [of alarm] and struck her face and said, "[I am] a barren old woman!"

They said, "Thus has said your Lord; indeed, He is the Wise, the Knowing."

[Abraham] said, "Then what is your business [here], O messengers?"

They said, "Indeed, we have been sent to a people of criminals

To send down upon them stones of clay,

Marked in the presence of your Lord for the transgressors."

So We brought out whoever was in the cities of the believers.

And We found not within them other than a [single] house of Muslims.

And We left therein a sign for those who fear the painful punishment.

And in Moses [was a sign], when We sent him to Pharaoh with clear authority.

But he turned away with his supporters and said," A magician or a madman."

So We took him and his soldiers and cast them into the sea, and he was blameworthy.

And in 'Aad [was a sign], when We sent against them the barren wind.

It left nothing of what it came upon but that it made it like disintegrated ruins.

And in Thamud, when it was said to them, "Enjoy yourselves for a time."

But they were insolent toward the command of their Lord, so the thunderbolt seized them while they were looking on.

And they were unable to arise, nor could they defend themselves.

And [We destroyed] the people of Noah before; indeed, they were a people defiantly disobedient.

And the heaven We constructed with strength, and indeed, We are [its] expander.

And the earth We have spread out, and excellent is the preparer.

And of all things We created two mates; perhaps you will remember.

So flee to Allah . Indeed, I am to you from Him a clear warner.

And do not make [as equal] with Allah another deity. Indeed, I am to you from Him a clear warner.

Similarly, there came not to those before them any messenger except that they said, "A magician or a madman."

Did they suggest it to them? Rather, they [themselves] are a transgressing people.

So leave them, [O Muhammad], for you are not to be blamed.

And remind, for indeed, the reminder benefits the believers.

And I did not create the jinn and mankind except to worship Me.

I do not want from them any provision, nor do I want them to feed Me.

Indeed, it is Allah who is the [continual] Provider, the firm possessor of strength.

And indeed, for those who have wronged is a portion [of punishment] like the portion of their predecessors, so let them not impatiently urge Me.

And woe to those who have disbelieved from their Day which they are promised.

Discussion on Verses 1-60 of 60

The opening verses of this chapter have been explained in various ways. Many scholars understand them as referring to the winds—winds that Allah, the Exalted, employs for countless purposes. They scatter seeds for pollination, carry clouds across vast distances, and distribute rain with precision and balance across the Earth. Chapter 51 Adh Dhariyat, verses 1-4:

“By those scattering dispersing. And those carrying a load. And those moving with ease. And those apportioning a matter.”

Regardless of how these opening verses are interpreted, their central message is unmistakable: they direct the human mind to the finely tuned, flawlessly coordinated systems that operate throughout the natural world. Every gust of wind, every drifting cloud, every drop of rain, and every natural cycle unfolds with precision, balance, and purpose. Such harmony cannot emerge from randomness. It points decisively to the Oneness of Allah, the Exalted—the sole Creator, Sustainer, and Governor of all existence.

Yet, within this world of perfect balance, one striking exception stands out: the actions of human beings. In the natural order, everything functions according to the laws set by Allah, the Exalted, but human behaviour often

departs from this harmony. One sees tyrants and oppressors who seem to escape justice, while countless individuals endure hardship, persecution, and loss without receiving their due reward. Many people who sincerely obey Allah, the Exalted, face trials and difficulties, while those who openly disobey Him may enjoy comfort and prosperity.

Just as Allah, the Exalted, has established balance in the physical world, justice must also be balanced in the moral realm. But this balance is clearly not achieved in this life. Therefore, it must occur at another time—on the Day of Judgement, when every deed will be weighed with absolute fairness.

Allah, the Exalted, could choose to reward or punish fully in this world, but His wisdom dictates otherwise. He grants people repeated opportunities to repent, reform, and return to Him. He withholds complete reward from the righteous because this world is not meant to be Paradise. Moreover, belief in the unseen—particularly the unseen reward awaiting the faithful—is a defining feature of true faith. If full recompense were visible and immediate, belief would lose its depth and distinction.

Fear of ultimate accountability and hope for eternal reward motivate a person to avoid sin and pursue righteous deeds. These two forces—fear and hope—form the wings of faith, keeping a person balanced and steadfast.

For the Day of Recompense to occur, this worldly life must come to an end. Reward and punishment can only be administered once all actions have ceased. As long as people continue to act, the final judgement cannot begin. This reality confirms that the material world is temporary and will inevitably reach its conclusion. 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 51 Adh Dhariyat, verses 5-6:

“Indeed, what you are promised is true. And indeed, the recompense is to occur.”

Reflecting on these truths strengthens one’s conviction in the Day of Judgement. This conviction, in turn, inspires a person to prepare for it by using their blessings in the manner prescribed by Allah, the Exalted, and taught by the Holy Prophet Muhammad, peace and blessings be upon him. Through this preparation, a person attains peace of mind, stability in both mental and physical states, and the ability to place every matter and every relationship in its rightful place. Such a life leads to success in this world and salvation in the next.

Allah, the Exalted, invites people to reflect further upon the sky and the countless pathways that exist within it. These pathways are traversed by birds, insects, clouds, and other creatures, each moving with precision and purpose. In modern times, this reflection extends even further, as human beings have learned to travel through the sky using aircraft. The sky has been created with an extraordinary balance of forces—air pressure, gravity, atmospheric layers, and wind currents—all working together in perfect harmony to allow safe movement through it. Even a slight alteration in these forces would make flight impossible, causing chaos rather than order. This remarkable precision points clearly to deliberate design, wisdom, and control. Chapter 51 Adh Dhariyat, verse 7:

“By the sky containing pathways.”

This verse highlights that the sky is not a random or empty space, but a structured realm filled with ordered routes and systems, all operating according to divine command. These pathways are invisible to the naked eye, yet their effects are constantly observed. Birds migrate across vast distances without error, weather systems follow set patterns, and aircraft travel safely across continents, relying on stable atmospheric laws that never fail. Such consistency reflects the perfection of the One who created and sustains these systems.

Allah, the Exalted, then draws a powerful comparison between the ordered pathways of the sky and the fragmented pathways of human belief, speech,

and behaviour. Just as the sky contains countless routes, people follow countless ideological and moral paths—each leading to different outcomes. Chapter 51 Adh Dhariyat, verse 8:

“Indeed, you are in differing speech.”

This verse highlights the inconsistency, contradiction, and confusion found within human claims, beliefs, and actions. Unlike the sky, which operates in perfect harmony and obedience to divine laws, people often adopt conflicting viewpoints, speak inconsistently, and act contrary to truth—sometimes even contradicting their own claims of belief. Their words shift with desire, convenience, and social pressure, rather than remaining firmly grounded in divine guidance. Through this comparison, Allah, the Exalted, subtly teaches that while creation follows a single, balanced system that enables stability and benefit, human beings have divided themselves into numerous conflicting paths due to ego, desire, and heedlessness. The sky fulfils its role without deviation, whereas people are tested with choice—and many choose contradiction over consistency. This reflection urges people to realign themselves with the same obedience and harmony found within creation. Just as the sky submits perfectly to the laws set by Allah, the Exalted, human beings can only achieve stability, clarity, and peace by submitting to divine guidance. When beliefs, speech, and actions are aligned with the truth revealed by Allah, the Exalted, confusion is replaced with purpose, and contradiction is replaced with coherence.

Obeying Allah, the Exalted, in the same harmonious way that the rest of creation submits to Him often conflicts with the desires and ambitions that

people chase in this world. Because of this, many persist in disobedience, choosing their impulses over divine guidance. When a person follows this path, their inner world becomes disordered. Their mental and physical states lose balance, and they begin to misplace priorities, relationships, and responsibilities. Even if they enjoy certain worldly comforts, their life becomes marked by anxiety, instability, and inner turmoil. More seriously, this attitude prevents them from preparing for their ultimate accountability on Judgement Day. The one who refuses to discipline their desires now will face consequences in the Hereafter that are far more severe than any hardship they avoided in this life. Chapter 51 Adh Dhariyat, verse 9:

“Deluded away from it [the recompense] is he who is deluded.”

This verse describes the person who turns away from the truth, deceived by worldly attractions and blinded by their own desires. They ignore the warnings, neglect the signs, and fail to recognise the certainty of the final reckoning. Their delusion leads them away from guidance in this world and toward regret in the next.

When a person allows worldly desires to dominate their heart, they lose the ability to act with clarity, restraint, and sound judgment. Their physical senses—hearing, sight, and intellect—remain intact, yet spiritually and morally these faculties cease to function. Chapter 51 Adh Dhariyat, verses 10-11:

“Destroyed are the falsifiers. Who are within a flood [of confusion] and heedless.”

Instead of using their senses to recognise truth, consider consequences, and regulate their behaviour, the person becomes driven by a relentless urge to satisfy their cravings. Desire becomes the ruler, and the person becomes its captive. This condition resembles the experience of a drug addict. No addict begins with the intention of surrendering control, yet once addiction takes hold, it overwhelms reason. The addict may lie, steal, or harm others—not because they are unaware of the consequences, but because the craving has become stronger than their moral compass. Their addiction blinds them to the destruction they cause to themselves and those around them. Unrestrained worldly desires—whether for wealth, status, pleasure, or recognition—can produce the same spiritual addiction. A desire that is not checked gradually intensifies until it becomes an obsession of the heart. At that point, a person begins to justify harmful behaviour, ignore moral boundaries, and overlook the long-term consequences of their actions. They may sacrifice their health, relationships, and inner peace in pursuit of something that can never truly satisfy them. Their ears no longer absorb beneficial reminders, their eyes no longer recognise signs, and their intellect no longer guides them toward what is right. For this reason, Islamic teachings emphasise controlling desire rather than eliminating it. Desire is part of human nature, but when pursued without restraint, it distorts perception and leads to moral decay. A person who allows their desires to dominate inevitably falls into harmful actions and experiences deep imbalance. Stress, anxiety, restlessness, and dissatisfaction become constant companions, because the heart was never created to find tranquillity in unchecked indulgence. By contrast, when a person disciplines their desires and seeks only what is lawful—and even then, in moderation—their senses remain sharp, their judgment remains sound, and their heart remains tranquil. They use their hearing, sight, and intellect as intended: to recognise truth, reflect on consequences,

and live with purpose. This balanced approach protects them from the destructive cycle of addiction, whether to substances, wealth, status, or any other worldly pursuit. Ultimately, the real danger is not desire itself, but the absence of discipline. When desires rule the heart, a person becomes blind to guidance. When discipline governs the heart, desires fall into their rightful place, and the person is able to use their blessings in a way that brings clarity, stability, and lasting peace—achieving a balanced mental and physical state and placing everything and everyone in their proper position in life.

The leaders of the non-Muslims in Mecca—much like the rebellious communities before them—used a range of tactics to prevent others from embracing Islam. Their resistance was driven largely by fear: fear of losing authority, fear of losing social influence, and fear of losing the privileges that came with their leadership. One of their strategies was to demand precise information about the timing of the Day of Judgement. When they were not given a specific date, they mockingly claimed that this proved the Day would never occur. Chapter 51 Adh Dhariyat, verse 12:

“They sarcastically ask, "When is the Day of Recompense?"”

Their reasoning was deeply flawed. Not knowing the exact moment of an event does not mean the event will never take place. People do not know the hour of their death, yet no one doubts that death is inevitable. Allah, the Exalted, has concealed the timing of certain realities—such as death and the Day of Judgement—so that people remain constantly prepared rather than delaying repentance and reform until the final moment. A proactive

mindset leads to success, whereas a reactive one often leads to regret. This principle is illustrated through a simple example: a diligent student who knows that a surprise test may occur at any time will study consistently. But if the student is told the exact date of the test, complacency may lead them to postpone preparation until it is too late. Their chances of success diminish because they relied on the comfort of knowing the deadline. Chapter 7 Al A'raf, verse 187:

"…It lays heavily upon the heavens and the Earth. It will not come upon you except unexpectedly…"

These verses also address another misguided attitude: the claim that one will not accept or practice Islamic teachings until every unseen reality—such as Angels—is made visible and fully comprehensible. This perspective undermines the very essence of faith. True belief carries value precisely because it involves affirming certain unseen truths without perceiving them through the five senses. A person does not need to see Allah, the Exalted, to believe in Him, just as they do not need to see the wind to feel its effects. The unseen is not without evidence. The signs of Allah, the Exalted, fill the heavens and the Earth. Just as a painting proves the existence of a painter, the order, beauty, and precision of creation point unmistakably to a Creator. Moreover, people rely on countless unseen realities in their daily lives without hesitation. Many take medicine without understanding how it works within the body, yet they trust its effects. Islam's moral and ethical framework is built upon reason, reflection, and observable signs, but it also includes elements of the unseen—elements that elevate the value of faith. If a person only believed after seeing Angels with their own eyes, their belief would carry no distinction. The true test of life lies in accepting reality even when it cannot be directly perceived, and

in obeying Allah, the Exalted, despite having the freedom to disobey. Throughout history, Allah, the Exalted, has sent Holy Prophets, peace be upon them, and revealed scriptures in a manner that allows room for human judgment, sincerity, and choice. He has never unveiled the full reality of the unseen in a way that would compel belief. If He had done so, there would be no test, no moral responsibility, and no meaningful distinction between success and failure. Therefore, people should not expect the unseen to be revealed to them in this world. If Allah, the Exalted, and His Angels were to appear openly before humanity, the test would end instantly. Faith and obedience would lose their value, because even the most stubborn rejectors would be forced to submit. The veil over the unseen is what gives faith its meaning. Once that veil is lifted, the time for choice ends. The moment when all realities become fully visible is the Day of Judgement—the day when the test concludes, decisions are sealed, and every soul faces the consequences of what it sent forth. Chapter 51 Adh Dhariyat, verses 13-14:

“[It is] the Day they will be tormented over the Fire. [And will be told], "Taste your torment. This is that for which you were impatient."”

In contrast to those who ignore their accountability, those who accept it and actively prepare for it by using their blessings correctly will find peace in both worlds. By aligning their actions with divine guidance, they achieve a balanced mental and physical state and place every aspect of their life in its proper position. Chapter 51 Adh Dhariyat, verses 15-16:

“Indeed, the righteous will be among gardens and springs. Accepting what their Lord has given them. Indeed, they were before that doers of good.”

These verses—and the verses that follow—highlight a fundamental truth: faith must be supported by action. A verbal claim of belief, when unaccompanied by righteous deeds, carries little weight in Islam. In this world, a person is recognised as a believer based on their verbal declaration, because human beings can only judge what is outward. But in the Hereafter, Allah, the Exalted, will judge each soul according to its inner reality—something hidden from all but Him. For this reason, someone who professes belief in Allah, the Exalted, and in the Day of Judgement, yet fails to act upon that belief, may in fact possess no real faith in their heart. Such a person may be treated as a believer by worldly law, but on the Day of Judgement they may be counted among those who had no faith at all. Their outward words will not save them if their inward state contradicts them.

Furthermore, a person who does not reinforce their verbal declaration of faith with good deeds places themselves in grave spiritual danger. Faith is not static; it grows or diminishes depending on one’s actions. It resembles a living plant that requires nourishment. Just as a plant deprived of sunlight and water eventually withers, faith deprived of obedience and righteous deeds weakens and may die altogether. This is one of the greatest possible losses a person can experience. Good deeds, therefore, are not merely an optional enhancement to faith—they are its lifeline. They protect the heart, strengthen conviction, and ensure that faith remains alive until the moment of death. Without them, a person risks losing the very treasure that determines their eternal outcome. Chapter 51 Adh Dhariyat, verses 16-18:

“…Indeed, they were before that doers of good. They used to sleep but little of the night. And in the hours before dawn they would ask forgiveness.”

Voluntary night worship is one of the strongest indicators of a person’s sincerity toward Allah, the Exalted. It is performed in solitude, away from the eyes of people, at a time when the world is silent and distractions fade. In those hours, a person stands before their Lord in private devotion, speaking to Him with humility and longing. This prayer is a mark of true servanthood, and its virtues are immense. A Hadith recorded in Sunan An Nasai, number 1614, describes it as the greatest of all voluntary prayers.

No human being will ever attain a higher rank on the Day of Judgement or in Paradise than the Holy Prophet Muhammad, peace and blessings be upon him. His elevated station is directly connected to the voluntary night prayer, showing that those who establish this prayer will be granted honour and distinction in both worlds. Chapter 17 Al Isra, verse 79:

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

A Hadith in Jami At Tirmidhi, number 3579, teaches that a person is closest to Allah, the Exalted, during the final portion of the night. Remembering Allah, the Exalted, at this time opens the door to blessings that cannot be counted.

Every person hopes that their supplications will be answered and their needs fulfilled. For this reason, they should strive to offer the night prayer, as a Hadith in Sahih Muslim, number 1770, mentions that there is a special hour in every night during which sincere supplications are always accepted.

The night prayer also serves as a powerful protection. It helps a person avoid sin, distances them from pointless social gatherings, and shields them from many physical ailments. This is mentioned in a Hadith found in Jami At Tirmidhi, number 3549.

To make the night prayer easier, a person should avoid heavy eating or drinking before sleep, as this leads to sluggishness. They should also avoid exhausting themselves unnecessarily during the day. A short nap can help restore energy. Most importantly, they should avoid sin and strive to obey Allah, the Exalted, by fulfilling His commands, avoiding His prohibitions, and meeting destiny with patience according to the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Those who live obediently find it far easier to rise for the night prayer.

Allah, the Exalted, then clarifies that He does not require flawless perfection from His creation. Chapter 51 Adh Dhariyat, verse 18:

“And in the hours before dawn they would ask forgiveness.”

This verse highlights a profound truth: Allah, the Exalted, does not expect people to live without mistakes. What He desires is a life defined by sincere effort—using the blessings He has granted in the manner taught by Islam, striving to obey Him within one’s capacity, and returning to Him in repentance whenever a lapse occurs. The real danger is not in committing a sin, but in persisting in it without regret, without reflection, and without seeking forgiveness. When a person adopts a mindset of continual striving and regular repentance, Allah, the Exalted, opens the doors of mercy, forgiveness, and inner calm. Such individuals experience a deep sense of peace in this world because they live with self-awareness, humility, and a heart that consistently turns back to its Lord. And they carry with them a hopeful expectation of salvation in the next life, knowing that they have lived sincerely, even if imperfectly.

Those who strengthen their faith in Allah, the Exalted, through consistent action do not merely fulfil the rights owed to Him—such as the obligatory prayers—they also honour the rights of His creation. Their faith manifests in generosity, compassion, and social responsibility. Chapter 51 Adh Dhariyat, verse 19:

“And from their properties was [given] the right of the [needy] petitioner and the deprived.”

Islam is a comprehensive way of life, and for this reason Allah, the Exalted, frequently links worldly matters—such as inheritance, trade, marriage, and social conduct—to His obedience throughout the Holy Quran. A person must recognise that Islamic teachings apply to every circumstance they encounter, whether worldly or religious, public or private, major or minor. Nothing in life falls outside the scope of divine guidance. Therefore, one must avoid the mistaken belief that Allah, the Exalted, is concerned only with ritual worship while worldly matters are left to personal preference. On the Day of Judgement, every situation a person faced—whether related to worship, family, wealth, speech, or behaviour—will be examined. For this reason, a person must learn and apply Islamic teachings so that their conduct remains correct in every moment of life. Living in this manner produces harmony within the self. It leads to a balanced mental and physical state, clarity of priorities, and the ability to place everything and everyone in their proper place. Such a life prepares a person for their ultimate accountability and brings tranquillity in both worlds. A person must therefore avoid treating Islam like a garment that is worn or removed according to convenience. Someone who behaves in this selective manner is not truly following divine guidance—they are following their desires, even if they claim otherwise. Chapter 25 Al Furqan, verse 43:

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

Whoever refuses to apply Islamic teachings consistently will inevitably misuse the blessings they have been given. This misuse leads to internal imbalance, confusion in priorities, and a failure to prepare for the Day of Judgement. Even if such a person enjoys certain worldly comforts, their life becomes marked by stress, instability, and hardship in both worlds.

Chapter 51 Adh Dhariyat, verse 19:

“And from their properties was [given] the right of the [needy] petitioner and the deprived.”

Another important point in this verse is that helping others is described as a right owed to them. This means a person must never imagine that they are doing Allah, the Exalted, or His creation a favour when they assist someone in need. The needy are not receiving charity out of generosity—they are receiving what Allah, the Exalted, has made rightfully theirs. This understanding becomes clearer when one remembers that every resource a person possesses—wealth, influence, skills, or opportunities—has been entrusted to them by Allah, the Exalted, as a loan rather than a personal achievement or permanent gift. A loan must be returned to its true Owner. The way a person repays this divine loan is by using their blessings in ways that please Allah, the Exalted. Therefore, when someone helps the needy, they are not doing something extraordinary—they are simply repaying part of the debt they owe to Allah, the Exalted. Keeping this perspective prevents arrogance, self-importance, and the destructive attitude of believing that one is doing others a favour. In reality, it is Allah, the Exalted, who has favoured the giver. He granted them wealth in the first place, and

then honoured them with the opportunity to earn immense reward by assisting someone in need. The needy person, by accepting help, becomes a means through which the donor gains spiritual benefit. If every needy person refused assistance, how would anyone attain the rewards promised in divine teachings? Remembering these truths protects a person from spoiling their good deeds through pride or condescension. It cultivates humility, gratitude, and sincerity—qualities that preserve and multiply the reward of every act of generosity. Chapter 51 Adh Dhariyat, verse 19:

“And from their properties was [given] the right of the [needy] petitioner and the deprived.”

A person must make a conscious effort to support those who are socially vulnerable, such as orphans and widows, according to whatever means Allah, the Exalted, has granted them. In our time, sponsoring an orphan or widow has become remarkably simple—often requiring only a few minutes online—and the cost is usually less than what many people spend on their monthly phone bill. For this reason, no one should neglect this essential aspect of Islamic practice, as it brings the continuous support of Allah, the Exalted, in both this world and the next. This is affirmed in a Hadith found in Sahih Muslim, number 6853. The Holy Prophet Muhammad, peace and blessings be upon him, further emphasised the honour of this act. He stated that the one who cares for an orphan will be granted closeness to him in Paradise, as mentioned in Sahih Bukhari, number 6005. In another Hadith, he explained that caring for the needy—such as a widow—earns a reward equal to that of someone who prays throughout the night and fasts every day. This is recorded in Sahih Bukhari, number 6006. These Hadiths offer a profound opportunity: those who struggle with voluntary acts of worship, such as night prayers or additional fasts, can still attain immense

reward by caring for the vulnerable. Supporting the needy becomes a path to spiritual elevation that requires minimal effort yet yields extraordinary benefit. Aiding the needy, however, is not limited to financial assistance. It includes fulfilling any lawful need a person may have—emotional support, physical help, guidance, companionship, or protection. Therefore, no person, regardless of how little wealth they possess, is exempt from helping others. Every individual has something to offer, whether it is time, kindness, advice, or material assistance.

Allah, the Exalted, then encourages people to reflect on countless signs within the Earth which indicate His Oneness and how He alone must be obeyed, in order to strengthen one's resolve in obeying Him. Chapter 51 Adh Dhariyat, verse 20:

"And on the Earth are signs for those who make sound judgements rooted in knowledge."

When a person reflects on the creation of the heavens and the Earth, and on the countless finely tuned systems that sustain life, it becomes unmistakably clear that the universe has a single Creator and Sustainer. Consider, for example, the precise distance between the Sun and the Earth. If the Sun were even slightly closer, the planet would burn; if it were slightly farther, it would freeze. Life could not exist under either condition. Likewise, the Earth's atmosphere has been formed with the perfect composition and balance needed for life to flourish. These are not random coincidences—they are deliberate signs pointing to the wisdom and power of Allah, the Exalted.

Even when constructing a simple building, careful planning is required. Pillars must be placed strategically, materials must be chosen wisely, and every detail must be considered to ensure the structure is safe and stable. If such planning is essential for a basic human construction, how could anyone claim that the heavens and the Earth—far more complex and magnificent—came into existence by accident? If they were the result of chance, their structure would be flawed and unstable. Yet what we observe is perfection, harmony, and precision. This clearly reflects the deliberate design 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 Sun's movement ensures that the Earth receives a balanced alternation of light and darkness. The length of days and nights varies throughout the year in a way that benefits human life. If days were significantly longer, people would become exhausted from extended hours of activity. If nights were excessively long, there would be insufficient time for work, learning, and other essential pursuits. If nights were too short, people would not get the rest needed for good health. These changes would also disrupt agriculture, harming both humans and animals. The perfect rhythm of day and night, along with countless other balanced systems in the universe, demonstrates the Oneness of Allah, the Exalted. If multiple gods existed, each with different wills, the universe would fall into chaos. Chapter 21 Al Anbiya, verse 22:

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

The Moon also plays a vital role in this balance. By reflecting sunlight, it provides illumination at night, guiding travellers across deserts and oceans—journeys that remain essential for transporting goods even today. Its phases regulate the tides of seas and oceans, and any disruption in these tides would cause severe environmental damage. Together, the Sun and Moon allow people to measure time accurately, which is essential for organising life on Earth. Their precise placement and harmonious function within the solar system are undeniable signs of a Creator’s design.

The structure of the Earth has been fashioned with remarkable balance and precision. Its land is firm enough to support buildings, agriculture, and human settlement, yet fertile and adaptable enough to sustain crops and vegetation. When one surveys the planet’s diverse landscapes, the variation in altitude becomes immediately apparent. Regions situated at extremely high elevations are difficult to inhabit due to the challenges of access and the reduced oxygen levels. Yet the overwhelming majority of the Earth’s surface lies at elevations ideal for human life, agriculture, and travel. Similarly, while certain areas of the world are naturally inaccessible—due to mountains, dense forests, or rugged terrain—most of the Earth has been shaped in a way that allows people to move across it with relative ease. This accessibility enables the extraction and use of essential resources. In fact, the Earth has been designed so that the more vital a resource is for human survival, the more readily available it tends to be. These features, along with countless others, cannot be attributed to chance. They point clearly to the deliberate design of a Creator.

The winds play an indispensable role in sustaining life on Earth. Through wind-driven pollination, countless crops, plants, and trees are able to reproduce and flourish. Without this natural process, global food production would collapse. Historically, winds were also vital for sea travel, powering the ships that carried people and goods across vast oceans. Even today, maritime transport remains the primary method for moving goods around the world, and the early reliance on wind laid the foundation for global trade. Winds also serve as the unseen carriers of mercy, driving rain-bearing clouds to the regions where water is needed. Without this movement, rain would not reach the lands that depend on it, and life would not survive. The Earth displays a perfectly calibrated system of winds: too little wind would disrupt pollination, rainfall distribution, and global temperatures; too much wind would bring destruction, instability, and hardship. The balance we observe—neither excessive nor deficient—is yet another sign of the precise design and wisdom of Allah, the Exalted.

Evolution, at its core, is a process of mutation—an inherently imperfect and unpredictable mechanism. Yet when one examines the astonishing variety of species on Earth, each precisely suited to its environment, it becomes evident that such harmony and balance cannot arise from random, unguided change. Every creature displays features that are not merely functional, but perfectly calibrated for its survival. Take the camel as an example. It is equipped to endure scorching temperatures, travel long distances, and survive extended periods without water. Its body, behaviour, and physiology are all tailored for desert life. Chapter 88 Al Ghashiyah, verse 17:

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

Similarly, the goat demonstrates another sign of perfect creation. Within its body, impurities are completely separated from the milk it produces. If this separation were imperfect, the milk would be contaminated and undrinkable. Yet Allah, the Exalted, has created a system that yields pure, nourishing milk. Chapter 16 An Nahl, verse 66:

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

Another sign of deliberate design is the carefully regulated lifespan and reproductive capacity of each species. Flies, for instance, live only a few weeks yet lay hundreds of eggs. If their lifespan were longer, their population would explode and overwhelm other species. Conversely, animals with long lifespans typically produce only a few offspring, preventing them from dominating the ecosystem. This balance ensures that no species overruns the Earth. Such precision cannot be attributed to accident or blind mutation. Nor can evolutionary processes alone account for the perfect equilibrium observed across the natural world. The harmony between lifespan, reproduction, environment, and survival points unmistakably to the wisdom and planning of a Creator.

Anyone who sincerely reflects on these flawlessly balanced systems and the intricate harmony woven throughout creation will recognise that such perfection cannot arise from chance. The natural world points unmistakably to the existence of one all-powerful Creator who designed, sustains, and governs every aspect of the universe. Chapter 51 Adh Dhariyat, verse 20:

“And on the Earth are signs for those who make sound judgements rooted in knowledge.”

Anyone who examines the human body with sincerity and openness will recognise that its precise structure—the harmony of organs, bones, senses, and internal systems—cannot be the product of accident or blind processes. The human being is a masterpiece of coordination and balance. If even the simplest man-made object requires a designer, a builder, and ongoing maintenance, then it is far more illogical to assume that the human body—with its astonishing physical, mental, and emotional complexity—came into existence and continues to function without a Creator and Sustainer. Within the body, countless processes operate simultaneously and dependently. The heart beats, the lungs expand, the brain interprets signals, the immune system protects, and the senses gather information—all without conscious effort. These systems must remain in perfect equilibrium for life to continue. A slight disturbance in temperature, blood chemistry, or organ function can lead to illness or even death. This delicate balance is a clear sign that the human being is under constant divine care and supervision. Chapter 51 Adh Dhariyat, verse 21:

“And in yourselves. Then will you not derive insight?”

This verse invites every person to reflect inwardly. The signs of Allah, the Exalted, are not only in the heavens and the Earth—they are within one's own body, closer than anything else. Whoever reflects deeply will see evidence of intention, wisdom, and power in every breath they take.

The water cycle is yet another profound indication of deliberate and purposeful design. Chapter 51 Adh Dhariyat, verse 22:

"And in the sky is your provision..."

Water rises from the oceans through evaporation, ascends into the atmosphere, and then condenses into clouds before returning as rain. This rainwater is naturally acidic, yet when it falls upon mountains, the minerals within them neutralise it, transforming it into water that is safe and beneficial for human beings, animals, and plant life. If this delicate balance were disrupted, the consequences would be catastrophic for all living creatures. The oceans themselves reflect divine wisdom. Their salt content prevents the decay of dead marine organisms from polluting the water. Without this natural purification system, marine life would collapse, and the resulting contamination would spread to the land, threatening all forms of life. The chemical composition of seawater is also perfectly calibrated: it supports thriving ecosystems beneath the surface while allowing massive ships to float above it. If this balance were altered even slightly, either ships would sink or marine life would perish—both outcomes would devastate

human civilisation. Even today, sea transport remains the primary method for moving goods across the globe, showing how essential this equilibrium is for human survival and economic stability. Rainfall, too, is precisely measured. Insufficient rain leads to drought, famine, and the collapse of agriculture. Excessive rain causes destructive flooding. The fact that rain generally falls in balanced, life-sustaining amounts is a clear sign of the Creator's mercy and control. 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."

Just as the physical body receives its sustenance from the sky in the form of rain, the soul receives its sustenance from the heavens through divine revelation. No matter how advanced a society becomes, and regardless of the knowledge it accumulates in various fields—including its growing understanding of the human mind and body—it remains impossible for humanity to produce a code of conduct that perfectly aligns with human nature and addresses every circumstance, condition, and scenario that individuals or societies may face throughout their time on Earth. Such an endeavour is fundamentally beyond human capacity. Humanity continues to discover new information about even the most basic aspects of its own existence, such as the functions of different regions of the brain. If people are still uncovering the workings of their own bodies, how could they ever possess the insight required to formulate a flawless system that guarantees tranquillity and justice on both an individual and societal level? Only Allah, the Exalted, possesses the knowledge and authority to accomplish this. He is the Creator of all things, and His knowledge encompasses the entirety of the past, present, and future. He alone is therefore qualified to provide humanity with a code of conduct—a standard that clearly distinguishes

good from evil, benefit from harm, and leads to peace of mind rather than a life filled with stress and confusion. History itself testifies to this truth. Whenever divine guidance was implemented sincerely in the lives of individuals and communities, tranquillity, justice, and harmony flourished. For this reason, a person must 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 conflict with their personal desires. Their attitude should resemble that of a wise patient who accepts the counsel of a knowledgeable physician. Although the prescribed medicine may be bitter and the diet restrictive, the patient follows the treatment because they know it is ultimately in their best interest. In the same way, a person who accepts and acts upon Islamic teachings will attain clarity, balance, and peace—because they are following guidance from the One whose knowledge is perfect and whose wisdom is complete.

Just as the sky serves as the source of provision for the Earth—sending rain, sustaining crops, and nourishing every living creature without interruption—everything that Allah, the Exalted, decrees from the heavens is certain to come to pass. His promises, His warnings, and His glad tidings are as inevitable and dependable as the rain that descends from above. Chapter 51 Adh Dhariyat, verse 22:

“…and whatever you are promised.”

After contemplating the countless systems in creation—each perfectly measured, balanced, and designed for human benefit—any fair-minded

person is left with only one reasonable conclusion: the message of Islam is true. Chapter 51 Adh Dhariyat, verse 23:

“Then by the Lord of the heaven and Earth, indeed, it is truth - just as [sure as] it is that you are speaking.”

No matter how advanced human civilisation becomes, and regardless of the knowledge it accumulates in fields such as psychology, biology, sociology, or neuroscience, it remains impossible for humanity to produce a code of conduct that fully aligns with human nature and addresses every circumstance individuals and societies will face. Human understanding is always partial and evolving. Even today, with all the progress in science, people continue to discover new aspects of the human mind and body. If humanity cannot fully grasp its own nature, how could it ever design a flawless system that guarantees justice, harmony, and inner peace? Only Allah, the Exalted, can provide such guidance. As the Creator of all things, His knowledge encompasses the past, present, and future in their entirety. He alone knows the true needs of human beings—spiritual, emotional, physical, and societal. Therefore, He alone is qualified to reveal a code of conduct that distinguishes good from evil, benefit from harm, and leads to a life of tranquillity rather than one filled with confusion and stress. History itself testifies to this truth. Whenever the divine guidance of Islam was implemented sincerely—whether in households, communities, or entire societies—it produced justice, stability, compassion, and peace. Individuals found clarity and purpose, and societies flourished with fairness and dignity. For this reason, people must embrace the divine guidance given to them, recognising that it is designed for their ultimate well-being, even when certain teachings challenge their personal desires. 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—though sometimes difficult—is for their own healing and long-term benefit. Just as a patient accepts bitter medicine or a strict diet because it leads to health, one accepts divine guidance because it leads to success in both worlds.

After presenting numerous signs within the universe that affirm His Oneness and demonstrate why He alone deserves obedience, Allah, the Exalted, shifts the discussion toward a historical event meant to strengthen hearts and offer encouragement. Chapter 51 Adh Dhariyat, verse 24:

“Has there reached you the story of the honored guests of Abraham?”

It is crucial to recognise that, unlike other scriptures—whether religious narratives or worldly histories—when Allah, the Exalted, recounts past events, He includes only those details that directly contribute to guidance. Every element serves a purpose: to lead people toward clarity, righteousness, and peace of mind in both worlds. Information that does not support this objective—such as precise dates, geographical specifics, or extended genealogies—is intentionally omitted. This selective precision is one of the miraculous qualities of the Holy Quran. Nothing is excessive, and nothing is missing. Every word is placed with divine wisdom to direct the reader toward what truly matters. This unique style ensures that the believer remains focused on the lessons that cultivate obedience to Allah, the Exalted. When these lessons are internalised and acted upon, they produce a balanced inner state, a healthy outward life, and the correct ordering of priorities—placing everything and everyone in their rightful

place. Such alignment naturally leads to tranquillity in both worlds. For this reason, a Muslim should devote their attention to the matters explicitly mentioned in the Holy Quran and the authentic traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These are the very matters that will be raised on the Day of Judgement. Pursuing topics outside this framework—especially those that offer no benefit to one's faith or conduct—risks distracting the heart from essential knowledge and necessary action. This principle is reinforced in a Hadith found in Sahih Muslim, number 3257, where people are advised to avoid unnecessary questioning and instead focus on fulfilling obligations and refraining from prohibitions. Unfortunately, many individuals, including scholars, have become absorbed in debates over issues that hold no weight in the Hereafter. Such preoccupations have contributed to division within the Muslim community, despite the clear command to maintain unity. In this context, Allah, the Exalted, narrates selected moments from the life of the Holy Prophet Ibrahim, peace be upon him. The details omitted from the Quranic account are intentionally left out because they do not enhance guidance. The believer is therefore expected to reflect on what *is* mentioned, rather than chase after what Allah, the Exalted, chose not to include. Chapter 51 Adh Dhariyat, verse 25:

"When they entered upon him and said, "[We greet you with] peace." He answered, "[And upon you] peace, [you are] a people unknown.""

The first point to observe is the nature of the greeting exchanged between the honoured guests and the Holy Prophet Ibrahim, peace be upon him. His guests offered a greeting of peace in verb form, which conveys a meaning bound by time. In contrast, the Holy Prophet Ibrahim, peace be upon him, responded with a noun form, which carries a sense of

permanence and timelessness. In doing so, he perfectly fulfilled the divine instruction to return a greeting with one that is equal or superior. Chapter 4 An Nisa, verse 86:

“And when you are greeted with a greeting, greet [in return] with one better than it or [at least] return it [in a like manner]. Indeed, Allah is ever, over all things, an Accountant.”

The Holy Prophet Muhammad, peace and blessings be upon him, reinforced this noble practice. In a Hadith found in Sahih Bukhari, number 12, he encouraged believers to spread the greeting of peace not only to those they know, but also to those they do not know. This teaching cultivates openness, humility, and unity within the community. Acting upon this instruction is especially important today, as many Muslims restrict the greeting of peace to familiar faces. The Islamic greeting should be extended to all, for it nurtures affection between hearts and strengthens the bonds of faith. According to a Hadith in Sahih Muslim, number 194, this simple act is a pathway to Paradise. One must also avoid the habit of merely shaking hands without offering the verbal greeting of peace. While shaking hands is commendable, the spoken greeting carries greater significance and reward. A Muslim should remember that each greeting of peace earns a minimum of ten rewards, even if the other person does not respond. This is affirmed in a Hadith found in Sunan Abu Dawud, number 5195. Such generosity from Allah, the Exalted, should motivate believers to spread peace abundantly. Finally, the greeting of peace must be honoured not only in words but also in conduct. A true Muslim is one from whose tongue and hands others are safe. This definition is given in a Hadith found in Sunan An Nasai, number 4998. It is contradictory—and indeed hypocritical—to offer the greeting of peace while harming others through

speech or action. Such behaviour undermines the very purpose of the greeting, which is to establish safety, goodwill, and harmony. Chapter 51 Adh Dhariyat, verses 26-27:

“Then he went to his family and came with a fat [roasted] calf And placed it near them; he said, "Will you not eat?"”

A person is expected to uphold the proper etiquettes of hosting, for hospitality is a noble trait and a reflection of one’s faith. The most effective way to fulfil this duty is to treat guests in the same manner one would hope to be treated when visiting others. This principle is not limited to hospitality alone; it is a standard that should guide all aspects of a person’s conduct. According to a Hadith found in Sahih Bukhari, number 13, this attitude is a sign of true belief. A host should offer whatever food or refreshment is available without placing undue strain on themselves or their household. They should welcome their guest with respect, warmth, and dignity, while avoiding all forms of sinful behaviour—such as gossip, backbiting, or any action that harms others. Hospitality is not merely about providing food; it is about creating an atmosphere of kindness, safety, and good character. Likewise, the guest has responsibilities. They should avoid overstaying, as remaining longer than necessary may cause inconvenience to the host and their family. In modern times, it is easy to communicate beforehand to ensure that visits occur at appropriate and comfortable times. During the visit, the guest must guard their speech and behaviour, avoiding sins such as gossip, slander, and idle talk. Instead, they should engage in conversations that are beneficial—discussions that uplift, educate, or remind one of the hereafter, or that contribute positively to worldly matters. Only when both host and guest observe these etiquettes can they hope to attain the rewards promised in the teachings of the Holy Prophet

Muhammad, peace and blessings be upon him. Neglecting these guidelines may result in the loss of reward, and in some cases, the gathering may even become a source of sin. Sadly, many people enjoy the outward act of hosting or visiting, yet fail to fulfil its essential conditions. They may offer food generously but fall into harmful speech, or they may enjoy socialising while neglecting the boundaries set by Islam. Such behaviour undermines the virtue of hospitality and deprives individuals of the spiritual benefit that this noble practice is meant to bring.

Because Angels do not consume food, they naturally refrained from eating the meal placed before them. In certain cultures, refusing food was traditionally interpreted as a sign of hostility or ill intent. For this reason, the Holy Prophet Ibrahim, peace be upon him, experienced a natural sense of fear—both for himself and for his wife. Chapter 51 Adh Dhariyat, verse 28:

“And he felt from them apprehension…”

This incident teaches an important principle: expressing emotion within reasonable limits is entirely permissible. Human beings are created with the capacity to feel fear, sadness, joy, and concern. The Holy Prophet Ibrahim, peace be upon him, responded in a natural and human way when he perceived potential danger, and Allah, the Exalted, did not criticise him for it. Emotion, when kept within the boundaries set by divine guidance, is not only acceptable but part of the human experience. No one is expected to behave like a machine during moments of hardship. What is required is balance—allowing oneself to feel and express emotion while avoiding excess. This principle is reinforced in chapter 57 Al Hadid, verse 23:

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

This verse does not prohibit sadness or happiness. Rather, it warns against extremes—deep despair or uncontrolled joy—as both can push a person toward harmful behaviour or spiritual imbalance.

A person should always remember that as long as they remain within these boundaries, they will be able to navigate life’s challenges with stability and dignity. By maintaining emotional equilibrium and responding to events in a manner pleasing to Allah, the Exalted, they secure reward, inner peace, and blessings in both this world and the next.

After reassuring the Holy Prophet Ibrahim, peace be upon him, the Angels informed him of their mission. Chapter 51 Adh Dhariyat, verse 28:

“…They said, "Fear not," and gave him good tidings of a learned boy.”

It is significant that his wife was elderly and barren, unable to bear children. Yet Allah, the Exalted, addressed her directly with the good news, acknowledging her pain, her longing, and her personal struggle. Although the glad tidings included her husband as well, the verse highlights her condition and her emotional state. Chapter 51 Adh Dhariyat, verses 29-30:

“And his wife approached with a cry [of alarm] and struck her face and said, "[I am] a barren old woman!" They said, "Thus has said your Lord; indeed, He is the Wise, the Knowing."

This moment demonstrates that Allah, the Exalted, is fully aware of the difficulties people endure, even when they themselves may not perceive His acknowledgement. Life in this world is a place of tests, and a person must remain steadfast in obedience to Allah, the Exalted, during hardship, trusting that He only decrees what is ultimately best for them. Even when no one else recognises their struggle, and even when divine acknowledgement is not immediately apparent, Allah, the Exalted, knows their pain intimately—just as He recognised the hardship of the wife of the Holy Prophet Ibrahim, peace be upon him. People naturally feel comfort when others acknowledge their difficulties. How much greater, then, should their comfort be when they realise that Allah, the Exalted, acknowledges every hardship they face. His knowledge is perfect, His wisdom complete, and His mercy constant. A person who remains patient—avoiding complaints through speech or action—and continues to obey Allah, the Exalted, by using His blessings correctly, will attain peace of mind in both worlds. They will achieve a balanced emotional and physical state, and they will place everything and everyone in their proper place within their life. Even if difficulties persist, their inner tranquillity will remain, because it is rooted in trust, patience, and divine acknowledgement.

As the Holy Prophet Ibrahim, peace be upon him, was perceptive and discerning, he understood that the Angels had come with a purpose beyond delivering the glad tidings of a child. Chapter 51 Adh Dhariyat, verse 31:

“[Abraham] said, "Then what is your business [here], O messengers?"”

In general, it is important for a person to remain observant in their daily life and avoid becoming so absorbed in worldly matters that they grow heedless of what is happening around them or of the lessons contained in past events. This attentiveness is a valuable quality, for it strengthens one’s faith and helps a person remain obedient to Allah, the Exalted, at all times. Such mindfulness includes using the blessings one has been granted in ways that are pleasing to Allah, the Exalted, as taught in the Holy Quran and the traditions 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 supplication—but also reflect on their own health. They should recognise that they too will one day lose their strength, whether through illness, ageing, or death. This reflection should inspire gratitude for their current well-being and motivate them to use their health in both worldly and spiritual pursuits that are pleasing to Allah, the Exalted. Similarly, when a person witnesses the death of someone wealthy, they should not only feel compassion for the deceased and their family but also reflect on their own mortality. They should realise that a day will come—unknown to them—when they too will depart this world. Just as the wealthy individual was

separated from their possessions, fame, and loved ones at the grave, so will every person be left alone with only their deeds. This awareness encourages preparation for the grave and the hereafter. Those who live with this level of awareness strengthen their faith daily. In contrast, those who remain absorbed in worldly distractions become heedless, which prevents them from improving their conduct toward Allah, the Exalted, and toward His creation.

Allah, the Exalted, then briefly refers to the people of the Holy Prophet Luut, peace be upon him—a community that persisted in disobedience—and He contrasts their fate with the outcome of those among them who remained obedient. Chapter 51 Adh Dhariyat, verses 32-36:

“They said, "Indeed, we have been sent to a people of criminals. To send down upon them stones of clay. Marked in the presence of your Lord for the transgressors. So We brought out whoever was in the cities of the believers. And We found not within them other than a [single] house of Muslims.””

These verses highlight the profound difference between two groups of people. On one side are those who persist in disobeying Allah, the Exalted, by misusing the blessings He has granted them. Such individuals inevitably fall into an unbalanced mental and physical state, and they misplace everything and everyone within their lives. Their priorities become distorted, their relationships suffer, and their inner world becomes unsettled.

On the other side are those who obey Allah, the Exalted. Through their obedience, they attain peace of mind in both worlds. They achieve a balanced emotional and physical state, and they correctly place everything and everyone in their life according to the guidance of Allah, the Exalted. Their worldview becomes ordered, their relationships grounded, and their inner state tranquil.

The contrast presented in these verses is not merely historical—it is a timeless reminder. A person’s relationship with divine guidance shapes their entire existence. Obedience brings clarity, stability, and harmony, while persistent disobedience leads to confusion, imbalance, and loss. Chapter 51 Adh Dhariyat, verse 37:

“And We left therein a sign for those who fear the painful punishment.”

This verse serves as a profound caution against a self-absorbed lifestyle, where an individual's focus remains restricted to personal affairs while overlooking broader realities. As discussed earlier, such a limited perspective prevents the heart from perceiving the profound wisdom available through historical events, personal challenges, and the diverse journeys of others. Engaging with these external lessons serves as an effective method for refining one's character, preventing the repetition of errors, and attaining enduring inner peace by establishing a harmonious mental and physical state and assigning the correct value to every person and circumstance within a life. For instance, observing those with

significant wealth or fame who misuse their blessings—only to face anxiety, depression, or addiction—demonstrates that true tranquility is not a commodity bought with riches or secured by indulgence. Similarly, noticing the struggles of those facing illness should inspire a deep sense of gratitude for one's own health, encouraging its purposeful use while it remains. Islam encourages individuals to maintain a state of mindfulness and reflection, urging them to look beyond the narrow scope of their immediate circumstances to extract meaningful wisdom from the world at large.

After outlining the contrasting outcomes of those who obeyed and those who disobeyed in the accounts of the Holy Prophets Ibrahim and Luut, peace be upon them, Allah, the Exalted, presents yet another historical example to reinforce this distinction. Chapter 51 Adh Dhariyat, verse 38:

“And in Moses [was a sign], when We sent him to Pharaoh with clear authority.”

In truth, every person who abandons the divine code of conduct revealed by Allah, the Exalted, and instead embraces man-made systems does so in pursuit of worldly desires. Human-devised codes are inevitably shaped by human inclinations, ambitions, and self-interest. Unlike divine law—rooted in wisdom, justice, and mercy—man-made systems reflect the desires of those who formulate them. The wealthy and influential are often the most resistant to divine guidance. They recognise that accepting the truth would require them to submit to a higher moral authority—one that restricts their exploitation of others, curbs their indulgence in excess, and places limits on

their misuse of power. Fearing the loss of their privileges, they not only reject the truth themselves but also encourage others to follow their path, attempting to preserve their worldly status even at the cost of their eternal well-being. This pattern is not unique to Pharaoh. Throughout history, the first to oppose the Holy Prophets, peace be upon them, were frequently the elites of society—those whose power and influence were threatened by the justice and accountability inherent in divine guidance. Their rejection was never due to a lack of evidence. The signs of Allah, the Exalted, were clear and undeniable. Instead, their opposition arose 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 spiritual and moral refusal—a resistance of the heart to submit to the authority of the Creator. Chapter 51 Adh Dhariyat, verse 39:

“But he turned away with his supporters and said," A magician or a madman.""

Pharaoh’s dismissal was not based on reason but on pride. By labelling the Holy Prophet Musa, peace be upon him, with false accusations, he attempted to undermine the truth and maintain his grip on power.

In addition, verse 39 serves as a warning against adopting the behaviour of Pharaoh’s followers, who blindly obeyed him simply because his position and influence represented the majority view within their society. A person must avoid following others without thought or reflection, for the behaviour of the majority often leads to disobedience of Allah, the Exalted. When someone observes most people disregarding divine guidance, they may

assume that the majority must be correct and, as a result, imitate them uncritically. In reality, the majority opinion is not always aligned with truth. History repeatedly demonstrates how widely accepted beliefs were later proven false when new evidence emerged—such as the once-popular but incorrect belief that the Earth was flat. Blind conformity is therefore dangerous. A person who follows the crowd without reflection behaves like cattle, moving wherever the herd moves, even if it leads to harm. Such unthinking imitation results in poor 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 their intellect to the majority, individuals should use the reasoning and understanding granted to them by Allah, the Exalted. They should evaluate each situation based on knowledge, evidence, and sound judgement, even if their conclusions differ from the prevailing views of society. This approach leads to clarity, stability, and righteousness. For this reason, Islam strongly criticises blind imitation in religious matters. It encourages a person to learn, reflect, and act upon divine teachings with understanding. Only through thoughtful engagement with revelation can a person avoid the pitfalls of unthinking conformity and remain steadfast upon the path of 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 fails to use their own reasoning and common sense to evaluate situations with an open mind, and instead blindly follows the opinions and behaviours of others, they inevitably misuse the blessings they have been granted. Such an attitude prevents them from achieving a balanced mental and physical state, and it causes them to misplace everything and everyone within their life. As a result, the very things that should bring comfort—family, friends, career, and wealth—become sources of stress and turmoil. If a person persists in disobeying Allah, the Exalted, they begin to blame the wrong people and circumstances for their distress. They may even direct their frustration toward those who genuinely care for them, such as their spouse or close relatives. Cutting these good individuals out of their lives only deepens their instability, pushing them further into emotional and psychological imbalance. Over time, this can lead to depression, substance dependence, and even suicidal tendencies. This pattern is clearly visible when observing those who continually misuse the blessings they possess—such as the rich and famous—despite enjoying worldly luxuries. Their external success does not shield them from inner turmoil, because their priorities and actions are misaligned with the guidance of Allah, the Exalted. Moreover, their heedlessness prevents them from preparing for their accountability on the Day of Judgement. The consequences they face in the hereafter will therefore be far more severe. Chapter 51 Adh Dhariyat, verse 40:

“So We took him and his soldiers and cast them into the sea, and he was blameworthy.”

Pharaoh’s downfall was not merely a historical event—it is a timeless warning. Those who misuse their blessings, reject guidance, and persist in arrogance ultimately harm themselves in this world and face an even harsher outcome in the next.

After briefly recounting the story of the Holy Prophet Musa, peace be upon him, Allah, the Exalted, turns to other past nations who persisted in disobedience. Their stories are mentioned concisely, yet powerfully, to warn people not to repeat their mistakes. Chapter 51 Adh Dhariyat, verses 41-46:

“And in 'Aad [was a sign], when We sent against them the barren wind. It left nothing of what it came upon but that it made it like disintegrated ruins. And in Thamud, when it was said to them, "Enjoy yourselves for a time." But they were insolent toward the command of their Lord, so the thunderbolt seized them while they were looking on. And they were unable to arise, nor could they defend themselves. And [We destroyed] the people of Noah before; indeed, they were a people defiantly disobedient.”

These verses present a sequence of historical warnings. Each nation mentioned—‘Aad, Thamud, and the people of the Holy Prophet Nuh, peace be upon him—was granted ample time, clear signs, and abundant blessings. Yet each chose to persist in arrogance, misuse their blessings, and reject the guidance of Allah, the Exalted. The message is timeless: those who follow the path of past transgressors will face similar outcomes, whether in the form of societal collapse, inner turmoil, or ultimate accountability in the hereafter. And those who heed the warnings, reflect on

these examples, and align themselves with divine guidance will find stability, clarity, and peace.

After urging people to adopt the correct path by reflecting on the fate of past nations, Allah, the Exalted, returns to the signs embedded within creation—signs that guide a person toward the right way of life. Chapter 51 Adh Dhariyat, verse 47:

“And the heaven We constructed with strength…”

Even when constructing a simple building, one must carefully position supporting structures—such as pillars, beams, and foundations—to ensure stability and safety. A builder does not simply gather materials and hope they fall into place. Instead, they measure, calculate, and plan every detail: the weight each pillar must bear, the distribution of pressure, the alignment of walls, and the durability of the materials. Without this deliberate design, even a small structure would collapse under its own weight. No rational person would attribute a well-built home, bridge, or tower to coincidence or random assembly. If such meticulous thought is required for something as modest and limited as a human-made building, how could anyone reasonably believe that the vast heavens and the expansive Earth—far more complex, balanced, and magnificent—came into existence by accident? The universe is not a simple structure; it is an intricate system composed of galaxies, stars, planets, ecosystems, and laws of physics that operate with astonishing precision. If its creation were accidental, we would expect to see chaos, instability, and structural weakness. Instead, what we observe is the opposite: a universe that is finely tuned, harmonious, and

perfectly calibrated to sustain life. The movement of celestial bodies follows precise patterns. The alternation of night and day occurs with flawless regularity. The Earth's distance from the sun, its tilt, its atmosphere, and its gravitational balance all operate within exact parameters necessary for life. Even the smallest components of creation—atoms, cells, and ecosystems—display order and purpose. Such consistency cannot emerge from randomness. It points unmistakably to deliberate planning and intentional design 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…"

This verse highlights both the majesty and the subtlety of divine craftsmanship. The heavens stand without visible supports, yet they remain stable, expansive, and perfectly balanced. Their unseen "pillars" are the laws and forces Allah, the Exalted, has placed within creation—gravity, motion, and the precise interactions of matter and energy. These invisible supports maintain the structure of the universe with a reliability that human engineering could never replicate.

The flawless stability of the heavens is a sign for anyone willing to reflect. It reminds the thoughtful observer that creation is not the product of chance, but of divine wisdom, power, and intentional design. Every aspect of the universe—its vastness, its order, its beauty—testifies to the Creator who fashioned it with strength, precision, and purpose. Chapter 51 Adh Dhariyat, verse 47:

“And the heaven We constructed with strength, and indeed, We are [its] expander.”

This statement is remarkable, for it was revealed centuries before humanity discovered that the universe is continuously expanding. Modern scientific observations—such as the redshift of distant galaxies—confirm that space itself is stretching outward. Yet this knowledge was entirely unknown to people at the time of revelation. The verse therefore stands as a profound indication of divine knowledge, revealing a truth about the cosmos long before human beings possessed the tools or understanding to uncover it. The expansion of the universe is not random or chaotic; it follows precise laws and patterns. This ongoing expansion further reinforces the idea that creation is governed by deliberate design rather than coincidence. The One who brought the heavens into existence with strength is the same One who sustains and expands them with perfect control. For the reflective person, this verse serves as both a sign and an invitation: a sign of the Creator’s limitless power, and an invitation to recognise His wisdom through the observable realities of the universe.

The structure of the Earth has been arranged with remarkable balance and purpose. Chapter 51 Adh Dhariyat, verse 48:

“And the Earth We have spread out…”

Its surface is firm enough to support buildings, roads, and entire cities, yet fertile enough to sustain agriculture and provide food for humanity. When one surveys the planet's diverse landscapes, a striking pattern emerges: although there are regions of extreme altitude—where oxygen is scarce and living conditions are harsh—the overwhelming majority of the Earth's surface lies at elevations ideal for human life. This is a profound mercy, for it allows people to live, travel, cultivate, and build with ease. Likewise, while certain areas of the world are naturally difficult to reach due to mountains, dense forests, or rugged terrain, these regions are relatively few. Most of the Earth has been fashioned in a way that enables people to move across it, settle upon it, and benefit from its resources. This accessibility is not accidental; it reflects deliberate preparation and thoughtful design. The distribution of essential resources further reinforces this truth. The Earth has been arranged so that the necessities of life—such as water, fertile soil, sunlight, and basic minerals—are widely available. The more vital a resource is for human survival, the more accessible it tends to be. Water is found across the globe in rivers, lakes, rainfall, and underground reservoirs. Oxygen fills the atmosphere in abundance. Fertile land is spread across continents, enabling agriculture in countless regions. These provisions are far too precise and widespread to be the result of chance. Every one of these features—the Earth's stability, its accessible terrain, its balanced altitudes, and its generous distribution of essential resources—points unmistakably to intentional creation. They reflect wisdom, order, and purpose far beyond what randomness could ever produce. Chapter 51 Adh Dhariyat, verse 48:

"…and excellent is the preparer."

Within creation, one observes a consistent pattern: things are brought into existence as pairs or with shared characteristics. This universal pairing—male and female, night and day, land and sea, positive and negative, matter and antimatter—serves as a profound reminder of the absolute Oneness of Allah, the Exalted. Everything in creation is defined by complementarity, dependence, and balance. Only the Creator stands entirely independent, incomparable, and without equal. Nothing resembles Him, and nothing can be placed beside Him. Chapter 51 Adh Dhariyat, verse 49:

“And of all things We created two mates; perhaps you will remember.”

Another dimension of divine planning is the continuation of humanity through the birth of successive generations until the appointed end of time. Allah, the Exalted, in His perfect wisdom, placed within human beings natural inclinations and desires that draw them toward the opposite gender. These feelings serve two profound purposes: they bring comfort, companionship, and emotional fulfilment, and they ensure the survival of the human race by encouraging marriage and procreation. Without these innate inclinations, most people would not pursue family life, and humanity would diminish long before its destined conclusion. Chapter 30 Ar Rum, verse 21:

“And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you love and mercy…”

This verse reveals the deep wisdom behind human relationships. In youth, individuals are drawn to one another through love, attraction, and emotional longing. These feelings encourage the formation of families and the birth of children, thereby ensuring the continuation of human life. As couples grow older, physical beauty naturally fades, and the bond between them transforms. Mercy becomes the dominant force—expressed through patience, loyalty, care, and mutual support. This shift is not accidental; it is a deliberate aspect of divine planning that sustains companionship throughout the stages of life and preserves stability within the family. Such a progression cannot be fully explained by human theories such as evolution, which focus narrowly on physical survival and reproduction. Evolutionary frameworks may account for biological reproduction, but they cannot explain the enduring emotional bonds that keep families intact even when reproduction is no longer possible. The divine placement of love and mercy elevates companionship beyond mere survival. It becomes a source of tranquillity, moral refinement, and spiritual growth. Through this bond, individuals learn patience, sacrifice, and selflessness—qualities that strengthen not only the family but also the wider society. Chapter 51 Adh Dhariyat, verse 49:

“…perhaps you will remember.”

This brief yet powerful statement calls people to reflect on the wisdom embedded within their own nature. The presence of love in youth and mercy in old age is purposeful, guiding couples to remain united throughout their lives. It is a sign for those who think deeply, reminding them that every

stage of human existence has been arranged with precision by the Creator. The family unit—established through love and sustained by mercy—is not merely a social structure but a spiritual institution designed to cultivate gratitude, character, and faith. Through this divine arrangement, humanity continues until its appointed end, while individuals enjoy the blessings of companionship, affection, and mutual care. These signs should inspire reflection and humility, for they reveal the perfection of Allah's design and the futility of denying His wisdom. The bond between spouses is therefore not only a worldly partnership but a spiritual connection intended to nurture tranquillity, patience, and mercy. It stands as a reminder that every phase of human life unfolds under divine guidance, and that the preservation of the family is central to the flourishing of humanity.

In conclusion, the placement of love and mercy within human relationships is a clear sign of the foresight and compassion of Allah, the Exalted. It ensures the continuation of the human race, provides emotional and spiritual fulfilment, and cultivates virtues that elevate individuals and communities. Those who reflect upon this sign will recognise the perfection of divine planning and will be moved 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. Chapter 51 Adh Dhariyat, verse 50:

"So flee to Allah. Indeed, I am to you from Him a clear warner."

It is important to recognize that glad tidings and warnings yield benefit only when they are met with practical response. Accordingly, the one who

responds through action—by using the blessings granted by Allah, the Exalted, in the manner prescribed by Islamic teachings—attains peace of mind in both worlds. This is achieved through the development of a balanced mental and physical state and by placing every matter and relationship within life in its proper order. In contrast, the one who fails to respond practically to the warnings and glad tidings conveyed in Islamic teachings continues to misuse the blessings bestowed upon them. As a consequence, such a person falls into mental and physical imbalance, is unable to organize life according to its rightful priorities, and neglects adequate preparation for accountability on the Day of Judgement. The inevitable result is stress, hardship, and inner turmoil in both worlds, even if outwardly they appear to enjoy certain worldly comforts and luxuries. Chapter 51 Adh Dhariyat, verse 51:

“And do not make [as equal] with Allah another deity. Indeed, I am to you from Him a clear warner.”

A person must recognise that false gods are not limited to carved idols or ancient deities. Anything that a person chooses to obey in defiance of Allah, the Exalted, becomes—practically speaking—the object of their devotion. This may include social trends, cultural expectations, influential personalities, or even the pressure to conform. Chapter 9 At Tawbah, verse 31:

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

The scholars and religious figures of earlier communities were not worshipped through rituals or prostration. Rather, people followed their rulings even when those rulings contradicted divine revelation. This misplaced obedience was regarded as a form of worship because it elevated human authority above the command of Allah, the Exalted. 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 suggestions instead of divine guidance. This shows that worship is not limited to outward rituals; it includes obedience, loyalty, and submission of the heart. When a person repeatedly turns away from the commands of Allah, the Exalted, they inevitably fall under the influence of other forces—whether people, trends, social media, cultural norms, or workplace pressures. Trying to satisfy these competing influences becomes overwhelming, because they are inconsistent, demanding, and often contradictory. Just as an employee with several supervisors struggles to meet conflicting expectations, a person who abandons servitude to Allah, the Exalted, becomes pulled in many directions at once. This inner conflict destroys tranquillity. Over time, such individuals may experience emotional strain, loneliness, and a sense of emptiness, because their efforts to please worldly influences never bring lasting fulfilment. This pattern is visible in many who chase public approval—such as celebrities—yet remain unsettled despite their wealth and fame. Their “masters” offer no stability, compassion, or lasting satisfaction. Furthermore, those influences that a person obeyed in

defiance of Allah, the Exalted, will be of no benefit on the Day of Judgement. They will not defend, support, or intercede for anyone. A person will stand alone with their deeds, and the things they once followed will abandon them completely. To avoid this outcome, a person must distance themselves from any obedience that leads to the disobedience of Allah, the Exalted. Instead, they should use the blessings they have been granted in accordance with divine guidance. By doing so, they achieve peace of mind in both worlds: they gain emotional and physical balance, and they place everything and everyone in their proper place within their life. True tranquillity comes only from serving Allah, the Exalted, for He alone provides stability, clarity, and lasting contentment.

When a person chooses a path that differs from that of their peers, it often unsettles those around them. This is especially true when others have built their lives around personal desires rather than the teachings of Allah, the Exalted. The presence of someone who lives with discipline and purpose can expose the shortcomings of their own choices, leading to feelings of discomfort or inadequacy. As a result, criticism is frequently directed at those who remain steadfast in their faith—sometimes even from their own family members.

In addition to this interpersonal pressure, broader societal forces also weigh heavily on those who uphold Islamic values. Social media, fashion trends, and cultural expectations often promote lifestyles that conflict with divine guidance. Many view the principles of Islam as barriers to their pursuit of wealth, status, or influence. Industries that Islam critiques—whether due to unethical practices, exploitation, or moral corruption—naturally resist the presence of Islamic teachings. This resistance fuels the

widespread anti-Islamic sentiment visible across various platforms, particularly online.

Those who strive to live according to Islamic teachings, which call for moderation, self-restraint, and responsible enjoyment of blessings, often face hostility from individuals who indulge in excess. Such individuals act on impulse without boundaries, a behaviour that Islamic teachings liken to the instincts of animals. They frequently attempt to dissuade others from embracing Islam or discourage Muslims from practicing their faith, inviting them instead into a lifestyle driven by unchecked desires. One of their common tactics is to attack specific aspects of Islam—such as the dress code for women—in an attempt to undermine its appeal. However, anyone who reflects carefully can see the superficiality of these criticisms. Their objections stem not from genuine concern but from a deep discomfort with Islam's emphasis on self-discipline. For example, they may object loudly to the Islamic dress code, yet they remain silent regarding the strict dress requirements in professions such as law enforcement, the military, healthcare, education, and business. This selective outrage exposes the weakness of their arguments. Ultimately, it is the moral clarity and disciplined conduct encouraged by Islam that provokes such hostility, leading critics to attack the religion in whatever way they can. Chapter 51 Adh Dhariyat, verses 52-53:

"Similarly, there came not to those before them any messenger except that they said, "A magician or a madman." Did they suggest it to them? Rather, they [themselves] are a transgressing people."

In every situation, 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. Through loyalty to Allah, the Exalted, a person learns to use their blessings correctly, achieving a balanced mental and physical state. This balance enables them to place everything and everyone in their proper position, while also preparing for their accountability on the Day of Judgement. As a result, they experience tranquillity in both worlds. They are guided through ease and hardship alike, and their peace of mind grows as they receive abundant rewards in this life and the next.

Conversely, when a person abandons the commands of Allah, the Exalted, in pursuit of the approval of others, they inevitably lose their inner peace. Their blessings become misused, and their life falls into disorder. They misplace priorities, relationships, and responsibilities, leaving themselves unprepared for the Day of Judgement. This leads to stress, confusion, and hardship in both worlds, regardless of the material comforts they may possess.

To maintain a resolute mindset, a person must cultivate strong faith. Such faith is essential for remaining obedient to Allah, the Exalted, in all circumstances—whether in moments of ease or difficulty. This strength of faith is developed 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 teachings make it evident that true obedience to Allah, the Exalted, brings tranquillity in this life and the hereafter. Those who lack knowledge of Islamic principles often possess a fragile faith. They are easily swayed when their desires conflict

with divine guidance, and they struggle to recognise that surrendering their impulses is necessary for attaining peace in both worlds. For this reason, it is vital for individuals to strengthen their faith through seeking Islamic knowledge and putting it into practice. By doing so, they remain obedient to Allah, the Exalted, and use their blessings in accordance with His teachings. This leads to a balanced mental and physical state and enables them to prioritise every aspect of their life correctly.

The Holy Prophet Muhammad, peace and blessings be upon him, would often feel deep sorrow when people turned away from the guidance of Islam or neglected the path that leads to salvation. His compassion for humanity was immense, and his desire for their well-being extended beyond this world into the next. 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 duty was to convey the message with clarity, to embody its teachings perfectly, and to entrust the final outcome to Allah, the Exalted. Chapter 51 Adh Dhariyat, verses 54-55:

“So leave them for you are not to be blamed. And remind, for indeed, the reminder benefits the believers.”

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 instruction for all who invite others to righteousness. They establish that the role of the caller is not to enforce belief, but to present the truth with sincerity, wisdom, and compassion. Guidance is ultimately in the hands of Allah, the Exalted, who opens hearts according to His perfect knowledge and justice. This understanding liberates the caller from frustration when their efforts appear fruitless, and from sorrow when people reject the truth. It teaches that success is not measured by numbers, popularity, or outward results, but by integrity, patience, and steadfastness in fulfilling one's duty. Those who sincerely seek guidance will recognise the truth when it reaches them, while those who remain arrogant or heedless only harm themselves. They understand that Allah, the Exalted, never burdens a soul beyond its capacity. Every challenge encountered in calling to truth is an opportunity to grow in patience, discipline, and reliance upon Allah, the Exalted. Peace—both in this world and the next—requires sacrifice, self-restraint, and mastery over one's lower desires. True contentment does not lie in wealth, status, or fame, for these are fleeting and often leave the heart empty. Real tranquillity is found in submission to Allah, the Exalted. This truth becomes evident when one observes individuals who possess every worldly advantage yet remain restless and dissatisfied. Chapter 51 Adh Dhariyat, verse 55:

"And remind, for indeed, the reminder benefits the believers."

For those who call others to the truth, the focus must remain on fulfilling their responsibility: living by the teachings of Islam, conveying the message

with compassion, and leaving the results to Allah, the Exalted. Success lies in obedience, sincerity, and perseverance—not in compelling others or seeking worldly recognition. 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. In this way, the caller becomes a living embodiment of faith, demonstrating through their conduct that guidance is a divine gift. Human responsibility is simply to deliver the message faithfully, while accountability for acceptance or rejection rests with Allah, the Exalted alone.

Chapter 51 Adh Dhariyat, verse 55:

“And remind, for indeed, the reminder benefits the believers.”

In this verse, divine revelation is described as a reminder—an apt description, for the teachings of Islam function as a reminder to all people. They do not introduce something foreign to human nature; rather, they call individuals back to the innate disposition upon which Allah, the Exalted, has created humanity. Any system of conduct that conflicts with this natural disposition inevitably feels forced and unnatural. When people attempt to live by such systems, they often experience inner tension, emotional instability, and a sense of disconnection, because these systems impose expectations that do not align with the human soul. Islam, by contrast, is divinely designed to correspond perfectly with the essence of human nature. Its teachings feel familiar, even to those encountering them for the first time, because they resonate with the deepest layers of the human heart. This is especially evident among those who embrace Islam after

living according to other religions or philosophies. Many converts describe an immediate sense of recognition—as though they are not learning something new, but rediscovering a truth that had always been within them. This is because Islam does not reshape human beings into something artificial; it restores them to the natural state intended by Allah, the Exalted. Other systems, however, often impose frameworks that are disconnected from human nature. They may demand behaviours that conflict with innate moral intuition or encourage lifestyles that lead to imbalance and dissatisfaction. Such systems can produce confusion, restlessness, and emotional strain because they pull individuals away from their true purpose. Yet this reality is not always immediately apparent. A person must approach Islamic teachings with sincerity and openness to perceive the harmony between revelation and human nature. Prejudice, arrogance, or blind loyalty to inherited customs can cloud the heart, preventing it from recognising the truth. But when approached without bias, divine guidance reveals itself not as a burden or a restriction, but as a source of clarity and restoration. It brings the human being back into alignment with their natural state, cultivating tranquillity and directing them toward their true purpose. In this sense, revelation functions both as a mirror and a compass. It is a mirror that reflects the innate truth already present within the human soul, reminding individuals of who they truly are. And it is a compass that guides them toward peace of mind in both worlds—by helping them achieve a balanced mental and physical state and by enabling them to place everything and everyone in their proper position within their life. Chapter 51 Adh Dhariyat, verse 56:

“And I did not create the jinn and mankind except to worship Me.”

It is universally understood that when an invention fails to fulfil the very purpose for which it was created, it is considered unsuccessful, no matter how many impressive features it may possess. A phone may boast an exceptional camera, a sleek design, and advanced technology, yet if it cannot perform its primary function—making calls—it is deemed defective. Its secondary qualities cannot compensate for its failure to achieve its essential purpose. Human beings are no different. We are the creation of Allah, the Exalted, brought into existence with a clear and defined purpose. Chapter 51 Adh Dhariyat, verse 56:

"And I did not create the jinn and mankind except to worship Me."

The purpose of humanity is to worship Allah, the Exalted—that is, to obey Him sincerely. This obedience includes 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. When a person lives in this manner, they use every blessing they have been granted in ways that are pleasing to Allah, the Exalted.

However, when a person neglects this purpose, their life becomes hollow and directionless, even if they achieve great worldly success. This reality is visible throughout society. Many who possess wealth, fame, and influence are among the most anxious, stressed, and emotionally unstable. Their achievements do not shield them from depression, addiction, or despair. This is because they have failed to fulfil the purpose for which they were

created, leading them to misuse the blessings Allah, the Exalted, has given them. Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

A person must not deceive themselves into believing they live a meaningful life simply because they carry out a few outward acts of worship. One's true purpose extends far beyond a limited set of rituals. It encompasses every breath and every aspect of one's existence—financial dealings, private behaviour, social interactions, work, family life, and personal habits. Someone who fulfils only the external requirements while neglecting the deeper purpose of sincere obedience resembles a beautifully crafted vase that is empty within. It may appear complete from the outside, yet it lacks substance at its core. This is why many people who perform basic religious duties still experience stress, confusion, and emotional turmoil—they have not realised that their purpose permeates their entire life, not just a few moments of the day or a few days of the year.

One of the main reasons this truth is overlooked is blind imitation. Many people uncritically follow society, fashion, culture, and social media. When a person fails to use their intellect, they begin to assume that meaning is found in wealth, careers, friendships, or family alone. They behave like

cattle, following the herd without reflection. Instead, a person must learn from Islamic teachings and observe the consequences of the choices made by others. When they reflect with clarity, they will recognise that true meaning does not lie in worldly pursuits. It lies in fulfilling the purpose of creation—just as an invention gains value only when it fulfils the function for which it was designed. Failing to recognise this is one of humanity's greatest tragedies.

Every person must therefore strive to fulfil their purpose of creation by using the blessings they have been granted in ways that please Allah, the Exalted, as taught in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Only this path leads to a life that is meaningful, purposeful, and peaceful in both worlds. Chapter 13 Ar Ra'd, verse 28:

"…Unquestionably, by the remembrance of Allah do hearts find peace."

And chapter 16 An Nahl, verse 97:

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

After declaring that the purpose of humanity is to obey Him, Allah, the Exalted, clarifies that a person's obedience or disobedience does not benefit or harm Him in the slightest. He is entirely independent of His creation. Chapter 51 Adh Dhariyat, verses 57-58:

"I do not want from them any provision, nor do I want them to feed Me. Indeed, it is Allah who is the continual Provider, the firm possessor of strength."

A person who fails to understand this truth may fall into arrogance, imagining that they are doing Allah, the Exalted, a favour by obeying Him. Such a mindset corrupts sincerity and weakens obedience, especially when personal desires conflict with divine commands. This arrogance becomes a barrier that diverts a person from the straight path. In contrast, those who recognise that faith and obedience ultimately benefit themselves cultivate humility before Allah, the Exalted. They remain steadfast in their devotion during both hardship and ease. In difficult moments, they respond with patience, trusting that Allah, the Exalted, always chooses what is best for them, even when the wisdom is not immediately apparent. In times of comfort, they express gratitude by intending only to please Allah, by speaking with goodness or choosing silence when silence is better, and by using every blessing in accordance with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Patience, likewise, requires refraining from complaints in both words and actions while continuing to obey Allah, the Exalted, with full trust in 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.”

A person who consistently embodies this balanced conduct—gratitude in ease and patience in hardship—receives continuous support, mercy, and protection from Allah, the Exalted. This divine care produces tranquillity in both worlds. It grants a balanced mental and physical state and enables a person to place everything and everyone in their proper position within their life. This reality is beautifully illustrated in a Hadith found in Sahih Muslim, number 7500.

Because fulfilling one’s purpose—obedience to Allah, the Exalted—often conflicts with worldly desires and ambitions, many people choose to persist in disobedience. They follow the same path as those who came before them, and therefore they will inevitably face similar consequences. Chapter 51 Adh Dhariyat, verse 59:

“And indeed, for those who have wronged is a portion [of punishment] like the portion of their predecessors, so let them not impatiently urge Me.”

A person who misuses the blessings they have been granted should not deceive themselves into thinking that the absence of immediate punishment means they are safe. Punishment may already be unfolding in

ways they fail to recognise. Their attitude alone—misusing blessings and ignoring divine guidance—prevents them from achieving a balanced mental and physical state. It causes them to misplace priorities, relationships, and responsibilities. As a result, every aspect of their life—family, friendships, career, and wealth—becomes a source of stress rather than comfort. If they continue in disobedience, they begin blaming the wrong people and circumstances for their distress. They may even blame their spouse or loved ones, cutting good people out of their lives in the belief that doing so will bring relief. Instead, this only deepens their instability, pushing them further into emotional turmoil. Over time, this downward spiral can lead to depression, substance abuse, and even suicidal thoughts. This pattern is clearly visible in those who persistently misuse their blessings—such as many among the wealthy and famous—despite enjoying every worldly luxury. Their refusal to correct their course also prevents them from preparing for their accountability on the Day of Judgement. As a result, the punishment awaiting them in the hereafter will be far more severe. Chapter 51 Adh Dhariyat, verse 60:

“And woe to those who have disbelieved from their Day which they are promised.”

This verse serves as a stark reminder that worldly comfort does not indicate divine approval, nor does the absence of immediate hardship mean one is safe from consequences. True success lies in fulfilling one’s purpose, using blessings correctly, and preparing for the Day when every soul will be held accountable.

A person must therefore 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 wise patient who follows the guidance of a skilled doctor. Although the prescribed medicine may be bitter and the diet restrictive, the patient accepts them because they know such treatment leads to healing and long-term well-being. In the same way, a person who accepts and implements Islamic teachings will attain soundness in both their mental and physical states. This is because only Allah, the Exalted, possesses the complete knowledge required to guide a person toward true balance and to help them place everything and everyone in their proper position within their life. Human knowledge—no matter how extensive—remains limited. Society's understanding of the human mind and body, despite decades of research, can never address every challenge a person may face. It cannot shield them from all forms of stress, nor can it provide a flawless framework for organising priorities and relationships. Human advice is inevitably shaped by restricted experience, limited foresight, and personal biases. Allah, the Exalted, alone possesses perfect knowledge, and 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. 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. The difference in clarity, stability, and inner peace is unmistakable. Interestingly, most patients do not understand the scientific details behind the medicines they take, yet they trust their doctor without hesitation. Allah, the Exalted, 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 tangible effects. He calls people to approach revelation with an open and unbiased mind so they may appreciate how it restores balance and brings tranquillity. 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 governs the spiritual heart—the true seat of peace and contentment. He alone grants or withholds tranquillity. Chapter 53 An Najm, verse 43:

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

It is therefore clear that peace of mind is not achieved through worldly means alone. It is a gift from Allah, the Exalted, granted to those who use their blessings in the manner He has prescribed. Only those who align their lives with Islamic teachings will experience the deep and lasting tranquillity that comes from fulfilling their purpose and living in harmony with divine guidance. 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 52 – At Tur, Verses 1-49 of 49



ٱلَّذِينَ هُمۡ فِي خَوۡضٖ يَلۡعَبُونَ ﴿١٢﴾

يَوۡمَ يُدَعُّونَ إِلَىٰ نَارِ جَهَنَّمَ دَعًّا ﴿١٣﴾

هَٰذِهِ ٱلنَّارُ ٱلَّتِي كُنتُم بِهَا تُكَذِّبُونَ ﴿١٤﴾

أَفَسِحۡرٌ هَٰذَآ أَمۡ أَنتُمۡ لَا تُبۡصِرُونَ ﴿١٥﴾

ٱصۡلَوۡهَا فَٱصۡبِرُوٓاْ أَوۡ لَا تَصۡبِرُواْ سَوَآءٌ عَلَيۡكُمۡۖ إِنَّمَا تُجۡزَوۡنَ مَا كُنتُمۡ تَعۡمَلُونَ ﴿١٦﴾

إِنَّ ٱلۡمُتَّقِينَ فِي جَنَّٰتٖ وَنَعِيمٖ ﴿١٧﴾

فَٰكِهِينَ بِمَآ ءَاتَىٰهُمۡ رَبُّهُمۡ وَوَقَىٰهُمۡ رَبُّهُمۡ عَذَابَ ٱلۡجَحِيمِ ﴿١٨﴾

كُلُواْ وَٱشۡرَبُواْ هَنِيٓـَٔۢا بِمَا كُنتُمۡ تَعۡمَلُونَ ﴿١٩﴾

مُتَّكِـِٔينَ عَلَىٰ سُرُرٖ مَّصۡفُوفَةٖۖ وَزَوَّجۡنَٰهُم بِحُورٍ عِينٖ ﴿٢٠﴾

وَٱلَّذِينَ ءَامَنُواْ وَٱتَّبَعَتۡهُمۡ ذُرِّيَّتُهُم بِإِيمَٰنٍ أَلۡحَقۡنَا بِهِمۡ ذُرِّيَّتَهُمۡ وَمَآ أَلَتۡنَٰهُم مِّنۡ عَمَلِهِم مِّن شَيۡءٖۚ كُلُّ ٱمۡرِيِٕۭ بِمَا كَسَبَ رَهِينٞ ﴿٢١﴾

وَأَمۡدَدۡنَٰهُم بِفَٰكِهَةٖ وَلَحۡمٖ مِّمَّا يَشۡتَهُونَ ﴿٢٢﴾

يَتَنَٰزَعُونَ فِيهَا كَأۡسٗا لَّا لَغۡوٞ فِيهَا وَلَا تَأۡثِيمٞ ﴿٢٣﴾

۞ وَيَطُوفُ عَلَيۡهِمۡ غِلۡمَانٞ لَّهُمۡ كَأَنَّهُمۡ لُؤۡلُؤٞ مَّكۡنُونٞ ﴿٢٤﴾

وَأَقۡبَلَ بَعۡضُهُمۡ عَلَىٰ بَعۡضٖ يَتَسَآءَلُونَ ٢٥

قَالُوٓاْ إِنَّا كُنَّا قَبۡلُ فِيٓ أَهۡلِنَا مُشۡفِقِينَ ٢٦

فَمَنَّ ٱللَّهُ عَلَيۡنَا وَوَقَىٰنَا عَذَابَ ٱلسَّمُومِ ٢٧

إِنَّا كُنَّا مِن قَبۡلُ نَدۡعُوهُۖ إِنَّهُۥ هُوَ ٱلۡبَرُّ ٱلرَّحِيمُ ٢٨

فَذَكِّرۡ فَمَآ أَنتَ بِنِعۡمَتِ رَبِّكَ بِكَاهِنٖ وَلَا مَجۡنُونٍ ٢٩

أَمۡ يَقُولُونَ شَاعِرٞ نَّتَرَبَّصُ بِهِۦ رَيۡبَ ٱلۡمَنُونِ ٣٠

قُلۡ تَرَبَّصُواْ فَإِنِّي مَعَكُم مِّنَ ٱلۡمُتَرَبِّصِينَ ٣١

أَمۡ تَأۡمُرُهُمۡ أَحۡلَٰمُهُم بِهَٰذَآۚ أَمۡ هُمۡ قَوۡمٞ طَاغُونَ ٣٢

أَمۡ يَقُولُونَ تَقَوَّلَهُۥۚ بَل لَّا يُؤۡمِنُونَ ٣٣

فَلۡيَأۡتُواْ بِحَدِيثٖ مِّثۡلِهِۦٓ إِن كَانُواْ صَٰدِقِينَ ٣٤

أَمۡ خُلِقُواْ مِنۡ غَيۡرِ شَيۡءٍ أَمۡ هُمُ ٱلۡخَٰلِقُونَ ٣٥

أَمۡ خَلَقُواْ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَۚ بَل لَّا يُوقِنُونَ ٣٦

أَمۡ عِندَهُمۡ خَزَآئِنُ رَبِّكَ أَمۡ هُمُ ٱلۡمُصَيۡطِرُونَ ٣٧

أَمۡ لَهُمۡ سُلَّمٞ يَسۡتَمِعُونَ فِيهِۖ فَلۡيَأۡتِ مُسۡتَمِعُهُم بِسُلۡطَٰنٖ مُّبِينٍ ٣٨

أَمۡ لَهُ ٱلۡبَنَٰتُ وَلَكُمُ ٱلۡبَنُونَ ٣٩

أَمۡ تَسۡـَٔلُهُمۡ أَجۡرٗا فَهُم مِّن مَّغۡرَمٖ مُّثۡقَلُونَ ٤٠

أَمۡ عِندَهُمُ ٱلۡغَيۡبُ فَهُمۡ يَكۡتُبُونَ ٤١

أَمۡ يُرِيدُونَ كَيۡدٗاۖ فَٱلَّذِينَ كَفَرُواْ هُمُ ٱلۡمَكِيدُونَ ٤٢

أَمۡ لَهُمۡ إِلَٰهٌ غَيۡرُ ٱللَّهِۚ سُبۡحَٰنَ ٱللَّهِ عَمَّا يُشۡرِكُونَ ٤٣

وَإِن يَرَوۡاْ كِسۡفٗا مِّنَ ٱلسَّمَآءِ سَاقِطٗا يَقُولُواْ سَحَابٞ مَّرۡكُومٞ ٤٤

فَذَرۡهُمۡ حَتَّىٰ يُلَٰقُواْ يَوۡمَهُمُ ٱلَّذِي فِيهِ يُصۡعَقُونَ ٤٥

يَوۡمَ لَا يُغۡنِي عَنۡهُمۡ كَيۡدُهُمۡ شَيۡـٔٗا وَلَا هُمۡ يُنصَرُونَ ٤٦

وَإِنَّ لِلَّذِينَ ظَلَمُواْ عَذَابٗا دُونَ ذَٰلِكَ وَلَٰكِنَّ أَكۡثَرَهُمۡ لَا يَعۡلَمُونَ ٤٧

وَٱصۡبِرۡ لِحُكۡمِ رَبِّكَ فَإِنَّكَ بِأَعۡيُنِنَاۖ وَسَبِّحۡ بِحَمۡدِ رَبِّكَ حِينَ تَقُومُ ٤٨

وَمِنَ ٱلَّيۡلِ فَسَبِّحۡهُ وَإِدۡبَٰرَ ٱلنُّجُومِ ٤٩

By the mount

And [by] a Book inscribed

In parchment spread open

And [by] the frequented House

And [by] the heaven raised high

And [by] the sea filled [with fire],

Indeed, the punishment of your Lord will occur.

Of it there is no preventer.

On the Day the heaven will sway with circular motion

And the mountains will pass on, departing -

Then woe, that Day, to the deniers,

Who are in [empty] discourse amusing themselves.

The Day they are thrust toward the fire of Hell with a [violent] thrust, [its angels will say],

"This is the Fire which you used to deny.

Then is this magic, or do you not see?

[Enter to] burn therein; then be patient or impatient - it is all the same for you. You are only being recompensed [for] what you used to do."

Indeed, the righteous will be in gardens and pleasure,

Enjoying what their Lord has given them, and their Lord protected them from the punishment of Hellfire.

[They will be told], "Eat and drink in satisfaction for what you used to do."

They will be reclining on thrones lined up, and We will marry them to fair women with large, [beautiful] eyes.

And those who believed and whose descendants followed them in faith - We will join with them their descendants, and We will not deprive them of anything of their deeds. Every person, for what he earned, is retained.

And We will provide them with fruit and meat from whatever they desire.

They will exchange with one another a cup [of wine] wherein [results] no ill speech or commission of sin.

There will circulate among them [servant] boys [especially] for them, as if they were pearls well-protected.

And they will approach one another, inquiring of each other.

They will say, "Indeed, we were previously among our people fearful [of displeasing Allah].

So Allah conferred favor upon us and protected us from the punishment of the Scorching Fire.

Indeed, we used to supplicate Him before. Indeed, it is He who is the Beneficent, the Merciful."

So remind for you are not, by the favor of your Lord, a soothsayer or a madman.

Or do they say [of you], "A poet for whom we await a misfortune of time?"

Say, "Wait, for indeed I am, with you, among the waiters."

Or do their minds command them to [say] this, or are they a transgressing people?

Or do they say, "He has made it up"? Rather, they do not believe.

Then let them produce a statement like it, if they should be truthful.

Or were they created by nothing, or were they the creators [of themselves]?

Or did they create the heavens and the earth? Rather, they are not certain.

Or have they the depositories [containing the provision] of your Lord? Or are they the controllers [of them]?

Or have they a stairway [into the heaven] upon which they listen? Then let their listener produce a clear authority.

Or has He daughters while you have sons?

Or do you, ask of them a payment, so they are by debt burdened down?

Or have they [knowledge of] the unseen, so they write [it] down?

Or do they intend a plan? But those who disbelieve - they are the object of a plan.

Or have they a deity other than Allah ? Exalted is Allah above whatever they associate with Him.

And if they were to see a fragment from the sky falling, they would say, "[It is merely] clouds heaped up."

So leave them until they meet their Day in which they will be struck insensible -

The Day their plan will not avail them at all, nor will they be helped.

And indeed, for those who have wronged is a punishment before that, but most of them do not know.

And be patient, for the decision of your Lord, for indeed, you are in Our eyes. And exalt [Allah] with praise of your Lord when you arise.

And in a part of the night exalt Him and after [the setting of] the stars.

Discussion on Verses 1-49 of 49

This chapter opens by drawing attention to a previous divine scripture—the Torah—which was revealed as a complete code of conduct for the children of Israel. Had it been accepted sincerely and implemented correctly, it would have ensured peace of mind on an individual level by cultivating balance between mental and physical states and by enabling people to correctly prioritise responsibilities, relationships, and desires within their lives. On a societal level, it would have established justice through the fulfilment of rights and responsibilities, thereby fostering harmony and social stability. Chapter 52 At Tur, verses 1-3:

“By the mount [Sinai]. And [by] a Book inscribed. In parchment spread open.”

By swearing an oath upon the place of revelation and the written scripture itself, Allah, the Exalted, emphasises the gravity, authenticity, and authority of divine guidance. This opening sets the foundation for a broader and timeless truth: that guidance originating from Allah, the Exalted, alone possesses the capacity to regulate human life in a manner that ensures true wellbeing.

In general, regardless of how advanced a society becomes, and irrespective of how much knowledge it accumulates across various

disciplines—including psychology, medicine, sociology, and neuroscience—it remains impossible for human beings to formulate a comprehensive code of conduct that fully aligns with human nature while accounting for every circumstance, condition, and challenge that individuals and societies will face throughout their existence on Earth. Human knowledge is always evolving, incomplete, and subject to revision. Even today, people continue to discover new aspects of the human mind and body, such as the specific functions of different regions of the brain. If humanity has not yet fully understood its own biological and psychological makeup, then how can it claim the ability to design a flawless system of guidance capable of producing lasting peace and justice? This limitation makes it fundamentally impossible for any human-made ideology or legal framework to consistently achieve inner tranquillity on an individual level or fairness and stability on a societal level. Human systems are inevitably shaped by bias, cultural influence, political interest, and limited foresight. They may succeed temporarily or partially, but they cannot account for every variable of human behaviour, nor can they prevent the emergence of injustice, confusion, and emotional distress. Only Allah, the Exalted, possesses the knowledge and authority required to provide such a code of conduct. As the Creator of all things, His knowledge encompasses the entirety of existence—past, present, and future—without limitation or error. He alone fully understands human nature, desires, weaknesses, and potential. Therefore, He alone is rightly positioned to establish a standard that clearly distinguishes good from evil, beneficial from harmful, and truth from falsehood. This divine guidance enables individuals to navigate a life inevitably filled with pressure, uncertainty, and trials while maintaining inner peace and moral clarity. History bears clear witness to this reality. Whenever divine guidance was sincerely embraced and applied in the lives of individuals, it produced societies characterised by justice, compassion, and stability. Where it was neglected, altered, or selectively followed, confusion and oppression inevitably followed. This pattern has repeated itself across generations, serving as undeniable evidence of the superiority of divine guidance over human invention. For this reason, individuals must recognise the divine code of conduct granted to them as the most beneficial path for their wellbeing, even when certain teachings conflict with

personal desires or immediate gratification. Wisdom demands submission to what is ultimately beneficial, not what merely feels comfortable. Such a person resembles a sensible patient who accepts and follows the medical advice of a skilled doctor. Even when prescribed bitter medicine or a strict and inconvenient treatment plan, the patient complies—not out of blind obedience, but out of understanding that the outcome is healing and long-term health. Likewise, sincere acceptance of divine guidance—though it may require restraint, discipline, and sacrifice—leads to genuine balance, inner peace, and societal harmony. In this submission lies true freedom: freedom from confusion, destructive desire, and the endless trial-and-error of human-made systems.

Next, Allah, the Exalted, draws attention to further signs within creation that not only affirm His absolute Oneness but also demonstrate His complete authority and control over every realm of existence, from the skies to the Earth. These signs remind people that nothing operates independently of His will or power. Chapter 52 Adh Dhariyat, verse 4:

“And [by] the frequented House.”

This verse is understood to be a reference to the House of Allah, the Exalted, located in the seventh Heaven. During the final years of his stay in Mecca, before migrating to Medina, the Holy Prophet Muhammad, peace and blessings be upon him, was honoured with the miraculous Heavenly Journey. During this journey, he encountered the Holy Prophet Ibrahim, peace be upon him, and witnessed him resting against this sacred House in the seventh Heaven, known as the Bayt Al Mamur. This heavenly House

is positioned directly above the Kaaba on Earth, establishing a profound connection between worship in the skies and worship on the ground. The sanctity of this House is immense. Each day, seventy thousand Angels enter it to worship Allah, the Exalted, and to circumambulate it. Once they depart, they will never return to it again until Judgement Day. This reality illustrates not only the vastness of creation but also the precision, order, and discipline that govern it. This account has been recorded in Imam Ibn Kathir's The Life of the Holy Prophet, Volume 2, Page 66.

The existence of this heavenly House stands as a powerful sign of the absolute sovereignty of Allah, the Exalted. It reflects a universe structured upon obedience, order, and constant devotion. Countless Angels, free from desire and heedlessness, continuously fulfil their role as servants of Allah, the Exalted, without hesitation or fatigue. Their unwavering worship highlights that every level of creation, visible and unseen, operates in submission to His command. This reality serves as a profound lesson for humanity. While people are granted free will and choice, the rest of creation testifies unceasingly to the authority and perfection of Allah, the Exalted. The frequented House in the skies mirrors the sacred House on Earth, reminding people that worship is not limited by place or time, and that obedience to Allah, the Exalted, is the central purpose shared by all creation. Through such signs, Allah, the Exalted, invites people to reflect upon His greatness, recognise their place within His creation, and willingly return to a life of conscious devotion and humility.

After drawing attention to a specific and exalted sign within the skies, Allah, the Exalted, then directs attention to the heavens in their entirety. This shift from the particular to the general further reinforces His absolute Oneness

and highlights that He alone deserves complete obedience at all times. Chapter 52 At Tur, verse 5:

“And [by] the roof raised high.”

The heavens are described as a raised roof, not only due to their vastness and elevation but also because of their protective and sustaining role for life on Earth. This imagery invites deep reflection. When human beings construct even the simplest building, careful planning and precise design are required. Structural supports such as pillars, beams, and foundations must be strategically positioned to ensure stability, safety, and longevity. No rational person would believe that a secure and functional building could emerge from randomness or accident. If such deliberate planning is essential for a modest human structure, how can it be reasonable to assume that the immense, perfectly ordered system of the heavens and the Earth came into existence without purpose, design, or intention? Had the heavens and the Earth arisen by chance, their structure would inevitably be flawed, unstable, and hazardous. Yet the universe operates with remarkable precision, balance, and consistency, sustaining life in a manner that remains reliable and predictable. This undeniable harmony points directly to meticulous planning and absolute control by a single Creator—Allah, the Exalted. Chapter 13 Ar Ra’d, verse 2:

“It is Allah who erected the heavens without pillars that you [can] see…”

This verse draws attention to a phenomenon that surpasses human capability and understanding. The skies remain suspended without visible support, maintained by forces placed and governed by Allah, the Exalted. What humans require pillars and foundations to achieve, Allah, the Exalted, accomplishes effortlessly through His command alone. The absence of visible pillars does not indicate disorder; rather, it highlights a higher level of design—one that operates beyond human perception and comprehension.

Together, these verses establish a clear and compelling argument: the heavens are not only a sign of Allah's presence but a continuous testimony to His wisdom, power, and authority. Their stability, vastness, and purpose serve as a silent yet constant reminder that the universe is not self-sustaining nor self-governing. Instead, it is upheld by the will of Allah, the Exalted, who alone deserves obedience, gratitude, and submission from those who reflect upon His signs with sincerity and humility.

After drawing attention to the skies, Allah, the Exalted, shifts the focus to the Earth, specifically to the seas and oceans. These vast bodies of water stand as powerful signs of His wisdom, precision, and continuous management of creation. Chapter 52 At Tur, verse 6:

"And [by] the sea filled."

A thoughtful observation of the Earth's water systems clearly indicates deliberate design rather than chance. The water cycle operates with remarkable balance and precision. Water evaporates from the seas, rises into the atmosphere, condenses, and then returns to the Earth as rain. This rain is naturally acidic, yet when it falls upon the mountains, it is purified and neutralised. Through this process, it becomes suitable for drinking, farming, and sustaining both human and animal life. Any significant disruption to this finely tuned system would result in severe consequences, such as droughts, floods, famine, or the collapse of ecosystems. This balance could not exist without constant control and planning by a wise Creator. The seas themselves are also perfectly designed. The salt within the oceans serves a crucial function: it prevents the contamination of seawater by the countless dead organisms within it. If the oceans were fresh, decay would rapidly pollute the water, making marine life impossible and eventually threatening life on land as well. Thus, saltwater preserves the health of marine ecosystems and protects the Earth from widespread corruption. Moreover, the physical properties of water are calibrated with astonishing precision. Seawater has been created in such a way that marine life can thrive within it while massive ships are able to float and travel across its surface. A slight alteration in the composition or density of water would disrupt this balance. Either sea life would struggle to survive, or ships would no longer be able to sail—yet both are made possible simultaneously through divine design. Even today, maritime transport remains the most widely used method for transporting goods across the globe, underscoring how essential this balance is to human civilisation. Rain itself is also sent down in exact proportion. Too little rain results in drought, famine, and hardship, while too much rain leads to 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."

And chapter 25 Al Furqan, verse 53:

“And it is He who has released [simultaneously] the two seas, one fresh and sweet and one salty and bitter, and He placed between them a barrier and prohibiting partition.”

This verse highlights a profound marvel of creation: the coexistence of fresh and salt water, each fulfilling a distinct and essential role, while remaining separated by a divinely ordained barrier. Fresh water, found in rivers, streams, and underground reserves, is indispensable for drinking, agriculture, and sustaining land-based life. Salt water, found in seas and oceans, preserves marine ecosystems and prevents large-scale contamination. Were these two waters to merge freely without regulation, the balance of life on Earth would collapse. Mountains play a vital role within this system as well. They act as natural reservoirs, storing and filtering rainwater before releasing it gradually through rivers and springs. This ensures a continuous and reliable supply of purified fresh water, strategically distributed across the Earth. At the same time, this fresh water remains distinct from the salty waters of the oceans, allowing each to serve its unique purpose without interference. The wisdom behind this arrangement is unmistakable. Fresh water sustains life on land, while salt water sustains life in the seas and safeguards the planet from widespread decay. Their separation, regulation, and balance are not accidental, nor are they the result of competing forces. Rather, they are clear signs of a single Creator who governs all things with knowledge, power, and precision. These interconnected systems—the seas, rain, mountains, and rivers—

stand as compelling testimony to the Oneness of Allah, the Exalted. They demonstrate that the universe operates under a unified and deliberate order. Just as the natural world can only function when it adheres to divine laws, human life too can only achieve balance, stability, and peace when it is lived in accordance with the divine code of conduct established by Allah, the Exalted. These signs call people to reflect deeply, act with gratitude, and submit willingly to the wisdom of the One who has perfected all things.

Despite the countless signs within the universe which indicate Oneness of Allah, the Exalted, and how He alone must be obeyed, many people persist on disobeying Him by misusing the blessings He has granted them as His obedience often contradicts their worldly desires and aspirations. As a result they will obtain an unbalanced mental and physical state and misplace everything and everyone within their life. This will lead to stress, trouble and difficulties, even if they enjoy some worldly luxuries. And as their attitude prevented them from preparing for their accountability on Judgement Day, their punishment in the hereafter will be far worse. Chapter 52 At Tur, verses 7-12:

“Indeed, the punishment of your Lord will occur. Of it there is no preventer. On the Day the heaven will sway with circular motion. And the mountains will pass on, departing. Then woe, that Day, to the deniers. Who are in vain activities amusing themselves.”

One of the major reasons people become deeply immersed in vain and distracting activities, which turn them away from obedience to Allah, the Exalted, is the blind imitation of majority behaviour within society. When

individuals observe that most people around them engage in certain actions or lifestyles, they may assume that such behaviour must be correct simply because it is widespread. As a result, they follow others without reflection, analysis, or sincere consideration of whether those actions align with obedience to Allah, the Exalted. However, the behaviour of the majority is not a reliable measure of truth. History clearly demonstrates that widely accepted beliefs have often been proven false when examined in the light of evidence and sound reasoning. A well-known example is the former widespread belief that the Earth was flat, a view once held by the majority yet later disproven. This illustrates that numerical dominance does not equate to correctness, whether in worldly matters or spiritual ones. Unthinking conformity reduces individuals to acting like cattle, following wherever the crowd leads without understanding or purpose. Such behaviour frequently results in poor decisions that harm both worldly life and the Hereafter. 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 intellect to popular opinion, individuals are encouraged to use the reasoning and understanding bestowed upon them. Each situation should be evaluated on the basis of sound knowledge, evidence, and reflection, even if the conclusion reached differs from what is socially popular or widely accepted. For this reason, the religion strongly condemns blind imitation in matters of belief and practice. It urges persons to seek understanding, learn with clarity, and act upon teachings with awareness and conviction, rather than merely copying the actions of others. Through this conscious and thoughtful approach, individuals are

better protected from misguidance and are more likely to remain steadfast in obedience to Allah, the Exalted. Chapter 12 Yusuf, verse 108:

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

If a person fails to employ sound judgement and instead blindly follows others, that individual will inevitably misuse the blessings granted to them and will suffer the consequences in both this world and the next. When intellect and accountability are abandoned in favour of imitation, responsibility for one’s actions is not removed. Every blessing entrusted to a person will be questioned, and misuse will lead to recompense. Chapter 52 At Tur, verses 13-16:

“The Day they are thrust toward the fire of Hell with a [violent] thrust. “This is the Fire which you used to deny. Then is this magic, or do you not see? Burn therein; then be patient or impatient - it is all the same for you. You are only being recompensed [for] what you used to do.""

One of the primary reasons the realities of the next life—such as the Day of Judgement and Hell—are described with such clarity and intensity in religious teachings is to dismantle the false beliefs adopted by earlier communities. These communities belittled these realities, treated them lightly, and even mocked them. This attitude stemmed from wishful

thinking, whereby people persisted in disobedience to Allah, the Exalted, while convincing themselves that they would still achieve success in both worlds. These false assumptions appeared in many forms. Some believed salvation would be guaranteed through the intercession of a righteous individual without personal reform. Others assumed that a verbal claim alone would suffice, regardless of conduct. There were also those who presumed that excuses or last-moment repentance would automatically be accepted on the Day of Judgement, irrespective of a lifetime of wrongdoing. Another widespread misconception was the belief that punishment in the next life would be mild and comparable to worldly consequences. All of these notions encouraged complacency and emboldened continued disobedience. To eradicate such dangerous misunderstandings, religious teachings present the realities of the next life in detailed and unmistakable terms. These descriptions are meant to impress upon people the seriousness of accountability and to prompt genuine preparation through conscious action and moral discipline. The aim of these warnings is not to instil despair, but to awaken hearts to truth and to motivate sincere obedience to Allah, the Exalted. Such obedience involves correctly utilising the blessings granted by Him in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When these teachings are properly understood and internalised, a person is protected from complacency, safeguarded against false hopes, and guided toward a life rooted in sincerity, balance, and accountability. Through this approach, individuals are better equipped to achieve safety from punishment and success in both worlds, by maintaining a sound mental and physical state and by placing every aspect of life—people, priorities, and actions—in their proper and rightful position. Chapter 52 At Tur, verses 17-21:

“Indeed, the righteous will be in gardens and pleasure. Enjoying what their Lord has given them, and their Lord protected them from the punishment of Hellfire. [They will be told], "Eat and drink in satisfaction for what you used

to do." They will be reclining on thrones lined up, and We will marry them to fair women with large, [beautiful] eyes. And those who believed and whose descendants followed them in faith - We will join with them their descendants, and We will not deprive them of anything of their deeds…"

It is important to recognize that these verses, like many others, clearly demonstrate that no person can rely on the good deeds, status, or righteousness of another to secure peace of mind in both this world and the next. Responsibility before Allah, the Exalted, is entirely personal. Even the closest familial relationships to Holy Prophets, peace be upon them, provided no immunity from accountability. Chapter 66 At Tahrim, verse 10:

"Allāh presents an example of those who disbelieved: the wife of Noah and the wife of Lot. They were under two of Our righteous servants but betrayed them, so they [i.e., those prophets] did not avail them from Allāh at all, and it was said, "Enter the Fire with those who enter.""

This example makes it unmistakably clear that proximity to righteousness, association with the pious, or closeness to divinely chosen individuals does not guarantee salvation. What is required is personal obedience, sincerity, and accountability. Chapter 52 At Tur, verse 21:

"…Every person, for what he earned, is retained."

Each individual is therefore bound by their own actions and choices, not by lineage, companionship, or association. Unfortunately, many persons have adopted a similar misunderstanding, assuming that the Holy Prophet Muhammad, peace and blessings be upon him, will shield them from punishment regardless of how they live. While his intercession is firmly established in authentic teachings, it is also clearly affirmed that some persons who acknowledge the Holy Quran will still face punishment. The mere possibility of even a brief exposure to Hell is unbearable, which highlights the danger of complacency and false security. Wishful thinking does not honour the intercession of the Holy Prophet Muhammad, peace and blessings be upon him; rather, it undermines it. Such an attitude may even lead to exclusion from that intercession altogether. More alarming still is the warning that he may testify against those who neglected and abandoned the Holy Quran. Chapter 25 Al Furqan, verse 30:

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

This statement applies specifically to those who acknowledge the Holy Quran, as only they can be guilty of abandoning it. The outcome for those against whom the Holy Prophet Muhammad, peace and blessings be upon him, bears witness on the Day of Judgement is self-evident and deeply serious.

For this reason, it is essential to reject wishful thinking and replace it with sincere hope grounded in obedience to Allah, the Exalted. True hope is demonstrated through action, not assumption. It requires the careful and wise use of the blessings granted by Allah, the Exalted, in ways that align with the guidance found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Only by following this path can a person attain genuine peace of mind in both worlds, maintain balance in mental and physical states, and correctly place every responsibility, relationship, and priority within life according to its rightful position. Chapter 52 At Tur, verses 22-26:

“And We will provide them with fruit and meat from whatever they desire. They will exchange with one another a cup, no ill speech or commission of sin. There will circulate among them [servant] boys [especially] for them, as if they were pearls well-protected. And they will approach one another, inquiring of each other. They will say, "Indeed, we were previously among our people fearful.””

These verses highlight the importance of avoiding complacency and self-assurance regarding peace of mind and salvation in the next life, even for those who strive to remain steadfast in obedience to Allah, the Exalted. No person should assume acceptance or success solely on the basis of outward obedience. Instead, a balanced inner state is required—one that combines fear and hope in equal measure. This necessary balance involves maintaining a sincere fear that one’s good deeds may not be accepted due to hidden deficiencies, such as insincerity, heedlessness, or improper intention. It also includes the awareness that accumulated sins may outweigh good deeds if left unaddressed. At the same time, this fear must be accompanied by genuine hope in the mercy of Allah, the Exalted,

for despair is equally destructive. Fear without hope leads to hopelessness, while hope without fear leads to negligence. When fear and hope are held together in balance, they serve as powerful motivators for consistent obedience. This balance encourages a person to remain vigilant, humble, and sincere while continuing to use the blessings granted by Allah, the Exalted, in a manner pleasing to Him. Such an approach aligns with the guidance found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This balanced state ultimately produces peace of mind in both worlds. It nurtures mental and physical stability, protects against arrogance and despair, and enables a person to place every responsibility, relationship, and priority in its correct position within life. Through this equilibrium, obedience becomes sustained, meaningful, and rooted in awareness rather than assumption. Chapter 52 At Tur, verses 27-28:

“So Allah conferred favor upon us and protected us from the punishment of the Scorching Fire. Indeed, we used to supplicate Him before. Indeed, it is He who is the Beneficent, the Merciful."

To achieve the state of balance, peace of mind, and proper alignment in life, a person must adhere to the divine code of conduct that Allah, the Exalted, commanded His Holy Prophet Muhammad, peace and blessings be upon him, to teach and remind people of. Chapter 52 At Tur, verse 29:

“So remind…”

In this verse, divine revelation is referred to as a reminder. Islamic teachings, as conveyed through revelation, serve as a perpetual reminder for all people, for they are crafted in perfect harmony with human nature. Any system of conduct that contradicts the innate disposition of humanity inevitably feels foreign. When individuals attempt to follow such systems, they often experience mental unrest, physical strain, and inner conflict. By contrast, Islamic teachings are divinely designed to correspond with the natural essence of humanity. As a result, they feel inherently familiar, nurturing a sense of balance in both the mental and physical states. This intrinsic resonance is particularly noticeable among those who embrace Islam after previously following another religion or way of life. Many converts testify that the principles of Islam resonate deeply within them even before extensive study, as though they are rediscovering truths already inscribed upon their hearts. This phenomenon occurs because Islam does not impose an artificial or alien framework upon humanity. Rather, it restores each person to the state upon which Allah, the Exalted, has created them. In contrast, other systems often introduce rules and expectations that clash with human nature, leading to inner dissonance, imbalance, and dissatisfaction. However, this inherent harmony may remain unnoticed unless a person approaches Islamic teachings with sincerity, openness, and impartiality. Prejudice, arrogance, or blind attachment to inherited traditions can obscure the recognition of the alignment between revelation and human disposition. When the heart is open and sincere, divine guidance is experienced not as a burden, limitation, or imposition, but as a reminder that restores balance, fosters tranquillity, and directs humanity toward its true purpose. In this sense, revelation functions both as a mirror and a compass. It acts as a mirror by reflecting the innate truth already present within the human soul, and as a compass by guiding it toward peace of mind in both worlds. This peace is achieved through maintaining a balanced mental and physical state and by correctly placing every responsibility, relationship, and priority in its rightful position within life. In following this divine guidance, a person experiences

clarity, harmony, and a purposeful existence aligned with the blessings granted by Allah, the Exalted.

The leaders of the non-Muslims of Mecca employed various strategies to discourage others from accepting Islam, motivated by fear of losing their leadership, social influence, and status within society. One prominent method was to slander the Holy Prophet Muhammad, peace and blessings be upon him, and the Holy Quran, attempting to portray both as the work of a soothsayer or a deceiver. Chapter 52 At Tur, verse 29:

“…for you are not, by the favor of your Lord, a soothsayer or a madman.”

This attitude was not only unfounded but also foolish. The non-Muslims of Mecca, being skilled in the Arabic language, were fully capable of recognizing that the eloquence, wisdom, and profound guidance of the Holy Quran could not originate from a human being. Furthermore, having observed the character of the Holy Prophet Muhammad, peace and blessings be upon him, for forty years prior to his announcement of Prophethood, they were well aware that he was neither a deceiver nor one given to falsehood. Chapter 10 Yunus, verse 16:

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

This verse highlights the expectation that people should employ intellect and reflection when evaluating truth. The knowledge that the Holy Prophet Muhammad, peace and blessings be upon him, had no prior access to previous divine scriptures reinforces the authenticity of the Holy Quran. Because he had not studied or consulted the earlier texts—whether in their original or modified forms—he could not have composed its teachings through imitation. This reality, known to both the People of the Book and the non-Muslims of Mecca, further substantiates 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.”

This verse underscores that the Holy Prophet Muhammad, peace and blessings be upon him, had no prior access to written revelation that could explain the profound nature of the Holy Quran. The miraculous composition of the text, its unmatched guidance, and its perfect alignment with human nature collectively affirm that it is a divine message.

When their attempts to slander the Holy Prophet Muhammad, peace and blessings be upon him, failed, the leaders of the non-Muslims of Mecca adopted wishful thinking. They falsely assumed that the Holy Prophet Muhammad, peace and blessings be upon him, and the message he

brought would eventually fade with time, like passing social trends or popular opinions. Chapter 52 At Tur, verse 30:

“Or do they say [of you], "A poet for whom we await a misfortune of time?"”

History, however, demonstrates the futility of such assumptions. Throughout the centuries, individuals, groups, institutions, and even entire systems have attempted to erase Islam from society. Political pressure, military force, propaganda, cultural manipulation, and, in modern times, social media campaigns have all been employed in these efforts. Yet Islam remains firm and unshaken, enduring through time and standing resilient until the Day of Judgement. The attempts to extinguish it are as futile as trying to blow out the sun with mere breath. Chapter 52 At Tur, verse 31:

“Say, "Wait, for indeed I am, with you, among the waiters."”

And chapter 9 At Tawbah, verse 32:

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

The light of Islam has been perfected, preserved, and delivered to humanity. It is available to every person who sincerely seeks guidance, irrespective of nation, ethnicity, or social class. Its universality ensures that the message of clarity, purpose, and truth is accessible to all. This divine light has been manifested openly through revelation, safeguarded through an unbroken chain of transmission, and demonstrated through the life and conduct of the Holy Prophet Muhammad, peace and blessings be upon him. The teachings of Islam address every dimension of human existence—spiritual, moral, social, and intellectual. They provide a comprehensive framework for attaining inner stability, outward righteousness, and a balanced life. Each individual bears the responsibility of deciding whether to learn, internalize, and act upon this guidance. By doing so, a person is able to correctly utilize the blessings granted by Allah, the Exalted, maintain balance in their mental and physical state, and place every responsibility, priority, and relationship in its rightful position. In this way, they prepare for accountability on the Day of Judgement. Chapter 48 Al Fath, verse 28:

“It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion…”

This verse emphasizes that the manifestation of Islam is not a historical occurrence confined to a specific period. Rather, it is an ongoing reality. The religion of truth has been established with clarity, completeness, and permanence, ensuring that no falsehood or competing ideology can surpass it. Its guidance remains timeless, addressing the needs of every generation, society, and circumstance—whether in times of simplicity or complexity, scarcity or abundance, peace or turmoil.

Importantly, the manifestation of Islam over other ways of life does not imply coercion. Its superiority lies in the truth of its guidance, the purity of its message, and the transformative power it holds for those who sincerely embrace it. Islam prevails through the strength of its reasoning, the beauty of its ethics, the depth of its spirituality, and the authenticity of its followers. Where it is presented and practiced sincerely, hearts are drawn to it naturally, as truth resonates with the human soul.

Thus, Islam's availability is both a mercy and a responsibility. It is a mercy because it provides every person the opportunity to attain inner peace, moral clarity, and eternal success. It is a responsibility because each individual must actively choose whether to accept or ignore this guidance. Those who embrace it will find their lives illuminated by purpose, direction, and balance, while those who turn away deprive themselves of the very light sent for their benefit. In this way, the manifestation of Islam serves as a testament to Allah's compassion for humanity, offering a clear path for all who sincerely seek to walk it, achieve peace of mind in both worlds, and correctly place everything and everyone within their life.

But as the obedience to Allah, the Exalted, often conflicts with the worldly desires and ambitions of people, despite the clear signs that indicate the truthfulness of Islam, many persist in disobedience, driven by attachment to transient gains. Chapter 52 At Tur, verse 32:

“Or do their minds command them to [say] this, or are they a transgressing people?”

When a person becomes consumed by worldly desires, their actions are no longer guided by clarity, reason, or self-restraint. While their hearing, sight, and intellect remain physically intact, their spiritual and moral faculties become ineffective. These faculties, designed to recognise truth, reflect on consequences, and regulate behaviour, are instead overpowered by the constant urge to satisfy desire. In this state, desire becomes the master, and the person becomes its servant. This condition is analogous to the state of a drug addict. An addict does not intend to lose control, yet once addiction takes hold, it overrides rational thought and moral judgment. The addict may lie, steal, or harm others—not out of ignorance of consequences, but because the craving has become stronger than their ethical awareness. The addiction blinds them to the harm caused both to themselves and to others. Similarly, excessive attachment to worldly desires—whether for wealth, status, pleasure, or recognition—produces the same effect. When unchecked, desire gradually intensifies until it becomes an addiction of the heart. At this point, a person may justify harmful actions, overlook moral boundaries, and ignore long-term consequences. Health, relationships, and peace of mind may all be sacrificed in pursuit of something that can never truly satisfy. In such a state, the person’s faculties fail in their intended purpose: hearing no longer absorbs beneficial reminders, sight no longer recognises signs, and intellect no longer guides toward what is right. For this reason, Islamic teachings emphasise the regulation of desire rather than its total suppression. Desires are natural and necessary, but when pursued without moderation and discipline, they distort perception, cloud judgment, and lead to moral decline. A person who allows desires to dominate their life is at risk of engaging in harmful actions and experiencing mental and physical imbalance. Stress, anxiety, restlessness, and dissatisfaction become constant companions because the heart was never designed to find tranquillity in unrestrained indulgence.

By contrast, a person who disciplines their desires and pursues only what is lawful—and even then in moderation—maintains clarity, mental stability, and inner peace. Their faculties function as intended: hearing absorbs beneficial reminders, sight recognises guidance, and intellect reflects upon consequences and directs purposeful action. This balanced approach protects a person from the destructive cycle of addiction, whether to substances, wealth, status, or any other worldly pursuit. The true danger lies not in desire itself, but in the absence of discipline. When desires rule the heart, guidance is obscured; when discipline rules the heart, desires fall into their proper place. In this state, a person is able to correctly use the blessings granted by Allah, the Exalted, achieve balance in mental and physical states, and place every responsibility, priority, and relationship in its rightful position within life. This balance ultimately leads to clarity, stability, and lasting peace, providing a framework for genuine obedience, purposeful living, and preparation for accountability on the Day of Judgement.

The leaders of the non-Muslims of Mecca employed various methods to discourage others from accepting Islam, motivated by fear of losing their leadership, social influence, and societal status. One such method was the false claim that the Holy Prophet Muhammad, peace and blessings be upon him, authored the Holy Quran. Chapter 52 At Tur, verse 33:

“Or do they say, "He has made it up”?...”

This claim was both unfounded and foolish. The non-Muslims of Mecca, being highly skilled in the Arabic language and renowned for their

eloquence, recognized that the Holy Quran could not be the work of a human being. Despite their linguistic expertise and deep familiarity with Arabic expression, they were incapable of producing even a single composition comparable to the Holy Quran in clarity, profundity of meaning, and perfection of guidance. Their inability to replicate its depth and eloquence, despite having every conceivable advantage, stands as permanent and incontrovertible evidence of its divine origin. Chapter 52 At Tur, verse 34:

“Then let them produce a statement like it, if they should be truthful.”

Even if a person were to attain the highest level of human eloquence, their words could never match the wisdom of the Holy Quran, particularly in its understanding of the human psyche and cultivation of moral excellence. No human composition can replicate the Holy Quran’s perfect balance between simplicity and depth. Its meanings challenge the most accomplished scholars while remaining sufficiently clear for any sincere seeker to apply in daily life. It conveys profound and abstract realities in a form that is simultaneously practical and universally applicable, penetrating the depths of human nature and providing a timeless system of guidance relevant to every individual, society, and era. Every verse of the Holy Quran bears witness to its divine origin through unmatched precision and eloquence, unlike other writings, which may contain inconsistencies or contradictions. It is fully protected from error by Allah, the Exalted. It provides accurate and flawless accounts of past nations, even though it was revealed through the Holy Prophet Muhammad, peace and blessings be upon him, who had no formal instruction in history or access to prior scriptures. The Holy Quran functions as a comprehensive guide for the betterment of humanity, enjoining all that sustains life and prohibiting all

that causes harm. It establishes justice and balance both within the individual and the wider community, free from the excesses associated with myth, poetry, or personal interpretation. Each verse is purposeful and life-giving, offering new layers of meaning and wisdom through repeated reflection and recitation. The Holy Quran grounds its promises and warnings in reason, translating virtues such as patience, compassion, and justice into attainable practice. It calls humanity to comprehend the fundamental purpose of existence: to serve Allah, the Exalted, with sincerity, employing every blessing He has granted in the pursuit of His pleasure. Through such devoted obedience, individuals attain inner peace and true success in both this world and the Hereafter, achieving a balanced state in which mind, body, and soul operate in proper harmony. For those seeking enduring fulfilment, the Holy Quran illuminates the straight path with unmatched clarity and refinement. Its guidance is perfectly attuned to human nature, remaining timeless and applicable across all societies and generations. When sincerely accepted and practically implemented, the Holy Quran provides comprehensive solutions for every dimension of human life. It addresses emotional, financial, and physical challenges while harmonizing individual needs with the welfare of society as a whole. History bears testimony to the transformative power of these teachings, as communities that faithfully upheld its message rose to remarkable heights of justice, wisdom, and collective tranquillity. Among the most striking signs of its miraculous preservation is the safeguarding of its text. Across centuries, not a single letter has been altered, 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 possesses such a distinction. The Holy Quran addresses the deepest and most persistent challenges faced by every civilization, offering solutions that are both decisive and enduring. By confronting foundational issues, it prevents or resolves the multitude of secondary problems that naturally arise from them. This demonstrates the perfection and comprehensiveness of its guidance, encompassing every principle essential for the well-being, stability, and moral development of individuals and society. 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 immense benefits of the Holy Quran remain accessible only to those who approach it with sincerity, humility, and a genuine pursuit of truth. Those who allow personal inclinations, biases, or worldly desires to govern their engagement—embracing only what aligns with their preferences while neglecting or resisting what challenges them—become progressively alienated from its transformative influence. Such selective submission leads to confusion, failure, and deep regret, both in this life and in the Hereafter. The Holy Quran, therefore, remains the eternal and comprehensive guidance for all who seek clarity, purpose, and success, offering a path through which every individual can attain balance, moral excellence, and peace in both worlds. Chapter 17 Al Isra, verse 82:

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

Allah, the Exalted, then presents another decisive proof of His Oneness and of why He alone deserves obedience in every circumstance. This proof appeals directly to reason and reflection. Chapter 52 At Tur, verse 35:

“Or were they created by nothing, or were they the creators [of themselves]?”

This verse challenges the human intellect with a clear and unavoidable question. A person who reflects honestly upon their own existence cannot reasonably conclude that they came into being from nothing, nor that they created themselves. Both possibilities contradict sound reason and observable reality. Anyone who examines the human body with an open and unbiased mind will recognise that its precise composition could not have arisen without intention, knowledge, and power. The intricate balance of organs, bones, senses, and interconnected systems demonstrates deliberate design. Each component performs a specific function, and every function is dependent upon countless others operating in harmony. If even a simple object or structure cannot be designed, constructed, and maintained without a planner and caretaker, it is far more unreasonable to believe that the human being—with complex physical, mental, and emotional dimensions—exists without a Creator and Sustainer. The human body operates through innumerable interdependent processes that must

remain in constant balance for life to continue. Breathing, circulation, digestion, perception, thought, and emotional regulation all occur simultaneously and continuously, often without conscious effort. A minor disruption in any of these systems can result in illness, disability, or death. This fragility further highlights the necessity of continuous control and maintenance beyond human capability. Such reflection leads to the unavoidable conclusion that human existence is not the product of chance, nor self-origination, but the result of deliberate creation and ongoing care by Allah, the Exalted. Recognising this reality naturally necessitates obedience to Him alone. Since He is the Creator, Sustainer, and Maintainer of life, He alone has the right to be obeyed, relied upon, and worshipped. Through this understanding, a person is guided toward humility, gratitude, and responsible use of the blessings entrusted to them, thereby achieving clarity, balance, and peace of mind in both worlds by maintaining a balanced mental and physical state and by correctly placing everything and everyone within their life.

When a person observes the creation of the skies and the Earth, along with the countless systems operating within them in perfect balance, it becomes evident that there is only One Creator and Sustainer of the universe. Such order, precision, and harmony cannot reasonably be attributed to randomness or chance. Chapter 52 At Tur, verse 36:

“Or did they create the heavens and the Earth?...”

This question invites deep reflection. The universe operates according to exact laws and finely tuned conditions that make life possible. For example,

the Earth exists at a precise and balanced distance from the Sun. Were it even slightly closer, extreme heat would render life impossible; were it slightly farther, intense cold would do the same. This delicate positioning is not accidental but essential for habitation. Likewise, the water cycle operates with remarkable balance. Water evaporates from the oceans, rises into the atmosphere, condenses, and returns to the Earth as rain in measured amounts. This process sustains plant life, replenishes freshwater sources, and supports all living beings. Any significant disruption to this system would result in drought, flooding, or the collapse of ecosystems, making life unsustainable. The Earth itself has been fashioned with similar precision. The soil is balanced in such a way that delicate roots, shoots, and seedlings are able to penetrate it and grow into crops that nourish creation. At the same time, the ground possesses sufficient strength and stability to support heavy structures and withstand immense pressure. This balance between softness and firmness further reflects intentional design and careful planning. These examples, along with countless others, clearly point to the Oneness of Allah, the Exalted, and to His perfect wisdom, knowledge, and power. Such signs demand gratitude, humility, and obedience from people. Recognising these blessings should lead a person to live responsibly and to use the faculties granted to them in a way that aligns with reason and moral uprightness.

However, because acknowledging this truth often conflicts with worldly desires and personal ambitions, many persist in disobedience. Instead of responding with gratitude and submission, they turn away from reflection and accountability. As a result, they fail to behave in a reasonable and upright manner, not due to a lack of evidence, but due to a refusal to use their faculties correctly. Their hearing, sight, and intellect remain present, yet they are not applied to understanding truth, reflecting upon consequences, or recognising the clear signs embedded throughout creation. Chapter 52 At Tur, verse 36:

"…*Rather, they fail to use their faculties correctly—applying reason and common sense—in order to understand."*

Allah, the Exalted, further criticises those who persist in disobedience by reminding them of their complete lack of control over His limitless blessings. This reminder exposes the false sense of independence and authority that leads people to arrogance and neglect of accountability. Chapter 52 At Tur, verse 37:

"Or have they the depositories of your Lord? Or are they the controllers?"

Despite this reality, some behave as though they are self-sufficient and unaccountable, acting upon desires and impulses while ignoring moral responsibility. This illusion of control leads to disobedience, as people assume that consequences can be avoided or delayed indefinitely. However, lacking ownership of divine blessings also means lacking the power to escape accountability. Since people do not control life, death, provision, or outcome, they cannot prevent recompense in either this world or the next. Recognising this truth should produce humility and restraint. A person who understands that they are not the owner of blessings but merely a trustee will act with responsibility, gratitude, and obedience. Such awareness encourages careful use of every blessing—wealth, time, health, influence, and knowledge—in a manner pleasing to Allah, the Exalted, and leads to peace of mind in both worlds, through obtaining a balanced mental

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

Allah, the Exalted, then criticises those who reject or neglect the divine code of conduct He has provided, choosing instead to pursue flawed man-made systems while behaving as though their chosen systems are perfect and founded upon superior knowledge. This attitude reflects arrogance, as if such people believe they possess access to unseen truths or divine authority. Chapter 52 At Tur, verse 38:

“Or have they a stairway [into the heaven] upon which they listen? Then let their listener produce a clear authority.”

This verse highlights the absurdity of claiming certainty and perfection in human-devised systems without divine insight. Regardless of how advanced a society may become, and irrespective of the knowledge it acquires across various fields, it remains impossible for human beings to formulate a code of conduct that is fully aligned with human nature and capable of addressing every circumstance individuals and societies may face throughout their existence on Earth. Human understanding is inherently limited and continuously evolving. Even in areas where significant progress has been made, such as the study of mental and physical aspects of human life, new discoveries constantly revise previous assumptions. Humanity continues to uncover basic insights into specific functions of the human body and mind, such as the workings of different regions of the brain. Given these limitations, it is unreasonable to assume that people could produce a flawless and comprehensive system capable

of fostering lasting tranquillity, justice, and balance at both the individual and societal levels. Only Allah, the Exalted, possesses the ability to provide such a complete and perfect code of conduct. As the Creator of all things, His knowledge encompasses the past, present, and future in their entirety. Nothing is hidden from Him, and nothing escapes His wisdom. For this reason, He alone is qualified to define a standard that clearly distinguishes good from evil, beneficial from harmful, and guidance from misguidance. This divine standard offers a framework through which individuals can attain peace of mind in a life otherwise filled with uncertainty, stress, and conflict. History provides clear evidence that when this divine code of conduct is sincerely implemented in the lives of individuals and within society, it results in the spread of justice, tranquillity, and social stability. Conversely, when human desires and flawed reasoning replace divine guidance, confusion, injustice, and unrest inevitably follow. For this reason, individuals are encouraged to embrace the divine code of conduct provided by Allah, the Exalted, recognising it as the most beneficial path for their well-being, even when certain aspects conflict with personal desires or social trends. This approach is comparable to the attitude of a wise patient who trusts the expertise of a physician. Such a patient understands that unpleasant medicine and restrictive treatment may be necessary for healing, even if they are uncomfortable or difficult to accept. Similarly, adherence to divine guidance requires patience and submission, with the understanding that it leads to long-term well-being, balance, and peace of mind in both worlds through maintaining a balanced mental and physical state and by correctly placing everything and everyone within life.

Allah, the Exalted, further condemns the irrational and baseless beliefs held by certain people who falsely claimed that the Angels were His daughters. Chapter 52 At Tur, verse 39:

“Or has He daughters while you have sons?”

Many among those same people regarded daughters as inferior and felt shame or resentment at the birth of a female child, while they preferred sons for themselves. Yet, despite this attitude, they attributed daughters to Allah, the Exalted, while reserving sons for themselves. Such a claim not only contradicts reason and fairness but also demonstrates a complete lack of reverence for the Creator.

In forming these false notions, they projected their own desires, social prejudices, and flawed values onto Allah, the Exalted. Rather than submitting to divine truth, they attempted to reshape the concept of the Creator to suit their personal inclinations. This reflects a broader human tendency to invent beliefs that align with convenience or cultural norms instead of seeking guidance through sincere reflection and humility.

In general, many people who believed in Allah, the Exalted, nevertheless attributed human weaknesses to Him, such as tiredness or limitation. As a result, they imagined Allah, the Exalted, in the likeness of a worldly ruler. A worldly ruler cannot manage the affairs of his kingdom alone and therefore appoints assistants and governors to oversee different matters. Based on this flawed comparison, such people assumed that Allah, the Exalted, also required intermediaries. This belief led them to worship other beings in an attempt to gain His pleasure, including Angels. This misunderstanding has also appeared among some Muslims. Such individuals devote time, effort, and wealth to seeking out people they regard as spiritually elevated, believing these individuals possess a special connection to Allah, the

Exalted, similar to how a governor is connected to a king. Their aim is to please the spiritual figure so that he may intercede on their behalf with Allah, the Exalted, just as a governor might intercede for someone who has gained his favour through gifts or exaggerated displays of respect and devotion. In this way, these figures are treated as intermediaries or gatekeepers between ordinary people and Allah, the Exalted, which fundamentally contradicts Islamic teachings. The Holy Prophets, peace be upon them, never acted as gatekeepers. Their role was to clearly show the path that leads to the pleasure of Allah, the Exalted, and to teach people how to follow it themselves. They never requested gifts, wealth, or special treatment in exchange for guidance. Therefore, a Muslim should seek Islamic knowledge from a qualified teacher and show due respect to them, but they should never believe that closeness to Allah, the Exalted, depends on pleasing or venerating any individual regarded as spiritual. Worship, reliance, and ultimate hope must be directed to Allah, the Exalted, alone. Allah, the Exalted, has complete authority and control over the entire universe and is fully aware of everything that occurs within it. He is not burdened by the management of creation and has no need for helpers or intermediaries. This reality is clearly stated in the Holy Quran. For example, chapter 2 Al Baqarah, verse 186:

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

And chapter 40 Ghafir, verse 60:

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

Chapter 2 Al Baqarah, verse 255:

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

While intercession will occur on Judgement Day by the permission of Allah, the Exalted, it must not be misunderstood or mocked. Ridiculing the concept of intercession reflects complacency, where a person fails to use the blessings granted to them according to Islamic teachings, yet still expects salvation through someone else on Judgement Day, such as a family member or a spiritual guide. Even if intercession is granted, such complacency may not prevent punishment altogether, even if it is reduced.

It must be clearly understood that even a brief moment in Hell is unbearable. Therefore, true hope in intercession requires sincere effort and responsibility. This means using one's blessings in obedience to Allah, the Exalted, in accordance with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, and then seeking intercession on Judgement Day. Only this balanced approach reflects sound belief, humility, and genuine reliance upon Allah, the Exalted.

Allah, the Exalted, then criticizes those who persist in rejecting or neglecting the perfect divine code of conduct He has provided, despite the fact that adopting it carries no cost and brings benefit exclusively to those who follow it. Allah, the Exalted, makes it clear that His guidance is not offered in exchange for any worldly payment, nor does it impose any financial or personal burden upon people. Chapter 52 At Tur, verse 40:

“Or do you ask of them a payment, so they are by debt burdened down?”

This verse exposes the baseless nature of their excuse. The message conveyed by the Holy Prophet Muhammad, peace and blessings be upon him, was delivered freely, without demanding wealth, status, or any form of compensation. Unlike worldly systems that often benefit a select few while burdening others, the divine code of conduct is purely for the welfare of humanity. In reality, the only “cost” involved is the restraint of harmful desires and the willingness to live with discipline and moral responsibility. Far from being a loss, this discipline protects individuals from spiritual, mental, and social harm, while guiding them toward balance and inner peace. Those who reject this guidance cannot claim hardship or injustice, for nothing is taken from them. Instead, they deprive themselves of a path that leads to success, stability, and lasting fulfilment in both this world and the Hereafter. By highlighting that no payment is demanded, Allah, the Exalted, removes every false justification for rejection. The refusal to follow divine guidance is therefore rooted not in burden or loss, but in arrogance, attachment to worldly desires, and an unwillingness to submit to what is ultimately in one’s own best interest.

Despite having no knowledge of future events or outcomes, those who reject or ignore divine guidance behave as though they are guaranteed peace of mind and success in both worlds by following their own man-made codes of conduct. This attitude is irrational, as human systems are inherently imperfect and incapable of accounting for unforeseen future events, changing circumstances, or hidden consequences. Chapter 52 At Tur, verse 41:

“Or have they [knowledge of] the unseen, so they write [it] down?”

This verse exposes the arrogance underlying such behaviour. By acting as though their personal judgments or societal systems are sufficient for every situation, these individuals implicitly claim access to knowledge of the unseen, as if they can predict outcomes and determine what will ultimately lead to peace and success. In reality, human knowledge is limited to what is observed or experienced, and even this understanding is often incomplete or mistaken.

As discussed earlier, divine guidance, by contrast, encompasses every possible situation and outcome that a person may face throughout life. It is rooted in the perfect knowledge of Allah, the Exalted, who alone knows what lies ahead and what truly benefits His creation in both the immediate and distant future. Those who abandon this guidance in favour of self-made systems are therefore placing their trust in speculation rather than certainty.

Such reliance inevitably leads to anxiety, instability, and disappointment, as unforeseen trials expose the weaknesses of human reasoning and planning. This verse serves as a reminder that true peace of mind cannot be achieved by ignoring divine guidance and pretending to possess knowledge of the unseen. Lasting tranquillity is found only in submission to the guidance of Allah, the Exalted, whose knowledge and wisdom extend beyond all limitations of time and circumstance.

Allah, the Exalted, then reminds those who persist in rejecting or neglecting His guidance that, since He alone controls the affairs of the entire universe, their resources, strategies, and plans will never truly benefit them. Even if such plans appear successful on the surface, they will not lead to genuine peace of mind or lasting success in either world. Chapter 52 At Tur, verse 42:

“Or do they intend a plan? But those who disbelieve - they are the object of a plan.”

This verse highlights that no scheme devised in opposition to divine guidance can override the will of Allah, the Exalted. People may believe they are shaping their own outcomes through wealth, influence, or careful planning, yet they remain subject to a greater plan that they neither perceive nor control. Their apparent freedom and success may itself form part of a gradual process that leads them further away from guidance, without them realising it.

In general, a person who misuses the blessings granted to them should not deceive themselves into thinking that the absence of immediate punishment, or the failure to recognise it, means they will never be held accountable. In this world, such an attitude prevents a person from attaining a balanced mental and physical state and causes them to misplace priorities, relationships, and responsibilities within their life. As a result, everything they possess—such as family, friends, career, and wealth—gradually becomes a source of stress rather than comfort. If disobedience to Allah, the Exalted, continues, such individuals often begin blaming the wrong people or circumstances for their inner turmoil, such as a spouse or close family members. When they distance themselves from those who are in fact sources of stability and support, their condition worsens. This frequently leads to increasing mental distress, emotional instability, and, in severe cases, depression, substance addiction, and even suicidal tendencies. This outcome is clearly observable among many who persist in misusing the blessings they have been given, including those who are wealthy or famous. Despite enjoying luxury and public admiration, they often lack inner peace and stability. Since their attitude prevents them from preparing for accountability on Judgement Day, their consequences in the Hereafter will be far more severe. This verse therefore serves as a powerful warning that true success and safety lie only in obedience to Allah, the Exalted, and sincere adherence to His guidance.

Allah, the Exalted, then warns all people that any object of obedience apart from Him cannot protect them in this world or in the next from His control and authority. Chapter 52 At Tur, verse 43:

“Or have they a deity other than Allah ? Exalted is Allah above whatever they associate with Him.”

It is important to recognise that false deities, such as idols, are not the only objects that can be worshipped or obeyed in opposition to Allah, the Exalted. In reality, anything that a person prioritises above obedience to Allah—whether social media, fashion, culture, or influential individuals—functions as an object of worship in their life. Chapter 9 At Tawbah, verse 31:

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

Here, the scholars and religious leaders of the people of the book were not worshipped in themselves, yet obeying them in defiance of Allah, the Exalted, is counted as a form of worship. Similarly, obedience to the Devil, even if not literal worship, is treated as allegiance in opposition to Allah, the Exalted. 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 majority of people do not consciously worship the Devil, yet by yielding to his influences and acting contrary to Allah, the Exalted, they effectively submit to him. This principle applies universally: any form of obedience that contradicts Allah, the Exalted, amounts to indirect worship of whatever is being obeyed. Those who persist in disobedience inevitably find themselves under the influence of multiple forces, such as individuals, social media, fashion, culture, or employers. Attempting to satisfy these conflicting “masters” produces stress and frustration, as it is impossible to meet all their demands simultaneously. Just as an employee with multiple supervisors struggles to meet conflicting expectations, those who turn away from Allah, the Exalted, become burdened by numerous masters, ultimately sacrificing their peace of mind. Over time, this can lead to sadness, isolation, depression, and even thoughts of self-harm, as worldly pursuits fail to provide the satisfaction sought. This reality is clearly observable among those who prioritise worldly approval, including celebrities. Furthermore, obedience to anything that leads to the disobedience of Allah, the Exalted, carries no benefit in the Hereafter. Those objects of allegiance cannot aid a person on Judgement Day, nor can they protect against divine recompense. To avoid such an outcome, an individual must abandon all forms of obedience that contradict Allah, the Exalted, and instead submit solely to Him. This involves correctly utilising the blessings they have been granted in accordance with Islamic teachings. By doing so, a person attains peace of mind in both worlds, maintains a balanced mental and physical state, and places everything and everyone in their life in its proper context.

Allah, the Exalted, then criticises those who fail to learn lessons from the events within their own lives and from the occurrences around them, which serve as clear signs pointing to the need to return to Allah, the Exalted, in obedience. Chapter 52 At Tur, verse 44:

“And if they were to see a fragment from the sky falling, they would say, "[It is merely] clouds heaped up.""

This verse warns against adopting a self-absorbed mindset, where attention is limited to personal circumstances while ignoring the greater realities that surround them. Such a narrow perspective blinds the heart from recognising the lessons that can be drawn from history, personal trials, and the experiences of others. Observing and reflecting upon these lessons is one of the most reliable means of refining character, avoiding repeated errors, and attaining lasting inner peace, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. For instance, witnessing how the wealthy and famous misuse the blessings they have been granted—only to be overtaken by anxiety, depression, addiction, or even suicide despite their comforts—demonstrates that true tranquillity cannot be purchased with wealth nor secured through unrestrained desires. Similarly, observing someone struggling with illness should inspire gratitude for one’s own health and motivate its proper use before it is lost. Islam therefore calls people to remain mindful, reflective, and perceptive, encouraging them to look beyond the narrow lens of their immediate circumstances and to extract wisdom from the broader world. By doing so, individuals cultivate insight, strengthen their obedience to Allah, the Exalted, and establish balance and peace in their mental, physical, and social life.

As Allah, the Exalted, does not compel people to follow the right guidance—since forcing obedience would nullify the test of life in this world—He presents the divine code of conduct with clear and compelling evidence to all people, allowing them the freedom to choose their path.

Nevertheless, He holds them accountable in both worlds for the choices they make. Chapter 52 At Tur, verse 45:

“So leave them until they meet their Day in which they will be struck insensible.”

Those who persist in disobeying Allah, the Exalted, by misusing the blessings they have been granted will find that their worldly successes offer them no true benefit or protection. Chapter 52 At Tur, verse 46:

“The Day their plan will not avail them at all, nor will they be helped.”

The consequences of disobedience are not limited to the Hereafter; they are often reflected in the present life as well. Individuals who misuse their blessings will experience imbalance in their mental and physical state, misplace priorities, and fail to prepare adequately for their accountability on the Day of Judgement. This neglect produces stress, hardship, and discontent in both worlds, even if they possess worldly comforts or luxuries. Chapter 52 At Tur, verse 47:

“And indeed, for those who have wronged is a punishment before that, but most of them do not know.”

This verse serves as a reminder that the consequences of misusing blessings are apparent even in this life, though many remain unaware of them. True security, balance, and peace of mind are attainable only through sincere obedience to Allah, the Exalted, by correctly employing the blessings one has received in accordance with Islamic teachings. By doing so, a person cultivates stability in both mental and physical states, places everything and everyone in its proper context, and prepares effectively for the ultimate accountability on the Day of Judgement.

When a person chooses a path that differs from that of their peers, it can provoke feelings of inadequacy or discomfort in others, especially if those others prioritize personal desires over obedience to Allah, the Exalted. Such feelings often manifest as criticism directed at those who steadfastly uphold their faith, sometimes even from family members or close associates.

Societal influences—including social media, fashion trends, and prevailing cultural norms—exert additional pressure on individuals who adhere to Islamic values. The promotion of Islam is frequently perceived as an obstacle to worldly ambitions, such as wealth, prestige, or social status. Industries or social systems that Islam critiques often actively discourage adherence to Islamic principles, fostering widespread anti-Islamic sentiments observable across platforms like social media, entertainment, and public discourse.

Furthermore, those striving to follow Islamic teachings, which advocate moderation in desires and the responsible use of blessings, often encounter opposition from individuals who act on impulses without restraint, behaving in ways that Islam describes as animalistic. These individuals may seek to dissuade others from embracing Islam or practicing its guidance, attempting to entice them into a lifestyle dominated by unchecked desires. Criticism frequently targets specific aspects of Islamic practice, such as the dress code for women, in an effort to undermine the faith's appeal. Yet, perceptive observers can see the superficiality of such arguments: while these critics object to Islamic dress requirements, they rarely scrutinize the uniforms and codes of conduct in fields like law enforcement, the military, healthcare, education, or business. This selective criticism highlights the fragility of their reasoning, revealing that the true source of their opposition is Islam's emphasis on discipline and self-restraint. In all circumstances, a person must maintain unwavering commitment to sincere obedience to Allah, the Exalted, understanding that such dedication ensures protection from the negative influence of others, even if this protection is not immediately visible. Chapter 52 At Tur, verse 48:

"And be patient for the decision of your Lord, for indeed, you are in Our eyes…"

This loyalty enables a person to make proper use of the blessings granted to them, cultivating a harmonious mental and physical state. It allows them to organize all aspects of their life and relationships correctly while preparing for accountability on the Day of Judgement. By doing so, they attain tranquillity in both worlds. Such steadfast obedience ensures they

are rightly guided in every circumstance—whether in times of ease or hardship—strengthening their peace of mind and securing boundless rewards in both this life and the Hereafter.

In addition, as mentioned earlier, those who remain firm in obeying Allah, the Exalted, will inevitably encounter difficulties. An essential aspect of patience is glorifying Allah, the Exalted, which entails not attributing anything negative to Him, even when facing trials. Chapter 52 At Tur, verse 48:

"…And glorify…"

Glorifying Allah, the Exalted, in this way requires cultivating a positive mindset. A positive mindset is a vital tool for navigating challenges while maintaining obedience to Allah, the Exalted. Such obedience includes using the blessings He has bestowed in ways that are pleasing to Him, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. When confronted with hardships, individuals should recognize that their situation could have been far worse. If the difficulty pertains to worldly matters, they should be grateful that their faith remains intact. Instead of dwelling on the immediate sorrow associated with a trial, one should focus on the ultimate reward that awaits those who exercise patience for the sake of Allah, the Exalted. In cases of loss or deprivation, a person should reflect on the blessings that remain. Every trial contains hidden wisdom and benefits that may not be 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.”

By contemplating these truths, a person strengthens their ability to maintain a positive outlook and properly glorify Allah, the Exalted, avoiding any attribution of negativity to Him. Chapter 52 At Tur, verse 48:

“…And glorify with praise of your Lord when you arise.”

Gratitude toward Allah, the Exalted, for His countless and continuous blessings is the upright and fair response. Gratitude can be expressed through intention, meaning acting solely to please Allah, the Exalted; through speech, meaning speaking good or choosing silence; and through action, meaning using the blessings one has received in ways that are pleasing to Allah, the Exalted, as described in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Practicing gratitude in this manner brings additional blessings, tranquillity, and success in both this world and the Hereafter. It allows a person to achieve balance in their mental and physical state and to correctly position everything and everyone within their life, ensuring that each aspect of their existence contributes to lasting peace and wellbeing. Chapter 14 Ibrahim, verse 7:

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

Glorifying Allah, the Exalted, includes acts of worship, among which the voluntary night prayer holds a special significance. Chapter 52 At Tur, verse 49:

“And in a part of the night exalt Him and after [the retreating of] the stars.”

Performing voluntary night worship demonstrates sincerity toward Allah, the Exalted, as it is done when no other eyes are observing. It serves as an intimate form of communication with Allah, the Exalted, and is a clear sign of a person’s servanthood to Him. This form of worship carries immense virtue; for instance, a Hadith found in Sunan An Nasai, number 1614, advises that it is the best form of voluntary prayer.

The highest rank in both Paradise and on the Day of Judgement is reserved exclusively for the Holy Prophet Muhammad, peace and blessings be upon him. This rank is directly associated with the voluntary night prayer, indicating that those who establish this practice are blessed with elevated ranks in both worlds. Chapter 17 Al Isra, verse 79:

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

A Hadith found in Jami At Tirmidhi, number 3579, further emphasizes that a person is closest to Allah, the Exalted, in the last part of the night. Therefore, remembering Allah, the Exalted, at this time brings countless blessings and spiritual elevation. Since every person seeks their supplications to be answered and their needs fulfilled, establishing the voluntary night prayer is highly recommended. A Hadith found in Sahih Muslim, number 1770, notes that there is a special hour in every night when sincere supplications are always answered.

Beyond spiritual benefits, the voluntary night prayer helps prevent sin, encourages one to avoid pointless social gatherings, and protects against various physical ailments, as mentioned in a Hadith found in Jami At Tirmidhi, number 3549.

To prepare for the voluntary night prayer, a person should avoid overeating or excessive drinking before sleep, as these can induce laziness. They should also avoid unnecessary exhaustion during the day, as physical fatigue can hinder night worship. A brief daytime nap can help maintain energy for the night prayer. Additionally, avoiding sin and striving to obey Allah, the Exalted—by fulfilling His commands, refraining from His prohibitions, and facing destiny with patience according to the teachings of the Holy Prophet Muhammad, peace and blessings be upon him—makes it easier to establish and benefit from the voluntary night prayer. Through this

practice, a person strengthens their connection with Allah, the Exalted, cultivates self-discipline, and prepares themselves for success and tranquillity in both worlds.

In conclusion, a person must accept and act upon Islamic teachings for their own benefit, even when doing so contradicts personal desires. They should behave like a wise patient who follows the advice of a physician, fully aware that the prescribed bitter medicines and strict diet serve their well-being. Just as the patient achieves improved mental and physical health by adhering to the doctor's guidance, so too will the person who embraces and implements Islamic teachings experience balance in mind, body, and life. This is because only Allah, the Exalted, possesses the comprehensive knowledge necessary to ensure that a person attains a balanced mental and physical state and correctly places everything and everyone within their life. Human knowledge, whether in medicine, psychology, or social sciences, remains limited. Society's advice cannot prevent all forms of mental or physical stress, nor can it guarantee that a person will organize their life in the most beneficial way, due to limitations in knowledge, experience, foresight, and inherent biases. Only Allah, the Exalted, holds this perfect knowledge and has conveyed it to humanity through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This truth becomes evident when observing those who follow Islamic guidance compared with those who ignore it. Unlike medical prescriptions, which are often followed blindly, Allah, the Exalted, invites people to reflect upon the teachings of Islam, to understand their benefits and recognize their truth through clear proofs. Acceptance of this guidance requires an unbiased and open mind, allowing the person to appreciate its positive influence on their life. Chapter 12 Yusuf, verse 108:

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

Furthermore, as the ultimate controller of human hearts—the true abode of peace of mind—Allah, the Exalted, alone determines who attains tranquillity and who does not. Chapter 53 An Najm, verse 43:

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

It is evident that peace of mind is granted only to those who utilize the blessings Allah, the Exalted, has given them in the correct manner, as outlined in Islamic teachings. By following these teachings sincerely, individuals align themselves with divine guidance, achieving inner harmony, clarity of judgment, and lasting success in both this world and the Hereafter. Chapter 16 An Nahl, verse 97:

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

All praise is due to Allah, Lord of the worlds and may peace and blessings be upon His final Messenger, Muhammad, his noble Family and Companions.

Chapter 53 – An Najm, Verses 1-62 of 62



عِندَهَا جَنَّةُ ٱلۡمَأۡوَىٰٓ ﴿١٥﴾

إِذۡ يَغۡشَى ٱلسِّدۡرَةَ مَا يَغۡشَىٰ ﴿١٦﴾

مَا زَاغَ ٱلۡبَصَرُ وَمَا طَغَىٰ ﴿١٧﴾

لَقَدۡ رَأَىٰ مِنۡ ءَايَٰتِ رَبِّهِ ٱلۡكُبۡرَىٰٓ ﴿١٨﴾

أَفَرَءَيۡتُمُ ٱللَّٰتَ وَٱلۡعُزَّىٰ ﴿١٩﴾

وَمَنَوٰةَ ٱلثَّالِثَةَ ٱلۡأُخۡرَىٰٓ ﴿٢٠﴾

أَلَكُمُ ٱلذَّكَرُ وَلَهُ ٱلۡأُنثَىٰ ﴿٢١﴾

تِلۡكَ إِذٗا قِسۡمَةٞ ضِيزَىٰٓ ﴿٢٢﴾

إِنۡ هِيَ إِلَّآ أَسۡمَآءٞ سَمَّيۡتُمُوهَآ أَنتُمۡ وَءَابَآؤُكُم مَّآ أَنزَلَ ٱللَّهُ بِهَا مِن سُلۡطَٰنٍۚ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَمَا تَهۡوَى ٱلۡأَنفُسُۖ وَلَقَدۡ جَآءَهُم مِّن رَّبِّهِمُ ٱلۡهُدَىٰٓ ﴿٢٣﴾

أَمۡ لِلۡإِنسَٰنِ مَا تَمَنَّىٰ ﴿٢٤﴾

فَلِلَّهِ ٱلۡأٓخِرَةُ وَٱلۡأُولَىٰ ﴿٢٥﴾

۞ وَكَم مِّن مَّلَكٖ فِي ٱلسَّمَٰوَٰتِ لَا تُغۡنِي شَفَٰعَتُهُمۡ شَيۡـًٔا إِلَّا مِنۢ بَعۡدِ أَن يَأۡذَنَ ٱللَّهُ لِمَن يَشَآءُ وَيَرۡضَىٰٓ ﴿٢٦﴾

إِنَّ ٱلَّذِينَ لَا يُؤۡمِنُونَ بِٱلۡأٓخِرَةِ لَيُسَمُّونَ ٱلۡمَلَٰٓئِكَةَ تَسۡمِيَةَ ٱلۡأُنثَىٰ ﴿٢٧﴾

وَمَا لَهُم بِهِۦ مِنْ عِلْمٍ ۖ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ ۖ وَإِنَّ ٱلظَّنَّ لَا يُغْنِى مِنَ ٱلْحَقِّ
شَيْـًٔا ﴿٢٨﴾

فَأَعْرِضْ عَن مَّن تَوَلَّىٰ عَن ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا ٱلْحَيَوٰةَ ٱلدُّنْيَا ﴿٢٩﴾

ذَٰلِكَ مَبْلَغُهُم مِّنَ ٱلْعِلْمِ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ وَهُوَ أَعْلَمُ
بِمَنِ ٱهْتَدَىٰ ﴿٣٠﴾

وَلِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ لِيَجْزِىَ ٱلَّذِينَ أَسَـٰٓـُٔوا۟ بِمَا عَمِلُوا۟
وَيَجْزِىَ ٱلَّذِينَ أَحْسَنُوا۟ بِٱلْحُسْنَى ﴿٣١﴾

ٱلَّذِينَ يَجْتَنِبُونَ كَبَـٰٓئِرَ ٱلْإِثْمِ وَٱلْفَوَٰحِشَ إِلَّا ٱللَّمَمَ ۚ إِنَّ رَبَّكَ وَٰسِعُ
ٱلْمَغْفِرَةِ ۚ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنشَأَكُم مِّنَ ٱلْأَرْضِ وَإِذْ أَنتُمْ أَجِنَّةٌ فِى
بُطُونِ أُمَّهَـٰتِكُمْ ۖ فَلَا تُزَكُّوٓا۟ أَنفُسَكُمْ ۖ هُوَ أَعْلَمُ بِمَنِ ٱتَّقَىٰٓ ﴿٣٢﴾

أَفَرَءَيْتَ ٱلَّذِى تَوَلَّىٰ ﴿٣٣﴾

وَأَعْطَىٰ قَلِيلًا وَأَكْدَىٰٓ ﴿٣٤﴾

أَعِندَهُۥ عِلْمُ ٱلْغَيْبِ فَهُوَ يَرَىٰٓ ﴿٣٥﴾

أَمْ لَمْ يُنَبَّأْ بِمَا فِى صُحُفِ مُوسَىٰ ﴿٣٦﴾

وَإِبْرَٰهِيمَ ٱلَّذِى وَفَّىٰٓ ﴿٣٧﴾

أَلَّا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ﴿٣٨﴾

وَأَن لَّيْسَ لِلْإِنسَـٰنِ إِلَّا مَا سَعَىٰ ﴿٣٩﴾

وَأَنَّ سَعۡيَهُۥ سَوۡفَ يُرَىٰ ﴿٤٠﴾

ثُمَّ يُجۡزَىٰهُ ٱلۡجَزَآءَ ٱلۡأَوۡفَىٰ ﴿٤١﴾

وَأَنَّ إِلَىٰ رَبِّكَ ٱلۡمُنتَهَىٰ ﴿٤٢﴾

وَأَنَّهُۥ هُوَ أَضۡحَكَ وَأَبۡكَىٰ ﴿٤٣﴾

وَأَنَّهُۥ هُوَ أَمَاتَ وَأَحۡيَا ﴿٤٤﴾

وَأَنَّهُۥ خَلَقَ ٱلزَّوۡجَيۡنِ ٱلذَّكَرَ وَٱلۡأُنثَىٰ ﴿٤٥﴾

مِن نُّطۡفَةٍ إِذَا تُمۡنَىٰ ﴿٤٦﴾

وَأَنَّ عَلَيۡهِ ٱلنَّشۡأَةَ ٱلۡأُخۡرَىٰ ﴿٤٧﴾

وَأَنَّهُۥ هُوَ أَغۡنَىٰ وَأَقۡنَىٰ ﴿٤٨﴾

وَأَنَّهُۥ هُوَ رَبُّ ٱلشِّعۡرَىٰ ﴿٤٩﴾

وَأَنَّهُۥٓ أَهۡلَكَ عَادًا ٱلۡأُولَىٰ ﴿٥٠﴾

وَثَمُودَا۟ فَمَآ أَبۡقَىٰ ﴿٥١﴾

وَقَوۡمَ نُوحٍ مِّن قَبۡلُۖ إِنَّهُمۡ كَانُوا۟ هُمۡ أَظۡلَمَ وَأَطۡغَىٰ ﴿٥٢﴾

وَٱلۡمُؤۡتَفِكَةَ أَهۡوَىٰ ﴿٥٣﴾

فَغَشَّىٰهَا مَا غَشَّىٰ ﴿٥٤﴾

فَبِأَيِّ ءَالَآءِ رَبِّكَ تَتَمَارَىٰ ﴿٥٥﴾


هَٰذَا نَذِيرٌ مِّنَ ٱلنُّذُرِ ٱلْأُولَىٰٓ ٥٦
أَزِفَتِ ٱلْآزِفَةُ ٥٧
لَيْسَ لَهَا مِن دُونِ ٱللَّهِ كَاشِفَةٌ ٥٨
أَفَمِنْ هَٰذَا ٱلْحَدِيثِ تَعْجَبُونَ ٥٩
وَتَضْحَكُونَ وَلَا تَبْكُونَ ٦٠
وَأَنتُمْ سَٰمِدُونَ ٦١
فَٱسْجُدُوا۟ لِلَّهِ وَٱعْبُدُوا۟ ۩ ٦٢

By the star when it descends,

Your companion has not strayed, nor has he erred,

Nor does he speak from [his own] inclination.

It is not but a revelation revealed,

Taught to him by one intense in strength -

One of soundness. And he rose to [his] true form

While he was in the higher [part of the] horizon.

Then he approached and descended

And was at a distance of two bow lengths or nearer.

And he revealed to His Servant what he revealed.

The heart did not lie [about] what it saw.

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So will you dispute with him over what he saw?

And he certainly saw him in another descent

At the Lote Tree of the Utmost Boundary -

Near it is the Garden of Refuge -

When there covered the Lote Tree that which covered [it].

The sight [of the Prophet] did not swerve, nor did it transgress [its limit].

He certainly saw of the greatest signs of his Lord.

So have you considered al-Lat and al-'Uzza?

And Manat, the third - the other one?

Is the male for you and for Him the female?

That, then, is an unjust division.

They are not but [mere] names you have named them - you and your forefathers - for which Allah has sent down no authority. They follow not except assumption and what [their] souls desire, and there has already come to them from their Lord guidance.

Or is there for man whatever he wishes?

Rather, to Allah belongs the Hereafter and the first [life].

And how many angels there are in the heavens whose intercession will not avail at all except [only] after Allah has permitted [it] to whom He wills and approves.

Indeed, those who do not believe in the Hereafter name the angels female names,

And they have thereof no knowledge. They follow not except assumption, and indeed, assumption avails not against the truth at all.

So turn away from whoever turns his back on Our message and desires not except the worldly life.

That is their sum of knowledge. Indeed, your Lord is most knowing of who strays from His way, and He is most knowing of who is guided.

And to Allah belongs whatever is in the heavens and whatever is in the earth - that He may recompense those who do evil with [the penalty of] what they have done and recompense those who do good with the best [reward] -

Those who avoid the major sins and immoralities, only [committing] slight ones. Indeed, your Lord is vast in forgiveness. He was most knowing of you when He produced you from the earth and when you were fetuses in the wombs of your mothers. So do not claim yourselves to be pure; He is most knowing of who fears Him.

Have you seen the one who turned away

And gave a little and [then] refrained?

Does he have knowledge of the unseen, so he sees?

Or has he not been informed of what was in the scriptures of Moses

And [of] Abraham, who fulfilled [his obligations] -

That no bearer of burdens will bear the burden of another

And that there is not for man except that [good] for which he strives

And that his effort is going to be seen -

Then he will be recompensed for it with the fullest recompense

And that to your Lord is the finality

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

And that it is He who causes death and gives life

And that He creates the two mates - the male and female -

From a sperm-drop when it is emitted

And that [incumbent] upon Him is the next creation

And that it is He who enriches and suffices

And that it is He who is the Lord of Sirius

And that He destroyed the first [people of] 'Aad

And Thamud - and He did not spare [them] -

And the people of Noah before. Indeed, it was they who were [even] more unjust and oppressing.

And the overturned towns He hurled down

And covered them by that which He covered.

Then which of the favors of your Lord do you doubt?

This [Prophet] is a warner like the former warners.

The Approaching Day has approached.

Of it, [from those] besides Allah , there is no remover.

Then at this statement do you wonder?

And you laugh and do not weep

While you are proudly sporting?

So prostrate to Allah and worship [Him].

Discussion on Verses 1-62 of 62

This chapter opens with an oath that has been interpreted in numerous ways, each carrying profound lessons for those who reflect. Chapter 53 An Najm, verse 1:

“By the star when it descends and ascends.”

This may refer to the various celestial bodies and their movements, which stand as a powerful testimony to divine design. The stars scattered across the night sky are not placed randomly; their positions follow a precise and purposeful order. For thousands of years—long before compasses, clocks, or modern navigation systems existed—people relied on the stars to guide them across deserts, oceans, and vast stretches of wilderness. Entire civilizations depended on constellations to determine direction, calculate seasons, and organize their daily affairs. This ancient method of navigation remains reliable even today, demonstrating the enduring wisdom embedded in the natural world. Chapter 6 Al An’am, verse 97:

“And it is He who placed for you the stars that you may be guided by them through the darknesses of the land and sea…”

Anyone who studies astronomy with sincerity cannot reasonably claim that the stars are arranged without purpose. Their movements follow precise, predictable patterns that repeat year after year. Constellations rise and set at fixed times, marking the progression of the seasons. The appearance of certain stars signals the approach of winter or the arrival of spring. Mariners once crossed entire oceans by following the North Star, whose fixed position in the sky served as a constant point of reference. Farmers relied on the emergence of particular constellations to determine the ideal times for planting and harvesting. Even today, astronomers depend on the consistent behaviour of celestial bodies to measure time, track planetary motion, and understand the structure of the universe. Such order and reliability cannot be the product of chance or coincidence. The harmony of the heavens reflects intentional placement—an arrangement crafted by the One who created and governs all things. The stars are far more than decorative lights adorning the night sky. They are signs, guides, and reminders of the precision and wisdom of Allah, the Exalted. Their beauty inspires awe, but their function reveals purpose. Together, they point unmistakably to a Creator whose knowledge encompasses every detail of the universe, from the smallest particle to the vast expanse of the heavens.

Verse 1 may also be understood as referring to the descent and ascent of the Angel Jibraeel, peace be upon him, as he delivered the Holy Quran to the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 53 An Najm, verse 1:

“By the star when it descends and ascends.”

In this interpretation, the Holy Quran is likened to a guiding star—continuously descending with light, clarity, and direction for humanity. Just as a star illuminates the darkness and guides travellers to safety, the Holy Quran guides people to peace of mind in both this world and the next. No matter how advanced a society becomes, and regardless of the knowledge it accumulates in fields such as psychology, medicine, or human behaviour, it remains impossible for humanity to produce a code of conduct that perfectly aligns with human nature and addresses every circumstance individuals or societies may encounter. Human understanding is inherently limited. Even today, people continue to uncover new information about the most basic aspects of their own existence, such as the functions of different regions of the brain. If humanity is still discovering the workings of its own body, it cannot hope to formulate a flawless system that guarantees tranquillity and justice on both an individual and societal level. Only Allah, the Exalted, possesses the knowledge and authority to accomplish this. He is the Creator of all things, and His knowledge encompasses the entirety of the past, present, and future. He alone is therefore qualified to provide a code of conduct that clearly distinguishes good from evil, benefit from harm, and leads to peace of mind rather than a life filled with stress and confusion. History itself testifies to this truth. Whenever divine guidance was sincerely implemented in the lives of individuals and communities, tranquillity, justice, and harmony flourished. For this reason, a person must 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 conflict with their personal desires. Their attitude should resemble that of a wise patient who accepts the counsel of a knowledgeable physician. Although the prescribed medicine may be bitter and the diet restrictive, the patient follows the treatment because they know it is ultimately in their best interest. In the same way, a person who accepts and acts upon Islamic teachings will attain clarity, balance, and peace—because they are following guidance from the One whose knowledge is perfect and whose wisdom is complete.

Verse 1 referring to the Holy Quran is further supported by the verse that follows, in which Allah, the Exalted, defends the Holy Prophet Muhammad, peace and blessings be upon him, against the accusations of madness and misguidance made by the leaders of the non-Muslims of Mecca. Chapter 53 An Najm, verse 2:

“Your companion has not strayed, nor has he erred.”

Here, Allah, the Exalted, exposes the irrationality of their slander by reminding them that the Holy Prophet Muhammad, peace and blessings be upon him, was not an unfamiliar figure whose character could be doubted. He was born among them, raised in their midst, and lived his entire life under their constant observation long before the announcement of prophethood. His conduct was transparent and consistent, marked by honesty, integrity, and sincerity. For decades, they had known him as trustworthy and upright, never once accusing him of dishonesty in worldly matters. This lifelong testimony is itself a decisive proof of his truthfulness. Chapter 10 Yunus, verse 16:

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

This verse highlights that his people had every opportunity to scrutinise his character. They knew his habits, his dealings, and his moral conduct. If he

had never lied to them about their everyday affairs, how could he possibly lie about something as weighty as revelation from Allah, the Exalted? It is for this reason that the Holy Quran refers to him as “your companion,” emphasising both his closeness to them and their intimate familiarity with his character. This recognition alone should have compelled them to listen with fairness and sincerity. Yet despite this undeniable evidence, many of them turned away. Their rejection was not due to any flaw in his character or message, but rather due to arrogance, pride, and the pull of worldly desires. Their refusal to accept the truth was a reflection of their own spiritual blindness, not a deficiency in the message or the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 53 An Najm, verses 3-4:

“Nor does he speak from [his own] inclination. It is not but a revelation revealed.”

The non-Muslims of Mecca, despite their hostility toward the message of Islam, were among the most accomplished masters of the Arabic language. Their society prized eloquence, poetry, and rhetorical excellence to such an extent that the most celebrated poems were hung upon the walls of the Ka‘bah. These individuals—experts in expression and connoisseurs of linguistic beauty—immediately recognised that the Holy Quran could not be the work of any human being. Their own mastery of Arabic only deepened their awareness of its miraculous nature. They knew its clarity, depth, and perfection of guidance were beyond human capability. Their inability to produce even a single passage comparable to it, despite possessing every linguistic advantage, stands as permanent and irrefutable evidence of its divine origin. Chapter 52 At Tur, verse 34:

“Then let them produce a statement like it, if they should be truthful.”

Even if a person were to reach the highest level of human eloquence, their words could never equal the wisdom of the Holy Quran, especially in its understanding of the human psyche and its cultivation of moral excellence. No human composition can replicate the Quran’s perfect balance between simplicity and depth. Its meanings challenge the most accomplished scholars while remaining accessible to any sincere seeker who wishes to apply its teachings in daily life. It conveys profound and abstract realities in a form that is both practical and universally relevant, penetrating the depths of human nature and offering timeless guidance for every individual, society, and era. Every verse of the Holy Quran bears witness to its divine origin through unmatched precision and eloquence. Unlike human writings, which inevitably contain inconsistencies or contradictions, the Quran is entirely free from error. It provides accurate and flawless accounts of past nations, even though it was revealed through the Holy Prophet Muhammad, peace and blessings be upon him, who had no formal instruction in history and no access to previous scriptures. The Holy Quran functions as a comprehensive guide for the betterment of humanity, commanding all that sustains life and prohibiting all that causes harm. It establishes justice and balance within the individual and the wider community, free from the excesses of myth, poetry, or personal interpretation. Each verse is purposeful and life-giving, offering new layers of meaning and wisdom through repeated reflection and recitation. The Holy Quran grounds its promises and warnings in reason, transforming virtues such as patience, compassion, and justice into practical realities. It calls humanity to understand the fundamental purpose of existence: to serve Allah, the Exalted, with sincerity, using every blessing He has granted in pursuit of His pleasure. Through such devoted obedience, individuals attain inner peace and true success in both this world and the

Hereafter, achieving a balanced state in which mind, body, and soul operate in harmony. For those seeking lasting fulfilment, the Holy Quran illuminates the straight path with unmatched clarity and refinement. Its guidance is perfectly attuned to human nature, remaining timeless and applicable across all societies and generations. When sincerely accepted and practically implemented, the Holy Quran provides comprehensive solutions for every dimension of human life. It addresses emotional, financial, and physical challenges while harmonising individual needs with the welfare of society as a whole. History bears witness to the transformative power of its teachings, as communities that faithfully upheld its message rose to remarkable heights of justice, wisdom, and collective tranquillity. Among the most striking signs of its miraculous nature is the preservation of its text. Across centuries, not a single letter has been altered, 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 possesses such a distinction. The Holy Quran addresses the deepest and most persistent challenges faced by every civilisation, offering solutions that are both decisive and enduring. By confronting foundational issues, it prevents or resolves the multitude of secondary problems that naturally arise from them. This demonstrates the perfection and comprehensiveness of its guidance, encompassing every principle essential for the well-being, stability, and moral development of individuals and society. 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 greatest and most enduring miracle granted by Allah, the Exalted, to His final Messenger, the Holy Prophet Muhammad, peace and blessings be upon him. Yet the profound guidance and immense benefits of the Holy Quran are accessible only to those who approach it with sincerity, humility, and a genuine desire for truth. Those who allow personal inclinations, biases, or worldly desires to dictate their engagement—accepting only what suits them while resisting what challenges them—gradually distance themselves from its transformative power. Such selective submission leads to confusion, failure, and deep regret in both this life and the Hereafter. The Holy Quran remains the eternal and comprehensive guidance for all who seek clarity, purpose, and success. It offers a path through which every individual can attain balance, moral excellence, and peace in both worlds. Chapter 17 Al Isra, verse 82:

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

The interpretation of the following verses has been discussed for generations, with scholars differing on whether they refer to Allah, the Exalted, or to the Angel Jibraeel, peace be upon him. Chapter 53 An Najm, verses 5-9:

“Taught to him by one intense in strength. One of soundness. Then he rose. While he was in the higher [part of the] horizon. Then he approached and descended. And was at a distance of two bow lengths or nearer.”

While such discussions have occupied the attention of many, a person must be cautious when approaching topics within religious knowledge that do not contribute to increasing their sincere obedience to Allah, the Exalted. True obedience involves using the blessings one has been granted in ways that please Him, as outlined in Islamic teachings. Any knowledge that does not support this goal risks becoming a distraction rather than a means of spiritual growth. A practical way to determine whether a topic is beneficial is to ask whether it is something Allah, the Exalted, will question a person about on Judgement Day. If a matter will not be part of one’s accountability—such as the precise details of historical events or debates that have no bearing on conduct—then it is not essential and should be avoided. But if a matter relates directly to what a person *will* be questioned about—such as fulfilling the rights of neighbours, family, and society—then it must be studied, understood, and acted upon to the best of one’s ability. This approach ensures that a person’s religious learning remains purposeful, practical, and transformative. It protects them from wasting time on issues that neither strengthen their character nor improve their relationship with Allah, the Exalted. Instead, it directs their attention toward the knowledge that shapes conduct, purifies intention, and leads to success in both this world and the Hereafter, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

The verses under discussion describe the Heavenly journey of the Holy Prophet Muhammad, peace and blessings be upon him, which took place shortly before his migration to Medina. During this miraculous event, he was taken from Mecca to Masjid Aqsa in Jerusalem, then through the seven Heavens, and finally returned to Mecca—all within a portion of a single night. Chapter 17 Al Isra, verse 1:

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

And chapter 53 An Najm, verse 10:

“And he revealed to His Servant what he revealed.”

During this blessed ascent, many matters were shown and revealed to the Holy Prophet Muhammad, peace and blessings be upon him. Among these, the most significant revelation was the command of the five daily obligatory prayers. This is discussed in a Hadith found in Jami At Tirmidhi, number 213. The fact that this duty alone was given during the Heavenly journey—while all other obligations were revealed while the Holy Prophet Muhammad, peace and blessings be upon him, was on Earth—demonstrates the immense importance of establishing the obligatory prayers. The Hadith explains that fifty daily prayers were initially

commanded, and through repeated supplication they were gradually reduced until only five remained. If fifty prayers had remained obligatory, a person would be unable to engage in anything else. This alone illustrates the centrality of the obligatory prayers. It teaches that a person's life must revolve around these prayers, not that their religious duties should be squeezed around worldly routines. One must shape their daily schedule around the obligatory prayers, not the other way around. Furthermore, the obligatory prayers symbolise how a person should attach themselves to Allah, the Exalted, while detaching from the material world. During prayer, one is not permitted to speak, eat, or engage in any normal lawful activity. This separation from worldly concerns during prayer reflects the broader principle that a person must connect to Allah, the Exalted, through fulfilling His commands, avoiding His prohibitions, and facing destiny with patience throughout their daily life. The initial command of fifty prayers serves as a reminder that obedience and connection to Allah, the Exalted, must be the highest priority, and that everything else should be placed in its proper position according to Islamic teachings. This is the true purpose of humanity. People were not created to chase unnecessary and vain pursuits of the material world. This world is merely a bridge leading to the Hereafter; it is not a permanent home. The obligatory prayers—and the miraculous event through which they were given—remind people of this reality. Therefore, they must strive to cross this bridge according to the teachings of Islam so that they may reach the Hereafter safely and successfully.

Generally speaking, establishing the obligatory prayers means performing them with all their required conditions, etiquettes, and spiritual attentiveness—foremost among them being that they are offered on time. The Holy Quran repeatedly emphasises the establishment of prayer because it is the most important practical demonstration of a person's faith in Allah, the Exalted. The daily prayers, spread throughout the day and night, serve as continual reminders of the Day of Judgement and as practical preparation for it. Each posture of the prayer mirrors a stage of

that Day, allowing a person to rehearse their final standing before their Lord. When one stands upright in prayer, it reflects the moment when all of humanity will stand before Allah, the Exalted, awaiting their judgement. Chapter 83 Al Mutaffifin, verses 4-6:

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

When one bows, it recalls the many people who will be criticised on the Day of Judgement 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 criticism extends beyond the physical act of bowing; it includes the refusal to submit practically to Allah, the Exalted, in all aspects of life. When one prostrates, it reminds them of the scene on Judgement Day when people will be invited to prostrate before Allah, the Exalted. Those who failed to prostrate correctly during their Earthly lives—meaning they did not obey Him in all matters—will find themselves unable to do so on that Day. Chapter 68 Al Qalam, verses 42-43:

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

When one sits on their knees during prayer, it mirrors how humanity will sit in that same posture before Allah, the Exalted, on the Day of Judgement, overwhelmed by fear as they await their final outcome. Chapter 45 Al Jathiyah, verse 28:

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

A person who prays with these realities in mind establishes their prayer correctly. Such a prayer strengthens their sincerity and ensures that they obey Allah, the Exalted, in the time between each prayer. Chapter 29 Al Ankabut, verse 45:

"…Indeed, prayer prohibits immorality and wrongdoing…"

This obedience involves using every blessing one has been granted in ways that please Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Through this, the prayer becomes not merely a ritual, but a transformative force that shapes character, purifies intention, and guides a person toward success in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

After completing the Heavenly Journey, the Holy Prophet Muhammad, peace and blessings be upon him, informed the people of Mecca of this miraculous event. The non-Muslims of Mecca immediately rejected his account and attempted to discredit him by questioning him about Jerusalem and Masjid Al-Aqsa, knowing full well that he had never travelled there prior to that night. They asked him for detailed descriptions—details so specific that even those who had visited the city would not ordinarily notice them. At that moment, Allah, the Exalted, supported His Messenger by unveiling Jerusalem before his eyes while he stood among them. As they questioned him, he described the city and Masjid Al-Aqsa with complete accuracy, looking at it as though it were physically before him. This incident is mentioned in a Hadith found in Sahih Bukhari, number 3886. Despite this clear and extraordinary evidence, the leaders of the non-Muslims of Mecca persisted in their opposition, driven by arrogance rather than reason. Chapter 53 An Najm, verses 11-12:

“The heart did not lie [about] what it saw. So will you dispute with him over what he saw?”

The following verses, which continue the description of the Heavenly Journey, have been interpreted in different ways throughout Islamic scholarship. Some have understood them to refer to Allah, the Exalted, while others have interpreted them as referring to the Angel Jibraeel, peace be upon him. However, as previously discussed, exploring such matters does not increase a person's obedience to Allah, the Exalted, and therefore should not become a subject of debate. What does not strengthen one's faith or improve one's conduct is not worth pursuing. Chapter 53 An Najm, verses 13-18:

"And he certainly saw him in another descent. At the Lote Tree of the Utmost Boundary. Near it is the Garden of Refuge. When there covered the Lote Tree that which covered. The sight and understanding [of the Prophet] did not swerve, nor did it transgress [its limit]. He certainly saw of the greatest signs of his Lord."

Rather than focusing on the identity of the one described in these verses, a person must reflect on the purpose behind the Holy Prophet Muhammad, peace and blessings be upon him, being shown such magnificent signs. These signs were revealed to strengthen his faith and, through him, the faith of all who follow his guidance. Strong faith is essential, for it enables a person to remain steadfast in obedience to Allah, the Exalted, in every circumstance—whether in times of ease or difficulty. Such strength of faith is not attained through speculation or intellectual curiosity about matters that have no bearing on one's accountability. It is attained by learning and acting upon the clear proofs and evidences found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These sources explain how sincere obedience to Allah, the

Exalted, leads to peace of mind in both worlds. They show how using one's blessings correctly—according to divine guidance—results in a balanced mental and physical state and enables a person to place everything and everyone in their rightful position within their life. Conversely, the one who remains ignorant of Islamic teachings will possess weak faith. Such a person will easily fall into disobedience whenever their desires conflict with divine commands. They fail to observe how abandoning their desires and choosing obedience to Allah, the Exalted, leads to tranquillity in this world and success in the next. Their lack of understanding prevents them from recognising the wisdom behind divine guidance, and so they repeatedly choose what harms them over what benefits them. For this reason, a person must strive to attain certainty of faith by learning and acting upon Islamic knowledge. Certainty anchors the heart, strengthens resolve, and ensures that obedience to Allah, the Exalted, remains firm in every situation. This obedience involves using every blessing 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. Through this, a person attains peace of mind in both worlds, achieving harmony within themselves and order within their life.

After describing aspects of the Heavenly Journey that demonstrate His infinite greatness, Allah, the Exalted, turns to criticize the non-Muslims of Arabia who worshipped lifeless objects. Chapter 53 An Najm, verses 19-20:

"So have you considered al-Lat and al-'Uzza? And Manat, the third - the other one?"

These idols were nothing more than carved stones, yet the people of Arabia devoted themselves to them. In reality, their worship was not rooted in genuine reverence or belief. Rather, they used these idols as a convenient façade—an outward display of piety that allowed them to appear virtuous in the eyes of society while granting themselves complete freedom to pursue their worldly desires. They knew that a soulless idol could not impose a moral code upon them, nor could it hold them accountable. By worshipping what could neither command nor forbid, they effectively created a system in which they themselves determined right and wrong according to their cravings. This has always been the essence of idol worship. It is not the idol itself that is desired, but the freedom it grants to follow one's desires without restraint. Chapter 7 Al A'raf, verse 148:

"And the people of Moses made, after [his departure], from their ornaments a calf - an image having a lowing sound. Did they not see that it could neither speak to them nor guide them to a way? They took it [for worship], and they were wrongdoers."

The calf could not speak, guide, command, or forbid—yet they worshipped it because a lifeless idol demands nothing. It allows people to claim spirituality while living however they wish. It offers the illusion of righteousness without the discipline of obedience. Thus, the foundation of all forms of idol worship—and indeed all man-made moral systems—is the pursuit of personal desire. People adopt these systems to satisfy their cravings while presenting themselves as principled and upright. They claim to follow a higher standard, but in truth they are simply following their impulses, much like animals driven by instinct rather than reason.

Islam, by contrast, calls people to rise above this state. It commands them to use their blessings in ways pleasing to Allah, the Exalted, and to submit to a divine moral code that elevates the soul, disciplines the self, and leads to true peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

After refuting the false deities of the Arabs, Allah, the Exalted, further condemns the irrational and baseless beliefs held by certain people who claimed that the Angels were His daughters. Chapter 53 An Najm, verse 21:

“Is the male for you and for Him the female?”

These same individuals preferred sons for themselves and regarded daughters as inferior, often responding with shame or resentment at the birth of a female child. Yet, despite this prejudice, they attributed daughters to Allah, the Exalted, while reserving sons for themselves. Such a claim is not only unjust but also deeply illogical. Chapter 53 An Najm, verse 22:

“That, then, is an unjust division.”

Their beliefs were shaped not by truth, but by their own desires, cultural biases, and flawed values. Instead of submitting to divine guidance, they projected their worldly assumptions onto the Creator, reshaping their understanding of Him to suit their preferences. This reflects a broader human tendency: when people do not ground their beliefs in revelation, they invent ideas that align with convenience, emotion, or social norms rather than truth. Chapter 53 An Najm, verse 23:

“They are not but [mere] names you have named them - you and your forefathers - for which Allah has sent down no authority. They follow not except assumption and what [their] souls desire, and there has already come to them from their Lord guidance.”

Furthermore, many people—both in the past and in later generations—believed in Allah, the Exalted, yet attributed human limitations to Him, such as tiredness or incapacity. They imagined Allah, the Exalted, in the likeness of a worldly ruler who cannot manage the affairs of his kingdom alone and therefore appoints assistants, deputies, or governors. Based on this flawed comparison, they assumed that Allah, the Exalted, also required intermediaries to manage creation or to convey people’s requests to Him. This belief led them to worship other beings, including Angels, in an attempt to gain His favour. This misunderstanding has also appeared among some Muslims. Such individuals devote time, wealth, and effort to seeking out people they regard as spiritually elevated, believing these individuals possess a special connection to Allah, the Exalted—similar to how a governor is connected to a king. Their aim is to please the spiritual figure so that he may intercede for them, just as a governor might intercede for someone who has gained his favour through gifts or exaggerated

displays of respect. In this way, these figures become intermediaries or gatekeepers between ordinary people and Allah, the Exalted, which fundamentally contradicts Islamic teachings. The Holy Prophets, peace be upon them, never acted as gatekeepers. Their mission was to clearly show the path that leads to the pleasure of Allah, the Exalted, and to teach people how to walk that path themselves. They never demanded gifts, wealth, or special treatment in exchange for guidance. Therefore, while a Muslim should seek knowledge from qualified teachers and show them due respect, they must never believe that closeness to Allah, the Exalted, depends on pleasing or venerating any individual. Worship, reliance, and ultimate hope belong to Allah, the Exalted, alone. Allah, the Exalted, has complete authority over the entire universe and is fully aware of everything that occurs within it. He is not burdened by the management of creation and has no need for helpers or intermediaries. This reality is emphasised repeatedly in the Holy Quran. For example, chapter 2 Al Baqarah, verse 186:

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

And chapter 40 Ghafir, verse 60:

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

Chapter 2 Al Baqarah, verse 255:

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

While intercession will occur on Judgement Day by the permission of Allah, the Exalted, it must not be misunderstood or treated lightly. Mocking or dismissing the concept of intercession reflects complacency—where a person neglects to use their blessings according to Islamic teachings yet still expects salvation through someone else, such as a family member or a spiritual guide. Even if intercession is granted, such complacency may not prevent punishment altogether; it may only reduce it.

It must be clearly understood that even a moment in Hell is unbearable. Therefore, true hope in intercession requires sincere effort and responsibility. A person must use their blessings in obedience to Allah, the Exalted, according to the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, and then seek intercession on Judgement Day. Only this balanced approach reflects sound belief, humility, and genuine reliance upon Allah, the Exalted.

In reality, every person who abandons the divine code of conduct revealed by Allah, the Exalted, and instead adopts man-made systems of conduct does so in order to gratify their worldly desires. This is because every

system devised by human beings is ultimately rooted in human inclinations, ambitions, and self-interest. Chapter 53 An Najm, verse 23:

“They are not but [mere] names you have named them - you and your forefathers - for which Allah has sent down no authority. They follow not except assumption and what [their] souls desire, and there has already come to them from their Lord guidance.”

Unlike the divine law—which is founded upon perfect wisdom, justice, and mercy—man-made systems are shaped by the desires and limitations of those who create them. The wealthy and powerful are often the most entrenched in this mindset. They recognise that accepting the truth of Islam would require them to submit to a higher moral framework, one that places limits on their pursuit of unchecked desires. Such submission would restrict their exploitation of others, their indulgence in excess, and their misuse of authority. Out of fear of losing their influence and privileges, they not only reject the truth themselves but also actively encourage others to follow their lead. In doing so, they attempt to preserve their worldly status, even at the expense of their eternal well-being. This pattern is not new. Historically, the first to oppose the Holy Prophets, peace be upon them, were often the elites of society—those who feared that embracing divine guidance would undermine their power and expose their injustices. Their rejection was never due to a lack of evidence or clarity, for the signs of Allah, the Exalted, were manifest before them. Rather, their opposition stemmed from arrogance, pride, and the desire to continue living according to their whims. Thus, the rejection of divine guidance is rarely an intellectual dispute about truth or falsehood. It is most often a matter of the heart—a refusal to restrain one’s desires and submit to the authority of the Creator. When a person chooses a man-made system over divine revelation, they are not

choosing reason over faith; they are choosing desire over discipline, convenience over truth, and worldly comfort over eternal success.

After exposing the baseless nature of idol worship, Allah, the Exalted, criticises the attitude of those who imagine they can pursue their worldly desires without restriction or accountability, as though the world were created solely to fulfil their ambitions. Chapter 53 An Najm, verse 24:

“Or is there for man whatever he wishes?”

This mentality is not limited to the non-Muslims of Arabia. It appears in every religious tradition when people treat their relationship with their God or gods as a means of securing worldly benefits—such as children, wealth, or status. Their worship becomes transactional, driven by personal gain rather than sincere devotion. Islam, however, calls people to recognise their true position as the creation and servants of Allah, the Exalted, and to fulfil the purpose for which they were created. Although Islam does bring worldly benefits—such as peace of mind through the correct use of blessings, a balanced mental and physical state, and the proper placement of everything and everyone within one’s life—these are secondary outcomes, not the ultimate aim. Chapter 53 An Najm, verse 25:

“Rather, to Allah belongs the Hereafter and the first [life].”

For this reason, Islam does not attempt to attract people by promising worldly gain. Instead, it presents clear evidence of its truthfulness and invites people to live a meaningful, purposeful life that leads to peace of mind in both worlds. Sadly, many Muslims have adopted a transactional mindset in their approach to Islam. They perform good deeds with the intention of obtaining worldly things—such as a child, wealth, or success. They treat the treasury of Allah, the Exalted, as though it were a marketplace where worldly items can be purchased through acts of worship or spiritual exercises. This attitude is deeply flawed, for people do not know what is truly beneficial 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."

Moreover, the one who performs good deeds solely for worldly gain will not receive reward from Allah, the Exalted, because He only rewards actions done sincerely for His sake. This has been warned in a Hadith found in Jami At Tirmidhi, number 3154.

Finally, the one who treats their relationship with Allah, the Exalted, as a transaction will inevitably fall into disobedience whenever they do not receive the worldly things they hoped for. This leads them to misuse the blessings they have been granted. As a result, they will develop an unbalanced mental and physical state, misplace everything and everyone within their life, and fail to prepare adequately for their accountability on the

Day of Judgement. Even if they enjoy some worldly luxuries, they will experience stress, turmoil, and difficulty in both worlds. Such a person will not attain peace of mind in this life or the next. They are the true loser, even if they do not realise it. Chapter 22 Al Hajj, verse 11:

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

And chapter 18 Al Kahf, verses 103-104:

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

After exposing the flawed mentality of those who treat religion as a means of pursuing worldly desires, Allah, the Exalted, criticises another dangerous attitude: the belief that one may persist in disobedience while assuming that someone else will intercede on their behalf, granting them peace of mind in both worlds. Chapter 53 An Najm, verse 26:

“And how many angels there are in the heavens whose intercession will not avail at all except [only] after Allah has permitted [it] to whom He wills and approves.”

This verse dismantles the false hope of those who rely on the piety of others while neglecting their own responsibilities. As discussed earlier, salvation is earned through sincere striving, obedience, and submission to Allah, the Exalted. Intercession is a reality, but it is not a replacement for personal effort. It is a mercy granted only to those whom Allah, the Exalted, approves—those who genuinely strive to obey Him in this world. For example, chapter 40 Ghafir, verse 8:

“Our Lord, and admit them to gardens of perpetual residence which You have promised them and whoever was righteous among their forefathers, their spouses and their offspring…”

This verse clearly ties intercession to righteousness, not negligence. It is a reward for those who lived in obedience, not a loophole for those who abandoned their responsibilities. Intercession is a manifestation of divine mercy, but it is only granted to those who have demonstrated sincerity in their striving. Those who mock this concept by expecting salvation without effort are, in reality, rejecting the wisdom of Allah, the Exalted, and undermining the seriousness of accountability.

If a person adopts a lazy attitude—ignoring obedience to Allah, the Exalted, while expecting someone else to save them on the Day of Judgement—they will face bitter disappointment. Treating intercession as a guarantee rather than a mercy is itself a form of mockery. In fact, the one who mocks intercession in this way may find that the leader of the intercessors, the Holy Prophet Muhammad, peace and blessings be upon him, testifies against them on Judgement Day. Chapter 25 Al Furqan, verse 30:

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

This verse refers specifically to Muslims, for they are the only community that has acknowledged and accepted the Holy Quran. Non-Muslims cannot be described as abandoning a book they never embraced. The outcome for any Muslim against whom the Holy Prophet Muhammad, peace and blessings be upon him, testifies is clear: condemnation and loss, for his testimony is truth and cannot be refuted.

Therefore, one must avoid the destructive mindset of relying on others to intercede for them in the court of Allah, the Exalted. Instead, they must strive to sincerely obey Him. This involves using the blessings they have been granted in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Only through sincere obedience, patience, and gratitude can one hope to be among those who benefit from intercession, for Allah, the Exalted, alone authorises it, and He grants it only to those who have shown genuine effort in striving for His pleasure. The path to salvation lies not in

wishful thinking, but in consistent striving, humility, and submission to divine authority.

As being held accountable on the Day of Judgement contradicts the worldly desires and ambitions of many people, they often reject or ignore this reality. Instead, they cling to other false beliefs—such as assuming that Angels or other beings will intercede for them—so that they may continue misusing the blessings granted to them without fear of consequence. Chapter 53 An Najm, verse 27:

“Indeed, those who do not believe in the Hereafter name the angels female names.”

Here, Allah, the Exalted, highlights how people invent beliefs that suit their desires, even when these beliefs have no basis in truth. They attribute false characteristics to the Angels and imagine them as intermediaries who will rescue them, despite their persistent disobedience. Allah, the Exalted, warns against allowing worldly desires to dominate one’s thinking to the point that truth is neglected. The false customs and beliefs people invent will not benefit them in this world or the next. Chapter 53 An Najm, verse 28:

“And they have thereof no knowledge. They follow not except assumption, and indeed, assumption avails not against the truth at all.”

This verse also highlights one of the main reasons why religious innovations—acting upon sources of religious knowledge other than the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him—have been strongly condemned. The more a person relies on such sources, even if they appear to lead to good deeds, the less they will act upon the two authentic sources of guidance. This inevitably leads to misguidance. For this reason, the Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Sunan Abu Dawud, number 4606, that any matter not rooted in the two sources of guidance will be rejected by Allah, the Exalted. Furthermore, the more a person acts upon other sources of religious knowledge, the more they will begin to adopt practices and beliefs that contradict Islam. This is how the Devil misleads people—step by step. For example, when someone faces difficulties, they may be advised to perform certain spiritual exercises that contradict Islamic teachings. Because they are ignorant and accustomed to following unverified sources, they easily fall into this trap. They may begin performing rituals that directly oppose Islam, or adopt beliefs about Allah, the Exalted, and the universe that contradict the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him—such as believing that people or supernatural beings can control their destiny. Some of these misguided practices even constitute clear disbelief, such as practising black magic. Chapter 2 Al Baqarah, verse 102:

“…It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But they [i.e., the two angels] do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]."…”

Thus, a Muslim can lose their faith without even realising it if they develop the habit of acting upon sources of religious knowledge other than the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This is why religious innovations are considered a path that follows in the footsteps of the Devil—gradually leading a person away from truth until they fall into misguidance, confusion, and even disbelief.

Chapter 53 An Najm, verse 28:

“And they have thereof no knowledge. They follow not except assumption, and indeed, assumption avails not against the truth at all.”

In general, a foundational principle of Islam—one that benefits a person in both their worldly and spiritual life—is the obligation to ground one’s actions in clear evidence and sound knowledge. This approach enables individuals to make informed decisions, navigate life’s circumstances with wisdom, and attain a state of tranquillity rooted in certainty rather than assumption.

In matters of faith, a person must align their actions with the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace

and blessings be upon him. These two sources form the only divinely sanctioned framework for understanding and practising Islam. It is essential to avoid relying on alternative sources of religious knowledge, for such sources often lack authenticity, clarity, or divine authority. They are frequently the product of human imagination, cultural habits, or spiritual speculation. As discussed earlier, this concern is reflected in a Hadith recorded in Sunan Abu Dawud, number 4606, in which the Holy Prophet Muhammad, peace and blessings be upon him, warns that any matter not rooted in the Holy Quran and his traditions will be rejected by Allah, the Exalted.

In worldly matters, the same principle applies: one must act upon knowledge supported by reliable evidence. For example, a person should only use medications that have undergone rigorous scientific study and clinical trials to demonstrate their safety and effectiveness. Acting on unverified remedies or hearsay would be considered irresponsible and potentially harmful.

Just as a person would be deemed unwise for relying on worldly knowledge that lacks evidence, so too is the one who neglects the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, while instead following unreliable religious sources. Such a person exposes themselves to misguidance and deception. They may adopt peculiar beliefs that lead to superstitious behaviours and irrational fears, forming illogical connections between actions and outcomes. For instance, a Muslim might perform certain spiritual exercises in the hope of conceiving a child, even though such practices have no legitimate basis in either Islamic teachings or worldly knowledge. If a person continues to disregard evidence-based knowledge—whether

religious or worldly—they risk developing distorted beliefs about Allah, the Exalted, and creation. They may begin attributing power to supernatural entities or believing that certain individuals can control destiny. Such ideas have no foundation in Islam and may ultimately endanger one's faith.

Therefore, it is imperative to avoid misguided behaviour and to ground all actions in clear, reliable evidence. In matters of religion, this evidence is found exclusively in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. In worldly matters, it is found in empirical research and verified knowledge. Only by adhering to this principle can a person protect their faith, safeguard their intellect, and achieve peace of mind in both worlds.

The Holy Prophet Muhammad, peace and blessings be upon him, often experienced deep sorrow over those who rejected or neglected the guidance of Islam. His compassion for humanity was immense, and he earnestly desired that people recognise the truth and attain salvation. 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 clarity, embody its teachings perfectly, and entrust the final outcome to Allah, the Exalted. Chapter 53 An Najm, verses 29-30 :

"So turn away from whoever turns his back on Our message and desires not except the worldly life. That is their sum of knowledge…"

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 establish that the duty of a caller to truth is not to coerce belief, nor to measure success by outward results, but to deliver the message with sincerity, compassion, and integrity. Guidance belongs to Allah, the Exalted, alone. He opens hearts as He wills, and He withholds guidance from those who persist in arrogance or heedlessness. This understanding frees the caller from grief, frustration, or despair when their efforts appear fruitless. It teaches that true success lies not in numbers, influence, or recognition, but in fulfilling one's responsibility with excellence. Those who genuinely seek guidance will respond when they encounter it, while those who turn away only harm themselves. The sincere seeker also recognises that Allah, the Exalted, never burdens a soul beyond its capacity. Every trial is 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, but in submission to Allah, the Exalted. This reality becomes evident when one observes individuals who possess every worldly advantage yet remain restless and dissatisfied. Their hearts lack the tranquillity that comes only through sincere obedience. 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 to Allah, the Exalted. When this perspective is embraced, anxiety transforms into serene trust, frustration becomes perseverance, and hope becomes reliance upon the mercy and

justice of Allah, the Exalted. In doing so, the caller becomes a living example of faith, demonstrating that guidance is a gift from Allah, the Exalted, and that human responsibility is simply to convey the message faithfully while leaving the accountability to Him. Chapter 53 An Najm, verse 30:

"…Indeed, your Lord is most knowing of who strays from His way, and He is most knowing of who is guided."

Ultimately, since the entire creation belongs to Allah, the Exalted, and remains under His complete authority and jurisdiction, every person—whether they acknowledge it or not—has no choice but to comply with His laws. Just as an individual will face consequences if they violate the laws of the government ruling a particular country, so too will they face consequences in both worlds if they violate the laws set by the Owner of the universe. A person may choose to 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 even change the laws of their society, but they will never be able to alter the laws of Allah, the Exalted. Likewise, just as the owner of a house has the right to set the rules of that house—even if guests object—Allah, the Exalted, as the Creator and Owner of the universe, alone determines the rules that govern it, regardless of whether people approve or disapprove. Compliance with these rules is therefore not for His benefit, but for the benefit of the individual. The one who understands this reality will submit to the commands of Allah, the Exalted, and strive to obey Him by using the blessings they have been granted in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Such a person recognises that divine

commands and prohibitions are rooted in wisdom, justice, and mercy. They may choose to study these wisdoms so that they understand how obedience benefits both the individual and society, and how it leads to peace of mind and body in both worlds. Alternatively, they may choose to worship their desires and reject the teachings of Islam. But the one who refuses to comply with the laws of Allah, the Exalted, must prepare themselves to face the consequences of their choice in both worlds. No objections, protests, or complaints will save them. Just as worldly authorities do not excuse those who knowingly break the law, the court of Allah, the Exalted, will not accept excuses from those who knowingly rejected His guidance. The consequences of disobedience are unavoidable, and the one who ignores this truth harms no one but themselves. Chapter 53 An Najm, verse 31:

“And to Allah belongs whatever is in the heavens and whatever is in the Earth - that He may recompense those who do evil with what they have done and recompense those who do good with the best.”

Even though Allah, the Exalted, will hold all people accountable for their actions in both worlds, He does not demand nor expect perfection from them. Chapter 53 An Najm, verse 32:

“Those who avoid the major sins and immoralities, only [committing] minor ones. Indeed, your Lord is vast in forgiveness…”

Sins in Islam have been categorised as minor and major. Over the centuries, scholars have offered various definitions of what constitutes a major sin, yet several clear principles emerge from the primary sources. One straightforward 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 a major sin. For example, backbiting is 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 Hadith found in Sahih Bukhari, number 2766. While these seven are indeed major sins, this does not mean they are the only ones. Other Hadiths mention additional major sins, such as disobeying one’s parents, which is identified as a major sin in Sahih Bukhari, number 6273. The seven major sins mentioned in the earlier Hadith are: polytheism, magic, killing an innocent person, dealing with financial interest, usurping the wealth of orphans, fleeing from the battlefield, and accusing an innocent woman of fornication.

It is also important to recognise that minor sins can become major if a person persists in them without remorse. Repetition, carelessness, and lack of repentance 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 involves feeling genuine guilt for one’s wrongdoing, seeking the forgiveness of Allah, the Exalted, and seeking forgiveness from anyone who has been wronged—provided that doing so will not lead to further harm or difficulty. A person must make a sincere and firm commitment to avoid repeating the same sin or anything similar to it. They must also restore any rights that were violated, whether those rights belong to Allah, the Exalted, or to people. True repentance is not merely an emotional moment; it requires ongoing effort. A person must continue to sincerely obey Allah, the Exalted, by using the blessings He has granted them in ways that are pleasing to Him, as outlined in Islamic teachings. Through this consistent obedience, repentance becomes complete, meaningful, and transformative.

A person should ensure they avoid all types of sins irrespective of size, as one of the traps of the Devil is to inspire people to disregard small sins. One should always remember that mountains are formed from countless

small stones. Likewise, a person's downfall may arise from repeatedly committing sins they considered trivial.

Not only does Allah, the Exalted, refrain from demanding perfection from people, but because He is the One who created and sustains them, He knows their strengths, weaknesses, and limits with absolute precision. His commands and prohibitions are therefore perfectly suited to human capacity, ensuring that those who follow them attain peace of mind in both worlds—through a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 53 An Najm, verse 32:

"…He was most knowing of you when He produced you from the Earth and when you were fetuses in the wombs of your mothers…"

In fact, divine revelation is often described in the Holy Quran as a reminder because it is crafted in perfect harmony with human nature. Any code of conduct that contradicts the innate disposition of humanity will inevitably feel foreign, producing mental and physical imbalance when individuals attempt to follow it. By contrast, Islamic teachings correspond to the essence of humanity, and thus feel inherently familiar, nurturing equilibrium in both mind and body. This sense of familiarity is especially evident among those who embrace Islam after following another religion or way of life. Many converts testify that even without extensive study, the principles of Islam resonate deeply within them, as though they are rediscovering something already inscribed upon their hearts. This is because Islam does not impose an artificial framework upon human beings; rather, it restores

them to the natural state upon which Allah, the Exalted, has created all people. Other systems, however, often impose expectations that conflict with human nature, leading to inner tension, confusion, and dissatisfaction. Yet this reality may remain hidden until one approaches Islamic teachings with sincerity and impartiality. Prejudice, arrogance, or blind attachment to inherited customs can veil the heart from recognising the harmony between revelation and human nature. When approached sincerely, divine guidance reveals itself not as a burden or restriction, but as a reminder that restores balance, cultivates tranquillity, and directs humanity toward its true purpose. 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 it toward peace of mind in both worlds—through a balanced mental and physical state and through correctly placing everything and everyone within their life.

As Allah, the Exalted, possesses complete knowledge of every aspect of a person—their intentions, their words, and their actions—no one should ever claim purity for themselves or for others. Only Allah, the Exalted, knows the true inner state of each soul. Chapter 53 An Najm, verse 32:

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

In the broader sense, Islam establishes a single criterion by which the status of any person is judged: the degree to which they sincerely obey Allah, the Exalted. This obedience is expressed by using the blessings they have been granted in ways pleasing to Him, as outlined in the Holy Quran

and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 49 Al Hujurat, verse 13:

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

All other standards by which people often judge one another—such as gender, ethnicity, lineage, wealth, or social class—hold no value in the sight of Allah, the Exalted. When people elevate these worldly distinctions, they inevitably give rise to discrimination, including racism, prejudice, and unjust hierarchies. Such attitudes contradict the very essence of divine guidance, which calls humanity to humility, equality, and justice. True honour is not inherited, purchased, or constructed through social status. It is earned through righteousness, sincerity, and obedience to Allah, the Exalted. Recognising this principle protects individuals from arrogance, prevents societies from falling into injustice, and reminds every person that their worth is measured by their character and conduct—not by superficial or inherited traits.

Allah, the Exalted, then criticizes the person who claims belief in Him yet fails to support that claim through consistent action. Chapter 53 An Najm, verses 33-34:

“Have you seen the one who turned away. And gave a little and [then] refrained?”

These verses describe the individual who obeys Allah, the Exalted, only occasionally, correctly using the blessings they have been granted when it suits their interests, yet abandoning obedience whenever it conflicts with their worldly desires. Such a person treats Islam like a garment that is worn or removed according to convenience. In reality, this behaviour indicates that they are not truly devoted to Allah, the Exalted, but are instead worshipping their own desires, even if they outwardly claim faith. Chapter 25 Al Furqan, verse 43:

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

Due to weak faith, such a person mistakenly assumes that obedience to Allah, the Exalted, will deprive them of worldly enjoyment and happiness. As a result, they persist in disobedience. Allah, the Exalted, rebukes this assumption by questioning whether they possess knowledge of the future, through which they can be certain that obeying Him leads to misery. Chapter 53 An Najm, verse 35:

“Does he have knowledge of the unseen, so he sees?”

In reality, this selective obedience only leads to the continued misuse of the blessings Allah, the Exalted, has granted. In this world, such an attitude prevents a person from achieving a balanced mental and physical state and causes them to misplace priorities, relationships, and responsibilities within their life. Consequently, everything they possess—family, friends, career, and wealth—gradually becomes a source of stress rather than comfort. If disobedience persists, they begin to blame the wrong people or circumstances for their distress, such as a spouse or close family members. When they distance themselves from those who are actually sources of support and stability, their condition worsens. This often results in escalating mental struggles, leading to depression, substance addiction, and even suicidal tendencies. This outcome is clearly observable among those who consistently misuse the blessings they have been given, including many who are wealthy or famous. Despite material luxury, they lack inner peace and stability. Since their attitude also prevents them from preparing for accountability on Judgement Day, their consequences in the Hereafter will be far more severe. This passage therefore serves as a serious warning that true belief must be reflected in consistent obedience, not selective practice driven by personal desire.

Furthermore, the one who selectively obeys Allah, the Exalted, according to personal worldly desires may falsely assume that salvation on Judgement Day can be secured through excuses, such as shifting blame onto others for their own misconduct. Allah, the Exalted, firmly criticises this mindset, making it clear that a person who knowingly and willingly disobeys Him cannot evade accountability by blaming another. Each individual is personally responsible for their own choices and actions. This fundamental truth has been consistently conveyed by Allah, the Exalted, throughout history via His Holy Prophets, peace be upon them. It is not a new

principle, nor is it limited to one community. Rather, it is a universal law that has always governed accountability. Chapter 53 An Najm, verses 36-38:

“Or has he not been informed of what was in the scriptures of Moses. And [of] Abraham, who fulfilled. That no bearer of burdens will bear the burden of another.”

Allah, the Exalted, does not impose either guidance or misguidance upon anyone, as doing so would invalidate the test of life in this world. Instead, He clearly explains what constitutes the correct attitude and what leads to error, then grants people the freedom to choose their own path, after which He holds them fully accountable for that choice. For this reason, no one can justifiably blame Allah, the Exalted, or any other being for their misguidance if they willingly choose to disobey Him by misusing the blessings He has granted them. A person must therefore avoid adopting an attitude in this world where they refuse to accept responsibility for their own conduct and instead shift blame onto others. One who does not take responsibility for their actions can never refine their character; rather, they will continue to misuse the blessings they have been given. As a result, they will fall into mental and physical imbalance, misplace everything and everyone within their life, and neglect proper preparation for their accountability on the Day of Judgement. This inevitably leads to stress, hardship, and ongoing difficulties in both this world and the next, regardless of any material comfort or luxury they may possess. Moreover, refusing to take responsibility for one’s actions also prevents a person from fulfilling the rights of others. This behaviour contributes to the misguidance of people and fuels the spread of corruption and injustice within society. Blaming others for one’s own wrongdoing is never accepted by Allah, the Exalted, neither in this world nor in the hereafter. In fact, Allah, the Exalted,

makes it clear that even attempts to blame the Devil himself will not be accepted, despite his continuous efforts to mislead people. Chapter 14 Ibrahim, verse 22:

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

Although the Devil will be held accountable for his own actions, no person will be able to transfer the burden of their sins onto him. This is because the Devil possesses no power to compel anyone towards misguidance; he merely issues an invitation. Those who freely choose to accept that invitation therefore have no one to blame except themselves.

In addition, the one who obeys Allah, the Exalted, only when it aligns with personal worldly desires often falls into wishful thinking. This person falsely assumes that someone else will secure their success and salvation in both worlds, such as a righteous relative, a respected teacher, or another pious individual. Allah, the Exalted, strongly criticises this mindset, as the good deeds of another will not benefit a person who persists in disobeying Him. Chapter 53 An Najm, verse 39:

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

Every individual will be held accountable for their own actions, and no relative—regardless of their righteousness—will be able to protect another from accountability. Chapter 31 Luqman, verse 33:

“O mankind, fear your Lord and fear a Day when no father will avail his son, nor will a son avail his father at all…”

Although intercession on the Day of Judgement is an established reality, it will only benefit those who sincerely strive to obey Allah, the Exalted, during their worldly life. This principle is repeatedly highlighted in the Holy Quran. Chapter 40 Ghafir, verse 8:

“Our Lord, and admit them to gardens of perpetual residence which You have promised them and whoever was righteous among their forefathers, their spouses and their offspring…”

This verse clearly links benefit and honour to righteousness, not mere association or lineage. Therefore, if a person adopts a careless and lazy attitude—neglecting obedience to Allah, the Exalted, while expecting someone else to rescue them on the Day of Judgement—they will face severe disappointment. Chapter 53 An Najm, verses 39-42:

“And that there is not for man except that [good] for which he strives. And that his effort is going to be seen. Then he will be recompensed for it with the fullest recompense. And that to your Lord is the finality.”

Therefore, one must avoid a passive attitude that relies on others to intercede on their behalf in the court of Allah, the Exalted. Instead, one must actively and sincerely strive to obey Him by using the blessings granted to them in ways that please Him, as outlined in Islamic teachings. This was precisely the approach of the Companions, may Allah be pleased with them. Despite having the greatest of creation among them—whom they hoped would intercede for them on the Day of Judgement, namely, the Holy Prophet Muhammad, peace and blessings be upon him—they did not rely on association alone. Rather, they coupled hope with action, obedience, and personal responsibility.

Chapter 53 An Najm, verse 42:

“And that to your Lord is the finality.”

In general, the reality is that without Judgement Day and the Hereafter, life in this world would lose its deepest meaning and true purpose. Everything

connected to worldly existence is temporary and flawed. Regardless of what a person attains—whether wealth, authority, knowledge, or relationships—separation from it is inevitable, either through the gradual passing of time or through the certainty of death. If life were restricted to this short worldly phase alone, then all human effort would amount to pursuing things that are destined to disappear, leaving no lasting outcome. The certainty of Judgement Day and the Hereafter is what lifts life above this cycle of temporary gain and unavoidable loss. These realities provide a higher, perfect, and everlasting objective to strive toward. They give enduring value to every action, sacrifice, and moment of patience, transforming them into investments with eternal consequences. Without these beliefs, life would degrade into a chase for fleeting pleasures that ultimately ends in emptiness. With them, however, life becomes a meaningful journey in which every trial serves as a test, every blessing is a responsibility, and every effort carries lasting significance. The assurance of accountability guarantees that true justice will ultimately be established: no good deed will be wasted, and no act of injustice will remain unanswered. This conviction comforts the heart, affirming that hardships are not meaningless, but rather steps toward everlasting reward. Through this lens, suffering gains meaning, effort gains direction, and values such as truth, patience, and compassion gain permanence. Thus, the Hereafter is not merely a continuation of existence; it is the foundation that gives coherence, structure, and purpose to life in this world. Without it, life would be directionless; with it, every moment becomes an opportunity to strive for what is eternal. Chapter 53 An Najm, verse 42:

“And that to your Lord is the finality.”

Allah, the Exalted, then reminds people that since He alone governs and controls all affairs within the universe, He alone determines who is granted peace of mind and who is deprived of it. Chapter 53 An Najm, verse 43:

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

To properly grasp this reality, one must clearly distinguish between happiness and peace of mind. Happiness is an emotional state that is directly tied to circumstances. For instance, a person may feel happy when engaging in enjoyable activities, such as attending a social gathering. However, because happiness is an emotion, it is inherently fragile and unstable. A single comment, incident, or change in circumstances can instantly remove it, and it never remains for long. Consequently, the one who chases happiness as a life goal will never be able to retain it, regardless of how many worldly comforts or luxuries they possess. This is clearly observed in the lives of many wealthy and famous individuals, whose constant pursuit of entertainment and social engagement reflects a desperation to cling to happiness. Such behaviour often leads them to misuse the blessings they have been granted. As a result, they may fall into mental and physical imbalance, become detached from meaningful relationships and responsibilities, and neglect proper preparation for their accountability on the Day of Judgement. This path inevitably produces stress, hardship, and adversity in both this world and the next.

Peace of mind, on the other hand, is a stable state that does not depend on external circumstances. A person who possesses peace of mind is not stripped of it even when facing painful experiences, such as the loss of a

loved one. While sadness may be felt, it does not overpower or eliminate peace of mind. In contrast, even minor sorrow can completely erase happiness. For this reason, peace of mind is enduring and stable, so long as its conditions are upheld. Since Allah, the Exalted, is the Creator of the human being, He alone fully knows how peace of mind is achieved. It is attained through a balanced mental and physical state and by correctly placing everything and everyone within one's life. Therefore, a person must accept and apply Islamic teachings for their own benefit, even when these teachings conflict with personal desires. They should resemble a wise patient who accepts and follows the guidance of a doctor, fully aware that it is in their best interest, even when the treatment is unpleasant or the diet is restrictive. Just as such a patient attains optimal mental and physical health, so too does the one who accepts and acts upon Islamic teachings.

If a person fails to understand the distinction between happiness and peace of mind, they will continue to misuse the blessings they have been given. As a result, they will never attain true peace of mind, even if they occasionally experience fleeting moments of happiness. Chapter 9 At Tawbah, verse 82:

"So let them laugh a little and [then] weep much as recompense for what they used to earn."

Allah, the Exalted, further indicates His complete control over the creation and why He alone must be obeyed at all times. Chapter 53 An Najm, verses 44:

“And that it is He who causes death and gives life.”

The infinite wisdom of Allah, the Exalted, can be clearly appreciated in the way He ensures the continuation of the human race through successive generations until the appointed end of time. Chapter 53 An Najm, verses 45-46:

“And that He creates the two mates - the male and female. From a sperm-drop when it is emitted.”

In His perfect wisdom, Allah, the Exalted, placed natural inclinations and desires within human beings that draw them toward the opposite gender. These innate qualities serve two essential purposes. First, they provide tranquillity, comfort, and emotional stability through companionship. Second, they ensure the survival of humanity by encouraging marriage and the birth of children. Without these natural inclinations, most people would have little motivation to form families, and the human race would decline long before its destined conclusion. Chapter 30 Ar Rum, verse 21:

“And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you love and mercy…”

This verse draws attention to the divine planning behind human relationships. In youth, people are naturally drawn to one another through affection and physical attraction. These feelings encourage marriage, family life, and the upbringing of children, thereby ensuring the continuation of the human race. As people grow older, physical attraction naturally fades, yet relationships do not collapse. Instead, mercy becomes the dominant bond. This mercy appears as patience, care, loyalty, and mutual support, allowing spouses to remain together even when youthful attraction diminishes. This gradual transition from attraction to mercy is a clear sign of divine wisdom. It sustains companionship throughout all stages of life and preserves stability within the family unit. Such enduring emotional bonds cannot be adequately explained by human theories that focus only on reproduction or survival. While such theories may describe physical processes, they fail to explain why companionship, loyalty, and care continue long after reproduction is no longer possible. The placement of both love and mercy ensures that marriage is not merely functional, but a source of tranquillity, moral refinement, and personal growth. Through these bonds, individuals learn patience, sacrifice, and selflessness—qualities that strengthen families and, by extension, society as a whole. The Holy Quran therefore invites people to reflect deeply upon their own nature. Love in youth and mercy in later life are not random occurrences; they are deliberate signs pointing to careful and purposeful design. For those who reflect, these signs demonstrate that every stage of human life is governed by divine wisdom. The family unit, founded upon love and sustained by mercy, is thus not only a social necessity but also a spiritual institution. It nurtures character, gratitude, and responsibility, while contributing to the preservation and flourishing of humanity. The companionship between spouses is not merely a worldly arrangement, but a means of cultivating tranquillity, patience, and moral strength.

In conclusion, the placement of love and mercy within human relationships is a profound sign of the wisdom and care of Allah, the Exalted. It ensures the continuation of humanity, provides tranquillity and emotional stability, and supports spiritual and moral development. Those who reflect upon these signs will recognise the perfection of divine planning and will be inspired to live with gratitude, obedience, and humility, using their relationships as a means of drawing closer to Allah, the Exalted, and preparing for accountability on the Day of Judgement.

The immense creative power of Allah, the Exalted, is further demonstrated in the creation of the human being. Chapter 53 An Najm, verses 45-46:

“And that He creates the two mates - the male and female. From a sperm-drop when it is emitted.”

Anyone who reflects upon the human body with sincerity and an open mind will recognise that its precise composition could not exist without intention, knowledge, and power. The human being is formed through an astonishing harmony of organs, bones, senses, and internal systems, all working together in perfect coordination. Such complexity cannot reasonably be attributed to chance or blind processes. If even the simplest object or structure cannot be designed, constructed, or maintained without a designer and caretaker, then it is far more irrational to assume that the human being—with intricate physical, mental, and emotional systems—came into existence and continues to function without a Creator and

Sustainer. The human body depends upon countless interdependent processes that must remain in exact balance for life to persist. A minor disruption to this balance can result in illness or even death, which further demonstrates the need for ongoing regulation and care. This delicate equilibrium is not self-sustaining by accident, but is preserved through the continuous will and control of Allah, the Exalted. Each breath, heartbeat, and biological process serves as a reminder that human life is not independent, but entirely dependent upon divine wisdom and power. Reflection upon one's own creation therefore leads a person to humility, gratitude, and recognition of their accountability to the One who created, sustains, and will ultimately resurrect them for the Day of Judgement. Chapter 53 An Najm, verse 47:

"And that [incumbent] upon Him is the next creation."

As Allah, the Exalted, alone controls life, death, resurrection, and accountability, it is only logical to accept that He alone can grant true peace of mind in both this world and the next. Chapter 53 An Najm, verse 48:

"And that it is He who enriches and suffices."

This verse highlights that real sufficiency does not lie in possessions or circumstances, but in what Allah, the Exalted, grants to the heart. Worldly things—such as wealth, fame, authority, family, friendships, and a career—

only carry real value when a person possesses peace of mind. Without it, these same things often become sources of anxiety, pressure, and hardship, ultimately increasing distress in both worlds. This truth is evident when observing many who appear outwardly successful, particularly among the rich and famous. Despite access to comfort and luxury, they are frequently burdened with mental and emotional struggles, demonstrating that material abundance alone cannot provide inner tranquillity. In fact, when peace of mind is absent, worldly blessings may intensify stress rather than relieve it. Therefore, a person must adopt the correct approach by using the blessings they have been granted in the manner prescribed by Islamic teachings. Doing so leads to a balanced mental and physical state and enables one to correctly place everything and everyone within their life. Through this alignment with divine guidance, true peace of mind is attained—one that remains firm through life's changes and extends into the Hereafter.

Allah, the Exalted, further points to His absolute Oneness by inviting people to reflect upon the skies, filled with countless stars, planets, and constellations, all perfectly positioned and moving in complete obedience to His command. Chapter 53 An Najm, verse 49:

"And that it is He who is the Lord of Sirius."

The stars scattered across the night sky are not distributed by chance; instead, they exist within a precise and purposeful system. For millennia—long before the development of compasses, clocks, or modern navigational technology—humanity relied upon the celestial bodies to traverse deserts,

oceans, and vast landscapes. Entire civilizations depended on the constellations to establish direction, measure the passage of time, identify the seasons, and organize the rhythms of daily life. This dependable system of guidance remains functional today, reflecting the enduring wisdom embedded within creation. Chapter 6 Al An'am, verse 97:

"And it is He who placed for you the stars that you may be guided by them through the darknesses of the land and sea…"

Observers who study the skies with sincerity find it difficult to conclude that such order exists without a defined purpose. The celestial bodies follow precise, predictable patterns that repeat with unwavering consistency year after year. Constellations rise and set at fixed intervals, marking the transition of seasons. The emergence of specific stars signals shifts in the climate, such as the beginning of winter or the arrival of spring. Historically, sailors navigated entire oceans by following fixed stars as reliable reference points, while farmers looked to the heavens to determine the ideal times for planting and harvesting. Even in the modern era, astronomers rely on the consistent motion of these bodies to calculate time, track planetary movements, and analyze the structure of the universe. Such harmony, precision, and reliability cannot be attributed to mere coincidence or random chance. This flawless order points unmistakably toward deliberate design and governance. The stars serve as more than just decorative features of the night; they are signs and functional tools of guidance. Their beauty inspires profound awe, while their utility reveals a clear objective. Collectively, they testify to the knowledge, power, and wisdom of Allah, the Exalted, whose dominion encompasses every detail of existence—from the smallest particle to the vast expanse of the skies.

Allah, the Exalted, then calls people to reflect on the fate of past nations—who were wealthier, more powerful, and more influential than many people today—and the severe consequences they faced when they persisted in disobeying Him. Chapter 53 An Najm, verses 50-54:

“And that He destroyed the first [people of] 'Aad. And Thamud - and He did not spare. And the people of Noah before. Indeed, it was they who were [even] more unjust and oppressing. And the overturned towns He hurled down. And covered them by that which He covered.”

These verses serve as a strong reminder against a self-absorbed life, where one focuses only on personal concerns and ignores the broader lessons surrounding them. Such narrow-mindedness prevents the heart from recognizing the wisdom that can be derived from history, personal trials, and the experiences of others. Reflection on these lessons is a key method for refining character, avoiding repeated mistakes, and attaining lasting inner peace, achieved through maintaining a balanced mental and physical state and by placing everything and everyone appropriately within one’s life. For example, observing how the wealthy and influential misused the blessings they were granted—only to succumb to anxiety, depression, addiction, or even suicide despite their comforts—demonstrates that true tranquillity cannot be bought with wealth or secured by indulgence in unchecked desires. Similarly, witnessing someone struggle with illness should inspire gratitude for one’s own health and motivate its careful use before it is lost. Islam therefore encourages people to remain mindful, reflective, and attentive to the signs around them, drawing wisdom from the world and learning to navigate life with insight and balance.

Allah, the Exalted, then calls people to reflect on the countless blessings He continuously bestows upon creation, urging them to adopt gratitude for their own benefit. Chapter 53 An Najm, verse 55:

“Then which of the favors of your Lord do you doubt?”

Just as a person who provides for another, such as offering housing, is worthy of gratitude, it is only right that people show gratitude to Allah, the Exalted, who has granted every blessing in the universe. Gratitude involves acting solely to please Allah, the Exalted, without seeking recognition or reward from others, as noted in a Hadith found in Jami At Tirmidhi, number 3154. Gratitude also includes speaking what is good or choosing to remain silent and using the blessings one has been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Observing this gratitude leads to increased blessings and ultimately peace of mind in both worlds, through obtaining a balanced mental and physical state and correctly placing everything and everyone within one’s life. Chapter 14 Ibrahim, verse 7:

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

Furthermore, when a person owns an object, it is considered correct for them to use it according to their own discretion. By analogy, since Allah, the Exalted, created, owns, and sustains everything in the universe, including humanity, it is only fair that people obey Him, as He alone determines what occurs in creation.

Similarly, when someone lends an item, it is only right for the borrower to use it according to the wishes of the owner. Every worldly blessing granted by Allah, the Exalted, is like a loan, not a gift, and this loan must be “repaid” by using the blessings in ways pleasing to Allah. Conversely, the blessings of Paradise are a true gift, and people will be free to enjoy them as they wish. Chapter 7 Al A’raf, verse 43:

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

It is therefore essential not to confuse worldly blessings, which are loans to be responsibly used, with the gifts of Paradise, which are freely enjoyed as a reward.

Allah, the Exalted, then reminds the non-Muslims of Mecca that the Holy Prophet Muhammad, peace and blessings be upon him, was not bringing a new or unfamiliar message. Chapter 46 Al Ahqaf, verse 9:

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

And chapter 53 An Najm, verse 56:

“This [Prophet] is a warner like the former warners.”

These verses emphasize that the Holy Prophet Muhammad, peace and blessings be upon him, was the final link in a long, unbroken chain of Holy Prophets, peace be upon them, each of whom conveyed the same divine guidance. His mission was to complete and perfect what had been entrusted to his predecessors.

The lesson is clear: divine revelation remains consistent across time and place. While the circumstances of each nation differed, the essence of the message remained unchanged—submission to Allah, the Exalted, and adherence to His guidance. Those who rejected the Holy Prophet Muhammad, peace and blessings be upon him, were therefore not rejecting a new religion but turning away from the same truth that had been conveyed by all previous Holy Prophets, peace be upon them. This continuity underscores the unity and consistency of divine guidance. The chain of Holy Prophets, peace be upon them, represents a single, collective mission, culminating in the final revelation of Islam. To accept one Holy Prophet, peace be upon them, while rejecting another is to misunderstand

the very nature of prophethood, for all were sent by the same Lord of the worlds, with the same purpose, and with the same call to truth.

Allah, the Exalted, then reminds people that whether they respond to the call of the Holy Prophets, peace be upon them, or not, they will inevitably face Judgement Day and be held accountable. Chapter 53 An Najm, verses 57-58:

“The Approaching Day has approached. Of it, [from those] besides Allah, there is no remover.”

It is important to recognize that accountability in reality begins with death, which can occur at any time, even if the Day of Judgement itself is far away. One must avoid placing false hope in a long life, as this is a major reason why people often prioritize amassing material possessions over preparing for the hereafter. Observing one’s average day makes this evident: the amount of time dedicated to worldly pursuits often far exceeds the time spent preparing for eternal life. False hope for a long life is one of the Devil’s strongest tools for misguidance. When a person assumes they have much time, they postpone sincere repentance, self-improvement, and preparation for the hereafter. Most often, the “near future” they rely upon never comes, and they pass away without adequate preparation. This false hope also encourages excessive attachment to material wealth, convincing people they must hoard resources for old age, fearing they may lack support when physically weaker. They forget that just as Allah, the Exalted, provided for them when they were young, He will provide in old age as well. Indeed, the provision for creation was allocated over fifty thousand years

before the creation of the Heavens and the Earth, as confirmed in a Hadith found in Sahih Muslim, number 6748. It is remarkable that a person may spend forty years saving for a retirement that rarely exceeds twenty years, yet fail to prepare with the same diligence for the eternal hereafter.

Islam does not forbid preparing for worldly needs. Saving for the near future is permissible, as long as priority is given to preparing for the hereafter. Despite acknowledging the uncertainty of life, many behave as if they will live forever, dedicating their energy to temporal gains while neglecting eternal consequences. Countless people pass away earlier than expected, yet few adjust their behaviour or priorities in response.

In reality, one of the greatest regrets a person experiences at death—or in the hereafter—is delaying preparation for the eternal life. Chapter 63 Al Munafiqun, verses 10-11:

“And spend [in the way of Allah] from what We have provided you before death approaches one of you and he says, "My Lord, if only You would delay me for a brief term so I would give charity and be of the righteous." But never will Allah delay a soul when its time has come. And Allah is Aware of what you do.”

To illustrate, a person would be considered foolish if they devoted decades of effort to a house they would only live in briefly, rather than preparing for

a home intended to last indefinitely. Similarly, prioritizing fleeting worldly gains over the eternal hereafter is a grave misjudgement.

One should strive to work for both the worldly life and the hereafter, yet they must always remember that death comes at a time unknown to them but is certain to occur. Preparing for what follows—Judgement Day and the eternal life—must take precedence over preparing solely for uncertain worldly future.

Allah, the Exalted, then criticizes the non-Muslims of Mecca who, despite being masters of the Arabic language, reacted as if the Holy Quran was strange and alien to them. Chapter 53 An Najm, verse 59:

“Then at this statement you behave as if it is strange?”

This reaction is remarkable because divine revelation has consistently been described in the Holy Quran as a reminder. Islamic teachings serve as a reminder for all people, as they are perfectly aligned with human nature. Any code of conduct that contradicts the innate disposition of humanity will inevitably feel alien, creating mental and physical imbalance when people attempt to follow it. In contrast, because Islamic teachings are divinely crafted to correspond with the essence of humanity, they feel inherently familiar and nurturing, supporting balance in both mental and physical states. This sense of inherent familiarity is particularly evident

among those who embrace Islam after following another religion or way of life. Many converts report that even without prior study, the principles of Islam resonate deeply, as though they are rediscovering truths already inscribed upon their hearts. This occurs because Islam does not impose an artificial framework on human beings; rather, it restores them to the natural state in which Allah, the Exalted, created all people. Other systems often impose rules and expectations that are foreign to human nature, resulting in inner conflict, imbalance, and dissatisfaction. However, this reality may remain hidden to those who approach Islam with prejudice, arrogance, or blind adherence to inherited traditions, as such attitudes veil the heart from recognizing the harmony between divine guidance and human nature. When approached sincerely and impartially, revelation reveals itself not as a burden, but as a reminder that restores balance, nurtures tranquillity, and directs humanity toward its true purpose. In this way, divine guidance functions both as a mirror and a compass: a mirror reflecting the innate truth within the human soul, and a compass guiding people toward 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, then highlights the attempts of the leaders of the non-Muslims of Mecca to discourage others from accepting Islam, motivated by fear of losing their leadership and social influence. One of their tactics was to dismiss the Holy Quran as mere poetry, arrogantly claiming that they could produce something similar. Chapter 53 An Najm, verse 60:

“And you laugh and do not weep. While you are proudly sporting?”

Despite being authorities in Arabic and proud of their linguistic prowess, they could not produce even a single composition comparable to the Holy Quran in depth, clarity, or guidance. This inability, even with every linguistic advantage, serves as lasting evidence of the Quran's divine origin. Chapter 2 Al Baqarah, verse 23:

"And if you are in some doubt, concerning what We sent down upon Our special devotee, then bring one chapter like it, and call upon all your helpers beside Allah, if you are truthful."

Even the highest mastery of Arabic cannot match the wisdom of the Holy Quran, which combines profound insight into human nature with moral guidance and practical instruction. Its balance of simplicity and depth allows both scholars and sincere seekers to benefit, revealing truths that challenge the mind while remaining actionable in daily life. The Holy Quran penetrates the depths of human nature, offering a system that is timeless, universally applicable, and capable of guiding individuals, communities, and entire societies. Each verse demonstrates divine precision and eloquence, fully protected from error by Allah, the Exalted. It provides accurate accounts of past nations, despite being revealed to the Holy Prophet Muhammad, peace and blessings be upon him, who had no formal instruction in history or prior scriptures. Beyond its historical accuracy, the Quran functions as a comprehensive guide, enjoining what sustains life and forbidding what harms it. It establishes justice, balance, and moral order for both the individual and society. Its verses are purposeful, revealing deeper meanings with each recitation, offering practical guidance and ethical principles that remain relevant across all times and cultures. By grounding promises and warnings in reason and translating virtues such as patience into actionable practice, the Holy Quran makes divine guidance accessible,

intelligible, and achievable. It calls humanity to understand the purpose of existence: to serve Allah, the Exalted, sincerely, employing every blessing granted to pursue His pleasure. Through this obedience, individuals attain inner peace, true success, and a harmonious balance of mind, body, and soul, benefiting both themselves and society. The transformative power of the Quran is evident in history. Communities that faithfully followed its guidance achieved remarkable levels of justice, wisdom, and social stability. Its text has been perfectly preserved across centuries, with no alteration. 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 human work possesses this distinction. The Quran addresses the deepest and most persistent challenges of civilization, offering decisive and enduring solutions. By resolving foundational issues, it prevents or mitigates countless secondary problems that naturally arise, demonstrating the perfection and comprehensiveness of its guidance. Through sincere adherence, humanity attains true success in this life and 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 most profound and enduring miracle granted by Allah, the Exalted, to His final Messenger, the Holy Prophet Muhammad, peace and blessings be upon him. The benefits and guidance of the Holy Quran are accessible only to those who approach it with sincerity, humility, and a genuine search for truth. Those who allow personal inclinations or worldly desires to selectively engage with it—embracing what suits their biases while rejecting what challenges them—distance themselves from its transformative power, inviting confusion, failure, and deep regret in both this life 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.”

A person must accept and act upon Islamic teachings for their own benefit, even if doing so conflicts with their personal desires. Chapter 53 An Najm, verse 62:

“So prostrate to Allah and worship.”

This obedience is comparable to a wise patient who follows their doctor’s advice, even when prescribed bitter medicines and a strict diet. Just as the patient attains better mental and physical health by trusting the doctor’s knowledge, so too will a person who follows Islamic guidance achieve balance and harmony in their life. This is because only Allah, the Exalted,

possesses the comprehensive knowledge required to ensure a person attains a balanced mental and physical state and correctly positions everything and everyone within their life. Human knowledge, despite research and experience, is inherently limited. Society's advice cannot resolve every challenge, prevent all forms of stress, or guarantee the correct organization of one's life, due to limitations in foresight, experience, and inherent biases. Allah, the Exalted, alone possesses this perfect knowledge, which He has conveyed to humanity through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. The benefits of adhering to these teachings become apparent when observing those who correctly use their blessings versus those who do not. While patients may not always understand the science behind their treatment, they trust their doctor; similarly, Allah, the Exalted, invites people to reflect on Islam so they can perceive its truth and wisdom. Blind faith is not required; rather, He calls for recognition of clear evidence, which demands 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, as Allah, the Exalted, alone controls the spiritual hearts of people—the true seat of peace of mind—He determines who attains it. Chapter 53 An Najm, verse 43:

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

Peace of mind is therefore granted only to those who utilize the blessings Allah, the Exalted, has given in the correct manner, as outlined in Islamic teachings. Those who follow His guidance experience tranquility and harmony in both worlds, attaining a stable mental and physical state and successfully placing everything and everyone in their life in its proper place. 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 54 – Al Qamar, Verses 1-55 of 55

اقْتَرَبَتِ السَّاعَةُ وَانشَقَّ الْقَمَرُ ﴿١﴾

وَإِن يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ ﴿٢﴾

وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ ۚ وَكُلُّ أَمْرٍ مُّسْتَقِرٌّ ﴿٣﴾

وَلَقَدْ جَاءَهُم مِّنَ الْأَنبَاءِ مَا فِيهِ مُزْدَجَرٌ ﴿٤﴾

حِكْمَةٌ بَالِغَةٌ ۖ فَمَا تُغْنِ النُّذُرُ ﴿٥﴾

فَتَوَلَّ عَنْهُمْ ۘ يَوْمَ يَدْعُ الدَّاعِ إِلَىٰ شَيْءٍ نُّكُرٍ ﴿٦﴾

خُشَّعًا أَبْصَارُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُّنتَشِرٌ ﴿٧﴾

مُّهْطِعِينَ إِلَى الدَّاعِ ۖ يَقُولُ الْكَافِرُونَ هَٰذَا يَوْمٌ عَسِرٌ ﴿٨﴾

۞ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا مَجْنُونٌ وَازْدُجِرَ ﴿٩﴾

فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانتَصِرْ ﴿١٠﴾

فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُّنْهَمِرٍ ﴿١١﴾

وَفَجَّرْنَا ٱلْأَرْضَ عُيُونًا فَٱلْتَقَى ٱلْمَآءُ عَلَىٰٓ أَمْرٍ قَدْ قُدِرَ ﴿١٢﴾

وَحَمَلْنَٰهُ عَلَىٰ ذَاتِ أَلْوَٰحٍ وَدُسُرٍ ﴿١٣﴾

تَجْرِى بِأَعْيُنِنَا جَزَآءً لِّمَن كَانَ كُفِرَ ﴿١٤﴾

وَلَقَد تَّرَكْنَٰهَآ ءَايَةً فَهَلْ مِن مُّدَّكِرٍ ﴿١٥﴾

فَكَيْفَ كَانَ عَذَابِى وَنُذُرِ ﴿١٦﴾

وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴿١٧﴾

كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِى وَنُذُرِ ﴿١٨﴾

إِنَّآ أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِى يَوْمِ نَحْسٍ مُّسْتَمِرٍّ ﴿١٩﴾

تَنزِعُ ٱلنَّاسَ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُّنقَعِرٍ ﴿٢٠﴾

فَكَيْفَ كَانَ عَذَابِى وَنُذُرِ ﴿٢١﴾

وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴿٢٢﴾

كَذَّبَتْ ثَمُودُ بِٱلنُّذُرِ ﴿٢٣﴾

فَقَالُوٓاْ أَبَشَرًا مِّنَّا وَٰحِدًا نَّتَّبِعُهُۥٓ إِنَّآ إِذًا لَّفِى ضَلَٰلٍ وَسُعُرٍ ﴿٢٤﴾

أَءُلْقِىَ ٱلذِّكْرُ عَلَيْهِ مِنۢ بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌ ﴿٢٥﴾

سَيَعْلَمُونَ غَدًا مَّنِ ٱلْكَذَّابُ ٱلْأَشِرُ ﴿٢٦﴾

إِنَّا مُرْسِلُواْ ٱلنَّاقَةِ فِتْنَةً لَّهُمْ فَٱرْتَقِبْهُمْ وَٱصْطَبِرْ ﴿٢٧﴾

وَنَبِّئْهُمْ أَنَّ ٱلْمَآءَ قِسْمَةٌۢ بَيْنَهُمْ ۖ كُلُّ شِرْبٍ مُّحْتَضَرٌ ﴿٢٨﴾

فَنَادَوْا۟ صَاحِبَهُمْ فَتَعَاطَىٰ فَعَقَرَ ﴿٢٩﴾

فَكَيْفَ كَانَ عَذَابِى وَنُذُرِ ﴿٣٠﴾

إِنَّآ أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَٰحِدَةً فَكَانُوا۟ كَهَشِيمِ ٱلْمُحْتَظِرِ ﴿٣١﴾

وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴿٣٢﴾

كَذَّبَتْ قَوْمُ لُوطٍۭ بِٱلنُّذُرِ ﴿٣٣﴾

إِنَّآ أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّآ ءَالَ لُوطٍ ۖ نَّجَّيْنَٰهُم بِسَحَرٍ ﴿٣٤﴾

نِّعْمَةً مِّنْ عِندِنَا ۚ كَذَٰلِكَ نَجْزِى مَن شَكَرَ ﴿٣٥﴾

وَلَقَدْ أَنذَرَهُم بَطْشَتَنَا فَتَمَارَوْا۟ بِٱلنُّذُرِ ﴿٣٦﴾

وَلَقَدْ رَٰوَدُوهُ عَن ضَيْفِهِۦ فَطَمَسْنَآ أَعْيُنَهُمْ فَذُوقُوا۟ عَذَابِى وَنُذُرِ ﴿٣٧﴾

وَلَقَدْ صَبَّحَهُم بُكْرَةً عَذَابٌ مُّسْتَقِرٌّ ﴿٣٨﴾

فَذُوقُوا۟ عَذَابِى وَنُذُرِ ﴿٣٩﴾

وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴿٤٠﴾

وَلَقَدْ جَآءَ ءَالَ فِرْعَوْنَ ٱلنُّذُرُ ﴿٤١﴾

كَذَّبُوا۟ بِـَٔايَٰتِنَا كُلِّهَا فَأَخَذْنَٰهُمْ أَخْذَ عَزِيزٍ مُّقْتَدِرٍ ﴿٤٢﴾

أَكُفَّارُكُمْ خَيْرٌ مِّنْ أُو۟لَٰٓئِكُمْ أَمْ لَكُم بَرَآءَةٌ فِى ٱلزُّبُرِ ﴿٤٣﴾

أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُّنتَصِرٌ ﴿٤٤﴾

سَيُهْزَمُ ٱلْجَمْعُ وَيُوَلُّونَ ٱلدُّبُرَ ﴿٤٥﴾


بَلِ ٱلسَّاعَةُ مَوْعِدُهُمْ وَٱلسَّاعَةُ أَدْهَىٰ وَأَمَرُّ ﴿٤٦﴾
إِنَّ ٱلْمُجْرِمِينَ فِى ضَلَٰلٍ وَسُعُرٍ ﴿٤٧﴾
يَوْمَ يُسْحَبُونَ فِى ٱلنَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا۟ مَسَّ سَقَرَ ﴿٤٨﴾
إِنَّا كُلَّ شَىْءٍ خَلَقْنَٰهُ بِقَدَرٍ ﴿٤٩﴾
وَمَآ أَمْرُنَآ إِلَّا وَٰحِدَةٌ كَلَمْحٍۭ بِٱلْبَصَرِ ﴿٥٠﴾
وَلَقَدْ أَهْلَكْنَآ أَشْيَاعَكُمْ فَهَلْ مِن مُّدَّكِرٍ ﴿٥١﴾
وَكُلُّ شَىْءٍ فَعَلُوهُ فِى ٱلزُّبُرِ ﴿٥٢﴾
وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُّسْتَطَرٌ ﴿٥٣﴾
إِنَّ ٱلْمُتَّقِينَ فِى جَنَّٰتٍ وَنَهَرٍ ﴿٥٤﴾
فِى مَقْعَدِ صِدْقٍ عِندَ مَلِيكٍ مُّقْتَدِرٍۢ ﴿٥٥﴾

The Hour has come near, and the moon has split [in two].

And if they see a miracle, they turn away and say, "Passing magic."

And they denied and followed their inclinations. But for every matter is a [time of] settlement.

And there has already come to them of information that in which there is deterrence -

Extensive wisdom - but warning does not avail [them].

So leave them. The Day the Caller calls to something forbidding,

Their eyes humbled, they will emerge from the graves as if they were locusts spreading,

Racing ahead toward the Caller. The disbelievers will say, "This is a difficult Day."

The people of Noah denied before them, and they denied Our servant and said, "A madman," and he was repelled.

So he invoked his Lord, "Indeed, I am overpowered, so help."

Then We opened the gates of the heaven with rain pouring down

And caused the earth to burst with springs, and the waters met for a matter already predestined.

And We carried him on a [construction of] planks and nails,

Sailing under Our observation as reward for he who had been denied.

And We left it as a sign, so is there any who will remember?

And how [severe] were My punishment and warning.

And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?

'Aad denied; and how [severe] were My punishment and warning.

Indeed, We sent upon them a screaming wind on a day of continuous misfortune,

Extracting the people as if they were trunks of palm trees uprooted.

And how [severe] were My punishment and warning.

And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?

Thamud denied the warning

And said, "Is it one human being among us that we should follow? Indeed, we would then be in error and madness.

Has the message been sent down upon him from among us? Rather, he is an insolent liar."

They will know tomorrow who is the insolent liar.

Indeed, We are sending the she-camel as trial for them, so watch them and be patient.

And inform them that the water is shared between them, each [day of] drink attended [by turn].

But they called their companion, and he dared and hamstrung [her].

And how [severe] were My punishment and warning.

Indeed, We sent upon them one blast from the sky, and they became like the dry twig fragments of an [animal] pen.

And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?

The people of Lot denied the warning.

Indeed, We sent upon them a storm of stones, except the family of Lot - We saved them before dawn

As favor from us. Thus do We reward he who is grateful.

And he had already warned them of Our assault, but they disputed the warning.

And they had demanded from him his guests, but We obliterated their eyes, [saying], "Taste My punishment and warning."

And there came upon them by morning an abiding punishment.

So taste My punishment and warning.

And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?

And there certainly came to the people of Pharaoh warning.

They denied Our signs, all of them, so We seized them with a seizure of one Exalted in Might and Perfect in Ability.

Are your disbelievers better than those [former ones], or have you immunity in the scripture?

Or do they say, "We are an assembly supporting [each other]"?

[Their] assembly will be defeated, and they will turn their backs [in retreat].

But the Hour is their appointment [for due punishment], and the Hour is more disastrous and more bitter.

Indeed, the criminals are in error and madness.

The Day they are dragged into the Fire on their faces [it will be said], "Taste the touch of Saqar."

Indeed, all things We created with predestination.

And Our command is but one, like a glance of the eye.

And We have already destroyed your kinds, so is there any who will remember?

And everything they did is in written records.

And every small and great [thing] is inscribed.

Indeed, the righteous will be among gardens and rivers,

In a seat of honor near a Sovereign, Perfect in Ability.

Discussion on Verses 1-55 of 55

Allah, the Exalted, begins this chapter with a warning of the approaching of Judgement Day. Chapter 54 An Najm, verse 1:

“The Hour has come near…”

It is essential to recognise that true accountability begins at the moment of death, even if the Day of Judgement itself may seem distant. Death can arrive without warning, and therefore one must not place false hope in a long life. This misplaced optimism is one of the primary reasons people devote themselves to accumulating material possessions while neglecting preparation for the hereafter. A simple reflection on one’s daily routine reveals this imbalance: far more time is spent pursuing worldly aims than preparing for eternal life. False hope for a long life is among the Devil’s most effective tools for misguidance. When a person assumes they have ample time ahead, they delay repentance, self-improvement, and spiritual preparation. Yet the “near future” they rely upon often never arrives, and many pass away without having taken the necessary steps to prepare for their eternal journey. This false hope also fuels excessive attachment to wealth. People convince themselves that they must hoard resources for old age, fearing they may lack support when physically weaker. They forget that just as Allah, the Exalted, provided for them in youth, He will provide for them in old age. Indeed, the provision for all creation was decreed fifty thousand years before the creation of the Heavens and the Earth, as confirmed in a Hadith found in Sahih Muslim, number 6748. It is striking that a person may spend forty years saving for a retirement that rarely

exceeds twenty years, yet fail to prepare with similar diligence for the eternal hereafter.

Islam does not forbid preparing for worldly needs. Saving for the near future is permissible, provided that preparation for the hereafter remains the priority. Despite knowing that life is uncertain, many behave as though they will live indefinitely, dedicating their energy to temporary gains while neglecting eternal consequences. Countless people die earlier than expected, yet few adjust their priorities accordingly.

In reality, one of the greatest regrets a person experiences at death—or in the hereafter—is delaying preparation for eternal life. Chapter 63 Al Munafiqun, verses 10-11:

“And spend [in the way of Allah] from what We have provided you before death approaches one of you and he says, "My Lord, if only You would delay me for a brief term so I would give charity and be of the righteous." But never will Allah delay a soul when its time has come. And Allah is Aware of what you do.”

To illustrate this point, consider a person who spends decades building a house they will occupy only briefly, while neglecting to prepare a home intended to last forever. Such behaviour would be deemed irrational. Yet

prioritising fleeting worldly gains over the eternal hereafter is an even greater misjudgement.

A person should strive to work for both this world and the next, but they must always remember that death is certain, though its timing is unknown. Preparing for what follows—Judgement Day and the eternal life—must take precedence over preparing solely for an uncertain worldly future.

Allah, the Exalted, then criticises the non-muslims of Mecca who denied one of the signs indicating the closeness of the Day of Judgement. Chapter 54 Al Qamar, verse 1:

“The Hour has come near, and the moon has split.”

The non-Muslims of Mecca desired the Holy Prophet Muhammad, peace and blessings be upon him, to show them a miracle, other than the Holy Quran, in order to confirm his declaration. He showed them the splitting of the Moon. Even after this obvious sign they simply claimed he tricked their eyes. During this time chapter 54 Al Qamar, verses 1-3, were revealed:

“The Hour has come near, and the moon has split. And if they see a sign [i.e., miracle], they turn away and say, "Passing magic." And they denied

and followed their inclinations. But for every matter is a [time of] settlement."

This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 2, Pages 77-78 and a Hadith found in Sahih Bukhari, number 3637, also discusses this event.

In these verses, Allah, the Exalted, makes it clear that the only reason people rejected Islam was because it conflicted with their worldly desires. Chapter 54 Al Qamar, verse 3:

"And they denied and followed their inclinations…"

In reality, every person who abandons the divine code of conduct revealed by Allah, the Exalted, and instead adopts man-made systems of behaviour does so in order to gratify their worldly desires. This is because all systems devised by human beings are ultimately rooted in human inclinations, ambitions, and self-interest. Unlike the divine law—which is founded upon perfect wisdom, justice, and mercy—man-made systems are shaped by the desires and limitations of those who create them. The wealthy and powerful are often the most entrenched in this mindset. They recognise that accepting the truth of Islam would require them to submit to a higher moral framework, one that places limits on their pursuit of unchecked desires. Such submission would restrict their exploitation of others, their indulgence

in excess, and their misuse of authority. Out of fear of losing their influence and privileges, they not only reject the truth themselves but also actively encourage others to follow their lead. In doing so, they attempt to preserve their worldly status, even at the expense of their eternal well-being. This pattern is not new. Historically, the first to oppose the Holy Prophets, peace be upon them, were often the elites of society—those who feared that embracing divine guidance would undermine their power and expose their injustices. Their rejection was never due to a lack of evidence or clarity, for the signs of Allah, the Exalted, were manifest before them. Rather, their opposition stemmed from arrogance, pride, and the desire to continue living according to their whims. Thus, the rejection of divine guidance is rarely an intellectual dispute about truth or falsehood. It is most often a matter of the heart—a refusal to restrain one's desires and submit to the authority of the Creator.

Allah, the Exalted, then warns that the respite He grants people is only for a limited time. Chapter 54 Al Qamar, verse 3:

"…But for every matter is a [time of] settlement."

A person who misuses the blessings they have been granted should not be deceived into thinking that, because they have not yet been punished—or because they fail to recognise the signs of punishment—they will escape accountability altogether. In this world, such an attitude prevents them from attaining a balanced mental and physical state. It causes them to misplace everything and everyone within their life, turning their relationships, career, wealth, and daily responsibilities into sources of stress and turmoil. If they

persist in disobedience, they begin blaming the wrong people and circumstances for their distress—often directing frustration toward those who genuinely care for them, such as a spouse or family member. When they cut these good influences out of their lives, their inner imbalance only deepens. Over time, this can lead to severe mental and emotional instability, including depression, substance dependence, and even suicidal tendencies. This outcome is evident when observing those who continually misuse the blessings they have been granted, including many among the wealthy and famous. Despite enjoying worldly luxuries, they often experience profound inner turmoil, demonstrating that material comfort cannot compensate for spiritual and moral disorder. And because their attitude prevents them from preparing for their accountability on the Day of Judgement, the consequences in the hereafter will be far more severe. The temporary respite they enjoyed in this world will not shield them from the ultimate settlement of their deeds.

Allah, the Exalted, invites people to reflect upon the many accounts in the Holy Quran that describe the consequences faced by those who persisted in disobedience. Chapter 54 Al Qamar, verses 4-5:

“And there has already come to them of information that in which there is deterrence. Far reaching wisdom…”

These verses serve as a powerful reminder against falling into a self-absorbed way of life, where one’s attention is confined solely to personal circumstances while ignoring the broader realities that surround them. Such a narrow outlook blinds the heart from recognising the wisdom

contained in history, personal trials, and the experiences of others. Reflecting upon these lessons is one of the most effective means of refining character, avoiding repeated mistakes, and attaining lasting inner peace—through a balanced mental and physical state and through correctly placing everything and everyone within one's life. For example, observing how the wealthy and renowned misuse the blessings they have been granted—only to be overtaken by anxiety, depression, addiction, or even suicide despite their comforts—demonstrates that genuine tranquillity cannot be purchased with wealth or secured through unchecked desires. Likewise, witnessing someone struggle with illness should stir gratitude for one's own health and motivate its proper use before it slips away. Islam therefore urges people to remain mindful and reflective, to look beyond the narrow lens of their own situation, and to extract wisdom from the world around them. The signs of Allah, the Exalted, are not limited to scripture alone; they are also found in the unfolding of events, the rise and fall of nations, the consequences of human behaviour, and the lessons embedded in every trial. Those who reflect upon these signs with sincerity will find guidance, clarity, and balance, while those who remain heedless deprive themselves of the very wisdom that could have transformed their lives.

The Holy Quran is described as far-reaching wisdom because it enables a person to use the knowledge they possess—whether religious or worldly—in a manner that benefits both themselves and others in this world and the next. Chapter 54 Al Qamar, verse 5:

"*Far reaching wisdom…"*

For example, a person endowed with wisdom will use their scientific knowledge to produce beneficial outcomes, such as medicines that heal and technologies that serve humanity. By contrast, a person who lacks wisdom may misuse the very same knowledge to create harm, such as weapons or destructive tools. The difference between these two outcomes lies not in the knowledge itself, but in the presence or absence of wisdom. The source of attaining this wisdom is remaining firm in obedience to Allah, the Exalted—using the blessings He has granted in ways that align with the guidance of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When a person uses their abilities, opportunities, and resources according to divine instruction, their knowledge becomes a means of benefit, growth, and balance. The phrase far-reaching wisdom can also be understood to mean sound judgement. This includes the ability to make the right decision in every situation—whether worldly or religious—so that one maintains obedience to Allah, the Exalted, and thereby attains peace of mind. Sound judgement enables a person to achieve a balanced mental and physical state and to correctly place everything and everyone within their life. It protects them from impulsive choices, emotional extremes, and the distortions caused by unchecked desires. Thus, the Holy Quran does not merely provide information; it cultivates wisdom. It shapes the intellect, refines the heart, and guides a person toward decisions that lead to harmony, clarity, and lasting tranquillity in both worlds.

Because obeying Allah, the Exalted, often conflicts with the worldly desires and ambitions of people, many will fail to heed the warnings found in divine revelation and will persist in disobeying Him. Chapter 54 Al Qamar, verse 5:

“…but warnings do not avail.”

As a result, they will fall into an unbalanced mental and physical state and misplace everything and everyone within their life. This inner disorder inevitably leads to stress, turmoil, and difficulty—even if they continue to enjoy certain worldly luxuries. When a person persists in misusing the blessings they have been granted, their relationships, responsibilities, and possessions become sources of anxiety rather than comfort. They may blame the wrong people or circumstances for their distress, deepening their confusion and worsening their condition. And because this attitude prevents them from preparing for their accountability on the Day of Judgement, the consequences in the hereafter will be far more severe. Chapter 54 Al Qamar, verse 6:

“So leave them. The Day the caller calls to something terrible.”

The Holy Prophet Muhammad, peace and blessings be upon him, often experienced deep sorrow over those who rejected or neglected the guidance of Islam. His compassion for humanity was profound, and he earnestly desired that people recognise the truth and attain salvation. 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 clearly, embody its teachings perfectly, and entrust the final outcome to Allah, the Exalted. Chapter 54 Al Qamar, verse 6:

“So leave them…”

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 clarify that the duty of a caller to truth is not to coerce belief, nor to measure success by outward results, but to deliver the message with sincerity, clarity, and compassion. Guidance belongs to Allah, the Exalted, alone. He opens hearts as He wills, and He withholds guidance from those who persist in arrogance or heedlessness. This understanding frees the caller from grief, frustration, or despair when their efforts appear fruitless. It teaches that true success lies not in numbers, influence, or recognition, but in fulfilling one’s responsibility with integrity. Those who genuinely seek guidance will respond when they encounter it, while those who turn away only harm themselves. The sincere seeker also recognises that Allah, the Exalted, never burdens a soul beyond its capacity; every trial is 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, but in submission to Allah, the Exalted. This reality becomes evident when one observes individuals who possess every worldly advantage yet remain restless and dissatisfied. Their hearts

lack the tranquillity that comes only through sincere obedience. 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 to Allah, the Exalted. When this perspective is embraced, anxiety transforms into serene trust, frustration becomes perseverance, and hope becomes reliance upon the mercy and justice of Allah, the Exalted. In doing so, the caller becomes a living example of faith, demonstrating that guidance is a gift from Allah, the Exalted, and that human responsibility is simply to convey the message faithfully while leaving accountability to Him. Chapter 54 Al Qamar, verse 6:

“So leave them. The Day the caller calls to something terrible.”

The essential lesson to draw from these verses is that the final call—the call to resurrection and judgement—is one that no person can reject or avoid. When it arrives, every individual will be compelled to respond, regardless of their beliefs, status, or worldly attachments. Because this call is inevitable, people should respond now to the call of Allah, the Exalted, delivered through the Holy Prophet Muhammad, peace and blessings be upon him, by embracing sincere obedience: fulfilling the commands of Allah, the Exalted, refraining from His prohibitions, and facing destiny with patience in accordance with the prophetic traditions. Through this obedience, they will ensure that the blessings they have been granted are used in ways pleasing to Allah, the Exalted. Chapter 8 An Anfal, verse 24:

“O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life…”

Whoever responds to this call in this world will find the final call easy to endure and respond to. Their heart will be prepared, their conscience clear, and their soul at peace. By contrast, the one who lives heedless of the call of Allah, the Exalted—misusing the blessings they have been granted and neglecting their purpose—will find no peace in this world. When the trumpet is finally blown, they will be forced to answer a call they spent their life ignoring, and it will be a tremendous burden for them to bear. A person can only ignore the call of Allah, the Exalted, for a limited time. The final call will come—sooner or later—and no one will be able to avoid or delay it. If this is inevitable, it is only rational to respond now, today, rather than living in heedlessness. If a person hears the trumpet blast while heedless, no regret or action will benefit them, and what follows will be even more terrifying. Chapter 54 Al Qamar, verses 7-8:

“Their eyes humbled, they will emerge from the graves as if they were locusts spreading. Racing ahead toward the caller. The disbelievers will say, "This is a difficult Day."”

These verses also contain a subtle but profound warning: if a person fails to support their verbal declaration of faith in Allah, the Exalted, by preparing correctly for the Day of Judgement, they may ultimately be treated as a non-believer in the hereafter. In this world, a person is judged by the law according to their outward declaration of faith. But in the hereafter, every individual will be judged by Allah, the Exalted, according to their inward reality—a reality hidden from all except Him. Therefore, someone who verbally claims to believe in Allah, the Exalted, and in their accountability

before Him, yet does not support this claim with sincere action, may possess no true faith in their heart. As a result, they may be treated as a non-believer on the Day of Judgement, even if the law regarded them as a believer in this world. Outward labels hold no weight before Allah, the Exalted; only inward truth and lived obedience will matter.

In addition, the one who fails to support their verbal declaration of faith with righteous action is in great danger of losing their faith before they die. Faith is not static; it is akin to a living plant that requires nourishment to survive. Acts of obedience—prayer, charity, remembrance, patience, and moral conduct—are the sunlight and water that allow faith to grow strong. If a plant is deprived of these essentials, it withers and dies. Likewise, if a person deprives their faith of good deeds, their faith may gradually weaken until it disappears altogether. This is among the greatest and most devastating losses a person can experience. Chapter 54 Al Qamar, verse 8:

“…The disbelievers will say, "This is a difficult Day."”

Allah, the Exalted, recounts an event from history to clearly distinguish the consequences faced by those who obey Him from those who reject His guidance. Chapter 54 Al Qamar, verse 9:

“The people of Noah denied before them, and they denied Our servant…”

This verse also highlights the highest rank a human being can attain: the rank of a sincere servant of Allah, the Exalted. If there were a rank greater than servanthood, Allah, the Exalted, would have used it to describe the Holy Prophet Nuh, peace be upon him. This truth is reinforced in many Hadiths, such as the narration found 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, peace and blessings be upon him. This ordering is deliberate and instructive. It teaches that if a person desires ultimate success and the highest ranks in both worlds, they must strive to become true servants of Allah, the Exalted. The one who embraces their servanthood does not seek the pleasure of their own desires, nor do they chase the approval of people or the fleeting attractions of social media, fashion, or culture. Instead, they consistently seek the pleasure of their Master, Allah, the Exalted. This servanthood is demonstrated practically when a person uses the blessings they have been granted in accordance with Islamic teachings, rather than according to personal whims. The true servant of Allah, the Exalted, does not desire that people please them; rather, they desire that people please Allah, the Exalted. Their focus is not on being served, admired, or validated, but on fulfilling their duty to the One who created them. Finally, the servant of Allah, the Exalted, recognises that everything they possess—including their own life—was created and granted to them by Allah, the Exalted. As a result, they understand that these blessings do not truly belong to them. They are trusts, and must therefore be used correctly, responsibly, and in accordance with divine guidance. This mindset is the foundation of true humility, true obedience, and true success.

A recurring feature in the mission of every Holy Prophet, peace be upon them, is that they were never strangers to their people. They were born among them, raised in their midst, and lived under their constant observation long before the announcement of prophethood. Their lives were open and transparent, marked by honesty, integrity, and sincerity. Their people knew them as trustworthy and upright individuals well before they ever claimed to be messengers of Allah, the Exalted. This lifelong testimony of character served as a powerful proof of their truthfulness, for no reasonable person could accuse them of deceit when their entire existence had been defined by reliability and moral excellence. For this reason, the Holy Prophet Nuh, peace be upon him, is described in the Holy Quran as a *brother* to his people—highlighting both his closeness to them and their familiarity with his character. Chapter 26 Ash Shu'ara, verses 106-107:

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

This recognition alone should have compelled his people to listen with fairness and an open mind. They had no grounds to doubt his sincerity, for he had never betrayed their trust in worldly matters. If he had never lied to them about their daily affairs, how could he possibly lie about something as weighty as revelation from Allah, the Exalted? Yet despite this, many of them turned away. Their rejection was not due to a lack of evidence, but because divine revelation contradicted their worldly desires and ambitions. Out of fear of losing their social influence with the arrival of divine guidance, they even resorted to slander in order to discourage others from accepting Islam—the religion of all the Holy Prophets, peace be upon them. Chapter 54 Al Qamar, verse 9:

“The people of Noah denied before them, and they denied Our servant and said, "A madman," and he was repelled.”

In general, when a person chooses a different path than their peers, it can evoke feelings of inadequacy in others regarding their own decisions, especially if those decisions emphasize personal desires over the teachings of Allah, the Exalted. Consequently, this may result in criticism aimed at those who steadfastly uphold their faith, often from family members.

Moreover, societal influences like social media, fashion trends, and cultural norms often place pressure on those who uphold Islamic values. The promotion of Islam is frequently viewed as an obstacle to their ambitions for wealth and social standing. Industries that Islam critiques typically oppose the incorporation of Islamic principles and discourage Muslims from acting on their faith. This significantly fuels the prevalent anti-Islamic sentiments observable on various platforms, including social media.

Furthermore, those who strive to adhere to Islamic teachings, which advocate for moderation in personal desires and the responsible enjoyment of the blessings bestowed upon them, are often met with negative responses from individuals who indulge in excess—acting on their impulses without any restraint, a behavior that Islam deems as animalistic. These individuals frequently attempt to dissuade others from accepting Islam and

discourage Muslims from practicing their faith, trying to lure them into a lifestyle characterized by unchecked desires. They often target specific elements of Islam, such as the dress code for women, to undermine its appeal. Nevertheless, perceptive individuals can easily see through the superficial nature of these criticisms, which stem from a contempt for Islam's focus on self-discipline. For instance, while they may take issue with the Islamic dress code for women, they do not subject other significant professions, like law enforcement, military, healthcare, education, and business, to the same level of scrutiny. This selective criticism of the Islamic dress code, in contrast to their silence on other dress codes, underscores the fragility and lack of depth in their arguments. Ultimately, it is the core principles of Islam and the disciplined behavior of its adherents that incite these various attacks on Islam, leading them to criticize it in any manner possible. Chapter 54 Al Qamar, verse 9:

“The people of Noah denied before them, and they denied Our servant and said, "A madman," and he was repelled.”

Choosing to ignore the commands of Allah, the Exalted, in pursuit of others' approval will inevitably lead to a loss of inner tranquility, as such actions will encourage the misuse of the blessings He has bestowed upon them. As a result, they will find themselves in a condition of mental and physical chaos, they will misplace everything and everyone around them, thereby leaving them unprepared for their accountability on the Day of Judgement. This will lead to stress, challenges, and difficulties in both this life and the next, irrespective of the material comforts they may enjoy.

Whereas, the one who remains firm on the obedience of Allah, the Exalted, will be granted peace of mind and protection from the negative influences of others, even if this protection is not immediately visible. Their loyalty to Allah, the Exalted, will ensure that they make proper use of the blessings granted to them. This practice will aid them in achieving a harmonious mental and physical state, allowing them to effectively organize all elements and individuals in their lives while also preparing for their accountability on the Day of Judgement. Consequently, this behavior will foster tranquility in both worlds. As a result, they will be rightly guided through every situation they face, whether in times of ease or difficulty, thus enhancing their peace of mind and guaranteeing they receive boundless rewards in both worlds. Chapter 54 Al Qamar, verses 10-15:

“So he invoked his Lord, "Indeed, I am overpowered, so help." Then We opened the gates of the heaven with rain pouring down. And caused the Earth to burst with springs, and the waters met for a matter certainly decreed. And We carried him on a [construction of] planks and nails. Sailing under Our observation as reward for he who had been denied.”

Allah, the Exalted, then invites people to reflect upon the story of the Holy Prophet Nuh, peace be upon him—a story that, despite the passing of countless generations, remains preserved as a sign for all humanity. Chapter 54 Al Qamar, verses 15-16:

“And We left it as a sign, so is there any who will remember? And how [severe] were My punishment and warning.”

These verses serve as a powerful reminder against falling into a self-absorbed way of life, where one's attention is confined solely to personal circumstances while ignoring the greater realities that surround them. Such a narrow outlook blinds the heart from recognising the wisdom that can be drawn from history, personal trials, and the experiences of others. Reflecting upon these lessons is one of the most effective means of refining character, avoiding repeated mistakes, and attaining lasting inner peace—through a balanced mental and physical state and through correctly placing everything and everyone within one's life. For example, observing how the wealthy and renowned misuse the blessings they have been granted—only to be overtaken by anxiety, depression, addiction, or even suicide despite their comforts—demonstrates that genuine tranquillity cannot be purchased with wealth or secured through unchecked desires. Likewise, witnessing someone struggle with illness should stir gratitude for one's own health and motivate its proper use before it slips away. Islam therefore urges people to remain mindful and reflective, to look beyond the narrow lens of their own situation, and to extract wisdom from the world around them. The signs of Allah, the Exalted, are not limited to scripture alone; they are also found in the unfolding of events, the rise and fall of nations, the consequences of human behaviour, and the lessons embedded in every trial. Those who reflect upon these signs with sincerity will find guidance, clarity, and balance, while those who remain heedless deprive themselves of the very wisdom that could have transformed their lives.

Allah, the Exalted, then invites all people to reflect deeply upon the Holy Quran. Part of its miraculous nature is that Allah, the Exalted, has made it not only relatively easy to memorise, but also perfectly suited to the nature of human beings. Chapter 54 Al Qamar, verse 17:

“And We have certainly made the Qur'an easy for reminding, so is there any who will remember?”

Any system of conduct that clashes with the innate disposition of humanity inevitably feels burdensome and unnatural. When people attempt to live by such systems, they experience inner conflict, emotional strain, and physical imbalance. By contrast, Islamic teachings are divinely fashioned to correspond with the deepest layers of human nature. They feel familiar, intuitive, and life-giving, nurturing harmony in both the mental and physical states. This harmony is especially evident among those who embrace Islam after following other religions or philosophies. Many converts describe an immediate sense of recognition—as though the teachings of Islam awaken something already embedded within their hearts. This is because Islam does not impose an external structure upon human beings; it restores them to the natural state upon which Allah, the Exalted, created all people. Other systems, however, often impose expectations that contradict human nature, leading to confusion, dissatisfaction, and inner turmoil. Yet this truth may remain concealed until a person approaches Islamic teachings with sincerity and openness. Prejudice, pride, or blind loyalty to inherited customs can cloud the heart, preventing it from perceiving the harmony between revelation and human nature. When approached with humility, the Quran reveals itself not as a burden, but as a reminder—one that restores balance, cultivates tranquillity, and directs humanity toward its true purpose. In this sense, 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 a balanced mental and physical state and through correctly placing everything and everyone within their life.

In addition, Islam consistently invites every person—regardless of their level of learning—to engage thoughtfully with the Holy Quran. Chapter 38 Saad, verse 29:

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

And chapter 54 Al Qamar, verse 17:

“And We have certainly made the Qur'an easy for reminding, so is there any who will remember?”

These verses make it clear that reflecting upon the Holy Quran is not an activity reserved solely for scholars. To assume that only the learned may contemplate its meanings contradicts the very purpose of revelation. Yet this universal invitation does not mean that those without scholarly training are authorised to independently interpret verses or derive legal rulings, for such attempts can easily lead to confusion and misguidance. Rather, individuals should direct their reflection toward areas that are clear, accessible, and unrelated to jurisprudence—such as the noble qualities the Holy Quran encourages and the destructive traits it warns against. These

themes are straightforward, universally relevant, and essential for cultivating peace of mind in both worlds. This level of contemplation is within reach for every person. More complex matters, however, should be approached with the support of reliable translations and commentaries to ensure proper understanding. When people engage with the Holy Quran through trustworthy explanations, their love for Allah, the Exalted, deepens, and their faith strengthens as they witness the clarity, coherence, and evidences contained within the Holy Quran. This naturally nurtures a sincere desire to obey Him, motivating them to prepare for their accountability on the Day of Judgement by using the blessings they have been granted in accordance with Islamic teachings. The most effective path to sound understanding is to study under the guidance of a qualified scholar. Learning in this manner ensures accuracy, protects against misinterpretation, and allows the learner to seek clarification when needed. Yet whatever is learned must also be personally reflected upon so that the teachings of the Holy Quran can be applied meaningfully in daily life. If studying directly with a scholar is not possible, one should turn to authentic and well-established interpretations of the Holy Quran and seek guidance from scholars whenever uncertainty arises. In this way, every person can benefit from the Holy Quran's guidance while remaining safely within the boundaries set by Islamic scholarship.

After describing elements from the story of the Holy Prophet Nuh, peace be upon him, to distinguish the outcomes of those who obeyed Allah, the Exalted, from those who did not, Allah, the Exalted, briefly turns to another nation. Chapter 54 Al Qamar, verses 18-21:

"'Aad denied; and how [severe] were My punishment and warning. Indeed, We sent upon them a screaming wind on a day of continuous misfortune.

Extracting the people as if they were trunks of palm trees uprooted. And how [severe] were My punishment and warning."

In these verses, the mention of warning after punishment indicates that the warning is directed toward future generations. The destruction of ‘Aad stands as a lasting deterrent: whoever persists in disobeying Allah, the Exalted, will face similar consequences in both worlds. In this life, such disobedience prevents a person from attaining a balanced mental and physical state. It causes them to misplace everything and everyone within their life, turning blessings into burdens. Their relationships, family, friendships, career, and wealth—gifts meant to bring stability—become sources of stress and agitation. If they continue down this path, they begin blaming the wrong people and circumstances for their distress, even directing frustration toward those who genuinely care for them, such as a spouse. Cutting such good influences out of their life only deepens their instability, pushing them toward emotional disorders, depression, substance dependence, and even suicidal tendencies. This pattern is visible in many who misuse the blessings they have been granted, including those who are wealthy or famous. Despite their comforts, they often experience profound inner turmoil, demonstrating that worldly luxury cannot compensate for spiritual imbalance. And because this attitude prevents them from preparing for their accountability on the Day of Judgement, the consequences in the hereafter will be far more severe. The punishment of ‘Aad serves as a stark reminder that the warnings of Allah, the Exalted, are not merely historical accounts—they are lessons meant to awaken hearts before it is too late. Chapter 54 Al Qamar, verse 22:

"And We have certainly made the Qur'an easy for reminding, so is there any who will remember?"

To truly benefit from the reminders of the Holy Quran, a believer must honour all of its dimensions. This requires three essential commitments: first, to recite it correctly and with consistency; second, to seek understanding of its meanings through trustworthy and sound sources; and third, to implement its teachings with sincerity and resolve. A devoted believer allows the Holy Quran to shape their character and conduct, giving precedence to its guidance over personal desires that contradict it. This was the example of the Holy Prophet Muhammad, peace and blessings be upon him, whose character was described as the living embodiment of the Holy Quran, as noted in a Hadith found in Sunan Abu Dawud, number 1342. To truly honour the Holy Quran is to approach it with seriousness—striving to comprehend, internalise, and act upon all of its commands and prohibitions, without allowing personal preference to dictate selective obedience. Those who choose to follow only what suits them while neglecting the rest demonstrate insincerity and deprive themselves of the complete wisdom and mercy contained within revelation. 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.”

Although the Holy Quran certainly offers guidance, comfort, and relief from worldly challenges, its primary purpose is far greater: it is the roadmap to eternal salvation. One must therefore avoid reducing it to a tool for temporary relief—turning to it only in moments of hardship and neglecting it once ease returns. Such an approach reflects a shallow understanding of

faith. It is similar to owning a car adorned with luxurious features but lacking an engine. Outwardly it appears complete, yet it cannot fulfil its true purpose. Likewise, a relationship with the Holy Quran that is limited to occasional recitation or selective use cannot carry a person toward the ultimate destination of salvation. Only when its teachings are understood, lived, and allowed to transform one's inner and outer life does the Holy Quran become the healing, mercy, and guidance it was revealed to be.

As discussed earlier, one of the primary purposes behind the punishments faced by previous nations was to serve as a warning for those who came after them. Yet because obedience to Allah, the Exalted, often conflicts with the worldly desires and ambitions of people, many choose to ignore these warnings. Chapter 54 Al Qamar, verse 23:

"Thamud denied the warning."

A recurring objection raised by many nations against their Holy Prophet, peace be upon them, was the claim that a human being could not possibly be a messenger of Allah, the Exalted. They argued that a Prophet should be a special, supernatural being—such as an Angel—rather than a human like themselves. Chapter 54 Al Qamar, verse 24:

"And said, "Is it one human being among us that we should follow? Indeed, we would then be in error and madness."

This objection reveals a fundamental misunderstanding of the purpose of prophethood. The role of a Holy Prophet, peace be upon them, is uniquely suited to human beings, making it unreasonable to appoint Angels for this task. The central function of a Prophet is to provide a practical, lived example of how to navigate every aspect of life. Angels, however, do not experience fatigue, hunger, temptation, emotional strain, or any of the challenges that shape human experience. If a Prophet were angelic in nature, people could claim that his example was beyond their capacity to follow, thereby presenting an argument before Allah, the Exalted, on the Day of Judgement. For this reason, even if Allah, the Exalted, were to send an Angel as a Prophet, He would necessarily manifest him in human form so that people could relate to him, understand his conduct, and realistically emulate his example. The objection raised by Thamud therefore collapses under its own logic: guidance must come through a human being so that humanity can follow it without excuse.

Allah, the Exalted, then discloses one of the primary reasons behind their rejection: envy. Chapter 54 Al Qamar, verse 25:

“Has the message been sent down upon him from among us?...”

In general, envy is a grave sin that must be avoided entirely. It is considered a major sin because the envier, in effect, challenges the decision of Allah, the Exalted, behaving as though He erred in granting a

particular blessing to someone else instead of them. When a person allows their envy to manifest through harmful words or actions, they ultimately destroy their own good deeds. This has been warned in a Hadith found in Sunan Ibn Majah, number 4210. There is, however, a lawful form of envy: desiring to attain a similar blessing without wishing for the other person to lose what they have been granted. Even this type is only praiseworthy in religious matters and blameworthy in worldly matters. The Holy Prophet Muhammad, peace and blessings be upon him, identified two praiseworthy examples in a Hadith found in Sahih Muslim, number 1896: one may envy a person who uses their knowledge correctly and teaches it to others, and one may envy a person who acquires lawful wealth and spends it in ways pleasing to Allah, the Exalted.

A person can protect themselves from sinful envy by recognising that it is a major offence that challenges the divine distribution of blessings. They must understand that Allah, the Exalted, grants each person what is 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.”

Therefore, instead of envying others, one should focus on using the blessings they have been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This approach leads to an increase in blessings, as well as peace of mind and success in both worlds—through attaining a balanced mental and physical state and

through correctly placing everything and everyone within one's life. Chapter 14 Ibrahim, verse 7:

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

Conversely, envy drives a person to misuse the blessings Allah, the Exalted, has granted them. This results in an unbalanced mental and physical state, causes them to misplace everything and everyone within their life, and prevents them from preparing adequately for their accountability on the Day of Judgement. Such a person will face stress, hardship, and difficulty in both worlds, even if they enjoy certain worldly comforts.

As for the one who is envied, they must remain patient in the face of the verbal or physical harm caused by the envier, defending themselves only within the limits set by Islam. Patience entails refraining from complaining through one's speech or actions and maintaining sincere obedience to Allah, the Exalted—using the blessings they have been granted in ways pleasing to Him, as taught in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This is the true method of seeking refuge from the harm of the envier. Chapter 113 Al Falaq, verses 1 and 5:

“Say, "I seek refuge in the Lord of daybreak…And from the evil of an envier when he envies.""

Allah, the Exalted, will then protect them from the negative effects of the envier, even if this protection is not immediately apparent. Allah, the Exalted, acts according to His infinite knowledge and wisdom, not according to the limited understanding of human beings.

Despite being widely recognised for his honesty and trustworthiness—having lived his entire life among his people before announcing Prophethood—the Holy Prophet Salih, peace be upon him, was rejected by many due to the envy they harboured toward him. Their envy even drove them to slander him, despite knowing that their accusations were baseless. Chapter 54 Al Qamar, verse 25:

“…Rather, he is an insolent liar.”

Furthermore, every person who abandons the divine code of conduct revealed by Allah, the Exalted, and instead adopts man-made systems of behaviour does so in pursuit of worldly desires. This is because all human-devised codes ultimately stem from human inclinations, ambitions, and self-interest. Unlike the divine law—which is founded upon perfect wisdom, justice, and mercy—man-made systems are shaped by the desires and motives of those who formulate them. The wealthy and

powerful are often the most deeply entrenched in this mindset. They recognise that accepting the truth of Islam would require them to submit to a higher moral framework—one that places limits on their pursuit of unchecked desires. Such submission would restrict their exploitation of others, their indulgence in excess, and their misuse of authority. Fearing the loss of influence and privilege, 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 new. Historically, the first to oppose the Holy Prophets, peace be upon them, were often the elites of society—those who feared that embracing divine guidance would undermine their power and expose their injustices. Their rejection was never due to a lack of evidence or clarity, for the signs of Allah, the Exalted, were manifest before them. Rather, their opposition stemmed from arrogance, pride, and a refusal to restrain their desires. Thus, the rejection of divine guidance is rarely an intellectual dispute about truth or falsehood. It is, more often, a matter of the heart—a refusal to submit to the authority of the Creator and to live within the boundaries He has set. Chapter 54 Al Qamar, verse 26:

“They will know tomorrow who is the insolent liar.”

As mentioned earlier, the leaders of the non-Muslims of Mecca employed various strategies to prevent others from accepting Islam, driven by their fear of losing authority and social influence. One of these strategies was to demand specific miracles from the Holy Prophet Muhammad, peace and blessings be upon him.

The mission of a Holy Prophet, peace be upon them, is to clarify the divine guidance for humanity and to serve as a perfect model for people to follow. Their purpose was never to captivate audiences through displays of miraculous power. The miracles granted to them by Allah, the Exalted, were limited to particular times and places and served only to support their message—not to form its foundation. Because such miracles are bound by time and circumstance, they benefit only those who witness them directly. For those who come later, these events remain historical accounts, and while they may inspire reflection, they do not carry the same immediate impact as witnessing them firsthand. In contrast, the Holy Quran—and by extension, the traditions of the Holy Prophet Muhammad, peace and blessings be upon him—constitutes a perpetual, living miracle. It is accessible to every generation, at any time, and in every place. For this reason, it surpasses the temporary miracles granted to earlier Holy Prophets, peace be upon them. The non-Muslims of Mecca, being masters of the Arabic language, recognised that the Holy Quran could not be the product of human speech. Moreover, having lived alongside the Holy Prophet Muhammad, peace and blessings be upon him, for forty years before his announcement of Prophethood, they knew he was not a deceiver. Chapter 10 Yunus, verse 16:

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

Additionally, the Holy Prophet Muhammad, peace and blessings be upon him, had no interaction with previous divine scriptures—a fact acknowledged by both the People of the Book and the non-Muslims of Mecca. He therefore had no access to the altered or original teachings

contained within those texts. This reality further affirms the divine origin of the Holy Quran. Chapter 29 Al Ankabut, verse 48:

“And you did not recite before it any scripture, nor did you inscribe one with your right hand. Then [i.e., otherwise] the falsifiers would have had [cause for] doubt.”

Furthermore, according to the established tradition of Allah, the Exalted, had He granted the non-Muslims of Mecca the miracle they demanded and they still rejected Islam, they would have been utterly destroyed—just as the nation of Thamud was annihilated after requesting a specific miracle and then denying it once it was granted. Chapter 54 Al Qamar, verses 27-31:

“Indeed, We are sending the she-camel as trial for them, so watch them and be patient. And inform them that the water is shared between them, each [day of] drink attended [by turn]. But they called their companion, and he dared and hamstrung [her]. And how [severe] were My punishment and warning. Indeed, We sent upon them one blast from the sky, and they became like the dry twig fragments of an [animal] pen.”

Allah, the Exalted, then calls people to reflect upon this event, as well as the other accounts detailed throughout the Holy Quran, so that they may

choose the correct code of conduct for their own benefit. Chapter 54 Al Qamar, verse 32:

“And We have certainly made the Qur'an easy for reminding, so is there any who will remember?”

No matter how advanced a society becomes, and regardless of the knowledge it acquires in various fields—including the mental and physical dimensions of human beings—it remains impossible for humanity to formulate a code of conduct that perfectly aligns with human nature and accommodates every circumstance, condition, and scenario that individuals or societies may encounter throughout their existence on Earth. Such an endeavour is fundamentally unattainable, for human understanding is continually evolving. People are still uncovering new insights about specific aspects of human existence, such as the functions of different regions of the brain, let alone possessing the comprehensive knowledge required to construct an impeccable system that fosters tranquillity and justice on both individual and societal levels. Only Allah, the Exalted, possesses the capacity to do this. As the Creator of all things, His knowledge is limitless, encompassing the entirety of the past, present, and future. He alone is therefore qualified to provide humanity with a code of conduct—a standard that clearly distinguishes good from evil, benefit from harm, and leads to peace of mind rather than a life filled with stress. History provides undeniable evidence that when this divine code of conduct was implemented in the lives of individuals, it produced widespread tranquillity, justice, and harmony within society. For this reason, people must embrace the divine code of conduct revealed to them, recognising that it is the most beneficial for their well-being, even when certain aspects conflict with their personal desires. They should behave like a wise patient who accepts the

advice of a skilled physician, understanding that the treatment—though it may involve bitter medicine and a strict regimen—is ultimately for their own good.

But because adopting the divine code of conduct often conflicts with the worldly desires of people, many behave like an unwise patient who rejects the advice of their physician and continues to misuse the blessings they have been granted. As a result, they fall into an unbalanced mental and physical state and misplace everything and everyone within their life. This inevitably leads to stress, hardship, and difficulty, even if they enjoy certain worldly luxuries. And since this attitude prevents them from preparing for their accountability on the Day of Judgement, their punishment in the hereafter will be far more severe. Chapter 54 Al Qamar, verses 33-34:

“The people of Lot denied the warning. Indeed, We sent upon them a storm of stones…”

By contrast, those who adopt the correct behaviour—using the blessings they have been granted in ways pleasing to Allah, the Exalted—will attain peace of mind in both worlds. They will achieve a balanced mental and physical state and correctly place everything and everyone within their life. Chapter 54 Al Qamar, verses 34-35:

“…except the family of Lot - We saved them before dawn. As favor from us. Thus do We reward he who is grateful.”

As the nation of the Holy Prophet Luut, peace be upon him, were unique amongst the past nations, as they strived to alter the very nature they were created on, Allah, the Exalted, continues discussing them and the consequences they faced in order to highlight contradicting the nature of human beings. Chapter 54 Al Qamar, verses 36-39:

“And he had already warned them of Our assault, but they disputed the warning. And they had demanded from him his guests, but We obliterated their eyes, [saying], "Taste My punishment and warning." And there came upon them by morning an abiding punishment. So taste My punishment and warning.”

When a person becomes intoxicated by their worldly desires, they lose control over their actions and are driven by those desires without recognising the harmful consequences that follow. This resembles the condition of a drug addict whose addiction compels them toward substances, stripping them of self-control. Such a person may commit harmful acts—such as theft—while remaining oblivious to the damage they cause, because their addiction has blinded them completely. The same outcome can occur with vain worldly desires, such as the pursuit of wealth. When a desire becomes strong enough, it transforms into an addiction that dominates a person’s behaviour and decisions. For this reason, one must learn to regulate their desires and fulfil only the lawful ones in a balanced

manner. Failure to do so inevitably leads to sinful actions and to mental and physical harm.

In the case of the people of the Holy Prophet Luut, peace be upon him, their desire to fulfil their lust with the same gender intoxicated them to such an extent that they lost all control over their actions. As a result, they could no longer recognise their behaviour as evil; instead, they perceived it as good—just as a drug addict views their destructive behaviour as justified. Chapter 11 Hud, verses 78-79:

“And his people were hastened to him, and before [this] they had been doing evil deeds. He said, "O my people, these are my daughters; they are purer for you. So fear Allah and do not disgrace me concerning my guests. Is there not among you a man of reason?" They said, "You have already known that we have not concerning your daughters any claim, and indeed, you know what we want.""

The nation of the Holy Prophet Luut, peace be upon him, engaged in fulfilling their lusts with the same gender—an act unprecedented in human history, for it contradicted the very nature upon which humanity was created. Had such behaviour been inherent to human nature, it would have manifested from the earliest days of mankind, just as the institution of marriage between men and women was established from the very beginning of human existence. Chapter 2 Al Baqarah, verse 35:

“And We said, "O Adam, dwell, you and your wife, in Paradise…””

Moreover, individuals who uncritically embrace societal constructs—shaped by social media, fashion, and culture—inevitably engage in actions that conflict with the inherent nature bestowed by Allah, the Exalted. They are often led to believe that peace of mind is found within these constructs; however, altering one’s fundamental nature results in an unstable mental and physical condition that precludes genuine tranquillity. Just as every system within the human body is designed to function in harmony, subjecting these systems to extreme or unnatural conditions leads to disorder. For instance, body temperature, nutritional intake, and blood pressure must all remain within specific, balanced ranges to avoid health complications. Similarly, modifying the inherent nature of humanity yields physical and mental health challenges, eventually resulting in a loss of self-control driven by overwhelming desires. This explains why those who act in contradiction to their created nature—such as pursuing same-sex desires—frequently experience mental health difficulties that prevent lasting peace of mind. One must distinguish between "happiness," a transient emotion fluctuating with circumstances, and "peace of mind," a stable state that persists regardless of external factors. Furthermore, those who act contrary to their true nature inevitably misuse the blessings granted to them and struggle to adhere to the Islamic code of conduct, even if they identify as Muslim. This imbalance in mental and physical well-being leads to misplaced priorities, causing essential aspects of life—such as family, career, and wealth—to become sources of stress. If such individuals persist in disobeying Allah, the Exalted, they may wrongly attribute their distress to positive influences, such as a spouse. By removing these influences, they exacerbate their condition, potentially leading to depression, substance abuse, or suicidal ideation—outcomes that become evident when observing those who continue to contradict their created nature.

For centuries, such behaviour was unanimously classified by professional psychologists as a psychological disorder. Many later reversed their position and labelled it as normal behaviour, despite lacking evidence or scientific research to justify this change. This shift occurred largely due to societal pressure, as many feared losing their careers or academic standing if they did not conform to the prevailing narrative. When most of society labels a behaviour as normal, people may assume the majority must be correct and follow along without reflection. Yet history repeatedly shows that majority opinion is not infallible. Widely held beliefs—such as the notion that the Earth was flat—were later proven false. When changes in majority opinion are based on evidence and research, they represent progress. But when such changes lack evidence, they lead only to social decline.

Additionally, many people accept and even join such behaviours simply because they are constantly exposed to images and videos promoting them, especially through social media. When one is repeatedly bombarded with such content, it creates the illusion that this behaviour is normal and desirable, and some may even be tempted to join these communities, mistakenly believing that peace of mind can be found there. Even in ordinary relationships, adults often experience confusion about their emotions, and this confusion is frequently exploited to convince people that friendly feelings toward someone of the same gender are romantic. As a result, individuals—particularly those who are easily influenced—may accept this interpretation without evidence, believing it to be true simply because it is repeatedly suggested to them.

Moreover, individuals possess an inherent awareness of their original disposition—that which Allah, the Exalted, instilled within them—which guides their understanding of proper conduct. Consequently, when faced with the truth, they find themselves unable to provide substantive evidence or knowledge to justify their life choices. Their sole defense is often that these choices, though conflicting with their innate nature, grant them a sense of satisfaction. This reasoning is flawed, however, as many harmful and destructive behaviors can produce fleeting pleasure; as seen with recreational drug use, the presence of pleasure does not validate the morality or health of the action.

Furthermore, as all individuals possess an inherent awareness of their natural disposition—as fashioned by Allah, the Exalted—those who deviate from this nature by pursuing same-gender desires often seek external affirmation to compensate for a lack of internal certainty. This search for validation frequently drives an impulse to project these views onto broader society, as security is found only through the concurrence of others. In contrast, those who adhere to their inherent nature do not require such validation, maintaining a composed and self-assured disposition. Just as an insecure student constantly seeks a teacher’s approval, those who doubt their own conduct will invariably look to others for reassurance. Conversely, individuals confident in their alignment with their natural state remain steadfast even without external support. This persistent need for societal endorsement serves as a clear indication of internal conflict for those who apply sound reasoning.

Additionally, individuals who engage in such behaviors while claiming religious affiliation often resort to misinterpreting sacred teachings to justify their actions. This occurs despite the fact that every established religion on

Earth—under the guidance of Allah, the Exalted—explicitly opposes these behaviors and categorizes them as major sins. A person whose intellect is not clouded by personal desires would not attempt to reshape religious doctrine to suit their lifestyle. Instead, such an individual would remain steadfast in their faith, aligning their conduct with the inherent nature upon which they were created. This commitment to religious integrity reflects a priority of divine command over subjective inclination.

Furthermore, when individuals lack certainty and confidence in their lifestyle decisions—particularly when they recognize that such choices conflict with the inherent nature bestowed by Allah, the Exalted—they frequently resort to aggressive or abusive behavior toward those who hold opposing views. Because they lack substantive evidence to support their positions, they often avoid mature, reasoned dialogue. Instead, they launch personal attacks against the families, beliefs, and values of others. This pattern of behavior mirrors the historical actions of the people of the Prophet Luut, peace be upon him, who responded to truth with hostility rather than logic. Chapter 7 Al A'raf, verse 81:

"But the answer of his people was only that they said, "Evict them from your city! Indeed, they are men who keep themselves pure.""

Furthermore, after the Holy Prophet Luut, peace be upon him, found that he could not deter his people from the desires that blinded them to the truth, he warned that such behavior warrants firm opposition. This is because becoming intoxicated by one's desires invariably leads to a multitude of evil and shameful deeds, resulting in the harm of innocent

individuals within society. For instance, a drug addict does not merely cause self-harm; their lifestyle choices often drive them toward a life of crime to fuel their addiction, thereby impacting the broader community. Similarly, those intoxicated by the desire for wealth may resort to malevolent acts such as theft and fraud to achieve their ends. While those who fulfill their lust with the same gender may not be committing a legal crime in certain jurisdictions, the state of being blinded by desire encourages an individual to act upon all worldly impulses. Inevitably, some of these impulses will be rooted in evil, causing significant harm to others and the social fabric. Chapter 11 Hud, verse 80:

“He said, "If only I had against you some power or could take refuge in a strong support.""

Allah, the Exalted, then reminds humanity of the importance of adhering to the divine code of conduct, which is perfectly suited to the nature upon which He created them. Chapter 54 Al Qamar, verse 40:

“And We have certainly made the Qur'an easy for reminding, so is there any who will remember?”

Any system of behaviour that contradicts the innate disposition of human beings will inevitably feel foreign, producing inner tension and imbalance when individuals attempt to live by it. By contrast, because Islamic

teachings are divinely crafted to correspond with the essence of humanity, they feel inherently familiar. They nurture balance in both the mental and physical states, guiding individuals toward stability and tranquillity. This sense of familiarity is especially evident among those who embrace Islam after following another religion or way of life. Many converts testify that even before studying its details, the principles of Islam resonate deeply within them, as though they are rediscovering something already imprinted upon their hearts. This is because Islam does not impose an artificial framework upon human beings; rather, it restores them to the natural state upon which Allah, the Exalted, has created all people. Other systems, by contrast, often impose expectations and behaviours that conflict with human nature, leading to inner conflict, imbalance, and dissatisfaction. Yet this reality may remain hidden until one approaches Islamic teachings with sincerity and openness. Prejudice, arrogance, or blind attachment to inherited customs can veil the heart from recognising the harmony between revelation and human nature. When approached with humility, however, divine guidance reveals itself not as a burden or restriction, but as a reminder that restores balance, cultivates tranquillity, and directs humanity toward its true purpose. In this way, revelation becomes both a mirror and a compass: a mirror that reflects the innate truth already present within the human soul, and a compass that guides it toward peace of mind in both worlds—through attaining a balanced mental and physical state and through correctly placing everything and everyone within one's life.

Even though divine revelation is perfectly aligned with human nature and leads to peace of mind in both this world and the next, many people—particularly the influential and privileged—persist in rejecting it. This is because revelation often challenges their worldly desires and ambitions. Their attitude mirrors that of Pharaoh, who resisted the truth despite the clarity of the signs presented to him and his people. Chapter 54 Al Qamar, verses 41-42:

“And there certainly came to the people of Pharaoh warnings. They denied Our signs, all of them…”

In truth, anyone who abandons the divine code of conduct revealed by Allah, the Exalted, and instead embraces man-made systems of behaviour does so in pursuit of personal desires. Human-devised codes are inevitably shaped by human inclinations, ambitions, and self-interest. Unlike divine law—rooted in perfect wisdom, justice, and mercy—man-made systems reflect the desires and motives of those who construct them. The wealthy and powerful are often the most deeply invested in such 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 unchecked desires. Such submission would limit their exploitation of others, their indulgence in excess, and their misuse of influence. Fearing the loss of status and privilege, they not only reject the truth themselves but also encourage others to follow their example. In doing so, they attempt to preserve their worldly position, even at the cost of their eternal well-being. This pattern is consistent throughout history. The first to oppose the Holy Prophets, peace be upon them, were often the elites—those who feared that divine guidance would expose their injustices and undermine their authority. Their rejection was never due to a lack of evidence, for the signs of Allah, the Exalted, were clear before them. Rather, their opposition arose from arrogance, pride, and an unwillingness to restrain their desires. Thus, the rejection of divine guidance is seldom an intellectual disagreement about truth. It is, more often, a spiritual and moral refusal—a reluctance to submit to the Creator and to live within the boundaries He has established.

When a person adopts this attitude of rejecting divine guidance, they inevitably fall into misusing the blessings they have been granted. In this world, such an attitude prevents them from attaining a balanced inner state and causes them to misplace everything and everyone within their life. As a result, the very things that should bring stability—family, friendships, career, and wealth—become sources of strain and unrest. If they persist in disobeying Allah, the Exalted, they begin to attribute their difficulties to the wrong causes, blaming innocent people or circumstances—such as their spouse—for the turmoil they experience. Removing these positive influences only deepens their confusion and inner turmoil, pushing them further away from clarity, gratitude, and self-discipline. This pattern is evident when observing those who continually misuse the blessings they possess, including individuals who enjoy wealth, fame, or worldly comforts yet remain unsettled and dissatisfied. And because their 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. Chapter 54 Al Qamar, verse 42:

“…so We seized them with a seizure of one Exalted in Might and Perfect in Ability.”

After recounting the fate of earlier nations and the consequences they faced for their persistent disobedience, Allah, the Exalted, turns the attention of later generations—who possess far less power and influence—to reflect and reform themselves so they do not meet the same end. Chapter 54 Al Qamar, verse 43:

“Are your disbelievers better than those [former ones]…”

Allah, the Exalted, then censures those who continue to disobey Him while behaving as though they have been granted immunity from the consequences of their actions. Chapter 54 Al Qamar, verse 43:

“…or have you immunity in the scripture?”

Among Muslims, this false sense of security often arises from ignorance. Some imagine that they can persist in disobedience yet still attain peace of mind in both worlds simply because they profess belief, or because they rely on excuses, intercession, or eventual repentance. Such wishful thinking holds no weight in Islam. Every individual will be held accountable for their intentions, words, and deeds, and no one has been granted exemption from this accountability. True hope, by contrast, is entirely different. It involves striving to obey Allah, the Exalted—using one’s blessings correctly in accordance with Islamic teachings—and then hoping for His mercy and forgiveness in both worlds. This distinction between genuine hope and empty wishful thinking is clarified in a Hadith found in Jami At Tirmidhi, number 2459. Therefore, one must recognise the difference between the two and ensure they adopt real hope in the mercy of Allah, the Exalted, while avoiding the trap of wishful thinking, for the latter will not benefit a person in this world nor in the next.

Allah, the Exalted, then exposes the false sense of security that arises from worldly resources and social alliances. People often assume that the wealth, influence, or relationships that protect them in worldly matters—such as escaping legal consequences or overpowering weaker individuals—will somehow grant them similar protection from the authority of Allah, the Exalted. This illusion is powerful because worldly support networks can indeed offer temporary advantages, creating the deceptive impression that one is beyond accountability. Yet this mindset is fundamentally flawed, for no amount of worldly strength can shield a person from divine judgement. Chapter 54 Al Qamar, verse 44:

“Or do they say, "We are an assembly supporting [each other]?””

In truth, these very resources and relationships become a burden for those who misuse them. Instead of serving as a source of strength, they turn into a curse in this world, as they encourage arrogance, complacency, and a false sense of invincibility. And in the hereafter, these supports will abandon the person entirely, offering no benefit whatsoever. History repeatedly demonstrates this reality: individuals and nations who relied on their numbers, wealth, or alliances eventually found themselves defeated, humiliated, and stripped of the very things they trusted. Chapter 54 Al Qamar, verses 45-46:

“[Their] assembly will be defeated, and they will turn their backs [in retreat]. But the Hour is their appointment, and the Hour is more disastrous and more bitter.”

Since no one can escape the control and authority of Allah, the Exalted, it is sheer madness to persist in disobedience by misusing the blessings He has granted. Such behaviour inevitably leads to inner imbalance, causing a person to misplace everything and everyone within their life. Their blessings become sources of stress rather than tranquillity, and their relationships become strained rather than supportive. Even if they enjoy certain worldly luxuries, they remain unsettled, burdened, and spiritually adrift. 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. Chapter 54 Al Qamar, verses 47-48:

“Indeed, the criminals are in error and madness. The Day they are dragged into the Fire on their faces [it will be said], "Taste the touch of Saqar."”

One of the primary reasons why the elements of the Hereafter—such as the Day of Judgement, accountability, Paradise, and Hell—are described with such vivid detail in Islamic teachings is to dismantle the false beliefs that earlier nations adopted. These communities belittled the realities of the Hereafter, dismissed them as distant or symbolic, and even turned them into objects of ridicule. Their attitude was rooted in wishful thinking: they persisted in disobeying Allah, the Exalted, while convincing themselves that they would still attain success in both worlds. This self-deception took many forms. Some relied on the imagined intercession of a righteous person without undertaking personal reform. Others believed that a verbal claim of faith, devoid of obedience, would guarantee salvation. Some assumed that excuses and repentance would automatically be accepted on the Day of

Judgement, regardless of the sincerity of their deeds. Others convinced themselves that the punishments of the Hereafter would be mild, comparable to worldly discomforts. These misconceptions created a spiritual complacency that led entire nations to ruin. To eradicate such false assumptions, Islamic teachings present the realities of the Hereafter with clarity and detail. These descriptions are not intended to instil fear for its own sake, nor to plunge people into despair. Rather, they serve to awaken hearts, correct misguided beliefs, and emphasise the seriousness of accountability. When people understand the magnitude of the Day of Judgement, they are more likely to abandon complacency and prepare themselves with sincerity. The vivid portrayals of the Hereafter remind individuals that salvation is not attained through empty claims, inherited identities, or superficial gestures, but through genuine obedience to Allah, the Exalted. This obedience requires correctly utilising the blessings one has been granted—wealth, health, intellect, relationships, and opportunities—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. These teachings are not arbitrary rules; they are a divine framework designed to protect human beings from self-destruction, imbalance, and spiritual blindness. By internalising them, a person is safeguarded from the traps of false hope, shielded from the arrogance that destroyed previous nations, and guided toward a life of sincerity, humility, and accountability. In this way, the detailed descriptions of the Hereafter serve as both a warning and a mercy. They prevent individuals from falling into the same delusions that misled earlier communities, and they direct them toward a path that ensures safety from punishment and success in both worlds. Through obedience to Allah, the Exalted, one attains a balanced mental and physical state and learns to correctly place everything and everyone within their life—thereby achieving true peace of mind in this world and eternal success in the next.

Ultimately, because the entire creation belongs to Allah, the Exalted, and remains under His complete control and authority, every human being is bound to comply with His commands. There is no alternative path, no independent domain, and no realm outside His jurisdiction. Chapter 54 Al Qamar, verse 49:

“Indeed, everything thing We created with full control.”

Just as a person inevitably faces consequences when they violate the laws of the government ruling a particular country, so too will they face consequences—both in this world and the next—if they violate the laws set by the Owner of the universe. A person may escape the laws of a country by relocating elsewhere, but there is no place in existence where the authority of Allah, the Exalted, does not apply. A person may influence or even change the laws of their society, but they will never be able to alter the laws of Allah, the Exalted. Furthermore, just as the owner of a house determines the rules of that house—even if guests object—likewise, the universe belongs solely to Allah, the Exalted, and therefore He alone determines the rules that govern it, regardless of whether people approve of them or not. For this reason, compliance with divine law is not merely an act of devotion; it is an act of wisdom and self-preservation. The one who understands this reality submits to the commands of Allah, the Exalted, and strives to obey Him by using the blessings they have been granted in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Such a person recognises that divine commands are not arbitrary restrictions but expressions of perfect wisdom, designed to protect human beings from imbalance, confusion, and spiritual ruin. They may seek to understand the wisdom behind these commands, appreciating how they benefit both the

individual and society, and how they lead to peace of mind and body in both worlds. Alternatively, a person may choose to follow their desires and reject the teachings of Islam, prioritising temporary pleasure over eternal well-being. However, the one who refuses to comply with the divine law must prepare themselves to face the consequences of their choice in both worlds. No objections, protests, or complaints will avail them, for the authority of Allah, the Exalted, cannot be challenged, and His judgement cannot be overturned. The laws of creation are fixed, and the one who violates them harms no one but themselves. Chapter 54 Al Qamar, verse 50:

“And Our command is but one, like a glance of the eye.”

Allah, the Exalted, then calls people to reflect once more upon the fate of past nations—nations far greater in strength, numbers, and influence than those who came after them—and how they suffered in both worlds because of their persistent disobedience. Their downfall serves as a clear warning for anyone who imagines that their own power, status, or resources will protect them from divine accountability. Chapter 54 Al Qamar, verse 51:

“And We have already destroyed your kinds, so is there any who will remember and pay heed?”

This verse is an invitation to humility. It reminds humanity that no matter how advanced or powerful a generation may consider itself, it is neither the first nor the last to walk the Earth. Entire civilisations—mighty, prosperous, and seemingly invincible—were erased when they turned away from divine guidance. Their ruins stand as silent witnesses to the consequences of arrogance and heedlessness.

In general, it is essential for a person to remain observant in daily life and avoid becoming so absorbed in personal worldly concerns that they become blind to the lessons unfolding around them. Awareness of one's surroundings—both present events and past histories—is a powerful means of strengthening faith. This heightened awareness nurtures humility, gratitude, and obedience to Allah, the Exalted. It encourages a person 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. For example, when a person sees someone who is ill, they should not only assist them through whatever means they possess—even if only through a sincere supplication—but 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 for their present well-being and motivate them to use their health productively in both worldly and religious matters, striving to please Allah, the Exalted, before their strength fades. Similarly, when they witness the death of a wealthy or influential person, 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, so too will every person be left alone in their grave with nothing but their deeds. This realisation encourages sincere preparation for the grave and the Hereafter, reminding one that true success lies not in accumulating worldly possessions but in cultivating righteous actions. Those who live with this

reflective mindset strengthen their faith on a daily basis. Their hearts remain awake, their priorities remain clear, and their behaviour toward Allah, the Exalted, and toward His creation steadily improves. In contrast, those who are consumed by worldly distractions remain heedless. Their lack of reflection prevents them from recognising their own shortcomings, from appreciating their blessings, and from preparing for the inevitable meeting with their Lord. Such heedlessness becomes a barrier to spiritual growth and a cause of regret in both worlds.

In order to hold people accountable on the Day of Judgement two main things are required. The first is the power and authority to resurrect and hold them accountable, which is has been discussed earlier. The second is to possess the knowledge of the actions of all people, which is mentioned next. Chapter 54 Al Qamar, verses 52-53:

“And everything they did is in written records. And every small and great [thing] is inscribed.”

It is important for a person to regularly assess their own deeds, for no one knows the reality of their actions better than they themselves—except Allah, the Exalted. When a person honestly evaluates their conduct, this self-reflection inspires sincere repentance for past sins and motivates them to perform righteous deeds. Such deeds involve using the blessings they have been granted in ways pleasing to Allah, the Exalted. In contrast, the one who neglects regular self-assessment drifts into heedlessness, misusing the blessings they possess and failing to recognise their own shortcomings. This negligence will make the weighing of their deeds on the

Day of Judgement extremely difficult, and for some, it may even lead to their downfall in the Hereafter.

A wise business owner constantly reviews their accounts, ensuring that their enterprise moves in the right direction and that all necessary paperwork—such as tax returns—is completed accurately. This habit protects the business from loss and prevents complications with authorities. But a careless business owner who neglects their accounts inevitably faces financial decline and administrative penalties, which only add to their burdens. Yet even these worldly penalties pale in comparison to the consequences of failing to assess and prepare one's deeds for the Scales of Judgement Day. The penalty of neglecting one's spiritual accounts is not a monetary fine; it is far more severe and truly unbearable. Chapter 99 Az Zalzalah, verses 7-8:

"So whoever does an atom's weight of good will see it. And whoever does an atom's weight of evil will see it."

Finally, a person must not only avoid committing sins but should also strive to avoid using the blessings they have been granted in vain or purposeless ways. Although such vain actions may not be sinful, they are not righteous deeds, and thus they will bring regret on Judgement Day—especially when a person realises that the time and blessings they wasted could have been placed on the good side of the Scales had they used them correctly. In some cases, the slightest difference between the two sides of the Scales may determine whether a person faces punishment or attains salvation. Chapter 54 Al Qamar, verses 54-55:

“Indeed, the righteous will be among gardens and a river. In a seat of honor near a Sovereign, Perfect in Ability.”

Therefore, a person must accept and act upon Islamic teachings for their own sake, even when these teachings contradict their personal desires. They must behave like a wise patient who follows the medical advice of a skilled doctor, knowing that the treatment—though it may involve bitter medicine or a strict diet—is ultimately for their benefit. Just as this patient eventually attains good mental and physical health through disciplined adherence, so too does the person who accepts and acts upon Islamic teachings attain balance, clarity, and stability in their life. This is because the only One who possesses complete knowledge of what leads a person to a balanced mental and physical state, and what enables them to correctly place everything and everyone within their life, is Allah, the Exalted. Human knowledge—no matter how extensive the research or how advanced the sciences—will always remain limited. Society cannot solve every challenge a person faces, nor can its advice shield someone from all forms of mental and physical stress. Human guidance is constrained by limited experience, restricted foresight, and inherent biases. In contrast, Allah, the Exalted, possesses perfect knowledge, and 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. This truth becomes evident when one observes the difference between those who use their blessings according to Islamic teachings and those who do not. Even though patients often do not understand the science behind their prescribed treatments and therefore trust their doctor without full comprehension, Allah, the Exalted, does not ask people to follow His guidance blindly. Instead, He invites them to reflect upon the teachings of Islam so that they may recognise their truthfulness and appreciate their

positive effects on their lives. He encourages insight, understanding, and reflection, not blind imitation. But this requires a person to approach 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, as Allah, the Exalted, alone controls the spiritual hearts of people—the true abode of peace of mind—He alone determines who attains tranquillity and who does not. Chapter 53 An Najm, verse 43:

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

It is therefore clear that Allah, the Exalted, grants peace of mind only to those who use the blessings He has given them in the correct manner, as outlined in Islamic teachings. Those who misuse their blessings inevitably experience imbalance, confusion, and distress, while those who align their lives with divine guidance find stability, clarity, and inner harmony. 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 55 – Ar Rahman, Verses 1-78 of 78

ٱلرَّحۡمَٰنُ ﴿١﴾

عَلَّمَ ٱلۡقُرۡءَانَ ﴿٢﴾

خَلَقَ ٱلۡإِنسَٰنَ ﴿٣﴾

عَلَّمَهُ ٱلۡبَيَانَ ﴿٤﴾

ٱلشَّمۡسُ وَٱلۡقَمَرُ بِحُسۡبَانٖ ﴿٥﴾

وَٱلنَّجۡمُ وَٱلشَّجَرُ يَسۡجُدَانِ ﴿٦﴾

وَٱلسَّمَآءَ رَفَعَهَا وَوَضَعَ ٱلۡمِيزَانَ ﴿٧﴾

أَلَّا تَطۡغَوۡاْ فِي ٱلۡمِيزَانِ ﴿٨﴾

وَأَقِيمُواْ ٱلۡوَزۡنَ بِٱلۡقِسۡطِ وَلَا تُخۡسِرُواْ ٱلۡمِيزَانَ ﴿٩﴾

وَٱلۡأَرۡضَ وَضَعَهَا لِلۡأَنَامِ ﴿١٠﴾

فِيهَا فَٰكِهَةٞ وَٱلنَّخۡلُ ذَاتُ ٱلۡأَكۡمَامِ ﴿١١﴾

وَٱلۡحَبُّ ذُو ٱلۡعَصۡفِ وَٱلرَّيۡحَانُ ﴿١٢﴾

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٣﴾

خَلَقَ ٱلۡإِنسَٰنَ مِن صَلۡصَٰلٖ كَٱلۡفَخَّارِ ﴿١٤﴾

وَخَلَقَ ٱلۡجَآنَّ مِن مَّارِجٖ مِّن نَّارٖ ﴿١٥﴾

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٦﴾

رَبُّ ٱلۡمَشۡرِقَيۡنِ وَرَبُّ ٱلۡمَغۡرِبَيۡنِ ﴿١٧﴾

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٨﴾

مَرَجَ ٱلۡبَحۡرَيۡنِ يَلۡتَقِيَانِ ﴿١٩﴾

بَيۡنَهُمَا بَرۡزَخٞ لَّا يَبۡغِيَانِ ﴿٢٠﴾

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢١﴾

يَخۡرُجُ مِنۡهُمَا ٱللُّؤۡلُؤُ وَٱلۡمَرۡجَانُ ﴿٢٢﴾

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٣﴾

وَلَهُ ٱلۡجَوَارِ ٱلۡمُنشَـَٔاتُ فِي ٱلۡبَحۡرِ كَٱلۡأَعۡلَامِ ﴿٢٤﴾

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٥﴾

كُلُّ مَنۡ عَلَيۡهَا فَانٖ ﴿٢٦﴾

وَيَبۡقَىٰ وَجۡهُ رَبِّكَ ذُو ٱلۡجَلَٰلِ وَٱلۡإِكۡرَامِ ﴿٢٧﴾

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٨﴾

يَسۡـَٔلُهُۥ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ كُلَّ يَوۡمٍ هُوَ فِي شَأۡنٖ ﴿٢٩﴾

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٠﴾

سَنَفْرُغُ لَكُمْ أَيُّهَ ٱلثَّقَلَانِ ﴿٣١﴾

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٢﴾

يَٰمَعْشَرَ ٱلْجِنِّ وَٱلْإِنسِ إِنِ ٱسْتَطَعْتُمْ أَن تَنفُذُوا۟ مِنْ أَقْطَارِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ فَٱنفُذُوا۟ ۚ لَا تَنفُذُونَ إِلَّا بِسُلْطَٰنٍ ﴿٣٣﴾

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٤﴾

يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّن نَّارٍ وَنُحَاسٌ فَلَا تَنتَصِرَانِ ﴿٣٥﴾

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٦﴾

فَإِذَا ٱنشَقَّتِ ٱلسَّمَآءُ فَكَانَتْ وَرْدَةً كَٱلدِّهَانِ ﴿٣٧﴾

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٨﴾

فَيَوْمَئِذٍ لَّا يُسْـَٔلُ عَن ذَنۢبِهِۦٓ إِنسٌ وَلَا جَآنٌّ ﴿٣٩﴾

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٠﴾

يُعْرَفُ ٱلْمُجْرِمُونَ بِسِيمَٰهُمْ فَيُؤْخَذُ بِٱلنَّوَٰصِى وَٱلْأَقْدَامِ ﴿٤١﴾

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٢﴾

هَٰذِهِۦ جَهَنَّمُ ٱلَّتِى يُكَذِّبُ بِهَا ٱلْمُجْرِمُونَ ﴿٤٣﴾

يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانٍ ﴿٤٤﴾

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٥﴾

وَلِمَنۡ خَافَ مَقَامَ رَبِّهِۦ جَنَّتَانِ ﴿٤٦﴾

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٧﴾

ذَوَاتَآ أَفۡنَانٖ ﴿٤٨﴾

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٩﴾

فِيهِمَا عَيۡنَانِ تَجۡرِيَانِ ﴿٥٠﴾

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥١﴾

فِيهِمَا مِن كُلِّ فَٰكِهَةٖ زَوۡجَانِ ﴿٥٢﴾

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٣﴾

مُتَّكِـِٔينَ عَلَىٰ فُرُشِۭ بَطَآئِنُهَا مِنۡ إِسۡتَبۡرَقٖۚ وَجَنَى ٱلۡجَنَّتَيۡنِ دَانٖ ﴿٥٤﴾

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٥﴾

فِيهِنَّ قَٰصِرَٰتُ ٱلطَّرۡفِ لَمۡ يَطۡمِثۡهُنَّ إِنسٞ قَبۡلَهُمۡ وَلَا جَآنّٞ ﴿٥٦﴾

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٧﴾

كَأَنَّهُنَّ ٱلۡيَاقُوتُ وَٱلۡمَرۡجَانُ ﴿٥٨﴾

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٩﴾

هَلۡ جَزَآءُ ٱلۡإِحۡسَٰنِ إِلَّا ٱلۡإِحۡسَٰنُ ﴿٦٠﴾

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦١﴾

وَمِن دُونِهِمَا جَنَّتَانِ ﴿٦٢﴾

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٣﴾

مُدْهَآمَّتَانِ ﴿٦٤﴾

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٥﴾

فِيهِمَا عَيْنَانِ نَضَّاخَتَانِ ﴿٦٦﴾

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٧﴾

فِيهِمَا فَٰكِهَةٌ وَنَخْلٌ وَرُمَّانٌ ﴿٦٨﴾

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٩﴾

فِيهِنَّ خَيْرَٰتٌ حِسَانٌ ﴿٧٠﴾

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧١﴾

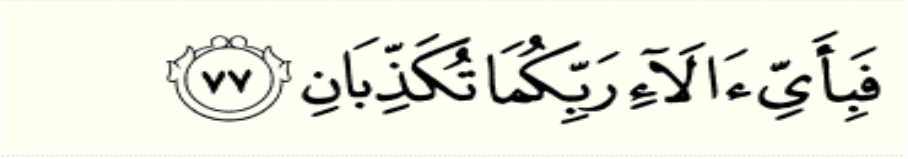
حُورٌ مَّقْصُورَٰتٌ فِى ٱلْخِيَامِ ﴿٧٢﴾

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٣﴾

لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلَا جَآنٌّ ﴿٧٤﴾

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٥﴾

مُتَّكِـِٔينَ عَلَىٰ رَفْرَفٍ خُضْرٍ وَعَبْقَرِىٍّ حِسَانٍ ﴿٧٦﴾



فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٧﴾

تَبَارَكَ ٱسْمُ رَبِّكَ ذِى ٱلْجَلَٰلِ وَٱلْإِكْرَامِ ﴿٧٨﴾

The Most Merciful

Taught the Qur'an,

Created man,

[And] taught him eloquence.

The sun and the moon [move] by precise calculation,

And the stars and trees prostrate.

And the heaven He raised and imposed the balance

That you not transgress within the balance.

And establish weight in justice and do not make deficient the balance.

And the earth He laid [out] for the creatures.

Therein is fruit and palm trees having sheaths [of dates]

And grain having husks and scented plants.

So which of the favors of your Lord would you deny?

He created man from clay like [that of] pottery.

Sahih International

And He created the jinn from a smokeless flame of fire.

So which of the favors of your Lord would you deny?

[He is] Lord of the two sunrises and Lord of the two sunsets.

So which of the favors of your Lord would you deny?

He released the two seas, meeting [side by side];

Between them is a barrier [so] neither of them transgresses.

So which of the favors of your Lord would you deny?

From both of them emerge pearl and coral.

So which of the favors of your Lord would you deny?

And to Him belong the ships [with sails] elevated in the sea like mountains.

So which of the favors of your Lord would you deny?

Everyone upon the earth will perish,

And there will remain the Face of your Lord, Owner of Majesty and Honor.

So which of the favors of your Lord would you deny?

Whoever is within the heavens and earth asks Him; every day He is bringing about a matter.

So which of the favors of your Lord would you deny?

We will attend to you, O prominent beings.

So which of the favors of your Lord would you deny?

O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass. You will not pass except by authority [from Allah].

So which of the favors of your Lord would you deny?

There will be sent upon you a flame of fire and smoke, and you will not defend yourselves.

So which of the favors of your Lord would you deny?

And when the heaven is split open and becomes rose-colored like oil -

So which of the favors of your Lord would you deny? -

Then on that Day none will be asked about his sin among men or jinn.

So which of the favors of your Lord would you deny?

The criminals will be known by their marks, and they will be seized by the forelocks and the feet.

So which of the favors of your Lord would you deny?

This is Hell, which the criminals deny.

They will go around between it and scalding water, heated [to the utmost degree].

So which of the favors of your Lord would you deny?

But for he who has feared the position of his Lord are two gardens -

So which of the favors of your Lord would you deny? -

Having [spreading] branches.

So which of the favors of your Lord would you deny?

In both of them are two springs, flowing.

So which of the favors of your Lord would you deny?

In both of them are of every fruit, two kinds.

So which of the favors of your Lord would you deny?

[They are] reclining on beds whose linings are of silk brocade, and the fruit of the two gardens is hanging low.

So which of the favors of your Lord would you deny?

In them are women limiting [their] glances, untouched before them by man or jinni -

So which of the favors of your Lord would you deny? -

As if they were rubies and coral.

So which of the favors of your Lord would you deny?

Is the reward for good [anything] but good?

So which of the favors of your Lord would you deny?

And below them both [in excellence] are two [other] gardens -

So which of the favors of your Lord would you deny? -

Dark green [in color].

So which of the favors of your Lord would you deny?

In both of them are two springs, spouting.

So which of the favors of your Lord would you deny?

In both of them are fruit and palm trees and pomegranates.

So which of the favors of your Lord would you deny?

In them are good and beautiful women -

So which of the favors of your Lord would you deny? -

Fair ones reserved in pavilions -

So which of the favors of your Lord would you deny? -

Untouched before them by man or jinni -

So which of the favors of your Lord would you deny? -

Reclining on green cushions and beautiful fine carpets.

So which of the favors of your Lord would you deny?

Blessed is the name of your Lord, Owner of Majesty and Honor.

Discussion on Verses 1-78 of 78

This verse begins with a clear indication that the primary objective of Allah, the Exalted, in relation to the creation is mercy. Chapter 55 Ar Rahman, verse 1:

“The Most Merciful.”

Unlike belief systems that portray God as primarily vengeful or harsh, Islam presents the relationship between Allah, the Exalted, and the creation as one founded upon mercy. This highlights the gentle, balanced, and considerate nature of the way of life chosen for humanity by Allah, the Exalted, the Most Merciful. Chapter 2 Al Baqarah, verse 185:

“…Allāh intends for you ease and does not intend for you hardship…”

The commands and restrictions set by Allah, the Exalted, are limited in number and are all designed to benefit the life of a person. They are not meant to burden, exhaust, or deprive, but to protect, refine, and elevate. When this reality is understood, adherence to Islamic teachings is no longer seen as a restriction but as a means of attaining mercy and ease in

both worlds. A person who lives according to these teachings attains peace of mind and stability through achieving a balanced mental and physical state and by correctly placing everything and everyone within their life. Even when difficulties arise, they are not signs of cruelty or neglect. Rather, such hardships serve a corrective purpose, redirecting the individual toward reflection, learning, and sincere practice of Islamic guidance. In this way, mercy is present not only in ease, but also in trials, as both ultimately aim to guide the person toward lasting well-being and success in this world and the Hereafter.

Chapter 55 Ar Rahman, verse 1:

“The Most Merciful.”

In addition, a point that will be addressed in greater detail later in this chapter is that since the relationship between Allah, the Exalted, and the creation is founded upon mercy, one must not be misled when encountering verses of the Holy Quran that vividly describe Hell. These verses are not expressions of cruelty, but warnings issued by the One who cares most for the safety of His creation. They resemble the warning given by a person to another about an imminent and severe danger. Although such warnings may cause fear or emotional discomfort, the one who receives them would ultimately feel gratitude, as the warning protects them from far greater harm. Allah, the Exalted, could have remained silent regarding Hell or mentioned it only briefly. However, out of mercy and concern for humanity, He has repeatedly described its severity so that people may take heed and protect themselves from it. These warnings are

therefore a manifestation of care, not harshness, and they serve as a means of guiding people away from destruction toward safety and well-being.

It is also incorrect to assume that if Allah, the Exalted, were truly merciful, He would not have created Hell. This assumption overlooks the purpose for which the creation exists. Humanity was created with responsibility and moral accountability, and this purpose cannot be fulfilled without the existence of consequences. Furthermore, if Allah, the Exalted, were to treat the one who persists in wrongdoing in the same manner as the one who strives to do good, this would contradict His perfect justice. Chapter 45 Al Jathiyah, verse 21:

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

Mercy does not negate justice; rather, true mercy operates in harmony with justice, ensuring that every person is dealt with fairly while still being given clear guidance, repeated warnings, and ample opportunity to reform. Chapter 55 Ar Rahman, verse 1:

“The Most Merciful.”

As mentioned earlier, this further indicates that the divine code of conduct granted to humanity is founded upon mercy and ease. Every aspect of this guidance is perfectly suited to human nature and ultimately serves the benefit of the individual, even when that benefit is not immediately apparent. Chapter 55 Ar Rahman, verse 2:

“Taught the Qur'an.”

No matter how advanced a society becomes, and regardless of the extent of knowledge it acquires in fields related to the mental and physical dimensions of human life, it remains impossible for humanity to formulate a code of conduct that is fully aligned with human nature and capable of addressing every circumstance, condition, and situation encountered throughout Earthly existence. Human understanding continues to evolve, with new discoveries constantly emerging, such as insights into the functions of different regions of the human brain. This ongoing process itself proves that humanity lacks the comprehensive knowledge required to establish a flawless system that consistently produces tranquility, justice, and balance at both individual and societal levels. Only Allah, the Exalted, possesses this complete and perfect knowledge, as He is the Creator of all things and His knowledge encompasses the past, present, and future without limitation. He alone is therefore qualified to provide humanity with a code of conduct that clearly distinguishes good from evil and benefit from harm, and that enables people to attain peace of mind in a life otherwise filled with stress and confusion. History clearly shows that whenever this divine guidance was sincerely implemented, it led to the spread of justice, stability, and peace within society. For this reason, individuals must accept and adhere to the divine code of conduct granted to them, recognizing it as

the most beneficial path for their well-being, even when certain aspects challenge personal desires. They should conduct themselves like a wise patient who accepts and follows the advice of a physician, understanding that such guidance is ultimately in their best interest, even when it involves bitter medicine or a strict regimen.

In fact, as indicated by the order of the following verses, the divine code of conduct was established first, and human nature was then created in accordance with it. Chapter 55 Al Qamar, verses 2-3:

“Taught the Qur'an. Created the human.”

This ordering helps explain why divine revelation is frequently described in the Holy Quran as a reminder. Islamic teachings function as a reminder for all people because they are perfectly aligned with human nature. Any system of conduct that clashes with the innate disposition of humanity will inevitably feel unnatural, leading to mental and physical imbalance when individuals attempt to live by it. In contrast, because Islamic teachings originate from the Creator of human nature itself, they feel inherently familiar and supportive, fostering balance in both mental and physical states. This sense of recognition is particularly evident among those who accept Islam after previously following another belief system or way of life. Many such individuals describe experiencing a deep resonance with Islamic principles, even without extensive prior study, as though they are reconnecting with truths already embedded within them. This occurs because Islam does not impose an artificial or foreign framework upon humanity. Rather, it restores people to the natural state upon which Allah,

the Exalted, created them. Other systems often enforce rules and values that are disconnected from human nature, resulting in inner conflict, dissatisfaction, and instability. However, this reality may remain concealed unless a person approaches Islamic teachings with sincerity and impartiality. Prejudice, arrogance, or blind attachment to inherited customs can obscure the heart's ability to recognize the harmony between divine guidance and human nature. When approached with openness, revelation does not appear as a burden or restriction. Instead, it emerges as a reminder that restores balance, nurtures tranquillity, and directs humanity toward its true purpose. In this way, divine revelation functions both as a mirror and a guide: a mirror reflecting the innate truth already present within the human soul, and a guide leading toward peace of mind in both worlds, through attaining a balanced mental and physical state and through correctly placing everything and everyone within one's life.

Chapter 55 Al Qamar, verses 2-3:

"Taught the Qur'an. Created the human."

This order clarifies that the purpose behind the creation of mankind was to teach them the divine code of conduct, through which Allah, the Exalted, is worshipped correctly. Chapter 51 Adh Dhariyat, verse 56:

"And I did not create the jinn and mankind except to worship [obey] Me."

To fulfil this purpose, a person must fulfil the various aspects of the divine code of conduct as preserved in this era within the Holy Quran. One aspect is to recite it accurately and consistently. Another is to strive to understand its teachings through a reliable and trustworthy source and teacher. The final aspect is to implement its teachings sincerely, with the intention of pleasing Allah, the Exalted, in accordance with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. An obedient Muslim gives priority to acting upon the guidance of the Holy Quran over following personal desires that contradict it. True obedience to the Book of Allah, the Exalted, is reflected in shaping one's character according to its teachings. This was the practice of the Holy Prophet Muhammad, peace and blessings be upon him, as confirmed in a Hadith recorded in Sunan Abu Dawud, number 1342. A central component of sincerity toward the Holy Quran is approaching it with the genuine intention of understanding and acting upon all of its guidance, regardless of whether certain commands conflict with personal inclinations. Those who selectively accept or reject its instructions based on their desires demonstrate insincerity toward it and, as a result, fail to benefit fully from its guidance. Chapter 17 Al Isra, verse 82:

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

It is also essential to recognize that although the Holy Quran is a remedy for the difficulties of worldly life, it should not be treated merely as a tool to be used only in times of hardship and then set aside. Its primary purpose is

to guide humanity safely toward the hereafter. Limiting one's engagement with the Holy Quran to resolving worldly problems neglects its fundamental role and contradicts the conduct of an obedient Muslim, whose life is shaped continuously by its guidance rather than only during moments of distress.

Not only did Allah, the Exalted, provide humanity with the perfect code of conduct through His commands and prohibitions, but He also provided clear and decisive evidence showing that His divine guidance is the best path to follow. This stands in clear contrast to other religions and ways of life, which often present a set of instructions or moral rules without offering convincing evidence as to why those instructions are superior or most beneficial. Islamic guidance does not ask for blind adherence; rather, it invites reflection, understanding, and insight, allowing people to recognize through reason, experience, and clear proofs that this way of life is the most just, balanced, and beneficial for both the individual and society. Chapter 55 Ar Rahman, verse 4:

"He taught him clear evidence."

The expressions of the Holy Quran are unmatched, and its meanings are conveyed with clarity and directness. Its words and verses possess a level of eloquence that no other book can rival. It is completely free from contradictions, a flaw that can be found in all other scriptures and man-made teachings. The Holy Quran presents detailed accounts of previous nations, despite being revealed to the Holy Prophet Muhammad, peace and blessings be upon him, who had no formal education in history. It

commands every form of good and forbids every form of evil, addressing matters that affect both individuals and society as a whole, so that justice, security, and peace may spread throughout homes and communities. The Holy Quran avoids exaggeration, falsehood, and fabrication, unlike poetry, legends, and fables. Every verse is beneficial and practically applicable to daily life. Even when accounts are repeated, each repetition highlights distinct and essential lessons. Unlike any other book, repeated study of the Holy Quran does not lead to boredom; instead, deeper layers of meaning continue to unfold. It presents promises and warnings and supports them with clear and undeniable proofs. When addressing concepts that may appear abstract, such as patience, it provides simple and practical methods for applying them in real life. The Holy Quran directs people toward fulfilling the purpose of their creation, which is sincere obedience to Allah, the Exalted, through using the blessings they have been granted in ways pleasing to Him. Through this, individuals attain peace of mind and true success in both worlds by achieving a balanced mental and physical state and by correctly placing everything and everyone within their life, while preparing adequately for accountability on the Day of Judgement. It makes the straight path clear and appealing to anyone seeking lasting tranquillity and real success. Because it addresses the very nature of humanity, its guidance remains timeless and beneficial for every person, place, and generation. When correctly understood and implemented, it serves as a remedy for emotional, financial, and physical difficulties and provides solutions for every challenge an individual or society may face. History itself bears witness to how societies that sincerely implemented its teachings benefited from its comprehensive and enduring guidance. Despite the passage of centuries, not a single letter of the Holy Quran has been altered, in accordance with the promise of Allah, the Exalted. No other book in history possesses this distinction. Chapter 15 Al Hijr, verse 9:

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

Allah, the Exalted, addressed the root problems found within individuals and societies and provided practical remedies for them. By correcting these foundational issues, the many secondary problems that arise from them are naturally resolved. This is how the Holy Quran comprehensively addresses everything required for success in both worlds. Chapter 16 An Nahl, verse 89:

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

This is the greatest timeless miracle granted by Allah, the Exalted, to His final Messenger, the Holy Prophet Muhammad, peace and blessings be upon him. Only those who sincerely seek the truth and act upon it will benefit from this guidance, whereas those who pursue their desires and selectively accept or reject its teachings will encounter nothing but loss in both this world and the Hereafter. Chapter 17 Al Isra, verse 82:

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

Verse 4 can also be understood to mean that people were taught discernment, namely the ability to judge correctly when they adhere to the divine code of conduct. Chapter 55 Ar Rahman, verse 4:

“He taught him discernment.”

In reality, the divine code of conduct consists of both law and wisdom. The law provides the clear framework by which people must live, guiding them to use the blessings they have been granted correctly. Through this, they fulfil the rights of Allah, the Exalted, and the rights of other people, which in turn ensures the spread of justice, stability, and peace within society. Adherence to this law also enables a person to attain peace of mind by establishing order and balance in their life. Wisdom, on the other hand, teaches people how to apply this law correctly so that it produces benefit rather than harm. Knowledge alone is insufficient if it is not accompanied by wisdom, as wisdom ensures that actions are carried out with insight, fairness, and consideration of consequences in both worlds. Law without wisdom can easily be misused or misinterpreted, allowing individuals to exploit loopholes in order to wrong others while appearing compliant. Conversely, wisdom without law leads people to define right and wrong according to personal opinions and desires. This results in subjective and inconsistent standards, which inevitably produce injustice, imbalance, and conflict. All man-made systems suffer from these limitations, as they are shaped by restricted knowledge, limited experience, lack of foresight, and inherent biases, whether intentional or unintentional. Such systems can neither consistently secure peace of mind for individuals nor establish lasting peace and justice within society. Therefore, both law and wisdom are essential. Together, they enable people to judge correctly, act justly, and fulfil their responsibilities toward Allah, the Exalted, and toward others.

Through this balanced combination, individuals attain peace of mind, and societies are able to flourish upon foundations of justice, harmony, and mutual rights.

Chapter 55 Ar Rahman, verse 4:

“He taught him discernment.”

The discernment granted to people enables them not only to recognise the clear evidence supporting the divine code of conduct bestowed upon them, but also to reflect upon the signs within creation that point unmistakably to the Oneness of Allah, the Exalted, and to the fact that He alone deserves obedience in every circumstance. Chapter 55 Ar Rahman, verse 5:

“The sun and the moon [move] by precise calculation.”

When the creation of the skies and the Earth is observed, along with the countless systems operating within them in perfect balance, it becomes evident that there is only One who created, maintains, and governs the universe. The precise distance between the Sun and the Earth is a clear example of this balance, as life would not be possible if the Sun were even slightly closer or further away. In the same way, the Earth has been

fashioned with a balanced and purified atmosphere that allows life to exist and flourish.

The movement of the Sun ensures that the Earth receives a measured balance of light and darkness. The alternation of day and night, and their varying lengths throughout the year, allow people to benefit fully from both. If days were excessively long, fatigue would overwhelm people due to prolonged activity. If nights were overly extended, there would be insufficient time to earn a livelihood or pursue beneficial activities such as learning. Likewise, if nights were too short, people would be deprived of the rest necessary for physical and mental well-being. Any imbalance in the length of days and nights would also affect crops and food production, causing harm to people and animals alike. The flawless harmony governing the succession of day and night, along with other finely tuned systems within the universe, further testifies to the Oneness of Allah, the Exalted. If there were multiple gods, each with independent will, conflict and disorder would inevitably arise, resulting in chaos throughout 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 also plays a vital role by reflecting the light of the Sun, offering guidance during the night, particularly for travellers across deserts and oceans, which remain essential routes for global trade even today. Its phases regulate the tides of the seas and oceans, and any disruption to these tides would lead to severe environmental consequences. Through

the Sun and the Moon, people are also able to measure time accurately, a necessity for organising life on Earth. When the precise positioning, movement, and balance of the Sun and the Moon within the solar system are considered collectively, they clearly point to the existence, power, and wisdom of a single Creator who designed and sustains all things with perfect knowledge and control.

As the entire creation, apart from mankind, has fully submitted to the obedience of Allah, the Exalted, it exists in a state of balance and harmony. Chapter 55 Ar Rahman, verse 6:

“And the stars and trees prostrate.”

This balance and harmony become evident when one reflects upon the universe, such as the precise rising and setting of the Sun, the orderly phases of the Moon, and the countless celestial bodies that remain fixed within their designated orbits. All of this harmony exists because these creations submit completely to the obedience of Allah, the Exalted, without resistance or deviation. Their consistency and stability are a direct result of this total submission. In contrast, such harmony is not consistently found among mankind, as people have been granted choice and often fail to submit fully to the obedience of Allah, the Exalted. As a result, imbalance, anxiety, and disorder emerge in individual lives and within societies. Therefore, if a person seeks to attain the same harmony and balance that is clearly observable throughout the universe, they must follow the example set by the rest of creation by sincerely obeying Allah, the Exalted, in all circumstances. This obedience is achieved by correctly using the blessings

one has been granted, in accordance with Islamic teachings. Through this conduct, a person attains a balanced mental and physical state, places every aspect of life in its proper position, and prepares adequately for accountability on the Day of Judgement. As a result, such a person is granted tranquillity and harmony in both worlds. In addition, this behaviour will ensure the spread of justice and peace within one's society as the rights of people will be fulfilled. Chapter 55 Ar Rahman, verses 7-8:

"And the heaven He raised and imposed the balance. That you not transgress within the balance."

When constructing even a simple building, careful thought and planning are essential to ensure its stability and safety. Structural elements, such as pillars, must be placed in precise locations, and every component must be coordinated to maintain the integrity of the building. Without deliberate design, the structure would collapse or fail to function properly. If this level of planning is necessary for something as small and simple as a building, it becomes evident that the vast and complex creation of the Heavens and the Earth could not have occurred by accident. The universe operates with extraordinary precision: planets maintain exact orbits, the Sun and Moon provide the correct balance of light and darkness, and the physical laws governing matter and energy function flawlessly. Any deviation would render life impossible, the environment unstable, or the cosmos chaotic. The perfect construction of the universe, therefore, clearly points to the deliberate planning and infinite wisdom of the Creator, Allah, the Exalted. Chapter 55 Ar Rahman, verse 7:

“And the heaven He raised and imposed the balance. That you not transgress within the balance.”

After encouraging people to reflect on the harmony of the universe, which results from complete obedience to Him, Allah, the Exalted, emphasizes that this obedience extends to fulfilling both His rights and the rights of people, in religious and worldly matters alike. Chapter 55 Ar Rahman, verse 9:

“And establish weight in justice and do not make deficient the balance.”

The divine code of conduct provided by Allah, the Exalted, throughout history has always been a comprehensive guide that governs every circumstance a person encounters, shaping both their spiritual practices and their worldly interactions. Unfortunately, many mistakenly believe that fulfilling obligations to Allah, the Exalted, such as performing prayers, is sufficient and absolves them from their responsibilities toward others. This misconception often leads to the mistreatment of people, fostering corruption and injustice within society. Islam, however, encompasses the rights of both Allah, the Exalted, and humanity. One must strive to uphold both sets of rights. Those who harm others will face accountability on Judgement Day, even if they escape justice in this life. The wrongdoer may be required to transfer their good deeds to the victims, and if necessary, bear the burden of their victims’ wrongs until justice is fully achieved. This severe consequence could result in damnation in Hell, regardless of the individual’s compliance with the rights of Allah, the Exalted. This warning is highlighted in a Hadith from Sahih Muslim, number 6579.

By striving to fulfil the rights of Allah, the Exalted, and the rights of others, a person attains peace of mind, maintaining a balanced mental and physical state while correctly positioning all aspects of their life. This conduct also fosters justice and harmony within society, benefiting both individuals and communities. Chapter 55 Ar Rahman, verse 9:

“And establish weight in justice and do not make deficient the balance.”

The Holy Prophet Muhammad, peace and blessings be upon him, strongly emphasized the importance of righteousness in business. In a Hadith found in Sunan Ibn Majah, number 2146, he warned that merchants will be raised as immoral on Judgment Day, except those who fear Allah, act righteously, and speak the truth. This guidance applies to all who participate in commercial transactions.

Fearing Allah, the Exalted, requires fulfilling His commands, avoiding His prohibitions, and facing one’s destiny with patience, in accordance with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. It also entails treating others with kindness, following the principle of dealing with others as one would wish to be treated.

In practice, this means being honest and transparent in all business dealings, disclosing every relevant detail of a transaction to all parties involved. A Hadith found in Sahih Bukhari, number 2079, warns that concealing defects or withholding information in financial matters leads to a loss of blessings. A righteous person refrains from deceiving others, overcharging, or engaging in illegal or unethical practices. If one cannot comply with the laws of their country, they should abstain from conducting business there.

Righteous conduct also includes using one's business success in ways pleasing to Allah, the Exalted. By doing so, a person achieves a balanced mental and physical state, correctly positions all aspects of their life, and adequately prepares for their accountability on the Day of Judgement. This behaviour brings peace of mind in both worlds.

Conversely, those who misuse their business success disrupt their mental and physical balance, mismanage their life, and fail to prepare for their accountability on the Day of Judgement. This leads to stress, difficulties, and unrest in both worlds, regardless of the worldly luxuries they may enjoy.

Honesty is paramount. Persisting in lies fosters immorality, ultimately leading to punishment in the Hereafter. The Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Jami At Tirmidhi, number 1971, that those who continuously lie will be recorded by Allah, the Exalted, as great liars. Righteousness and truthfulness in

business are therefore essential for achieving peace, balance, and success in both this life and the Hereafter.

After emphasizing the importance of fulfilling the rights of Allah, the Exalted, and the rights of people, attention is returned to the signs within creation that unmistakably indicate His Oneness and authority. Chapter 55 Ar Rahman, verse 10:

“And the Earth He laid [out] for the creatures.”

The Earth exhibits a remarkable balance, design, and suitability for sustaining life. Its landscapes are not random; rather, they are arranged to allow multiple forms of use simultaneously. Fertile plains enable agriculture, providing sustenance for humans and animals alike, while solid ground offers stability for buildings, roads, and settlements. Mountains and highlands, though difficult to inhabit, serve as natural barriers, sources of minerals, and regulators of climate, demonstrating purposeful design even in areas less accessible to human life.

The distribution of land and its varying altitudes further indicate careful planning. While extreme altitudes present challenges, the vast majority of land exists at optimal heights that facilitate human habitation, transportation, and agriculture. This balance ensures that people can live comfortably while still facing natural challenges that inspire diligence and

cooperation. Similarly, certain regions remain naturally inaccessible, discouraging overexploitation and preserving ecosystems, while the more essential and habitable areas are readily accessible.

Natural resources provide another clear sign of divine planning. Resources necessary for human survival—water, fertile soil, forests, and minerals—are placed where they are most needed and easiest to obtain. Conversely, resources that are less critical or potentially harmful are less accessible, encouraging careful stewardship and responsible use. This distribution reflects a meticulous balance between provision, challenge, and sustainability, ensuring that humanity has what it needs to survive and thrive without being overwhelmed.

The arrangement of the Earth also demonstrates harmony with the cycles of life and the environment. Rivers flow naturally to nourish lands and communities, seasons regulate agricultural cycles, and ecosystems maintain interdependent balances that sustain countless species. The precision of these systems reveals that they operate according to intentional design, not random chance. The intricate coordination of landforms, climates, resources, and natural processes points unmistakably to a Creator who possesses infinite knowledge and wisdom.

Reflecting on the Earth’s design provides more than intellectual insight; it serves as a practical guide for humanity. By recognizing the Creator’s wisdom in establishing such balance, people are reminded of their own responsibility to maintain justice, preserve resources, and live in harmony with the environment. The Earth, laid out with foresight and care, becomes

a mirror reflecting Allah's, the Exalted, knowledge, mercy, and planning, and a call for humans to act with gratitude, responsibility, and obedience.

Every feature of the Earth—from its accessible plains to its towering mountains, from its life-sustaining rivers to its mineral-rich deposits—clearly indicates that it was created with a purpose. Nothing has been left to chance. Those who ponder these signs cannot reasonably conclude that the Earth was formed randomly or without intention. Instead, the balance, order, and provision present throughout the planet serve as unmistakable evidence of the deliberate and perfect planning of Allah, the Exalted.

Not only does Allah, the Exalted, provide for the basic needs of His creation, but He also manifests His generosity through the immense variety and richness of that provision, designed to nourish the body and delight the senses. Chapter 55 Ar Rahman, verses 11-12:

"Therein is fruit and palm trees having sheaths. And grain having husks and scented plants."

This verse highlights the abundant diversity in the foods and plants that sustain humanity. Fruits, for example, are not only a source of essential nutrients, vitamins, and hydration, but their different colors, textures, and flavors also provide aesthetic and sensory enjoyment. The sheathed palms and grains reflect meticulous design, allowing for protection during growth,

storage, and harvesting, ensuring that sustenance remains available and safe for human use.

Scented plants serve multiple purposes: some provide medicinal benefits, others flavor foods, and many produce aromas that uplift the spirit and bring joy. This demonstrates that Allah, the Exalted, considers not only the physical well-being of His creation but also the mental and emotional satisfaction of humans. The diversity in flavors, textures, and fragrances is a deliberate provision, enriching human life beyond mere survival.

Moreover, the harmonious balance between these resources ensures that nutritional needs are met naturally. Different plants and fruits complement one another, providing a complete range of nutrients essential for health, while also offering a variety that prevents monotony and encourages appreciation. This balance is not random; it reflects the wisdom of a Creator who understands the intricate needs of humans in both body and soul.

Through this variety, Allah, the Exalted, invites reflection and gratitude. By observing the richness, utility, and beauty of the natural provisions around them, humans are reminded of His boundless generosity and care. The enjoyment derived from the bounty of the Earth serves as a tangible sign of divine mercy, encouraging humans to use these blessings wisely, appreciate their Creator, and act in ways that maintain harmony and balance in their lives.

In essence, the variety in sustenance is not only functional but also purposeful, nurturing both the physical body and the human spirit, and pointing clearly to the wisdom, generosity, and meticulous planning of Allah, the Exalted. Chapter 55 Ar Rahman, verse 13:

“So which of the favors of your Lord would you deny?”

A person who takes care of another’s provision, such as their housing or sustenance, deserves gratitude in return. Similarly, as Allah, the Exalted, grants every blessing within the universe to humanity, it is only just and appropriate for people to show Him gratitude. Gratitude begins with intention, where actions are performed solely to please Allah, the Exalted. If a person acts for personal gain, recognition, or any other reason, they will not attain reward from Allah, the Exalted. This principle is emphasized in a Hadith found in Jami At Tirmidhi, number 3154, which highlights that a sign of a good intention is acting without expecting appreciation or compensation from others. Gratitude can be expressed in different ways. Gratitude of the tongue involves speaking good or remaining silent, while gratitude of actions requires using the blessings one has been granted in ways that are pleasing to Allah, the Exalted, according to the guidance of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Practicing such gratitude not only increases blessings but also cultivates peace of mind in both worlds, achieving a balanced mental and physical state and ensuring that everything and everyone in one’s life is correctly placed. Chapter 14 Ibrahim, verse 7:

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

When a person owns something, it is natural for them to use it according to their judgment. Likewise, as Allah, the Exalted, created, sustains, and owns everything in the universe, including human beings, He alone decides how all things should function. Therefore, obedience to Allah, the Exalted, is only fair, as all possessions, abilities, and life itself are His.

Furthermore, blessings granted in this life are like loans from Allah, the Exalted, rather than gifts. Just as a loan must be used and returned according to the wishes of its owner, the blessings of this world must be employed in ways that please Allah, the Exalted. The proper use of these loans ensures both personal benefit and divine reward. By contrast, the blessings of Paradise are true gifts; they are inherited without restriction and are fully enjoyed by those granted entry. Chapter 7 Al A’raf, verse 43:

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

It is essential, therefore, not to confuse worldly blessings, which are entrusted to humans as a responsibility, with the gifts of Paradise, which are freely granted. Understanding this distinction encourages gratitude, responsibility, and the correct use of all that Allah, the Exalted, has provided, leading to spiritual and worldly harmony.

Allah, the Exalted, invites people to reflect on the creation of humans from clay and the creation of the supernatural beings, the Jinn, from a smokeless flame of fire, illustrating His limitless power and wisdom in using two completely different substances to produce two distinct forms of intelligent life. Chapter 55 Ar Rahman, verses 14-15:

“He created man from clay like [that of] pottery. And He created the jinn from a smokeless flame of fire.”

A thoughtful reflection on the human body reveals the remarkable precision with which it was created. The balance of organs, bones, senses, and internal systems is so intricate that even a minor disruption can result in illness or death. The complexity of the human body, with its interdependent biological, mental, and emotional systems, could not have arisen without intention, knowledge, and power. If even a simple object or structure requires design, planning, and maintenance to function properly, it is far more unreasonable to believe that humans—whose physical, psychological, and emotional systems are infinitely more sophisticated—could exist and operate without a Creator and Sustainer. Every heartbeat, every breath, every thought, and every sensory perception depends on the precise laws and continuous oversight established by Allah, the Exalted. This reflection should lead a person to recognize the undeniable evidence of divine wisdom and control. Just as humans depend on careful maintenance and understanding to manage complex systems they create, the existence, functionality, and continuous balance of life itself point directly to the necessity of Allah’s limitless knowledge, power, and

guidance. This realization should inspire gratitude, humility, and obedience, acknowledging that the very faculties which allow humans to reason, feel, and act are all gifts entrusted by Allah, the Exalted. Chapter 55 Ar Rahman, verse 16:

“So which of the favors of your Lord would you deny?”

As discussed earlier, the precise and harmonious movement of the Sun ensures that the Earth receives a balanced distribution of light and darkness. The carefully measured alternation of day and night—along with their gradual variation throughout the year—allows a person to derive maximum benefit from both. If the days were significantly longer, people would experience exhaustion due to extended periods of activity. If the nights were excessively long, there would be insufficient time to earn a livelihood or pursue beneficial activities such as education and personal development. Conversely, if nights were too short, people would not obtain the rest required to maintain their physical and mental well-being. Any alteration in the duration of days and nights would also disrupt agricultural cycles, leading to harmful consequences for the sustenance of both people and animals. Crops depend on precise patterns of sunlight, temperature, and darkness; even slight imbalances would affect growth, harvests, and food availability. The fact that these systems operate with such precision—alongside countless other balanced systems within the universe—clearly indicates the Oneness of Allah, the Exalted. If multiple gods existed, each with differing wills and desires, the universe would fall into disorder and collapse under conflicting 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…”

And chapter 55 Ar Rahman, verse 17:

“Lord of the two sunrises and Lord of the two sunsets.”

These verses remind a person that the stability and balance they rely upon every day are not accidental. They are deliberate signs of divine wisdom, mercy, and power—signs that invite reflection, gratitude, and obedience. Chapter 55 Ar Rahman, verse 18:

“So which of the favors of your Lord would you deny?”

The following verses highlight one of the remarkable aspects of creation: the coexistence of fresh and salt water, each serving distinct purposes, yet separated by a divinely ordained boundary that prevents their complete merging. Chapter 55 Ar Rahman, verses 19-20:

“He released the two seas, meeting. Between them is a barrier [so] neither of them transgresses.”

Fresh water, found in rivers, streams, and lakes, is essential for drinking, agriculture, and sustaining life on land. Salt water, found in seas and oceans, supports marine ecosystems, regulates climate, and prevents contamination from decaying sea life. Were these waters to mix indiscriminately, the balance necessary for sustaining life on land and in the seas would collapse. Mountains further enhance this system, acting as natural reservoirs that collect, filter, and regulate water. They ensure that rainwater, even when slightly acidic, is purified as it flows through rivers and streams, providing fresh water suitable for human and animal consumption. Meanwhile, the salty waters of the oceans remain distinct, fulfilling their own vital ecological roles. This separation and regulation is not coincidental but deliberate, a clear sign of the wisdom, knowledge, and power of Allah, the Exalted. The harmony of water systems, the role of mountains, and the careful maintenance of the boundary between fresh and salt water all testify to the Oneness of Allah, the Exalted. Creation operates under precise laws established by a single, all-wise Creator, not by chance or the influence of multiple powers. These signs call people to reflection, gratitude, and obedience, illustrating that just as the natural world functions only under divine law, human life too must be guided by the divine code of conduct. Chapter 55 Ar Rahman, verse 21:

“So which of the favors of your Lord would you deny?”

The salt in the sea serves a critical and multifaceted purpose. Beyond simply adding flavor, it prevents the bodies of dead sea creatures from contaminating the water, maintaining the purity necessary for marine ecosystems to thrive. Without this regulation, the oceans would become overwhelmed with decay, making it impossible for fish, plants, and other forms of sea life to survive. The consequences would extend beyond the oceans, as the disruption of marine life would ultimately affect food sources and ecological balance on land. Humanity, too, would be deprived of the immense resources the oceans provide, including fish, pearls, coral, and minerals. This precise arrangement demonstrates that the oceans are not a random mixture of water but a perfectly calibrated system designed to sustain life in multiple dimensions. Chapter 55 Ar Rahman, verses 22-23:

“From both of them emerge pearl and coral. So which of the favors of your Lord would you deny?”

Not only do the oceans sustain countless forms of marine life, but they also play an indispensable role in human civilization, providing safe pathways for navigation, commerce, and global trade. Heavy ships traverse these vast waters with ease, carrying goods and connecting distant lands. Chapter 55 Ar Rahman, verse 24:

“And to Him belong the ships [with sails] elevated in the sea like mountains.”

This verse draws attention to the profound wisdom underlying the oceans' design. The salinity, density, currents, and temperature of seawater are all precisely balanced to maintain thriving marine ecosystems while simultaneously allowing human activity. Any slight alteration in one of these factors—such as an increase in salinity or a change in current flow—could lead to disastrous consequences, either by disrupting the delicate balance of marine life or by impeding navigation. Even the waves and tides, which might seem chaotic at first glance, are carefully regulated so that ships can sail safely while sea creatures continue to flourish below the surface. This intricate equilibrium is evidence that the oceans were not formed by chance but are a meticulously planned system, serving multiple purposes in perfect harmony. Beyond sustaining life, the oceans continue to facilitate human progress in ways that remain essential even in modern times. Maritime transport is still a primary method for moving goods around the globe, highlighting the continued importance of this divine balance. The oceans simultaneously support ecosystems, regulate climate, provide food, and enable trade, all within a single interconnected system. This dual functionality—meeting the needs of both humans and marine life—demonstrates a level of foresight and comprehensive knowledge far beyond human capability. Every element, from ocean currents to the composition of seawater, is designed to function in harmony with the rest of the system, illustrating the wisdom, precision, and power of Allah, the Exalted. Chapter 55 Ar Rahman, verse 25:

"So which of the favors of your Lord would you deny?"

Allah, the Exalted, then draws attention to the temporal nature of all created beings, contrasting it with His own eternal existence, to remind people that everything in the universe is subject to eventual decay and death, while He

alone remains everlasting and worthy of absolute obedience. Chapter 55 Ar Rahman, verses 26-27:

“Everyone upon the Earth will perish. And there will remain the Face of your Lord, Owner of Majesty and Honor.”

This reminder emphasizes that worldly power, wealth, and influence are fleeting, and that all beings, regardless of status or strength, are bound by the certainty of death. By reflecting on this reality, people are encouraged to orient their lives toward what is eternal, seeking the pleasure of Allah, the Exalted, rather than clinging to transient worldly gains.

Moreover, the inevitability of death and the permanence of Allah, the Exalted, are themselves blessings for humanity. They serve as a clear signal that one cannot fully escape the trials of this world, nor attain the eternal rewards of Paradise, without undergoing the transition of death. This process provides an essential opportunity for reflection, accountability, and preparation, ensuring that the blessings of the Hereafter are only accessible through adherence to the divine code of conduct. Chapter 55 Ar Rahman, verse 28:

“So which of the favors of your Lord would you deny?”

Not only does Allah, the Exalted, have complete control over life and death, but He also continually sustains and provides for all of creation. His provision is not limited to those who believe in Him or actively supplicate to Him; rather, it extends even to those who deny Him. Every created being remains dependent upon Him at every moment, whether this reality is acknowledged or ignored. Chapter 55 Ar Rahman, verse 29:

“Whoever is within the heavens and Earth asks Him…”

The verse also emphasizes that the generosity and mercy of Allah, the Exalted, are not conditional upon human recognition or gratitude. He provides sustenance, health, opportunities, and countless unseen protections to people regardless of their belief or denial. This continuous provision serves as both a mercy and a silent reminder of humanity’s complete dependence upon Him. Chapter 55 Ar Rahman, verse 29:

“…every day He is bringing about a matter.”

Reflecting on this reality should cultivate humility and gratitude. When people recognize that their existence is sustained moment by moment by Allah, the Exalted, they are encouraged to turn to Him willingly rather than remain heedless. True awareness of this dependence leads a person to obedience, trust, and sincerity, understanding that the One who constantly

provides without being asked is the most deserving of worship, reliance, and submission in every aspect of life. Chapter 55 Ar Rahman, verse 30:

“So which of the favors of your Lord would you deny?”

Despite Allah, the Exalted, continuously managing and controlling the countless affairs of the universe—from decreeing each drop of rain that falls upon the land to regulating the precise movements of the stars—people must not fall into the false belief, as some have, that He is too preoccupied with the vastness of creation to observe or hold accountable the two species granted a higher level of intelligence mentioned earlier in this chapter: humans and jinns. Chapter 55 Ar Rahman, verse 31:

“We will attend to you, O prominent beings.”

This declaration makes it clear that no matter how immense and complex the universe may be, nothing distracts Allah, the Exalted, from His knowledge, awareness, and judgement. The affairs of the entire creation do not diminish His attention to individual actions, intentions, and choices. Every deed, whether public or hidden, minor or great, is fully known and precisely recorded. This attentive observation and eventual accountability are clear signs of the perfect justice of Allah, the Exalted. He will not allow a wrongdoer to escape justice, even if they appear to have evaded worldly authorities or manipulated systems in their favour. Likewise, He will not

allow the efforts of those who act righteously to be lost or ignored, even when their good deeds are overlooked, unappreciated, or forgotten by society. Every act of goodness will be repaid in full, with complete fairness and wisdom. This flawless system of accountability is itself a great blessing for humanity. It reassures the oppressed, restrains the arrogant, and gives meaning to moral responsibility. Chapter 55 Ar Rahman, verse 32:

“So which of the favors of your Lord would you deny?”

The chapter then transitions to the Day of Judgement, the time and place of final accountability, serving as a clear warning that it cannot be avoided or escaped by any means. Chapter 55 Ar Rahman, verse 33:

“O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the Earth, then pass. You will not pass except by authority.”

This reality adds another layer of reassurance and certainty to the promise of perfect justice. The wrongdoer will not be able to evade accurate and fair accountability, no matter how successful they may have appeared in escaping justice in the world. Likewise, the doer of good will not be deprived of their reward, even if their efforts were unseen, unacknowledged, or unappreciated by others. Every deed will be measured

with complete fairness, wisdom, and precision. Chapter 55 Ar Rahman, verse 34:

“So which of the favors of your Lord would you deny?”

Allah, the Exalted, then indirectly reminds people that just as they cannot escape accountability on the Day of Judgement, they will also not escape the consequences of their actions in this world, even though these consequences may not always be immediate or obvious. Chapter 55 Ar Rahman, verse 35:

“There will be sent upon you a flame of fire and smoke, and you will not defend yourselves.”

The restoration of justice by Allah, the Exalted, both in this world and on the Day of Judgement, is itself a great blessing for mankind. It ensures that oppression is not meaningless, that good is not wasted, and that moral responsibility has real consequences. This reality should inspire people to reflect justice in their own conduct, by being fair, honest, and balanced in every matter and situation. When people neglect justice, whether in personal dealings or wider society, they only move closer to encountering the perfect and inescapable justice of Allah, the Exalted. Chapter 55 Ar Rahman, verse 36:

“So which of the favors of your Lord would you deny?”

Allah, the Exalted, then describes one of the awe-inspiring signs of the Day of Judgement, drawing attention to a dramatic transformation in the skies that signals the collapse of the existing order of the universe. Chapter 55 Ar Rahman, verse 37:

“And when the heaven is split open and becomes rose-colored like oil.”

This verse conveys a scene of overwhelming intensity, where the familiar stability of the skies is removed and replaced with a striking and terrifying change. The splitting of the sky represents the end of the natural laws that govern the universe in its current form, while its red, oil-like appearance reflects extreme heat, distortion, and dissolution. It serves as a powerful reminder that the cosmos, which appears so vast and permanent, is in reality fragile and fully subject to the command of Allah, the Exalted.

It is noteworthy that this description was revealed long before modern scientific discoveries relating to the life cycle of stars. It is now known that before the death of a star, such as the Sun, it turns red as it reaches the final stages of its existence. If the Sun were to become red, the sky as seen from Earth would also take on a red appearance. This correspondence does not mean that the verse is merely describing a physical process, but it

does illustrate how divine revelation points to realities far beyond the knowledge available to people at the time of its revelation. In addition, a Hadith found in Sahih Muslim, number 2864, warns that on the Day of Judgement the Sun will be brought extremely close to the creation. When a star reaches the end of its life, it also expands significantly, and this expansion naturally reduces the distance between it and surrounding bodies. The combination of intense heat, proximity, and cosmic collapse reinforces the terrifying reality of that Day and the complete helplessness of the creation before Allah, the Exalted.

These descriptions are not provided to satisfy curiosity, but to awaken reflection and responsibility. They remind people that the same power that maintains balance in the universe today is fully capable of dismantling it tomorrow. This realization should lead a person to humility, repentance, and sincere preparation, understanding that the Day of Judgement will arrive with undeniable signs, and that no power, knowledge, or escape will benefit anyone except obedience to Allah, the Exalted.

In addition, as Allah, the Exalted, has clearly warned people in advance about the seriousness of the Day of Judgement and the necessity of preparing for it through righteous action, rather than concealing this reality from them, He has bestowed upon them a great favour. By informing people beforehand, He has given them the opportunity to reflect, reform, and realign their lives before the arrival of a Day from which there will be no return. This forewarning is a manifestation of divine mercy and justice. It ensures that no one can claim ignorance, and that accountability is based on clear guidance and prior knowledge. People are not taken by surprise; instead, they are repeatedly reminded so that they may consciously choose

obedience, repentance, and moral responsibility. Chapter 55 Ar Rahman, verse 38:

“So which of the favors of your Lord would you deny?”

After mentioning His infinite power and complete control over the creation—such as His ability to alter the very structure of the universe in order to establish the Day of Judgement—Allah, the Exalted, then highlights another essential aspect of accountability: His absolute and all-encompassing knowledge of every deed. Since Allah, the Exalted, alone fully knows intentions, speech, and actions, there is no need for any person to be questioned in order to uncover their sins, as nothing is hidden from Him. Chapter 55 Ar Rahman, verse 39:

“Then on that Day none will be asked about his sin among men or jinn.”

This verse emphasizes that divine judgement does not rely on confession, interrogation, or external proof. Every action has already been perfectly recorded, along with the intention behind it and the circumstances in which it was performed. Unlike human systems of justice, where people may lie, conceal evidence, or manipulate outcomes, nothing can be concealed from the knowledge of Allah, the Exalted. A worldly judge must gather information, hear testimonies, and examine evidence in order to reach a decision, and even then, errors, bias, or injustice may occur. In contrast,

the infinite knowledge of Allah, the Exalted, guarantees that justice will be delivered with complete accuracy and fairness, without omission or mistake. No wrong will be overlooked, and no good deed will be undervalued or lost. Chapter 55 Ar Rahman, verse 40:

“So which of the favors of your Lord would you deny?”

Every act of injustice will be brought to account, and every wrongdoer will be punished with complete justice and fairness. Chapter 55 Ar Rahman, verse 41:

“The criminals will be known by their marks, and they will be seized by the forelocks and the feet.”

This verse illustrates the certainty and clarity of divine justice on the Day of Judgement. Wrongdoing will not be hidden, denied, or confused with righteousness. Those who committed injustice will be unmistakably identified, and their punishment will reflect the reality of their actions. This leaves no room for deception, false appearances, or claims of innocence, as the truth will be fully exposed.

For those who endured oppression, injustice, or abuse at the hands of others, witnessing this justice will be a profound source of comfort and reassurance. It confirms that every moment of suffering, every tear, and every act of patience was seen, recorded, and valued by Allah, the Exalted. Nothing was ignored or forgotten, even if it was dismissed or trivialized by people in the world.

At the same time, this verse serves as a serious warning to oppressors. It calls them to repent sincerely and correct the wrongs they have committed before it is too late. This warning itself is a manifestation of divine mercy, as Allah, the Exalted, did not need to inform people of the consequences awaiting them, yet He chose to do so to give them an opportunity to reform and seek forgiveness. Chapter 55 Ar Rahman, verse 42:

“So which of the favors of your Lord would you deny?”

As discussed earlier, one of the primary reasons why elements of the Hereafter—such as the Day of Judgement and Hell—are described with such vivid clarity in Islamic teachings is to dismantle the false beliefs adopted by earlier nations. Many of them belittled these realities, treating them as distant, symbolic, or even objects of mockery. This attitude was rooted in wishful thinking, where people persisted in disobedience to Allah, the Exalted, while reassuring themselves that they would nevertheless attain safety and success in both worlds. These false assumptions appeared in many forms. Some relied on the supposed intercession of a righteous individual while making no effort to reform their own conduct. Others believed that a mere verbal claim of faith would guarantee salvation,

regardless of actions. Some assumed that excuses or repentance would automatically be accepted on the Day of Judgement, even if repentance was insincere or delayed until accountability was unavoidable. Others underestimated the severity of the Hereafter, imagining its punishments to be no more serious than worldly suffering. Such misconceptions removed any sense of urgency, accountability, or moral discipline from people's lives. To eradicate these dangerous beliefs, Islamic teachings describe the realities of the Hereafter in detail, so that people may fully grasp their seriousness and prepare accordingly. Chapter 55 Ar Rahman, verses 43-44:

"This is Hell, which the criminals deny. They will go around between it and scalding water, heated [to the utmost degree]."

Importantly, the purpose of these descriptions is not to instil despair, but to awaken hearts and minds to the truth and to motivate practical obedience to Allah, the Exalted. Chapter 55 Ar Rahman, verse 45:

"So which of the favors of your Lord would you deny?"

Such obedience involves correctly utilising the blessings He has granted in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When these teachings are internalised, a person is protected from complacency,

shielded from false hopes, and guided toward sincerity, responsibility, and self-discipline. This path leads to true success in both worlds, as it enables a person to attain a balanced mental and physical state and to correctly place everything and everyone within their life. It also ensures safety from punishment and prepares a person to meet accountability with clarity and readiness. Chapter 55 Ar Rahman, verse 46:

“But for he who has feared the position of his Lord are two gardens.”

Despite the fact that people only perform a limited number of good deeds in this world, and that even these deeds are often imperfect, incomplete, and mixed with shortcomings, Allah, the Exalted, promises them eternal blessings in Paradise. The contrast between the small, temporary efforts made in worldly life and the everlasting reward granted in the Hereafter highlights an immense and undeniable favour. A finite lifespan, limited strength, and imperfect sincerity are met with infinite reward, unending comfort, and everlasting peace. This alone demonstrates the vast mercy, generosity, and kindness of Allah, the Exalted. Human beings are unable to sustain perfection even for a single day, let alone an entire lifetime. Their good deeds are affected by fatigue, distraction, weakness, and error. Yet Allah, the Exalted, out of grace rather than obligation, multiplies these deeds and rewards them with eternity. This shows that entry into Paradise is not earned purely through deeds, but through divine mercy that far exceeds what people deserve based on their actions alone. Another aspect of this blessing is that the pleasures of Paradise are free from all the flaws of worldly enjoyment. In this world, every comfort is accompanied by hardship, fear of loss, illness, aging, or death. In Paradise, blessings are pure, uninterrupted, and everlasting. There is no exhaustion after pleasure, no boredom after enjoyment, and no fear of losing what one possesses.

This eternal security and contentment are granted in return for a short life of effort, restraint, patience, and obedience. Chapter 55 Ar Rahman, verses 47-77:

“So which of the favors of your Lord would you deny? Having [spreading] branches. So which of the favors of your Lord would you deny? In both of them are two springs, flowing. So which of the favors of your Lord would you deny? In both of them are of every fruit, two kinds. So which of the favors of your Lord would you deny? [They are] reclining on beds whose linings are of silk brocade, and the fruit of the two gardens is hanging low. So which of the favors of your Lord would you deny? In them are women limiting [their] glances, untouched before them by man or Jinn. So which of the favors of your Lord would you deny? As if they were rubies and coral. So which of the favors of your Lord would you deny? Is the reward for good [anything] but good? So which of the favors of your Lord would you deny? And below them both [in excellence] are two [other] gardens. So which of the favors of your Lord would you deny? Dark green [in color]. So which of the favors of your Lord would you deny? In both of them are two springs, spouting. So which of the favors of your Lord would you deny? In both of them are fruit and palm trees and pomegranates. So which of the favors of your Lord would you deny? In them are good and beautiful women. So which of the favors of your Lord would you deny? Fair ones reserved in pavilions. So which of the favors of your Lord would you deny? Untouched before them by man or Jinn. So which of the favors of your Lord would you deny? Reclining on green cushions and beautiful fine carpets. So which of the favors of your Lord would you deny?”

Knowing that Allah, the Exalted, rewards generously encourages people to strive sincerely, even when their efforts seem small. At the same time, it

reminds them not to belittle good deeds, as even limited acts done with sincerity can become a means to eternal success through divine mercy. It also balances fear and hope: fear of accountability prevents negligence, while hope in mercy prevents despair. Recognizing this should lead people to gratitude, perseverance, and sincere obedience, motivating them to use their limited time wisely in preparation for an unlimited and everlasting outcome. Chapter 55 Ar Rahman, verse 78:

“Blessed is the name of your Lord, Owner of Majesty and Honor.”

To conclude, a person must sincerely accept and act upon Islamic teachings for their own benefit, even if these teachings contradict their immediate desires. Just as a wise patient follows the guidance of a physician, taking bitter medicines and adhering to a strict diet plan for the sake of long-term health, a person who follows the divine guidance of Allah, the Exalted, will achieve a balanced mental and physical state, while correctly positioning every aspect of their life. The wisdom and knowledge required to accomplish this are beyond human capability; no societal research, no matter how advanced, can account for every challenge, stress, or circumstance an individual may face. Human advice, while useful, is inherently limited by knowledge, experience, foresight, and biases. Allah, the Exalted, alone possesses complete and perfect knowledge of what leads to true well-being and balance, and He has made this guidance accessible to humanity through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This truth becomes apparent when one observes the difference between those who use the blessings they have been granted according to Islamic teachings and those who do not. While people often trust their doctors without understanding the full science behind the prescriptions,

Allah, the Exalted, provides guidance that is even more comprehensive, inviting reflection and understanding rather than blind adherence. He desires that people recognize the truthfulness of Islam through clear evidence, but this requires approaching its teachings with an unbiased and open mind. Chapter 12 Yusuf, verse 108:

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

Furthermore, Allah, the Exalted, alone controls the spiritual hearts of people, the true source of peace of mind. Chapter 53 An Najm, verse 43:

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

It is clear, therefore, that genuine peace of mind is granted only to those who use the blessings of Allah, the Exalted, correctly, following the guidance outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Obedience to this divine guidance is not a burden, but the path to harmony, tranquility, and ultimate success in both worlds. Chapter 16 An Nahl, verse 97:

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

All praise is due to Allah, Lord of the worlds and may peace and blessings be upon His final Messenger, Muhammad, his noble Family and Companions.

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