A Summarised Quranic Commentary:

The Path of Peace of Mind

Chapter 56 Al Waqi'ah to Chapter 69 Al Haqqah

PodQuran - Vol 38



Adopting Positive Characteristics Leads to Peace of Mind

A Summarised Quranic Commentary: The Path of Peace of Mind – Chapter 56 Al Waqi’ah to Chapter 69 Al Haqqah

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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 56 Al Waqi’ah to Chapter 69 Al Haqqah 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 56 – Al Waqi’ah, Verses 1-96 of 96

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When the Occurrence occurs,

There is, at its occurrence, no denial.

It will bring down [some] and raise up [others].

When the earth is shaken with convulsion

And the mountains are broken down, crumbling

And become dust dispersing.

And you become [of] three kinds:

Then the companions of the right - what are the companions of the right?

And the companions of the left - what are the companions of the left?

And the forerunners, the forerunners -

Those are the ones brought near [to Allah]

In the Gardens of Pleasure,

A [large] company of the former peoples

And a few of the later peoples,

On thrones woven [with ornament],

Reclining on them, facing each other.

There will circulate among them young boys made eternal

With vessels, pitchers and a cup [of wine] from a flowing spring -

No headache will they have therefrom, nor will they be intoxicated -

And fruit of what they select

And the meat of fowl, from whatever they desire.

And [for them are] fair women with large, [beautiful] eyes,

The likenesses of pearls well-protected,

As reward for what they used to do.

They will not hear therein ill speech or commission of sin -

Only a saying: "Peace, peace."

The companions of the right - what are the companions of the right?

[They will be] among lote trees with thorns removed

And [banana] trees layered [with fruit]

And shade extended

And water poured out

And fruit, abundant [and varied],

Neither limited [to season] nor forbidden,

And [upon] beds raised high.

Indeed, We have produced the women of Paradise in a [new] creation

And made them virgins,

Devoted [to their husbands] and of equal age,

For the companions of the right [who are]

A company of the former peoples

And a company of the later peoples.

And the companions of the left - what are the companions of the left?

[They will be] in scorching fire and scalding water

And a shade of black smoke,

Neither cool nor beneficial.

Indeed they were, before that, indulging in affluence,

And they used to persist in the great violation,

And they used to say, "When we die and become dust and bones, are we indeed to be resurrected?

And our forefathers [as well]?"

Say, "Indeed, the former and the later peoples

Are to be gathered together for the appointment of a known Day."

Then indeed you, O those astray [who are] deniers,

Will be eating from trees of zaqqum

And filling with it your bellies

And drinking on top of it from scalding water

And will drink as the drinking of thirsty camels.

That is their accommodation on the Day of Recompense.

We have created you, so why do you not believe?

Have you seen that which you emit?

Is it you who creates it, or are We the Creator?

We have decreed death among you, and We are not to be outdone

In that We will change your likenesses and produce you in that [form] which you do not know.

And you have already known the first creation, so will you not remember?

And have you seen that [seed] which you sow?

Is it you who makes it grow, or are We the grower?

If We willed, We could make it [dry] debris, and you would remain in wonder,

[Saying], "Indeed, we are [now] in debt;

Rather, we have been deprived."

And have you seen the water that you drink?

Is it you who brought it down from the clouds, or is it We who bring it down?

If We willed, We could make it bitter, so why are you not grateful?

And have you seen the fire that you ignite?

Is it you who produced its tree, or are We the producer?

We have made it a reminder and provision for the travelers,

So exalt the name of your Lord, the Most Great.

Then I swear by the setting of the stars,

And indeed, it is an oath - if you could know - [most] great.

Indeed, it is a noble Qur'an

In a Register well-protected;

None touch it except the purified.

[It is] a revelation from the Lord of the worlds.

Then is it to this statement that you are indifferent

And make [the thanks for] your provision that you deny [the Provider]?

Then why, when the soul at death reaches the throat

And you are at that time looking on -

And Our angels are nearer to him than you, but you do not see -

Then why do you not, if you are not to be recompensed,

Bring it back, if you should be truthful?

And if the deceased was of those brought near to Allah ,

Then [for him is] rest and bounty and a garden of pleasure.

And if he was of the companions of the right,

Then [the angels will say], "Peace for you; [you are] from the companions of the right."

But if he was of the deniers [who were] astray,

Then [for him is] accommodation of scalding water

And burning in Hellfire

Indeed, this is the true certainty,

So exalt the name of your Lord, the Most Great.

Discussion on Verses 1-96 of 96

This chapter opens by warning of the inevitability of the Day of Judgement. Chapter 56 Al Waqi'ah, verses 1-2:

"When the Occurrence occurs. There is, at its occurrence, no denial."

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 embedded patterns of resurrection throughout creation, displaying them repeatedly across days, seasons, and generations. These signs are so abundant and so consistent that only those who refuse to reflect remain unconvinced. Rain falls upon barren land, reviving soil that seemed utterly lifeless. Dormant seeds—dry, hard, and apparently dead—absorb water, swell, and burst open, producing vegetation that sustains the creation. If Allah, the Exalted, can revive a seed buried in the earth, then resurrecting the human being—who is likewise placed into the ground—is no more difficult for the One who created both. The cycle of the seasons provides another powerful testimony. In winter, trees stand bare and lifeless, their branches stripped of colour and vitality. Yet with the arrival of spring, they awaken. Leaves unfurl, flowers bloom, and entire landscapes that once appeared dead become vibrant with life. This transformation repeats year after year, silently proclaiming the reality of resurrection. Even within the human body, resurrection is a continuous process. Skin cells, blood cells, and countless other tissues die and are replaced every moment. The body is in a perpetual state of renewal, though people rarely

pause to consider the profound implications of this ongoing transformation. A caterpillar enters a cocoon in a state resembling death, only to emerge as a butterfly—completely transformed, as if granted a new life. Certain desert plants remain dry and lifeless for years, yet the moment rain touches them, they bloom with extraordinary speed and beauty. Forests devastated by fire eventually regenerate, as new shoots emerge from charred soil and entire ecosystems return to life. Animals that hibernate enter deep states of inactivity where bodily functions slow dramatically, mimicking death, yet they awaken with renewed strength when the season changes. Even the oceans display this pattern, as coral reefs that appear dead after bleaching events can regenerate when conditions improve. The heavens themselves reflect this cycle: stars collapse and scatter their elements across space, and from this material new stars and planets are formed—creation emerging from destruction. The daily rhythm of sleep and wakefulness also reflects this truth. Sleep resembles a minor death, for the sleeper's senses are suspended and their awareness withdrawn. Allah, the Exalted, then restores life by returning the soul to the body for those destined to continue living. Chapter 39 Az Zumar, verse 42:

"Allāh takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed in that are signs for a people who give thought."

In addition, the Day of Judgement is something that must occur. When one observes the universe, they notice countless examples of balance. The Earth is positioned at a perfectly balanced distance from the Sun; even a slight deviation would render it uninhabitable. The water cycle—evaporation, condensation, and rainfall—is precisely calibrated to sustain

life. The ground is created in a balanced manner: soft enough for delicate shoots to penetrate, yet strong enough to support massive structures. These and many other examples clearly indicate not only a Creator but also a system of perfect balance.

Yet there is one major aspect of this world that is clearly unbalanced: the actions of humanity. One often observes oppressive and tyrannical individuals who escape punishment in this world. Conversely, countless people endure oppression and hardship without receiving their full reward for patience. Many who sincerely obey Allah, the Exalted, face difficulties and receive only a small portion of their reward in this life, while those who openly disobey Him may enjoy worldly luxuries. Just as Allah, the Exalted, has established balance in all aspects of creation, the reward and punishment of actions must also be balanced. Since this balance does not occur fully in this world, it must occur at another time—namely, the Day of Judgement.

Allah, the Exalted, could fully reward and punish in this world, but one of the wisdoms behind delaying complete recompense is that He grants people opportunity after opportunity to repent sincerely and correct their behaviour. Likewise, He does not grant complete reward in this world because this world is not Paradise. Belief in the unseen—particularly the unseen reward awaiting a person in the next life—is an essential aspect of faith. In fact, belief in the unseen is what gives faith its true value. Believing only in what can be perceived through the five senses, such as receiving full reward in this world, would not be special.

Having fear of full punishment and hope in receiving full reward in the Hereafter motivates a person to abstain from sins and perform righteous deeds.

For the Day of Recompense to begin, this material world must come to an end. Punishment and reward can only be given once everyone's actions have concluded. Therefore, the Day of Recompense cannot occur until the actions of humanity have ceased, which indicates that the material world must eventually end.

When a person reflects on this discussion, their faith in the Day of Judgement strengthens, encouraging them to prepare for it by using the blessings they have been granted correctly, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Through this, they attain peace of mind and success in both worlds—achieving a balanced mental and physical state and correctly placing everything and everyone within their life. Chapter 45 Al Jathiyah, verse 22:

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

And chapter 56 Al Waqi'ah, verse 2:

“There is, at its occurrence, no denial.”

Unlike the delusion of this world—where people are elevated in social rank through superficial and temporary measures such as wealth, ethnicity, gender, or influential relationships, thereby clouding the perception of their true worth—the Day of Judgement will strip away every illusion. In this life, people often mistake outward status for inner virtue, and society frequently honours those who possess worldly advantages while overlooking those who live with sincerity and righteousness. But on the Day of Judgement, all such distortions will vanish. The true value of a person will be revealed, a value determined solely by how faithfully they obeyed Allah, the Exalted, by correctly using the blessings He granted them as outlined in Islamic teachings. Chapter 49 Al Hujurat, verse 13:

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

As a result of this manifestation, those who were dismissed, ignored, or considered insignificant by worldly standards—but who obeyed Allah, the Exalted—will be elevated to ranks far beyond anything they could have imagined. Their sincerity, patience, and obedience—often unnoticed by society—will shine with undeniable clarity. Conversely, those who were admired, respected, or feared in this world, yet persisted in disobedience, will be lowered and disgraced. Their worldly prestige will offer no benefit,

and their former status will collapse like dust. Chapter 56 Al Waqi’ah, verse 3:

“It will bring down [some] and raise up [others].”

If a person desires to be raised in rank on the Day of Judgement, they must recognise that true status is not determined by worldly measures, which are fleeting and deceptive. Instead, it is intrinsically tied to how faithfully they obey Allah, the Exalted, by using the blessings they have been granted in the manner He has prescribed. This approach not only ensures that a person attains a balanced mental and physical state and correctly places everything and everyone within their life—thereby achieving peace of mind—but also ensures that they prepare practically and sincerely for their accountability. Through this preparation, they secure an eternal high rank in the Hereafter, a rank far superior to any temporary status they could acquire in this fleeting world.

Despite the stability found within the creation—such as the firmness of mountains and the reliability of the earth—on the Day of Judgement all of these strong and seemingly unshakeable elements will crumble under the overwhelming force of that Great Day. The very structures that people rely upon for stability and security will collapse, demonstrating that nothing in creation possesses inherent permanence or power. Chapter 56 Al Waqi’ah, verses 4-6:

“When the earth is shaken with convulsion. And the mountains are broken down, crumbling. And become dust dispersing.”

The only thing that will remain firm despite the devastation of that Day is the person who possesses strong and unwavering faith in Allah, the Exalted. While mountains will disintegrate and the earth will convulse, the heart that is anchored in sincere belief will remain steady, protected by divine support. Chapter 14 Ibrahim, verse 27:

“Allah keeps firm those who believe, with the firm word, in worldly life and in the Hereafter…”

A strong faith is therefore essential for remaining committed to obeying Allah, the Exalted, in every circumstance—whether during times of ease or hardship. This deep and resilient faith is nurtured by understanding and implementing the clear signs and teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings reveal that true obedience to Allah, the Exalted, brings peace, stability, and clarity in both this life and the next. On the other hand, those who lack knowledge of Islamic principles will have weak and fragile faith, making them more likely to stray from obedience, especially when their personal desires conflict with divine guidance. This lack of understanding blinds them to the reality that surrendering their desires in favour of following the commands of Allah, the Exalted, is the key to attaining genuine peace in both worlds. Therefore, it is essential for a person to strengthen their faith through the pursuit of Islamic knowledge and its practical application, ensuring they remain obedient to Allah, the

Exalted, at all times. This involves correctly utilising the blessings they have been granted, as outlined by Islamic teachings, ultimately leading to a balanced mental and physical state and the correct prioritisation of all areas of their life.

Allah, the Exalted, describes that humanity will be divided into three distinct groups on the Day of Judgement, a classification mentioned to awaken awareness and motivate people in this world to strive to be among those who are successful. Chapter 56 Al Waqi'ah, verses 7-10:

"And you become [of] three kinds. Then the companions of the right - what are the companions of the right? And the companions of the left - what are the companions of the left? And the forerunners, the forerunners."

These verses establish that people will not all share the same outcome, and that one's position in the Hereafter will be determined by how they lived and used the blessings they were granted. Among these groups, the forerunners represent the highest rank. They are not satisfied with merely fulfilling the minimum obligations and avoiding clear prohibitions. Instead, they go beyond this baseline by dedicating their lives to consistently using every blessing they possess in ways pleasing to Allah, the Exalted, while actively avoiding sinful and even vain behaviour. Chapter 56 Al Waqi'ah, verse 11:

“Those are the ones brought near [to Allah].”

In fact, an aspect of piety is to avoid some lawful things out of fear it will take one to the unlawful, a principle firmly established in those who are considered from the forerunners. Chapter 2 Al Baqarah, verse 187:

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

Allah, the Exalted, did not merely instruct people not to cross His limits; rather, He warned them not to even approach those limits. This distinction highlights divine wisdom, as approaching the limits increases the likelihood of eventually crossing them. This guidance is repeated throughout the Holy Quran. For example, when Allah, the Exalted, addressed the Holy Prophet Adam, peace be upon him, He did not simply forbid eating from the tree in Paradise, but instructed him not to even approach it, even though approaching it was not sinful in itself. 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 not everything lawful is necessarily beneficial to engage in. Some lawful matters, particularly vain ones, serve as gateways to the unlawful. Vain speech, although not sinful in itself, often leads to lying, mockery, or backbiting. Likewise, careless and vain spending can gradually lead to wastefulness, which is clearly condemned. Chapter 17 Al Isra, verse 27:

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

History and personal experience both show that misguidance usually occurs gradually, not suddenly. People rarely fall into serious wrongdoing instantly; instead, they move toward it step by step. A person who repeatedly places themselves near unlawful environments, even without directly participating, becomes increasingly desensitized and vulnerable. For example, someone who regularly accompanies people who consume alcohol is far more likely to eventually drink than someone who avoids such company altogether.

This cautious approach to lawful matters, especially vain ones, was strongly emphasized 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 until they abandon some lawful things out of fear that they may lead to the unlawful. This shows that righteousness is not limited to avoiding clear sins, but also involves foresight, restraint, and discipline in everyday choices.

By adopting this mindset, a person protects their sincerity in obeying Allah, the Exalted. They ensure that the blessings they have been granted are used correctly, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This approach forms the essence of righteousness and leads to peace of mind in both worlds, through achieving a balanced mental and physical state and by correctly placing everything and everyone within one's life.

In contrast, the one who fails to appreciate the importance of not approaching the limits of Allah, the Exalted, tends to overindulge in lawful matters, particularly vain ones. This overindulgence gradually weakens self-control, increases the likelihood of falling into the unlawful, and leads to the misuse of blessings. The result is stress, inner unrest, and difficulty in both worlds. Such a person develops an unbalanced mental and physical state, misplaces priorities, relationships, and responsibilities, and remains poorly prepared for accountability on the Day of Judgement, even if they experience temporary enjoyment or entertainment. This pattern is clearly observable in many lives, particularly among those who possess wealth or status but lack restraint. Their outward comfort often conceals inner instability and dissatisfaction. These outcomes serve as a clear lesson that true success does not lie in unrestricted enjoyment, but in disciplined obedience and conscious restraint. The path of the forerunners, though demanding, is the path that leads to lasting peace, clarity, and success in both this world and the Hereafter. Chapter 56 Al Waqi'ah, verses 10-11:

“And the forerunners, the forerunners. Those are the ones brought near [to Allah].”

A group from the forerunners includes those people who were the first from among their close relatives and friends to adopt a life dedicated to the obedience of Allah, the Exalted, thereby challenging the familiar norms and expectations they were accustomed to. Such individuals often break long-standing patterns within their families and communities, choosing a path of sincerity, discipline, and moral clarity in an environment where worldly priorities dominate. In general, when a person chooses a different path from their peers—especially one that prioritises divine guidance over personal desires—it can evoke discomfort or feelings of inadequacy in others. This is because the righteous choices of one individual naturally highlight the shortcomings or inconsistencies in the choices of those around them. As a result, people may respond defensively, attempting to undermine or discourage the one who has chosen the path of obedience. Consequently, this may result in criticism aimed at those who steadfastly uphold their faith, often from those closest to them. This criticism can take many forms, ranging from subtle mockery and dismissive comments to open verbal abuse or even social boycott. Family members may accuse them of being extreme, ungrateful, or disruptive simply because they refuse to conform to unhealthy norms. Friends may distance themselves, feeling threatened by the moral transformation they witness. Yet despite these pressures, the one who remains firm upon obeying Allah, the Exalted, through such difficulties demonstrates remarkable sincerity and resilience. Their perseverance becomes a testimony to their inner strength and clarity of purpose. But the one who remains firm on obeying Allah, the Exalted, through these difficulties will not only be granted peace of mind in both worlds—through attaining a balanced mental and physical state and through correctly placing everything and everyone within their life—but will also be counted among the forerunners because of their sacrifices. Their willingness to endure discomfort, criticism, and isolation for the sake of

truth elevates their rank in the sight of Allah, the Exalted. They become examples for others, pioneers who open the door of guidance within their families and communities. Their sacrifices in this world translate into honour in the next, where their early commitment and steadfastness will be recognised and rewarded with a status far beyond anything they could have attained through worldly measures. Chapter 56 Al Waqi'ah, verses 10-11:

"And the forerunners, the forerunners. Those are the ones brought near [to Allah]."

In addition, the forerunners also consist of those who—despite the intense pressure to blindly follow the majority opinion and the dominant way of life within their society—choose a more solitary yet superior path: the path of obeying Allah, the Exalted, in every situation. Such individuals resist the powerful psychological pull of conformity, a force that often leads people to adopt beliefs and behaviours simply because they are widespread. When a person observes the majority of society ignoring Islamic teachings, they may assume that the behaviour of the majority must be correct, and as a result, they follow them without thought or reflection. Yet this assumption is deeply flawed. The majority opinion is not always correct, nor is it always rooted in truth or wisdom. History provides countless examples of widely accepted beliefs that were later proven false when new evidence emerged—such as the once-unquestioned belief that the Earth was flat. Blind conformity therefore becomes a dangerous path, one that can lead a person away from divine guidance and into error. It is essential to refrain from acting like cattle, unthinkingly following the herd, as this often results in misguided choices in both secular and spiritual matters. Chapter 6 Al An'am, verse 116:

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

Instead, individuals should employ the reasoning and intellect bestowed upon them to evaluate each circumstance based on knowledge, reflection, and evidence. This approach enables them to make informed decisions, even when these decisions diverge from the prevailing opinions of the majority. In fact, Islam strongly criticizes the blind imitation of others in religious matters for this very reason. It encourages a person to learn, understand, and act upon Islamic teachings with insight and awareness, rather than through unthinking conformity. By doing so, a person not only protects themselves from the errors of the majority but also aligns their life with divine wisdom, ensuring clarity, stability, and peace of mind in both worlds. Chapter 12 Yusuf, verse 108:

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

Finally, as the path of the forerunners is demanding and often lonely in terms of worldly companionship, only a small number of people from each generation are able to commit to it fully. The greatest number of them were from those who directly witnessed, accepted, and lived alongside the Holy

Prophets, peace be upon them, sharing in their struggles, sacrifices, and hardships. Chapter 56 Al Waqi'ah, verses 10-13:

"And the forerunners, the forerunners. Those are the ones brought near [to Allah]. In the Gardens of Pleasure. A [large] company from the first people. And a few of the later peoples."

These verses highlight both the elevated status of the forerunners and the reality that their path has never been widely embraced. Nearness to Allah, the Exalted, requires sacrifice, restraint, and perseverance, qualities that only a minority consistently uphold. Those who lived in the presence of the Holy Prophets, peace be upon them, had a unique opportunity to witness revelation in action, observe divine guidance embodied in daily life, and endure trials alongside the very people calling them to truth. This proximity naturally produced a depth of commitment and sincerity that is difficult to replicate. This also draws attention to another defining quality of the forerunners: strong and unshakable faith. Having directly witnessed the message of their Holy Prophet, peace be upon them, and having learned divine guidance at its source, they possessed the strongest faith within their nations. This certainty translated into the highest level of obedience to Allah, the Exalted, as faith that is deeply rooted naturally manifests in consistent and sincere action. Following the path of the forerunners in later generations therefore requires striving to cultivate the same strength of faith. Strong faith is essential because it anchors a person in obedience to Allah, the Exalted, during both ease and hardship. Without strong faith, obedience becomes conditional, dependent on comfort, convenience, or personal desire. With strong faith, obedience remains firm regardless of circumstances. Strong faith is not achieved through wishful thinking or blind imitation. It is developed by learning, reflecting upon, and acting on 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 consistently demonstrate how sincere obedience to Allah, the Exalted, leads to peace of mind, inner stability, and clarity in both worlds. As knowledge increases and is put into practice, certainty grows, and obedience becomes natural rather than burdensome. In contrast, the one who remains ignorant of Islamic teachings will inevitably possess weak faith. Such a person will find it easy to disobey Allah, the Exalted, whenever divine guidance conflicts with personal desires. This occurs because they fail to perceive the long-term benefit of restraining desires and the harm that follows from indulging them. As a result, obedience feels restrictive, while disobedience appears attractive, even though it ultimately leads to imbalance and unrest. Therefore, a person must actively seek certainty of faith by learning and acting upon Islamic knowledge. This certainty enables them to remain steadfast upon obedience to Allah, the Exalted, in every situation. It involves using the blessings one has been granted correctly, as outlined in Islamic teachings, rather than being controlled by desires or social pressure. By doing so, a person follows the path of the forerunners to the best of their ability and attains peace of mind in both worlds, through achieving a balanced mental and physical state and by correctly placing everyone and everything within their life. Chapter 56 Al Waqi'ah, verse 15:

"On thrones woven [with ornament]. Reclining on them, facing each other."

As mentioned earlier, the path of the forerunners is a lonely one, as not many possess the courage, clarity, or inner strength required to traverse it. Choosing this path often means walking against the current of societal expectations, resisting the pull of conformity, and enduring the discomfort of isolation. The forerunners willingly sacrifice companionship, approval,

and ease in order to uphold truth, sincerity, and obedience to Allah, the Exalted. Their solitude in this world is not a sign of insignificance but a mark of distinction, for they tread a path that only the most resolute hearts can endure. In response to the solitude they experience in this life, Allah, the Exalted, will honour them in the Hereafter with not only His proximity but also the companionship of the other forerunners throughout history—those noble souls who made similar sacrifices for His sake. Chapter 56 Al Waqi'ah, verses 16-19:

"Reclining on them, facing each other. There will circulate among them young boys made eternal. With vessels, pitchers and a cup [of wine] from a flowing spring. No headache will they have therefrom, nor will they be intoxicated."

As the forerunners were exceptionally cautious in controlling not only their sinful desires but also their vain and unnecessary desires, they will be allowed to unleash their desires in the Hereafter. In this world, they restrained themselves, disciplined their impulses, and prioritised obedience over indulgence. They willingly denied themselves pleasures that were permissible yet distracting, choosing instead to focus on what brought them closer to Allah, the Exalted. Their restraint was not rooted in deprivation but in wisdom, for they understood that temporary sacrifices lead to eternal gain. In the Hereafter, this disciplined self-control will be rewarded with complete freedom from limitation. Every desire they possess will be fulfilled without restriction, harm, or regret. Their patience in this world becomes the key to their joy in the next, and the pleasures they experience in Paradise will far surpass anything they withheld from themselves in the fleeting life of this world. Chapter 56 Al Waqi'ah, verses 20-23:

“And fruit of what they select. And the meat of fowl, from whatever they desire. And [for them are] fair women with large, [beautiful] eyes. The likenesses of pearls well-protected.”

Allah, the Exalted, makes it clear that obtaining Paradise—especially the elevated status of the forerunners—requires a person to support their verbal declaration of faith with consistent, sincere action. Words alone, when unaccompanied by deeds, hold little value in Islam. A verbal claim of belief is merely the starting point; its truth is proven through obedience, sacrifice, and the correct use of the blessings Allah, the Exalted, has granted. Paradise is not attained through wishful thinking or empty statements but through lived faith. Chapter 56 Al Waqi’ah, verse 24:

“As reward for what they used to do.”

It is vital to understand that in this world a person is judged as a Muslim by the law based on their verbal declaration of faith. This legal judgement ensures social order and protects the rights of individuals. However, in the Hereafter, each person will be judged by Allah, the Exalted, according to their inward reality—the true state of their heart, which remains hidden from others. Therefore, someone who verbally claims to believe in Allah, the Exalted, and in their accountability in the Hereafter, yet fails to support this claim with actions, may possess no real faith within their heart. As a result, they may be treated as a non-believer on the Day of Judgement, even if the law considered them a Muslim in this world. This distinction highlights the

seriousness of aligning one's outward statements with inward sincerity and righteous conduct.

In addition, the one who fails to support their verbal declaration of faith with actions is in great danger of losing their faith before they die. Faith is not static; it is dynamic and requires constant nourishment. It is crucial to recognise that faith resembles a delicate plant that must be nurtured through acts of obedience in order to thrive and survive. Just as a plant deprived of essential elements such as sunlight, water, and care will wither and die, a person's faith can similarly fade away if not sustained by good deeds. Neglecting righteous actions weakens the heart, allowing worldly desires, doubts, and heedlessness to take root. Over time, this spiritual neglect can result in the most profound loss—the extinguishing of faith itself. Thus, supporting one's declaration of belief with consistent action is not merely recommended; it is essential for spiritual survival.

The forerunners not only avoided listening to vain and sinful speech by distancing themselves from those who engaged in such behaviour, but they also refrained from uttering such speech themselves. They understood that speech is a powerful force that shapes the heart, influences behaviour, and determines one's spiritual state. Speech can be divided into three categories. The first is evil speech, which includes lying, backbiting, slander, mockery, vulgarity, and all forms of verbal harm. This category must be avoided entirely, as it corrupts the heart and destroys good deeds. The second category is good speech—words of truth, wisdom, kindness, remembrance, and guidance—which should be spoken at the appropriate time, for such speech elevates a person in both worlds. The final category is vain speech. Although this type of speech is neither sinful nor virtuous in itself, it often serves as a gateway to sinful speech, as idle talk weakens

self-restraint and distracts the heart from remembrance. Moreover, vain speech will be a source of regret for a person on the Day of Judgement when they realise how much time and opportunity they wasted on words that brought no benefit. Therefore, a person must either speak what is good or remain silent, as advised in a Hadith found in Sahih Muslim, number 176.

As a result of their disciplined behaviour, the forerunners will be blessed with a life in the Hereafter completely free from vain and sinful speech. Their ears will never again hear words that disturb the heart, corrupt the mind, or cause discomfort. Instead, they will dwell in an environment of purity, tranquillity, and honour, where every word spoken is meaningful, uplifting, and filled with goodness. Chapter Al Waqi'ah, verse 25:

"They will not hear therein vain speech or what is sinful."

This reward reflects the principle of divine justice: those who purified their speech in this world will enjoy a realm where only pure speech exists, while those who indulged in harmful or pointless words will face the consequences of their choices. The forerunners' restraint in this life becomes the key to their serenity in the next. Chapter 56 Al Waqi'ah, verse 26:

"Only a saying: "Peace, peace.""

After describing some aspects of the forerunners and the reward awaiting them in the Hereafter, Allah, the Exalted, introduces another group of successful people who, although possessing a lower rank than the forerunners, are still blessed in both worlds. Their status is honourable, their outcome is secure, and their path—though less demanding than that of the forerunners—remains one of sincere obedience and steadfastness. Chapter 56 Al Waqi'ah, verse 27:

"The companions of the right - what are the companions of the right?"

The companions of the right side are those who supported their verbal declaration of faith in Allah, the Exalted, with sincere actions. They adhered to His commands and refrained from His prohibitions, even though they made mistakes along the way, for perfection is not expected from any person. Their lives reflect a genuine effort to use the blessings they were granted in accordance with Islamic teachings, though the degree of their dedication varies. Those who invested more energy into correctly utilising their blessings—by prioritising obedience, restraining their desires, and striving for self-improvement—will attain greater peace of mind in both worlds. They will experience a more balanced mental and physical state and will correctly place everything and everyone within their life. Conversely, those who exerted less effort will attain a lesser degree of peace and balance. Yet despite these differences, all of them will still achieve salvation and success in the Hereafter, for they supported their verbal declaration of faith with genuine, though imperfect, action. Their rank

may not reach the level of the forerunners, but their outcome remains one of eternal success. Chapter 56 Al Waqi'ah, verses 28-37:

"[They will be] among lote trees with thorns removed. And [banana] trees layered [with fruit]. And shade extended. And water poured out. And fruit, abundant [and varied]. Neither limited nor forbidden. And [upon] beds raised high. Indeed, We have produced the women of Paradise in a [new] creation. And made them virgins. Devoted [to their husbands] and of equal age."

As the path of the people of the right is easier and less demanding it is has always been more popular than the path of the forerunners. Thus, they consist of the majority of the success people in the hereafter. Chapter 56 Al Waqi'ah, verses 38-40:

"For the companions of the right [who are]. A large company from the first peoples. And a large company of the later peoples."

After discussing both the forerunners and the lower rank of successful people—the people of the right side—a person must reflect on a reality they already experience in this world in order to decide which path they should pursue. When people achieve any form of worldly success, they naturally feel a deep and personal sense of satisfaction with the effort they invested to attain it. A university student, for example, often feels a

profound fulfilment when they receive their degree, recalling the long hours of revision, the sacrifices of leisure, and the discipline required to reach that moment. Athletes feel pride after years of training culminate in victory; business owners feel gratification when their hard work results in growth and stability. The greater the worldly goal, the greater the satisfaction one feels upon achieving it. This universal human experience is a clear reminder that effort and reward are intimately connected. In the same way, those who attain Paradise will feel an even greater satisfaction with the efforts they made during their earthly lives. In fact, this feeling of satisfaction is the very first quality mentioned when the people of Paradise are described in chapter 88 Al Ghashiyah, verses 8–9:

"[Other] faces, that Day, will show pleasure. With their effort [they are] satisfied."

Therefore, each person must reflect on how much satisfaction they desire to feel on the Day of Judgement and work accordingly. If one desires to experience the highest level of satisfaction—the satisfaction felt by the forerunners—then just as they eagerly anticipate the joy of worldly accomplishments, they should strive even harder for the eternal joy of the Hereafter. This striving is achieved through the sincere obedience of Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings in every situation. The more a person dedicates themselves to this goal, the greater satisfaction and rank they will attain in both worlds. They will achieve a balanced mental and physical state, correctly place everything and everyone within their life, and ultimately secure a level of peace and fulfilment that far surpasses anything this world can offer. Their efforts in this life will translate into eternal honour,

and the satisfaction they feel on that Day will be a reflection of the sincerity, discipline, and devotion they displayed throughout their earthly journey.

After describing the two successful groups, Allah, the Exalted, then moves on to describing the unsuccessful group. This transition serves as a powerful reminder that just as there are paths leading to eternal success, there are also paths that lead to loss and regret. Chapter 56 Al Waqi'ah, verses 41-44:

"And the companions of the left - what are the companions of the left? [They will be] in scorching fire and scalding water. And a shade of black smoke. Neither cool nor beneficial."

They were those who prioritized pursuing their worldly desires and aspirations over obedience to Allah, the Exalted, thereby misusing the blessings He had granted them. Instead of directing their time, energy, and abilities toward what would benefit them in both worlds, they allowed their desires to dominate their decisions. This misuse of blessings inevitably led to an unbalanced mental and physical state, as the heart becomes restless when detached from divine purpose. They misplaced everything and everyone within their life, giving priority to what was temporary while neglecting what was eternal. As a result, they failed to adequately prepare for their accountability on the Day of Judgement. This negligence leads to stress, trouble, and difficulties in both worlds, even if they enjoy certain worldly luxuries. Their outward comfort cannot compensate for the inner turmoil caused by living without direction, discipline, or spiritual grounding.

Ultimately, their short-lived indulgence becomes the cause of long-lasting regret. Chapter 56 Al Waqi’ah, verses 45-46:

“Indeed they were, before that, indulging in affluence. And they used to persist in the great violation.”

The great violation has been interpreted in many different ways. As indicated by the immediate next verses, the great violation could involve intentionally discouraging others from accepting and acting upon divine teachings, driven by fear of losing one’s social influence, authority, or leadership within society. This is a grave sin, for the one who misguides others will have their sins multiplied in proportion to the number of people they lead astray. This warning is clearly stated in a Hadith found in Jami At Tirmidhi, number 2674. The leaders of the non-Muslims of Mecca—just like influential individuals in every generation—employed various strategies to discourage others from accepting Islam, fearing that the spread of truth would diminish their power and status. One such method was to challenge the reality of resurrection and accountability, attempting to cast doubt on foundational beliefs. Chapter 56 Al Waqi’ah, verses 47-48:

“And they used to say, "When we die and become dust and bones, are we indeed to be resurrected? And our forefathers [as well]?"”

In general, it is important to recognize that a common tendency among those who wish to dismiss a concept that conflicts with their desires is to exaggerate it to the point of absurdity, thereby making it appear unreasonable and untrue. This distortion then serves as a convenient justification for rejecting the concept altogether. For instance, when an individual persists in mistreating others—such as relatives—and is advised to instead show respect and good conduct, they may excuse their behaviour by claiming that such counsel requires them to be flawless, like an angel, never displaying even the slightest negative behaviour. Since human perfection is unattainable, they dismiss the original advice—which was both practical and achievable—as unrealistic, thereby justifying their misconduct and avoiding meaningful change. Such behaviour prevents individuals from assuming responsibility for their actions, inevitably leading to misguidance. Neglecting personal accountability stunts the development of character and fosters the misuse of blessings granted by Allah, the Exalted. This negligence results in both mental and physical disorder, causing individuals to misplace priorities and relationships in their lives, and leaving them unprepared for accountability on the Day of Judgement. Regardless of any material wealth they may possess, this failure to take responsibility leads to stress, hardship, and adversity in both this life and the Hereafter. Furthermore, evading accountability prevents individuals from fulfilling the rights of others, thereby contributing to the spread of corruption and injustice within their communities.

Chapter 56 Al Waqi’ah, verse 45-46:

“Indeed they were, before that, indulging in affluence. And they used to persist in the great violation.”

The great violation could also be referring to those who claim faith in Allah, the Exalted, yet—because preparing for their accountability through obedience contradicts their worldly desires and aspirations—they fail to practically support their verbal declaration of faith. Their behaviour mirrors that of someone who does not believe in the Hereafter at all. They may never openly deny resurrection or accountability, yet their actions silently proclaim the same message as the disbelievers who mock its reality. Chapter 56 Al Waqi'ah, verses 47-48:

"And they used to say, "When we die and become dust and bones, are we indeed to be resurrected? And our forefathers [as well]?""

In this case, these words are not spoken but demonstrated through their conduct. Their failure to practically prepare for their accountability—by correctly using the blessings they have been granted as outlined in Islamic teachings—reveals the true state of their heart. As warned earlier, it is vital to understand that in this world a person is judged as a Muslim by the law according to their verbal declaration of faith. This legal judgement ensures social order and protects rights. But in the Hereafter, each person will be judged by Allah, the Exalted, according to their inward reality, which is hidden from others. Therefore, someone who verbally claims to believe in Allah, the Exalted, and in their accountability in the Hereafter, yet does not support their verbal declaration with actions, may possess no real faith in their heart. As a result, they will be treated as a non-Muslim on the Day of Judgement, even if the law considered them a Muslim in this world. This distinction underscores the seriousness of aligning outward claims with inward sincerity and righteous conduct.

In addition, the one who fails to support their verbal declaration of faith with actions is in great danger of losing their faith before they die. It is vital to understand that faith may be likened to a delicate flame that requires constant tending. Just as a fire dies out when deprived of fuel, faith weakens and may be extinguished if not sustained through consistent acts of obedience. Neglecting this spiritual nourishment places a person at risk of losing the very light that guides them, and such a loss is the most devastating of all. When faith is not reinforced through prayer, remembrance, charity, and moral discipline, the heart becomes vulnerable to doubt, desire, and heedlessness. Over time, this spiritual erosion can lead to complete loss of belief, leaving a person unprepared for the Hereafter and deprived of the peace, clarity, and stability that living faith provides.

Chapter 56 Al Waqi’ah, verses 47-48:

“And they used to say, "When we die and become dust and bones, are we indeed to be resurrected? And our forefathers [as well]?"”

Denying the possibility of human resurrection on the Day of Judgement is a remarkable claim, especially when the created world is filled with countless signs of life emerging from what appears to be death. Allah, the Exalted, has embedded patterns of resurrection throughout creation, displaying them repeatedly across days, seasons, and generations. These signs are

so abundant, so consistent, and so deeply woven into the fabric of existence that only those who refuse to reflect remain unconvinced. Rain falls upon barren land, reviving soil that seemed utterly lifeless. Dormant seeds—dry, hard, and apparently dead—absorb water, swell, and burst open, producing vegetation that sustains the creation. If Allah, the Exalted, can revive a seed buried in the earth, then resurrecting the human being—who is likewise placed into the ground—is no more difficult for the One who created both. The cycle of the seasons provides another powerful testimony. In winter, trees stand bare and lifeless, their branches stripped of colour and vitality. Yet with the arrival of spring, they awaken. Leaves unfurl, flowers bloom, and entire landscapes that once appeared dead become vibrant with life. This transformation repeats year after year, silently proclaiming the reality of resurrection. Even within the human body, resurrection is a continuous process. Skin cells, blood cells, and countless other tissues die and are replaced every moment. The body is in a perpetual state of renewal, though people rarely pause to consider the profound implications of this ongoing transformation. A caterpillar enters a cocoon in a state resembling death, only to emerge as a butterfly—completely transformed, as if granted a new life. Certain desert plants remain dry and lifeless for years, yet the moment rain touches them, they bloom with extraordinary speed and beauty. Forests devastated by fire eventually regenerate, as new shoots emerge from charred soil and entire ecosystems return to life. Animals that hibernate enter deep states of inactivity where bodily functions slow dramatically, mimicking death, yet they awaken with renewed strength when the season changes. Even the oceans display this pattern, as coral reefs that appear dead after bleaching events can regenerate when conditions improve. The heavens themselves reflect this cycle: stars collapse and scatter their elements across space, and from this material new stars and planets are formed—creation emerging from destruction. The daily rhythm of sleep and wakefulness also reflects this truth. Sleep resembles a minor death, for the sleeper’s senses are suspended and their awareness withdrawn. Allah, the Exalted, then restores life by returning the soul to the body for those destined to continue living. Chapter 39 Az Zumar, verse 42:

“Allāh takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed in that are signs for a people who give thought.”

In addition, the Day of Judgement is something which must occur. If one observes the universe, they will notice many examples of balance. The Earth is positioned at a perfect and balanced distance from the Sun; even a slight deviation would render it uninhabitable. Similarly, the water cycle—where water evaporates from the oceans, rises into the atmosphere, condenses into clouds, and returns as rain—is perfectly calibrated to sustain life. The ground is created in a balanced manner: soft enough for delicate shoots to penetrate, yet strong enough to support massive structures. These and countless other examples not only clearly indicate a Creator but also reveal a profound system of balance. Yet there is one major aspect of this world that is clearly unbalanced: the actions of humanity. One often observes oppressive and tyrannical individuals who escape punishment in this world. Conversely, countless people endure oppression and hardship without receiving their full reward for patience. Many Muslims who sincerely obey Allah, the Exalted, face difficulties and receive only a small portion of their reward in this life, while those who openly disobey Him may enjoy worldly luxuries. Just as Allah, the Exalted, has established balance in all aspects of creation, the reward and punishment of actions must also be balanced. Since this balance does not occur fully in this world, it must occur at another time—namely, the Day of Judgement.

Allah, the Exalted, could reward and punish fully in this world. But one of the wisdoms behind not fully punishing in this world is that Allah, the Exalted, grants people opportunity after opportunity to repent sincerely and correct their behaviour. He does not fully reward Muslims in this world because this world is not Paradise. In addition, believing in the unseen—particularly the unseen reward awaiting a Muslim in the next world—is an essential aspect of faith. In fact, belief in the unseen is what gives faith its true value. Believing only in what can be perceived through the five senses, such as receiving full reward in this world, would not be special, nor would it cultivate sincerity, patience, or trust in Allah, the Exalted.

Having fear of full punishment and hope in receiving full reward in the Hereafter encourages a person to abstain from sins and perform righteous deeds. This balance of fear and hope strengthens the heart, disciplines the soul, and motivates consistent obedience.

In order for the Day of Recompense to commence, this material world must end. This is because punishment and reward can only be given once everyone’s actions have concluded. Therefore, the Day of Recompense cannot take place until the actions of humanity have ceased, which indicates that the material world must eventually end. Its temporary nature is a reminder that it is merely a stage for action, not a place for final judgement.

When a person reflects on this discussion, their faith in the Day of Judgement strengthens, encouraging them to prepare for it by using the blessings they have been granted correctly, as outlined in the Holy Quran

and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Through this, they attain peace of mind and success in both worlds—achieving a balanced mental and physical state and correctly placing everything and everyone within their life. This preparation transforms their worldly life into one of clarity, purpose, and tranquillity, and their Hereafter into one of eternal success. 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 56 Al Waqi’ah, verses 49-50:

“Say, "Indeed, the former and the later peoples. Are to be gathered together for the appointment of a known Day.""

When a person refuses to prepare for their accountability by obeying Allah, the Exalted—because such preparation conflicts with their worldly ambitions, desires, and comforts—they inevitably continue misusing the blessings He has entrusted to them. Their priorities become inverted, and their heart becomes attached to fleeting pleasures rather than lasting truth. This inward corruption prevents them from attaining a balanced mental and physical state, for tranquillity cannot coexist with rebellion against one’s

Creator. As their inner world becomes disordered, they begin to misplace everything and everyone within their life. Family relationships become strained, friendships become burdensome, careers become sources of anxiety, and wealth becomes a cause of fear rather than security. If they persist in disobedience, they eventually direct blame toward the wrong people and circumstances—accusing their spouse, children, or relatives of causing their distress, when in reality the root of their suffering lies in their own misuse of blessings. When they sever ties with these good individuals, their condition only deteriorates further, pushing them into deeper emotional instability until they fall into depression, addiction, or even suicidal thoughts. This tragic pattern is clearly visible among those who continually misuse their blessings—such as many among the wealthy and famous—who, despite their luxuries, often suffer profound inner emptiness. And because their attitude prevented them from preparing for their accountability on the Day of Judgement, their punishment in the Hereafter will be far more severe. Chapter 56 Al Waqi'ah, verses 51-56:

"Then indeed you, O those misguided deniers. Will be eating from trees of Zaqqum. And filling with it your bellies. And drinking on top of it from scalding water. And will drink as the drinking of thirsty camels. That is their accommodation on the Day of Recompense."

One of the primary reasons why the Hereafter—particularly the Day of Judgement and Hell—has been described with such vivid detail in Islamic teachings is to dismantle the false beliefs adopted by earlier communities, who trivialized these realities and even mocked them. Their dismissive attitude stemmed from wishful thinking: they continued to disobey Allah, the Exalted, while convincing themselves that salvation would still be theirs. These false assumptions took many forms. Some relied on the intercession

of a righteous person without any personal reform. Others believed that a mere verbal claim of faith would guarantee salvation, even if their actions contradicted their words. Some assumed that excuses and repentance would automatically be accepted on the Day of Judgement, regardless of their sincerity or deeds. Others imagined that the punishments of the Hereafter would be mild, comparable to worldly discomforts. These ideas created a false sense of security that encouraged complacency and spiritual negligence. To eradicate such delusions, Islamic teachings present the realities of the Hereafter with clarity and detail, so that people may grasp their seriousness and prepare accordingly. These descriptions are not meant to induce despair, but to awaken hearts, correct false hopes, and inspire sincere obedience to Allah, the Exalted. True obedience requires using the blessings He has granted in ways that please Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When a person internalizes these teachings, they are protected from complacency, guarded against self-deception, and guided toward a life of sincerity and accountability—ensuring safety from punishment and success in both worlds, through attaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

After outlining the three categories of people who will appear on the Day of Judgement, Allah, the Exalted, turns His attention to those who rejected faith—individuals who acknowledged Him as their Creator yet refused to affirm the truth He sent, even after recognizing its authenticity. Their denial was not rooted in ignorance, but in stubbornness and pride. Chapter 56 Al Waqi’ah, verse 57:

“We have created you, so why do you not testify to the truth?”

The non-Muslims of Mecca, who prided themselves on their mastery of the Arabic language, immediately recognised that the Holy Quran could not be the product of human speech. Its linguistic precision, unmatched eloquence, and profound depth were beyond anything they had ever encountered. Furthermore, they had lived alongside the Holy Prophet Muhammad, peace and blessings be upon him, for forty years before he announced his Prophethood. They knew his character intimately—his honesty, integrity, and truthfulness were unquestioned. He had never lied to them about worldly matters, so it was irrational to assume he would suddenly fabricate a lie about Allah, the Exalted. Chapter 10 Yunus, verse 16:

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

Moreover, the Holy Prophet Muhammad, peace and blessings be upon him, had no access to previous divine scriptures. He was not known to read or write, nor did he study the teachings of earlier prophets. This fact was well-known to both the People of the Book and the non-Muslims of Mecca. Therefore, the detailed accounts of past nations, the accurate descriptions of earlier revelations, and the profound theological insights found in the Holy Quran could not have been acquired through human learning. This reality further confirms that the Holy Quran is of divine origin. Its knowledge, wisdom, and consistency surpass anything that could have been produced by a human being—especially one with no exposure to previous scriptures. Thus, their rejection of the Holy Quran was not due to

doubt about its authenticity, but due to arrogance, fear of losing status, and an unwillingness to abandon their desires. 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.”

After mentioning that the non-Muslims did not deny that Allah, the Exalted, created them, He then broadens this point to demonstrate His absolute Oneness and to show that He alone deserves obedience in every circumstance. Their admission that He created them should have naturally led them to acknowledge His authority and submit to His guidance. Instead, they recognised the truth yet refused to testify to it. Chapter 56 Al Waqi’ah, verses 58-59:

“Have you seen that which you emit? Is it you who creates it, or are We the Creator?”

These verses confront the human being with a reality they cannot escape: they contribute nothing to the actual creation of life. They merely witness the process, while the true act of creation belongs solely to Allah, the Exalted. This reminder exposes the irrationality of worshipping anything besides Him or following desires in opposition to His commands.

Anyone who reflects on the human body with sincerity and an open mind will recognise that its precise structure—the harmony of organs, bones, senses, and systems—could not have emerged without intention, knowledge, and power. The human being is a masterpiece of design: the heart beats with perfect rhythm, the lungs expand and contract with precision, the brain processes vast amounts of information, and the senses work together seamlessly. If even a simple tool or structure cannot exist without a designer, caretaker, and maintainer, then it is far more unreasonable to believe that the human being—with their astonishingly complex physical, mental, and emotional systems—came into existence without a Creator and continues functioning without a Sustainer. The body operates through countless interconnected processes that must remain in delicate balance for life to continue. A slight disruption to this balance can result in illness or death, highlighting the constant need for divine oversight. Every breath, heartbeat, and movement is a sign of the continuous care of Allah, the Exalted. The more one reflects on these realities, the clearer it becomes that the One who created life, sustains it, and maintains its balance is the only One worthy of obedience and worship.

Not only does Allah, the Exalted, create and govern all things, but He alone brings about death and determines its moment, thereby demonstrating His complete authority over a person’s existence in both this world and the next. Life and death are not random events, nor are they controlled by human effort, medicine, or circumstance. They unfold only by His decree, and no power can delay or hasten them. Chapter 56 Al Waqi’ah, verse 60:

“We have decreed death among you, and We are not to be outdone.”

This verse affirms that death is not an accident of nature but a deliberate act of divine will. It is a reminder that the One who initiates life and concludes it is the same One who will resurrect His creation for judgement.

The inevitability of death is itself a profound sign of human limitation and the absolute control of Allah, the Exalted. A person has no authority over their entry into this world, nor can they prevent their departure from it. No amount of wealth, influence, or medical advancement can grant immortality or postpone the decree of death. When a person reflects on this reality with sincerity, they recognise that the One who brought them into existence without their choice and will remove them from it without their consent is the only One worthy of obedience. Death strips away illusions of independence and exposes the truth that human beings are entirely dependent on their Creator. Recognising this should lead a person to humility, submission, and a renewed commitment to obeying Allah, the Exalted, in every situation. For the One who controls both the beginning and end of life is the only One who can guide a person to success in both worlds.

In addition, as Allah, the Exalted, controls life and death, resurrecting someone after they have turned to dust and bones is not a difficult task for Him. Chapter 56 Al Waqi’ah, verses 61-62:

“In that We will change your likenesses and produce you in that [form] which you do not know. And you have already known the first creation, so will you not reflect?”

As discussed earlier, denying the possibility of human resurrection on the Day of Judgement is a remarkable claim, especially when the created world is filled with countless signs of life emerging from what appears to be death. Allah, the Exalted, has embedded patterns of resurrection throughout creation, displaying them repeatedly across days, seasons, and generations. These signs are so abundant and so consistent that only those who refuse to reflect remain unconvinced. Rain falls upon barren land, reviving soil that seemed utterly lifeless. Dormant seeds—dry, hard, and apparently dead—absorb water, swell, and burst open, producing vegetation that sustains the creation. If Allah, the Exalted, can revive a seed buried in the earth, then resurrecting the human being—who is likewise placed into the ground—is no more difficult for the One who created both. The cycle of the seasons provides another powerful testimony. In winter, trees stand bare and lifeless, their branches stripped of colour and vitality. Yet with the arrival of spring, they awaken. Leaves unfurl, flowers bloom, and entire landscapes that once appeared dead become vibrant with life. This transformation repeats year after year, silently proclaiming the reality of resurrection. Even within the human body, resurrection is a continuous process. Skin cells, blood cells, and countless other tissues die and are replaced every moment. The body is in a perpetual state of renewal, though people rarely pause to consider the profound implications of this ongoing transformation. A caterpillar enters a cocoon in a state resembling death, only to emerge as a butterfly—completely transformed, as if granted a new life. Certain desert plants remain dry and lifeless for years, yet the moment rain touches them, they bloom with extraordinary speed and beauty. Forests devastated by fire eventually regenerate, as new shoots emerge from charred soil and entire ecosystems return to life. Animals that hibernate enter deep states of

inactivity where bodily functions slow dramatically, mimicking death, yet they awaken with renewed strength when the season changes. Even the oceans display this pattern, as coral reefs that appear dead after bleaching events can regenerate when conditions improve. The heavens themselves reflect this cycle: stars collapse and scatter their elements across space, and from this material new stars and planets are formed—creation emerging from destruction. The daily rhythm of sleep and wakefulness also reflects this truth. Sleep resembles a minor death, for the sleeper's senses are suspended and their awareness withdrawn. Allah, the Exalted, then restores life by returning the soul to the body for those destined to continue living. Chapter 39 Az Zumar, verse 42:

"Allāh takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed in that are signs for a people who give thought."

As discussed earlier, the denial of resurrection remains a remarkable claim when the natural world is saturated with signs of life emerging from death. Allah, the Exalted, has woven patterns of renewal into the very fabric of existence, offering constant reminders through the days, seasons, and generations. These signs are so consistent that they leave little room for doubt for those who choose to reflect. When rain falls upon barren land, it revives soil that appeared utterly lifeless, proving that the One who can stir a dry, buried seed into a vibrant plant can just as easily restore the human being from the earth. The turning of the seasons serves as a powerful, silent testimony to this reality. In winter, trees stand as skeletal figures, stripped of color and vitality, yet they unfurl into vibrant life the moment spring arrives. This cycle is mirrored within the human body itself, where

Allah, the Exalted, maintains a perpetual state of renewal as millions of cells die and are replaced every moment. From the caterpillar's transformative journey in the cocoon to the desert plants that bloom instantly upon the touch of water, the message of life following death is universal. Beyond the earth, the heavens and the rhythm of daily life reinforce this truth. Stars collapse only to scatter the elements required to birth new celestial bodies, showing that even destruction serves as a precursor to creation. Finally, the simple act of sleep—a state where the senses are suspended and awareness is withdrawn—acts as a "minor death." Each morning, Allah, the Exalted, restores the soul to the body, demonstrating that the transition from death to life is not only possible but a fundamental law of the created order. 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."

After drawing attention to the human gamete—a lifeless drop that Allah, the Exalted, transforms into a fully formed human being—He then shifts the discussion to another sign that people witness daily: the lifeless seeds from which He alone brings forth plants, trees, and crops. These are the foundations of earthly provision, and their growth is entirely dependent on His will. Chapter 56 Al Waqi'ah, verses 63-64:

"And have you seen that [seed] which you sow? Is it you who makes it grow, or are We the grower?"

Despite the extraordinary advancements humanity has achieved in agriculture—precision irrigation, genetically engineered crops, sophisticated soil-monitoring technologies, and climate-controlled farming—human beings remain entirely incapable of granting life to a dead seed. They may cultivate the land, adjust environmental conditions, and optimise every stage of the farming process, yet the essential spark of life remains beyond their reach. If Allah, the Exalted, does not will for a seed to germinate, no amount of human expertise or technological innovation can force it to grow. A lifeless seed will remain lifeless, regardless of how advanced the tools or how skilled the farmer. And if Allah, the Exalted, were to withhold life from seeds—or prevent crops from developing into sources of nourishment—the consequences would be devastating. Fields would wither, food chains would collapse, and every living creature would face severe hardship. Chapter 56 Al Waqi'ah, verses 65-67:

"If We willed, We could make it [dry] debris, and you would remain in wonder. [Saying], "Indeed, we are [now] in debt; Rather, we have been deprived.""

This reality exposes the fragility of human power and the complete dependence of creation on its Creator. The growth of a single seed—hidden beneath the soil, unfolding in silence, and sustained by forces no human can control—is a daily sign that sustenance, life, and provision come only from Allah, the Exalted. Every sprout that emerges, every crop that matures, and every harvest that feeds the creation is a reminder that He alone governs the processes that sustain life. Recognising this truth

should lead a person to humility, gratitude, and unwavering trust in Allah, the Exalted, and to obey Him in every situation, knowing that all blessings originate from Him and remain under His control.

After drawing attention to the miracle of seeds and crops, Allah, the Exalted, then turns to another essential element of life: water. It is not only indispensable for the growth of vegetation but also vital for drinking and sustaining every living creature. Without water, no form of life—human, animal, or plant—could survive. Chapter 56 Al Waqi'ah, verses 68-69:

"And have you seen the water that you drink? Is it you who brought it down from the clouds, or is it We who bring it down?"

These verses remind the human being that although they may collect, store, and distribute water, they have no control over its origin. Rainfall—its timing, quantity, and distribution—is entirely in the hands of Allah, the Exalted. No human effort can force the clouds to release water, nor can any technology replicate the natural cycle that sustains life on Earth.

Fresh water, found in rivers, springs, and streams, is essential for drinking, agriculture, hygiene, and the survival of land-based life. Salt water, found in seas and oceans, is equally crucial, sustaining marine ecosystems and preventing the oceans from becoming polluted by the countless corpses of sea creatures. Allah, the Exalted, has created a natural separation between

these two types of water, ensuring that each serves its unique purpose without overwhelming the other. 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 separation is not accidental but deliberate, a sign of divine wisdom and precision. Were fresh and salt water to mix freely without regulation, the delicate balance of life on Earth would collapse. Fresh water would become undrinkable, crops would fail, and marine life would be destroyed. Mountains also play a vital role in this system. They act as natural reservoirs, capturing and storing rainwater, filtering it through layers of rock and soil, and releasing it gradually as rivers and streams. This process purifies acidic rain and transforms it into water suitable for human and animal consumption. These rivers are strategically distributed across the Earth, ensuring that communities, wildlife, and ecosystems have access to a continuous supply of fresh water. Meanwhile, the salty waters of the oceans remain distinct, preserving marine life and preventing the accumulation of waste. The harmony between these systems is a testament to the meticulous design of Allah, the Exalted. If this balance were disrupted—if fresh and salt water merged without restriction—the consequences would be catastrophic for both land and sea. Chapter 56 Al Waqi’ah, verse 70:

“If We willed, We could make it bitter, so why are you not grateful?”

Thus, the harmony of the water systems, the role of mountains, and the separation of seas all testify to the Oneness of Allah, the Exalted. They demonstrate that creation is not the product of chance, coincidence, or multiple competing forces, but the work of a single Creator who has established balance, order, and purpose in all things. These signs call people to obedience, gratitude, and reflection, reminding them that just as the natural world functions only under divine law, so too must human life be lived in accordance with the divine code of conduct. Recognising this truth leads a person to humility, reliance on Allah, the Exalted, and a renewed commitment to using His blessings correctly.

After addressing agriculture in its broad form earlier, Allah, the Exalted, then narrows the discussion to a specific tree well-known to the Arabs—one they relied upon during their travels to kindle fire. This shift draws attention to yet another sign of divine power that people witnessed regularly but rarely contemplated. Chapter 56 Al Waqi'ah, verses 71-72:

"And have you seen the fire that you ignite? Is it you who produced its tree, or are We the producer?"

These verses remind the human being that even the simple act of producing fire—something they take for granted—depends entirely on divine design. The trees used by the Arabs were green and filled with moisture, yet when their branches were rubbed together, sparks emerged

and flames were produced. This is a striking phenomenon: fire, which is hot and dry, emerging from a living tree that is cool and moist. Such a transformation is not the result of human ingenuity but a deliberate creation of Allah, the Exalted.

This remarkable process serves as a powerful sign. If Allah, the Exalted, can bring forth fire from a green tree—combining opposites in a way that defies human expectation—then resurrecting the dead is not a distant or impossible reality. The One who brings fire out of moisture can certainly bring life out of death. Chapter 56 Al Waqi'ah, verse 73:

"We have made it a reminder and provision for the travelers."

The "reminder" mentioned in this verse carries multiple layers of meaning. It reminds people of Allah's ability to create life from what appears lifeless, just as He brings fire from green wood. It also serves as a reminder of the fire of Hell—a reality that must be avoided through sincere obedience to Allah, the Exalted. Fire, which humans use for warmth, cooking, and protection, becomes a daily symbol of a far greater fire awaiting those who misuse the blessings they have been granted. The provision for travellers is therefore both physical and spiritual: fire sustains them on their journeys, and its existence warns them to remain steadfast on the path of righteousness.

Ultimately, this sign calls a person to reflect deeply. If Allah, the Exalted, controls the properties of trees, the nature of fire, and the laws of transformation, then He alone must be obeyed. Correctly using the blessings He has granted—according to the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him—is the only path to safety in this world and the next. Chapter 56 Al Waqi'ah, verse 74:

"So glorify the name of your Lord, the Most Great."

Since nothing in the universe unfolds outside the will of Allah, the Exalted—including every hardship, inconvenience, and test a person encounters—they must glorify Him by refusing to attribute anything negative to Him. Instead, they should acknowledge that whatever He decrees is ultimately for their benefit, even when the wisdom behind it is hidden from them. Chapter 2 Al Baqarah, verse 216:

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

A central aspect of glorifying Allah, the Exalted—by not attributing negativity to Him—is cultivating a positive and trusting mindset. This mindset is not naïve optimism but a spiritual discipline that helps a person navigate trials while remaining obedient to Allah, the Exalted. True

obedience means using the blessings He has granted in ways that please Him, as taught in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. 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, for the loss of worldly comfort is insignificant compared to the loss of spiritual integrity. Instead of dwelling on the immediate pain of the trial, they should focus on the immense reward promised to those who endure with patience for the sake of Allah, the Exalted. If someone loses a particular blessing, they should reflect on the countless blessings that still surround them—health, safety, family, intellect, guidance, and more. Every trial contains hidden wisdoms that may not be apparent at first glance. A person should repeatedly recall the verse from the Holy Quran that teaches them that what they dislike may be the very thing that benefits them most, and what they desire may be the very thing that harms 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.”

In conclusion, reflecting on these truths helps a person develop a positive, trusting mindset—one that is essential for properly glorifying Allah, the Exalted, by refusing to attribute negativity to Him. The believer learns to see blessings even within trials, to trust divine wisdom over personal desire, and to recognise that every decree carries goodness, even when it is concealed. Ultimately, the cup is not half empty; it is, in reality, half full.

After addressing the signs found on Earth, Allah, the Exalted, then directs attention to a majestic sign above: the heavens and the stars. Their order, precision, and beauty serve as a powerful reminder of His Oneness and His absolute control over the universe. Chapter 56 Al Waqi'ah, verses 75-76:

"Then I swear by the setting of the stars. And indeed, it is an oath - if you could know - [most] great."

The celestial bodies offer a profound testimony to divine design. The stars scattered across the night sky are arranged with remarkable precision. Their positions, movements, and cycles are so consistent that long before compasses, clocks, or modern navigation systems existed, entire civilizations relied on them to travel across deserts, seas, and uncharted lands. The constellations served as natural maps, enabling travellers to determine direction, measure time, and anticipate seasonal changes. 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 exact, predictable patterns that repeat year after year. Constellations rise and set at specific

times, marking the progression of seasons. The appearance of certain stars signals the arrival of winter or the beginning of spring. Sailors once navigated entire oceans by following the North Star, whose fixed position provided a constant reference point. Farmers relied on the rising of particular constellations to determine the ideal times for planting and harvesting. Even today, astronomers use the consistent behaviour of celestial bodies to measure time, track planetary motion, and understand the structure of the universe. Such order cannot be the product of 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; 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.

After presenting a series of signs scattered throughout the universe—each one pointing unmistakably to His Oneness and His absolute authority—Allah, the Exalted, then directs humanity to the divine code of conduct that enables a person to live in harmony with this truth. This code is the means by which a person attains inner tranquillity, emotional balance, and clarity of purpose, placing every blessing and every relationship in its rightful place. Chapter 56 Al Waqi’ah, verse 77:

“Indeed, it is a noble Qur'an.”

This declaration emphasises that the guidance contained within the Holy Quran is not merely a collection of moral suggestions, but a noble, exalted, and divinely crafted framework for human life.

No matter how advanced a civilisation becomes, and regardless of the depth of knowledge it acquires—whether in psychology, sociology, neuroscience, or any other field—it remains impossible for human beings to produce a code of conduct that perfectly aligns with human nature and addresses every circumstance individuals or societies may face. Human knowledge is limited, fragmented, and constantly evolving. Even today, despite centuries of scientific progress, humanity continues to discover new aspects of the human mind, the functions of the brain, and the complexities of human behaviour. If people cannot fully comprehend their own inner workings, how could they ever design a flawless system that guarantees justice, stability, and peace? Only Allah, the Exalted, possesses the knowledge required to do so. He is the Creator of every human being, fully aware of their strengths, weaknesses, desires, and vulnerabilities. His knowledge encompasses the past, present, and future in their entirety. Therefore, He alone is qualified to provide a comprehensive code of conduct—one that distinguishes truth from falsehood, benefit from harm, and righteousness from corruption. This divine guidance is not merely theoretical; it is a practical roadmap that leads to peace of mind, emotional balance, and societal harmony. History itself testifies to this truth. Whenever the divine code of conduct was sincerely implemented—whether in households, communities, or entire nations—it produced justice, compassion, stability, and flourishing. Individuals found clarity and purpose, families became cohesive, and societies experienced fairness and security. These outcomes were not accidental; they were the natural result of living according to the guidance of the One who created human nature. For this reason, people must embrace the divine code of conduct revealed in the Holy Quran, recognising that it is designed for their benefit, even when certain teachings challenge their personal desires. A wise person behaves

like a patient who trusts the expertise of a skilled physician. Even when the prescribed medicine tastes bitter or the recommended diet is restrictive, the patient follows the instructions because they know the physician seeks their well-being. Likewise, one understands that Allah, the Exalted, prescribes what leads to spiritual health, emotional stability, and success in both worlds—even if the path requires discipline and sacrifice. Chapter 56 Al Waqi'ah, verses 78-80:

"In a Register well-protected. None touch it except the purified. [It is] a revelation from the Lord of the worlds."

The expressions found in the Holy Quran are unmatched in their clarity, depth, and beauty. Its meanings are conveyed with a directness that penetrates the heart, while its words and verses possess a level of eloquence that no other text can rival. Unlike the writings of human beings—which inevitably contain inconsistencies, exaggerations, and contradictions—the Holy Quran is entirely free from error. It stands alone among all scriptures and religious teachings in its perfect coherence. The Holy Quran recounts the histories of earlier nations with precision, despite the fact that the Holy Prophet Muhammad, peace and blessings be upon him, had no formal education in history and no access to previous scriptures. It commands every form of goodness and prohibits every form of evil, addressing matters that affect individuals and those that shape entire societies. Through this comprehensive guidance, justice, security, and peace spread throughout homes, communities, and nations. The Holy Quran contains no falsehood, embellishment, or myth. Unlike poetry, legends, or fables, it does not rely on exaggeration to convey its message. Every verse is meaningful, purposeful, and applicable to daily life. Even when the Holy Quran repeats a story, it highlights new lessons, offering

fresh insights each time. No matter how often a person studies it, the Holy Quran never becomes repetitive or dull; rather, its meanings deepen with every reading. It presents promises and warnings, each supported by clear and undeniable proofs. When the Holy Quran discusses concepts that may seem abstract—such as patience, gratitude, or humility—it always provides simple, practical steps for implementing them in one's life. The Holy Quran calls people to fulfil the purpose for which they were created: to sincerely obey Allah, the Exalted, by using the blessings He has granted in ways that please Him. Through this obedience, a person attains peace of mind and success in both worlds, achieving emotional balance, mental clarity, and the ability to place every blessing and every relationship in its rightful place. It makes the straight path unmistakably clear and appealing to anyone who seeks genuine tranquillity and lasting success. Because it addresses the very nature of human beings, its guidance is timeless—relevant to every person, every place, and every generation. It offers healing for emotional struggles, economic challenges, and physical difficulties when its teachings are understood and applied correctly. It provides solutions for every problem an individual or society may face. History itself bears witness: whenever communities implemented the teachings of the Holy Quran sincerely, they flourished in justice, stability, and prosperity. Centuries have passed, yet not a single letter of the Holy Quran has been altered. This preservation is a fulfilment of the divine promise. Chapter 15 Al Hijr, verse 9:

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

And chapter 56 Al Waqi'ah, verse 79:

“None touch it except the purified.”

No other book in human history possesses this quality. The Holy Quran addresses the root causes of societal problems and provides practical remedies for each of them. When the roots are corrected, the countless branches of corruption and injustice naturally fall away. In this way, the Holy Quran offers comprehensive guidance 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 and most enduring miracle granted by Allah, the Exalted, to His final Messenger, the Holy Prophet Muhammad, peace and blessings be upon him. Yet only those who sincerely seek the truth and act upon it will benefit from this miracle. Those who follow their desires, selectively applying its teachings, will find only loss in this world 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.”

And chapter 56 Al Waqi’ah, verse 80:

“A revelation from the Lord of the worlds.”

In truth, every individual who turns away from the divine code of conduct revealed by Allah, the Exalted, and instead embraces man-made systems does so because such systems allow them to pursue their worldly desires without restraint. Human-crafted laws inevitably reflect the inclinations, ambitions, and biases of those who formulate them. They are shaped by personal interests, cultural pressures, and shifting social trends. In contrast, the divine law is rooted in perfect wisdom, justice, and mercy—qualities that no human being can fully embody. Those who reject divine guidance often do so not because they doubt its truth, but because they fear the discipline and self-restraint it demands. The wealthy, influential, and powerful are frequently the most resistant to divine guidance. They understand that accepting the truth of Islam requires submitting to a higher moral authority—one that places limits on their desires, curbs their exploitation of others, and holds them accountable for their actions. Such submission threatens their unchecked indulgence, their misuse of authority, and their pursuit of worldly dominance. To preserve their privileges, they not only reject the truth themselves but also encourage others to follow their path, hoping to maintain a social order that benefits them. In doing so, they sacrifice their eternal well-being for temporary worldly gain. This pattern is consistent throughout history. The first to oppose the Holy Prophets, peace be upon them, were often the elites of their societies—tribal leaders, wealthy merchants, and political authorities. Chapter 56 Al Waqi’ah, verses 81-82:

“Then is it to this statement that you are indifferent. And utilize your provision as a tool to deny?”

Their rejection was rarely due to a lack of evidence. The signs of Allah, the Exalted, were clear, the message was coherent, and the character of the Prophets was impeccable. Their opposition stemmed from arrogance, pride, and an unwillingness to abandon their desires. They feared losing control, status, and influence far more than they feared the consequences of rejecting the truth. Thus, the refusal to accept divine guidance is seldom an intellectual disagreement about truth and falsehood. It is, more often, a spiritual and moral issue—a refusal to restrain one’s desires and submit to the authority of the Creator.

After exposing the motives of those who reject divine guidance, Allah, the Exalted, presents yet another decisive proof of His absolute authority over human life. He reminds people that if they truly believe life is random, ungoverned, and free from accountability—if they genuinely think no higher power controls their existence—then they should demonstrate this supposed independence at the moment of death. Chapter 56 Al Waqi’ah, verses 83-87:

“Then why, when the soul at death reaches the throat. And you are at that time looking on. And We are nearer to him than you, but you do not perceive. Then why do you not, if you are not to be recompensed. Bring it back, if you should be truthful?”

These verses confront the human being with a moment they cannot escape: the final separation of the soul from the body. At that instant, all illusions of control vanish. Loved ones stand helplessly around the dying person, unable to intervene, unable to delay the decree, unable to reverse what is unfolding before their eyes. Medical expertise, wealth, influence, and technology—all the things people rely on—become utterly useless.

The inability of human beings to prevent death, delay it, or reverse it is a clear and undeniable sign that they do not control their own existence. Just as they had no authority over their creation or their entry into this world, they have no authority over their departure from it. This reality points unmistakably to the existence of a Controller—One who governs life and death, and who will hold every soul accountable in both worlds.

Death is therefore not merely an end; it is a proof. It exposes the falsehood of the claim that life is meaningless or ungoverned. It reveals the limits of human power and the absolute sovereignty of Allah, the Exalted. And it reminds every person that the One who created them without their choice and takes their soul without their consent will resurrect them and judge them with perfect justice.

In addition to the earlier points, it must be recognised that without the certainty of Judgement Day and the Hereafter, life in this world would lose its deepest meaning and ultimate purpose. Everything in this worldly realm

is temporary, fragile, and incomplete. Whatever a person accumulates—wealth, status, influence, knowledge, or companionship—will eventually slip from their hands. Time erodes every achievement, and death severs every attachment. If human existence were confined solely to this brief and imperfect world, then all striving would be reduced to chasing shadows—pursuing what inevitably fades, leaving behind nothing of lasting worth. It is the reality of Judgement Day and the Hereafter that elevates life beyond this cycle of gain and loss. These truths provide a permanent, perfect, and eternal goal toward which a person can direct their efforts. They transform every sacrifice, every moment of patience, and every act of obedience into something of enduring significance. Without the Hereafter, life becomes a pursuit of fleeting pleasures that end in emptiness. With the Hereafter, life becomes a purposeful journey in which every trial is meaningful, every blessing is a trust, and every effort is an investment in everlasting success. The promise of accountability ensures that justice will ultimately prevail. No good deed is ever wasted, no injustice is overlooked, and no suffering is meaningless. The belief in the Hereafter reassures the heart that struggles are not pointless burdens but stepping stones toward eternal reward. It gives meaning to hardship, direction to effort, and permanence to values such as truthfulness, patience, compassion, and self-restraint. These virtues would have no lasting foundation if life ended at the grave. But with the certainty of resurrection, they become the pillars of a meaningful existence. Thus, the Hereafter is not merely an extension of life—it is the very foundation that gives this life coherence, purpose, and direction. Without it, existence would be aimless and hollow. With it, every moment becomes an opportunity to strive for what is eternal, to rise above temporary desires, and to live with clarity, dignity, and hope. Chapter 56 Al Waqi’ah, verse 88:

“And if the deceased was of those brought near to Allah.”

It is widely recognised, even in worldly matters, that a person’s outcome corresponds to the effort they invest. A student who studies only minimally may pass their examinations, yet they are unlikely to attain the same level of worldly success—such as a strong career or advanced opportunities—as the student who applied themselves diligently and achieved higher grades. This principle is universally understood: effort precedes achievement. Similarly, Allah, the Exalted, rewards people according to their sincere efforts, not merely their verbal claims of faith or their good intentions. When describing those who will be brought near to Him in the Hereafter, the first blessing mentioned is not lofty palaces or elevated ranks in Paradise. Instead, the very first reward is rest. Chapter 56 Al Waqi'ah, verse 89:

"Then [for him is] rest and bounty and a garden of pleasure."

This ordering is profoundly meaningful. Those who are brought near to Allah, the Exalted, are granted rest before anything else because they exhausted themselves in His obedience during their earthly lives. They used the blessings they were given—time, health, wealth, intellect, and opportunity—in ways that pleased Allah, the Exalted, as taught in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Their worldly fatigue becomes the reason for their eternal comfort.

Thus, just as worldly success is typically proportional to one’s effort, spiritual success—both in this world and the next—is also granted

according to one’s striving and sincerity. A person who exerts themselves in obedience to Allah, the Exalted, will attain peace of mind, emotional balance, and spiritual clarity. They will learn to place every blessing and every relationship in its rightful place, achieving a balanced mental and physical state. Conversely, the one who exerts little effort will experience only a portion of this tranquillity.

Every individual must therefore decide how much spiritual success they wish to attain in this world and in the next. Their level of striving should match their aspiration. Just as people willingly endure exhaustion, long hours, and sacrifice in pursuit of worldly goals, they should exert themselves even more in the pursuit of eternal success. The more a person strives to obey Allah, the Exalted, the greater their peace of mind in both worlds. The less they strive, the less peace they will experience. Chapter 56 Al Waqi’ah, verses 88-91:

“And if the deceased was of those brought near to Allah. Then [for him is] rest and bounty and a garden of pleasure. And if he was of the companions of the right. Then [the angels will say], "Peace for you; from the companions of the right."”

But if a person rejects divine guidance—or claims to believe in it while practically ignoring it—then they will be recompensed according to the emptiness of their efforts. Actions that are disconnected from sincere obedience to Allah, the Exalted, hold no weight in the Hereafter. Chapter 56 Al Waqi’ah, verses 92-94:

“But if he was from the misguided deniers. Then, accommodation of scalding water. And burning in Hellfire.”

It is essential to understand that in this world, a person is judged as a Muslim according to their verbal declaration of faith. The law deals with outward expressions, because only Allah, the Exalted, knows what lies within the heart. But in the Hereafter, every individual will be judged according to their inward reality—the sincerity of their belief, the truthfulness of their intentions, and the consistency of their actions. A person may claim belief with their tongue, yet if their actions contradict their claim, they may possess no real faith in their heart. Such a person may be treated as a Muslim in this world, but on the Day of Judgement they may be raised among the disbelievers. This is a sobering reality. Verbal claims alone do not save a person; salvation requires sincerity supported by action.

Furthermore, the one who fails to support their declaration of faith with righteous deeds is in grave danger of losing their faith before death. Faith is not static; it grows with obedience and weakens with neglect. It resembles a plant that requires constant nourishment—sunlight, water, and care—to remain alive. If a plant is deprived of these essentials, it withers and dies. Likewise, if a person deprives their faith of obedience, remembrance, and righteous action, their faith may gradually fade until nothing remains. This is the greatest possible loss: to meet death with a heart empty of faith. For this reason, one must guard their faith with vigilance, nourish it through obedience, and protect it from the diseases of the heart. Only then will they

meet Allah, the Exalted, with a heart that is alive, sincere, and worthy of His mercy.

After describing the three groups of people whose destinies are outlined in this chapter, Allah, the Exalted, concludes by reminding humanity that joining one of these groups is an unavoidable reality. No one can escape this outcome, and no one can alter the truth of what awaits them. Chapter 56 Al Waqi'ah, verse 95:

"Indeed, this is the true certainty."

Because this outcome is certain, a person must strive to attain certainty of faith so that they are practically motivated to join the best group: those brought near to Allah, the Exalted. This certainty leads to peace of mind in both worlds, enabling a person to achieve emotional balance, mental clarity, and the correct placement of every blessing and every relationship in their life. Strong faith is essential for remaining steadfast in obedience to Allah, the Exalted, in every circumstance—whether during ease or hardship. Such deep faith is nurtured by understanding and implementing the clear signs and teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings reveal that true obedience brings tranquillity in this life and eternal success in the next. Conversely, those who lack knowledge of Islamic principles will inevitably possess weak faith. When personal desires clash with divine guidance, they are more likely to abandon obedience. Their limited understanding blinds them to the reality that surrendering their desires for the sake of Allah, the Exalted, is the very key to peace in both

worlds. Without knowledge, they may mistakenly believe that following their impulses leads to happiness, when in truth it leads only to confusion, instability, and spiritual loss. For this reason, it is essential for every individual 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. Strengthening faith involves correctly utilising the blessings one has been granted—time, health, wealth, intellect, and opportunity—in accordance with the teachings of Islam. When a person does this, they attain a balanced mental and physical state and learn to prioritise every aspect of their life correctly. In this way, certainty of faith becomes the foundation for peace, purpose, and success in both worlds.

An essential aspect of attaining certainty of faith is to glorify Allah, the Exalted, correctly—not merely through verbal praise, but through one's attitude, outlook, and actions. Chapter 56 Al Waqi'ah, verse 96:

"So exalt the name of your Lord, the Most Great."

True glorification means recognizing the absolute greatness, wisdom, and perfection of Allah, the Exalted, in every circumstance. Since nothing occurs within the universe except by His will, including the trials and hardships a person experiences, glorifying Him requires refraining from attributing negativity, injustice, or unfairness to Him. Instead, a person must accept that whatever Allah, the Exalted, chooses for them carries wisdom and ultimate benefit, even if that wisdom is not immediately apparent.

An important dimension of glorifying Allah, the Exalted, without attributing negativity to Him is cultivating a positive and constructive mindset. A positive mindset is not denial of hardship, nor is it unrealistic optimism. Rather, it is a disciplined way of thinking that recognizes divine wisdom behind events. It enables a person to face difficulties while remaining obedient to Allah, the Exalted, by continuing to use the blessings they possess 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 hardships arise, a person should remind themselves that the situation could have been far worse. If the trial relates to worldly matters, they should be grateful that their faith remains intact, as spiritual loss is far greater than material loss. Instead of becoming consumed by immediate sorrow, they should reflect on the immense reward promised for patience shown sincerely for the sake of Allah, the Exalted. When certain blessings are taken away, they should consciously focus on the many blessings that still remain. Gratitude in times of difficulty strengthens faith and prevents resentment. Repeated reflection upon the wisdom mentioned in the following verse nurtures this balanced perspective. 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."

What appears harmful may carry hidden benefits, personal growth, protection from greater harm, or elevation in rank. Likewise, what appears desirable may ultimately lead to harm or distraction from what truly matters.

Accepting this principle protects the heart from despair, anger, and blame directed toward divine decree.

In conclusion, cultivating a positive mindset grounded in faith is a practical expression of glorifying Allah, the Exalted. It ensures that a person avoids attributing negativity to Him and instead responds to life's circumstances with patience, gratitude, and trust. Certainty of faith increases when one consistently reflects upon these truths and lives by them. In this sense, the perspective shifts from seeing the cup as half empty to recognizing that it is, in reality, half full—filled with wisdom, opportunity, and countless remaining blessings granted by Allah, the Exalted.

To conclude, a person must accept and act upon the teachings of Islam for their own benefit, even when these teachings challenge their personal desires. They must behave like a wise patient who trusts the medical advice of a skilled doctor. Although the medicine may taste bitter and the diet may be strict, the patient follows the prescription because they know it leads to health and well-being. In the same way, the one who embraces and implements the teachings of Islam will attain sound mental and physical health, inner tranquillity, and a life in which every blessing and every relationship is placed in its proper position. This is because the only One who possesses complete knowledge of human nature—knowledge of the mind, the body, and the spiritual heart—is Allah, the Exalted. Only He knows what truly benefits a person and what harms them. Human knowledge, no matter how advanced, will always remain limited. Despite extensive research into psychology, medicine, and human behaviour, society cannot solve every problem a person may face. Human advice cannot shield someone from all forms of emotional or physical stress, nor can it ensure that a person correctly prioritises every aspect of their life.

Human limitations, biases, and lack of foresight make this impossible. Allah, the Exalted, alone possesses 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 truth becomes clear 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 peace of mind is unmistakable. Even in worldly matters, patients often trust their doctors without understanding the science behind the treatment. They follow instructions blindly because they believe in the doctor's expertise. 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 its positive effects on their lives. But this requires approaching the teachings of Islam with an open and unbiased mind. Chapter 12 Yusuf, verse 108:

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

Furthermore, since Allah, the Exalted, alone controls the spiritual heart—the place where peace of mind resides—He alone decides who receives tranquillity and who does not. Chapter 53 An Najm, verse 43:

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

And it is clear that He grants peace of mind only to those who use the blessings He has given in the correct way, as outlined in Islamic teachings. Those who live according to divine guidance find stability, clarity, and purpose. 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 57 – Al Hadid, Verses 1-29 of 29

سَبَّحَ لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١﴾

لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ يُحْيِۦ وَيُمِيتُ ۖ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢﴾

هُوَ ٱلْأَوَّلُ وَٱلْءَاخِرُ وَٱلظَّٰهِرُ وَٱلْبَاطِنُ ۖ وَهُوَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٣﴾

هُوَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى
ٱلْعَرْشِ ۚ يَعْلَمُ مَا يَلِجُ فِى ٱلْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنزِلُ مِنَ ٱلسَّمَآءِ وَمَا
يَعْرُجُ فِيهَا ۖ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤﴾

لَّهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ﴿٥﴾

يُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ ۚ وَهُوَ عَلِيمٌۢ بِذَاتِ
ٱلصُّدُورِ ﴿٦﴾

ءَامِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَأَنفِقُوا۟ مِمَّا جَعَلَكُم مُّسْتَخْلَفِينَ فِيهِ ۖ فَٱلَّذِينَ
ءَامَنُوا۟ مِنكُمْ وَأَنفَقُوا۟ لَهُمْ أَجْرٌ كَبِيرٌ ﴿٧﴾

وَمَا لَكُمْ لَا تُؤْمِنُونَ بِٱللَّهِ ۙ وَٱلرَّسُولُ يَدْعُوكُمْ لِتُؤْمِنُوا۟ بِرَبِّكُمْ وَقَدْ أَخَذَ
مِيثَٰقَكُمْ إِن كُنتُم مُّؤْمِنِينَ ﴿٨﴾

هُوَ ٱلَّذِى يُنَزِّلُ عَلَىٰ عَبۡدِهِۦٓ ءَايَٰتِۭ بَيِّنَٰتٖ لِّيُخۡرِجَكُم مِّنَ ٱلظُّلُمَٰتِ إِلَى
ٱلنُّورِۚ وَإِنَّ ٱللَّهَ بِكُمۡ لَرَءُوفٞ رَّحِيمٞ ٩

وَمَا لَكُمۡ أَلَّا تُنفِقُواْ فِي سَبِيلِ ٱللَّهِ وَلِلَّهِ مِيرَٰثُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ لَا
يَسۡتَوِي مِنكُم مَّنۡ أَنفَقَ مِن قَبۡلِ ٱلۡفَتۡحِ وَقَٰتَلَۚ أُوْلَٰٓئِكَ أَعۡظَمُ دَرَجَةٗ مِّنَ
ٱلَّذِينَ أَنفَقُواْ مِنۢ بَعۡدُ وَقَٰتَلُواْۚ وَكُلّٗا وَعَدَ ٱللَّهُ ٱلۡحُسۡنَىٰۚ وَٱللَّهُ بِمَا تَعۡمَلُونَ
خَبِيرٞ ١٠

مَّن ذَا ٱلَّذِي يُقۡرِضُ ٱللَّهَ قَرۡضًا حَسَنٗا فَيُضَٰعِفَهُۥ لَهُۥ وَلَهُۥٓ أَجۡرٞ كَرِيمٞ ١١

يَوۡمَ تَرَى ٱلۡمُؤۡمِنِينَ وَٱلۡمُؤۡمِنَٰتِ يَسۡعَىٰ نُورُهُم بَيۡنَ أَيۡدِيهِمۡ وَبِأَيۡمَٰنِهِم بُشۡرَىٰكُمُ
ٱلۡيَوۡمَ جَنَّٰتٞ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَاۚ ذَٰلِكَ هُوَ ٱلۡفَوۡزُ
ٱلۡعَظِيمُ ١٢

يَوۡمَ يَقُولُ ٱلۡمُنَٰفِقُونَ وَٱلۡمُنَٰفِقَٰتُ لِلَّذِينَ ءَامَنُواْ ٱنظُرُونَا نَقۡتَبِسۡ مِن نُّورِكُمۡ
قِيلَ ٱرۡجِعُواْ وَرَآءَكُمۡ فَٱلۡتَمِسُواْ نُورٗا فَضُرِبَ بَيۡنَهُم بِسُورٖ لَّهُۥ بَابُۢ بَاطِنُهُۥ فِيهِ
ٱلرَّحۡمَةُ وَظَٰهِرُهُۥ مِن قِبَلِهِ ٱلۡعَذَابُ ١٣

يُنَادُونَهُمۡ أَلَمۡ نَكُن مَّعَكُمۡۖ قَالُواْ بَلَىٰ وَلَٰكِنَّكُمۡ فَتَنتُمۡ أَنفُسَكُمۡ وَتَرَبَّصۡتُمۡ
وَٱرۡتَبۡتُمۡ وَغَرَّتۡكُمُ ٱلۡأَمَانِيُّ حَتَّىٰ جَآءَ أَمۡرُ ٱللَّهِ وَغَرَّكُم بِٱللَّهِ ٱلۡغَرُورُ ١٤

فَٱلۡيَوۡمَ لَا يُؤۡخَذُ مِنكُمۡ فِدۡيَةٞ وَلَا مِنَ ٱلَّذِينَ كَفَرُواْۚ مَأۡوَىٰكُمُ ٱلنَّارُۖ هِيَ
مَوۡلَىٰكُمۡۖ وَبِئۡسَ ٱلۡمَصِيرُ ١٥

۞ أَلَمۡ يَأۡنِ لِلَّذِينَ ءَامَنُوٓاْ أَن تَخۡشَعَ قُلُوبُهُمۡ لِذِكۡرِ ٱللَّهِ وَمَا نَزَلَ مِنَ ٱلۡحَقِّ وَلَا يَكُونُواْ كَٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ مِن قَبۡلُ فَطَالَ عَلَيۡهِمُ ٱلۡأَمَدُ فَقَسَتۡ قُلُوبُهُمۡۖ وَكَثِيرٞ مِّنۡهُمۡ فَٰسِقُونَ ١٦

ٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ يُحۡيِ ٱلۡأَرۡضَ بَعۡدَ مَوۡتِهَاۚ قَدۡ بَيَّنَّا لَكُمُ ٱلۡأٓيَٰتِ لَعَلَّكُمۡ تَعۡقِلُونَ ١٧

إِنَّ ٱلۡمُصَّدِّقِينَ وَٱلۡمُصَّدِّقَٰتِ وَأَقۡرَضُواْ ٱللَّهَ قَرۡضًا حَسَنٗا يُضَٰعَفُ لَهُمۡ وَلَهُمۡ أَجۡرٞ كَرِيمٞ ١٨

وَٱلَّذِينَ ءَامَنُواْ بِٱللَّهِ وَرُسُلِهِۦٓ أُوْلَٰٓئِكَ هُمُ ٱلصِّدِّيقُونَۖ وَٱلشُّهَدَآءُ عِندَ رَبِّهِمۡ لَهُمۡ أَجۡرُهُمۡ وَنُورُهُمۡۖ وَٱلَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِـَٔايَٰتِنَآ أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلۡجَحِيمِ ١٩

ٱعۡلَمُوٓاْ أَنَّمَا ٱلۡحَيَوٰةُ ٱلدُّنۡيَا لَعِبٞ وَلَهۡوٞ وَزِينَةٞ وَتَفَاخُرُۢ بَيۡنَكُمۡ وَتَكَاثُرٞ فِي ٱلۡأَمۡوَٰلِ وَٱلۡأَوۡلَٰدِۖ كَمَثَلِ غَيۡثٍ أَعۡجَبَ ٱلۡكُفَّارَ نَبَاتُهُۥ ثُمَّ يَهِيجُ فَتَرَىٰهُ مُصۡفَرّٗا ثُمَّ يَكُونُ حُطَٰمٗاۖ وَفِي ٱلۡأٓخِرَةِ عَذَابٞ شَدِيدٞ وَمَغۡفِرَةٞ مِّنَ ٱللَّهِ وَرِضۡوَٰنٞۚ وَمَا ٱلۡحَيَوٰةُ ٱلدُّنۡيَآ إِلَّا مَتَٰعُ ٱلۡغُرُورِ ٢٠

سَابِقُوٓاْ إِلَىٰ مَغۡفِرَةٖ مِّن رَّبِّكُمۡ وَجَنَّةٍ عَرۡضُهَا كَعَرۡضِ ٱلسَّمَآءِ وَٱلۡأَرۡضِ أُعِدَّتۡ لِلَّذِينَ ءَامَنُواْ بِٱللَّهِ وَرُسُلِهِۦۚ ذَٰلِكَ فَضۡلُ ٱللَّهِ يُؤۡتِيهِ مَن يَشَآءُۚ وَٱللَّهُ ذُو ٱلۡفَضۡلِ ٱلۡعَظِيمِ ٢١

مَآ أَصَابَ مِن مُّصِيبَةٍ فِي ٱلۡأَرۡضِ وَلَا فِيٓ أَنفُسِكُمۡ إِلَّا فِي كِتَٰبٖ
مِّن قَبۡلِ أَن نَّبۡرَأَهَآۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٞ ٢٢

لِّكَيۡلَا تَأۡسَوۡاْ عَلَىٰ مَا فَاتَكُمۡ وَلَا تَفۡرَحُواْ بِمَآ ءَاتَىٰكُمۡۗ وَٱللَّهُ
لَا يُحِبُّ كُلَّ مُخۡتَالٖ فَخُورٍ ٢٣

ٱلَّذِينَ يَبۡخَلُونَ وَيَأۡمُرُونَ ٱلنَّاسَ بِٱلۡبُخۡلِۗ وَمَن يَتَوَلَّ فَإِنَّ ٱللَّهَ هُوَ
ٱلۡغَنِيُّ ٱلۡحَمِيدُ ٢٤

لَقَدۡ أَرۡسَلۡنَا رُسُلَنَا بِٱلۡبَيِّنَٰتِ وَأَنزَلۡنَا مَعَهُمُ ٱلۡكِتَٰبَ
وَٱلۡمِيزَانَ لِيَقُومَ ٱلنَّاسُ بِٱلۡقِسۡطِۖ وَأَنزَلۡنَا ٱلۡحَدِيدَ فِيهِ بَأۡسٞ
شَدِيدٞ وَمَنَٰفِعُ لِلنَّاسِ وَلِيَعۡلَمَ ٱللَّهُ مَن يَنصُرُهُۥ وَرُسُلَهُۥ بِٱلۡغَيۡبِۚ إِنَّ ٱللَّهَ
قَوِيٌّ عَزِيزٞ ٢٥

وَلَقَدۡ أَرۡسَلۡنَا نُوحٗا وَإِبۡرَٰهِيمَ وَجَعَلۡنَا فِي ذُرِّيَّتِهِمَا ٱلنُّبُوَّةَ
وَٱلۡكِتَٰبَۖ فَمِنۡهُم مُّهۡتَدٖۖ وَكَثِيرٞ مِّنۡهُمۡ فَٰسِقُونَ ٢٦

ثُمَّ قَفَّيۡنَا عَلَىٰٓ ءَاثَٰرِهِم بِرُسُلِنَا وَقَفَّيۡنَا بِعِيسَى ٱبۡنِ مَرۡيَمَ
وَءَاتَيۡنَٰهُ ٱلۡإِنجِيلَ وَجَعَلۡنَا فِي قُلُوبِ ٱلَّذِينَ ٱتَّبَعُوهُ رَأۡفَةٗ
وَرَحۡمَةٗ وَرَهۡبَانِيَّةً ٱبۡتَدَعُوهَا مَا كَتَبۡنَٰهَا عَلَيۡهِمۡ إِلَّا ٱبۡتِغَآءَ رِضۡوَٰنِ
ٱللَّهِ فَمَا رَعَوۡهَا حَقَّ رِعَايَتِهَاۖ فَـَٔاتَيۡنَا ٱلَّذِينَ ءَامَنُواْ مِنۡهُمۡ أَجۡرَهُمۡۖ
وَكَثِيرٞ مِّنۡهُمۡ فَٰسِقُونَ ٢٧

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَءَامِنُواْ بِرَسُولِهِۦ يُؤۡتِكُمۡ كِفۡلَيۡنِ مِن
رَّحۡمَتِهِۦ وَيَجۡعَل لَّكُمۡ نُورٗا تَمۡشُونَ بِهِۦ وَيَغۡفِرۡ لَكُمۡۚ وَٱللَّهُ غَفُورٞ
رَّحِيمٞ ٢٨

لِّئَلَّا يَعۡلَمَ أَهۡلُ ٱلۡكِتَٰبِ أَلَّا يَقۡدِرُونَ عَلَىٰ شَيۡءٖ مِّن فَضۡلِ ٱللَّهِ وَأَنَّ
ٱلۡفَضۡلَ بِيَدِ ٱللَّهِ يُؤۡتِيهِ مَن يَشَآءُۚ وَٱللَّهُ ذُو ٱلۡفَضۡلِ ٱلۡعَظِيمِ ٢٩

Whatever is in the heavens and earth exalts Allah , and He is the Exalted in Might, the Wise.

His is the dominion of the heavens and earth. He gives life and causes death, and He is over all things competent.

He is the First and the Last, the Ascendant and the Intimate, and He is, of all things, Knowing.

It is He who created the heavens and earth in six days and then established Himself above the Throne. He knows what penetrates into the earth and what emerges from it and what descends from the heaven and what ascends therein; and He is with you wherever you are. And Allah , of what you do, is Seeing.

His is the dominion of the heavens and earth. And to Allah are returned [all] matters.

He causes the night to enter the day and causes the day to enter the night, and he is Knowing of that within the breasts.

Believe in Allah and His Messenger and spend out of that in which He has made you successors. For those who have believed among you and spent, there will be a great reward.

And why do you not believe in Allah while the Messenger invites you to believe in your Lord and He has taken your covenant, if you should [truly] be believers?

It is He who sends down upon His Servant [Muhammad] verses of clear evidence that He may bring you out from darknesses into the light. And indeed, Allah is to you Kind and Merciful.

And why do you not spend in the cause of Allah while to Allah belongs the heritage of the heavens and the earth? Not equal among you are those who spent before the conquest [of Makkah] and fought [and those who did so after it]. Those are greater in degree than they who spent afterwards and fought. But to all Allah has promised the best [reward]. And Allah , with what you do, is Acquainted.

Who is it that would loan Allah a goodly loan so He will multiply it for him and he will have a noble reward?

On the Day you see the believing men and believing women, their light proceeding before them and on their right, [it will be said], "Your good tidings today are [of] gardens beneath which rivers flow, wherein you will abide eternally." That is what is the great attainment.

On the [same] Day the hypocrite men and hypocrite women will say to those who believed, "Wait for us that we may acquire some of your light." It will be said, "Go back behind you and seek light." And a wall will be placed between them with a door, its interior containing mercy, but on the outside of it is torment.

The hypocrites will call to the believers, "Were we not with you?" They will say, "Yes, but you afflicted yourselves and awaited [misfortune for us] and doubted, and wishful thinking deluded you until there came the command of Allah . And the Deceiver deceived you concerning Allah .

So today no ransom will be taken from you or from those who disbelieved. Your refuge is the Fire. It is most worthy of you, and wretched is the destination.

Has the time not come for those who have believed that their hearts should become humbly submissive at the remembrance of Allah and what has come down of the truth? And let them not be like those who were given the Scripture before, and a long period passed over them, so their hearts hardened; and many of them are defiantly disobedient.

Know that Allah gives life to the earth after its lifelessness. We have made clear to you the signs; perhaps you will understand.

Indeed, the men who practice charity and the women who practice charity and [they who] have loaned Allah a goodly loan - it will be multiplied for them, and they will have a noble reward.

And those who have believed in Allah and His messengers - those are [in the ranks of] the supporters of truth and the martyrs, with their Lord. For them is their reward and their light. But those who have disbelieved and denied Our verses - those are the companions of Hellfire.

Know that the life of this world is but amusement and diversion and adornment and boasting to one another and competition in increase of wealth and children - like the example of a rain whose [resulting] plant growth pleases the tillers; then it dries and you see it turned yellow; then it becomes [scattered] debris. And in the Hereafter is severe punishment and forgiveness from Allah and approval. And what is the worldly life except the enjoyment of delusion.

Race toward forgiveness from your Lord and a Garden whose width is like the width of the heavens and earth, prepared for those who believed in Allah and His messengers. That is the bounty of Allah which He gives to whom He wills, and Allah is the possessor of great bounty.

No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being - indeed that, for Allah , is easy -

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 -

[Those] who are stingy and enjoin upon people stinginess. And whoever turns away - then indeed, Allah is the Free of need, the Praiseworthy.

We have already sent Our messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice. And We sent down iron, wherein is great military might and benefits for the people, and so that Allah may make evident those who support Him and His messengers unseen. Indeed, Allah is Powerful and Exalted in Might.

And We have already sent Noah and Abraham and placed in their descendants prophethood and scripture; and among them is he who is guided, but many of them are defiantly disobedient.

Then We sent following their footsteps Our messengers and followed [them] with Jesus, the son of Mary, and gave him the Gospel. And We placed in the hearts of those who followed him compassion and mercy and monasticism, which they innovated; We did not prescribe it for them except [that they did so] seeking the approval of Allah . But they did not observe it with due observance. So We gave the ones who believed among them their reward, but many of them are defiantly disobedient.

O you who have believed, fear Allah and believe in His Messenger; He will [then] give you a double portion of His mercy and make for you a light by which you will walk and forgive you; and Allah is Forgiving and Merciful.

[This is] so that the People of the Scripture may know that they are not able [to obtain] anything from the bounty of Allah and that [all] bounty is in the hand of Allah ; He gives it to whom He wills. And Allah is the possessor of great bounty.

Discussion on Verses 1-29 of 29

Allah, the Exalted, begins this chapter by directing attention to a universal reality that surrounds every person at every moment: the perfect balance, order, and harmony within creation. This balance is not accidental, nor is it self-sustaining. Rather, it is the direct result of the complete and unwavering obedience of creation to the will and command of Allah, the Exalted. Chapter 57 Al Hadid, verse 1:

“Whatever is in the heavens and earth glorifies Allah…”

This perfect harmony becomes clear when one reflects upon the universe. The rising and setting of the Sun occurs with flawless precision, providing light, warmth, and the conditions necessary for life. The phases of the moon follow a consistent and predictable pattern, regulating natural cycles and serving countless functions within creation. The planets remain within their designated orbits without collision or disorder. The stars, galaxies, and countless other celestial bodies function in perfect coordination. This extraordinary order exists across unimaginable distances and timescales, yet no disruption occurs that would threaten the stability of the universe. This stability itself is a sign of complete obedience to Allah, the Exalted. This same principle applies to the Earth and everything within it. The atmosphere maintains a precise composition necessary for breathing. The human body performs countless internal processes continuously without conscious control. The oceans, winds, rainfall, and ecosystems all operate according to precise systems. Each created thing fulfills its assigned function without rebellion, thereby maintaining universal harmony. In

contrast, mankind has been granted free will, and this freedom introduces the possibility of disobedience. Unlike the rest of creation, a person may choose whether to obey or disobey Allah, the Exalted. As a result, the imbalance, confusion, stress, and disorder experienced within human life is not due to any flaw in divine guidance, but rather due to departure from it. When a person acts according to their limited desires instead of divine guidance, imbalance naturally follows, because human knowledge and foresight are limited.

Therefore, the harmony observed throughout the universe serves as both a sign and a lesson. It demonstrates that peace, stability, and balance are the natural result of obedience to Allah, the Exalted. Just as the Sun, moon, planets, and all other aspects of creation achieve harmony through submission, a person can only achieve true harmony within their mental, physical, and spiritual state through sincere obedience to Him. When a person correctly uses the blessings they have been granted in ways pleasing to Allah, the Exalted, as outlined in Islamic teachings, their life becomes ordered and balanced. Their priorities become clear, their decisions become guided by wisdom rather than impulse, and they correctly position everything and everyone within their life. This obedience removes internal conflict, reduces anxiety, and establishes inner stability, as the person is no longer attempting to navigate life using limited personal judgement alone, but is instead relying upon the perfect knowledge and guidance of Allah, the Exalted. This sincere obedience also ensures that the person adequately prepares for their accountability on the Day of Judgement, which further strengthens their sense of purpose and direction. As a result, they attain tranquillity not only in this world through inner peace and balance, but also in the Hereafter through safety and eternal reward. Thus, the harmony observed throughout creation is not merely a scientific or observable reality, but a clear sign pointing toward the path a person must follow in order to achieve true and lasting tranquillity.

An aspect of obeying Allah, the Exalted, as indicated by verse 1, is to glorify Him correctly. Chapter 57 Al Hadid, verse 1:

“Whatever is in the heavens and earth glorifies Allah…”

True glorification requires recognising the absolute greatness, wisdom, and perfection of Allah, the Exalted, in every circumstance. Since nothing in the universe occurs except by His will—including the trials, losses, and hardships a person experiences—glorifying Him means refraining from attributing injustice, unfairness, or negativity to Him. Instead, a person must accept that whatever Allah, the Exalted, decrees carries wisdom and ultimate benefit, even when that wisdom is hidden from immediate view. Chapter 57 Al Hadid, verse 1:

“…and He is the Exalted in Might, the Wise.”

A crucial dimension of glorifying Allah, the Exalted, without attributing negativity to Him is the cultivation of a positive and constructive mindset. This mindset is not a denial of hardship, nor is it an unrealistic form of optimism. Rather, it is a disciplined and principled way of thinking that recognises divine wisdom behind events. It enables a person to face difficulties while remaining obedient to Allah, the Exalted, by continuing to

use the blessings they possess in ways pleasing to Him, as taught in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him.

When hardships arise, a person should remind themselves that the situation could have been far worse. If the trial concerns worldly matters, they should be grateful that their faith remains intact, for spiritual loss is far more severe than material loss. Instead of becoming overwhelmed by immediate sorrow, they should reflect on the immense reward promised for patience shown sincerely for the sake of Allah, the Exalted. When certain blessings are taken away, they should consciously focus on the many blessings that still remain. Gratitude during difficulty strengthens faith and prevents resentment from taking root.

Repeated reflection upon the wisdom expressed in the following verse nurtures this balanced perspective. Chapter 2 Al Baqarah, verse 216:

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

This principle teaches that what appears harmful may contain hidden benefits, personal growth, protection from greater harm, or elevation in spiritual rank. Likewise, what appears desirable may ultimately lead to

harm, distraction, or spiritual decline. Accepting this truth protects the heart from despair, anger, and blame directed toward divine decree.

Ultimately, cultivating a positive mindset grounded in faith serves as a practical expression of glorifying Allah, the Exalted. This perspective ensures that individuals refrain from attributing negativity to Him, choosing instead to navigate life's fluctuations with patience, gratitude, and unwavering trust. As one consistently reflects upon and embodies these truths, certainty of faith is strengthened. This shift in outlook moves beyond seeing the glass as half empty; rather, it acknowledges that the glass is half full—overflowing with wisdom, opportunity, and the infinite blessings bestowed by Allah, the Exalted.

Whether a person consciously glorifies Allah, the Exalted, like the rest of creation does, or chooses to neglect this duty, they must understand an unavoidable reality: the entire creation belongs to Allah, the Exalted, and exists fully under His complete authority, control, and jurisdiction. Nothing exists independently of His ownership, and nothing operates outside His command. Chapter 57 Al Hadid, verse 2:

"His is the dominion of the heavens and earth…"

This verse establishes absolute ownership. Dominion refers not only to ownership, but also to authority, control, and the right to command and

govern. Every part of the universe, including human beings, exists within this dominion. Just as ownership naturally grants the right to establish rules and determine how something is used, the complete ownership of Allah, the Exalted, over the universe establishes His exclusive right to legislate and command. A simple worldly example helps clarify this reality. When a person lives within a country, they are subject to the laws established by its governing authority. If they refuse to comply, they will inevitably face consequences such as penalties, restriction, or imprisonment. Even if they personally disagree with those laws, their disagreement does not remove their accountability. Their only option, if possible, would be to leave that country and move to another jurisdiction. However, this option does not exist in relation to Allah, the Exalted. There is no place within existence that lies outside His dominion. A person cannot escape His authority, because every location, every moment, and every condition exists within His ownership and control. Unlike worldly governments, whose authority is limited by geography and time, the authority of Allah, the Exalted, encompasses all places and all times without exception. Similarly, while people may attempt to change social rules, customs, or legal systems through influence or power, no one possesses the ability to alter the divine laws established by Allah, the Exalted. His authority is absolute, and His commands are based on perfect knowledge, wisdom, justice, and foresight. Human beings, whose knowledge is limited and whose judgement is influenced by emotion, bias, and incomplete understanding, cannot improve upon or override divine guidance. Another example can be seen in ownership of property. When a person owns a house, they alone decide the rules governing that house. Those who enter it must respect and comply with those rules, regardless of whether they personally agree with them. Their disagreement does not remove the authority of the owner. In the same way, the universe belongs entirely to Allah, the Exalted. Therefore, He alone determines what is permitted and what is forbidden within it. Understanding this reality is essential for a person’s wellbeing. Compliance with divine guidance is not for the benefit of Allah, the Exalted, as He is completely independent and free of need. Rather, obedience benefits the person themselves. The commands and prohibitions of Allah, the Exalted, exist to protect people from harm, guide them toward what is

beneficial, and establish balance within their individual lives and within society. The one who understands this truth will willingly strive to obey Allah, the Exalted, by correctly using the blessings they have been granted in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. They will strive to learn the wisdom behind divine guidance, which strengthens their certainty and allows them to clearly observe how obedience leads to peace of mind, stability, and balance in both worlds. On the other hand, the one who chooses to reject divine guidance and instead follows their desires does not escape divine authority; they only choose a path that leads to harm and consequences. Their rejection does not change reality, nor does it remove accountability. Just as ignoring physical laws, such as gravity, does not protect a person from harm, ignoring divine laws does not protect a person from the consequences established by Allah, the Exalted. Therefore, obedience to Allah, the Exalted, is not merely a religious obligation, but a rational and unavoidable necessity rooted in the reality of His absolute ownership and authority. The one who accepts and acts upon this truth secures peace, balance, and success in both worlds, while the one who rejects it only harms themselves, regardless of any temporary worldly comfort they may experience.

The control of Allah, the Exalted, is not limited to ownership and authority over the universe in a general sense; it extends to the very essence of existence itself. Life and death, the two greatest realities experienced by every human being, are entirely within His exclusive control. No one enters this world by their own power, and no one leaves it by their own independent choice. Chapter 57 Al Hadid, verse 2:

“…He gives life and causes death…”

This concise statement carries profound meaning. It affirms that the beginning of life is not random, accidental, or purely biological in origin. While physical processes and natural causes exist, they operate only by the will and command of Allah, the Exalted. He alone determines when a soul is brought into existence, the circumstances of its birth, its abilities, its environment, and its lifespan. Likewise, death is not a chaotic or uncontrolled event. It occurs at a precisely appointed time, neither delayed nor advanced beyond what Allah, the Exalted, has decreed.

Recognizing that Allah, the Exalted, alone gives life and causes death reshapes a person's entire outlook. It instils humility, as no one can claim ownership over their existence. It removes arrogance, as strength, health, and youth are temporary trusts rather than permanent possessions. It also brings comfort, as life and death are not governed by blind fate or human manipulation, but by perfect wisdom and justice.

Furthermore, this reality reinforces accountability. Since life is granted by Allah, the Exalted, it must be used according to His guidance. A person does not own their life in an absolute sense; rather, they are entrusted with it. Just as any trust must be used according to the instructions of its owner, life must be used in obedience to the One who granted it. Death then becomes not an end, but a transition to the next stage of existence, where one's use of that trust will be examined.

Understanding that Allah, the Exalted, controls both life and death also cultivates balance in times of joy and sorrow. When granted life, health, or new beginnings, a person responds with gratitude, recognizing the Giver. When faced with death, whether personal or of others, they respond with patience, knowing that the timing and wisdom belong to Allah, the Exalted. This perspective protects the heart from despair, excessive fear, and misplaced attachment to worldly permanence.

Thus, the statement that He gives life and causes death is not merely informational; it is transformative. It calls a person to reflect deeply on the temporary nature of worldly existence, to prepare for accountability, and to live consciously, using every breath in a way that is pleasing to Allah, the Exalted. Through this understanding, a person achieves clarity of purpose, humility in conduct, and readiness for the inevitable meeting with their Lord. Chapter 57 Al Hadid, verse 2:

“…and He is over all things competent.”

Allah, the Exalted, further calls people toward His obedience by reminding them of some of His majestic and comprehensive attributes. Chapter 57 Al Hadid, verse 3:

“He is the First and the Last…”

These two names encompass the entirety of existence. The First means that before anything was created, before time, space, or matter came into being, Allah, the Exalted, already existed in absolute perfection. His existence is not dependent on anything else, nor does it have a beginning. Every created thing, by contrast, has a starting point and depends entirely on His will and power for its existence. The Last signifies that when all created beings come to an end, when the universe itself perishes and every temporary reality dissolves, Allah, the Exalted, alone will remain, just as He always has. Chapter 55 Ar Rahman, verses 26-27:

“Everyone upon it [i.e., the earth] will perish. And there will remain the Face of your Lord, Owner of Majesty and Honor.”

This reality removes any illusion of permanence from the created world. Wealth, status, strength, beauty, and worldly achievement are all temporary. Every possession and every relationship will eventually end. Only Allah, the Exalted, remains eternal. Reflecting on these names reshapes a person’s priorities and anchors their heart to what is lasting rather than what is fleeting.

The person who truly understands that Allah, the Exalted, is the First will strive to connect every action back to Him. They will correct their intentions so that their deeds are performed sincerely for His sake. Obedience will not be secondary or occasional, but the first priority in all affairs. Before making decisions, they will consider whether the choice pleases Allah, the Exalted,

knowing that He existed before them and granted them the opportunity to act in the first place.

Understanding that Allah, the Exalted, is the Last also nurtures constant awareness of mortality. Since everything in this world will come to an end, including one's own life, a wise person prepares practically for death and resurrection. This preparation involves consistently using the blessings they have been granted in ways pleasing to Allah, the Exalted, rather than becoming absorbed in temporary attractions that will soon disappear.

The person who lives by these names will strive to be among the first in performing good deeds, in repentance, and in preparing for the Day of Judgement. At the same time, they will be among the last when it comes to competing for worldly decoration and material excess. They will not allow temporary gain to distract them from eternal success. Instead, they will dedicate themselves to learning and acting upon Islamic knowledge, seeking closeness to Allah, the Exalted, as the ultimate and most honoured destination a created being can attain.

By internalizing that Allah, the Exalted, is the First and the Last, a person's life becomes purposeful, balanced, and directed toward what truly endures. Their ambitions become aligned with eternity rather than temporary comfort, and their heart finds stability in attachment to the One who existed before all things and will remain after all things have passed away.

Chapter 57 Al Hadid, verse 3:

“…the Manifest and the Hidden…”

These two names convey a profound and balanced understanding of the divine reality. Allah, the Exalted, is Manifest through His attributes, signs, power, wisdom, and decrees, which are clearly observable throughout creation. At the same time, He is Hidden in His essence, as no created being can fully comprehend or perceive His true reality. His existence and greatness are evident through what He has created and sustained, yet His essence remains beyond human perception and imagination.

When a person reflects upon the creation of the skies and the Earth, they encounter countless manifest signs pointing toward the power and oneness of Allah, the Exalted. Consider the precise alternation of night and day. They transition seamlessly and consistently, maintaining a rhythm that sustains life. The rising and setting of the Sun occurs with perfect timing. The phases of the moon follow an exact order. Seasons change in measured cycles. These systems function in flawless coordination, without interruption or confusion. If one contemplates this order sincerely, it becomes clear that such precision cannot be random or self-sustaining. There must be a governing power ensuring that everything operates in harmony. This order reflects the infinite power and wisdom of Allah, the Exalted. Furthermore, the uninterrupted consistency of these systems indicates divine Oneness. If there were multiple gods with independent authority, conflict of will would inevitably arise. One might will the continuation of night while another might will the arrival of day. Such

competing desires would lead to disorder and ruin. The perfect stability observed within the universe is itself evidence of one supreme and unified authority. Chapter 21 Al Anbiya, verse 22:

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

Thus, recognition of Allah, the Exalted, through His manifest signs strengthens certainty regarding His unseen essence. When faith becomes rooted in reflection and evidence, it grows firm and resilient. Firm faith naturally leads to sincere obedience, as the heart becomes convinced of divine wisdom and authority. This obedience then leads to success and tranquillity in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

Understanding that Allah, the Exalted, is Manifest and Hidden also shapes a person’s conduct. Since Allah, the Exalted, sees what is hidden and knows what is concealed within hearts, a person strives to purify their intentions. Chapter 57 Al Hadid, verse 3:

“…and He is, of all things, Knowing.”

They hide their good deeds from creation as much as possible, performing them sincerely for the sake of Allah, the Exalted, rather than for recognition or praise. They avoid seeking fame or reputation, preferring humility and anonymity. In doing so, they seek the pleasure of Allah, the Exalted, rather than the approval of people. This quality is praised in a Hadith found in Sahih Muslim, number 7432, which highlights the virtue of a person who remains humble and hidden while being beloved to Allah, the Exalted.

At the same time, being mindful of these names does not mean withdrawing from responsibility. A person should be manifest in standing for truth, encouraging what is right, and discouraging what is wrong. They should not conceal the truth out of fear of criticism. Their character, speech, and actions should visibly reflect integrity, justice, and sincerity. By embodying praiseworthy qualities and avoiding blameworthy ones, they become a positive influence upon others, including their family and children.

In this way, one balances the two names. They remain hidden in seeking recognition for themselves, yet manifest in upholding truth and righteousness. Their good speech and actions become evident, benefiting themselves and others in both worlds, while their intention remains directed solely toward Allah, the Exalted, who is Manifest in His signs and Hidden in His essence.

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 57 Al Hadid, verse 4:

“It is He who created the heavens and earth in six days and then established Himself above the Throne…”

This verse directs attention to both the act of creation and the authority of Allah, the Exalted, over His creation. The creation of the skies and the Earth was not a random or meaningless occurrence. It was a deliberate act carried out with perfect knowledge, wisdom, and purpose. Every part of creation, from the largest galaxies to the smallest living cells, reflects balance, precision, and order. This clearly demonstrates that the One who created everything also has full authority over it. The One who brought creation into existence from nothing has the absolute ability to recreate it after its destruction. Therefore, the One who created mankind is fully capable of resurrecting them after death and holding them accountable for their deeds.

Allah, the Exalted, had the power to bring the skies 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.”

This shows that Allah, the Exalted, is not limited by time, effort, or process. His will alone is sufficient to bring anything into existence immediately. The creation over six days was therefore not due to any limitation in His power, but rather an act filled with wisdom and lessons for His creation. It demonstrates that Allah, the Exalted, acts according to perfect wisdom, choosing methods and timing that serve specific purposes beyond immediate creation.

One of the profound lessons behind the creation of the skies and the Earth over six days is to teach humanity the importance of gradual progress toward higher goals. This establishes a universal principle that meaningful and lasting development often occurs step by step. Just as the physical creation was brought into existence in stages, spiritual growth and personal refinement also occur through gradual effort. Allah, the Exalted, does not expect a person to attain spiritual excellence instantly. Instead, He encourages steady progress, consistent effort, and sincere improvement over time. This understanding protects a person from falling into two harmful extremes. The first extreme is neglect, where a person makes no effort to improve themselves. The second extreme is excess, where a person attempts to do too much too quickly, leading to exhaustion, discouragement, and eventual abandonment of their efforts. The correct path is balance, where a person fulfils their obligatory duties consistently while gradually increasing voluntary acts according to their ability. While no person has an excuse to neglect their obligatory duties or to ignore the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, voluntary acts of devotion must be approached with wisdom and realism. Every person has been created with different physical strength, mental capacity, emotional endurance, and life circumstances. Allah, the Exalted, does not burden any soul beyond its capacity. A person who

performs sincere actions within their ability is beloved to Allah, the Exalted, even if those actions appear small. For example, one person may have the strength to fast regularly beyond the obligatory fasts, while another may struggle due to health, work, or other responsibilities. One person may be able to spend long periods studying and reflecting, while another may only manage shorter periods due to mental fatigue or obligations. One person may find it easy to engage in extended voluntary prayer, while another may struggle to maintain concentration. These differences are part of the wisdom of Allah, the Exalted, in creating human diversity. Allah, the Exalted, judges each person according to their sincerity, effort, intention, and capacity, not merely by the outward quantity of their actions. This understanding teaches humility and prevents a person from judging others unfairly or developing pride in their own acts of devotion. A person should not look down upon someone who does less, nor should they become arrogant due to what they themselves have been enabled to do. Instead, if Allah, the Exalted, grants a person the strength and consistency to perform additional acts of devotion, they should recognise this as a blessing from Him rather than a personal achievement. This recognition protects the heart from pride, which is a dangerous spiritual disease. Pride can corrupt good deeds and distance a person from Allah, the Exalted, even if their outward actions appear righteous. This danger is highlighted in a Hadith recorded in Sahih Muslim, number 265, where pride is described as something that prevents entry into Paradise even if it exists in the smallest amount.

Therefore, reflecting upon the gradual creation of the skies and the Earth teaches patience, humility, consistency, and balance. It reminds a person that spiritual excellence is not achieved through sudden bursts of effort, but through steady, sincere obedience over time. It also reassures them that Allah, the Exalted, sees their effort, understands their limitations, and rewards them according to their sincerity and capacity.

In addition, Allah, the Exalted, did not create the skies and the Earth and then abandon them. Rather, He sustains every aspect of creation with complete authority, wisdom, and knowledge. Chapter 57 Al Hadid, verse 4:

"…He knows what penetrates into the earth and what emerges from it and what descends from the heaven and what ascends therein…"

This verse draws attention to the depth and precision of the knowledge of Allah, the Exalted. He knows what enters into the earth, such as rainwater, seeds, minerals, and even the bodies of the deceased. He knows what emerges from it, including plants, crops, treasures, and all forms of life that originate from the soil. He knows what descends from the sky, such as rain, mercy, decrees, and provision, and He knows what ascends into it, such as deeds, supplications, and souls. Nothing escapes His awareness, whether it is visible or hidden, small or great, public or private.

This perfect knowledge proves that creation is under constant supervision and care. The universe is not running independently, nor is it left to operate without guidance. Every movement, change, and event occurs under the control and awareness of Allah, the Exalted. His knowledge encompasses not only physical phenomena but also the unseen realities connected to human life.

In order to hold people accountable, two essential qualities are required. First, there must be absolute power and authority to resurrect and judge. Second, there must be complete knowledge of what is being judged, including intentions, speech, and actions. Both of these attributes belong exclusively to Allah, the Exalted. As previously discussed, the One who created mankind from nothing has full power to resurrect them after death. Alongside this power is His perfect knowledge. Chapter 57 Al Hadid, verse 4:

"…and He is with you wherever you are. And Allah, of what you do, is Seeing."

This comprehensive knowledge is crucial for true justice. Human beings often judge based on outward appearances and limited information. They may misunderstand intentions or overlook hidden motives. But Allah, the Exalted, judges with perfect knowledge of what is in the heart as well as what is displayed outwardly. Therefore, no deed will be ignored, no injustice will be forgotten, and no sincere act will be lost.

Since Allah, the Exalted, possesses both the absolute power to resurrect and the complete knowledge of all deeds, the logical conclusion is unavoidable: accountability is certain. Even if a person does not immediately witness the consequences of their actions in this world, this does not mean they are free from responsibility. Divine justice may be

delayed, but it is never absent. Every action, whether small or great, is recorded and will be brought forward at the appointed time.

This reality should awaken a sense of responsibility within every person. It should encourage sincerity in private and integrity in public. When a person realises that Allah, the Exalted, is fully aware of their hidden thoughts as well as their outward behaviour, they will strive to purify both. They will avoid wrongdoing even when alone and will perform good deeds even when unobserved by others.

Therefore, these verses remind humanity that creation is sustained with knowledge, life is lived under constant awareness, and accountability is inevitable. This certainty of Judgement Day is not based on assumption, but on the perfect attributes of Allah, the Exalted — His power, His knowledge, and His justice. Chapter 57 Al Hadid, verse 5:

“His is the dominion of the heavens and earth. And to Allah are returned [all] matters.”

Allah, the Exalted, continues to draw attention to the signs within the universe which clearly indicate His Oneness and demonstrate that He alone deserves complete obedience in every circumstance. Chapter 57 Al Hadid, verse 6:

“He causes the night to enter the day and causes the day to enter the night…”

The light does not abruptly replace darkness, nor does darkness violently overtake light. Instead, there is a precise and balanced alternation that reflects wisdom, order, and complete control.

The path of the Sun and the rotation of the Earth ensure that the planet receives a balanced distribution of light and darkness. The consistent pattern of day and night allows life to function in stability. The varying lengths of days and nights throughout the year are also measured with precision. In some seasons, days are longer and nights shorter, while in others, the opposite occurs. This variation benefits agriculture, climate balance, physical health, and human productivity. If the days were excessively long throughout the year, people would become physically and mentally exhausted due to prolonged exposure to activity and light. Continuous daylight would disrupt sleep cycles, harm physical well-being, and reduce productivity rather than increase it. Conversely, if nights were excessively long, people would struggle to earn a livelihood, cultivate crops, pursue education, and fulfil their responsibilities. Economic systems would weaken, and daily life would become severely restricted. Similarly, if nights were too short, people would not obtain sufficient rest to restore their bodies and minds. Sleep is essential for human health, emotional stability, and mental clarity. A disruption in the balance between light and darkness would lead to widespread harm. Beyond human life, crops depend on specific cycles of light and darkness for growth. Animals also function according to natural rhythms tied to day and night. Even slight alterations in these patterns could cause serious disruption to ecosystems and food

supplies. This perfect harmony is not accidental. It is not the result of blind chance or uncontrolled forces. The smooth alternation of night and day, along with countless other balanced systems within the universe, clearly indicates deliberate design and unified control. If there were multiple gods, each with independent will and authority, conflict in decision-making would inevitably arise. One might will extended daylight, while another might will prolonged darkness. One might desire a particular seasonal pattern, while another might desire its opposite. Such conflicting wills would lead to disorder and collapse. Chapter 21 Al Anbiya, verse 22:

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

Instead, what is observed is consistency, stability, and harmony across the entire universe. This unity of design points to the Oneness of Allah, the Exalted. The seamless interaction of cosmic systems demonstrates that there is only one ultimate Controller, one ultimate Sustainer, and one ultimate Authority.

Not only does Allah, the Exalted, possess complete knowledge and control over the greatest and most visible events within the universe, such as the rising and setting of the Sun, the movement of planets, and the alternation of night and day, but His knowledge also encompasses the smallest, most hidden, and most subtle realities, such as one’s intentions. Nothing is too great for His knowledge, nor is anything too small or concealed to escape it. Chapter 57 Al Hadid, verse 6:

“…and he is Knowing of that within the breasts.”

In addition, this divine attribute provides comfort to the sincere person who may be misunderstood, falsely accused, or unrecognized by others. Even if people fail to acknowledge their sincerity or goodness, Allah, the Exalted, is fully aware of their true intentions and will reward them accordingly. Likewise, it serves as a warning to those who conceal evil intentions behind outward righteousness, as nothing can be hidden from His knowledge.

Therefore, recognising that Allah, the Exalted, knows what lies within the breasts should lead a person to constant self-reflection, sincerity in intention, and mindfulness in both private and public conduct. This awareness strengthens faith, purifies actions, and prepares a person for the moment when all secrets will be revealed and every intention will be judged with perfect justice on the Day of Judgement. Chapter 57 Al Hadid, verse 7:

“Believe in Allah and His Messenger…”

Belief in Allah, the Exalted, is far more than a verbal declaration of faith or mere ritualistic acts of worship; it encompasses the way a person conducts

their entire life and interacts with the blessings that Allah, the Exalted, has granted them. True obedience to Allah, the Exalted, is tangible and practical, requiring intentional action in accordance with His guidance as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. A person may outwardly perform prayers and other acts of worship, yet if these actions are motivated by the desire for recognition, personal gain, or social approval, they will not be accepted by Allah, the Exalted, as emphasized in the Hadith found in Jami At Tirmidhi, number 3154. Obedience to Allah, the Exalted, also requires sincerity of intention. A devoted person must engage with the Holy Quran in multiple dimensions: first, by reciting it accurately and consistently; second, by seeking to understand its teachings through a reliable source or instructor; and third, by applying its guidance in daily life with the intention of pleasing Allah, the Exalted. Faith is strengthened when one prioritizes the commands of the Holy Quran over personal desires or inclinations that contradict it. This mirrors the conduct of the Holy Prophet Muhammad, peace and blessings be upon him, who exemplified complete adherence to the guidance of Allah, the Exalted, as highlighted in a Hadith found in Sunan Abu Dawud, number 1342. A proper relationship with the Holy Quran involves complete compliance, not selective obedience. A person who follows only certain commands while ignoring others, guided by personal preference, fails to benefit from the full wisdom and mercy of Allah, the Exalted. Chapter 17 Al Isra, verse 82:

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

This demonstrates that the Holy Quran is both a source of guidance and a means of spiritual healing for those who sincerely seek Allah, the Exalted.

Those who approach it superficially, using it only for temporary worldly benefit, will fail to gain these blessings. Treating the Holy Quran as a mere tool for worldly relief is like purchasing a car with luxurious features but no engine—the essence of its benefit is lost. The sincere believer studies, reflects upon, and implements all its teachings, aligning their heart, mind, and actions with the will of Allah, the Exalted. This ensures a balanced life, peace of mind, and preparation for accountability on the Day of Judgement.

In summary, true faith in Allah, the Exalted, must manifest in intentional, sincere, and comprehensive action. Belief and obedience are inseparable: the one who follows the guidance of the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, fully uses the blessings granted by Allah, the Exalted, in ways that please Him. This leads to harmony in this life and success in the Hereafter. Chapter 57 Al Hadid, verse 7:

“Believe in Allah and His Messenger…”

Genuine belief in the Holy Prophet Muhammad, peace and blessings be upon him, goes beyond verbal affirmation of love, respect, or acknowledgment; it requires supporting one’s words through sincere action—by learning from his life and implementing his teachings in every aspect of life. 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 embody this guidance, a person must cultivate the qualities of the Holy Prophet Muhammad, peace and blessings be upon him, such as patience, gratitude, humility, and generosity, while actively avoiding negative traits like envy, pride, and greed. Adopting these positive characteristics fosters a balanced mindset and peace of mind, enabling a person to navigate life in accordance with the will of Allah, the Exalted. Learning from the life and teachings of the Holy Prophet Muhammad, peace and blessings be upon him, also ensures a correct representation of his character to the wider world. Those who fail to follow his example misrepresent him, potentially deterring both non-Muslims and other Muslims from embracing or acting on Islamic guidance. Such misrepresentation is a serious responsibility, as each Muslim will be accountable to Allah, the Exalted, for how they reflected His guidance and that of His Holy Prophet Muhammad, peace and blessings be upon him, to others.

Furthermore, the Holy Quran and Hadith make clear that practical imitation is what determines companionship in the Hereafter. Just as the previous nations who claimed to love their Holy Prophets, peace be upon them, but failed to follow them in practice, did not join them in the Hereafter, neither will Muslims who fail to follow the Holy Prophet Muhammad, peace and blessings be upon him, join him. Instead, a person will accompany those whom they truly emulated in this life, as affirmed in a Hadith found in Sunan Abu Dawud, number 4031.

In essence, true love and belief in the Holy Prophet Muhammad, peace and blessings be upon him, is inseparable from learning, acting upon, and embodying his teachings in a manner that pleases Allah, the Exalted,

ensuring both personal success and correct representation of his blessed example.

When a person truly believes in Allah, the Exalted, and in His Holy Prophet Muhammad, peace and blessings be upon him, this belief naturally manifests in the correct use of the blessings Allah, the Exalted, has entrusted to them, in accordance with Islamic teachings. Chapter 57 Al Hadid, verse 7:

“…and spend out of that in which He has made you successors. For those who have believed among you and spent, there will be a great reward.”

By sincerely applying this guidance, a person aligns their actions with the will of Allah, the Exalted, using their wealth, time, abilities, and other blessings in ways that are pleasing to Him. Such conduct cultivates a balanced mental and physical state, ensuring that all aspects of their life—relationships, responsibilities, and personal development—are appropriately placed. In addition, it equips them to face the accountability of the Day of Judgement with preparedness and confidence. Ultimately, this adherence to divine guidance results in lasting peace of mind in both worlds, reflecting the harmony and wisdom inherent in following the path laid out by Allah, the Exalted, and His Holy Prophet Muhammad, peace and blessings be upon him.

In addition, Allah, the Exalted, has granted every blessing a person possesses as a loan; He did not give it to them as a permanent gift. Chapter 57 Al Hadid, verse 7:

“…and spend out of that in which He has made you successors…”

Just as with worldly loans, this trust must be repaid. The repayment is not financial but is fulfilled by using these blessings in ways that please Allah, the Exalted—through obedience, charity, righteous conduct, and fulfilling one’s responsibilities toward others. Every blessing, whether wealth, health, knowledge, or time, is part of this loan and must be used in accordance with divine guidance. In contrast, the blessings of Paradise are a true gift from Allah, the Exalted, granted freely as a reward for one’s righteous deeds. Chapter 7 Al A’raf, verse 43:

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

Therefore, a person must not confuse the worldly blessings—which are a trust and a loan requiring careful stewardship—with the blessings of Paradise, which are freely bestowed gifts of Allah, the Exalted, granted for one’s righteous efforts. Using worldly blessings correctly ensures preparation for the Hereafter, while Paradise’s gifts are enjoyed without limitation or obligation.

Allah, the Exalted, further emphasizes that true belief in Him is not limited to verbal affirmation but must be demonstrated through actions, by correctly using the blessings He has granted, in accordance with Islamic teachings. Chapter 57 Al Hadid, verse 8:

“And why do you not believe in Allah while the Messenger invites you to believe in your Lord and He has taken your covenant, if you should [truly] be believers?”

In this world, a person may be judged a Muslim according to their verbal declaration of faith. However, on the Day of Judgement, Allah, the Exalted, will assess the inward reality of each individual, which is hidden from others. Therefore, someone who verbally claims belief in Allah, the Exalted, and in accountability on the Day of Judgement, yet fails to support this claim through actions, may lack genuine faith in their heart. Consequently, despite worldly recognition as a Muslim, they will be treated as one who did not believe in the hereafter.

Moreover, failing to support one’s verbal declaration with action places a person at risk of losing faith entirely before death. Faith is like a delicate flame that requires constant tending: without the fuel of consistent obedience and righteous action, it weakens and may be extinguished. Neglecting this spiritual nourishment endangers the very light that guides a person, and the loss of this guidance is among the gravest calamities one

can face. Consistently acting upon faith safeguards it, strengthens the heart, and ensures alignment between outward declaration and inward conviction, ultimately securing peace of mind and preparedness for accountability in both worlds.

To avoid the danger of faith weakening or being extinguished, a person must actively support their verbal declaration of belief in Allah, the Exalted, with practical actions. This involves correctly using the blessings He has granted, in accordance with Islamic teachings, so that every aspect of life aligns with His guidance. Chapter 57 Al Hadid, verse 9:

“It is He who sends down upon His Servant verses of clear evidence that He may bring you out from darknesses into the light…”

By acting on these clear proofs, a person transitions from spiritual darkness—confusion, misguidance, and attachment to desires—into the light of true understanding, purpose, and obedience. Practically following the divine guidance of Allah, the Exalted, ensures a balanced mental and physical state, enables one to correctly place everything and everyone within their life, and prepares them thoroughly for accountability on the Day of Judgement. This disciplined and sincere practice brings lasting peace of mind in both worlds, harmonizing the internal state with divine order and protecting the soul from misguidance. Chapter 57 Al Hadid, verse 9:

“…And indeed, Allah is to you Kind and Merciful.”

Regardless of how advanced a society may become, and irrespective of the knowledge acquired across diverse fields—including the physical and mental sciences—it remains impossible for humanity to formulate a code of conduct that is perfectly aligned with human nature and accommodates every situation, condition, and circumstance individuals or societies may face. Human knowledge is inherently limited; even with centuries of progress, understanding the intricate functions of the human brain, emotions, and societal dynamics is incomplete. Establishing a flawless system that guarantees justice, balance, and peace in all aspects of life is fundamentally beyond human capability. Only Allah, the Exalted, possesses such comprehensive knowledge, for He is the Creator of all things, and His awareness spans past, present, and future. Therefore, He alone is fully capable of providing humanity with a divinely guided code of conduct, one that distinctly separates good from evil, beneficial from harmful, and enables individuals to attain peace of mind amid life’s inevitable challenges. Historical evidence consistently demonstrates that when this divine guidance is correctly implemented, it produces tranquillity, justice, and harmony within society. Individuals must, therefore, embrace the divine code of conduct bestowed by Allah, the Exalted, recognizing it as the path most advantageous for their well-being, even if certain aspects appear contrary to personal desires. They should emulate a wise patient who follows their physician’s advice, understanding that even bitter medications and strict regimens are ultimately for their own benefit. Similarly, adhering to divine guidance—even when challenging—ensures spiritual, mental, and physical prosperity, and secures peace in both worlds.

Allah, the Exalted, then criticizes those who fail to correctly use the blessings He has granted them, even though doing so brings immense benefit to them in both this world and the hereafter, while Allah, the Exalted, Himself remains completely independent and unaffected by human obedience or disobedience. Chapter 57 Al Hadid, verse 10:

“And why do you not spend in the cause of Allah while to Allah belongs the heritage of the heavens and the earth?...”

This verse reminds people that everything they possess ultimately belongs to Allah, the Exalted, and that they are merely temporary custodians of His blessings. Their wealth, strength, knowledge, and opportunities are not truly their own, but are entrusted to them as a test. Therefore, when a person obeys Allah, the Exalted, or spends from what they have been granted in ways pleasing to Him, they are not doing Him a favour. Rather, they are benefiting their own soul, securing their own future, and protecting themselves from regret and loss on the Day of Judgement. Allah, the Exalted, does not gain anything from their obedience, just as He is not harmed by their disobedience. This understanding removes arrogance from the heart and replaces it with humility, sincerity, and gratitude.

This reality is essential to understand, as arrogance can corrupt a person’s obedience and weaken their sincerity. If someone believes they are doing Allah, the Exalted, a favour by worshipping Him, they may only obey when it is easy or when it aligns with their personal desires. However, when obedience requires sacrifice, patience, or resisting desires, their arrogance may lead them to abandon obedience altogether. In contrast, those who

recognize that their obedience benefits only themselves will remain humble and steadfast. They will understand that every act of obedience is an investment in their own eternal success, and every act of disobedience is a harm they inflict upon themselves. Such people maintain the correct attitude in all circumstances. During hardship, they practice patience by controlling their speech and actions, avoiding complaint, and continuing their obedience to Allah, the Exalted, while trusting His wisdom and decree. They understand that every difficulty carries hidden wisdom and benefit, even if it is not immediately apparent. Chapter 2 Al Baqarah, verse 216:

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

During times of ease and comfort, they express gratitude in all aspects of their life. Gratitude in intention means using blessings solely to please Allah, the Exalted. Gratitude in speech involves praising Him and avoiding harmful or ungrateful words. Gratitude in action requires using blessings in accordance with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This complete form of gratitude protects blessings from being lost and increases them, while strengthening one's relationship with Allah, the Exalted.

Consequently, the person who adopts patience during hardship and gratitude during ease develops a stable and balanced inner state. Their heart remains calm regardless of changing circumstances, because it is firmly connected to Allah, the Exalted. Such a person receives His support, mercy, and guidance in both worlds. This divine support grants them clarity,

strength, and peace of mind in this world, and eternal success and security in the hereafter, as confirmed in a Hadith recorded in Sahih Muslim, number 7500.

Allah, the Exalted, then reiterates a timeless principle: a person's level of peace, stability, and success in both this world and the hereafter corresponds directly to their level of sincere effort in obeying Him and correctly using the blessings they have been granted. The more a person strives to use their time, wealth, abilities, and opportunities in ways pleasing to Allah, the Exalted, in both times of ease and hardship, the more they will attain inner peace, clarity, and balance. This effort allows them to correctly prioritise matters within their life, placing Allah, the Exalted, first, and organizing their worldly responsibilities in a healthy and beneficial manner. Chapter 57 Al Hadid, verse 10:

"…Not equal among you are those who spent before the conquest [of Makkah] and fought [and those who did so after it]. Those are greater in degree than they who spent afterwards and fought. But to all Allah has promised the best [reward]…"

A person must understand that the obligatory duties required by Allah, the Exalted, such as the five daily prayers, only occupy a small portion of the day. The vast majority of a person's time remains available to them. Therefore, if a person fulfils only the minimum obligations yet spends the rest of their time neglecting the remembrance and obedience of Allah, the Exalted, they should not expect to experience the same level of divine support, tranquillity, and guidance as someone who strives to remember

and obey Him consistently throughout their day. Human nature itself recognises this principle. A person would feel hurt and unappreciated if a friend only contacted them briefly out of obligation, while otherwise ignoring them completely. How then can a person expect closeness, support, and peace from Allah, the Exalted, if they only turn to Him occasionally while neglecting Him the majority of the time?

Some people only increase their acts of obedience when they encounter hardship or worldly difficulty. During these times, they may pray more, give charity, or recite from the Holy Quran, but once their difficulty is removed, they return to neglect. This behaviour reflects a misunderstanding of servanthood to Allah, the Exalted. True servanthood requires consistency, sincerity, and obedience in all circumstances, not only during times of personal need. It is remarkable that many people easily find time for leisure activities, social gatherings, entertainment, and worldly pursuits, yet struggle to dedicate time to learning and acting upon divine guidance. They may spend large amounts of wealth on comforts and luxuries, yet hesitate to spend even small amounts in charity for the sake of Allah, the Exalted. This imbalance reflects misplaced priorities and weakens the heart's connection with its Creator.

A person must recognise that they will be treated in accordance with their own efforts and sincerity. If they consistently dedicate time, effort, and sincerity toward pleasing Allah, the Exalted, they will find His support, protection, and guidance present in their life. Their difficulties will become easier to endure, their heart will remain calm during trials, and they will possess clarity in making decisions. In contrast, the one who neglects their duties or limits their obedience to the bare minimum should not expect to

experience the same level of divine support and inner peace. This principle reflects divine justice and wisdom. Chapter 57 Al Hadid, verse 10:

“…And Allah, with what you do, is Acquainted.”

In simple terms, the more a person gives sincerely for the sake of Allah, the Exalted, the more they receive in return in the form of peace, strength, guidance, and reward. Their efforts are never wasted, and every act of sincere obedience strengthens their heart and improves their condition. This is especially true for those who strive sincerely during times of difficulty, just as the early believers who sacrificed before the conquest of Makkah attained higher ranks due to their sincerity and sacrifice. By following the teachings and example of Holy Prophet Muhammad, peace and blessings be upon him consistently, a person secures peace, balance, and 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.

Allah, the Exalted, fully knows the natural tendency of people toward attachment and greed, which often prevents them from correctly using the blessings He has entrusted to them. Because of this, He invites people toward what He describes as a noble and profitable business transaction, one that appeals to their sense of gain while guiding them toward righteousness. Chapter 57 Al Hadid, verse 11:

“Who is it that would loan Allah a goodly loan so He will multiply it for him and he will have a noble reward?”

By describing acts of obedience—such as charity, sacrifice, and using blessings in ways pleasing to Allah, the Exalted—as a “loan,” He encourages people to overcome their hesitation and selfishness. People naturally understand that a loan given to someone trustworthy will always be repaid. Since Allah, the Exalted, is Perfect in His promise, completely Just, and never fails to fulfil His word, this “loan” is guaranteed not only to be repaid but multiplied far beyond its original value. This transforms acts of obedience from something people may perceive as a loss into something they recognise as a secure and profitable investment.

This description also highlights the immense mercy, generosity, and kindness of Allah, the Exalted. Everything a person possesses—their wealth, health, time, abilities, and opportunities—was created by Him and already belongs entirely to Him. Yet despite this, He does not demand repayment in a harsh or forceful manner. Instead, He invites people gently, framing obedience as a voluntary and beneficial transaction that results in multiplied reward and lasting honour. In reality, both the initial blessing and the multiplied reward come entirely from Allah, the Exalted, demonstrating that the entire transaction is an act of divine mercy rather than a necessity for Him.

This understanding should remove hesitation from the heart of a person and encourage sincerity, generosity, and trust. When a person spends their wealth, time, or effort in ways pleasing to Allah, the Exalted, they are not

losing anything. Rather, they are securing something far greater and everlasting. The temporary sacrifice made in this world results in permanent reward, honour, and peace in the hereafter. Chapter 57 Al Hadid, verse 12:

“On the Day you see the believing men and believing women, their light proceeding before them and on their right…”

The first point to understand is that this verse uses the term believers instead of muslims, as the former refers to those who have firmly established their faith by supporting their verbal declaration with sincere actions. Their faith is not merely a statement spoken by the tongue, but a reality rooted in the heart and proven through obedience to Allah, the Exalted. This inner reality is symbolized in the verse as a light proceeding before them and on their right side, representing the guidance, certainty, and righteous deeds they carried with them during their worldly life. This light will guide them safely on the Day of Judgement, distinguishing them from those whose faith was weak, incomplete, or insincere.

In contrast, there are those who have submitted outwardly but have not yet strengthened their faith through knowledge, reflection, and consistent obedience. These people may identify themselves as muslims Islam, often due to being raised within a person family or society, but their faith has not yet fully penetrated their hearts. As a result, their obedience may be inconsistent, especially when their personal desires conflict with divine guidance. 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 people lack deep understanding and certainty, their faith remains vulnerable to weakness. This weakness may lead them to misuse the blessings granted by Allah, the Exalted, or to prioritise worldly desires over divine commands, even if they outwardly perform basic obligations. Their actions are not supported by strong conviction, which prevents them from reaching the highest spiritual ranks.

On the other hand, the true believer builds their faith upon knowledge derived from the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This knowledge strengthens certainty, removes doubt, and produces sincerity in both intention and action. As a result, their faith becomes firm and unwavering, allowing them to remain obedient in all circumstances. 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 this strong faith, the believer remains steadfast during times of hardship by exercising patience and remains humble during times of ease by expressing gratitude. They recognise that every situation is a test and an opportunity to draw closer to Allah, the Exalted. This consistent obedience attracts the support, mercy, and protection of Allah, the Exalted, throughout their life. As a result, they attain true tranquillity and stability in both worlds. Their mind and body remain balanced, their priorities remain correctly ordered, and their heart remains at peace, regardless of external circumstances. This inner peace is not dependent on worldly success or comfort, but on their obedience to Allah, the Exalted. This reality is further supported by a Hadith recorded in Sahih Muslim, number 7500. Chapter 57 Al Hadid, verse 12:

“On the Day you see the believing men and believing women, their light proceeding before them and on their right…”

Another important point to note is that although the masculine plural form in Arabic linguistically includes women, women are often mentioned separately in order to clearly emphasise the equal spiritual status granted to them. By explicitly mentioning believing men and believing women, the divine message removes any ambiguity and highlights that reward, accountability, honour, and closeness to Allah, the Exalted, are not restricted by gender. Both men and women stand equally before Him in terms of moral responsibility and spiritual opportunity.

Islam establishes a single, universal criterion by which people are judged: the sincerity and extent of their obedience to Allah, the Exalted. True honour is not measured by outward identity, lineage, wealth, or social standing, but by righteousness and sincere submission to divine guidance. This obedience involves correctly using the blessings one has been granted—such as time, wealth, strength, knowledge, and influence—in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of 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…"

This verse firmly establishes that righteousness alone elevates a person's rank. All other standards by which societies often judge status—such as gender, ethnicity, nationality, wealth, or social class—hold no weight in the sight of Allah, the Exalted. When people elevate these worldly distinctions, it leads to arrogance, racism, pride, division, and disunity. Such attitudes contradict the very foundation of Islamic teaching, which seeks to unite people upon shared belief, humility, and mutual respect.

It is also essential to recognise that sincerity and intention are hidden from human perception. Since people cannot see into the hearts of others, they are not qualified to declare someone superior or inferior in the sight of Allah, the Exalted. Outward actions alone do not reveal the true reality of a person's faith, as actions may be performed for recognition, habit, or personal benefit. Only Allah, the Exalted, possesses complete knowledge

of intentions, speech, and deeds. Therefore, individuals must refrain from making claims about their own spiritual rank or that of others. True humility requires focusing on correcting one's own shortcomings rather than evaluating others. Chapter 53 An Najm, verse 32:

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

By adhering to this principle, a person protects their heart from arrogance and judgmental attitudes, while fostering unity, equality, and sincerity within the wider community. In doing so, they align themselves with the divine standard of honour, which is rooted solely in righteousness and obedience to Allah, the Exalted. Chapter 57 Al Hadid, verse 12:

"On the Day you see the believing men and believing women, their light proceeding before them and on their right…"

As mentioned earlier, the light that will proceed before the believing men and believing women represents their firm and established faith in Allah, the Exalted. It symbolises the certainty, sincerity, and conviction that resided in their hearts during their worldly life. This inner faith illuminated their path in this world, guiding their decisions and shaping their priorities, and it will physically manifest as light on the Day of Judgement, guiding them safely through its terrors and uncertainties.

The light emerging from their right side corresponds to their righteous deeds—those actions which supported their verbal declaration of faith. These deeds include fulfilling obligatory duties, engaging in voluntary acts of obedience, exercising patience during hardship, expressing gratitude during ease, and correctly using the blessings granted to them in ways pleasing to Allah, the Exalted. Their actions served as practical proof of their sincerity, demonstrating that their faith was not merely a statement uttered by the tongue, but a living reality reflected in conduct.

For this reason, a person must avoid the ignorant assumption that a verbal declaration of faith alone is sufficient for salvation and honour. While the declaration of faith is the foundation, it must be strengthened and protected through consistent obedience and righteous action. Light and glad tidings on the Day of Judgement are not granted to those who merely claim belief while neglecting its demands. Rather, they are granted to those who supported their claim with sincerity, sacrifice, and steadfastness. Faith without action is vulnerable and incomplete, just as action without sincere faith lacks true value. When both are united—strong conviction within the heart and righteous deeds performed outwardly—they produce the spiritual light that benefits a person in both worlds. Therefore, anyone who desires safety, honour, and divine mercy on that Day must ensure that their words, intentions, and actions are in harmony, so that their declaration of faith is confirmed by the light of sincere obedience. Chapter 57 Al Hadid, verse 12:

“…[it will be said], "Your good tidings today are [of] gardens beneath which rivers flow, wherein you will abide eternally." That is what is the great attainment.”

But if a person fails to support their verbal declaration of faith in Allah, the Exalted, with sincere and consistent actions, they risk resembling the hypocrites who behaved in the same manner. These individuals outwardly associated themselves with faith, yet inwardly failed to uphold its demands. As a result, on the Day of Judgement, when light will be granted to those who possessed true faith and righteous deeds, they will find themselves deprived and in desperate need. Chapter 57 Al Hadid, verses 13-14:

“On the [same] Day the hypocrite men and hypocrite women will say to those who believed, "Wait for us that we may acquire some of your light." It will be said, "Go back behind you and seek light." And a wall will be placed between them with a door, its interior containing mercy, but on the outside of it is torment. The hypocrites will call to the believers, "Were we not with you?"…”

This passage makes it clear that no second opportunity will be granted on that Day to acquire the light that should have been earned during worldly life. Faith and its accompanying light must be cultivated through sincere belief and righteous action before death, as the time for effort ends when worldly life concludes.

It is essential to understand that in this world, a person is judged according to outward appearance and their verbal declaration of faith. Society accepts this declaration and treats them accordingly. However, in the hereafter, Allah, the Exalted, will judge each person according to their inward reality, which remains hidden from creation. He alone knows the truth of every heart, intention, and motive. Therefore, a person who verbally declares faith yet fails to support it with sincere obedience may possess no true faith within their heart. As a result, they will not receive the light, honour, or safety granted to those who were sincere, regardless of how they were regarded by others in worldly life.

Furthermore, the one who neglects to support their declaration of faith with actions places themselves in grave danger of losing their faith entirely before death. Faith may be compared to a delicate flame that requires constant care and nourishment. Just as a flame weakens and eventually extinguishes when deprived of fuel, faith weakens when it is not sustained through obedience, remembrance, and righteous conduct. Persistent neglect, disobedience, and attachment to worldly desires gradually erode faith until its light disappears. Such a loss is the most devastating outcome, as it deprives a person of guidance, protection, and success in both worlds. Chapter 57 Al Hadid, verse 14:

“The hypocrites will call to the believers, "Were we not with you?" They will say, "Yes, but you afflicted yourselves and awaited…””

Another characteristic of hypocrisy, as indicated by this verse, is procrastination, whereby a person delays obeying Allah, the Exalted, by

correctly using the blessings they have been granted, falsely believing they will reform and increase their obedience later in life. This delay is often rooted in false hope of a long life. Because of this false assumption, a person gives priority to amassing the material world over preparing for the hereafter. If a person honestly evaluates their average 24-hour day, they will clearly observe this reality. The majority of their time, effort, and mental energy is devoted to worldly matters such as earning wealth, entertainment, and social engagement, while only a small portion is dedicated to preparing for their eternal future. This imbalance reflects their true priorities, regardless of what they may claim verbally.

False hope of a long life is one of the strongest weapons used by the Devil to misguide people. He deceives people into believing they have ample time to repent, improve their character, and increase their obedience. This false sense of security causes them to delay repentance and postpone righteous actions. They convince themselves that they will become serious about their faith later, after achieving their worldly goals or reaching old age. However, in most cases, this imagined future never arrives. Death often comes unexpectedly, leaving the person without having adequately prepared for what lies ahead. This is one of the Devil's most effective strategies, as it prevents a person from taking immediate action while making them feel comfortable in their negligence.

In addition, false hope of a long life encourages a person to hoard material possessions, especially wealth. They become overly concerned with securing their worldly future, fearing poverty, weakness, and dependence on others in old age. The Devil amplifies these fears, convincing them that they must accumulate and preserve as much wealth as possible. In doing so, they neglect spending in ways that please Allah, the Exalted, and fail to

invest in their eternal future. They forget that Allah, the Exalted, is the Provider, and just as He provided for them in their youth when they were weak and dependent, He will continue to provide for them in their old age. The provision of every created being was decreed long before their existence, as confirmed in a Hadith recorded in Sahih Muslim, number 6748. This reality should bring comfort and eliminate the excessive fear that leads to greed and hoarding.

It is remarkable that many people dedicate decades of their lives preparing financially for retirement, which may only last a limited number of years, yet they fail to prepare with the same seriousness for the hereafter, which is eternal. This imbalance demonstrates a lack of true understanding and foresight. Islam does not teach people to abandon worldly preparation entirely. There is no harm in working, earning, and saving for legitimate needs. However, the priority must always remain with preparing for the hereafter, as it is everlasting, while the worldly life is temporary and uncertain.

Even though people openly acknowledge that death can come at any time, many behave as if they will live indefinitely. They delay repentance, delay charity, and delay correcting their behaviour. Yet countless people pass away unexpectedly every day. While their deaths serve as clear reminders, many fail to reflect and change their own conduct accordingly. This heedlessness is itself a form of deception.

In reality, one of the greatest pains a person will experience at the time of death and in the hereafter is regret for delaying their 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.”

At that moment, a person will desperately wish for more time, not to increase their worldly possessions, but to perform righteous deeds. However, that opportunity will no longer exist. This regret will be severe because they had the ability and opportunity in their worldly life but failed to act.

A person would be considered foolish if they spent more time, effort, and wealth on a temporary residence while neglecting a permanent home. This worldly life is temporary, while the hereafter is eternal. Giving priority to the temporary over the eternal is therefore a clear sign of poor judgement and lack of foresight.

Islam teaches people to work for both the world and the hereafter, but with correct priorities. Worldly preparation should serve as a means to support

obedience, not as a distraction from it. Death does not come at a time, place, or age known to any person, but it is certain to come. Therefore, preparing for death and what follows must take priority over preparing for a worldly future that may never be reached. The wise person is the one who uses their present time, health, and opportunities to prepare for the eternal life that awaits them.

Another aspect of hypocrisy, as discussed earlier, is weakness of faith. Chapter 57 Al Hadid, verse 14:

“The hypocrites will call to the believers, "Were we not with you?" They will say, "Yes, but you afflicted yourselves and awaited and doubted…””

Strong faith is therefore essential, as it ensures a person remains firm in obeying Allah, the Exalted, in every circumstance, whether during times of ease or hardship. When a person possesses strong faith, they do not allow changing situations to alter their obedience. During times of ease, strong faith leads them to gratitude, humility, and continued obedience, rather than arrogance and heedlessness. During times of hardship, it enables them to remain patient, trusting in the wisdom and mercy of Allah, the Exalted, rather than falling into despair, anger, or disobedience. This stability protects them from deviation and ensures they remain steadfast on the straight path throughout their life.

Strong faith is obtained through learning and acting upon the clear proofs and evidences found within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These divine teachings explain the reality of existence, the temporary nature of the worldly life, and the eternal nature of the hereafter. They also demonstrate that sincere obedience to Allah, the Exalted, leads to peace of mind, inner stability, and true success in both worlds. When a person studies these teachings and, more importantly, implements them in their daily life, their certainty increases. This certainty removes doubts, strengthens their conviction, and makes obedience easier and more natural. Their faith transforms from mere words into a deeply rooted reality within their heart.

In contrast, ignorance of Islamic teachings leads to weak faith. When a person does not possess sufficient knowledge, they fail to fully understand the wisdom behind divine commands and prohibitions. As a result, whenever their personal desires conflict with obedience to Allah, the Exalted, they are more likely to follow their desires. This is because they do not clearly perceive the long-term benefit of obedience or the long-term harm of disobedience. Their limited understanding causes them to prioritise temporary pleasure over eternal success. This weak faith makes them spiritually unstable, as their obedience fluctuates depending on their circumstances, emotions, and desires.

Therefore, it is essential for a person to develop certainty of faith through seeking and acting upon beneficial knowledge. Knowledge alone is not sufficient unless it is accompanied by action, as action strengthens faith and transforms knowledge into certainty. This includes correctly using every blessing one has been granted, such as time, health, wealth, and ability, in ways that please Allah, the Exalted, as outlined in Islamic

teachings. When a person consistently behaves in this manner, their faith becomes firm and stable. This firmness produces profound benefits. It enables a person to obtain peace of mind in both worlds by achieving a balanced mental and physical state. Their priorities become clear, and they correctly place everything and everyone within their life according to divine guidance. They are no longer controlled by temporary emotions, fears, or desires, but instead guided by certainty, wisdom, and purpose. This inner stability protects them from hypocrisy, strengthens their relationship with Allah, the Exalted, and ensures their success in both this world and the hereafter.

Another characteristic of hypocrisy is the adoption of various forms of wishful thinking. Chapter 57 Al Hadid, verse 14:

“The hypocrites will call to the believers, "Were we not with you?" They will say, "Yes, but you afflicted yourselves and awaited [misfortune for us] and doubted, and wishful thinking deluded you until there came the command of Allah…””

Wishful thinking occurs when a person persists in disobedience to Allah, the Exalted, while falsely expecting His mercy and forgiveness in both worlds. Examples include relying on the intercession of another without striving in obedience, offering excuses on Judgement Day, postponing repentance indefinitely, or blaming external factors—such as the Devil—for one’s misguidance. This attitude is futile and holds no value in Islam because it separates belief from action, creating a disconnect between verbal profession and practical obedience. In contrast, real hope involves

both striving and reliance. A person must actively obey Allah, the Exalted, by correctly using the blessings they have been granted according to Islamic teachings, while simultaneously hoping for His mercy and forgiveness in both worlds. This type of hope is rooted in effort and sincerity, rather than wishful assumptions. The distinction between real hope and wishful thinking is emphasized in a Hadith found in Jami At Tirmidhi, number 2459. Therefore, every person must appreciate this difference. True hope motivates action, obedience, and preparation for the hereafter, while wishful thinking leads to stagnation, hypocrisy, and eventual regret. By adopting real hope in the mercy and forgiveness of Allah, the Exalted, and avoiding wishful thinking, a person secures guidance, growth, and peace of mind in both this world and the next.

Another characteristic of hypocrisy is being deceived by the Devil, specifically regarding Allah, the Exalted, and His divine attributes. Chapter 57 Al Hadid, verse 14:

“The hypocrites will call to the believers, "Were we not with you?" They will say, "Yes, but you afflicted yourselves and awaited [misfortune for us] and doubted, and wishful thinking deluded you until there came the command of Allah. And the Deceiver deceived you concerning Allah.””

Allah, the Exalted, issues a warning to humanity not to allow the chief deceiver, the Devil, to mislead them regarding His nature and divine attributes. This caution is significant because the Devil does not only misguide people through overt sins; his strategies are often subtle and insidious, targeting the very foundation of faith. He seeks to distort people’s

understanding of Allah, the Exalted, by sowing doubts, offering false reassurances, and presenting half-truths or exaggerations that appeal to human desires. Through these tactics, he convinces individuals that their perception of Allah, the Exalted, is flawed or incomplete, leading them to persist in disobedience while believing they remain secure. This is why the Holy Quran repeatedly warns against being deceived by the Devil, highlighting the ways in which he exploits human weakness, ignorance, and complacency. To guard against such deception, it is essential for every person to study the names and attributes of Allah, the Exalted, as revealed in the Holy Quran and explained in the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This understanding fosters a correct belief in Allah, the Exalted, and encourages sincere obedience by utilizing the blessings He has bestowed upon them according to Islamic principles. Conversely, ignorance of the divine attributes and names of Allah, the Exalted, can lead to erroneous beliefs that result in disobedience, such as wishful thinking. For instance, one who comprehends that Allah, the Exalted, is All-Forgiving will earnestly strive to obey Him, hoping for His forgiveness of their sins. In contrast, someone who does not correctly understand the nature of the forgiveness of Allah, the Exalted, may continue in disobedience, wrongly assuming they will be pardoned, irrespective of their deeds. Chapter 57 Al Hadid, verse 15:

“So today no ransom will be taken from you or from those who disbelieved. Your refuge is the Fire. It is most worthy of you, and wretched is the destination.”

A person should understand that regrets can be divided into two broad categories. The first category includes worldly regrets, such as not marrying, not having children, missing certain opportunities, or failing to

achieve personal ambitions. These types of regrets are temporary in nature. While they may cause sadness or disappointment, they will eventually end—either when the desire is fulfilled, circumstances change, or life comes to an end. Even if such regrets persist until death, they ultimately carry limited significance, especially for those who have sought to live in accordance with the guidance of Allah, the Exalted, and attain His mercy in the hereafter. These regrets, although unpleasant, do not carry eternal consequences, and their impact is constrained to this worldly life.

The second category, however, consists of the regrets of the hereafter. These are the regrets that will arise in the grave and on Judgement Day, often related to failing to use one's time, wealth, knowledge, and other blessings in ways that please Allah, the Exalted. Such regrets are far more serious because they are long-lasting and cannot be remedied by time or chance. They may persist until a person enters Paradise, if at all, and their duration is incomparably greater than life on Earth. Chapter 22 Al Hajj, verse 47:

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

These regrets of the hereafter are significant because they may result in severe punishment and torment. The gravity of this reality highlights the urgency of acting wisely in this life. A person should therefore prioritize preparing for the hereafter over pursuing temporary worldly gains. They should reflect on how they are using the blessings Allah, the Exalted, has

granted them—time, health, wealth, knowledge, and opportunities—and strive to employ them in ways that earn His pleasure and mercy.

This reflection also emphasizes the need for balance. While it is reasonable to plan and prepare for worldly matters, such as education, family responsibilities, or future financial needs, these efforts should never overshadow the preparation for the eternal hereafter. A person who invests their energy solely in accumulating worldly gains while neglecting spiritual obligations risks a life of regrets that cannot be undone. The temporary regrets of this world, by contrast, will fade over time or with the attainment of Paradise, but the regrets of the hereafter carry consequences that endure far longer than any earthly lifetime.

Therefore, it is an act of true wisdom and self-compassion for a person to focus on removing potential regrets of the hereafter first. By acting on divine guidance, correctly using the blessings granted by Allah, the Exalted, and living in a way that aligns with His commands, a person can achieve peace of mind in both this life and the next, ensuring that their ultimate regret is not failing to prepare for the eternal journey that awaits every soul. 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 57 Al Hadid, verse 15:

“So today no ransom will be taken from you or from those who disbelieved. Your refuge is the Fire. It is most worthy of you, and wretched is the destination.”

It is important to note that in this verse, hypocrisy and disbelief are mentioned separately. This distinction may indicate that the verse is referring specifically to those who openly claimed faith yet failed to support their claim with sincere actions, rather than those who merely pretended to have faith in order to gain worldly benefits while knowingly rejecting it within their hearts, as the latter group are non-muslims. This subtle separation highlights an important spiritual reality: there are those who outwardly affirm faith but weaken it through neglect and disobedience, and there are those who never truly accepted faith at all, even if they outwardly appeared to do so. This distinction reinforces the earlier warning regarding the necessity of supporting one’s verbal declaration of faith with sincere actions. In Islam, words alone are not sufficient if they are not accompanied by conduct that reflects their truthfulness. A verbal declaration is the foundation, but it must be strengthened and proven through obedience to Allah, the Exalted, by correctly using the blessings He has granted according to His guidance. Without this support, the declaration remains incomplete and vulnerable to weakness. This serves as a powerful reminder that faith is not merely a statement uttered by the tongue, but a reality that must be confirmed through consistent action, sincerity, and perseverance. When actions align with words, faith becomes firm and beneficial. But when words are not supported by actions, they carry little weight and may place a person in spiritual danger. Therefore, every person must strive to ensure that their outward statements are matched by inward

sincerity and outward obedience, so that their faith becomes complete, sincere, and accepted by Allah, the Exalted. Chapter 57 Al Hadid, verse 16:

“Has the time not come for those who have believed that their hearts should become humbly submissive at the remembrance of Allah and what has come down of the truth?...”

Therefore, a person must avoid all things which prevent them from accepting and supporting their faith with sincere actions, by correctly using the blessings Allah, the Exalted, has granted them as outlined in Islamic teachings. This approach ensures that they develop a balanced mental and physical state, correctly place everything and everyone within their life according to proper priority, and adequately prepare for their accountability on the Day of Judgement. When a person lives in this manner, their inner state becomes stable, their decisions become clearer, and they experience peace of mind in both this world and the hereafter. This peace arises because their life is aligned with their purpose, and they are no longer in conflict between their conscience and their actions.

It is crucial to understand that remembering Allah, the Exalted, encompasses far more than ritual acts of devotion alone, such as the obligatory prayers. True remembrance includes obeying Him in every circumstance and in every blessing one utilizes, whether related to wealth, time, health, knowledge, relationships, or opportunities. Every blessing carries a responsibility, and remembering Allah, the Exalted, means using each blessing in a way that earns His pleasure. This transforms ordinary daily activities into acts of worship when they are performed with sincerity

and in accordance with His guidance. Obedience is not merely an internal feeling or belief confined to the heart; it is a tangible reality expressed through actions. A person demonstrates their sincerity through their conduct, choices, and priorities. Good deeds must be performed purely for the sake of Allah, the Exalted, and not for recognition, praise, status, or worldly gain. When actions are performed for ulterior motives, they lose their spiritual value, even if they appear righteous outwardly. Sincerity is the foundation upon which all accepted deeds are built.

Remembering Allah, the Exalted, also involves engaging with the Holy Quran in all its essential dimensions. The first dimension is to recite it regularly and correctly, maintaining a consistent connection with its words. The second dimension is to understand its meanings through reliable and authentic teaching, so that its guidance becomes clear and practical. The third and most important dimension is to apply its teachings in daily life, shaping one's character, decisions, and priorities according to its guidance. Without application, recitation and understanding remain incomplete, as the true purpose of revelation is transformation. A person who sincerely honors the Holy Quran places its teachings above their personal desires. When faced with a choice between following personal inclination and following divine guidance, they choose what pleases Allah, the Exalted. This struggle is a sign of sincerity and strength of faith. Through this effort, a person gradually refines their character, develops discipline, and strengthens their spiritual identity. Their behaviour becomes a reflection of divine guidance rather than uncontrolled desire. Chapter 17 Al Isra, verse 82:

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

Finally, it is essential to understand that while the Holy Quran can help alleviate worldly difficulties, its primary purpose is far greater. Its main objective is to guide people safely to the hereafter. A person should not treat it merely as a temporary solution for worldly problems, turning to it only in times of hardship and neglecting it during times of ease. Such behaviour reflects an incomplete relationship with divine guidance. The Holy Quran is not simply a tool for comfort during distress, but a complete system of guidance designed to shape every aspect of life. A person who truly values the Holy Quran allows it to guide their beliefs, actions, character, and long-term goals. By doing so, they secure not only solutions for worldly challenges but, more importantly, eternal success and lasting peace in the hereafter. Chapter 57 Al Hadid, verse 16:

“Has the time not come for those who have believed that their hearts should become humbly submissive at the remembrance of Allah and what has come down of the truth?...”

Allah, the Exalted, warns people not to become like the People of the Book who came before, who gradually lost sight of the true essence and purpose of divine revelation. Although sacred knowledge remained accessible to them, the passage of time and the succession of generations caused many to neglect learning it properly and, more importantly, acting upon it. Instead of allowing revelation to shape their character, decisions, and priorities, they reduced their religion to a limited set of outward rituals. They mistakenly believed that performing a few visible acts was sufficient for salvation, while the deeper transformation of the heart and conduct was ignored. They failed to recognize that faith is meant to influence every

intention, word, and action, guiding a person internally and externally. Chapter 57 Al Hadid, verse 16:

“…And let them not be like those who were given the Scripture before, and a long period passed over them, so their hearts hardened; and many of them are defiantly disobedient.”

The verse highlights a gradual spiritual decline. When knowledge is neglected and revelation is not applied consistently, hearts become hardened. A hardened heart no longer feels the weight of accountability, the sweetness of obedience, or the urgency of repentance. Religion then becomes a formality rather than a living guidance. True understanding only arises when a person both acquires authentic religious knowledge and applies it consistently. When this balance is lost, faith becomes hollow—retained in name but lacking vitality and transformative power.

Sadly, many muslims have fallen into a similar pattern. They rely on a few physical acts of worship, often performed without comprehension, assuming this alone guarantees success. When faith is reduced to rituals carried out in a language not understood, it ceases to function as a complete way of life. Its moral, intellectual, and spiritual dimensions become disconnected from daily conduct. The danger intensifies when this shallow approach is inherited by the next generation. Children raised in such an environment may view faith as nothing more than cultural tradition rather than divine guidance. Over time, they may abandon even those few inherited practices, considering them outdated or irrelevant to modern life. For example, earlier generations who migrated to Western societies

sometimes preserved certain visible expressions of faith, such as clothing or cultural customs. However, when these practices were not accompanied by clear understanding and explanation, the next generation often perceived them as mere cultural habits rather than meaningful acts of obedience. Culture and fashion are constantly changing, and when faith is confused with culture, it too risks being discarded as trends evolve. This pattern mirrors what occurred among the People of the Book. Their synagogues and churches were once filled with devoted worshippers and sincere seekers of knowledge. But when knowledge was neglected and religion was reduced to a few formal practices, subsequent generations drifted further away, eventually abandoning even those practices. Places of worship became emptier, and faith in many cases was reduced to a label without substance.

Moreover, when elders themselves practice rituals without understanding their deeper meaning, they struggle to explain the purpose of faith to their children. As societal attitudes shift and younger generations increasingly question inherited traditions, blind imitation becomes unsustainable. If elders cannot articulate why they follow their religion, the younger generation may conclude that it lacks intellectual and spiritual foundation. Ignorance then becomes a catalyst for abandonment, encouraging individuals to replace divine guidance with personal desire and societal trends. If this attitude is not corrected through sincere study and consistent action upon authentic knowledge, the same decline may continue. A community may retain the name of faith while losing its substance. This condition is spiritually dangerous, as it weakens conviction and can ultimately lead to the loss of faith altogether. Faith may be likened to a delicate flame that requires constant tending. Just as a fire diminishes when deprived of fuel, faith weakens when it is not nourished through learning, reflection, and obedience. Consistent acts of devotion, sincere repentance, and engagement with divine guidance act as fuel that keeps the flame alive. When this nourishment is neglected, the guiding light fades.

Such a loss is profound, for it deprives a person of inner peace in this world and security in the hereafter.

This verse therefore stands as a timeless warning. It calls every generation to preserve divine knowledge, to act upon it sincerely, and to transmit it with clarity and understanding. Faith must remain a living, dynamic force—shaping character, guiding decisions, and illuminating life's purpose. Only through the union of knowledge and action can faith remain alive, vibrant, and transformative, guiding individuals and societies toward righteousness and lasting success. Faith cannot flourish through words alone; it requires sincere effort, consistency, and reliance upon Allah, the Exalted. This reality may be likened to barren land, which remains lifeless until it is cultivated with effort and revived through the mercy and support of Allah, the Exalted. Just as the earth cannot produce vegetation without proper care and divine provision, the heart cannot produce righteousness without nurturing it through knowledge and obedience. Chapter 57 Al Hadid, verse 17:

"Know that Allah gives life to the earth after its lifelessness…"

When a person nurtures their faith in this manner, they attain peace of mind on an individual level. This peace emerges from achieving a balanced mental and physical state, where priorities are correctly aligned and everything and everyone is placed in their proper position within life. Such a person no longer lives in confusion or inner conflict, because their purpose, responsibilities, and direction are guided by divine wisdom. Their thoughts, actions, and goals become harmonised, producing stability, contentment,

and clarity. Furthermore, this revival does not remain limited to the individual. Its effects naturally extend to society as a whole. When people act upon divine guidance, they fulfil the rights of others, establish justice, and avoid harming one another. Knowledge joined with sincere action cultivates honesty, compassion, responsibility, and fairness. In this way, divine guidance becomes the foundation for peace and justice within communities. Societies flourish when individuals fulfil their obligations toward Allah, the Exalted, and toward one another, creating an environment of trust, stability, and mutual respect. Chapter 57 Al Hadid, verse 17:

"…We have made clear to you the signs; perhaps you will understand."

Those who do understand this truth will hasten towards obeying Allah, the Exalted, and aspect of which is to give charity beyond the obligatory, a powerful sign of one's faith clearly separating them from those who claim faith yet fail to support it with actions. Chapter 57 Al Hadid, verse 18:

"Indeed, the men who practice charity and the women who practice charity and [they who] have loaned Allah a goodly loan…"

It is noteworthy that, although the Arabic masculine plural grammatically encompasses both genders, women are frequently mentioned explicitly to underscore the significance of gender equality within Islam. Islam establishes a singular, universal criterion for human merit: the sincerity and

depth of one's obedience to Allah, the Exalted. True honor is not determined by outward identity, lineage, wealth, or social status, but rather by righteousness and sincere submission to divine guidance. This obedience is demonstrated through the conscientious use of one's granted blessings—such as time, wealth, strength, knowledge, and influence—in a manner pleasing to Allah, the Exalted, as prescribed in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 49 Al Hujurat, verse 13:

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

This verse explicitly establishes that righteousness is the sole criterion for elevating an individual's rank. Consequently, the conventional standards by which societies frequently determine status—including gender, ethnicity, nationality, wealth, or social class—carry no weight in the sight of Allah, the Exalted. The prioritization of these worldly distinctions invariably fosters arrogance, racism, pride, and social fragmentation. Such attitudes stand in direct opposition to the core tenets of Islamic teaching, which aim to unify humanity through shared belief, humility, and mutual respect.

Furthermore, it is essential to recognize that sincerity and intention remain hidden from human perception. As individuals lack the capacity to discern the inner state of the heart, they are not qualified to determine the superiority or inferiority of others in the sight of Allah, the Exalted. Outward actions alone do not necessarily reflect the true reality of a person's faith, as such deeds may be motivated by a desire for recognition, habit, or

personal gain. Only Allah, the Exalted, possesses comprehensive knowledge of intentions, speech, and deeds; consequently, individuals must refrain from asserting claims regarding their own spiritual status or that of others. True humility necessitates a focus on rectifying one's own shortcomings rather than evaluating the standing of others. Chapter 53 An Najm, verse 32:

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

Chapter 57 Al Hadid, verse 18:

"Indeed, the men who practice charity and the women who practice charity and [they who] have loaned Allah a goodly loan…"

It is important for a person to always remember that whatever means they possess, such as wealth, influence, ability, or opportunity, has not truly originated from them but has been granted by Allah, the Exalted, as a trust and a temporary loan rather than an unconditional gift. A loan, by its very nature, remains the property of its owner and must eventually be returned. Likewise, the blessings granted by Allah, the Exalted, remain under His ownership, and a person will be held accountable for how they used them. The way a person repays this loan is not through returning the exact material itself, but by using it in ways that are pleasing to Allah, the Exalted, as outlined in divine guidance. This includes assisting others, fulfilling

obligations, and avoiding using these blessings in ways that lead to disobedience. Therefore, when a person aids the needy, they are not doing a favour to Allah, the Exalted, nor are they truly doing a favour to the needy person. Rather, they are fulfilling a responsibility and repaying part of the trust that was placed in their care. Reflecting on this reality protects a person from arrogance, pride, and self-admiration, which can otherwise corrupt their intentions and destroy the reward of their good deeds. A person who believes they are doing a favour may begin to expect recognition, gratitude, or praise, whereas the one who understands the true nature of their blessings remains humble, sincere, and grateful for being given the opportunity to act righteously.

In reality, it is Allah, the Exalted, who has favoured the person in multiple ways. First, He granted them the blessing itself, which many others were not given. Second, He granted them the opportunity to use that blessing in a way that earns immense and lasting reward. Third, He allowed them to purify their character from selfishness and greed through acts of generosity. From this perspective, the needy person has, in fact, done a favour to the one who gives, because they provided them with an opportunity to repay their trust and earn reward. If no one was in need, a person would be deprived of many opportunities to earn closeness to Allah, the Exalted, through compassion, generosity, and service.

Remembering these realities safeguards a person’s intention and ensures their actions remain sincere. It prevents them from reminding others of their charity, seeking praise, or feeling superior, all of which can erase or reduce the spiritual benefit of their actions. Instead, they recognise their own dependence upon Allah, the Exalted, and understand that they are merely fulfilling a duty placed upon them.

Finally, aiding the needy is not limited to financial assistance alone. It includes fulfilling any lawful need a person may have, whether emotional, physical, social, or practical. Offering comfort to someone in distress, providing guidance to someone who is confused, assisting someone with a task, or even speaking kind and supportive words are all forms of helping others. Every person possesses some form of blessing that they can use to benefit others, regardless of how limited their material wealth may be. Therefore, no person can excuse themselves from aiding others, because everyone has been granted something of value. Whether it is wealth, time, knowledge, strength, influence, or compassion, each blessing is an opportunity to repay the trust granted by Allah, the Exalted, and to earn lasting reward. Through fulfilling this responsibility with sincerity and humility, a person strengthens their faith, purifies their character, and moves closer to lasting peace and success in both worlds. Chapter 57 Al Hadid, verse 18:

"…it will be multiplied for them, and they will have a noble reward."

Supporting one's verbal declaration of faith with sincere actions, such as charity, honesty, patience, and obedience, demonstrates genuine sincerity to Allah, the Exalted. True faith is not merely a statement expressed by the tongue; rather, it is a reality that becomes evident through consistent conduct. When a person follows the example of the Holy Prophets, who embodied obedience, sacrifice, and compassion, their actions serve as proof of the truthfulness of their faith. Chapter 57 Al Hadid, verse 19:

“And those who have believed in Allah and His messengers - those are [in the ranks of] the supporters of truth and the martyrs, with their Lord. For them is their reward and their light…”

This verse highlights that those who combine belief with righteous action are honoured with both reward and light. This light represents guidance, clarity, and security, both in this world and in the hereafter. Their obedience strengthens their inner stability, enabling them to correctly prioritise their responsibilities, maintain emotional balance, and navigate life with purpose and certainty. Their actions align their heart, mind, and body with the truth, resulting in peace of mind and a harmonious state of living.

However, obedience to Allah, the Exalted, often requires a person to restrain their desires, sacrifice immediate gratification, and prioritise long-term success over temporary pleasure. Because of this, many people neglect obedience, even if they verbally claim faith. They may acknowledge the truth intellectually, yet fail to translate it into consistent action due to attachment to comfort, wealth, status, or personal desires. This contradiction between belief and behaviour creates internal conflict, resulting in an unbalanced mental and emotional state. Such a person may possess material comforts, yet still experience anxiety, dissatisfaction, and confusion, because their life lacks proper alignment with their true purpose. Furthermore, this neglect prevents proper preparation for accountability on the Day of Judgement. A person who ignores obedience deprives themselves of the spiritual light and reward that result from sincere action. As a consequence, their loss will not be limited to this world but will extend into the hereafter, where the consequences are far more severe and lasting. Chapter 57 Al Hadid, verse 19:

“…But those who have disbelieved and denied Our verses - those are the companions of Hellfire.”

Allah, the Exalted, then warns people to avoid this disastrous fate—one that arises when a person chooses worldly desires over obedience—by exposing the true nature of the temporary and unstable material world. Chapter 57 Al Hadid, verse 20:

“Know that the life of this world is but amusement and entertainment and adornment and boasting to one another and competition in increase of wealth and children…”

This verse can be understood as describing the successive stages of a typical human life. In early childhood, a person is concerned primarily with amusement. Stories, toys, and simple forms of entertainment dominate the infant’s world. As the individual grows older, the focus shifts toward more developed forms of entertainment such as music, sports, and films. These pursuits occupy much of youth and early adolescence. As the person progresses into adulthood, interests often turn toward personal appearance and outward beauty. Expensive clothing, fashionable accessories, the latest phones, watches, and cars become symbols of identity and self-worth. With further maturity, attention frequently shifts again—this time toward competition in material achievements. Wealth, property, career status, and social standing become central goals. Many individuals even

involve their families in this competition, using their children's achievements as tools to compare themselves with others, including relatives and peers. All these stages—childhood amusement, youthful entertainment, adult beautification, and mature competition—are then compared in the verse to a crop. A crop grows, flourishes, and pleases the farmer for a brief moment. Yet soon it is harvested, leaving behind barren land with no trace of its former beauty or benefit. In the same way, the pursuits that dominate each stage of life are temporary, fragile, and ultimately fleeting. They captivate the human being for a short time, only to fade, leaving nothing of lasting value unless they were directed toward obedience to Allah, the Exalted. Chapter 57 Al Hadid, verse 20:

"…like the example of a rain whose [resulting] plant growth pleases the tillers; then it dries and you see it turned yellow; then it becomes [scattered] debris…"

Just as a flourishing crop briefly delights the farmer before withering and turning into lifeless remnants, so too does worldly life captivate people before inevitably fading away. The excitement of youth, the pride of possession, and the thrill of competition all diminish with time. Eventually, a person stands empty-handed, particularly on Judgement Day, if they failed to use their blessings correctly. When worldly pursuits become the ultimate goal rather than a means to obedience, imbalance results. A person who dedicates their blessings solely to amusement, entertainment, beautification, and rivalry will struggle to maintain a balanced mental and physical state. Their priorities become distorted, and they misplace everything and everyone within their life. Family, friends, career, and wealth—blessings meant to support stability—may instead become sources of stress and dissatisfaction. If such a person persists in neglecting obedience to Allah, the Exalted, they may wrongly blame others for their

inner turmoil. They may blame a spouse, relatives, or circumstances, when in reality the root cause lies in misaligned priorities and spiritual neglect. Removing good people from their life or chasing further distractions will not resolve the imbalance; it often deepens anxiety, emptiness, and destructive behaviours. This pattern can be observed among many who possess wealth and fame yet lack inner tranquillity. Material luxury does not guarantee peace when the heart is disconnected from its true purpose. Moreover, neglecting obedience prevents proper preparation for accountability on Judgement Day. Chapter 57 Al Hadid, verse 20:

"…And in the Hereafter is severe punishment…"

In contrast, those who understand that worldly life is a test—an opportunity to demonstrate whether they will correctly use their blessings—will not be deceived by these shifting stages. They recognise that amusement, wealth, and family are not ends in themselves but trusts granted by Allah, the Exalted. They therefore strive to use each blessing in accordance with divine guidance. By doing so, they maintain balance, correctly prioritise relationships and responsibilities, and prepare adequately for their accountability on Judgement Day. Such individuals attain peace of mind in this world and hope for eternal success in the next. Chapter 57 Al Hadid, verse 20:

"…and forgiveness from Allah and approval…"

They are not deceived by outward appearances, just as a wise observer is not misled by the temporary beauty of a crop that will soon wither. Instead, they seize the opportunity to benefit from their blessings before they are taken away through time or death. Chapter 57 Al Hadid, verse 20:

"…And what is the worldly life except the enjoyment of delusion."

This statement does not condemn the world itself, but warns against being deceived by it. When worldly life is treated as a temporary bridge rather than a permanent destination, it becomes a means to peace and salvation. But when it is mistaken for the ultimate goal, it becomes a source of illusion, imbalance, and lasting regret. Thus, a person must dedicate their resources—whether wealth, time, strength, knowledge, or influence—toward attaining peace of mind in both worlds. This lasting tranquillity is only achieved when these blessings are used correctly, in accordance with Islamic teachings. When blessings are treated as trusts rather than personal possessions, they become means of elevation instead of causes of regret. Chapter 57 Al Hadid, verse 21:

"Race toward forgiveness from your Lord and a Garden whose width is like the width of the heavens and earth, prepared for those who believed in Allah and His messengers…"

The command to “race” signifies urgency, determination, and focus. Just as people compete intensely for worldly gain, they are instructed instead to compete for forgiveness and eternal success. This shifts the mindset from temporary ambition to lasting achievement.

Significantly, the verse begins with forgiveness. This highlights a fundamental principle: Allah, the Exalted, does not demand perfection from people. Human beings are naturally prone to mistakes, weakness, and moments of heedlessness. What is required is not flawlessness, but sincere effort. A person is expected to strive to use their blessings correctly, to obey Allah, the Exalted, to the best of their ability, and to turn back in repentance whenever they fall short. The true danger does not lie in committing an error, but in persisting in it without remorse, reflection, or repentance. A heart that no longer feels regret or urgency to return becomes spiritually hardened. In contrast, a heart that continually returns to Allah, the Exalted, remains alive, humble, and hopeful. Regular repentance cleanses the soul, renews intention, and strengthens faith. When a person adopts this attitude of sincere striving combined with consistent repentance, they are promised forgiveness, mercy, and divine bounty. Chapter 57 Al Hadid, verse 21:

“…That is the bounty of Allah which He gives to whom He wills, and Allah is the possessor of great bounty.”

Such individuals experience peace of mind in this world because they no longer live under the illusion of perfection or the burden of despair. They understand that their role is to strive sincerely and return repeatedly to their

Lord. This awareness produces balance, humility, and hope. And in the hereafter, this same attitude becomes the means of salvation, as they race not for fleeting gain, but for forgiveness and a Garden vast beyond imagination.

It is essential to recognise that Allah, the Exalted, has never promised people that by accepting Islam and obeying Him—through correctly using the blessings He has granted as outlined in Islamic teachings—they will be spared from difficulties in this world. Rather, this worldly life has been deliberately designed as a place of examination, where each person is tested through varying conditions of ease and hardship. These tests are not random or meaningless; instead, they are part of a precise and complete divine plan. Chapter 57 Al Hadid, verse 22:

“No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being - indeed that, for Allah, is easy.”

This verse provides reassurance, as it reminds a person that their trials are neither purposeless nor unjust, but are part of a greater wisdom that ultimately benefits those who respond correctly.

These alternating conditions of ease and hardship serve a vital purpose: they distinguish the sincere from the insincere. During times of ease, a person’s gratitude and humility are tested. During times of hardship, their

patience, trust, and sincerity are revealed. The one who remains constant in obedience during both conditions demonstrates genuine faith, while the one who only remains obedient when life is comfortable exposes weakness and insincerity. In this way, trials purify faith, strengthen character, and elevate spiritual rank. Although hardship is unavoidable, Allah, the Exalted, has promised something far greater than a life free from difficulty. He has promised peace of mind, inner stability, and ultimate success to those who sincerely obey Him. Such individuals learn to correctly use every blessing and every trial as a means of drawing closer to Him. As a result, they achieve a balanced state of mind and body. They place people, possessions, ambitions, and responsibilities in their proper place, without allowing any worldly matter to dominate their heart. This inner harmony enables them to face adversity with patience, clarity, and resilience. Hardship does not break them, nor does ease corrupt them. Instead, both conditions strengthen their awareness of Allah, the Exalted, and their preparation for their accountability on the Day of Judgement. It is therefore a grave mistake to assume that merely declaring faith, or even performing outward acts of obedience, guarantees a life free from hardship. This world was never meant to be a place of permanent comfort or reward. The true Paradise has been reserved for the Hereafter. This worldly life is only the place of cultivation, where the seeds of actions are planted. The example of a farmer illustrates this reality clearly. A farmer must endure effort, uncertainty, changing weather, and periods of anxiety before the harvest arrives. Yet this effort is necessary to produce lasting benefit. Similarly, a person must endure the tests of life with patience and obedience in order to attain eternal reward. The wisdom behind trials is not to harm people, but to refine them. Trials remove arrogance, cultivate humility, strengthen reliance on Allah, the Exalted, and remind a person of their true purpose. They prevent attachment to temporary comforts and redirect focus toward eternal success. Chapter 57 Al Hadid, verse 23:

“In order that you not despair over what has eluded you and not exult [in pride] over what He has given you…”

This verse establishes a foundation for emotional balance. A person who understands this reality will not fall into despair over loss, knowing that it was decreed with wisdom. Nor will they become arrogant over blessings, knowing that these too are temporary tests.

Such a person remains steady in all circumstances—grateful in ease, patient in hardship, and constant in obedience. Through this balanced state, they attain peace of mind in this world and prepare for an eternal life of peace in the Hereafter.

However, the one who fails to comprehend the wisdom behind both times of ease and difficulty will inevitably fall into two destructive patterns. In periods of hardship, they become impatient, restless, or even resentful, questioning why trials have befallen them. In times of comfort and abundance, they grow arrogant, boastful, or self-satisfied, believing their success is solely the result of their own efforts rather than recognizing it as a blessing from Allah, the Exalted. Chapter 57 Al Hadid, verse 23:

“…And Allah does not like everyone self-deluded and boastful.”

Such behaviour compounds the misuse of the blessings Allah, the Exalted, has granted them. By allowing arrogance or impatience to dominate, they neglect the proper application of their resources, time, and abilities. This leads to an unbalanced mental and physical state, misplacement of priorities, strained relationships, and poor decision-making. Consequently, they fail to adequately prepare for their accountability on the Day of Judgement. Even if these individuals temporarily enjoy worldly comforts or luxuries, the inner disorder caused by their disobedience produces stress, anxiety, and inner turmoil. Their worldly pleasures become fleeting illusions, unable to bring lasting contentment. In the Hereafter, this misalignment of actions and intentions will result in severe consequences.

Allah, the Exalted, cautions against associating with those who are greedy and negligent in using the blessings He has granted, for such individuals not only harm themselves but also influence others to follow their misguided ways. Chapter 57 Al Hadid, verse 24:

“[Those] who are stingy and enjoin upon people stinginess…”

Human beings are inherently social, and their beliefs, habits, and character are shaped profoundly by those with whom they spend time. This influence may be immediate or gradual, but it always leaves a mark, guiding one either toward righteousness or misguidance. The Holy Prophet Muhammad, peace and blessings be upon him, emphasized this reality in a Hadith found in Sunan Abu Dawud, number 4833, demonstrating that

companionship significantly affects a person's spiritual and moral state. Those who surround themselves with righteous and sincere individuals are naturally drawn toward humility, sincerity, and obedience to Allah, the Exalted. Their companions serve as reminders to use their blessings correctly, act in accordance with divine guidance, and prepare for accountability on the Day of Judgement. In this company, one's heart is uplifted, intentions refined, and behaviour shaped toward balance—mentally, spiritually, and physically—leading to peace of mind and purpose. Conversely, those who mix with the heedless and misguiding gradually absorb their attitudes and actions. Over time, this subtle influence erodes spiritual awareness, weakens faith, and fosters disobedience to Allah, the Exalted. The result is a life dominated by desire and attachment to transient pleasures, misused resources, misplaced priorities, and strained relationships. Even apparent worldly success fails to bring contentment, leaving the heart restless, the mind unsettled, and the soul burdened with regret. The consequences extend into the Hereafter, where poor companionship contributes to spiritual loss and a lack of preparedness for accountability. In contrast, righteous companionship nurtures faith, strengthens adherence to divine guidance, and ensures readiness for eternal success. Therefore, a wise person carefully selects their companions, seeking those who remind them of Allah, the Exalted, inspire obedience, and motivate them to live a life of integrity, balance, and meaningful purpose.

After outlining the consequences of obedience and disobedience, Allah, the Exalted, emphasizes that human actions do not affect His infinite and self-sufficient nature. Chapter 57 Al Hadid, verse 24:

“…And whoever turns away - then indeed, Allah is the Free of need, the Praiseworthy.”

This truth is essential for cultivating humility. A person must avoid arrogance—the mistaken belief that by obeying Allah, the Exalted, they are conferring Him a favor. Such pride undermines genuine obedience, especially when personal desires conflict with divine commands, and can lead one astray. Those who understand that their obedience ultimately benefits themselves will naturally develop humility before Allah, the Exalted. They remain steadfast in their devotion through both hardship and ease. During challenges, they exercise patience, and during comfort, they show gratitude. Gratitude is reflected in intention, by acting solely to please Allah, the Exalted; in speech, by expressing thankfulness through kind words or silence; and in action, by using the blessings they have been granted in accordance with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Patience involves refraining from complaints in both words and deeds while trusting that Allah, the Exalted, always chooses what is best, even if the 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.”

A person who consistently embodies this conduct of humility, patience, and gratitude receives unwavering support and compassion from Allah, the Exalted. This leads to inner peace and stability in both worlds, including a balanced mental and physical state, the correct placement of everything

and everyone within one's life, and thorough preparation for accountability on the Day of Judgement. This principle is further confirmed in a Hadith found in Sahih Muslim, number 7500.

After discussing the test of life in this world—whether a person will correctly use the blessings they have been granted as outlined in divine teachings—Allah, the Exalted, clarifies that He has always provided humanity with the perfect divine code of conduct necessary to navigate this test successfully, thereby attaining peace of mind both individually and socially. Chapter 57 Al Hadid, verse 25:

"We have already sent Our messengers with clear evidences and sent down with them the book and the balance that the people may maintain [their affairs] in justice…"

The book refers to the law, the divine code of conduct that people must follow to use the blessings granted to them in ways pleasing to Allah, the Exalted. Observing this law ensures that individuals achieve inner peace while fulfilling the rights of Allah, the Exalted, and of others. Moreover, adherence to the law fosters the spread of justice and tranquility within society. Wisdom is equally essential, as it instructs people on how to apply their knowledge, including the law, in a balanced and fair manner to benefit themselves and others in both worlds. Law and wisdom must work together: the law without wisdom can be misinterpreted or exploited, allowing people to wrong others while appearing compliant. Conversely, wisdom without the law leads people to create a personal code of conduct based on subjective definitions of what is right, which is inherently limited

by human bias, lack of experience, and incomplete knowledge. Man-made codes of conduct, no matter how sophisticated, cannot achieve true peace of mind because they fail to account for the full scope of human nature and circumstances. Likewise, wisdom without the law cannot ensure justice or the proper fulfillment of others' rights, preventing both individual tranquility and the establishment of peace and justice within society. The combination of divine law and wisdom, as revealed through the messengers, offers the only reliable path toward balanced living, social harmony, and lasting peace of mind.

As the divine code of conduct is perfect and balanced, it recognizes that justice and fairness will inevitably conflict with the worldly desires and ambitions of some individuals who profit from corruption and injustice. To address this, Allah, the Exalted, has provided people with the means to resist and oppose these harmful elements, even if doing so requires combat. Chapter 57 Al Hadid, verse 25:

"…And We sent down iron, wherein is great military might and benefits for the people…"

Although fighting against corruption and injustice is intended to be a final measure, there are circumstances in which failing to act allows wrongdoing to grow unchecked, spreading through society like a fire that consumes everything in its path. In such moments, passivity is not a sign of wisdom or restraint; it is a dangerous form of negligence. Allowing injustice to advance without resistance turns silence into a subtle support for the oppressor, and inaction becomes a shield behind which corruption thrives. History

repeatedly demonstrates that evil rarely collapses on its own; it strengthens when good people choose comfort over responsibility. Therefore, when corruption reaches a stage that threatens the moral fabric of society, standing up against it becomes not only permissible but necessary to prevent widespread harm.

These situations form an essential part of the test of life in this world. They reveal whether a person will uphold justice even when it is difficult or retreat into inactivity when courage is required. Life's trials are not limited to personal hardship; they include moments when a person must decide whether to defend truth, protect the vulnerable, and confront wrongdoing. Such moments expose the true nature of an individual's character, distinguishing those who value righteousness above personal comfort from those who allow fear, desire, or complacency to dictate their behaviour. Through these tests, it becomes evident who is willing to bear the weight of responsibility and who is content to let injustice flourish as long as it does not disturb their own life. In this way, the struggle against corruption becomes a measure of sincerity, integrity, and moral strength.

Standing against corruption is also a practical demonstration of correctly using the blessings one has been granted. Wealth, time, knowledge, and personal influence are all tools that can be applied for either good or harm. A person who uses their resources to support justice and protect the oppressed aligns their actions with divine guidance, thereby cultivating a balanced mental and physical state and placing everything and everyone within their life in its rightful order. Conversely, ignoring these responsibilities misuses one's blessings, leading to stress, disorder, and a life disconnected from purpose. In this way, moral courage is not merely a

societal duty but also a personal means of attaining peace of mind in both worlds. Chapter 57 Al Hadid, verse 25:

“…and so that Allah may make evident those who support Him and His messengers unseen…”

As long as a person remains steadfast in obeying Allah, the Exalted, in every circumstance—even when opposing corrupt and evil elements within society—they will receive the support of Allah, the Exalted, even if this support is not immediately apparent. Chapter 57 Al Hadid, verse 25:

“…Indeed, Allah is Powerful and Exalted in Might.”

Allah, the Exalted, indirectly criticizes the idol worshippers of Mecca and the People of the Book residing in Medina, who were prideful about being descendants of the Holy Prophet Ibrahim, peace be upon him, despite failing to emulate his obedience and instead persisting in disobedience. Their behaviour allowed injustice and corruption to flourish within their societies. Chapter 57 Al Hadid, verse 26:

“And We have already sent Noah and Abraham and placed in their descendants prophethood and the book; and among them is he who is guided, but many of them are defiantly disobedient.”

Both groups claimed to uphold the legacy of the Holy Prophet Ibrahim, peace be upon him, yet their actions contradicted this claim. Their disobedience culminated when they rejected Islam despite recognizing its truth. The non-Muslims of Mecca, being masters of the Arabic language, could discern that the Holy Quran could not be the words of a human. Additionally, having spent forty years in the company of the Holy Prophet Muhammad, peace and blessings be upon him, before his announcement of Prophethood, they knew his character was beyond deceit. Chapter 10 Yunus, verse 16:

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

Prior to Prophethood, the Holy Prophet Muhammad, peace and blessings be upon him, had no exposure to the previous divine scriptures, whether in their altered or original forms. His life was marked by simplicity, honesty, and integrity, without formal study of earlier revelations. This reality underscores the divine origin of the Holy Quran, whose profound knowledge, correction of distortions, and presentation of eternal truths could only have come from Allah, the Exalted, whose knowledge encompasses all things. Chapter 29 Al Ankabut, verse 48:

“And you did not recite before it any scripture, nor did you inscribe one with your right hand. Then [i.e., otherwise] the falsifiers would have had [cause for] doubt.”

Even the scholars among the People of the Book recognized the truth of Islam, as the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, had been foretold in their own scriptures. Chapter 6 Al An’am, verse 20:

“Those to whom We have given the Scripture recognize it [the Holy Quran] as they recognize their [own] sons…”

And chapter 2 Al Baqarah, verse 146:

“Those to whom We gave the Scripture know him [Prophet Muhammad, peace be upon him] as they know their own sons…”

Muslims must avoid following the example of these two groups by claiming pride in being followers of the Holy Prophet Muhammad, peace and blessings be upon him, while neglecting to act upon his teachings. True

adherence involves supporting one's verbal declaration of faith with sincere actions, consistently using the blessings granted by Allah, the Exalted, in ways that are pleasing to Him, as outlined in the Holy Quran and exemplified through the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Only then does faith become a guiding force for peace of mind, proper balance in life, and preparation for accountability on the Day of Judgement.

After first addressing the broader People of the Book, Allah, the Exalted, focuses specifically on one group: the Christians. Chapter 57 Al Hadid, verse 27:

"Then We sent following their footsteps Our messengers and followed [them] with Jesus, the son of Mary, and gave him the Gospel. And We placed in the hearts of those who followed him compassion and mercy…"

Prior to the coming of the Holy Prophet Eesa, peace be upon him, the children of Israel had become heavily focused on the legal aspects of the Torah while neglecting the wisdom that was meant to guide the correct application of that law. To address this imbalance, Allah, the Exalted, granted the Gospel, which emphasized wisdom, to ensure that those who followed the guidance of the Holy Prophet Eesa, peace be upon him, developed hearts filled with compassion and mercy. This emphasis on mercy and empathy profoundly shaped the character of the true followers of the Holy Prophet Eesa, peace be upon him, making them sensitive to the needs and suffering of others.

However, this strong focus on wisdom sometimes led Christians to neglect the legal framework and obligations that had also been intended for them. In this way, their approach became the opposite of the children of Israel before them: whereas the previous generation emphasized law over wisdom, some Christians emphasized wisdom over law. This demonstrates the essential balance required between law and wisdom. Both are necessary to ensure peace and justice at both the individual and societal level. The Holy Quran, as revealed to the final messenger, perfectly integrates these elements, guiding a person to cultivate compassion and mercy while maintaining the courage and clarity to oppose injustice and corruption when required. By combining the principles of justice with the qualities of mercy, a person achieves a harmonious character capable of navigating the complexities of life while remaining accountable to Allah, the Exalted.

Allah, the Exalted, then highlights an essential principle of Islam: the prohibition of introducing religious practices that are not rooted in the authentic sources of guidance. This is illustrated through the example of monasticism. Chapter 57 Al Hadid, verse 27:

“…and monasticism, which they innovated; We did not prescribe it for them except [that they did so] seeking the approval of Allah…”

Monasticism involved physically withdrawing from society by retreating into isolated places such as monasteries, with the intention of devoting oneself entirely to worship. In doing so, individuals abandoned their worldly responsibilities, including earning a lawful living, fulfilling the rights of family members, and contributing to their communities. While the intention behind this practice was to seek the pleasure of Allah, the Exalted, it was nevertheless an innovation not prescribed by divine revelation.

In Islam, what is required is not physical detachment from the material world but spiritual detachment. Spiritual detachment means that a person uses the blessings granted to them according to divine guidance rather than personal or societal desires. It involves controlling worldly ambitions so that wealth, leadership, family life, and career remain means of obedience rather than distractions from it. People are permitted to pursue lawful worldly goals, but only within the boundaries set by divine law, ensuring that blessings are not misused. This approach differs fundamentally from monasticism, which requires physically abandoning the material aspects of life altogether.

The divine code of conduct granted to every nation was perfectly suited to human nature. It allowed individuals to live within society, fulfill their responsibilities, and at the same time remain spiritually detached by avoiding the misuse of blessings. Monasticism, however, conflicted with human nature by demanding the suppression of natural and lawful desires. When a practice contradicts human nature, it inevitably leads to imbalance in a person’s mental and physical state. As a result, those who adopted monasticism were unable to maintain it properly. Although they initially introduced it seeking the pleasure of Allah, the Exalted, its consequences varied. Some failed to find true peace of mind despite outwardly avoiding

sin, because their natural inclinations were suppressed rather than guided. Others eventually fell into major sins, such as adultery, because the unnatural restraint led to a loss of control. Had they adhered to divine law instead of innovating a new practice, their natural desires would have been regulated in a lawful and balanced manner. Chapter 57 Al Hadid, verse 27:

"…and monasticism, which they innovated; We did not prescribe it for them except [that they did so] seeking the approval of Allah . But they did not observe it with due observance. So We gave the ones who believed among them their reward, but many of them are defiantly disobedient."

This example demonstrates that sincerity alone is not sufficient; actions must also conform to revealed guidance. True devotion lies in following the divinely prescribed path, which harmonizes spiritual growth with human nature, ensures balance in mental and physical well-being, and enables a person to fulfill their duties toward Allah, the Exalted, themselves, and society.

For this reason, one must remain firmly committed to the authentic sources of religious guidance and avoid relying on alternative sources that are not rooted in divine revelation. The only two sources of guidance are the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These two sources provide a complete and perfect framework for belief, conduct, and spiritual development. Whenever a person begins to rely on other sources of religious knowledge, even if those sources appear to encourage good deeds, their attachment to the true sources of guidance weakens. Over time, this gradually distances them

from the truth and exposes them to misguidance. This danger was clearly warned against by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith recorded in Sunan Abu Dawud, number 4606, in which he explained that any religious matter not founded upon authentic guidance will be rejected by Allah, the Exalted. This principle establishes that sincerity alone is not sufficient; actions must also conform to revealed truth. When individuals begin to accept religious practices that lack foundation in revelation, they open the door to further deviation. Each step away from authentic guidance makes the next step easier, until a person gradually adopts beliefs and actions that contradict divine teachings. This gradual process reflects the method by which the Devil leads people astray. Misguidance rarely occurs suddenly. Instead, it begins with small deviations that appear harmless or even beneficial. For example, a person facing hardship may be advised to perform certain spiritual exercises that have no basis in divine revelation. Because they have developed the habit of accepting religious knowledge from unreliable sources, they may follow this advice without question. Over time, this can lead them to adopt practices and beliefs that directly contradict the teachings of Islam. They may begin to believe that created beings or unseen forces possess independent control over their destiny, thereby weakening their reliance on Allah, the Exalted. 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]."…”

When individuals rely on sources of knowledge outside divine guidance, they become vulnerable to such traps. A person may gradually lose their

faith without realizing it, because each step away from authentic guidance weakens their understanding and spiritual awareness. For this reason, adhering strictly to the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, is essential for preserving faith. These sources protect individuals from deviation, ensure balance in belief and conduct, and safeguard them from the subtle and progressive misguidance of the Devil. True safety lies not in following personal opinions, cultural practices, or invented spiritual methods, but in remaining firmly attached to the guidance revealed by Allah, the Exalted, which alone leads to peace of mind and success in both worlds. Chapter 2 Al Baqarah, verse 208:

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

Avoiding religious innovations and adhering strictly to the authentic sources of guidance ensures that a person obeys Allah, the Exalted, in the correct and complete manner. This obedience is not limited to belief alone but requires that belief be expressed through consistent action. Chapter 57 Al Hadid, verse 28:

“O you who have believed, fear Allah and believe in His Messenger…”

When Allah, the Exalted, addresses those who believe in the Holy Quran, this call is often a command to fulfil and actualize their verbal declaration of faith through sincere conduct. This demonstrates that faith is not merely a statement uttered by the tongue, but a reality that must be reflected in one's actions, intentions, and character. A verbal declaration of faith without corresponding actions holds little value, because actions serve as the proof and evidence of sincerity. Through righteous actions, a person earns the mercy, forgiveness, and reward of Allah, the Exalted, in both this world and the hereafter. Just as a fruit-bearing tree is valued because of the fruit it produces, faith becomes meaningful and beneficial only when it produces righteous conduct. Without actions, faith remains incomplete, like a tree that bears no fruit despite appearing healthy outwardly.

Fearing Allah, the Exalted, which refers to piety, involves consistently using the blessings one has been granted in accordance with the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This includes fulfilling obligations, avoiding prohibitions, and maintaining sincerity in every aspect of life. A key dimension of piety is exercising caution by avoiding not only unlawful matters but also certain lawful matters when there is a risk that they may lead to wrongdoing. Chapter 2 Al Baqarah, verse 187:

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

This instruction emphasizes a profound principle. Allah, the Exalted, did not merely command people to avoid crossing His limits, but He instructed them not even to approach those limits. This preventative guidance

protects individuals from gradually falling into disobedience. Human beings are naturally influenced by their environment, habits, and repeated exposure to certain behaviours. When a person consistently approaches the boundaries of what is prohibited, their resistance weakens over time, and eventually they may cross those boundaries. By avoiding situations and actions that bring one close to wrongdoing, a person safeguards their faith, character, and spiritual stability. This principle was demonstrated at the very beginning of human history. Allah, the Exalted, instructed the Holy Prophet Adam, peace be upon him, not only to refrain from eating from a specific tree in Paradise but also not to approach it. Chapter 7 Al A'raf, verse 19:

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

Although approaching the tree itself was not the act of disobedience, it was a step that led toward disobedience. This illustrates that the path to wrongdoing often begins with seemingly small and permissible steps. For this reason, piety involves maintaining distance from anything that may weaken one's obedience to Allah, the Exalted. There are many lawful activities that, while permissible in themselves, can lead to harmful consequences if indulged in excessively or without restraint. Vain speech, for example, is not inherently sinful, but it often leads to sins such as backbiting, lying, or mockery. Similarly, careless spending may begin as lawful but can gradually lead to wastefulness, which is clearly condemned. Chapter 17 Al Isra, verse 27:

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

This verse highlights how misuse of blessings transforms something permissible into something blameworthy. When a person develops the habit of indulging excessively in lawful but vain matters, their discipline weakens, making them more vulnerable to falling into unlawful conduct. Misguidance rarely occurs suddenly. Instead, it develops gradually through repeated exposure and increasing comfort with behaviour that draws a person closer to disobedience. For example, a person who regularly associates with those who engage in unlawful conduct becomes more likely to eventually participate in those actions themselves. Constant exposure reduces the sense of seriousness and weakens the natural reluctance to disobey Allah, the Exalted. This cautious approach to lawful matters was also emphasized by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith recorded in Jami At-Tirmidhi, number 2451. He explained that a person cannot attain true piety until they abandon certain lawful matters out of fear that those matters may lead them toward what is unlawful. This guidance demonstrates that righteousness involves vigilance, self-discipline, and awareness of one’s spiritual vulnerabilities. It requires a person to prioritize their long-term spiritual well-being over short-term comfort or enjoyment. When a person adopts this mindset, they remain firm upon sincere obedience to Allah, the Exalted. They use their blessings correctly, maintain balance in their life, and prepare adequately for their accountability on Judgement Day. This obedience brings stability to their mind and body, allowing them to place everything and everyone in their proper place within their life. As a result, they experience peace of mind in this world and hope for eternal success in the hereafter. In contrast, those who fail to understand the importance of avoiding the limits of Allah, the Exalted, often overindulge in lawful but vain matters. This excessive

indulgence weakens their self-control and gradually leads them toward disobedience. As they misuse the blessings they have been granted, they lose balance in their mental, emotional, and spiritual state. Their priorities become distorted, and they fail to prepare for their accountability on Judgement Day. Even if they experience moments of enjoyment and entertainment, their life ultimately becomes filled with stress, dissatisfaction, and instability. This reality is clearly observed in the lives of those who pursue worldly pleasures without restraint. Despite possessing wealth and comfort, they often lack inner peace, demonstrating that true contentment is not found in indulgence, but in sincere obedience to Allah, the Exalted, and adherence to His perfect guidance.

Chapter 57 Al Hadid, verse 28:

“O you who have believed, fear Allah and believe in His Messenger…”

Allah, the Exalted, calls upon people to fulfil their verbal declaration of faith in the Holy Prophet Muhammad, peace and blessings be upon him, by sincerely learning and acting upon his life and teachings. Love and belief are not mere claims of the tongue; they must be demonstrated through obedience and imitation. As indicated by verse 28 quoted earlier, failing to follow him, from a practical perspective, resembles disbelief in action, even if a person verbally claims faith. 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 collectively demonstrate that the Holy Prophet Muhammad, peace and blessings be upon him, is not only a conveyor of revelation but also the perfect example of how that revelation is to be lived. Therefore, a person must mould their character upon his blessed character. By studying his patience during hardship, gratitude during ease, humility despite authority, generosity despite limited resources, and mercy even toward opponents, a person learns how to refine their own character. Adopting these noble qualities leads to inner stability and peace of mind, because positive character traits cultivate a balanced and healthy mindset. At the same time, one must actively strive to abandon destructive traits such as envy, pride, greed, and arrogance, which corrupt both the individual and society.

Learning 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 correctly to others. Every person who claims to follow him becomes, in effect, a reflection of his teachings in the eyes of the wider world. If a person behaves with integrity, compassion, justice, and sincerity, observers are naturally drawn toward the beauty of his example. However, when a person neglects his guidance and behaves poorly, they misrepresent him. This misrepresentation not only distances others from Islamic teachings but can also lead to criticism of the Holy Prophet Muhammad, peace and blessings be upon him, when people mistakenly associate misconduct with his message. Each person will be accountable for how they represented Allah, the Exalted, and His Messenger in this world.

History shows that previous nations who claimed love for their Holy Prophets, peace be upon them, but failed to follow them in practice, will not join them in the hereafter. Love without obedience does not establish true companionship. Likewise, those who claim to follow the Holy Prophet Muhammad, peace and blessings be upon him, yet neglect his guidance in their daily conduct, cannot expect closeness to him in the hereafter. A person will ultimately be gathered with those whom they truly imitated in this world. This reality was emphasized in a Hadith recorded in Sunan Abu Dawud, number 4031, which indicates that individuals will be associated with those they resemble and follow.

Therefore, sincere faith requires more than admiration; it demands conscious effort to embody his teachings in belief, worship, character, and social conduct. Through this practical imitation, a person secures the love of Allah, the Exalted, attains peace of mind in this world, and hopes for the honour of companionship with the Holy Prophet Muhammad, peace and blessings be upon him, in the hereafter.

When a person obeys Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings, they not only earn reward in both worlds, but they are also granted guidance in every circumstance they face. This divine guidance illuminates their path during both times of ease and times of hardship, enabling them to respond to each situation with wisdom, patience, and balance. As a result, they attain peace of mind in this world and the next, through maintaining a balanced mental and physical state and through correctly placing everything and everyone within their life according to their true priority and purpose. Chapter 57 Al Hadid, verse 28:

“…He will [then] give you a double portion of His mercy and make for you a light by which you will walk…”

This light is not merely a physical illumination, but a spiritual clarity that allows a person to distinguish truth from falsehood, right from wrong, and beneficial from harmful. Through this light, confusion is replaced with certainty, anxiety is replaced with tranquillity, and misguidance is replaced with clarity. It enables a person to remain steady when faced with trials and humble when granted ease, ensuring that neither hardship breaks them nor comfort corrupts them.

The continuation of the verse further emphasizes the vast mercy of Allah, the Exalted, and clarifies an essential reality of human nature. Chapter 57 Al Hadid, verse 28:

“…and forgive you; and Allah is Forgiving and Merciful.”

This makes it clear that Allah, the Exalted, does not demand perfection from people, nor does He expect them to live without error. Human beings were created with weakness, and shortcomings are an inevitable part of their nature. What Allah, the Exalted, expects instead is sincere effort. He expects a person to continuously strive to use the blessings they have been granted in ways pleasing to Him, to make a genuine effort to obey

Him in every situation, and to turn back to Him with sincerity whenever they fall into error. The true danger does not lie in committing a mistake, but in persisting in wrongdoing without remorse, reflection, or repentance. Such persistence hardens the heart and distances a person from divine mercy. In contrast, when a person acknowledges their shortcomings, feels regret, and sincerely returns to Allah, the Exalted, they demonstrate humility and sincerity. This attitude keeps their heart alive, receptive, and connected to its Creator. Through this cycle of striving, reflection, and repentance, a person is gradually refined. Their faith becomes stronger, their character becomes more balanced, and their inner state becomes more stable. They begin to view both ease and hardship as opportunities for growth rather than as sources of arrogance or despair. This perspective grants them inner tranquillity, because their sense of stability no longer depends on external circumstances but on their relationship with Allah, the Exalted. Such individuals live with awareness, humility, and purpose. They understand their weaknesses, yet they remain hopeful in divine mercy. They continue striving without arrogance and repent without despair. As a result, they experience peace of mind in this world and carry the hope of forgiveness, mercy, and eternal success in the hereafter.

Allah, the Exalted, then warns the People of the Book, and by extension all people, that those who persist in disobedience by rejecting or ignoring divine guidance cannot expect to obtain His mercy and favour. This is because His mercy is not something that can be claimed through lineage, status, or mere association with revelation, but is granted only through sincere obedience and humility. Chapter 57 Al Hadid, verse 29:

“[This is] so that the People of the Book may know that they are not able [to obtain] anything from the bounty of Allah…”

The People of the Book had been granted divine knowledge and revelation, yet many among them developed a false sense of security. They assumed that their historical connection to divine revelation guaranteed them favour with Allah, the Exalted, regardless of their actions. Chapter 5 Al Ma'idah, verse 18:

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

This claim reflected an attitude of entitlement rather than humility. Allah, the Exalted, made it clear that His mercy is not inherited, nor is it granted based on identity alone. Rather, it is granted to those who sincerely obey Him. In this age, sincere obedience involves correctly using the blessings one has been granted in accordance with Islamic teachings, as conveyed through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

Believing that divine mercy can be attained without sincere obedience is nothing more than wishful thinking. Such false hope deceives a person into complacency, encouraging them to misuse the blessings they have been granted while assuming they remain secure. This attitude leads to spiritual decline and inner instability. A person who misuses their blessings will inevitably develop an unbalanced mental and physical state, misplace priorities, and fail to correctly value the people and responsibilities within

their life. As a result, their relationships, ambitions, and possessions become sources of stress rather than sources of peace. Even if they outwardly possess worldly luxuries, inwardly they remain unsettled, because true peace of mind is rooted in obedience to Allah, the Exalted, not in material abundance.

For this reason, a person must accept and act upon Islamic teachings for their own benefit, even when doing so contradicts their personal desires. This reality can be understood through the example of a wise patient who trusts and follows the instructions of a skilled doctor. Such a patient may be prescribed bitter medicine and strict discipline, yet they accept it because they recognize that the doctor possesses knowledge they themselves do not. Through patience and compliance, the patient gradually regains their health and strength. Similarly, Islamic teachings may sometimes require restraint, sacrifice, and discipline, but they ultimately restore balance, clarity, and peace within a person's life. The difference, however, is that Allah, the Exalted, possesses perfect and complete knowledge, while human knowledge remains limited and imperfect. Human beings, despite their research and experience, cannot fully understand the complexities of the human soul, nor can they provide solutions that guarantee lasting peace of mind in every situation. Their knowledge is constrained by limited foresight, incomplete understanding, and unavoidable bias. In contrast, Allah, the Exalted, possesses complete knowledge of human nature, human needs, and human destiny. He alone knows what will bring true balance and peace to a person's life, and He has conveyed this perfect guidance through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 57 Al Hadid, verse 29:

“…and that [all] bounty is in the hand of Allah ; He gives it to whom He wills. And Allah is the possessor of great bounty.”

This verse emphasizes that all mercy, guidance, peace, and success originate from Allah, the Exalted, alone. No person can claim it through entitlement, nor can anyone obtain it through worldly status or intellectual pride. It is granted to those who sincerely seek it through obedience and humility. This reality becomes evident when one observes the lives of those who sincerely follow divine guidance compared to those who do not. Those who correctly use their blessings according to Islamic teachings develop inner stability, clarity, and purpose, while those who misuse their blessings often experience confusion, dissatisfaction, and unrest, regardless of their outward success. Unlike worldly systems that demand blind acceptance, Allah, the Exalted, invites people to reflect upon His guidance so they may recognize its truth through its effects. 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 hearts of people, which are the centre of peace, contentment, and emotional stability. Chapter 53 An Najm, verse 43:

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

This verse highlights that emotional peace and inner tranquillity ultimately originate from Allah, the Exalted. Material possessions, social status, and worldly achievements cannot guarantee peace of mind. True peace is a spiritual gift granted to those who sincerely obey Him and correctly use the blessings they have been granted. Therefore, peace of mind, guidance, and divine favour are not obtained through wishful thinking or inherited status, but through sincere obedience, humility, and correct action. Those who understand this reality will strive to align their lives with divine guidance, knowing that all bounty rests in the hand of Allah, the Exalted, and that He grants it to those who sincerely seek Him. Chapter 16 An Nahl, verse 97:

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

All praise is due to Allah, Lord of the worlds and may peace and blessings be upon His final Messenger, Muhammad, his noble Family and Companions.

Chapter 58 – Al Mujadila, Verses 1-22 of 22

قَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّتِى تُجَٰدِلُكَ فِى زَوْجِهَا وَتَشْتَكِىٓ إِلَى ٱللَّهِ وَٱللَّهُ
يَسْمَعُ تَحَاوُرَكُمَآ ۚ إِنَّ ٱللَّهَ سَمِيعٌۢ بَصِيرٌ ﴿١﴾

ٱلَّذِينَ يُظَٰهِرُونَ مِنكُم مِّن نِّسَآئِهِم مَّا هُنَّ أُمَّهَٰتِهِمْ ۖ إِنْ أُمَّهَٰتُهُمْ
إِلَّا ٱلَّٰٓـِٔى وَلَدْنَهُمْ ۚ وَإِنَّهُمْ لَيَقُولُونَ مُنكَرًا مِّنَ ٱلْقَوْلِ وَزُورًا ۚ وَإِنَّ
ٱللَّهَ لَعَفُوٌّ غَفُورٌ ﴿٢﴾

وَٱلَّذِينَ يُظَٰهِرُونَ مِن نِّسَآئِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا۟ فَتَحْرِيرُ رَقَبَةٍ مِّن قَبْلِ
أَن يَتَمَآسَّا ۚ ذَٰلِكُمْ تُوعَظُونَ بِهِۦ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٣﴾

فَمَن لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِن قَبْلِ أَن يَتَمَآسَّا ۖ فَمَن لَّمْ
يَسْتَطِعْ فَإِطْعَامُ سِتِّينَ مِسْكِينًا ۚ ذَٰلِكَ لِتُؤْمِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ ۚ
وَتِلْكَ حُدُودُ ٱللَّهِ ۗ وَلِلْكَٰفِرِينَ عَذَابٌ أَلِيمٌ ﴿٤﴾

إِنَّ ٱلَّذِينَ يُحَآدُّونَ ٱللَّهَ وَرَسُولَهُۥ كُبِتُوا۟ كَمَا كُبِتَ ٱلَّذِينَ مِن قَبْلِهِمْ ۚ وَقَدْ أَنزَلْنَآ
ءَايَٰتٍۭ بَيِّنَٰتٍ ۚ وَلِلْكَٰفِرِينَ عَذَابٌ مُّهِينٌ ﴿٥﴾

يَوْمَ يَبْعَثُهُمُ ٱللَّهُ جَمِيعًا فَيُنَبِّئُهُم بِمَا عَمِلُوٓا۟ ۚ أَحْصَىٰهُ ٱللَّهُ وَنَسُوهُ ۚ
وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ﴿٦﴾

أَلَمْ تَرَ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۖ مَا يَكُونُ مِن
نَّجْوَىٰ ثَلَٰثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَآ أَدْنَىٰ مِن
ذَٰلِكَ وَلَآ أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا۟ ۖ ثُمَّ يُنَبِّئُهُم بِمَا عَمِلُوا۟ يَوْمَ ٱلْقِيَٰمَةِ ۚ
إِنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٧﴾

أَلَمْ تَرَ إِلَى ٱلَّذِينَ نُهُوا۟ عَنِ ٱلنَّجْوَىٰ ثُمَّ يَعُودُونَ لِمَا نُهُوا۟ عَنْهُ وَيَتَنَٰجَوْنَ
بِٱلْإِثْمِ وَٱلْعُدْوَٰنِ وَمَعْصِيَتِ ٱلرَّسُولِ ۖ وَإِذَا جَآءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ
بِهِ ٱللَّهُ وَيَقُولُونَ فِىٓ أَنفُسِهِمْ لَوْلَا يُعَذِّبُنَا ٱللَّهُ بِمَا نَقُولُ ۚ حَسْبُهُمْ جَهَنَّمُ
يَصْلَوْنَهَا ۖ فَبِئْسَ ٱلْمَصِيرُ ﴿٨﴾

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا تَنَٰجَيْتُمْ فَلَا تَتَنَٰجَوْا۟ بِٱلْإِثْمِ وَٱلْعُدْوَٰنِ
وَمَعْصِيَتِ ٱلرَّسُولِ وَتَنَٰجَوْا۟ بِٱلْبِرِّ وَٱلتَّقْوَىٰ ۖ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِىٓ إِلَيْهِ
تُحْشَرُونَ ﴿٩﴾

إِنَّمَا ٱلنَّجْوَىٰ مِنَ ٱلشَّيْطَٰنِ لِيَحْزُنَ ٱلَّذِينَ ءَامَنُوا۟ وَلَيْسَ بِضَآرِّهِمْ
شَيْـًٔا إِلَّا بِإِذْنِ ٱللَّهِ ۚ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿١٠﴾

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا قِيلَ لَكُمْ تَفَسَّحُوا۟ فِى ٱلْمَجَٰلِسِ فَٱفْسَحُوا۟
يَفْسَحِ ٱللَّهُ لَكُمْ ۖ وَإِذَا قِيلَ ٱنشُزُوا۟ فَٱنشُزُوا۟ يَرْفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟
مِنكُمْ وَٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ دَرَجَٰتٍ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١١﴾

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا نَٰجَيْتُمُ ٱلرَّسُولَ فَقَدِّمُوا۟ بَيْنَ يَدَىْ نَجْوَىٰكُمْ صَدَقَةً ۚ
ذَٰلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرُ ۚ فَإِن لَّمْ تَجِدُوا۟ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٢﴾

ءَأَشْفَقْتُمْ أَن تُقَدِّمُوا۟ بَيْنَ يَدَىْ نَجْوَىٰكُمْ صَدَقَٰتٍ ۚ فَإِذْ لَمْ تَفْعَلُوا۟ وَتَابَ ٱللَّهُ
عَلَيْكُمْ فَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ وَأَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥ ۚ وَٱللَّهُ
خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿١٣﴾

۞ أَلَمْ تَرَ إِلَى ٱلَّذِينَ تَوَلَّوْا۟ قَوْمًا غَضِبَ ٱللَّهُ عَلَيْهِم مَّا هُم مِّنكُمْ وَلَا مِنْهُمْ
وَيَحْلِفُونَ عَلَى ٱلْكَذِبِ وَهُمْ يَعْلَمُونَ ﴿١٤﴾

أَعَدَّ ٱللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۖ إِنَّهُمْ سَآءَ مَا كَانُوا۟ يَعْمَلُونَ ﴿١٥﴾

ٱتَّخَذُوٓا۟ أَيْمَٰنَهُمْ جُنَّةً فَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ فَلَهُمْ عَذَابٌ مُّهِينٌ ﴿١٦﴾

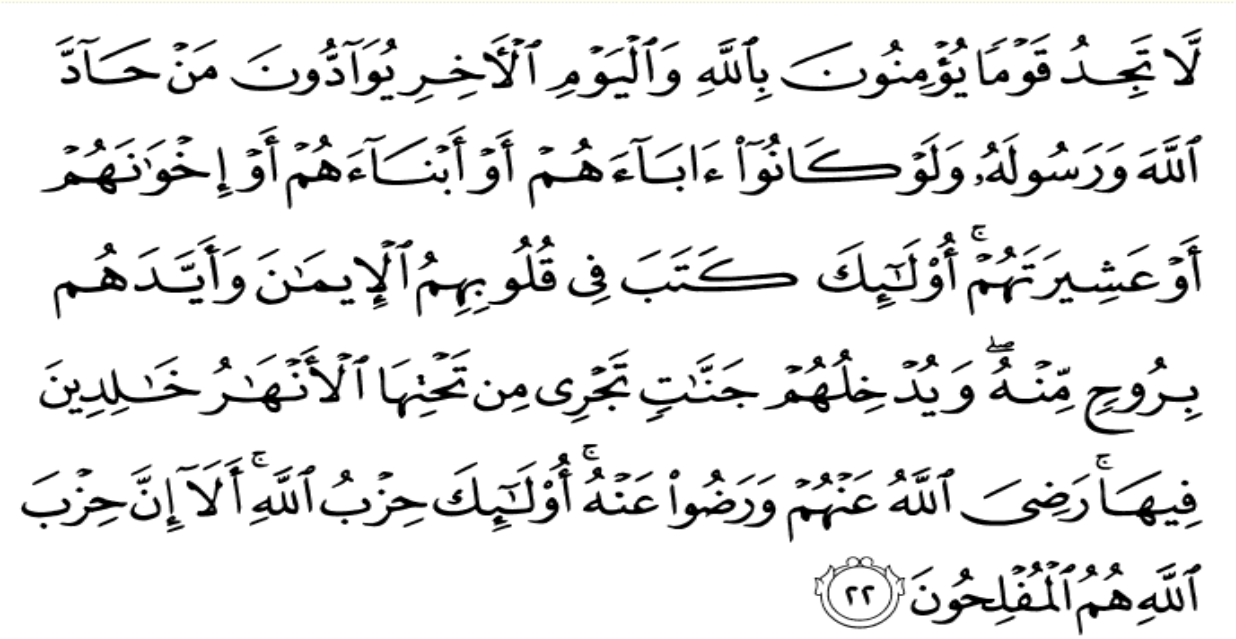
لَّن تُغْنِىَ عَنْهُمْ أَمْوَٰلُهُمْ وَلَآ أَوْلَٰدُهُم مِّنَ ٱللَّهِ شَيْـًٔا ۚ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ
هُمْ فِيهَا خَٰلِدُونَ ﴿١٧﴾

يَوْمَ يَبْعَثُهُمُ ٱللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُۥ كَمَا يَحْلِفُونَ لَكُمْ ۖ وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَىْءٍ ۚ
أَلَآ إِنَّهُمْ هُمُ ٱلْكَٰذِبُونَ ﴿١٨﴾

ٱسْتَحْوَذَ عَلَيْهِمُ ٱلشَّيْطَٰنُ فَأَنسَىٰهُمْ ذِكْرَ ٱللَّهِ ۚ أُو۟لَٰٓئِكَ حِزْبُ ٱلشَّيْطَٰنِ ۚ أَلَآ
إِنَّ حِزْبَ ٱلشَّيْطَٰنِ هُمُ ٱلْخَٰسِرُونَ ﴿١٩﴾

إِنَّ ٱلَّذِينَ يُحَآدُّونَ ٱللَّهَ وَرَسُولَهُۥٓ أُو۟لَٰٓئِكَ فِى ٱلْأَذَلِّينَ ﴿٢٠﴾

كَتَبَ ٱللَّهُ لَأَغْلِبَنَّ أَنَا۠ وَرُسُلِىٓ ۚ إِنَّ ٱللَّهَ قَوِىٌّ عَزِيزٌ ﴿٢١﴾



Certainly has Allah heard the speech of the one who argues with you, [O Muhammad], concerning her husband and directs her complaint to Allah . And Allah hears your dialogue; indeed, Allah is Hearing and Seeing.

Those who pronounce thihar among you [to separate] from their wives - they are not [consequently] their mothers. Their mothers are none but those who gave birth to them. And indeed, they are saying an objectionable statement and a falsehood. But indeed, Allah is Pardoning and Forgiving.

And those who pronounce thihar from their wives and then [wish to] go back on what they said - then [there must be] the freeing of a slave before they touch one another. That is what you are admonished thereby; and Allah is Acquainted with what you do.

And he who does not find [a slave] - then a fast for two months consecutively before they touch one another; and he who is unable - then the feeding of sixty poor persons. That is for you to believe [completely] in Allah and His Messenger; and those are the limits [set by] Allah . And for the disbelievers is a painful punishment.

Indeed, those who oppose Allah and His Messenger are abased as those before them were abased. And We have certainly sent down verses of clear evidence. And for the disbelievers is a humiliating punishment.

On the Day when Allah will resurrect them all and inform them of what they did. Allah had enumerated it, while they forgot it; and Allah is, over all things, Witness.

Have you not considered that Allah knows what is in the heavens and what is on the earth? There is in no private conversation three but that He is the fourth of them, nor are there five but that He is the sixth of them - and no less than that and no more except that He is with them [in knowledge] wherever they are. Then He will inform them of what they did, on the Day of Resurrection. Indeed Allah is, of all things, Knowing.

Have you not considered those who were forbidden from private conversation, then they return to that which they were forbidden and converse among themselves about sin and aggression and disobedience to the Messenger? And when they come to you, they greet you with that [word] by which Allah does not greet you and say among themselves, "Why does Allah not punish us for what we say?" Sufficient for them is Hell, which they will [enter to] burn, and wretched is the destination.

O you who have believed, when you converse privately, do not converse about sin and aggression and disobedience to the Messenger but converse about righteousness and piety. And fear Allah , to whom you will be gathered.

Private conversation is only from Satan that he may grieve those who have believed, but he will not harm them at all except by permission of Allah . And upon Allah let the believers rely.

O you who have believed, when you are told, "Space yourselves" in assemblies, then make space; Allah will make space for you. And when you are told, "Arise," then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do.

O you who have believed, when you [wish to] privately consult the Messenger, present before your consultation a charity. That is better for you and purer. But if you find not [the means] - then indeed, Allah is Forgiving and Merciful.

Have you feared to present before your consultation charities? Then when you do not and Allah has forgiven you, then [at least] establish prayer and give zakah and obey Allah and His Messenger. And Allah is Acquainted with what you do.

Have you not considered those who make allies of a people with whom Allah has become angry? They are neither of you nor of them, and they swear to untruth while they know [they are lying].

Allah has prepared for them a severe punishment. Indeed, it was evil that they were doing.

They took their [false] oaths as a cover, so they averted [people] from the way of Allah , and for them is a humiliating punishment.

ever will their wealth or their children avail them against Allah at all. Those are the companions of the Fire; they will abide therein eternally

On the Day Allah will resurrect them all, and they will swear to Him as they swear to you and think that they are [standing] on something. Unquestionably, it is they who are the liars.

Satan has overcome them and made them forget the remembrance of Allah . Those are the party of Satan. Unquestionably, the party of Satan - they will be the losers.

Indeed, the ones who oppose Allah and His Messenger - those will be among the most humbled.

Allah has written, "I will surely overcome, I and My messengers." Indeed, Allah is Powerful and Exalted in Might.

You will not find a people who believe in Allah and the Last Day having affection for those who oppose Allah and His Messenger, even if they were

their fathers or their sons or their brothers or their kindred. Those - He has decreed within their hearts faith and supported them with spirit from Him. And We will admit them to gardens beneath which rivers flow, wherein they abide eternally. Allah is pleased with them, and they are pleased with Him - those are the party of Allah . Unquestionably, the party of Allah - they are the successful.

Discussion on Verses 1-22 of 22

Allah, the Exalted, begins this chapter by highlighting His complete awareness and special care for those who strive to obey Him, even in matters that may appear small or insignificant to others. Chapter 58 Al Mujadila, verse 1:

“Certainly has Allah heard the speech of the one who argues with you her husband and directs her complaint to Allah. And Allah hears your dialogue; indeed, Allah is Hearing and Seeing.”

The situation described was not a public event affecting nations or armies, but a private family dispute involving a distressed woman seeking justice. Yet Allah, the Exalted, revealed verses addressing her situation, demonstrating that He hears every voice, understands every hardship, and responds to those who sincerely turn to Him. This shows that His care is not limited to major events, but extends to the personal struggles, emotional pain, and private difficulties experienced by individuals.

This verse also demonstrates that Islam is a complete and comprehensive code of conduct that governs every aspect of life. Allah, the Exalted, consistently connects worldly matters, such as marriage, family relationships, financial dealings, and social conduct, to Himself throughout the Holy Quran. This connection makes it clear that no aspect of life exists

outside the guidance of Allah, the Exalted. Islam is not limited to acts of worship alone, but provides guidance for every situation a person encounters, whether it appears religious or worldly. Every interaction, decision, and responsibility carries spiritual significance, because each represents an opportunity either to obey Allah, the Exalted, or to disobey Him. For this reason, one must avoid adopting the mistaken attitude that Allah, the Exalted, only concerns Himself with outward acts of worship, such as prayer, fasting, or charity, while worldly matters remain separate. In reality, Allah, the Exalted, will question people about all aspects of their lives, including how they treated their families, how they conducted their affairs, how they used their wealth, and how they responded to the challenges they faced. Every blessing and every situation forms part of the test of life. Therefore, a person must learn and act upon Islamic teachings so they can respond correctly in every circumstance. When a person consistently applies Islamic teachings in all aspects of life, they develop balance, clarity, and stability. They learn to correctly prioritize their responsibilities, treat others with justice, and use their blessings in ways that bring benefit rather than harm. This balanced approach produces harmony within their mind and body, allowing them to correctly place everything and everyone in their life according to their proper importance. As a result, they prepare themselves properly for their accountability on the Day of Judgement, while also experiencing peace of mind in this world. In contrast, a person who treats Islam selectively, following it only when convenient and ignoring it when it conflicts with their desires, undermines their own spiritual and emotional stability. Such a person treats divine guidance like a garment that can be worn or removed depending on personal preference. In reality, this behaviour reflects obedience to personal desires rather than obedience to Allah, the Exalted. Chapter 25 Al Furqan, verse 43:

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

This verse reveals that when a person allows their desires to override divine guidance, they are no longer truly submitting to Allah, the Exalted, but instead submitting to their own inclinations. This leads to the misuse of blessings, poor decisions, and misplaced priorities. Over time, this produces an unbalanced mental and physical condition, as the person loses clarity, purpose, and inner stability.

Such individuals may still experience worldly comfort, wealth, or temporary happiness, but these external comforts cannot compensate for the absence of inner peace. Their lives often become filled with anxiety, dissatisfaction, and confusion, because their actions contradict the natural balance established by divine guidance. They also fail to adequately prepare for their accountability on the Day of Judgement, where every action, intention, and responsibility will be examined.

In contrast, those who recognize that Allah, the Exalted, hears, sees, and cares about every aspect of their lives will strive to obey Him in both public and private matters. They understand that divine guidance exists not to restrict them, but to protect them and guide them toward lasting peace and success. Through this sincere obedience, they achieve tranquillity in this world and prepare themselves for eternal peace in the hereafter, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

Chapter 58 Al Mujadila, verses 1-2:

“Certainly has Allah heard the speech of the one who argues with you her husband and directs her complaint to Allah. And Allah hears your dialogue; indeed, Allah is Hearing and Seeing. Those who declare their wives unlawful for themselves by comparing them to their mothers among you, their wives are certainly not their mothers. Their mothers are none but those who gave birth to them…”

These verses address an abominable practice that, regrettably, still appears among some Muslims in various forms. It refers to the situation in which a husband, in an attempt to express anger, disdain, or emotional punishment toward his wife, compares her to his mother. Before the advent of Islam, this statement was treated as a form of divorce, effectively severing the marital bond through a baseless and unjust declaration. Islam abolished this practice entirely, recognizing it as a form of emotional abuse that degrades the dignity of the wife and distorts the sanctity of marriage. Yet, despite its clear prohibition, traces of this behaviour persist in different cultures, sometimes through direct statements and sometimes through similar expressions that carry the same meaning of rejection and humiliation. This demonstrates how deeply rooted cultural habits can be, and how easily people can fall back into harmful customs when they do not anchor their behaviour firmly in the teachings of Islam.

The first point to recognise is that Islam abolished all baseless customs invented by people—customs that produced nothing but injustice, confusion, and corruption. For this reason, it is essential for every Muslim

to follow the two authentic sources of guidance: the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, in every matter, whether religious or worldly. Anything that contradicts these two sources must be abandoned. In fact, the more a person relies on other sources of knowledge—especially in matters of religion—the less they will rely on the two authentic sources, even if those alternative sources appear to encourage good deeds. This gradual shift leads to misguidance. This is why the Holy Prophet Muhammad, peace and blessings be upon him, warned in a well-known narration found in Sunan Abu Dawud, number 4606, that any matter not rooted in the two authentic sources will be rejected by Allah, the Exalted. Furthermore, the more a person acts upon religious ideas that originate outside the two authentic sources, the more likely they are to adopt beliefs and practices that contradict Islam. This is one of the ways the Devil misleads people—step by step, slowly drawing them away from the truth. For example, when a person faces difficulties, they may be advised to perform certain spiritual exercises that contradict Islamic teachings. Because this individual is already accustomed to following alternative sources of religious knowledge, they fall into the trap easily. They begin performing rituals that directly oppose the teachings of Islam. Over time, they may even adopt beliefs about Allah, the Exalted, and the universe that contradict the foundations of Islam—such as believing that human beings or supernatural creatures can control destiny. These beliefs arise because their knowledge is taken from sources other than the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Some of these misguided practices and beliefs amount to clear disbelief, such as the practice of black magic. Chapter 2 Al Baqarah, verse 102:

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

This verse demonstrates that magic is an act of disbelief, and that those who engage in it risk losing their faith entirely. Thus, a Muslim can lose their faith without even realizing it if they habitually act upon religious ideas that are not rooted in the two authentic sources of guidance. This is why following religious innovations is, in reality, 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.”

When a person fails to adhere to the teachings of Islam, their speech and behaviour inevitably drift toward injustice and corruption. Chapter 58 Al Mujadila, verse 2:

“…And indeed, they are saying an objectionable statement and a falsehood…”

This verse highlights that abandoning divine guidance leads to words that lack integrity and actions that cause harm. Without the structure provided by revelation, a person becomes vulnerable to emotional impulses, cultural pressures, and personal biases. These influences distort judgment and

encourage behaviour that contradicts fairness and truth. Human beings, when left to their own desires, cannot consistently uphold justice or purity of speech. Only by remaining anchored to divine instruction can a person protect their tongue from falsehood and their heart from corruption.

The only way to avoid such deviation is by learning and acting upon the two authentic sources of guidance at all times. In relation to speech, Islam teaches that spoken words fall into three categories. The first category is harmful speech—words that cause injustice, spread falsehood, or lead to sin. This type of speech must be avoided entirely, as it damages both the speaker and those who hear it. The second category is beneficial speech—words that convey truth, offer guidance, promote kindness, or bring about reconciliation. Such speech should be used at the appropriate time, as it elevates the speaker and benefits society. The final category is vain speech. Although this type of speech is neither sinful nor virtuous, it is discouraged because it often leads to harmful speech and distracts a person from meaningful pursuits. Vain speech will also become a source of regret on the Day of Judgement, when individuals witness the immense opportunities they wasted on words that carried no value. Time spent on idle talk could have been invested in remembrance, learning, or acts of kindness—deeds that would have brought eternal reward. For this reason, a Muslim must either speak what is good or remain silent. This principle is emphasised in a narration found in Sahih Muslim, number 176, which teaches that silence is superior to speech unless the speech is clearly beneficial. By following this guidance, a person protects their heart, preserves their dignity, and ensures that their words contribute to righteousness rather than corruption.

But because certain cultural behaviours become deeply rooted within people—especially among the communities present at the time of revelation—Allah, the Exalted, does not expect perfect and flawless adherence to Islamic teachings. Chapter 58 Mujadila, verse 2:

"…But indeed, Allah is Pardoning and Forgiving."

This serves as a reminder that human beings are shaped by their environments, habits, and long-standing customs. Some practices become so ingrained that removing them requires time, effort, and gradual transformation. Allah, the Exalted, acknowledges these human limitations. He does not demand a life free from every mistake or weakness. Instead, He calls for sincerity, humility, and a genuine desire to align one's life with divine guidance. His mercy accommodates human imperfection, and His forgiveness is available to those who strive to improve, even if they stumble repeatedly along the way.

What Allah, the Exalted, expects is not a life without shortcomings, but a life marked by sincere effort—using the blessings He has granted in accordance with Islamic teachings, striving to obey Him to the best of one's ability, and returning to Him whenever a sin is committed. The true danger does not lie in falling into error, for every human being is prone to mistakes. The real danger lies in persisting in wrongdoing without remorse, without reflection, and without repentance. When a person adopts an attitude of sincere striving and regular repentance, Allah, the Exalted, promises forgiveness, mercy, and inner tranquillity. Such individuals experience peace of mind in this world and hope for salvation in the next, because they

live with awareness, humility, and a heart that continually returns to its Lord. Their journey is not defined by perfection, but by persistence, sincerity, and a deep recognition of their dependence on divine mercy.

As the relationship between spouses is a sacred and honoured bond, Allah, the Exalted, emphasizes the seriousness of mistreating one's spouse—particularly through statements that degrade or humiliate them, such as comparing a wife to one's mother. This was a harmful pre-Islamic practice used to express rejection and emotional punishment, and it was treated as a form of divorce. To highlight the gravity of such behaviour, Allah, the Exalted, imposed a penalty on anyone who fails to control their emotions and words by uttering such a statement, yet still wishes to continue the marriage. Chapter 58 Al Mujdaila, verse 3:

"And those who declare their wives unlawful for themselves by comparing them to their mothers and then [wish to] go back on what they said - then [there must be] the freeing of a slave before they touch one another. That is what you are admonished thereby…"

This ruling demonstrates that marriage is not a relationship to be manipulated through impulsive or abusive speech. It is a covenant that demands responsibility, emotional discipline, and deep respect. By imposing a penalty on those who utter such harmful statements yet wish to maintain their marriage, Allah, the Exalted, teaches that words carry weight and consequences. A spouse's dignity must never be violated through careless expressions rooted in cultural habits or emotional outbursts. The penalty serves as a corrective measure, reminding the individual that

marriage is a sacred trust, not a space for reckless declarations or emotional retaliation.

As taking captives during battles and wars was a widespread and deeply entrenched practice across the known world, Islam could not prohibit the taking of captives outright without placing Muslims at a severe disadvantage. If Muslims were forbidden from taking captives while their enemies continued the practice, the Muslim population of slaves would increase while the opposing populations would diminish. This imbalance would have created significant social and political instability. Therefore, Islam adopted a gradual and strategic approach. It first transformed the condition of slaves by commanding that they be treated with the highest level of respect, compassion, and care. Allah, the Exalted, urged such noble conduct toward slaves that they were effectively treated as members of the household. For example, the Holy Prophet Muhammad, peace and blessings be upon him, instructed Muslims to feed their slaves from the same food they themselves ate, to clothe them in the same garments they wore, and to never overburden them with tasks. Instead, he commanded that they be assisted in their daily duties. This guidance is found in a narration recorded in Sahih Muslim, number 4313. In addition to improving their treatment, Islam took deliberate steps to eradicate slavery altogether by making the act of freeing a slave one of the most virtuous deeds, carrying immense spiritual reward. For instance, a person who freed their slave purely for the sake of Allah, the Exalted, was promised freedom from Hell, as mentioned in a narration found in Jami At Tirmidhi, number 1541. Furthermore, Islam established the freeing of a slave as the first expiation for certain sins, as seen in the main verse under discussion. Through this multi-layered approach—elevating the status of slaves, encouraging their emancipation, and making their freedom a means of repentance—Islam steadily dismantled the institution of slavery from within society. When these teachings were implemented, slaves were treated with dignity and

compassion, and the oppressive form of slavery that had existed for centuries gradually disappeared.

Sadly, in some parts of the world, slavery persists in different forms, such as financial exploitation and economic bondage. Therefore, Muslims must continue to play their part in eradicating all forms of modern slavery according to their means, including offering financial support, advocating for justice, and assisting those trapped in oppressive circumstances.

After warning people to respect and uphold the rights of their spouse, as outlined in Islamic teachings, Allah, the Exalted, firmly reminds them that He is fully aware of everything they do and will therefore hold them accountable in both this world and the next. Chapter 58 Al Mujadila, verse 3:

“…and Allah is Acquainted with what you do.”

This reminder reinforces the seriousness of marital responsibilities. Even if a person attempts to justify their behaviour through cultural norms, emotional impulses, or personal frustrations, nothing escapes the knowledge of Allah, the Exalted. Every word spoken, every intention formed, and every action taken within the marriage is known to Him. This awareness should cultivate humility, caution, and sincerity in the heart of every person. It encourages individuals to treat their spouses with fairness,

compassion, and respect, knowing that their conduct is being recorded and will be presented before them on the Day of Judgement.

As Islam is a perfectly balanced religion, it takes into account the many circumstances people face and therefore provides concessions when necessary. Chapter 58 Al Mujadila, verse 4:

“And he who does not find [a slave] - then a fast for two months consecutively before they touch one another; and he who is unable - then the feeding of sixty poor persons…”

These concessions demonstrate both the seriousness of the violation and the mercy of Allah, the Exalted. The difficulty of the penalties reflects the gravity of uttering such harmful statements against one’s spouse. It serves as a further reminder that a person must fulfil the rights of their spouse, which include treating them with respect, kindness, and affection. In moments of anger, they must restrain their behaviour and guard their words so that they do not commit injustice. The penalties are therefore not merely punishments; they are corrective measures designed to protect the sanctity of marriage, cultivate emotional discipline, and ensure that the dignity of one’s spouse is never compromised.

In addition, because Islam is a complete and comprehensive code of conduct, Allah, the Exalted, consistently connects worldly matters—such as

marriage—to obedience to Him throughout the Holy Quran. Chapter 58 Al Mujadila, verse 4:

“…That is for you to believe in Allah and His Messenger; and those are the limits [set by] Allah…”

This verse teaches that every aspect of life, whether worldly or religious, falls under the influence of Islamic guidance. No situation is outside the scope of divine instruction. Therefore, a person must avoid adopting the ignorant attitude that Allah, the Exalted, only cares about ritual acts of worship, such as the obligatory prayers, while worldly matters are of no concern. In reality, Allah, the Exalted, will question people about every circumstance they encountered—whether related to worship, family, finances, speech, or behaviour. Because of this, individuals must ensure that they learn and act upon Islamic teachings so that they respond correctly in every situation. Doing so guarantees that they achieve a balanced mental and physical state, placing everything and everyone in their lives in the correct position, while also preparing themselves adequately for their responsibilities on the Day of Judgement. This approach leads to tranquillity in both worlds. A person must therefore avoid treating Islam like a coat that is worn and removed according to personal desires. The one who behaves in this manner is not truly submitting to Allah, the Exalted, but is instead submitting to their own desires, even if they verbally claim otherwise. Chapter 25 Al Furqan, verse 43:

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

The individual who fails to act upon Islamic teachings in every situation will inevitably misuse the blessings they have been granted. As a result, they will find themselves in an unbalanced mental and physical condition, placing people and priorities in the wrong positions, and failing to prepare for their responsibilities on the Day of Judgement. This misalignment leads to stress, confusion, and hardship in both worlds, even if they experience certain worldly comforts. Their life becomes disordered because they have disconnected their daily actions from divine guidance, and no amount of material luxury can compensate for the inner turmoil that arises from living without a clear, divinely guided framework.

In fact, as warned in verse 4, the one who fails to support their verbal declaration of faith in Allah, the Exalted, with genuine action—such as fulfilling the rights of people—may be judged as a non-Muslim on the Day of Judgement. Chapter 58 Al Mujadila, verse 4:

“…And for the disbelievers is a painful punishment.”

It is essential to understand that in this world a person is judged as a Muslim by the law based on their verbal declaration of faith. This outward testimony is sufficient for legal matters such as marriage, inheritance, and communal rights. However, in the hereafter, every individual will be judged by Allah, the Exalted, according to their inward reality—a reality that is hidden from all except Him. Therefore, someone who verbally claims to

believe in Allah, the Exalted, and in their accountability in the next life, yet fails to support this declaration with consistent action, may in fact possess no faith in their heart. If this is the case, they will be treated as a non-Muslim on the Day of Judgement, even if the law considered them a Muslim in this world. This distinction highlights the seriousness of hypocrisy and the danger of relying solely on verbal claims without embodying the teachings of Islam in daily conduct.

In addition, the one who fails to support their verbal declaration of faith with action is in great danger of losing their faith before they die. Faith may be likened to a delicate flame that requires constant tending. Just as a fire weakens and eventually dies when deprived of fuel, faith diminishes and may be extinguished if not sustained through regular acts of obedience, reflection, and repentance. Neglecting this spiritual nourishment places a person at risk of losing the very light that guides them. Such a loss is the most devastating of all, for it deprives the individual of both worldly tranquillity and eternal salvation. Only through consistent effort, sincere repentance, and steadfast obedience can a person preserve and strengthen their faith, ensuring that it remains alive until their final moment.

To further emphasize the importance of obeying Him in every matter—whether religious or worldly—Allah, the Exalted, after discussing the importance of treating one’s spouse correctly, immediately turns to the broader consequences of disobeying Him and His Holy Prophet Muhammad, peace and blessings be upon him. Chapter 58 Al Mujadila, verse 5:

“Indeed, those who oppose Allah and His Messenger are abased as those before them were abased…”

Allah, the Exalted, invites people to reflect on the fate of earlier communities and, by extension, the people around them who persist in disobedience. Their downfall, humiliation, and inner turmoil serve as clear warnings. This verse is a powerful reminder against falling into a self-absorbed way of life in which a person’s attention is confined solely to their own circumstances while ignoring the greater realities unfolding around 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 this reflection, a person achieves a balanced mental and physical state, correctly placing everything and everyone within their life. For example, observing how the wealthy and renowned misuse the blessings they have been granted—only to be overtaken by anxiety, depression, addiction, or even suicide despite their comforts—teaches that genuine tranquillity cannot be purchased through wealth or secured by indulging 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, observant, and reflective—to look beyond the narrow lens of their own situation and extract wisdom from the world around them. Those who do so protect themselves from heedlessness and cultivate a heart that is awake, grateful, and receptive to divine guidance. Chapter 58 Al Mujadila, verse 5:

“…And We have certainly sent down verses of clear evidence…”

Regardless of how advanced a society becomes, and irrespective of the knowledge it acquires across various fields—including the mental, emotional, and physical dimensions of human beings—it remains impossible for humanity to formulate a code of conduct that is perfectly aligned with human nature and capable of addressing every circumstance, condition, and scenario that individuals or societies may encounter throughout their existence on Earth. This endeavour is fundamentally unattainable because human understanding is limited and continually evolving. Even today, humanity is still uncovering new insights about basic aspects of human existence, such as the functions of different regions of the brain, the complexities of human behaviour, and the intricate interplay between mind and body. If people have not yet mastered knowledge of their own internal workings, how could they possibly develop a flawless code of conduct that ensures tranquillity, justice, and harmony on both an individual and societal level? Only Allah, the Exalted, possesses the capability to accomplish this. He is the Creator of all things, and His knowledge is boundless, encompassing the entirety of the past, present, and future. He alone understands human nature in its totality—its strengths, weaknesses, inclinations, and vulnerabilities. Therefore, He alone is rightly positioned to provide humanity with a code of conduct: a divine standard that clearly distinguishes good from evil, beneficial from harmful, and guidance from misguidance. This divine code is what enables a person to attain peace of mind instead of a life filled with stress, confusion, and imbalance. History provides undeniable evidence of this truth. Whenever the divine code of conduct was implemented sincerely in the lives of individuals and communities, tranquillity, justice, and peace spread throughout society. People lived with purpose, clarity, and harmony because their actions were rooted in divine wisdom rather than fluctuating human opinions. Consequently, individuals must embrace the divine code of conduct bestowed upon them, recognising it as the most advantageous for their well-being, even when certain elements conflict with their personal desires. They should behave like a wise patient who acknowledges the

expertise of their physician and adheres to the prescribed treatment, understanding that it is ultimately in their best interest—even if the medication is bitter or the dietary restrictions are difficult. In the same way, a believer accepts divine guidance with trust, knowing that Allah, the Exalted, prescribes only what leads to true success in both worlds.

But because obeying Allah, the Exalted, often contradicts the worldly desires of people, many behave like the unwise patient who ignores the medical advice of their doctor and instead persists in harmful habits. In the same way, such individuals persist in disobeying Allah, the Exalted, even though His guidance is the only path to true well-being. In this world, their attitude prevents them from achieving a balanced mental and physical state. It causes them to misplace everything and everyone within their life—giving importance to what should be secondary and neglecting what should be central. As a result, every aspect of their life, including their family, friends, career, and wealth, becomes a source of stress rather than comfort. If they continue to disobey Allah, the Exalted, they eventually begin to blame the wrong things and the wrong people for their distress. They may even blame their spouse or other loved ones, believing them to be the cause of their unhappiness. When they cut these good people out of their lives, their condition only worsens. Their mental state deteriorates until they fall into disorders such as depression, substance addiction, and even suicidal tendencies. This outcome is evident when observing those who persist in misusing the blessings they have been granted—particularly the wealthy and famous—who, despite their luxuries, are often overtaken by anxiety, despair, and self-destructive behaviour. And because their attitude prevented them from preparing for their accountability on the Day of Judgement, their punishment in the hereafter will be far worse. Chapter 58 Al Mujadila, verses 5-6:

“…And for the disbelievers is a humiliating punishment. On the Day when Allah will resurrect them all and inform them of what they did. Allah had enumerated it, while they forgot it; and Allah is, over all things, Witness.”

These verses provide a clear warning to people to closely examine their intentions, speech, and actions in this world before they reach the hereafter. When a person honestly evaluates their own deeds, this self-reflection inspires sincere repentance and encourages them to perform righteous actions—using the blessings they have been granted in ways pleasing to Allah, the Exalted. But the one who fails to regularly assess their deeds will fall into a life of heedlessness, misusing the blessings they have been given and drifting further from divine guidance. Such a person will find the weighing of their deeds on the Day of Judgement extremely difficult. In fact, their negligence may well cause them to be hurled into Hell.

A clever business owner always assesses their accounts regularly. This ensures that their business moves in the right direction and that all necessary paperwork—such as tax returns—is completed correctly. But the foolish business owner neglects this responsibility. Their failure to monitor their accounts leads to financial loss and an inability to prepare their records properly. Those who fail to file their accounts correctly with the government face penalties that only make their lives more difficult. Yet the key point to understand is that the penalty for failing to assess and prepare one’s deeds for the Scales of Judgement Day is not a monetary fine. Its penalty 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 ways. Vain actions may not be sinful, but because they are not righteous deeds, they will lead to deep regret on the Day of Judgement—especially when a person realises that the time and energy spent on vain pursuits could have been placed on the good side of the Scales had they used their blessings correctly. In some cases, a slight difference between the two sides of the Scales may well be the difference between salvation and damnation.

In order to hold people accountable in both worlds, complete knowledge of their intentions, speech, and actions is required. Chapter 58 Al Mujadila, verse 7:

“Have you not considered that Allah knows what is in the heavens and what is on the earth? There is in no private conversation three but that He is the fourth of them, nor are there five but that He is the sixth of them - and no less than that and no more except that He is with them wherever they are. Then He will inform them of what they did, on the Day of Resurrection. Indeed Allah is, of all things, Knowing.”

Allah, the Exalted, clearly explains that His knowledge encompasses every activity people engage in, whether public or hidden, spoken or unspoken. Nothing escapes His awareness, and nothing is too small or too private to be recorded and brought forth on the Day of Judgement.

In addition, because private conversations are used in this verse as an example to highlight the all-encompassing knowledge of Allah, the Exalted, a person must be especially cautious with their words. It is far easier to speak than to act, and words often escape the tongue before they are properly considered. For this reason, speech requires greater discipline than actions. A person should always remember that speech falls into three categories. The first is harmful speech, which must be avoided entirely. The second is speech that is neither beneficial nor harmful; this type merely wastes time and will become a source of regret on the Day of Judgement. The final category is beneficial speech, which a person should actively engage in. According to this structure, two-thirds of speech should be removed from one's life, leaving only what is beneficial, purposeful, and pleasing to Allah, the Exalted.

After indicating the importance of controlling one's speech, Allah, the Exalted, warns people not to follow the behaviour of the hypocrites during the time of the Holy Prophet Muhammad, peace and blessings be upon him. These individuals were forbidden from holding private conversations because they used them to sow discord within society, undermine unity, and challenge the leadership and obedience owed to the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 58 Al Mujadila, verse 8:

“Have you not considered those who were forbidden from private conversation, then they return to that which they were forbidden and converse among themselves about sin and aggression and disobedience to the Messenger?...”

This behaviour is not confined to the past; it can occur even today. People may hold private conversations with relatives or friends with the intention of creating division within their family, stirring suspicion, or turning one person against another. Such behaviour destroys trust and fractures relationships that should be protected. Similarly, political groups may gather privately with the aim of sowing discord within rival parties. These actions inevitably spill over into the wider society, creating instability, hostility, and confusion. In every case, the intention behind such conversations is harmful, and the consequences extend far beyond the individuals involved.

Not only did the hypocrites take practical steps to sow discord within the community, but they would also intentionally mock the Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them, in subtle and covert ways. Chapter 58 Al Mujadila, verse 8:

“…And when they come to you, they greet you with that [word] by which Allah does not greet you…”

Allah, the Exalted, has commanded people to spread the greeting of peace to one another. This greeting is not merely a polite expression; it is a declaration of safety, goodwill, and sincerity. The peace conveyed in the greeting must be reflected not only in the words themselves but also in all other actions and speech directed toward others. A person who offers the greeting of peace while harbouring malice, mockery, or harmful intentions contradicts the very meaning of the greeting. When a person truly embodies the greeting of peace, they fulfil the role of someone who keeps their physical and verbal harm away from others and their possessions. This principle is emphasised in a narration found in Sunan An Nasai, number 4998, which teaches that a true person of faith is one from whose hands and tongue others are safe. Therefore, the greeting of peace is not simply a ritual; it is a commitment to conduct oneself with integrity, kindness, and restraint.

As Allah, the Exalted, grants people time to reconsider their behaviour and return to Him, some individuals mistakenly interpret this delay as proof that they will not be held accountable. This was the attitude of the hypocrites during the time of the Holy Prophet Muhammad, peace and blessings be upon him, who questioned why no punishment immediately descended upon them. Chapter 58 Al Mujadila, verse 8:

“…and say among themselves, "Why does Allah not punish us for what we say?"…”

A person who misuses the blessings they have been given must never assume that the absence of visible consequences means they are safe. Punishment may already be unfolding in ways they fail to recognise, or it may be postponed out of divine mercy to allow space for repentance. But if they persist in their behaviour, the effects inevitably appear. In this life, such an attitude disrupts a person's inner balance. Their thinking becomes disordered, their priorities become confused, and they begin to place people and responsibilities in the wrong positions. As this imbalance grows, every part of their life—family, friendships, work, and wealth—turns into a source of strain rather than stability. If they continue down this path, they eventually misidentify the cause of their distress. Instead of recognising their own disobedience as the root of their turmoil, they blame innocent people around them, including their spouse or close relatives. When they distance themselves from those who genuinely care for them, their emotional state deteriorates further. This downward spiral often leads to severe psychological consequences: deep sadness, dependency on harmful substances, and in extreme cases, thoughts of self-destruction. This pattern is visible in many who misuse the blessings they possess—particularly those who enjoy wealth, fame, or influence. Despite their comforts, they frequently struggle with inner emptiness, instability, and destructive habits. 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 delay they once interpreted as safety will become a source of profound regret when they finally face the reality of their actions. Chapter 58 Al Mujadila, verse 8:

"…Sufficient for them is Hell, which they will burn, and wretched is the destination."

In order to distinguish oneself in practice from the qualities associated with hypocrisy, Allah, the Exalted, instructs people to reinforce their verbal declaration of faith with actions that contradict the behaviour of hypocrites. Chapter 58 Al Mujadila, verse 9:

“O you who have believed, when you converse privately, do not converse about sin and aggression and disobedience to the Messenger but converse about righteousness and piety…”

This principle is further clarified elsewhere in the Holy Quran, such as 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 highlights a powerful opportunity for a person to earn reward, even when they lack the means to give charity themselves. Encouraging others to do good—such as giving charity—grants the adviser a reward equal to the one who performs the deed. This reward continues to grow for as long as people act upon the advice. This principle is taught in a narration found in Jami At Tirmidhi, number 2674. Charity in this context is broad: it

includes financial help, physical assistance, emotional support, and any act that brings benefit to others.

The command to promote “what is right” refers to actions that are universally recognised as good, regardless of one’s background or beliefs. Sadly, some people mistakenly assume that commanding what is right refers to complex matters requiring advanced religious knowledge or scholarly debate—issues that only those well-versed in Islamic jurisprudence can appreciate. The Quranic instruction does not refer to these specialised topics. Instead, it refers to universally recognised virtues such as honesty, generosity, fairness, and justice. These are the qualities a person should encourage in others. More intricate religious matters should be discussed only in appropriate settings and with those equipped to understand them.

The reward for reconciling between people is immense. The Holy Prophet Muhammad, peace and blessings be upon him, taught that restoring harmony between two individuals carries greater reward than voluntary fasting, prayer, and financial charity. This is recorded in Sunan Abu Dawud, number 4919. Reconciliation restores people to fulfilling each other’s rights, which benefits both individuals and society as a whole. By contrast, damaging relationships is destructive and aligns with the aims of the Devil, who seeks to create hostility through worldly temptations. Chapter 5 Al Ma’idah, verse 91:

“Satan only wants to cause between you animosity and hatred through intoxicants and gambling…”

Allah, the Exalted, also reminds people that their intention must be sincere. Actions performed for any purpose other than seeking His approval carry no reward, even if they appear outwardly good. This warning is emphasized in a narration found in Jami At Tirmidhi, number 3154. Chapter 4 An Nisa, verse 114:

"…And whoever does that seeking means to the approval of Allah - then We are going to give him a great reward."

Intention is the inward foundation of a person's faith, just as earning and using lawful provisions form the outward foundation. If the foundation is corrupt, everything built upon it becomes unstable, even if the actions appear virtuous. For this reason, a person must constantly purify their intention so that their deeds bring reward in both this world and the next.

Allah, the Exalted, concludes verse 9 by reminding people that as their ultimate destination is their accountability in His divine court on Judgement Day, they must practically support their verbal declaration of faith with actions, otherwise they will have anything that aids them. Chapter 58 Al Mujadila, verse 9:

“…And fear Allah, to whom you will be gathered.”

Allah, the Exalted, further cautions people not to imitate the behaviour of the Devil, whose constant aim is to fracture relationships and create hostility among people. One of the methods he uses is encouraging private discussions filled with gossip, slander, and backbiting. Chapter 58 Al Mujadila, verse 10:

“Private conversation is only from Satan that he may grieve those who have believed…”

Despite the Devil’s persistent attempts to harm people—often aided by those who follow his influence—Allah, the Exalted, makes it clear that no harm can reach a person unless He permits it. This truth requires a person to face the challenges that come their way, including the slander of others, with patience and steadfast obedience. They must continue to use the blessings they have been given in the correct manner, trusting that Allah, the Exalted, always chooses what is ultimately best for them, even when this is not immediately apparent. Chapter 58 Al Mujadila, verse 10:

“…but he will not harm them at all except by permission of Allah. And upon Allah let the believers rely.”

And chapter 2 Al Baqarah, verse 216:

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

However, the fact that nothing occurs without the permission of Allah, the Exalted, does not mean a person should adopt a passive or fatalistic attitude. They are not expected to sit idle, ignoring the strength, resources, and free will they have been granted. Failing to act would contradict the very purpose of life in this world. Chapter 67 Al Mulk, verse 2:

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

Therefore, when a person encounters a difficulty, they must first make full use of the means available to them. For example, if they fall ill, they should seek proper medical treatment. Only after exhausting the resources provided by Allah, the Exalted, should they turn fully to patience and trust, awaiting His assistance. This approach is supported by the Holy Quran, which uses a term for seeking help that implies doing so after one has exerted their own effort. It does not refer to asking for divine intervention while neglecting the tools and opportunities already provided. Chapter 1 Al Fatihah, verse 5:

“It is You we worship and You we ask for help.”

Allah, the Exalted, has placed within the world a system of causes and means for people to use. A person must not behave like an inanimate object, ignoring these resources while expecting Allah, the Exalted, to resolve their problems without any personal effort. True reliance involves action followed by trust, not passivity disguised as faith. Chapter 13 Ar Ra’d, verse 11:

“…Indeed, Allah will not change the condition of a people until they change what is in themselves…”

After warning people about the dangers of harmful private conversations, Allah, the Exalted, then connects belief in Him to another practical, worldly responsibility: the duty to cooperate with others in matters that affect society. Chapter 58 Al Mujdaila, verse 11:

“O you who have believed, when you are told, "Space yourselves" in assemblies, then make space…”

This verse shows that faith in Allah, the Exalted, and in the Holy Prophet Muhammad, peace and blessings be upon him, is not limited to personal devotion or private worship. It extends into the public sphere, requiring people to participate constructively in communal affairs, respect leadership, and uphold order. To withdraw from such responsibilities without a valid reason weakens the fabric of society and neglects an essential dimension of faith. Islam therefore links the strength of one's belief to their willingness to engage in the collective life of their community. Faith is not merely an inward conviction; it is demonstrated through outward responsibility. It is unfortunate that some people may unite only to discuss issues affecting their own group while ignoring broader societal concerns. This inward-looking approach contradicts the spirit of Islam, which encourages engagement, cooperation, and dialogue with people of all backgrounds. Islam does not promote isolation or self-interest; it calls upon people to be a source of benefit for all humanity. The Holy Prophet Muhammad, peace and blessings be upon him, was sent as a mercy to the worlds, and those who follow him are expected to reflect that mercy by working for the welfare of all people, not only their own community. By collaborating with others on shared challenges—poverty, injustice, education, healthcare, environmental protection—people demonstrate the universal compassion that Islam seeks to cultivate. In doing so, they fulfil their duty to Allah, the Exalted, and show the enduring relevance of Islamic teachings in addressing the needs of every age. This involvement also prevents them from being perceived as detached or self-interested, and instead presents them as active contributors to the common good. Thus, Islam ensures that faith is not reduced to ritual alone but is lived out through service, responsibility, and the pursuit of justice. The person who prays and fasts yet ignores the needs of society fulfils only part of their duty, whereas the one who combines devotion with social engagement embodies the complete vision of Islam. Islam therefore calls for balance: to purify one's inner life through worship and discipline, and to improve the outer world through compassion, justice, and cooperation. Chapter 58 Al Mujadila, verse 11:

“…Allah will make space for you…”

Even though a person may excuse themselves from participating in wider societal matters when they have a valid and reasonable excuse, Islam still encourages them to make time for such responsibilities whenever possible. Collective issues are not merely administrative tasks; they protect the rights, stability, and harmony of the entire community. Neglecting them without necessity weakens unity and diminishes the strength of society. At the same time, Islam recognises that genuine circumstances—personal obligations, health issues, or pressing needs—may prevent someone from participating. In such cases, Allah, the Exalted, has granted permission for them to excuse themselves. Yet even here, His mercy is evident. The Holy Prophet Muhammad, peace and blessings be upon him, was instructed to seek forgiveness for those who requested permission to be absent. Chapter 24 An Nur, verse 62:

“…So when they ask your permission for something of their affairs, then give permission to whom you will among them and ask forgiveness for them of Allah . Indeed, Allah is Forgiving and Merciful.”

This verse highlights two important lessons. First, it emphasises the seriousness of communal responsibilities: they are not to be abandoned lightly, but only with proper justification. Second, it illustrates the boundless mercy of Allah, the Exalted, who forgives those who are unable to

participate, provided they approach the matter with sincerity and humility. Thus, while it is permissible to excuse oneself when necessary, it is better and more rewarding to strive to be present and engaged in the affairs of society. By doing so, a person not only fulfils their duty to their community but also strengthens their own faith, for active participation in collective matters is a sign of sincerity and commitment to Allah, the Exalted, and His Holy Prophet Muhammad, peace and blessings be upon him.

Allah, the Exalted, continues to emphasize the importance of constructive cooperation in communal affairs by urging people not only to participate in discussions that aim to improve society, but also to take practical steps to implement these improvements—even when their personal suggestions are not adopted by the wider group. Chapter 58 Al Mujadila, verse 11:

“…And when you are told, "Arise," then arise…”

This instruction teaches that a person’s responsibility does not end with offering advice or expressing an opinion. True commitment to the welfare of society is demonstrated through action, perseverance, and willingness to contribute even when one’s preferred approach is not chosen. It is easy for a person to withdraw when their ideas are not accepted, but Islam calls for maturity, humility, and dedication to the collective good. The verse therefore establishes a principle: communal progress requires individuals who are willing to support decisions made for the wider benefit, even when those decisions differ from their own preferences. This attitude strengthens unity, prevents fragmentation, and ensures that personal ego does not obstruct societal advancement. In this way, Islam cultivates a community in

which people cooperate for the greater good rather than insisting on personal recognition or dominance.

It is also logical to recognise that when a person works to improve their community, the benefits naturally extend to their own household and to the families around them. Positive change in society inevitably strengthens the stability, harmony, and well-being of individual homes. Chapter 58 Al Mujadila, verse 11:

"…Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do."

This verse highlights that sincere participation in communal responsibilities—when guided by sound knowledge—elevates a person in the sight of Allah, the Exalted. Their efforts are never overlooked, for He is fully aware of every action they undertake. When a person contributes to the improvement of society, they indirectly create a healthier environment for their own family: safer streets, stronger institutions, fairer systems, and more compassionate social norms. These improvements ripple outward, benefiting countless people beyond the individual's immediate circle. Furthermore, the verse emphasises that those who combine faith with knowledge and action are granted higher ranks, because they embody the holistic vision of Islam—belief rooted in understanding and expressed through service. Their contribution becomes a form of worship, and their influence becomes a source of ongoing benefit long after their individual efforts have ended.

When a person applies Islamic knowledge within their home and contributes to the wider society, the benefits are twofold. On a personal level, this approach nurtures peace of mind in both worlds. It helps them achieve a balanced mental and physical state, placing every relationship and responsibility in its proper place. On a societal level, such behaviour promotes justice, harmony, and stability. By fulfilling the rights of others and supporting initiatives that uplift the community, a person becomes a source of goodness whose influence extends far beyond their immediate circle. Their actions encourage fairness, compassion, and cooperation, which in turn reduce conflict, strengthen trust, and create an environment where people feel valued and protected. This is the essence of Islamic social ethics: individual righteousness that radiates outward, transforming families, neighbourhoods, and entire communities. When people act upon knowledge with sincerity, they become agents of positive change, and their society becomes a place where justice is upheld, rights are respected, and peace is cultivated. In this way, Islam ensures that personal faith is expressed through meaningful engagement with the world, transforming belief into action and action into lasting benefit for individuals, families, and society as a whole.

After discussing the importance of meaningful consultation and the duty to translate beneficial discussions into practical action within society, Allah, the Exalted, turns attention to the behaviour of the hypocrites during the time of the Holy Prophet Muhammad, peace and blessings be upon him. These individuals would repeatedly seek private meetings with him, not out of a sincere desire to learn or to contribute to the betterment of their community, but merely to elevate their own status by being seen in his company. Their behaviour consumed his valuable time and prevented him from attending to the Companions, may Allah be pleased with them, who

genuinely sought knowledge and were eager to implement positive change. To deter this insincere conduct, Allah, the Exalted, imposed a temporary obligation requiring people to give charity before requesting a private consultation with the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 58 Al Mujadila, verse 12:

“O you who have believed, when you [wish to] privately consult the Messenger, present before your consultation a charity. That is better for you and purer. But if you find not [the means] - then indeed, Allah is Forgiving and Merciful.”

This command exposed the true intentions of the hypocrites. The people of Medina were well aware of each other’s financial circumstances, and it quickly became clear who could afford to give charity and who could not. Those who had the means but lacked sincerity refrained from approaching the Holy Prophet Muhammad, peace and blessings be upon him, because their greed outweighed their desire for recognition. Their reluctance revealed that their previous eagerness for private consultation had nothing to do with seeking guidance and everything to do with self-promotion.

The obligation to give charity before consultation remained in effect only briefly. Its purpose was not to burden sincere individuals but to expose and deter those who were abusing the time of the Holy Prophet Muhammad, peace and blessings be upon him. Once the hypocrites had been unmasked by their refusal to give charity, the command was lifted. Yet the impact remained: the hypocrites no longer dared to waste his time, knowing that their earlier behaviour had revealed their greed to the community. This

explanation is discussed in Tafsir Ibn Kathir, Volume 9, Page 531. Chapter 58 Al Mujadila, verse 13:

“Have you feared to present before your consultation charities? Then when you do not and Allah has forgiven you, then [at least] establish prayer and give the obligatory charity and obey Allah and His Messenger…”

This verse also served as a gentle reminder to the Companions, may Allah be pleased with them, not to occupy the Holy Prophet Muhammad, peace and blessings be upon him, with trivial matters. Out of respect and understanding, they refrained from doing so. Finally, Allah, the Exalted, did not address the hypocrites directly in these verses. Instead, He spoke indirectly, covering their faults and granting them an opportunity to repent sincerely without public humiliation. This reflects the divine mercy that leaves the door of repentance open even for those who have behaved deceitfully.

In general, a person must avoid imitating the behaviour of the hypocrites by seeking association with leaders—whether religious, political, or social—merely to gain recognition or elevate their own status. Such behaviour is rooted in vanity and self-interest, not sincerity or service. Instead, a person should follow the principles outlined earlier: every act of consultation must be grounded in sound Islamic knowledge, aimed at genuine benefit, and accompanied by practical steps to implement positive change. Consultation is not a tool for self-promotion but a means of contributing to the welfare of others. When approached with sincerity, humility, and a desire to serve, consultation becomes a source of reward and a means of strengthening

both personal character and the wider community. Allah, the Exalted, then outlines the essential steps required to cultivate correct behaviour and sincere obedience. Chapter 58 Al Mujadila, verse 13:

"…then [at least] establish prayer and give the obligatory charity…"

Establishing the obligatory prayers is repeatedly emphasized in Islamic teachings because prayer is the central pillar around which all other righteous actions revolve. It is the anchor of a person's relationship with Allah, the Exalted, and the primary means through which they remain firm upon guidance. Yet genuine prayer is far more than a set of physical movements; it is a profound act of humility, reflection, and spiritual awareness. Through prayer, a person reconnects with the reality of the Hereafter and remembers their ultimate accountability. This depth of humility is achieved when one understands how each posture of the prayer symbolises a stage of the Day of Judgement, reminding them of the scenes they will inevitably witness. For this reason, the five daily prayers are spread throughout the day rather than performed at one time. Each prayer interrupts the flow of worldly concerns, offering a moment to pause, reassess one's direction, and realign one's heart with divine guidance. When a person stands upright in prayer, they should recall that this mirrors the moment when all of 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 a person bows in prayer, this movement should remind them of the many individuals who will be condemned 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 is not limited to neglecting the physical act of bowing; it also includes the refusal to submit practically to the commands of Allah, the Exalted, in daily life. Bowing symbolises humility, obedience, and surrender. A person who bows in prayer but refuses to bow to divine guidance in their behaviour has not understood the true meaning of this posture. Thus, every bow in prayer becomes a reminder to abandon arrogance, resist disobedience, and embrace the path of sincere submission.

When a person prostrates in prayer, they place their forehead—the highest point of the body—upon the ground, symbolising complete surrender to Allah, the Exalted. This posture should remind them of the scene on the Day of Judgement when people will be invited to prostrate before their Lord. Those who refused to prostrate correctly during their earthly lives—meaning they neither worshipped sincerely nor obeyed divine commands—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."

This inability to prostrate will be a visible sign of their spiritual failure. Their bodies, once capable of bowing and prostrating, will betray them because they refused to use those abilities in obedience to Allah, the Exalted, when they had the chance. Thus, every prostration in this world becomes a reminder to live a life of sincere submission before the opportunity is lost forever.

When a person sits on their knees during prayer, this posture should remind them of the moment when all nations will be gathered before Allah, the Exalted, kneeling in fear and anticipation of their final judgement. Chapter 45 Al Jathiyah, verse 28:

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

The one who prays with these meanings in mind establishes their prayer correctly, fulfilling both its outward form and its inward purpose. Such a

prayer becomes a powerful force that shapes a person's behaviour between the prayer times. It strengthens their will, purifies their intentions, and protects them from sin. Chapter 29 Al Ankabut, verse 45:

"…Indeed, prayer prohibits immorality and wrongdoing…"

And chapter 58 Al Mujadila, verse 13:

"…then [at least] establish prayer and give the obligatory charity…"

The obligatory charity represents only a small fraction of a person's total wealth, and it becomes due only when one possesses a minimum threshold of assets. Yet despite its small amount, it carries profound spiritual significance. One of its central purposes is to remind a person that the wealth in their possession is not truly theirs in an absolute sense. If it were entirely their own, they would be free to use it however they wished, without restriction or accountability. Instead, wealth is created, distributed, and entrusted by Allah, the Exalted, and therefore must be used in accordance with His pleasure. Every blessing a person enjoys—whether wealth, health, knowledge, influence, or opportunity—is in reality a trust placed in their care. This trust must be honoured not by returning the blessing itself, but by using it in ways that align with the guidance found in the Holy Quran and the noble traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When a person fulfils this trust, their

wealth becomes a means of purification, spiritual elevation, and protection from harm. But the one who fails to recognize this truth, treating their blessings as if they belong solely to them, inevitably misuses them. In particular, the one who withholds the obligatory charity behaves as though their wealth is entirely their own, and such behaviour carries consequences—just as failing to repay a worldly loan results in accountability. The seriousness of this neglect is vividly illustrated in a Hadith found in Sahih Bukhari, number 1403, which warns that the person who refuses to give their obligatory charity will be confronted on the Day of Judgement by a large poisonous snake that will coil around them and repeatedly bite them as a form of punishment. This striking imagery underscores that wealth is both a blessing and a test. When used correctly, it strengthens communities, purifies the soul, and secures reward in the Hereafter. When hoarded or misused, it becomes a source of torment, regret, and spiritual ruin. Thus, a person must remember that every coin spent in the way of Allah, the Exalted, is not a loss but an investment—one that yields returns far greater than anything this world can offer. Chapter 3 Alee Imran, verse 180:

“And let not those who [greedily] withhold what Allah has given them of His bounty ever think that it is better for them. Rather, it is worse for them. Their necks will be encircled by what they withheld on the Day of Resurrection…”

In this world, the very wealth upon which a person withholds the obligatory charity becomes a source of stress, anxiety, and inner turmoil. Instead of bringing comfort, security, and stability, it becomes a burden that weighs heavily on the heart. Such a person begins to misuse the blessings they have been granted, directing their wealth toward harmful or wasteful

pursuits rather than beneficial ones. This misuse leads to an unbalanced state—mentally, emotionally, and physically. They misplace their priorities, misunderstand their relationships, and fail to prepare adequately for their accountability on the Day of Judgement. Their life becomes filled with confusion, dissatisfaction, and restlessness. Even if they outwardly enjoy certain luxuries, inwardly they remain unsettled, deprived of true contentment and peace of mind. Their wealth, which could have been a means of purification and reward, instead becomes a cause of hardship and regret. Ultimately, by neglecting their duty to Allah, the Exalted, they trade eternal tranquillity for temporary illusion, and lasting success for fleeting comfort. Their wealth becomes a witness against them, and the opportunity to use it for good becomes a source of deep remorse. In this way, the one who withholds charity harms no one more than themselves, both in this world and the next.

As Islam is a complete way of life, it goes beyond performing prayer and donating charity. Chapter 58 Al Mujadila, verse 13:

“…then [at least] establish prayer and give the obligatory charity and obey Allah and His Messenger…”

Obeying Allah, the Exalted, must never be reduced to a narrow understanding that limits devotion to ritual acts alone. While the obligatory prayers are essential pillars of faith, true worship encompasses far more. It includes obeying Allah, the Exalted, in every circumstance and in every blessing one uses, as taught in the Holy Quran and the noble traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

Obedience is not an abstract feeling hidden in the heart; it is a practical reality expressed through consistent good deeds performed solely to earn the pleasure of Allah, the Exalted. Actions carried out for hidden agendas or worldly gain hold no value in His sight, as emphasized in a Hadith found in Jami At Tirmidhi, number 3154. Furthermore, obedience to Allah, the Exalted, requires fulfilling the various dimensions of the Holy Quran. The first is to recite it correctly and regularly. The second is to understand its meanings through a trustworthy teacher. The third—and most crucial—is to implement its teachings with the sincere intention of pleasing Allah, the Exalted. A devoted person places the guidance of the Holy Quran above personal desires that contradict it. Shaping one's character according to the Holy Quran is a sign of genuine commitment to Allah's exalted revelation, reflecting the example of the Holy Prophet Muhammad, peace and blessings be upon him, whose character embodied the Quran, as mentioned in a Hadith found in Sunan Abu Dawud, number 1342. Honouring the Holy Quran requires engaging with it wholeheartedly, striving to understand and apply all its teachings, even when they challenge one's personal inclinations. Those who selectively follow only the teachings that suit them demonstrate a lack of sincerity and deprive themselves of the Holy Quran's full transformative power. Chapter 17 Al Isra, verse 82:

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

Ultimately, it is vital to recognise that although the Holy Quran provides solutions for worldly difficulties, its purpose is far greater than resolving temporary problems. A person must not treat the Holy Quran as a tool to be used only in moments of hardship and then set aside once relief is obtained. Its primary function is to guide humanity safely to the Hereafter,

illuminating the path that leads to eternal success. To ignore this purpose and use the Holy Quran merely as a remedy for worldly concerns is to misunderstand its true value. This behaviour resembles someone who purchases a car equipped with numerous features but lacking an engine—an object that appears complete yet cannot fulfil its essential purpose. Such an approach reveals a lack of genuine commitment to the Holy Quran. True devotion requires embracing it as a lifelong guide, not a temporary solution. Only then does a person benefit from its wisdom, its healing, and its mercy in both worlds.

Chapter 58 Al Mujadila, verse 13:

“…then [at least] establish prayer and give the obligatory charity and obey Allah and His Messenger…”

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, internalizing his teachings, and putting them into practice. Mere verbal admiration is insufficient unless it is accompanied by sincere 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.”

These verses collectively establish that true love for the Holy Prophet Muhammad, peace and blessings be upon him, is demonstrated through

obedience, imitation, and adherence to his guidance. A person must therefore shape their character upon his noble example, adopting virtues such as patience, gratitude, humility, and generosity, while abandoning destructive traits such as envy, arrogance, and greed. This transformation not only refines one's inner state but also brings peace of mind, for positive qualities naturally cultivate a positive outlook. Moreover, learning and acting upon the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, ensures that a person represents him accurately to the wider world. The one who fails to embody his teachings inevitably misrepresents him, discouraging non-Muslims and even other Muslims from appreciating the beauty of Islamic guidance. When people witness poor behaviour from Muslims, they often direct their criticism towards the Holy Prophet Muhammad, peace and blessings be upon him, rather than recognizing the individual's shortcomings. Every Muslim will be held accountable for contributing to such misrepresentation, for it is their duty to reflect the teachings of Allah, the Exalted, and His Holy Prophet Muhammad, peace and blessings be upon him, with integrity and sincerity.

In addition, just as previous nations who professed love for their prophets, peace be upon them, will not be united with them in the Hereafter because they failed to follow them in practice, likewise Muslims who neglect to follow the Holy Prophet Muhammad, peace and blessings be upon him, will not join him in the next life. A person will ultimately be gathered with those they imitated in this world. This principle is indicated in a Hadith found in Sunan Abu Dawud, number 4031. Thus, the one who models their life upon the Holy Prophet Muhammad, peace and blessings be upon him, will be honoured with his companionship in the Hereafter, while the one who imitates worldly figures, sinful influences, or corrupt trends will find themselves resurrected alongside those they chose to follow. This reality underscores the importance of conscious imitation: every action, habit, and aspiration draws a person closer to a particular group. Therefore, the one who desires the company of the Holy Prophet Muhammad, peace and

blessings be upon him, must strive to embody his teachings in every aspect of life.

As Allah, the Exalted, possesses complete knowledge of every intention, every word spoken, and every action performed by all people, He will hold each individual to account with absolute precision and perfect justice. Nothing escapes His awareness, and nothing is overlooked or forgotten. Chapter 58 Al Mujdaila, verse 13:

"…And Allah is Acquainted with what you do."

Allah, the Exalted, identifies yet another trait of hypocrisy: adopting a two-faced approach in order to gain favour with different groups who hold conflicting values, beliefs, or agendas. Such individuals shift their loyalties depending on where they believe worldly benefit lies, presenting themselves as allies to opposing sides while being sincere to neither. Chapter 58 Al Mujadila, verse 14:

"Have you not considered those who make allies of a people with whom Allah has become angry? They are neither of you nor of them, and they swear to untruth while they know."

This verse exposes the inner emptiness of the hypocrite. They lack genuine loyalty, integrity, and conviction. Their alliances are built on falsehood, and their speech is crafted to please whichever group they stand before. The Holy Prophet Muhammad, peace and blessings be upon him, warned of the severity of this behaviour in a Hadith found in Sunan Abu Dawud, number 4873, stating that the one who is two-faced will be resurrected on the Day of Judgement with two tongues of fire. This imagery reflects the destructive nature of duplicity: a person who speaks differently to different groups ultimately burns their own credibility, dignity, and spiritual standing. A sincere Muslim must therefore remain consistent in their words and actions, seeking only the pleasure of Allah, the Exalted, in all circumstances. The one who maintains honesty, even when it appears difficult, will be protected by Allah, the Exalted, from any long-term harm that may arise from their truthfulness. But the one who follows the path of the hypocrites forfeits divine protection and is left to wander in confusion and misguidance. Allah, the Exalted, will ensure that their deceit is eventually exposed to those they sought to impress, causing them to lose the very worldly benefits they pursued. Their reputation collapses, their alliances crumble, and they become despised by the very people they attempted to please. This worldly humiliation is minor compared to the punishment awaiting them in the Hereafter unless they sincerely repent. Chapter 58 Al Mujadila, verse 15:

“Allah has prepared for them a severe punishment. Indeed, it was evil that they were doing.”

As two-faced behaviour inevitably leads to a host of other sins—such as lying, deception, and manipulation—those who adopt this approach while claiming belief in Allah, the Exalted, will inevitably misguide others. Their inconsistent conduct and contradictory loyalties distort the image of Islam in

the eyes of non-Muslims and even fellow Muslims. Instead of drawing people toward the truth, they push them away through their hypocrisy. As a result, their punishment increases in proportion to the number of people they mislead, for every soul diverted from the path of Allah, the Exalted, becomes a burden upon them. Chapter 58 Al Mujadila, verse 16:

“They took their [false] oaths as a cover, so they averted [people] from the way of Allah, and for them is a humiliating punishment.”

This verse highlights that hypocrisy does not remain confined to the individual; it spreads outward, influencing others and corrupting the moral environment. The hypocrite’s false promises, insincere alliances, and deceptive speech become tools that divert people from guidance. Their behaviour becomes a barrier between others and the truth, and for this reason, their accountability is severe.

In order to avoid falling into this destructive pattern, a person must fulfil their duty of representing Islam correctly to the outside world by leading through example. This responsibility can only be met when one actively learns Islamic teachings, reflects upon them, and allows them to shape their character and conduct. Through this process, a person adopts the noble qualities emphasised in Islam—such as generosity, patience, humility, honesty, and compassion—while consciously abandoning harmful traits such as greed, envy, arrogance, and selfishness. When these virtues are consistently reflected in a person’s speech and behaviour, they present a true and accurate image of Islam to others, whether interacting with those unfamiliar with the religion or with fellow Muslims seeking guidance. In this

way, Islam is conveyed not merely through words but through lived reality, making its truth and beauty evident through action. Conversely, the one who neglects this responsibility misrepresents Islam through their conduct. Their behaviour may discourage others from embracing Islamic teachings or from acting upon them sincerely. This is a grave failure, for misleading others—whether intentionally or through negligence—carries consequences. A person who drives others away from obedience to Allah, the Exalted, will be held accountable for this harm in both this world and the Hereafter. Their actions become a source of loss for themselves and for those they influence, and unless they repent sincerely, they will face the consequences of every soul they pushed away from the path of truth.

Allah, the Exalted, warns that although hypocrisy may appear to bring short-term worldly gain—such as reputation, influence, or wealth—these benefits quickly turn into sources of deep distress when a person persists in misusing them. Their behaviour prevents them from achieving a balanced mental and physical state, causing them to misplace priorities, misunderstand relationships, and misuse the blessings they have been granted. As a result, every aspect of their life—family, friendships, career, and wealth—gradually becomes a burden rather than a comfort. If they continue to disobey Allah, the Exalted, they begin to blame the wrong people and circumstances for their suffering, often directing their frustration toward innocent individuals such as their spouse or close relatives. When they sever ties with those who genuinely care for them, their inner turmoil intensifies, leading them down a path of emotional instability. This downward spiral frequently results in severe psychological consequences, including depression, addiction, and even suicidal thoughts. Such outcomes are evident in many who persistently misuse their blessings—particularly among the wealthy and famous—who, despite enjoying material luxuries, often struggle with profound inner emptiness and instability. And because their attitude prevents them from preparing for their accountability on the Day of Judgement, the punishment awaiting them in

the Hereafter will be far more severe than any suffering they experience in this world. Chapter 58 Al Mujadila, verse 17:

“Never will their wealth or their children avail them against Allah at all. Those are the companions of the Fire; they will abide therein eternally.”

It is important to recognise that these verses highlight a fundamental aspect of hypocrisy: the tendency to make verbal claims that are contradicted by one’s behaviour. A person may loudly profess belief, sincerity, or loyalty, yet their actions reveal the opposite. This same pattern can be adopted by anyone who claims faith in Allah, the Exalted, but fails to support that claim through obedience and righteous conduct. Faith is not validated by speech alone; it must be reinforced through consistent action. When a person’s behaviour contradicts their verbal declaration, they fall into the very attitude condemned in these verses, even if they do not openly identify themselves as hypocrites.

It is vital to understand that in this world, a person is judged as a Muslim according to their verbal declaration of faith, because human beings can only judge based on what is outwardly visible. However, in the Hereafter, Allah, the Exalted, will judge each individual according to their inward reality—something hidden from all except Him. Therefore, a person who verbally claims belief in Allah, the Exalted, and professes accountability in the Hereafter, yet fails to support this claim with sincere action, may possess no real faith in their heart. As a result, they may be treated as a non-Muslim on the Day of Judgement, even if the law considered them a Muslim in this world. Chapter 58 Al Mujadila, verse 18:

“On the Day Allah will resurrect them all, and they will swear to Him as they swear to you and think that they are [standing] on something. Unquestionably, it is they who are the liars.”

This verse exposes the self-deception of those who rely solely on verbal claims. They imagine that their words will carry weight before Allah, the Exalted, just as they did among people. But on that Day, empty claims will be exposed, and only genuine faith supported by action will hold value.

In addition, the one who fails to reinforce their verbal declaration of faith with righteous deeds is in grave danger of losing their faith before death. Faith can be compared to a delicate flame that requires constant care and nourishment. Just as a fire weakens and eventually dies when deprived of fuel, faith diminishes and may be extinguished entirely if not sustained through consistent acts of obedience. Neglecting this spiritual maintenance places a person at risk of losing the very light that guides them. Such a loss is the most devastating of all, for it deprives a person of guidance in this world and salvation in the next. Faith thrives through action, remembrance, and obedience; without these, it fades until nothing remains but an empty shell of verbal claims.

The root cause of this destructive outcome is that a person allows themselves to be dominated by their worldly desires and ambitions. These

unchecked desires become the very tools through which the Devil misguides people. Chapter 58 Al Mujadila, verse 19:

“Satan has overcome them and made them forget the remembrance of Allah…”

The Devil cannot physically force anyone into sin; he has no power to compel a person against their will. Instead, he exploits the desires already present within the human heart. Through subtle whisperings, he magnifies these desires until they overshadow reason, faith, and self-restraint. He entices a person to pursue worldly desires at the expense of obedience to Allah, the Exalted. Chapter 58 Al Mujadila, verse 19:

“…Those are the party of Satan…”

When a person becomes consumed by worldly desires, they lose clarity, discipline, and moral direction. Their hearing, sight, and intellect remain physically functional, yet spiritually they become ineffective. These faculties, which were meant to help them recognise truth, reflect on consequences, and regulate behaviour, become overwhelmed by the urge to satisfy their cravings. In this state, desire becomes the master, and the person becomes its servant. This condition resembles the state 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 judgement. Their addiction blinds them to the destruction they cause to themselves and those around them. Excessive worldly desires—whether for wealth, status, pleasure, or recognition—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, ignore moral boundaries, and overlook 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 divine 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. Desires are part of human nature, but when pursued without restraint, they distort perception and lead to moral collapse. 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 judgement remains sound, 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. Chapter 58 Al Mujadila, verse 19:

“…Unquestionably, the party of Satan - they will be the losers.”

If they persist in misusing the blessings they have been granted, fall into an unbalanced mental and physical state, misplace everything and everyone within their life, and fail to prepare for their accountability on the Day of Judgement. This leads to stress, turmoil, and hardship in both worlds, even if they enjoy certain worldly luxuries. Chapter 58 Al Mujadila, verse 20:

“Indeed, the ones who oppose Allah and His Messenger - those will be among the most disgraced.”

The only path that allows a person to escape this destructive lifestyle and its dreadful end is to obey Allah, the Exalted, by following the example of His Holy Prophets, peace be upon them. Their way alone teaches a person how to use the blessings granted by Allah, the Exalted, in the correct manner. Through this obedience, a person attains a balanced mental and physical state, places every relationship and responsibility in its proper place, and prepares adequately for their accountability on the Day of Judgement. Such a life leads to peace of mind in both worlds, for the one who follows divine guidance is never left wandering in confusion. Chapter 58 Al Mujadila, verse 21:

“Allah has written, "I will surely dominate, I and My messengers." Indeed, Allah is Powerful and Exalted in Might.”

This verse affirms that the path of the Holy Prophets, peace be upon them, will always prevail over falsehood, regardless of how appealing or widespread worldly alternatives may appear. Their guidance is the only route that leads to true success.

No matter how advanced a society becomes, and regardless of the knowledge it acquires in various fields—including psychology, medicine, sociology, and the study of human behaviour—it remains impossible for human beings 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. This task is fundamentally beyond human capability. Even today, humanity continues to discover new information about the human body and mind, such as the functions of different regions of the brain. If human beings have not yet fully understood their own physical and mental structure, how could they possibly produce a flawless moral and social framework that guarantees justice, balance, and tranquillity for all people? Only Allah, the Exalted, can accomplish this, for He is the Creator of all things. His knowledge is limitless, encompassing the past, present, and future in their entirety. He alone is qualified to provide humanity with a perfect code of conduct—a standard that clearly distinguishes good from evil, benefit from harm, and guidance from misguidance. This divine code is the only system capable of granting peace of mind and protecting individuals from a life filled with stress, confusion, and imbalance. History provides undeniable evidence of this truth. Whenever the divine code of conduct was implemented sincerely in the lives of individuals and communities, it produced societies marked by justice, tranquillity, compassion, and stability. People lived with purpose, families were strengthened, and communities flourished. This outcome was not the result of human intellect alone, but of divine guidance shaping human behaviour. Therefore, individuals must embrace the divine code of

conduct revealed by Allah, the Exalted, recognising that it is the most beneficial path for their well-being, even when certain teachings conflict with their personal desires. They should approach divine guidance as a wise patient approaches the advice of a skilled physician—trusting that the prescription, even if difficult or unpleasant, is ultimately for their benefit. Just as a patient accepts bitter medicine and a strict diet to restore their health, a believer accepts divine commands and prohibitions to restore and maintain the health of their soul. Only through this attitude can a person attain true balance, clarity, and peace in both worlds.

Ultimately, since the entire creation belongs to Allah, the Exalted, and remains under His complete authority and dominion, a person has no real choice except to comply with His commands. Just as an individual faces legal consequences when they violate the laws of the government ruling a particular country, they will likewise face consequences in both worlds if they violate the laws set by the Owner of the universe. A person may escape the jurisdiction of a worldly government by relocating to another land, but there is no place in existence where the authority of Allah, the Exalted, does not apply. Similarly, while human beings may alter the laws of their societies, they can never alter the laws of Allah, the Exalted. Furthermore, just as the owner of a house has the right to set 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, a person must comply with these divine rules for their own benefit. The one who understands this reality submits willingly to the commands of Allah, the Exalted, and strives to use the blessings they have been 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. A person may choose to learn the wisdom behind divine commands and prohibitions—so that they recognise how these teachings benefit both themselves and society, and how they lead to peace of mind and body in

both worlds—or they may choose to follow their desires and reject Islamic guidance. But the one who refuses to comply with the laws of Allah, the Exalted, must prepare to face the consequences of their choice in both worlds, and no objection, protest, or complaint will save them. Chapter 58 Al Mujadila, verse 21:

“Allah has written, "I will surely dominate, I and My messengers." Indeed, Allah is Powerful and Exalted in Might.”

After addressing the misguidance that arises when a person becomes enslaved by their worldly desires and ambitions, the text then turns to another major cause of deviation: blind loyalty to others and uncritical imitation of their ways. Chapter 58 Al Mujadila, verse 22:

“You will not find a people who believe in Allah and the Last Day having deep love for those who oppose Allah and His Messenger, even if they were their fathers or their sons or their brothers or their kindred…”

This verse does not prohibit Muslims from forming friendships with non-Muslims. Rather, it refers specifically to the hostile non-Muslims of the time of the Holy Prophet Muhammad, peace and blessings be upon him, who actively sought to destroy Islam. In that context, forming intimate bonds with such individuals posed a serious threat, as they would use their closeness to Muslims to gather intelligence and undermine the Muslim

community. The warning was therefore contextual and protective: it cautioned believers against forming deep alliances with those whose intentions were openly harmful. The verse highlights that true faith cannot coexist with deep emotional loyalty to those who oppose Allah, the Exalted, and His Messenger, peace and blessings be upon him, because such loyalty inevitably weakens one's commitment to divine guidance.

More generally, the Holy Quran makes it clear that Allah, the Exalted, does not forbid Muslims from treating non-Muslims with kindness, fairness, and respect. Chapter 60 Al Mumtahanah, verse 8:

"Allah 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, Allah loves those who act justly."

The true warning in the main verse is against befriending those—whether Muslim or non-Muslim—who pull a person away from sincere obedience to Allah, the Exalted. Companionship shapes character, influences behaviour, and directs a person's priorities. As stated in a Hadith found in Sunan Abu Dawud, number 4833, a person follows the way of life of their close friend. This means that one inevitably absorbs the qualities, habits, and attitudes of those they spend time with, even if they do not consciously realise it. For this reason, a Muslim must seek the company of those who encourage them to obey Allah, the Exalted, and who inspire them to live according to Islamic teachings. Blind loyalty to misguided individuals—regardless of

their background—leads a person to adopt their errors, justify their behaviour, and eventually share in their fate.

Furthermore, treating all people—Muslims and non-Muslims—with kindness is a defining characteristic of true faith. A believer refrains from harming others verbally or physically and protects their rights, dignity, and property. This principle is emphasised in a Hadith found in Sunan An Nasai, number 4998. Good character, fairness, and compassion must be extended universally, regardless of a person's religion or background. However, it is essential to distinguish between healthy social conduct and deep, intimate friendship. Social kindness does not compromise one's faith, nor does it require adopting the values or behaviours of others. Deep friendship, however, inevitably influences a person's heart and actions. It can lead someone to compromise their religious principles out of affection, loyalty, or fear of disappointing their companion. For this reason, Muslims are instructed to maintain good manners with everyone but reserve deep, influential friendships for those who strengthen their faith and guide them toward the obedience of Allah, the Exalted. Only a Muslim can fulfil this role for another Muslim, because they share the same moral framework, the same worldview, and the same ultimate purpose. A non-Muslim, even unintentionally, will encourage behaviour that aligns with their own worldview—a worldview that may conflict with Islamic teachings. What is acceptable or harmless in their eyes may be impermissible in Islam. Thus, while kindness and justice must be universal, deep loyalty must be reserved for those who help a person remain steadfast upon the path of Allah, the Exalted. This distinction protects the believer from subtle influences that may gradually weaken their faith and lead them away from the path of righteousness. Chapter 58 Al Mujadila, verse 22:

“…Those - He has decreed within their hearts faith and supported them with spirit from Him…”

This manner of conduct ensures that a person remains steadfast in obeying Allah, the Exalted, in every circumstance by using the blessings He has granted them in the correct and purposeful way. Through this disciplined approach, a person attains a balanced mental and physical state, placing every relationship, responsibility, and possession in its proper place. Such clarity enables them to prepare adequately for their accountability on the Day of Judgement. This way of life naturally leads to peace of mind in both worlds, for obedience to Allah, the Exalted, aligns a person with the very order and wisdom upon which the universe is built. Chapter 58 Al Mujadila, verse 22:

“…And We will admit them to gardens beneath which rivers flow, wherein they abide eternally. Allah is pleased with them, and they are pleased with Him - those are the party of Allah. Unquestionably, the party of Allah - they are the successful.”

Therefore, a person must accept and act upon Islamic teachings for their own benefit, even when these teachings challenge their personal desires. They must behave like a wise patient who follows the medical advice of a skilled doctor, knowing that the treatment—though bitter or restrictive—is ultimately for their well-being. Just as this patient achieves physical and mental health through disciplined adherence to medical guidance, the believer achieves spiritual, emotional, and psychological balance by adhering to the teachings of Islam. This is because the only One who

possesses complete knowledge of human nature—its strengths, weaknesses, and vulnerabilities—is Allah, the Exalted. Human knowledge, despite centuries of research, remains limited. Society cannot solve every problem a person faces, nor can it provide guidance that prevents all forms of mental and physical distress. Human advice is shaped by limited experience, incomplete understanding, and personal biases. Only Allah, the Exalted, possesses perfect knowledge, and He has conveyed this knowledge through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This truth becomes evident when one compares the lives of those who use their blessings according to Islamic teachings with those who do not. Even though patients often follow medical prescriptions without understanding the science behind them, Allah, the Exalted, does not ask people to follow Islam blindly. Instead, He invites them to reflect, observe, and recognize the wisdom and positive effects of His guidance. He wants people to embrace Islam through insight, not ignorance. But this requires approaching the teachings of Islam with an open and unbiased mind. Chapter 12 Yusuf, verse 108:

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

In addition, since Allah, the Exalted, alone controls the spiritual hearts of people—the true seat of tranquillity—He alone determines who attains peace of mind and who does not. Chapter 53 An Najm, verse 43:

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

This verse serves as a reminder that emotional states, inner tranquillity, and genuine contentment are ultimately granted by Allah, the Exalted. It becomes evident that He bestows this peace only upon those who use the blessings He has granted in the correct manner, as outlined in Islamic teachings. When individuals align their lives with divine guidance, they experience stability, clarity, and serenity. 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 59 – Al Hashr, Verses 1-24 of 24

سَبَّحَ لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١﴾

هُوَ ٱلَّذِيٓ أَخْرَجَ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَٰبِ مِن دِيَٰرِهِمْ لِأَوَّلِ ٱلْحَشْرِ ۚ مَا ظَنَنتُمْ أَن يَخْرُجُوا۟ ۖ وَظَنُّوٓا۟ أَنَّهُم مَّانِعَتُهُمْ حُصُونُهُم مِّنَ ٱللَّهِ فَأَتَىٰهُمُ ٱللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا۟ ۖ وَقَذَفَ فِي قُلُوبِهِمُ ٱلرُّعْبَ ۚ يُخْرِبُونَ بُيُوتَهُم بِأَيْدِيهِمْ وَأَيْدِي ٱلْمُؤْمِنِينَ فَٱعْتَبِرُوا۟ يَٰٓأُو۟لِى ٱلْأَبْصَٰرِ ﴿٢﴾

وَلَوْلَآ أَن كَتَبَ ٱللَّهُ عَلَيْهِمُ ٱلْجَلَآءَ لَعَذَّبَهُمْ فِي ٱلدُّنْيَا ۖ وَلَهُمْ فِي ٱلْءَاخِرَةِ عَذَابُ ٱلنَّارِ ﴿٣﴾

ذَٰلِكَ بِأَنَّهُمْ شَآقُّوا۟ ٱللَّهَ وَرَسُولَهُۥ ۖ وَمَن يُشَآقِّ ٱللَّهَ فَإِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿٤﴾

مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَآئِمَةً عَلَىٰٓ أُصُولِهَا فَبِإِذْنِ ٱللَّهِ وَلِيُخْزِيَ ٱلْفَٰسِقِينَ ﴿٥﴾

وَمَآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْهُمْ فَمَآ أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَٰكِنَّ ٱللَّهَ يُسَلِّطُ رُسُلَهُۥ عَلَىٰ مَن يَشَآءُ ۚ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٦﴾

مَّآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْ أَهْلِ ٱلْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِى ٱلْقُرْبَىٰ
وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَٱبْنِ ٱلسَّبِيلِ كَىْ لَا يَكُونَ دُولَةًۢ بَيْنَ ٱلْأَغْنِيَآءِ
مِنكُمْ ۚ وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟ ۚ وَٱتَّقُوا۟
ٱللَّهَ ۖ إِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿٧﴾

لِلْفُقَرَآءِ ٱلْمُهَٰجِرِينَ ٱلَّذِينَ أُخْرِجُوا۟ مِن دِيَٰرِهِمْ وَأَمْوَٰلِهِمْ يَبْتَغُونَ
فَضْلًا مِّنَ ٱللَّهِ وَرِضْوَٰنًا وَيَنصُرُونَ ٱللَّهَ وَرَسُولَهُۥٓ ۚ أُو۟لَٰٓئِكَ هُمُ
ٱلصَّٰدِقُونَ ﴿٨﴾

وَٱلَّذِينَ تَبَوَّءُو ٱلدَّارَ وَٱلْإِيمَٰنَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا
يَجِدُونَ فِى صُدُورِهِمْ حَاجَةً مِّمَّآ أُوتُوا۟ وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ
وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُو۟لَٰٓئِكَ هُمُ
ٱلْمُفْلِحُونَ ﴿٩﴾

وَٱلَّذِينَ جَآءُو مِنۢ بَعْدِهِمْ يَقُولُونَ رَبَّنَا ٱغْفِرْ لَنَا
وَلِإِخْوَٰنِنَا ٱلَّذِينَ سَبَقُونَا بِٱلْإِيمَٰنِ وَلَا تَجْعَلْ فِى قُلُوبِنَا غِلًّا
لِّلَّذِينَ ءَامَنُوا۟ رَبَّنَآ إِنَّكَ رَءُوفٌ رَّحِيمٌ ﴿١٠﴾

۞ أَلَمْ تَرَ إِلَى ٱلَّذِينَ نَافَقُوا۟ يَقُولُونَ لِإِخْوَٰنِهِمُ ٱلَّذِينَ كَفَرُوا۟ مِنْ
أَهْلِ ٱلْكِتَٰبِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ
أَحَدًا أَبَدًا وَإِن قُوتِلْتُمْ لَنَنصُرَنَّكُمْ ۖ وَٱللَّهُ يَشْهَدُ إِنَّهُمْ لَكَٰذِبُونَ ﴿١١﴾

لَئِنْ أُخْرِجُوا۟ لَا يَخْرُجُونَ مَعَهُمْ وَلَئِن قُوتِلُوا۟ لَا يَنصُرُونَهُمْ وَلَئِن
نَّصَرُوهُمْ لَيُوَلُّنَّ ٱلْأَدْبَٰرَ ثُمَّ لَا يُنصَرُونَ ﴿١٢﴾

لَأَنتُمۡ أَشَدُّ رَهۡبَةٗ فِي صُدُورِهِم مِّنَ ٱللَّهِۚ ذَٰلِكَ بِأَنَّهُمۡ قَوۡمٞ لَّا
يَفۡقَهُونَ ١٣

لَا يُقَٰتِلُونَكُمۡ جَمِيعًا إِلَّا فِي قُرٗى مُّحَصَّنَةٍ أَوۡ مِن وَرَآءِ جُدُرِۭۚ
بَأۡسُهُم بَيۡنَهُمۡ شَدِيدٞۚ تَحۡسَبُهُمۡ جَمِيعٗا وَقُلُوبُهُمۡ شَتَّىٰۚ ذَٰلِكَ بِأَنَّهُمۡ
قَوۡمٞ لَّا يَعۡقِلُونَ ١٤

كَمَثَلِ ٱلَّذِينَ مِن قَبۡلِهِمۡ قَرِيبٗاۖ ذَاقُواْ وَبَالَ أَمۡرِهِمۡ وَلَهُمۡ عَذَابٌ أَلِيمٞ ١٥

كَمَثَلِ ٱلشَّيۡطَٰنِ إِذۡ قَالَ لِلۡإِنسَٰنِ ٱكۡفُرۡ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيٓءٞ
مِّنكَ إِنِّيٓ أَخَافُ ٱللَّهَ رَبَّ ٱلۡعَٰلَمِينَ ١٦

فَكَانَ عَٰقِبَتَهُمَآ أَنَّهُمَا فِي ٱلنَّارِ خَٰلِدَيۡنِ فِيهَاۚ وَذَٰلِكَ جَزَٰٓؤُاْ
ٱلظَّٰلِمِينَ ١٧

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَلۡتَنظُرۡ نَفۡسٞ مَّا قَدَّمَتۡ لِغَدٖۖ
وَٱتَّقُواْ ٱللَّهَۚ إِنَّ ٱللَّهَ خَبِيرُۢ بِمَا تَعۡمَلُونَ ١٨

وَلَا تَكُونُواْ كَٱلَّذِينَ نَسُواْ ٱللَّهَ فَأَنسَىٰهُمۡ أَنفُسَهُمۡۚ أُوْلَٰٓئِكَ هُمُ
ٱلۡفَٰسِقُونَ ١٩

لَا يَسۡتَوِيٓ أَصۡحَٰبُ ٱلنَّارِ وَأَصۡحَٰبُ ٱلۡجَنَّةِۚ أَصۡحَٰبُ ٱلۡجَنَّةِ هُمُ
ٱلۡفَآئِزُونَ ٢٠

لَوْ أَنزَلْنَا هَٰذَا ٱلْقُرْءَانَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُۥ خَٰشِعًا مُّتَصَدِّعًا مِّنْ
خَشْيَةِ ٱللَّهِ ۚ وَتِلْكَ ٱلْأَمْثَٰلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ
يَتَفَكَّرُونَ ﴿٢١﴾

هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ۖ عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ۖ هُوَ ٱلرَّحْمَٰنُ
ٱلرَّحِيمُ ﴿٢٢﴾

هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ٱلْمَلِكُ ٱلْقُدُّوسُ ٱلسَّلَٰمُ ٱلْمُؤْمِنُ
ٱلْمُهَيْمِنُ ٱلْعَزِيزُ ٱلْجَبَّارُ ٱلْمُتَكَبِّرُ ۚ سُبْحَٰنَ ٱللَّهِ عَمَّا
يُشْرِكُونَ ﴿٢٣﴾

هُوَ ٱللَّهُ ٱلْخَٰلِقُ ٱلْبَارِئُ ٱلْمُصَوِّرُ ۖ لَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ۚ يُسَبِّحُ لَهُۥ مَا فِى
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٢٤﴾

Whatever is in the heavens and whatever is on the earth exalts Allah , and He is the Exalted in Might, the Wise.

It is He who expelled the ones who disbelieved among the People of the Scripture from their homes at the first gathering. You did not think they would leave, and they thought that their fortresses would protect them from Allah ; but [the decree of] Allah came upon them from where they had not expected, and He cast terror into their hearts [so] they destroyed their houses by their [own] hands and the hands of the believers. So take warning, O people of vision.

And if not that Allah had decreed for them evacuation, He would have punished them in [this] world, and for them in the Hereafter is the punishment of the Fire.

That is because they opposed Allah and His Messenger. And whoever opposes Allah - then indeed, Allah is severe in penalty.

Whatever you have cut down of [their] palm trees or left standing on their trunks - it was by permission of Allah and so He would disgrace the defiantly disobedient.

And what Allah restored [of property] to His Messenger from them - you did not spur for it [in an expedition] any horses or camels, but Allah gives His messengers power over whom He wills, and Allah is over all things competent.

And what Allah restored to His Messenger from the people of the towns - it is for Allah and for the Messenger and for [his] near relatives and orphans and the [stranded] traveler - so that it will not be a perpetual distribution among the rich from among you. And whatever the Messenger has given you - take; and what he has forbidden you - refrain from. And fear Allah ; indeed, Allah is severe in penalty.

For the poor emigrants who were expelled from their homes and their properties, seeking bounty from Allah and [His] approval and supporting Allah and His Messenger, [there is also a share]. Those are the truthful.

And [also for] those who were settled in al-Madinah and [adopted] the faith before them. They love those who emigrated to them and find not any want in their breasts of what the emigrants were given but give [them] preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul - it is those who will be the successful.

And [there is a share for] those who came after them, saying, "Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful."

Have you not considered those who practice hypocrisy, saying to their brothers who have disbelieved among the People of the Scripture, "If you are expelled, we will surely leave with you, and we will not obey, in regard

to you, anyone - ever; and if you are fought, we will surely aid you." But Allah testifies that they are liars.

If they are expelled, they will not leave with them, and if they are fought, they will not aid them. And [even] if they should aid them, they will surely turn their backs; then [thereafter] they will not be aided.

You [believers] are more fearful within their breasts than Allah . That is because they are a people who do not understand.

They will not fight you all except within fortified cities or from behind walls. Their violence among themselves is severe. You think they are together, but their hearts are diverse. That is because they are a people who do not reason.

[Theirs is] like the example of those shortly before them: they tasted the bad consequence of their affair, and they will have a painful punishment.

[The hypocrites are] like the example of Satan when he says to man, "Disbelieve." But when he disbelieves, he says, "Indeed, I am disassociated from you. Indeed, I fear Allah, Lord of the worlds."

So the outcome for both of them is that they will be in the Fire, abiding eternally therein. And that is the recompense of the wrong-doers.

O you who have believed, fear Allah. And let every soul look to what it has put forth for tomorrow - and fear Allah. Indeed, Allah is Acquainted with what you do.

And be not like those who forgot Allah , so He made them forget themselves. Those are the defiantly disobedient.

Not equal are the companions of the Fire and the companions of Paradise. The companions of Paradise - they are the attainers [of success].

If We had sent down this Qur'an upon a mountain, you would have seen it humbled and coming apart from fear of Allah. And these examples We present to the people that perhaps they will give thought.

He is Allah, other than whom there is no deity, Knower of the unseen and the witnessed. He is the Entirely Merciful, the Especially Merciful.

He is Allah , other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him.

He is Allah, the Creator, the Inventor, the Fashioner; to Him belong the best names. Whatever is in the heavens and earth is exalting Him. And He is the Exalted in Might, the Wise.

Discussion on Verses 1-24 of 24

Allah, the Exalted, opens this chapter by directing attention to a universal reality that constantly surrounds every person: the perfect balance, order, and harmony present throughout creation. This harmony is neither accidental nor self-sustaining. Rather, it exists solely because every created thing submits completely and unconditionally to the command and will of Allah, the Exalted. Chapter 59 Al Hashr, verse 1:

“Whatever is in the heavens and whatever is on the earth glorifies Allah…”

Reflection upon the universe makes this truth unmistakably clear. The Sun rises and sets with precise consistency, providing light, warmth, and the essential conditions required for life. The moon follows fixed phases that regulate natural cycles. The planets remain within their defined orbits without deviation or collision. The stars, galaxies, and countless celestial bodies move in flawless coordination across vast distances and immeasurable spans of time. Despite the unimaginable scale and complexity of the universe, no disorder threatens its stability. This remarkable consistency is a direct result of creation’s complete obedience to Allah, the Exalted. The same principle applies to the Earth and everything within it. The atmosphere maintains the exact composition necessary for breathing and sustaining life. The human body continuously performs countless internal processes without conscious effort. The oceans, winds, rainfall, and ecosystems all function according to precise systems established by Allah, the Exalted. Every created thing fulfils its assigned role without resistance, thereby preserving universal balance and

harmony. In contrast, mankind has been granted free will. This unique gift allows a person to choose whether to obey or disobey Allah, the Exalted. As a result, the imbalance, confusion, stress, and disorder experienced in human life do not arise from any deficiency in divine guidance, but from turning away from it. When a person follows their limited desires instead of divine guidance, imbalance inevitably occurs, because human knowledge, foresight, and understanding are inherently incomplete. Therefore, the harmony observed throughout creation serves both as a sign and as a lesson. It demonstrates that balance, peace, and stability are the natural outcomes of obedience to Allah, the Exalted. Just as the Sun, moon, and all created things achieve harmony through submission, a person can only attain true balance within their mental, physical, and spiritual state through sincere obedience to Him. When a person uses the blessings granted to them in ways that please Allah, the Exalted, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, their life becomes structured and balanced. Their priorities become clear, their decisions become guided by wisdom instead of impulse, and they correctly place everything and everyone within their life. This obedience removes inner conflict, reduces anxiety, and establishes stability, because the person relies upon the perfect knowledge and guidance of Allah, the Exalted, rather than their limited personal judgement. This sincere obedience also ensures that the person prepares properly for their accountability on the Day of Judgement, strengthening their sense of purpose and direction. As a result, they attain tranquillity in this world through inner balance and peace, and they attain eternal safety and reward in the hereafter. Thus, the harmony visible throughout creation is not merely an observable phenomenon, but a clear indication of the path that leads to true and lasting peace.

An essential aspect of obeying Allah, the Exalted, as indicated in this verse, is to glorify Him properly. Chapter 59 Al Hashr, verse 1:

“Whatever is in the heavens and whatever is on the earth glorifies Allah…”

True glorification requires recognizing the absolute greatness, wisdom, and perfection of Allah, the Exalted, in every situation. Since nothing occurs except by His will, including trials, losses, and hardships, glorifying Him requires refraining from attributing injustice or negativity to Him. Instead, a person must firmly believe that every decree of Allah, the Exalted, contains wisdom and benefit, even when its purpose is not immediately apparent. Chapter 59 Al Hashr, verse 1:

“…and He is the Exalted in Might, the Wise.”

A vital part of glorifying Allah, the Exalted, is developing a constructive and faithful mindset. This mindset does not deny hardship, nor does it ignore pain. Rather, it enables a person to recognise the wisdom behind events and remain obedient during both ease and difficulty. When hardships occur, a person should reflect that the situation could have been more severe. If the trial concerns worldly loss, they should remain grateful that their faith remains intact, since spiritual loss is far more serious. When certain blessings are taken away, they should focus on the countless blessings that remain. Gratitude during hardship strengthens faith and prevents despair. Regular reflection upon the wisdom of Allah, the Exalted, nurtures this balanced perspective. Chapter 2 Al Baqarah, verse 216:

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

This verse teaches that what appears harmful may contain hidden benefit, protection, or spiritual growth, while what appears desirable may ultimately cause harm or distraction. Accepting this reality protects the heart from despair, resentment, and confusion.

Ultimately, maintaining a faithful and constructive mindset is itself an act of glorifying Allah, the Exalted. It allows a person to face life’s changes with patience, gratitude, and trust in His wisdom. Through consistent reflection and sincere obedience, faith becomes stronger, certainty increases, and inner peace develops. This perspective allows a person to recognise that every situation contains wisdom, opportunity, and blessing from Allah, the Exalted, leading them toward lasting tranquillity in both this world and the hereafter.

In the fourth year after the migration of the Holy Prophet Muhammad, peace and blessings be upon him to Medina, he visited the Jewish tribe known as Banu Nadir. This tribe had previously entered into a pact of mutual peace and cooperation with him, which included obligations of support in certain matters. On this occasion, he approached them to request financial assistance in accordance with the terms of their agreement. Outwardly, they responded in a cooperative and reassuring manner, indicating their willingness to assist. However, behind this façade

of loyalty, they secretly conspired to assassinate him. Their plan involved dropping a heavy stone upon him while he was seated near one of their dwellings, believing that their act of treachery would go unnoticed and unpunished. Before they could carry out their plot, Allah, the Exalted, informed the Holy Prophet Muhammad, peace and blessings be upon him, of their betrayal through divine revelation. Immediately recognising the danger, he calmly and wisely departed from their area and returned safely to Medina, thereby avoiding their treacherous scheme without confrontation. This event demonstrated not only the protection granted to him by Allah, the Exalted, but also exposed the depth of hypocrisy and betrayal present within those who outwardly claimed peace while inwardly harbouring hostility. After returning to Medina, the Holy Prophet Muhammad, peace and blessings be upon him, sent a clear and firm message to the Banu Nadir, informing them that due to their violation of the peace agreement and their attempted assassination, they could no longer remain under his protection or within the territory of Medina. They were instructed to leave peacefully within a specified period. At this stage, the hypocrites of Medina attempted to manipulate the situation by encouraging the Banu Nadir to resist and promising military support. They falsely assured them that they would stand beside them if conflict arose, thereby giving the Banu Nadir false confidence and encouraging defiance. Relying upon these empty promises, the Banu Nadir initially prepared for resistance, believing their fortified dwellings and alliances would protect them. However, when the situation became serious and confrontation became imminent, the hypocrites abandoned them entirely, exposing their cowardice and insincerity. Deprived of the support they had relied upon, and realising the futility of resistance, the Banu Nadir lost hope and requested mercy. They appealed to the Holy Prophet Muhammad, peace and blessings be upon him, asking that their lives be spared and that they be allowed to leave peacefully with their possessions. Despite their treachery and attempted assassination, the Holy Prophet Muhammad, peace and blessings be upon him, did not seek revenge. Instead, he demonstrated remarkable restraint, mercy, and justice. He permitted them to leave safely, allowing them to take whatever belongings they could carry, with the exception of weapons. This response reflected his noble character,

as he chose justice and mercy over vengeance, even toward those who had plotted to take his life. This historical account is recorded by the great scholar Imam Ibn Kathir in his work, The Life of the Prophet, Volume 3, pages 100–101. Chapter 59 Al Hashr, verse 2:

“It is He who expelled the ones who disbelieved among the People of the Scripture from their homes at the first expulsion. You did not think they would leave, and they thought that their fortresses would protect them from Allah; but Allah came upon them from where they had not expected, and He cast terror into their hearts [so] they destroyed their houses by their [own] hands and the hands of the believers…”

This serves as a powerful warning for all people. When a person persistently disobeys Allah, the Exalted, by misusing the blessings granted to them, they must not be deceived by temporary worldly success. Wealth, status, influence, and apparent stability can create a false sense of invulnerability, leading a person to believe they are beyond accountability. However, consequences are inevitable, even if they are delayed or not immediately recognized. The absence of immediate punishment does not indicate approval, nor does it mean accountability has been escaped. Rather, it may be a period of respite granted as part of a greater test. Chapter 59 Al Hashr, verse 2:

“…*and they thought that their fortresses would protect them from Allah; but Allah came upon them from where they had not expected…”*

In this world, persistent disobedience produces internal consequences long before external punishment becomes visible. A person who misuses blessings gradually loses inner peace and stability. Their mental and emotional state becomes unbalanced, and they begin to misplace priorities, relationships, and responsibilities. The very things that were meant to be sources of comfort and support, such as family, friendships, wealth, and career, become sources of stress, anxiety, and dissatisfaction. Instead of recognising the true spiritual cause of their distress, they often blame external factors and innocent people within their lives. This misdirection can lead them to damage their own lives further. They may sever beneficial relationships, isolate themselves from sincere support, and pursue harmful coping mechanisms. Their condition worsens gradually, leading to emotional instability, depression, destructive habits, and profound inner emptiness. In this way, they contribute to their own destruction. Chapter 59 Al Hashr, verse 2:

“…and He cast terror into their hearts [so] they destroyed their houses by their [own] hands…”

This destruction is not limited to physical homes; it also includes the destruction of inner peace, emotional stability, relationships, and spiritual well-being. A person’s own choices, driven by disobedience and misuse of blessings, become the cause of their suffering. This reality can be clearly observed throughout human society. Many individuals who possess immense wealth, fame, and worldly success still suffer from anxiety, dissatisfaction, and inner turmoil. Their external appearance of success conceals internal instability and distress. Their material possessions cannot provide the peace that comes only through obedience to Allah, the Exalted.

More importantly, if such a person persists in disobedience without repentance, their failure to prepare for their accountability on Judgement Day will result in consequences far more severe and far more lasting than any worldly hardship. Worldly punishment is temporary, but the consequences of the hereafter are permanent. Chapter 59 Al Hashr, verses 2-3:

"…So take warning, O people of vision. And if not that Allah had decreed for them evacuation, He would have punished them in [this] world, and for them in the Hereafter is the punishment of the Fire."

These verses serve as a powerful reminder against falling into a self-absorbed way of life, where one's attention becomes confined only to personal circumstances, ambitions, and immediate concerns while ignoring the greater realities unfolding around them. Such a restricted outlook gradually weakens spiritual awareness and blinds the heart from recognizing the deeper wisdom contained within historical events, personal hardships, and the observable consequences of human behavior. When a person fails to reflect, they become more vulnerable to repeating the same errors that led others to loss, regret, or destruction. In contrast, sincere reflection nurtures humility, strengthens awareness of one's dependence upon Allah, the Exalted, and helps a person maintain perspective regarding the temporary nature of worldly conditions. Reflecting upon these lessons is one of the most effective means of refining character, strengthening emotional balance, and cultivating inner stability. It enables a person to avoid repeated mistakes and to develop a balanced mental and physical state by correctly placing priorities, relationships, and worldly pursuits in their proper position. For example, observing how some of the wealthy and renowned misuse the blessings granted to them—only to be overtaken by

anxiety, depression, addiction, or even suicide despite possessing comfort and influence—demonstrates that genuine tranquillity cannot be purchased through wealth or secured by satisfying every desire. This observation exposes the illusion that external success alone guarantees inner peace, and instead highlights that peace originates from inner alignment, gratitude, and mindful living. Likewise, witnessing illness, weakness, or sudden loss in others should awaken gratitude for one's own health, strength, and opportunities, while motivating their proper and meaningful use before they inevitably diminish. The Holy Quran therefore repeatedly calls people to observe, reflect, and derive wisdom from the rise and fall of individuals and societies. It encourages people to move beyond a narrow and isolated view of their own lives and instead recognize the broader patterns that govern human existence. Through this reflective mindset, a person becomes more cautious, grateful, and purposeful, and is better able to avoid heedlessness, arrogance, and false security. Ultimately, Islam emphasizes that true vision is not merely physical sight, but the ability to perceive lessons, recognize warnings, and adjust one's life accordingly, thereby attaining lasting peace, stability, and success in both this world and the life to come.

The one who adopts a correct and perceptive outlook—whereby they sincerely reflect upon the lives of those who came before and carefully observe the condition of those around them—will inevitably arrive at a profound and undeniable conclusion. They will recognize that disobeying Allah, the Exalted, by misusing the blessings He has granted never leads to true benefit, regardless of how attractive or appealing it may initially appear. Instead, such conduct gradually produces imbalance within a person's mental, physical, and spiritual state. It causes them to misplace priorities, whereby temporary desires are elevated above lasting obligations, and fleeting comforts are preferred over eternal well-being. As a result, relationships become strained, decisions become misguided, and the heart loses its sense of stability and clarity. Most importantly, this

heedless attitude prevents proper preparation for accountability on the Day of Judgement, which is the most significant and unavoidable reality every person must face. Consequently, this path leads only to stress, inner conflict, and hardship in both this world and the Hereafter, even if the person outwardly enjoys wealth, influence, or worldly luxury. Chapter 59 Al Hashr, verse 4:

“That is because they opposed Allah and His Messenger. And whoever opposes Allah - then indeed, Allah is severe in penalty.

This verse establishes a universal principle that applies to every person across every era. Opposition to Allah, the Exalted, does not merely refer to open rejection, but also includes persistent disobedience through misusing His blessings and neglecting His guidance. Such opposition inevitably brings consequences, because it contradicts the very purpose for which mankind was created. Just as using a device contrary to its intended design leads to malfunction and damage, living contrary to divine guidance leads to imbalance, confusion, and suffering within one’s life. These consequences are not arbitrary punishments, but natural outcomes of departing from the path of truth, balance, and wisdom established by the Creator.

Therefore, the only path that leads to genuine peace of mind, stability, and lasting success in both worlds is adherence to the divine code of conduct revealed by Allah, the Exalted, through His final Messenger, Holy Prophet Muhammad, peace and blessings be upon him. This divine guidance is perfectly suited to human nature because it originates from the One who

created human beings and fully understands their needs, weaknesses, and potential. No matter how advanced a society becomes, and regardless of how much knowledge it accumulates in fields such as psychology, neuroscience, medicine, or social sciences, human understanding will always remain incomplete and limited. Humanity continues to discover new aspects of the human mind and body, revealing how little was previously understood. If mankind cannot fully comprehend the intricacies of their own creation, it is impossible for them to independently produce a flawless and universal code of conduct capable of guiding every individual and society in every circumstance without error, bias, or deficiency. In contrast, Allah, the Exalted, possesses absolute and perfect knowledge of all things, including what has occurred, what is occurring, and what will occur in the future. His knowledge encompasses every visible and hidden reality, every individual condition, and every possible outcome. Therefore, His guidance alone is completely free from error, limitation, and bias. It provides a clear and reliable standard that distinguishes truth from falsehood, benefit from harm, and justice from injustice. Through this divine code of conduct, a person is able to correctly use the blessings they have been granted, maintain balance within their life, and fulfil their purpose with clarity and certainty. History itself stands as a powerful testimony to this truth. Whenever individuals and societies sincerely implemented divine guidance as revealed in the Holy Quran and embodied by the Holy Prophet Muhammad, peace and blessings be upon him, they experienced unprecedented levels of justice, stability, compassion, and social harmony. Communities were united by shared moral principles, individuals possessed clarity of purpose, and society functioned in a balanced and orderly manner. This transformation was not the result of wealth, technological advancement, or political power, but the direct result of aligning human conduct with divine wisdom. For this reason, every person must approach divine guidance with humility, trust, and sincerity, recognising that it is designed entirely for their own benefit. Even when certain commands conflict with personal desires, immediate preferences, or temporary comforts, obedience ultimately leads to long-term well-being and peace. This reality can be understood through the example of a wise patient who follows the instructions of a skilled and trustworthy physician. Although the prescribed treatment may involve

discomfort, restrictions, or unpleasant remedies, the patient accepts it willingly because they understand that the physician possesses the knowledge necessary to restore their health. Similarly, divine guidance may sometimes require discipline, sacrifice, and restraint, but it ultimately leads to the restoration and preservation of a person's spiritual, mental, and physical well-being. Thus, true wisdom lies in recognising that obedience to Allah, the Exalted, is not a burden placed upon mankind, but a mercy granted for their protection, purification, and success. Through sincere adherence to His guidance, a person achieves balance within their inner and outer life, avoids unnecessary hardship and confusion, and prepares successfully for their eternal future.

Through the example of the Banu Nadir, Allah, the Exalted, further delivers a clear warning in the Holy Quran against persisting in disobedience while falsely believing that worldly assets, such as wealth, status, and influence, can provide lasting protection. Chapter 59 Al Hashr, verse 5:

"Whatever you have cut down of [their] palm trees or left standing on their trunks - it was by permission of Allah and so He would disgrace the defiantly disobedient."

This verse highlights a profound reality: when a person deliberately turns away from the guidance of Allah, the Exalted, the very things they rely upon for comfort and security can become sources of distress, humiliation, and eventual loss. What was once seen as strength can transform into weakness, and what was once a source of pride can become a cause of regret. This serves as both a punishment for wrongdoing and a visible

lesson for others, demonstrating that no worldly possession holds independent power against the will and decree of Allah, the Exalted.

In many cases, a person may witness the gradual deterioration of their own assets, influence, or stability before their departure from this world. This decline acts as a powerful reminder that worldly blessings are not permanent guarantees, but temporary trusts. Their purpose is to test how they are used, whether in obedience and gratitude or in arrogance and neglect. When these blessings are misused or relied upon instead of turning sincerely towards Allah, the Exalted, they can become a means of inner turmoil, anxiety, and loss of peace.

Therefore, this example calls every person to reflect deeply and to place their trust in Allah, the Exalted, rather than in temporary worldly means. True security lies not in wealth or influence, but in correctly using the blessings granted by Allah, the Exalted, in a manner that aligns with His guidance. By doing so, a person protects themselves from both worldly ruin and lasting regret, and instead attains stability, dignity, and true inner peace.

As the spoils of war obtained from the Banu Nadir did not involve actual fighting, the rules governing their distribution were different from the spoils acquired through direct combat. Chapter 59 Al Hashr, verses 6-7:

“And what Allah granted [of property] to His Messenger from them - you did not spur for it [in an expedition] any horses or camels, but Allah gives His messengers power over whom He wills, and Allah is over all things competent. And what Allah granted to His Messenger from the people of the towns - it is for Allah and for the Messenger and for [his] near relatives and orphans, and the needy, and the [stranded] traveler - so that it will not be a perpetual distribution among the rich from among you…”

These verses establish a profound and comprehensive principle regarding the proper circulation of wealth within society, namely that wealth is a trust from Allah, the Exalted, and must not be allowed to remain confined within a small, privileged segment of the population. Instead, it must flow through society in a way that benefits all people, especially the vulnerable, such as the poor, orphans, widows, and those facing hardship. When wealth circulates properly, it strengthens communities, reduces social tension, and creates stability. When it becomes concentrated in the hands of a few, it produces imbalance, resentment, and widespread hardship. This instruction reflects a deep understanding of human society, as economic imbalance inevitably leads to social imbalance, which then leads to emotional stress, societal instability, and injustice.

Islamic financial guidance establishes multiple mechanisms to ensure this healthy circulation of wealth. One clear example is the obligatory redistribution of a portion of a person’s savings to the poor and needy on a regular basis. This obligation prevents wealth from being hoarded indefinitely and ensures that those who possess abundance actively contribute to supporting those in difficulty. This system does not merely benefit the recipient; it also purifies the heart of the giver from greed, arrogance, and excessive attachment to material possessions. As a result,

both the individual and society benefit. The wealthy person develops humility and gratitude, while the poor person gains relief and dignity, thereby reducing resentment and social division.

Another example is the inheritance system established by Allah, the Exalted, which ensures that wealth is distributed among multiple family members rather than remaining concentrated in a single individual. In many societies, wealth can remain within one branch of a family for generations, creating powerful economic dynasties while others remain permanently disadvantaged. In contrast, Islamic inheritance laws break up large concentrations of wealth over time, ensuring that wealth continues to circulate rather than stagnate. This prevents the formation of permanent economic elites and promotes broader financial stability.

Practical examples of this system were clearly demonstrated during the leadership of the Holy Prophet Muhammad, peace and blessings be upon him and his companions. Wealth that entered the public treasury was distributed to the poor, widows, and those in need rather than being reserved for rulers or elites. During the Islamic rule it became well known that state resources were used to support even the most vulnerable individuals, including the elderly and disabled, regardless of their social status. This created a society where basic needs were met, and extreme poverty was significantly reduced. Wealth served its proper purpose as a means of support and stability rather than domination and control.

In contrast, modern economic systems often allow wealth to accumulate disproportionately among elites through structural mechanisms. For

example, in many countries, individuals with large investments often see their wealth grow passively through assets, property appreciation, and financial instruments, while those who rely solely on wages struggle to keep pace with rising living costs. Additionally, wealthy individuals and corporations may use legal financial structures to reduce their tax burden, allowing them to preserve and increase their wealth while contributing proportionally less to public welfare. According to studies by organizations such as the World Bank, wealth inequality has continued to increase globally, with a small percentage of the population controlling a large portion of global wealth, while millions struggle to meet basic needs.

The consequences of this imbalance extend beyond financial hardship. When wealth becomes concentrated, it often leads to increased stress, anxiety, crime, and social instability. Those who lack basic security may experience constant psychological strain, while those who possess excessive wealth may develop fear, arrogance, and isolation. Both extremes produce imbalance and prevent true peace of mind.

In contrast, the divine system established by Allah, the Exalted, creates balance by ensuring that wealth continues to move through society. It protects the poor from deprivation and protects the wealthy from spiritual corruption caused by excessive attachment to wealth. It fosters compassion, social cohesion, and mutual support, ensuring that society functions as a unified body rather than divided classes competing for survival. This system demonstrates the perfect wisdom of Allah, the Exalted, who understands human nature completely. When people follow this guidance, wealth becomes a means of stability, gratitude, and peace. When they ignore it, wealth becomes a source of corruption, imbalance, and suffering. Thus, the proper circulation of wealth is not merely an

economic principle, but a spiritual, psychological, and social necessity for achieving lasting justice, stability, and peace of mind in both worlds.

This establishes a fundamental principle that true success, peace of mind, and stability can only be achieved by accepting and acting upon the guidance granted through the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 59 Al Hashr, verse 7:

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

This verse makes clear that Islamic teachings are not optional suggestions but essential guidance for achieving balance and harmony in life. Following these instructions ensures that individuals avoid harmful patterns, maintain justice, and achieve inner stability, even when the guidance contradicts personal desires or immediate comfort.

A person must therefore act upon Islamic teachings even when they conflict with their own inclinations. Human desires are often focused on short-term satisfaction rather than long-term wellbeing. For example, a person may desire unearned wealth, indulgence in harmful habits, or freedom from responsibility. While these may seem appealing initially, they ultimately result in anxiety, broken relationships, stress, and societal imbalance. Islamic guidance provides limits and directions to safeguard

individuals from such destructive outcomes. This can be illustrated through the analogy of a wise patient who follows the advice of their doctor. When prescribed bitter medicine or a strict diet, the patient may find these instructions unpleasant, yet they trust the doctor's knowledge. The patient does not need to understand every detail of the treatment; obedience ensures healing and long-term health. Conversely, ignoring the advice often worsens illness and leads to further complications. Similarly, a person who accepts and acts on Islamic teachings experiences balance in mental, physical, and emotional states. Islamic guidance prohibits dishonesty, exploitation, and injustice, resulting in trust, strong relationships, and inner peace. It encourages charity, patience, gratitude, and self-discipline, which cultivate resilience and contentment. A life aligned with divine guidance fosters harmony internally and externally. In contrast, those who ignore Allah's, the Exalted, guidance often suffer confusion, dissatisfaction, and instability, even in advanced societies with knowledge in psychology, medicine, and social sciences. Human insight, though valuable, remains limited and cannot fully prevent mental stress, improper priorities, or societal discord due to bias, incomplete knowledge, and restricted foresight. Only Allah, the Exalted, possesses complete knowledge of human nature, circumstances, and consequences, both seen and unseen. He knows what maintains balance within the human mind and body and what promotes societal wellbeing. Therefore, the divine guidance delivered through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, provides a perfect framework to achieve stability, fairness, and peace of mind. This truth is evident when comparing those who live according to divine instruction and those who do not. Individuals who follow Islamic guidance cultivate discipline, purpose, gratitude, and emotional stability. They are able to face hardships with patience, understanding that challenges serve wisdom and growth. Their priorities remain aligned, reducing unnecessary anxiety over worldly matters. Those who rely solely on personal desire or limited human reasoning, however, experience constant dissatisfaction, fear, and instability regardless of wealth or status. Chapter 12 Yusuf, verse 108:

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

This verse highlights that following Islamic teachings requires reflection and sincerity. A person is not asked to accept guidance blindly, but to approach it with an open mind, observe its wisdom, and recognize the benefits it brings. Just as a patient trusts the doctor for physical wellbeing, a person must trust the guidance of Allah, the Exalted, for complete mental, physical, and spiritual stability.

Only by accepting and acting upon this guidance can an individual achieve a balanced life, proper placement of people and responsibilities, inner peace, and protection from the harmful consequences that arise from following limited human knowledge or unchecked desires. Obedience to Allah, the Exalted, through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, is therefore both an act of faith and an act of wisdom that ensures true and lasting tranquillity.

Chapter 59 Al Hashr, verse 7:

“…And what Allah restored to His Messenger from the people of the towns - it is for Allah and for the Messenger and for [his] near relatives, and the orphans and the needy and the [stranded] traveler…”

This particular type of spoils of war was granted to the Holy Prophet Muhammad, peace and blessings be upon him, and his close relatives because they were not permitted to receive charity directly. This has been confirmed in a Hadith found in Sahih Bukhari, number 3072. Such provisions ensured that those who were responsible for leading and safeguarding the Muslim community could maintain their households and fulfill their obligations without relying on charity, while also setting a precedent for the fair and regulated distribution of wealth.

Orphans are frequently mentioned in Islamic teachings due to their vulnerability and social weakness, which often results in deprivation of their rights. Therefore, a person must ensure they aid those who are socially disadvantaged, such as orphans and widows, according to their means. Supporting orphans and widows has become remarkably accessible in the modern age, as sponsorship programs can be established online within minutes, often for amounts smaller than a typical monthly phone bill. Ignoring this responsibility is a serious neglect of an essential component of Islam, as acting upon it secures the continuous support of Allah, the Exalted, in both worlds. This has been affirmed in a Hadith found in Sahih Muslim, number 6853.

In addition, the Holy Prophet Muhammad, peace and blessings be upon him, has emphasized the immense reward for those who care for orphans,

stating that they will earn his closeness in Paradise. This is recorded in a Hadith in Sahih Bukhari, number 6005. Similarly, providing for the needy, including widows, grants a reward equivalent to that of one who prays throughout the night and fasts every day, as advised in a Hadith in Sahih Bukhari, number 6006. Consequently, even those who find it challenging to perform voluntary acts of worship can achieve great reward through consistent assistance to the needy, making it a practical means of attaining spiritual benefits with minimal effort.

It is also vital to remember that all means, such as wealth, have been entrusted to a person by Allah, the Exalted, as a loan rather than an outright gift. A loan must be repaid to its rightful owner. The proper repayment of this loan is through using one's wealth in ways that are pleasing to Allah, the Exalted. Therefore, when a person aids the needy, they are in reality repaying a debt owed to Allah rather than performing a favor for Him. Maintaining this perspective prevents one from developing arrogance or adopting an incorrect attitude that they are "helping" Allah, when in fact, they are fulfilling their obligation and seizing the opportunity for reward. Furthermore, the needy individual benefits as well, since by accepting the aid, they allow the donor to earn immense reward. If every needy person were to reject assistance, the opportunity for reward would be lost. Remembering this principle safeguards the integrity of one's actions and maximizes their spiritual benefit.

Aiding the needy encompasses fulfilling any lawful requirement they may have, whether emotional, physical, or financial. No Muslim, regardless of how modest their means, can excuse themselves from this duty, as every contribution, however small, holds significance in the sight of Allah, the Exalted.

Similarly, the traveller represents the stranger who finds themselves in a foreign land. Islam encourages Muslims to extend their support to such individuals by providing for their needs, whether it is food, shelter, safe transportation, or protection from harm during their journey. Acts of compassion towards travellers embody the ethical and social principles of Islam, reinforcing justice, empathy, and communal solidarity, and ensuring that wealth and resources circulate to benefit the wider society, not merely the comfortable or privileged.

This guidance highlights the comprehensive nature of Islamic teachings, which integrate ethical responsibility, social justice, and spiritual reward, ensuring that wealth is used as a means to uphold human dignity, support the vulnerable, and cultivate personal and societal balance. Chapter 59 Al Hashr, verse 7:

"…so that it will not be a perpetual distribution among the rich from among you. And whatever the Messenger has given you - take; and what he has forbidden you - refrain from…"

However, obeying Allah, the Exalted, often requires a person to act contrary to their own worldly desires and personal aspirations. Many people, however, allow these desires to dominate their decision-making and, as a result, persist in disobeying Allah, the Exalted, by misusing the blessings He has granted them. Chapter 59 Al Hashr, verse 7:

“…And fear Allah…”

This persistent neglect of divine guidance has profound consequences. When a person prioritizes personal whims over the commands of Allah, the Exalted, they destabilize their mental and physical state, misplace everything and everyone within their life, and disrupt the balance that leads to true peace of mind. Such behavior inevitably generates stress, difficulties, and ongoing challenges, even if the person appears outwardly comfortable and enjoys worldly luxuries. Furthermore, by failing to prepare adequately for their accountability on Judgement Day, they risk far greater consequences in the Hereafter. Chapter 59 Al Hashr, verse 7:

“…indeed, Allah is severe in penalty.”

Allah, the Exalted, continues to discuss the distribution of the spoils of war obtained without fighting, giving special recognition to the Companions from Mecca, may Allah be pleased with them, who migrated to Medina and left behind their homes, wealth, and families purely for the sake of Allah, the Exalted. Chapter 59 Al Hashr, verse 8:

“For the poor emigrants who were expelled from their homes and their properties, seeking bounty from Allah and [His] approval and supporting Allah and His Messenger, [there is also a share]. Those are the truthful.”

This verse highlights the extraordinary sacrifices made by the early emigrants and establishes a principle that people today must understand: Allah, the Exalted, does not demand that they endure trials equal to those faced by the Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them. For instance, the verse refers specifically to the hardships of leaving Mecca for Medina, a journey that involved losing property, enduring hostility, and facing uncertainty.

In comparison, the difficulties that people face now are generally less severe. Their obligations primarily involve small but meaningful sacrifices, such as waking early for a daily spiritual practice or giving a portion of wealth in obligatory charity. These acts, though minor in worldly terms, carry immense spiritual significance when performed sincerely. People should therefore cultivate gratitude for the relative ease of their responsibilities and demonstrate that gratitude through the proper use of their blessings in ways pleasing to Allah, the Exalted.

Moreover, when encountering hardships, a person is encouraged to reflect on the steadfastness of the righteous predecessors and how they overcame severe trials through unwavering obedience to Allah, the Exalted. This obedience includes fulfilling His commands, avoiding His prohibitions, and accepting destiny with patience. By keeping the examples

of the early Companions, may Allah be pleased with them, in mind, a person gains strength and perspective, recognizing that if those most beloved to Allah endured greater trials with patience, their own challenges, though difficult, can be overcome. A Hadith in Sunan Ibn Majah, number 4023, confirms that the Holy Prophets, peace be upon them, faced the most severe tests and were nonetheless most beloved to Allah, the Exalted. Following in the footsteps of these righteous predecessors fosters hope that a person may ultimately join them in the Hereafter. Their steadfastness serves as both inspiration and guidance for those seeking spiritual success and peace of mind in both worlds.

This verse also underscores an essential truth about Islam: the attainment of peace of mind and success in both worlds requires sacrifice. Just as worldly accomplishments, such as becoming a skilled professional, demand effort, perseverance, and sometimes personal sacrifice, spiritual success similarly requires diligence, obedience, and the proper use of blessings granted by Allah, the Exalted. Unfortunately, many people mistakenly believe that merely verbally declaring faith or acknowledging spiritual principles is sufficient to secure the invaluable gift of peace of mind in both worlds. This misconception is inconsistent, as they readily accept that worldly achievements require effort yet expect spiritual and eternal rewards without sacrifice. Chapter 29 Al Ankabut, verse 2:

“Do the people think that they will be left to say, "We believe" and they will not be tried?”

People must abandon this deluded notion and embrace a life of striving in obedience to Allah, the Exalted, commensurate with the level of peace of mind they wish to achieve. Obedience involves correctly 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. The principle is simple yet profound: the more one obeys Allah, the Exalted, the greater the peace of mind and blessings they will receive. In the divine economy of rewards, what one gives—through effort, obedience, and sacrifice—is precisely what one shall receive. Chapter 47 Muhammad, verse 7:

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

Allah, the Exalted, then gives special recognition to the Companions from Medina, may Allah be pleased with them, who had already become firmly established in faith before the migration of the Companions from Mecca, may Allah be pleased with them, arrived among them. Chapter 59 Al Hashr, verse 9:

“And those who were settled in al-Madinah and in faith before their migration. They love those who emigrated to them…”

In this verse, Allah, the Exalted, Himself bears witness to the sincerity that resided within their hearts. Even though the emigrants from Mecca, may Allah be pleased with them, arrived with little wealth and therefore became a financial responsibility upon the community of Medina, the residents did not view them as burdens. Instead, they welcomed them with genuine love, compassion, and generosity. This noble attitude was not driven by worldly benefit, but by their deep bond of faith and their sincere desire to please Allah, the Exalted. Their example demonstrates the true meaning of sincerity towards others, which is a fundamental part of Islamic teachings.

This principle of sincerity has been emphasized in a Hadith found in Sahih Muslim, number 196, which explains that Islam includes sincerity towards people. This sincerity involves always desiring what is best for others and demonstrating this through both words and actions. It includes guiding others towards goodness, warning them against harmful behavior, showing kindness and mercy, and striving to improve their condition. This comprehensive concept is further clarified in a Hadith found in Sahih Muslim, number 170, in which the Holy Prophet Muhammad, peace and blessings be upon him, taught that a person cannot attain complete faith until they love for others what they love for themselves. This teaching establishes empathy, compassion, and selflessness as essential qualities of a sincere and spiritually complete person.

The importance of sincerity towards others is further emphasized in a Hadith found in Sahih Bukhari, number 57, where the Holy Prophet Muhammad, peace and blessings be upon him, placed sincerity towards people alongside establishing the obligatory prayer and giving the obligatory charity. This pairing highlights that sincerity towards others is not a minor or optional matter, but rather a central pillar of righteous conduct.

Just as prayer strengthens one's connection with Allah, the Exalted, and charity purifies wealth, sincerity purifies relationships and strengthens society.

True sincerity also requires that a person shares in the emotional state of others. They feel happiness when others experience joy and feel sadness when others experience grief, provided that these emotions do not involve disobedience to Allah, the Exalted. At a higher level, sincerity motivates a person to sacrifice their own comfort in order to benefit others, just as the Companions from Medina, may Allah be pleased with them, willingly shared their homes and wealth. For example, a person may reduce their own spending in order to help those in need, seeking only the pleasure of Allah, the Exalted.

Another important aspect of sincerity is striving to unite people upon goodness and harmony. Creating division and discord is a trait inspired by the Devil, as warned in the Holy Quran. Chapter 17 Al Isra, verse 53:

"…Satan certainly seeks to sow discord among them…"

In contrast, sincerity motivates a person to protect the honor of others, conceal their faults, and offer advice privately and respectfully. The one who conceals the faults of others for the sake of Allah, the Exalted, will have their own faults concealed, as confirmed in a Hadith found in Jami At

Tirmidhi, number 1426. This creates a society built upon trust, dignity, and mutual respect, rather than humiliation and conflict.

Sincerity also includes supporting others in their absence, such as defending them from slander and false accusations, and striving to teach and guide them towards what benefits their worldly and spiritual lives. A sincere person does not become indifferent to the wellbeing of others or isolate themselves in selfish concern. Rather, they recognize that caring for others is part of fulfilling their duty to Allah, the Exalted. Even if a person cannot reform the entire society, they can still practice sincerity within their family, friends, and community. Chapter 28 Al Qasas, verse 77:

"…And do good as Allah has done good to you…"

Finally, true sincerity requires that a person helps others solely for the sake of Allah, the Exalted, and not in pursuit of praise, recognition, or gratitude. Seeking recognition from people corrupts sincerity and diminishes spiritual reward. But when a person helps others purely for the sake of Allah, the Exalted, their sincerity strengthens their character, purifies their heart, and elevates their rank both in this world and in the Hereafter.

Chapter 59 Al Hashr, verse 9:

“And those who were settled in al-Madinah and in faith before their migration. They love those who emigrated to them…”

The Holy Prophet Muhammad, peace and blessings be upon him, established brotherhood between his fellow Emigrants from Mecca and the Companions from Medina, the Helpers, may Allah be pleased with them all. He instructed them to become brothers for the sake of Allah, the Exalted, thereby establishing a connection rooted in faith, sincerity, and obedience. This historic event has been recorded by Ibn Kathir in his book The Life of the Prophet, Volume 2, Page 215.

This brotherhood was not based on blood relations, tribal identity, financial interests, or worldly benefit. Instead, it was founded purely upon obedience to Allah, the Exalted. Because the foundation was pure and correct, their relationship remained strong, enduring hardships, poverty, and trials without weakening. This demonstrates a universal principle: when the foundation of a relationship is established for the sake of Allah, the Exalted, it gains strength, stability, and longevity.

In contrast, when bonds are formed upon worldly motives, such as wealth, status, tribal loyalty, or personal benefit, they are inherently weak. Just as a building constructed on an unstable foundation eventually develops cracks and collapses, relationships built upon temporary worldly interests will inevitably weaken or break. This is witnessed frequently, where even close relatives become divided over inheritance, wealth, pride, or personal

disputes. Their connection was not maintained by sincere obedience to Allah, the Exalted, but rather by temporary worldly factors, which cannot sustain unity.

On the other hand, when people unite for the sake of Allah, the Exalted, their bond becomes independent of worldly fluctuations. Wealth, poverty, distance, or hardship do not break such a connection, because its foundation is rooted in something permanent and unchanging — obedience to Allah, the Exalted. This was clearly demonstrated by the Companions, may Allah be pleased with them, who shared their homes, wealth, and resources with those who had lost everything, without resentment or hesitation. Chapter 5 Al Ma'idah, verse 2:

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

Therefore, if a person desires their relationships to endure and benefit them both in this world and the hereafter, they must ensure the foundation of those relationships is obedience to Allah, the Exalted. This involves encouraging one another towards righteousness, preventing one another from wrongdoing, supporting one another during hardship, and sincerely desiring good for one another. When this foundation is established correctly, the relationship will not only endure the trials of this world, but it will also continue as a source of comfort, peace, and reward in the hereafter.

Not only did the Companions from Medina, may Allah be pleased with them, demonstrate their love and sincerity for the migrants from Mecca, may Allah be pleased with them, by sharing their homes and wealth, but they went even further by willingly placing themselves in hardship in order to support them. They did this even when the migrants were given financial advantages, such as receiving a greater share of the spoils of war. This extraordinary level of sincerity and selflessness has been praised by Allah, the Exalted, in the Holy Quran. Chapter 59 Al Hashr, verse 9:

"…They love those who emigrated to them and find not any want in their breasts of what the emigrants were given but give [them] preference over themselves, even though they are in privation…"

This verse highlights a remarkable level of generosity, where a person not only gives when they possess abundance, but gives preference to others even while they themselves are in need. This proves that their generosity was not motivated by surplus wealth, social pressure, or desire for recognition, but purely by their sincere desire to please Allah, the Exalted.

A clear example of this occurred in the fourth year after the migration, when the tribe of Banu Nadir was expelled from Medina due to their treachery. The wealth obtained from them was classified as spoils gained without fighting and was therefore entrusted entirely to the Holy Prophet Muhammad, peace and blessings be upon him. He gathered the Companions from Medina, may Allah be pleased with them, and gave them

the option of sharing the wealth equally with the migrants from Mecca, may Allah be pleased with them, or allowing the migrants to receive all of it so they could become financially independent. Despite their own limited resources, the Companions from Medina, may Allah be pleased with them, chose the latter option. They requested that all of the wealth be given to the migrants, may Allah be pleased with them, and they willingly continued to support them financially, such as by hosting them in their homes and sharing their provisions. This incident has been recorded by Ibn Kathir in The Life of the Prophet, Volume 3, Pages 100–101, and also by Muhammad As-Sallaabee in The Noble Life of the Prophet, Volume 1, Pages 1269–1270.

This noble conduct teaches an essential principle: true generosity originates from a correct understanding of ownership. When a person truly realizes that everything they possess belongs to Allah, the Exalted, and that they themselves are only temporary custodians, giving in charity becomes easier. They understand that they are not losing anything, but are simply returning a portion of what was entrusted to them. This has been commanded in the Holy Quran. Chapter 2 Al Baqarah, verse 254:

“O you who have believed, spend from that which We have provided for you…”

This verse reminds people that their wealth is not self-created, but was provided by Allah, the Exalted. Their intelligence, strength, opportunities, and resources were all granted by Him. Therefore, when they give charity,

they are not doing a favor to Allah, the Exalted, nor to the needy person. Rather, they are fulfilling a responsibility and repaying a trust.

Adopting this mindset also protects a person from pride, which is one of the greatest dangers to charity. Pride causes a person to believe they are superior because they give, and that the needy are dependent upon them. In reality, the opposite is true. The needy person provides the donor with an opportunity to earn immense and lasting reward from Allah, the Exalted. Without the presence of those in need, a person would be deprived of this opportunity.

Furthermore, when a person believes their wealth was acquired solely through their own effort, they fall into a dangerous illusion. Their abilities, health, intellect, and circumstances were all granted by Allah, the Exalted. Therefore, the wealth produced through these blessings remains a trust from Him. If it is used correctly, it becomes a source of peace, blessing, and reward. But if it is misused or hoarded out of selfishness, it may become a source of regret and punishment. In reality, when a person gives charity sincerely, their transaction is not with the needy person, but with Allah, the Exalted. Allah, the Exalted, is the One who records the deed, multiplies its reward, and returns it in ways far greater than what was given. This divine transaction never results in loss. Rather, it produces immeasurable profit, bringing peace in this world and eternal reward in the hereafter. Chapter 2 Al Baqarah, verse 245:

“Who is it that would loan Allah a goodly loan so He may multiply it for him many times over?...”

This is why those who truly understand this reality give willingly, confidently, and sincerely, knowing that whatever they give for the sake of Allah, the Exalted, will never be lost.

Chapter 59 Al Hashr, verse 9:

"…They love those who emigrated to them and find not any want in their breasts of what the emigrants were given but give [them] preference over themselves, even though they are in privation…"

It must be noted that even though the Companions from Medina, may Allah be pleased with them, generously shared their wealth and homes with the Companions from Mecca, may Allah be pleased with them, the migrants did not adopt an attitude of laziness or dependence. Instead, they remained committed to working hard in order to earn lawful provision and support themselves and others. Their acceptance of help was based on necessity, not convenience, and they never allowed generosity shown to them to weaken their sense of personal responsibility. A powerful example of this is the incident involving Sa'd ibn al-Rabi' and Abdur Rahman ibn Auf, may Allah be pleased with them both. Sa'd ibn al-Rabi', may Allah be pleased with him, offered half of his wealth to Abdur Rahman ibn Auf, may Allah be pleased with him, out of sincere brotherhood and compassion. Despite the sincerity and generosity behind this offer, Abdur Rahman ibn Auf, may Allah be pleased with him, respectfully declined and instead asked to be

shown the marketplace so that he could earn his own livelihood. This incident has been recorded in a Hadith found in Sahih Bukhari, number 2048. This response demonstrates his dignity, self-respect, and strong reliance upon Allah, the Exalted, while still using the means available to him.

This incident establishes an essential principle: a person must avoid laziness and dependence upon others when they possess the ability to work and earn. Allah, the Exalted, has granted each person various resources, such as physical strength, skills, intelligence, and opportunities, and these blessings are meant to be used responsibly. Neglecting these resources and relying unnecessarily on others contradicts the spirit of responsibility and accountability that has been emphasized in divine teachings. At the same time, a person must remember that their provision was decreed long before their creation. This has been confirmed in a Hadith found in Sahih Muslim, number 6748, which explains that the provision of creation was written fifty thousand years before Allah, the Exalted, created the skies and the earth. This understanding creates balance in a person’s mindset. On one hand, they work diligently and responsibly, and on the other hand, they do not become consumed by anxiety or desperation, knowing that what has been allocated to them cannot be taken away by anyone, and what has not been allocated to them cannot be obtained through unlawful or desperate means. Therefore, a person’s duty is to use the means granted to them while placing their trust in Allah, the Exalted. They must strive to earn lawful provision so that they can fulfil their own needs, support their dependents, and assist others who are less fortunate. This attitude transforms earning provision into an act of worship when done with the correct intention.

The ideal member of society is not one who becomes a burden upon others without valid reason, but one who strives to be independent while also being generous and supportive of others. However, those who are genuinely unable to provide for themselves, such as those with disabilities, illness, or unavoidable hardship, are entitled to support and compassion. Supporting such individuals is a duty upon society and a means of earning reward from Allah, the Exalted. This balanced model, demonstrated by the Companions, may Allah be pleased with them, combines generosity with personal responsibility, reliance upon Allah, the Exalted, with effort, and compassion for others with dignity and self-reliance.

After discussing the remarkable generosity and selflessness of the Companions, may Allah be pleased with them, Allah, the Exalted, presents a timeless and universal principle which reveals the root of true success and peace of mind. Chapter 59 Al Hashr, verse 9:

"…And whoever is protected from the stinginess of his soul - it is those who are the successful."

This profound statement clarifies that the greatest obstacle between a person and true success is not poverty, hardship, or lack of opportunity, but the internal greed and stinginess of their own soul. This stinginess is not limited to wealth alone. Rather, it includes withholding kindness, compassion, forgiveness, time, effort, and support from others. It is a deep-rooted attitude which causes a person to prioritize their own desires above what is right and pleasing to Allah, the Exalted.

The life of this world is, in reality, a test of how a person uses the blessings they have been granted. Every blessing, whether it is wealth, health, knowledge, influence, or time, has been entrusted to a person as a responsibility. The greed of the soul encourages a person to misuse these blessings in pursuit of temporary worldly desires, such as status, luxury, and recognition. It convinces them to hoard wealth instead of sharing it, to prioritize their comfort over their duties, and to seek worldly gain even at the expense of their spiritual wellbeing. This internal greed gradually corrupts a person's priorities. As a result, they begin to misplace everything and everyone within their life. They may prioritize wealth over family, status over character, and temporary pleasure over eternal success. Even if they outwardly achieve worldly success, their inner state becomes disturbed. They experience anxiety, fear of loss, dissatisfaction, and constant stress, because their heart has become attached to things that are temporary and unstable. Furthermore, this greed prevents a person from adequately preparing for their accountability on the Day of Judgement. They delay repentance, neglect their duties, and assume they will have time later to correct themselves. But time passes quickly, and their opportunity to prepare diminishes. As a result, their greed becomes a cause of regret, loss, and punishment in both this world and the hereafter.

In contrast, the one who is protected from the stinginess of their soul achieves true success. This protection occurs when a person disciplines their soul and chooses obedience over desire, generosity over greed, and responsibility over selfishness. They recognize that the blessings they possess are a trust from Allah, the Exalted, and they use them in ways that are pleasing to Him. This person gives charity even when their soul urges them to hold back. They fulfil their responsibilities even when they feel tired. They forgive others even when their ego resists. They prioritize eternal success over temporary comfort. By doing so, they free themselves

from the slavery of their desires. As a result, they achieve a balanced mental and emotional state. They are not constantly worried about losing worldly things, because their heart is attached to Allah, the Exalted, rather than temporary possessions. They correctly place everything and everyone within their life, giving proper priority to their Creator, their responsibilities, and their purpose. This inner balance leads to true peace of mind. They experience contentment with what they have been granted, freedom from constant anxiety, and confidence in their ultimate success. Their generosity strengthens their relationships, purifies their heart, and increases the blessings in their life.

Therefore, true success does not depend on how much a person possesses, but on whether they are able to overcome the greed of their own soul. The one who controls their soul and uses their blessings correctly has succeeded, even if they possess little of this world. And the one who allows their soul to be controlled by greed has failed, even if they possess the wealth of the entire world. This is why Allah, the Exalted, did not say that the wealthy, powerful, or famous are the successful. Rather, He declared that those who are protected from the stinginess of their own souls are the truly successful, as they have achieved peace of mind, balance, and lasting success in both worlds.

After discussing the two noble groups from among the Companions, those from Mecca and those from Medina, may Allah be pleased with them, Allah, the Exalted, invites all people who come after them to follow their example so that they may share in the peace of mind, stability, and lasting success they attained in both this world and the next. These righteous people were not honored merely because they lived in a particular time, but because of their sincere obedience to Allah, the Exalted, and their sincere

conduct toward others. Their hearts were pure, free from jealousy, hatred, and resentment, and they sincerely desired good for one another. Therefore, anyone who wishes to truly follow in their footsteps must adopt the same sincerity, humility, and purity of heart. Without this sincerity toward others, a person cannot truly follow their example, even if they fulfil certain outward acts of worship, such as the obligatory prayers. Chapter 59 Al Hashr, verse 10:

“And those who came after them, saying, "Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful.""

This verse highlights that true righteousness is not limited to outward actions alone, but also includes the purification of one’s inner state. A person must actively strive to remove resentment, envy, pride, and hatred from their heart, and instead replace these qualities with sincerity, compassion, and goodwill toward others. This inner purification strengthens unity, creates strong and lasting bonds between people, and leads to inner peace and emotional stability. In contrast, harboring resentment and ill feelings toward others corrupts the heart, disturbs one’s peace of mind, weakens relationships, and distances a person from the pleasure of Allah, the Exalted.

As Islam is a complete and perfect code of conduct, Allah, the Exalted, consistently connects worldly matters, such as kindness, sincerity, honesty, and justice toward others, with His obedience throughout the Holy Quran.

This demonstrates that Islam is not limited to rituals alone, but rather provides guidance for every aspect of life. It governs how a person thinks, speaks, behaves, earns, spends, and interacts with others. Every situation a person encounters, whether it appears worldly or religious, falls within the guidance and accountability established by Allah, the Exalted. Therefore, one must avoid adopting the ignorant attitude of believing that Allah, the Exalted, only cares about specific acts of worship, such as prayer, while ignoring how a person behaves in their daily interactions. In reality, Allah, the Exalted, will question people about every blessing they were granted and every situation they encountered. They will be questioned about their wealth, how they earned it and spent it, their time, how they used it, their relationships, how they treated others, and their knowledge, how they acted upon it. This is because every blessing is a trust, and every moment of life carries responsibility. For this reason, a person must strive to learn and act upon Islamic teachings so that they behave correctly in every situation. When a person consistently aligns their actions with the guidance of Allah, the Exalted, they achieve a harmonious mental, emotional, and physical state. They correctly prioritize their Creator above all else, fulfil their responsibilities properly, and interact with others in a just and compassionate manner. This balanced approach allows them to correctly position everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. As a result, they attain true tranquility, stability, and peace of mind in both this world and the next. One must therefore avoid treating Islam like a garment which is worn when convenient and removed when it conflicts with personal desires. True obedience requires consistency, sincerity, and submission in all circumstances, not selective obedience based on convenience. The one who only follows divine guidance when it suits their desires, but abandons it when it requires sacrifice, is in reality following their own desires rather than obeying Allah, the Exalted. Chapter 25 Al Furqan, verse 43:

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

When a person prioritizes their desires above divine guidance, they gradually lose their sense of purpose, direction, and inner peace. Their desires constantly change, leaving them in a state of confusion, dissatisfaction, and instability. As a result, the one who fails to apply Islamic teachings consistently in every aspect of their life will inevitably misuse the blessings they have been granted. They will prioritize temporary worldly gains over eternal success, and this will lead to an unbalanced mental and emotional state. They will misplace their priorities, neglect their true purpose, and fail to adequately prepare for their accountability on the Day of Judgement. Consequently, even if they possess worldly luxuries, they will experience stress, anxiety, dissatisfaction, and inner emptiness. In contrast, the one who sincerely follows the guidance of Allah, the Exalted, in every aspect of their life will achieve inner peace, clarity, stability, and lasting success in both worlds.

After discussing the sincerity of the Companions, may Allah be pleased with them, and the rightly guided people who followed them, Allah, the Exalted, contrasts their noble conduct with the insincerity of hypocritical people throughout history. This contrast serves as a clear warning so that people do not fall into the same destructive behavior.

As mentioned previously, in the fourth year after the migration to Medina, the tribe of Banu Nadir attempted to assassinate the Holy Prophet Muhammad, peace and blessings be upon him, despite having a peace treaty. After their treachery became clear, the Holy Prophet Muhammad, peace and blessings be upon him, sent them a message ordering them to

leave the territory under his protection. At this point, the hypocrites secretly encouraged Banu Nadir to remain and resist. They promised that if Banu Nadir were expelled, they would leave with them, if they were fought, they would fight alongside them, and that they would never abandon them. In response to these false promises, Allah, the Exalted, revealed in the Holy Quran, Chapter 59 Al Hashr, verses 11–13:

“Have you not considered those who practice hypocrisy, saying to their brothers who have disbelieved among the People of the Scripture, "If you are expelled, we will surely leave with you, and we will not obey, in regard to you, anyone - ever; and if you are fought, we will surely aid you." But Allāh testifies that they are liars. If they are expelled, they will not leave with them, and if they are fought, they will not aid them. And [even] if they should aid them, they will surely turn their backs; then [thereafter] they will not be aided. You [believers] are more fearful within their breasts than Allah. That is because they are a people who do not understand.”

This incited the Banu Nadir to oppose the Holy Prophet Muhammad, peace and blessings be upon him. However, when the Holy Prophet Muhammad, peace and blessings be upon him, ultimately resolved to confront Banu Nadir, the hypocrites who had previously encouraged resistance failed to offer any support. Their promises proved empty, and they withdrew when action became necessary. This episode is detailed in Imam Ibn Kathir’s The Life of the Prophet, Volume 3, pages 100–101, as well as in Imam Safi-ur-Rahman’s The Sealed Nectar, pages 302–303.

These verses expose a key characteristic of hypocrisy, namely making bold verbal claims of loyalty and support while lacking the sincerity and courage to fulfil those promises in action. True sincerity is proven through sacrifice and consistency, whereas hypocrisy relies on empty words designed to gain favor or create division. This passage also serves as a powerful warning regarding companionship. Human beings are naturally influenced by those around them. Beliefs, habits, attitudes, and priorities are shaped by companionship, sometimes immediately and sometimes gradually over time. Companionship is never neutral; it either elevates a person or drags them downward. This reality was emphasized by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith recorded in Sunan Abu Dawud, number 4833, in which he explained that a person is influenced by the character and way of life of their close companion. Just as one who sits with a seller of perfume carries away a pleasant fragrance, and one who sits with a blacksmith may be affected by smoke and sparks, a person inevitably absorbs the qualities of those they associate with. When a person keeps the company of the sincere and righteous, their heart is gently drawn toward sincerity, humility, and obedience to Allah, the Exalted. Such companions remind them of their responsibilities, encourage them to use their blessings correctly, and help them remain mindful of their accountability on the Day of Judgement. Their presence strengthens faith, purifies intentions, and promotes balance in every aspect of life. Through righteous companionship, a person develops emotional stability, clarity of purpose, and inner peace. In contrast, associating with those who are heedless or guided by their desires gradually erodes spiritual awareness. The influence may begin subtly, but over time it reshapes priorities and weakens discipline. A person may begin to justify wrongdoing, neglect responsibilities, misuse blessings, and pursue fleeting pleasures at the expense of lasting success. As desires take control, the heart becomes restless and unsettled. Even if such a person outwardly enjoys worldly comfort, inwardly they experience dissatisfaction, anxiety, and instability. Their relationships weaken, their sense of direction fades, and they struggle with guilt and confusion. This imbalance affects both their worldly life and their preparation for the next. Therefore, the contrast presented in these verses is not merely historical. It is a timeless lesson. Hypocrisy

destroys trust, weakens communities, and corrupts the soul, while sincerity strengthens relationships, purifies the heart, and leads to peace in both worlds. A wise person carefully chooses companions who remind them of Allah, the Exalted, whose conduct inspires righteousness, and whose presence strengthens their resolve to live a life of integrity and obedience.

Allah, the Exalted, reminds people of a profound and unavoidable reality: whenever they prioritize obedience to worldly influences—such as social approval, fashion, culture, or material ambition—over obedience to Him, they will inevitably live in a state of fear and insecurity, regardless of how much wealth, influence, or authority they possess. This is because their sense of safety becomes dependent on unstable and temporary things that can be lost at any moment. Chapter 59 Al Hashr, verse 13:

“You [believers] are more fearful within their breasts than Allah. That is because they are a people who do not understand.”

This verse reveals that those who turn away from obedience to Allah, the Exalted, develop a deep inner fear of creation instead of maintaining the correct fear of their Creator. Their hearts become attached to worldly sources of security, such as wealth, social status, careers, or relationships. As a result, they constantly fear losing these things. They fear being abandoned by those who associate with them only for personal gain, as such relationships are based on benefit rather than sincerity. They fear losing their financial stability, their reputation, or their influence over others. They also fear the emptiness that follows worldly success, as material achievements alone cannot provide lasting peace of mind. This fear

persists because worldly things are inherently unstable. Wealth can disappear, authority can be taken away, popularity can fade, and even the closest companions can turn away when circumstances change. Since their hearts depend on these temporary things, their sense of security constantly fluctuates. This creates anxiety, stress, and emotional instability, even if they outwardly appear successful and comfortable.

In contrast, the person who prioritizes obedience to Allah, the Exalted, develops a completely different state of mind. Their heart becomes attached to the One who controls all things and whose power and authority never diminish. Because they strive to use the blessings granted to them according to divine guidance, they place their trust in Allah, the Exalted, rather than in creation. This produces inner strength, stability, and peace. Chapter 65 At Talaq, verse 2:

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

This promise establishes a fundamental principle: true security and relief from difficulties come through obedience to Allah, the Exalted. The person who remains mindful of Him understands that every difficulty has been permitted for a wise reason and that relief will come at the proper time. This certainty removes panic and replaces it with patience and trust. Such a person also understands with complete conviction that nothing occurs within the universe without the permission and decree of Allah, the Exalted. No person can harm them, benefit them, raise them, or lower them except by His will. This realization frees them from fearing creation, because creation itself possesses no independent power. Their fear becomes

correctly directed toward Allah, the Exalted, which protects them from wrongdoing and keeps them firm upon the right path. As a result, they achieve emotional balance and inner peace. They are not shaken by loss, nor are they deceived by success. They understand that both ease and hardship are part of a temporary test. Their heart remains stable because it depends on the One who never changes.

Therefore, these verses highlight a timeless truth: fear and insecurity are the natural consequences of attaching the heart to temporary worldly things, while peace and stability are the natural consequences of attaching the heart to Allah, the Exalted. The one who obeys Him gains freedom from the fear of creation, while the one who disobeys Him becomes trapped in constant fear of losing the fragile things of this world.

Allah, the Exalted, exposes another important reality regarding those who oppose Islam. Although they may outwardly display confidence, strength, and boldness, their attachment to worldly life and their intense love of comfort and pleasure often prevent them from confronting openly when sacrifice is required. Instead, they frequently resort to indirect methods. Chapter 59 Al Hashr, verse 14:

“They will not fight you all except within fortified cities or from behind walls…”

This verse reveals that behind the appearance of strength often lies fear and insecurity. When a person's heart is deeply attached to worldly life, wealth, comfort, and status, they become unwilling to risk losing those things. As a result, their opposition tends to operate through hidden channels rather than open confrontation.

Throughout history, despite possessing military strength and political authority, many opponents of Islam have relied heavily on indirect strategies. Their influence has often been exercised through political systems, financial control, media platforms, cultural narratives, and social trends. These methods shape minds, values, and priorities gradually, often without immediate recognition. Such approaches can be more dangerous than open confrontation because they subtly alter beliefs and weaken conviction over time.

In order to withstand this continuous pressure, a person must develop strong and grounded faith. Strong faith acts as an anchor during times of confusion and as protection during times of temptation. It ensures that a person remains firm upon obedience to Allah, the Exalted, regardless of changing circumstances, whether in ease or hardship. This strength is not achieved through emotion alone, but through knowledge and action. When a person learns the clear proofs and evidences contained within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, they begin to understand the wisdom behind divine commands. They recognize how sincere obedience to Allah, the Exalted, produces inner peace, clarity, and balance in both worlds. This understanding transforms obedience from a burden into a conscious and confident choice. On the other hand, ignorance of Islamic teachings weakens faith. When a person lacks knowledge and reflection, they do not

perceive the deeper benefits of obedience. As soon as their desires conflict with divine guidance, they find it easy to abandon obedience because they only see short-term sacrifice rather than long-term peace and success. Their faith becomes fragile, easily shaken by trends, pressure, or persuasive narratives. Therefore, certainty of faith must be actively cultivated through consistent learning, reflection, and practical application. Faith grows when knowledge is acted upon, and it weakens when knowledge is ignored. This process involves correctly using the blessings one has been granted, whether wealth, influence, intelligence, or time, according to Islamic teachings. When a person develops this certainty and discipline, they achieve stability. Their mental and emotional state becomes balanced because their values are rooted in something unchanging. They correctly prioritize their Creator above all else and place every relationship, ambition, and responsibility in its proper position. As a result, they are not easily swayed by indirect pressures or deceptive influences. Through this balanced obedience, they attain peace of mind in this world and prepare themselves properly for the next. Their strength does not lie in physical power alone, but in unwavering conviction and sincere submission to Allah, the Exalted, which remains firm regardless of external challenges.

Allah, the Exalted, further exposes a deep truth about the nature of those who oppose Islam: their internal discord and instability. Though they may appear united in their efforts against the truth, their relationships are fundamentally fragile because they are grounded in worldly motives—power, wealth, status, or personal gain—rather than principles, justice, or shared morality. Chapter 59 Al Hashr, verse 14:

“…Their violence among themselves is severe. You think they are together, but their hearts are diverse…”

This verse highlights that outward appearances of cohesion can be deceiving. Alliances formed purely on self-interest lack the foundation necessary for genuine unity. Over time, differing ambitions, distrust, envy, or competition inevitably emerge, turning supposed allies into adversaries. The moment the benefits of their alliance diminish or a conflict of interest arises, the same individuals who once appeared inseparable may engage in hostility, betrayal, or rivalry.

This principle is a universal lesson applicable beyond worldly politics or military campaigns. When relationships—whether between individuals, groups, or nations—are built primarily on material gain or convenience rather than integrity, shared values, or moral purpose, they are inherently unstable. One only needs to observe history or society today to see how alliances based on greed, ambition, or status frequently fracture, leading to internal conflict, division, and mutual harm. Chapter 59 Al Hashr, verse 14:

“…That is because they are a people who do not reason.”

Thus, Allah, the Exalted, warns that relying on superficial unity without a foundation rooted in righteousness, sincerity, and shared principles is futile. True cohesion and stability can only exist when relationships are formed with honesty, mutual respect, and alignment with ethical and divine guidance. Otherwise, as shown clearly by history, division, internal strife,

and inevitable collapse are certain outcomes. Chapter 59 Al Hashr, verse 15:

“[Theirs is] like the example of those shortly before them: they tasted the bad consequence of their affair, and they will have a painful punishment.”

This verse reminds people that failing to learn from the past and focusing only on immediate personal gains leads to ruin. A self-absorbed approach, where one’s attention is confined solely to personal circumstances, blinds the heart and mind from recognizing the broader patterns of wisdom embedded in history, the experiences of others, and one’s own trials. Reflecting deeply on these lessons is a vital means of refining character, correcting errors before they recur, and achieving lasting peace of mind. This reflection allows a person to attain a balanced mental and physical state, correctly placing everything and everyone within their life. For instance, observing how the wealthy and renowned often misuse the blessings they have been granted—succumbing to anxiety, depression, addiction, or even suicide despite material comforts—teaches that genuine tranquillity cannot be purchased through wealth or fulfilled by unchecked desires. Similarly, witnessing someone endure illness or hardship should inspire gratitude for one’s own health and motivate its proper use before it is lost. Islam therefore encourages mindfulness, reflection, and the extraction of wisdom from the world around oneself. By cultivating this awareness, a person learns to navigate life with insight, prioritize what is truly beneficial, and avoid the pitfalls of selfishness, short-sightedness, and spiritual neglect. The ultimate outcome is a life grounded in balance, purpose, and the inner tranquillity promised by Allah, the Exalted.

Allah, the Exalted, draws a clear parallel between bad companionship and the relationship of the Devil with a misguided person, emphasizing the danger of surrounding oneself with the wrong company. Chapter 59 Al Hashr, verse 16:

“Like the example of Satan when he says to man, "Disbelieve." But when he disbelieves, he says, "Indeed, I am disassociated from you. Indeed, I fear Allah, Lord of the worlds."”

This verse illustrates that bad companions may initially encourage or lead one astray, but ultimately abandon them when harm comes, leaving the person to face the consequences alone—just as the Devil deceives, then disassociates himself once his target falls into error.

The Holy Prophet Muhammad, peace and blessings be upon him, explained the difference between good and bad companionship in a Hadith found in Sahih Bukhari, number 5534. He compared a good companion to a person who sells perfume: even if one does not purchase the perfume, they are positively affected by its pleasant fragrance. In contrast, a bad companion is likened to a blacksmith: even if one avoids getting burned, the smoke negatively affects them. This demonstrates that people are inevitably influenced by those they associate with—positively or negatively, visibly or subtly. A Hadith found in Sunan Abu Dawud, number 4833, confirms that a person is on the religion of their companion, meaning that they adopt the attitudes, habits, and character of those they spend time

with. For a person, accompanying the righteous has profound benefits: it inspires them to obey Allah, the Exalted, by fulfilling His commands, refraining from prohibitions, and patiently facing life's challenges, following the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Conversely, associating with bad or heedless companions encourages disobedience, distracts from preparing for the hereafter, and hinders proper use of the blessings granted by Allah, the Exalted. Even lawful pursuits pursued beyond one's needs or in excess can lead to neglecting Allah, the Exalted, which is the root of spiritual ruin.

Moreover, the ultimate consequence of companionship is revealed in the hereafter: people will be gathered with those they love. A Hadith in Sahih Bukhari, number 3688, confirms that a person's association reflects their love, showing the practical importance of choosing companions wisely in this world. Conversely, following heedless or harmful companions demonstrates one's attachment to them, indicating eventual separation from the righteous in the hereafter, as confirmed in Sunan Abu Dawud, number 4031. Chapter 43 Az Zukhruf, verse 67:

"Close friends, that Day, will be enemies to each other, except for the righteous."

And chapter 59 Al Hashr, verse 17:

“So the outcome for both of them is that they will be in the Fire, abiding eternally therein. And that is the recompense of the wrong-doers.”

This underscores the lasting impact of companionship: choosing righteous companions strengthens faith, obedience, and tranquility in both worlds, whereas aligning with the heedless or disobedient leads to spiritual loss and regret.

After emphasizing the importance of righteous companionship as a means of guidance and stability in this world, Allah, the Exalted, calls those who claim faith in Him to prove that claim through action. True faith is not merely a declaration upon the tongue, but a reality demonstrated through preparation for accountability. Chapter 59 Al Hashr, verse 18:

“O you who have believed, fear Allah. And let every soul look to what it has put forth for tomorrow…”

This verse directs every person to engage in regular self-examination. The “tomorrow” mentioned is the Day of Judgement, a Day that is certain and closer with every passing moment. Since no one—after Allah, the Exalted—is more aware of a person’s private actions, intentions, and shortcomings than themselves, honest self-assessment becomes essential. When a person sincerely reviews their deeds, they become aware of their faults and are naturally driven toward repentance. This reflection softens

the heart, increases humility, and motivates righteous action. It encourages a person to use the blessings they have been granted—such as time, wealth, health, knowledge, and influence—in ways that are pleasing to Allah, the Exalted. In contrast, the one who neglects self-assessment drifts into heedlessness. They misuse their blessings, delay repentance, and assume there will always be more time. Such a person may find the weighing of deeds on the Day of Judgement extremely severe, and this negligence could lead to devastating consequences.

A useful comparison can be drawn with a careful business owner who regularly reviews their accounts. By constantly assessing profits, losses, and obligations, they ensure their business moves in the correct direction and that required responsibilities—such as financial reporting—are fulfilled accurately. In contrast, a careless business owner who ignores their accounts eventually faces loss, confusion, and penalties. While financial penalties in this world may be difficult, they remain limited and temporary. However, the consequence of failing to prepare one's deeds for the Scales on the Day of Judgement is far more serious. It is not a monetary fine, but an outcome that affects one's eternal outcome. 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."

Furthermore, a person should not only avoid sins but also strive to avoid wasting blessings in vain pursuits. Although vain activities may not always be sinful, they represent missed opportunities for earning reward. Time

spent in purposeless engagement could have been transformed into remembrance, charity, learning, or acts of kindness. On the Day of Judgement, when every deed is weighed, even small differences may carry immense consequences. A seemingly minor act of goodness may tip the Scales toward salvation, while consistent heedlessness may result in regret beyond measure.

Therefore, regular self-evaluation, sincere repentance, and purposeful living are essential. By consistently assessing actions and correcting course, a person prepares wisely for accountability, attains balance in this life, and safeguards their eternal future with Allah, the Exalted. Chapter 59 Al Hashr, verse 18:

“O you who have believed, fear Allah. And let every soul look to what it has put forth for tomorrow…”

It is deeply significant that Allah, the Exalted, refers to accountability as “tomorrow” in this verse. This expression is used to awaken urgency within the heart. Even if the final establishment of the Day of Judgement appears distant in worldly calculation, a person’s personal accountability begins at death—and death is never far. It can arrive unexpectedly, without regard for age, plans, or ambitions. For this reason, adopting false hope in a long life is a dangerous and blameworthy trait. When a person assumes they have many years ahead, they naturally delay preparation for the hereafter. They give priority to accumulating wealth, status, and worldly comfort, convincing themselves that spiritual reform can wait. A simple and honest review of one’s daily schedule often reveals this imbalance. How many

hours are devoted to worldly pursuits, and how much sincere effort is invested in preparing for what follows death? False hope is among the strongest strategies used by the Devil to misguide people. When a person believes they will live long, they postpone repentance, delay improving their character, and neglect righteous deeds. They assume there will always be time later to change. In reality, that “later” often never comes. Many people pass away suddenly, leaving behind unfinished plans for spiritual reform. This false security also encourages hoarding wealth and excessive attachment to material possessions. The Devil instils fear by suggesting that one must accumulate endlessly for old age, worrying that no one will provide support when strength declines. Yet such thinking ignores a fundamental truth: the One who provided sustenance in youth is fully capable of providing in old age. Provision was decreed long before creation itself, as confirmed in a Hadith recorded in Sahih Muslim, number 6748, which states that the provision of creation was written fifty thousand years before the creation of the skies and the earth. This reality should create balance—encouraging responsible effort without anxiety or greed. It is remarkable that a person may dedicate forty years saving for retirement, which may last only a fraction of that time, yet fail to invest comparable effort in preparing for an eternal existence. Islam does not prohibit planning for the future of this world. Saving and preparing responsibly are permissible and wise, provided that priority remains with the hereafter. The problem arises when worldly preparation overshadows eternal preparation. Although many openly admit that death can strike at any moment, their actions often reflect the assumption of permanence. Even if someone were promised endless life on earth, they would still be limited by time itself, unable to accumulate beyond certain constraints. Yet countless individuals pass away earlier than expected. Few truly internalize this lesson and adjust their priorities accordingly.

One of the greatest regrets at the time of death is the realization that opportunities were wasted. 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.”

At that stage, a person will desperately wish for even a short return to correct their negligence. But the opportunity will have passed.

A person would be considered foolish if they invested more time and wealth into a temporary dwelling while neglecting a permanent home. Yet this is the reality when the temporary world is consistently prioritized over the eternal hereafter.

Therefore, a wise person strives for balance. They work responsibly for this world while remembering that death does not arrive according to personal schedules. It comes at a time decreed by Allah, the Exalted, unknown to creation but certain in occurrence. Preparing for what follows death must therefore take precedence over preparing for a future in this world that is never guaranteed. Through this awareness, a person achieves clarity, balance, and peace of mind in both worlds. Chapter 59 Al Hashr, verse 18:

“O you who have believed, fear Allah. And let every soul look to what it has put forth for tomorrow - and fear Allah…”

Since fearing Allah, the Exalted—meaning true piety—has been emphasized repeatedly, it is essential to understand one of its deeper dimensions. Piety does not only mean avoiding what is clearly unlawful. It also includes exercising caution by avoiding certain lawful matters out of fear that they may gradually lead to what is unlawful. Chapter 2 Al Baqarah, verse 187:

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

It is noteworthy that Allah, the Exalted, did not merely command people not to cross His limits. Rather, He instructed them not even to approach them. This wording establishes a principle of spiritual protection. Staying at a safe distance from boundaries reduces the risk of falling into what is prohibited. This principle appears elsewhere in the Holy Quran. For example, when addressing the Holy Prophet Adam, peace be upon him, Allah, the Exalted, did not simply forbid eating from the specific tree in Paradise. He commanded him not even to approach it. Chapter 7 Al A’raf, verse 19:

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

Approaching the tree itself was not the act of disobedience; eating from it was. Yet the command was to avoid even coming near. This demonstrates that protection from sin often requires avoiding its surroundings and pathways. From this, an important reality becomes clear: not every lawful matter must be pursued. Some lawful or neutral matters, particularly vain or purposeless activities, can gradually lead a person toward wrongdoing. Vain speech may begin as harmless conversation but can slowly develop into backbiting, exaggeration, or lying. Excessive, unnecessary spending may begin as lawful enjoyment but can evolve into wastefulness, which is sinful. Chapter 17 Al Isra, verse 27:

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

Misguidance rarely occurs instantly. It usually unfolds step by step. A person may first become comfortable near wrongdoing without directly engaging in it. Over time, familiarity weakens resistance, and temptation increases. For instance, a person who frequently accompanies those who drink alcohol, even without participating, is statistically and psychologically more likely to eventually partake than someone who avoids such gatherings entirely. This cautious approach was advised by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith recorded in Jami At Tirmidhi, number 2451. He taught that a person cannot attain true piety until they abandon certain lawful matters out of fear that those matters may lead them to the unlawful. This demonstrates that righteousness involves discipline, foresight, and self-restraint. Therefore, a

person striving for steadfast obedience should not only avoid clear prohibitions but also be mindful of what brings them close to those prohibitions. By limiting vain pursuits and unnecessary indulgence, they protect their heart and maintain clarity. This ensures they use the blessings granted to them—such as time, wealth, energy, and influence—in ways that align with the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Such disciplined living produces balance. A person who avoids excess and guards boundaries maintains a stable mental and emotional state. They correctly prioritize responsibilities, relationships, and spiritual growth. As a result, they prepare properly for accountability on Judgement Day and experience peace of mind in both worlds.

In contrast, the one who dismisses the importance of avoiding the boundaries of Allah, the Exalted, may overindulge in lawful but excessive or vain pursuits. Over time, this increases the likelihood of slipping into the unlawful. Such indulgence often leads to misuse of blessings, misplaced priorities, and spiritual neglect. Even if moments of entertainment or pleasure are experienced, the overall result is imbalance, stress, and difficulty. Their mental and emotional state becomes unsettled, their preparation for Judgement Day weakens, and regret eventually follows. History and daily life repeatedly demonstrate that unchecked indulgence, even in lawful matters, can gradually erode discipline and clarity. True piety, therefore, lies not only in avoiding what is clearly forbidden but also in maintaining a protective distance from anything that threatens one's obedience to Allah, the Exalted. Chapter 59 Al Hashr, verse 18:

"…and fear Allah. Indeed, Allah is Acquainted with what you do."

Allah, the Exalted, continues to warn those who verbally claim faith not to neglect practical obedience. A declaration alone is not sufficient if it is not supported by action. Persisting in misusing the blessings granted by Allah, the Exalted—such as time, wealth, health, and ability—contradicts the very claim of belief. Chapter 59 Al Hashr, verse 19:

“And be not like those who forgot Allah, so He made them forget themselves…”

Forgetting Allah, the Exalted, does not necessarily mean denying His existence. Rather, it refers to neglecting His remembrance, ignoring His commands, and living as though accountability does not exist. When a person chooses this path, a severe consequence follows: they “forget themselves.” This means they lose awareness of their true purpose, neglect what benefits their soul, and harm their own eternal outcome. As a result, such a person develops imbalance. Their priorities become distorted, and they misplace everything and everyone within their life. Temporary matters dominate their thinking, while eternal realities are ignored. This inner disorder often manifests outwardly as stress, anxiety, dissatisfaction, and conflict, even if worldly luxuries are present. Comfort without purpose does not produce peace. Because their lifestyle prevents sincere preparation for Judgement Day, the consequences in the hereafter are far more severe. Chapter 59 Al Hashr, verse 19:

“…Those are the defiantly disobedient.”

It is also important to distinguish between worldly judgment and divine judgment. In this world, a person is legally recognized as a person of faith based on their verbal declaration. Human beings judge by what is outwardly apparent. However, in the hereafter, Allah, the Exalted, will judge each individual according to their inward reality—the sincerity, conviction, and actions that were hidden from others. A person may verbally affirm belief in Allah, the Exalted, and accountability in the hereafter, yet fail to support that affirmation with deeds. If their heart lacks true conviction and submission, their outward claim will not benefit them on Judgement Day.

Moreover, neglecting action places one in danger of losing faith altogether before death. Faith is not static; it strengthens with obedience and weakens with persistent disobedience. It resembles a living plant that must be nurtured. Just as a plant deprived of sunlight and water gradually withers, faith deprived of remembrance, repentance, and righteous action gradually fades. If not revived, it may die entirely—resulting in the greatest possible loss. Chapter 59 Al Hashr, verse 19:

“…Those are the defiantly disobedient.”

Therefore, safeguarding faith requires continuous effort. It requires aligning actions with belief, using blessings responsibly, and maintaining awareness of accountability. When belief is supported by consistent obedience, faith grows stronger, clarity increases, and balance is achieved. But when belief

remains only words without action, it risks becoming hollow, leaving the person exposed to regret in both worlds.

As nothing occurs within the universe except by the will and permission of Allah, the Exalted, the outcome mentioned in the Holy Quran has been attributed to Him. However, it is clear that this outcome is a direct consequence of a person's own persistent choice to disobey. Chapter 59 Al Hashr, verse 19:

"And be not like those who forgot Allah, so He made them forget themselves…"

When a person practically neglects obedience to Allah, the Exalted, they inevitably forget the true purpose of their creation and the reality of life as a test: whether they will correctly use the blessings they have been granted according to divine teachings. Once this awareness fades, worldly desires and ambitions begin to dominate their thinking and behavior. In this condition, hearing, sight, and intellect remain physically functional, yet spiritually and morally ineffective. These faculties were given so a person may recognize truth, reflect on consequences, and regulate conduct. But when desires take control, clarity is replaced with impulse. Instead of governing their desires, the person becomes governed by them. Desire becomes the master, and the person becomes its servant. Chapter 59 Al Hashr, verse 19:

“*…so He made them forget themselves…”*

This forgetting is profound. It means losing awareness of what truly benefits or harms one’s eternal outcome. This state resembles addiction. An addict may not begin with the intention of losing control, yet once addiction develops, it can overpower rational judgment. Harmful actions may follow—not due to ignorance of consequences, but because craving overrides moral restraint. Similarly, unchecked worldly desires—whether for wealth, status, pleasure, or recognition—can intensify until they become addictions of the heart. Gradually, boundaries are blurred, harmful behavior is justified, and long-term consequences are ignored. A person may then sacrifice health, relationships, dignity, and peace of mind in pursuit of what can never truly satisfy. Beneficial reminders no longer penetrate the heart, clear signs are no longer recognized, and sound reasoning no longer guides decisions. The faculties remain, but their purpose is lost. Chapter 59 Al Hashr, verse 19:

“…Those are the defiantly disobedient.”

Divine guidance therefore emphasizes regulation, not total suppression, of desire. Desires are part of human nature, but when pursued without discipline they distort perception and lead to moral and spiritual decline. Unrestrained indulgence produces imbalance—manifesting as stress, anxiety, restlessness, and dissatisfaction—because the heart was not created to find tranquillity in excess. By contrast, when a person disciplines desires and confines themselves to what is lawful, and even then practices moderation, balance is preserved. Hearing absorbs beneficial reminders,

sight recognizes meaningful signs, and intellect functions as a guide rather than a servant of impulse. Such discipline protects against destructive cycles of addiction—whether to substances, wealth, status, or any other worldly pursuit. The true danger, therefore, is not the existence of desire, but the absence of self-restraint. When desires rule the heart, guidance becomes obscured. When discipline governs the heart, desires assume their proper place. In that state, a person is able to use their blessings correctly, attain clarity and stability, and achieve lasting peace through a balanced mental and physical state, by correctly placing everything and everyone within their life.

One of the central reasons Hell and Paradise are described so vividly in the Holy Quran is to firmly establish a critical reality in the heart of a person—so that it produces practical change and removes laziness and false security. Chapter 59 Al Hashr, verse 20:

“Not equal are the companions of the Fire and the companions of Paradise. The companions of Paradise - they are the attainers of success.”

Previous nations fell into error when they belittled these realities, especially Hell, and even treated them as matters of mockery. To eliminate this attitude, divine teachings describe the Hereafter in powerful and detailed terms. The purpose is not to create despair, but to awaken hearts. Vivid descriptions shake a person out of negligence and remind them that actions have real and lasting consequences. True obedience to Allah, the Exalted, requires more than belief in principle. It requires correctly utilising the blessings He has granted—time, health, wealth, ability, and intellect—in

ways that are pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When these teachings are internalised, they transform belief into action. Through this awareness, a person is protected from complacency and false hope. They live with sincerity, responsibility, and preparation for accountability. This balanced mindset produces stability: worldly matters are placed in their proper position, eternal matters are prioritised, and everything and everyone in life is given their correct due. As a result, a balanced mental and physical state is achieved, leading to safety from punishment and true success in both worlds.

Chapter 59 Al Hashr, verse 20:

“Not equal are the companions of the Fire and the companions of Paradise. The companions of Paradise - they are the attainers of success.”

In order to attain the success mentioned in this verse, Allah, the Exalted, has consistently revealed divine guidance throughout history, culminating in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This final guidance was not revealed for a specific era or region, but as a complete and universal code of conduct suitable for all times and circumstances. No matter how advanced a society becomes, and regardless of how much knowledge it acquires in fields such as psychology, medicine, sociology, or neuroscience, it remains beyond human capacity to formulate a flawless code of conduct fully aligned with human nature and capable of addressing every circumstance individuals and societies may face. Human knowledge is limited and continually

evolving. Even in understanding something as specific as the functions of various regions of the human brain, humanity is still discovering new information. If understanding a single organ is incomplete, then constructing a perfect moral and social system based on limited knowledge is even more unattainable. Only Allah, the Exalted, possesses complete and perfect knowledge. As the Creator of humanity and the universe, His knowledge encompasses the past, present, and future without limitation. He alone fully understands human nature—its strengths, weaknesses, inclinations, and vulnerabilities. Therefore, He alone is perfectly positioned to establish a code of conduct that distinguishes good from evil, beneficial from harmful, and justice from oppression in every era and environment. History clearly shows that whenever this divine guidance was sincerely implemented in individual and collective life, it produced stability, justice, and social harmony. Individuals experienced clarity of purpose and inner balance, while societies witnessed fairness, accountability, and mutual responsibility. This demonstrates that divine law is not merely theoretical, but practical and transformative when applied correctly. For this reason, a person should accept the divine code of conduct with trust and humility, even when certain commands conflict with personal desires. Human desire is not always aligned with true benefit. What appears restrictive may in reality be protective, and what seems demanding may ultimately bring lasting peace. This relationship between divine guidance and the individual resembles that of a wise patient and a skilled physician. The patient may dislike a prescribed treatment or a strict dietary plan, yet they follow it because they trust the physician’s expertise and recognize that it serves their long-term well-being. Similarly, divine guidance may sometimes require discipline, sacrifice, or restraint, but it is always rooted in perfect knowledge and wisdom. By adhering to this guidance, a person safeguards themselves from confusion, moral instability, and inner conflict. They attain clarity in distinguishing right from wrong, develop balance in their mental and physical state, and correctly place everything and everyone within their life. In doing so, they move toward genuine success—success defined not merely by worldly achievement, but by lasting peace and accountability fulfilled in both worlds.

In order to demonstrate the immense power and transformative effect of the Holy Quran, Allah, the Exalted, presents a profound example: if this revelation had been sent down upon a mountain—solid, massive, and firm—it would have shattered out of awe and fear. If unfeeling stone would respond in such a manner, then a spiritual heart, no matter how hardened through persistent disobedience, is certainly capable of being softened and humbled. Chapter 59 Al Hashr, verse 21:

“If We had sent down this Qur'an upon a mountain, you would have seen it humbled and coming apart from fear of Allah. And these examples We present to the people that perhaps they will give thought.”

This verse demonstrates that the obstacle is not in the power of the message, but in the willingness of the heart to reflect with an open and unbiased mind.

The expressions found in the Holy Quran are unmatched in their clarity, precision, and depth. Its meanings are conveyed in a direct and accessible manner, yet they contain layers of wisdom that continue to unfold upon reflection. Its words and verses possess a level of eloquence that no other book can rival. It is entirely free from contradiction—something that cannot be said of the scriptures and teachings of other religions, which contain inconsistencies, alterations, and human interpolations. The Holy Quran recounts the histories of previous nations in remarkable detail, despite the

fact that the Holy Prophet Muhammad, peace and blessings be upon him, had no formal education in history. It commands every form of goodness and forbids every type of evil, addressing matters that affect individuals as well as those that influence entire societies, so that justice, security, and peace may spread throughout every home and community. Unlike poetry, myths, and fables, the Holy Quran contains no exaggeration, falsehood, or fabrication. Every verse is beneficial and can be practically applied to one's life. Even when the same narrative is repeated, each retelling highlights new lessons of profound importance. Unlike all other books, the Holy Quran never becomes monotonous or tiresome, even when studied repeatedly. It presents promises and warnings and supports them with clear, undeniable proofs. When the Holy Quran discusses concepts that may appear abstract—such as patience, gratitude, or humility—it always provides simple, practical methods for implementing them. It encourages humanity to fulfil the purpose of their creation by sincerely obeying Allah, the Exalted, through using the blessings they have been granted in ways pleasing to Him. Through this obedience, individuals attain peace of mind and success in both worlds by achieving a balanced mental and physical state and by placing everything and everyone in their proper place while preparing adequately for their accountability on the Day of Judgement. The Holy Quran makes the straight path clear and appealing to anyone who seeks true tranquillity and real success in both worlds. Because it addresses the very nature of human beings, its guidance is timeless and universally beneficial for every person, place, and generation. It serves as a cure for emotional, economic, and physical difficulties when it is understood and applied correctly. It provides solutions for every problem that individuals or societies may face. History itself testifies to this reality, as the communities that implemented its teachings correctly experienced justice, stability, and prosperity. Centuries have passed, yet not a single letter of the Holy Quran has been altered, for Allah, the Exalted, promised to preserve it. No other book in human history possesses this quality. Chapter 15 Al Hijr, verse 9:

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

Allah, the Exalted, has addressed the root problems that afflict individuals and societies and has provided practical remedies for each of them. By correcting these foundational issues, the countless secondary problems that stem from them are automatically resolved. This is how the Holy Quran comprehensively addresses everything a person and a community require in order to succeed 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 and most enduring miracle bestowed by Allah, the Exalted, upon His final Holy Prophet Muhammad, peace and blessings be upon him. However, only those who sincerely seek the truth and act upon it will benefit from this miracle. Those who follow their desires, selectively accept its teachings, or distort its guidance will only encounter loss in both worlds. Chapter 17 Al Isra, verse 82:

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

Islam consistently calls every person—regardless of their level of education or background—to reflect deeply upon the Holy Quran. Reflection is not restricted to a particular class of people, nor is it limited to scholars alone. Rather, it is a universal invitation addressed to all humanity. Chapter 59 Al Hashr, verse 21:

"…And these examples We present to the people that perhaps they will give thought."

This verse clearly demonstrates that contemplation is encouraged for "the people" in general. Therefore, the notion that reflection upon the Holy Quran is reserved exclusively for scholars contradicts the spirit of its message. However, this encouragement must be properly understood. It does not mean that individuals without scholarly training should independently interpret complex verses, derive legal rulings, or issue religious judgments. Such matters require deep knowledge, methodology, and expertise, and approaching them without proper qualification can result in confusion or misguidance. Instead, people should focus their reflection on clear and straightforward teachings—such as the noble qualities that should be adopted and the harmful traits that should be avoided, as described in the Holy Quran. They should contemplate themes like sincerity, patience, gratitude, justice, humility, accountability, and reliance upon Allah, the Exalted. These are matters accessible to every thoughtful reader and are directly connected to achieving peace of mind in both worlds. When engaging with more complex subjects, individuals should rely on authentic translations and sound commentaries to ensure that their understanding remains aligned with established scholarship. Studying the explanations of reliable scholars protects a person from misunderstanding while allowing them to benefit from deeper insights. When laypeople

approach the Holy Quran through trustworthy translations and explanations, it nurtures love and reverence for Allah, the Exalted. By recognizing the clarity of its proofs and the wisdom within its guidance, faith is strengthened. This understanding cultivates a sincere desire to obey Him, which in turn motivates practical preparation for accountability on Judgement Day. Such preparation involves correctly using the blessings one has been granted, in accordance with divine guidance. The most effective path to sound understanding is studying under the mentorship of a qualified scholar. Direct learning allows for clarification, structured progress, and protection from error. At the same time, knowledge must not remain theoretical. Whatever is learned should be personally reflected upon so that it transforms character and conduct in daily life. If direct study with a scholar is not possible, then one should turn to reliable interpretations and seek clarification from knowledgeable individuals whenever uncertainty arises. In this way, reflection remains beneficial, safe, and transformative—fulfilling the divine call to think deeply while remaining grounded in authentic understanding.

When a person reflects on Islamic teachings with sincerity and an unbiased mind, the truth of its guidance becomes unmistakable. Chapter 59 Al Hashr, verse 22:

“He is Allah, other than whom there is no deity…”

Islam establishes that the only Being worthy of absolute and unconditional obedience in every circumstance is the Creator and Sustainer, Allah, the Exalted. In reality, whatever or whoever a person consistently obeys and

models their life upon becomes the object of their worship, even if they outwardly deny belief in any deity. Human beings are naturally inclined to follow and submit to something—whether it be other people, social media, fashion, culture, wealth, or even their own desires. Chapter 25 Al Furqan, verse 43:

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

This verse clarifies that true worship is not limited to verbal statements or ritual acts, but is manifested through obedience and submission. To follow one’s desires, or blindly adhere to worldly influences, is in effect to worship them. Those who profess faith must therefore support their verbal declaration with sincere action. True faith requires that Allah, the Exalted, be obeyed above all else in every circumstance. This involves using the blessings He has granted—such as wealth, health, knowledge, and influence—in ways that are pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When a person aligns their actions with this obedience, they achieve balance in their mental and physical state, placing everything and everyone in their rightful place. Such conduct ensures they are adequately prepared for accountability on the Day of Judgement and grants peace of mind in this world, alongside eternal success in 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."

By contrast, those who reject the Oneness of Allah, the Exalted, and submit instead to desires, trends, or worldly influences, will inevitably misuse the blessings they have been entrusted with. This misuse produces imbalance, confusion, and misplaced priorities. Such individuals fail to prepare for their accountability before Allah, the Exalted, and as a result, endure stress, hardship, and difficulty in both worlds, even if they outwardly enjoy certain worldly luxuries. Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

In essence, obedience is the truest expression of worship. Those who direct their obedience to Allah, the Exalted, secure balance, tranquillity, and eternal reward, while those who direct it elsewhere—whether knowingly or unknowingly—find themselves in a state of loss, stress, and spiritual deficiency.

Chapter 59 Al Hashr, verse 22:

“He is Allah, other than whom there is no deity…”

When one observes the creation of the Heavens and the Earth, along with the countless perfectly balanced systems within them, it becomes unmistakably clear that there is only One who created and sustains the entire universe. Consider, for example, the exact distance of the Sun from the Earth: even a slight deviation—whether closer or further—would render the planet uninhabitable. Similarly, the Earth’s atmosphere has been crafted with a delicate balance of gases, pressure, and temperature, creating an environment that allows life to thrive in optimal conditions. Every detail, from the composition of the air to the rotation of the planet, demonstrates an unparalleled design.

When building even a simple structure, pillars and supports must be strategically placed to maintain stability. Thoughtful planning is essential to ensure safety and durability. If such care is required for a mere building, how could one claim that the Heavens and the Earth were formed by chance? If they had been created accidentally, imperfections, instability, and chaos would have been inevitable. Yet, what is observed is precision, balance, and harmony, which points to deliberate and perfect planning by the Creator, Allah, the Exalted. Chapter 13 Ar Ra’d, verse 2:

“It is Allah who erected the heavens without pillars that you [can] see…”

The Sun follows a precise path that ensures a balanced distribution of light and darkness on Earth. The carefully timed durations of days and nights, which vary across seasons, allow humans to maximize the benefit from each period. If days were longer, people would suffer from fatigue and exhaustion; if nights were longer, there would be insufficient time to work, earn a living, or acquire knowledge; and if nights were shorter, individuals would be deprived of necessary rest, undermining their health. Changes in these cycles would also affect crops and the entire food supply chain, threatening the sustenance of humans and animals alike. The flawless operation of these systems highlights the Oneness of Allah, the Exalted, since multiple deities with differing intentions would inevitably result in disorder. Chapter 21 Al Anbiya, verse 22:

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

The Moon reflects sunlight to provide guidance at night, particularly for travelers navigating deserts or oceans, which remains a vital method for transporting goods even today. Its phases govern the tides, and any disruption would drastically affect life on Earth. Combined with the Sun, humans can measure time accurately, plan their daily activities, and regulate their lives—another clear sign of divine design.

The land on Earth is also perfectly balanced, providing suitable areas for cultivation, habitation, and construction. While high-altitude regions present challenges due to thinner air and rugged terrain, most of the Earth's surface lies at optimal altitudes, making it hospitable. Some regions are naturally inaccessible, preserving resources, yet the majority is easily reachable and usable by humans. Furthermore, essential resources are placed in accordance with their importance: the more vital a resource is for survival, the more accessible it has been made. This thoughtful arrangement cannot be random and clearly reflects the planning of a Creator.

The water cycle exemplifies this divine balance. Water evaporates from the seas, rises into the sky, condenses, and falls as rain. Mountains neutralize its acidity so that both humans and animals can utilize it safely. Any disruption in this cycle would result in environmental catastrophe. Salt in the oceans prevents contamination from decaying sea life, maintaining a thriving aquatic ecosystem while allowing ships to navigate efficiently. A slight change in the composition of water would disrupt this delicate balance, making either life within it impossible or navigation unsafe, but never allowing both to coexist. Even today, maritime transport remains the primary means of global trade, demonstrating the enduring importance of this balance. Rainfall itself is carefully regulated: too little leads to drought and famine, while too much causes destructive flooding. Chapter 23 Al Mu'minun, verse 18:

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

The winds play an equally vital role. They enable wind pollination, which is essential for the reproduction of crops, plants, and trees. Historically, winds were crucial for sailing and continue to influence trade and transportation. They also guide rainclouds to specific regions, distributing water where life depends on it. An imbalance—either absence or excess—would create chaos for the entire creation.

When one reflects on the Sun, Moon, the Earth, its landscapes, water systems, winds, and countless other intricately designed and balanced elements, it becomes impossible to deny the existence of a single, omnipotent Creator who governs everything with absolute precision, wisdom, and care. Every detail, whether large or small, bears testimony to Allah, the Exalted, and His flawless creation. Chapter 59 Al Hashr, verse 22:

“He is Allah, other than whom there is no deity…”

Not only has Allah, the Exalted, created and perfectly sustains the universe, but He is also fully aware of everything, encompassing both the apparent and the hidden. He knows all that is manifest, such as a person’s actions, as well as that which is concealed within the heart, including thoughts, intentions, and unspoken words. Chapter 59 Al Hashr, verse 22:

“…Knower of the unseen and the witnessed…”

This infinite knowledge of Allah, the Exalted, encompasses even the hidden motives, desires, and inclinations of every individual. Yet despite this complete awareness—especially of those wrongful intentions, ill speech, or harmful actions—He continues to bestow His mercy upon creation. This mercy allows people the opportunity to repent, reform, and realign themselves with the straight path. It is a mercy that persists even when individuals falter, reminding them of His compassion and guidance. Chapter 59 Al Hashr, verse 22:

“…He is the Entirely Merciful, the Especially Merciful.”

Unlike other religions that sometimes portray God as primarily vengeful, Islam emphasizes the merciful nature of Allah, the Exalted, in His relationship with creation. This reflects the compassionate and facilitative design of the divine code of conduct chosen for humanity—Islam—which prioritizes ease, balance, and well-being. Chapter 2 Al Baqarah, verse 185:

“…Allāh intends for you ease and does not intend for you hardship…”

The obligations and prohibitions prescribed by Allah, the Exalted, are few in number yet comprehensive in benefit, aimed at promoting the holistic welfare of a person. Those who understand this truth and sincerely adhere to the teachings of Islam will experience a life guided by mercy and ease in both worlds. This includes achieving mental and physical balance and placing everything and everyone in their proper context, even if occasional hardships arise along the way. Chapter 16 An Nahl, verse 97:

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

However, one must not be misled into thinking that Allah’s, the Exalted’s, mercy means the absence of consequences for wrongdoing. The existence of Hell serves a critical purpose: it ensures that the ultimate justice of Allah, the Exalted, is upheld and that creation fulfills its intended purpose. Without the accountability represented by punishment, the moral and spiritual test of life would be incomplete. Furthermore, treating wrongdoers identically to those who perform righteous deeds 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.”

Thus, Islam presents a perfect balance: Allah, the Exalted, is infinitely merciful yet perfectly just, guiding humanity toward ease and success while upholding accountability for actions. Chapter 59 Al Hashr, verse 23:

“He is Allah, other than whom there is no deity…”

It is important to understand that false deities, such as idols, are not the only entities that a person may come to worship or obey instead of Allah, the Exalted. In truth, anything that a person obeys in opposition to Allah—such as social media, fashion, culture, wealth, or even other people—becomes an object of their worship in practice. Chapter 9 At Tawbah, verse 31:

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

In this verse, the scholars and religious leaders of the people of the book were not literal objects of worship. Instead, by obeying them in ways that contravened the commands of Allah, the Exalted, the people treated them as masters, and this act of disobedience was judged as a form of worship. This principle extends to the Devil as well. Chapter 36 Yaseen, verse 60:

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

While most people have not directly worshipped the Devil, many are considered as such because they obey his guidance when it leads them away from Allah, the Exalted. This shows that worship is not limited to formal rituals; it is demonstrated through obedience and submission. When a person persists in disobeying Allah, the Exalted, they inevitably place themselves under the authority of other influences—whether people, social trends, or material pursuits. Attempting to satisfy multiple, unjust “masters” leads to stress, frustration, and imbalance, as it is impossible to meet the demands of all these forces consistently. Much like an employee with several supervisors, a person who turns away from servitude to Allah, the Exalted, becomes overburdened by conflicting expectations, often sacrificing their peace of mind. Over time, this can result in emotional strain, loneliness, depression, or even despair, as the efforts to please worldly masters never bring lasting satisfaction—a truth observable in the lives of many who prioritize worldly influence, including celebrities. Furthermore, obedience to such entities in defiance of Allah, the Exalted, yields no benefit in the hereafter. These worldly masters cannot support a person in their ultimate accountability, leaving them without assistance in the face of divine judgment. The solution is clear: one must abandon obedience to anything that leads to the disobedience of Allah, the Exalted, and instead direct their obedience to Him alone. By correctly using the blessings they have been granted as outlined in Islamic teachings, a person attains true balance, placing everything and everyone in its rightful place, achieving peace of mind in both worlds, and cultivating a stable mental and physical state.

As discussed previously, one of the primary reasons aspects of the Hereafter—such as Hell—are described in vivid detail within Islamic teachings is to dispel the misconceptions that people develop over time. Another widespread misconception concerns the nature of Allah, the Exalted, and His divine attributes. Islamic teachings carefully explain the names and attributes of Allah, the Exalted, to cultivate correct belief in Him, thereby encouraging sincere obedience by using the blessings He has granted in ways pleasing to Him. Conversely, ignorance of these attributes can foster false beliefs, such as wishful thinking or complacency in disobedience. For example, a person who truly understands that Allah, the Exalted, is All-Forgiving will strive diligently to obey Him, earnestly seeking His forgiveness for sins. In contrast, someone who misunderstands or neglects this attribute may persist in wrongdoing, wrongly assuming they will be pardoned regardless of their actions. To avoid such errors, it is essential to study the divine attributes and names of Allah, the Exalted, as revealed in the Holy Quran and explained through the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 59 Al Hashr, verse 23:

“He is Allah, other than whom there is no deity, the King…”

This verse makes clear that Allah, the Exalted, possesses complete and perfect sovereignty, free of any deficiency. His rule has no beginning, no end, no limitation, and no reduction. He governs all creation with absolute authority, managing and judging without reliance on any partner or helper. The King cannot be obstructed in executing His will, while every part of creation depends entirely upon Him.

Recognizing Allah, the Exalted, as the sole King inherently entails accepting one's role as His servant. A true servant submits fully to the King, fulfilling His commands and avoiding His prohibitions without question, trusting that the King's decrees are always for the servant's 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."

When a person acknowledges Allah, the Exalted, as the only King, they turn solely to Him for support and guidance, relying on His protection rather than seeking help from creation. Obeying creation over the Creator leaves one vulnerable, as no created being can shield them from the consequences decreed by the only King. This principle was emphasized by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sunan Abu Dawud, number 2625, where he stated that obedience to creation is forbidden if it leads to disobedience to the Creator.

One should strive to reflect this servitude in their inner self by purifying the spiritual heart, which is the "inner king," through acting upon the knowledge found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When the heart is purified, the limbs of the body follow in righteousness. The Holy Prophet Muhammad, peace and blessings be upon him, explained in a Hadith found in Sahih Muslim, number 4094, that if the spiritual heart is pure, the entire body becomes

pure; if it is corrupt, the whole body is affected. One should never allow their lower desires to dominate but instead govern them with the guidance of Islamic teachings. True kingship is achieved when a person detaches from excessive attachment to worldly things and controls their desires in accordance with divine principles. Whoever perfects this inner discipline and servitude will be granted a spiritual kingdom in both worlds. The ultimate reward for fulfilling the rights of the King by perfecting servanthood is described in the Holy Quran: the believer will attain a high station in the presence of the One Omnipotent King, experiencing both spiritual elevation and eternal success. Chapter 54 Al Qamar, verse 55:

“In a seat of honour near a Sovereign, Perfect in Ability.”

Chapter 59 Al Hashr, verse 23:

“…the Holy…”

In relation to Allah, the Exalted, the term signifies the One who is entirely sanctified, free from any flaw, deficiency, or imperfection, and who transcends all attributes of perfection. Allah, the Exalted, embodies absolute purity, majesty, and wisdom, and His nature is beyond all human comprehension or comparison. Understanding this truth encourages a person to approach life with humility, awareness, and a sincere desire for spiritual growth.

A person should earnestly turn to Allah, the Exalted, seeking purification and sanctification from all sins and requesting that He bestow upon them the attributes He loves. This purification is both spiritual and practical. One must strive to cleanse the body from sinful actions, avoiding any behavior that contradicts divine guidance. Similarly, a person should guard their desires, preventing evil inclinations from influencing their choices or controlling their life. Wealth and resources must be sought and used lawfully, ensuring they are free from doubtful or prohibited sources. The mind and heart should be protected from heedlessness, distraction, and forgetfulness of divine guidance, so that every thought and intention aligns with what is pleasing to Allah, the Exalted. Purifying intentions is equally essential. Every act, even those that appear purely worldly—such as earning a living, providing for family, or contributing to society—should be performed with the conscious aim of fulfilling the pleasure of Allah, the Exalted. When done sincerely, these acts are not only lawful but are also recorded as righteous deeds, contributing to both spiritual development and practical goodness in the world. This holistic approach ensures that a person's life becomes a reflection of balance and harmony, where physical, mental, and spiritual dimensions are all aligned in a meaningful way. Such comprehensive guidance underscores that spiritual purification is not limited to ritual worship alone but encompasses every aspect of daily life, including actions, thoughts, and social responsibilities. The importance of this principle is confirmed in a Hadith found in Sahih Bukhari, Number 4006, which teaches that sincere purification and obedience to Allah, the Exalted, transform ordinary actions into enduring sources of spiritual merit. Through this process, a person attains both inner peace in this life and readiness for accountability on the Day of Judgement.

Chapter 59 Al Hashr, verse 23:

“…the Giver of Peace…”

In respect to Allah, the Exalted, this can signify the One who bestows peace upon all creation, in both this world and the hereafter. Peace, in this sense, is both a gift from Allah, the Exalted, and a standard for human conduct. Those who seek to emulate this divine attribute are encouraged to become a source of peace themselves, through both words and actions.

A person should first embody this characteristic through their speech by spreading greetings of peace to all individuals, whether familiar or strangers. According to a Hadith found in Jami At Tirmidhi, number 2688, a person will not enter Paradise until they truly believe, and they will not truly believe until they love others for the sake of Allah, the Exalted. This love is cultivated when individuals actively extend greetings of peace to one another. The Holy Prophet Muhammad, peace and blessings be upon him, further emphasized in a Hadith found in Al Mujam Al Kabeer, number 10391, that As Salaam is a blessed name of Allah, the Exalted, placed on Earth. By greeting others with peace, a person spreads this divine blessing and actively participates in manifesting the attribute of Allah, the Exalted, in daily life.

The spreading of peace should not be limited to formal greetings alone but should permeate all speech throughout the day, regardless of the person one is conversing with. The Holy Prophet Muhammad, peace and blessings

be upon him, explained in a Hadith found in Sunan An Nasai, number 4998, that a person cannot be regarded as truly faithful until others are safe from their words. This encompasses avoiding gossip, harmful speech, slander, or any language that might distress or harm others. Beyond words, peace must be reflected in actions. The same Hadith emphasizes that a person of true faith does not unjustly harm others and extends this protection to the property and rights of others. Islamic teachings further extend this principle to all creatures, including animals, as confirmed in a Hadith found in Sunan Abu Dawud, number 2550. By showing kindness and mercy to all living beings, one mirrors the attribute of Allah, the Exalted, as the Source of peace in the universe. Peace must also be internal, meaning that a person should actively work to remove envy, malice, ill will, and other defects from their heart. A heart free of these flaws is more receptive to spiritual growth and allows one to embody the qualities of compassion, patience, and justice. Chapter 26 Ash Shu'ara, verses 88-89:

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

Ultimately, the one who seeks to attain peace in both worlds must combine outward expressions of peace with sincere obedience to Allah, the Exalted. This involves using the blessings they have been granted in ways that are pleasing to Him, thereby achieving peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 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 20 Taha, verse 124:

“And whoever turns away from My remembrance - indeed, he will have a depressed life…”

Chapter 59 Al Hashr, verse 23:

“…the Faithful…”

This divine name carries multiple dimensions of meaning. One aspect is that the Faithful is the One who instills true faith in people. He is also the Protector of those who are faithful to Him, granting security and safety both in this world and in the Hereafter. Indeed, all genuine protection, comfort, and stability in life come solely from Allah, the Exalted, the Lord of the worlds.

Those who desire this protection must remain faithful to the covenant of obedience they have taken with Allah, the Exalted. This covenant involves fulfilling His commands, refraining from His prohibitions, and accepting destiny with patience and trust in His wisdom. In return, Allah, the Exalted, promises to safeguard and support them in every circumstance. Chapter 2 Al Baqarah, verse 40:

"…fulfill My covenant [upon you] that I will fulfill your covenant [from Me]…"

And chapter 65 At Talaq, verse 2:

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

Faithfulness extends beyond the relationship with Allah, the Exalted, to interactions with His creation. One cannot claim to be faithful to Allah while mistreating or deceiving others. Treating people with kindness, fulfilling promises, and protecting others from harm—whether verbal or physical—are integral expressions of faithfulness. This principle is emphasized in a Hadith found in Sunan An Nasai, number 4998, which explains that a true faithful person is one whose words and actions do not bring harm to others.

Furthermore, a faithful person encourages others to seek the protection and mercy of Allah, the Exalted, through sincere obedience and guides them away from disobedience. By being faithful both to Allah and to His creation, an individual aligns their life with divine guidance, ensuring security, peace, and balance in both worlds, while fostering a community built on trust, compassion, and righteousness.

Chapter 59 Al Hashr, verse 23:

"…the Overseer…"

This divine attribute can be understood to mean that the vision of Allah, the Exalted, encompasses all things, regardless of their size, location, or hidden nature. In addition, Allah, the Exalted, is an ever-present witness to the actions of all creation. He observes not only outward physical deeds but also the inner intentions and thoughts of every individual. Nothing, whether apparent or concealed, can escape His all-encompassing sight.

A person should therefore strive to live in obedience to Allah, the Exalted, aspiring to reach the level of awareness where they are constantly mindful of His divine vision. This elevated state is described as the excellence of faith in a Hadith found in Sahih Muslim, number 99. When an individual attains such awareness, it serves as a powerful safeguard against sin and

a motivating force to engage in righteous actions consistently. One should act as a vigilant overseer of their own soul, continually evaluating and reflecting upon their behavior to avoid heedlessness—the primary cause of wrongdoing. By holding oneself accountable in this manner, a person ensures that their deeds are conducted with sincerity and mindfulness, making their ultimate accountability on Judgement Day far easier. Conversely, those who fail to monitor themselves carefully risk committing sins unconsciously, without recognizing the consequences of their actions.

Moreover, a person bears responsibility over those under their care, ensuring their guidance and welfare in accordance with the commands of Allah, the Exalted. This includes advising, teaching, and protecting them from harm, whether physical or moral. This principle is reinforced in a Hadith found in Sunan Abu Dawud, number 2928, which underscores the importance of vigilance and responsibility over one’s dependents as part of one’s obedience to Allah, the Exalted.

In this way, living with constant awareness of the divine vision cultivates a balanced life, strengthens moral discipline, and aligns all actions with the expectations of Allah, the Exalted, while preparing one for accountability in both worlds.

Chapter 59 Al Hashr, verse 23:

“…the All Mighty…”

Allah, the Exalted, is the One who overpowers all things, the only true possessor of absolute power and might. Any strength or authority observed in creation exists solely because Allah, the Exalted, grants it. There is no particle, no atom, in this world or in the next that can escape His power and authority. Nothing occurs without His permission and control. Since all power belongs to Allah, the Exalted, a person should constantly remember that the strength to perform righteous deeds and to refrain from sin comes entirely from Him. Awareness of this truth prevents pride or arrogance from taking root in the heart, for even the smallest action can have eternal consequences if performed with intention contrary to the guidance of Allah, the Exalted. This is confirmed in a Hadith found in Sahih Muslim, number 266, which warns that even the weight of an atom in sin can lead a person to Hell. Anyone who desires to strengthen their faith must submit fully to the All Mighty, Allah, the Exalted. Through sincere obedience, they are granted firm faith that supports them in overcoming every challenge, ensuring they leave this world with the pleasure of Allah, the Exalted. True obedience is found in following the example of the Holy Prophet Muhammad, peace and blessings be upon him. This includes fulfilling the commands of Allah, the Exalted, refraining from His prohibitions, and exercising patience when facing destiny. 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.”

Truly understanding that Allah, the Exalted, is All Mighty should deter a person from committing sin. They must recognize that there is no escape from His might or authority. Engraving this awareness in the heart also prevents oppression and injustice toward others. A person becomes fully conscious that even if no human being is capable of holding them accountable, Allah, the Exalted, will ensure justice is served, both in this world and on Judgement Day. As confirmed in a Hadith found in Sahih Muslim, number 6579, oppression toward others may result in being cast into Hell by the All Mighty, Allah, the Exalted, on the Day of Judgement.

By internalizing the might of Allah, the Exalted, and submitting to Him with sincerity, a person develops vigilance over their actions and intentions, strengthens their faith, and cultivates a heart that avoids pride, sin, and wrongdoing. This understanding safeguards both worldly conduct and preparedness for accountability in the Hereafter.

Chapter 59 Al Hashr, verse 23:

“…the Compeller…”

This divine name can signify the One who exerts unparalleled force to accomplish His will. This power belongs solely to Allah, the Exalted, as no strength, might, or force exists except by His permission and command.

When a person truly understands that Allah, the Exalted, is the Compeller, they will have no fear of anything in creation, for all events unfold only by His will. This awareness inspires hope, as they know that no matter the trials or difficulties they encounter, if they remain obedient to Allah, the Exalted—by fulfilling His commands, avoiding His prohibitions, and exercising patience in the face of destiny—He will grant them success in one way or another. No force in creation can obstruct the decree of Allah, the Exalted. Chapter 65 At Talaq, verse 2:

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

Reflecting on this divine name also acts as a deterrent from sin. When a person internalizes that no matter how secure they feel from the judgment of people, no one can shield them from the justice of the Compeller, they become more conscious of their actions and intentions.

A person should embody this divine name by compelling themselves to obey Allah, the Exalted, at all times, striving to overcome their own evil desires in awareness of the unmatched force behind Allah, the Exalted's, punishment. Conversely, no harmful entity can overpower a servant who is sincerely obedient to Allah, the Exalted, for they are granted strength directly from the Compeller Himself. Chapter 15 Al Hijr, verse 42:

“Indeed, My servants - no authority will you have over them…”

By keeping the awareness of Allah, the Exalted, as the Compeller in mind, a person strengthens their resolve to act righteously, maintains vigilance over their deeds, and gains reassurance that their obedience aligns them with the power of the One who governs all things. This not only safeguards them from sin but also ensures that they are firmly supported by the might of Allah, the Exalted, in both their spiritual and worldly endeavors.

Chapter 59 Al Hashr, verse 23:

“…the Proud…”

Pride belongs exclusively to Allah, the Exalted, because of His absolute and limitless majesty, greatness, glory, and magnificence—attributes that are entirely free from any flaw or deficiency. His perfection is complete in every sense, and therefore true pride is only befitting for Him.

No created being has any right to adopt pride, for in reality, nothing they possess originates from themselves. Every blessing—whether knowledge, ability, wealth, status, inspiration, strength, or the opportunity to perform righteous deeds and refrain from sin—has been created and granted solely

by Allah, the Exalted. Recognizing this reality removes any foundation for arrogance. Pride must be strictly avoided, as even an atom's weight of it can lead to destruction in the Hereafter. This is confirmed in a Hadith found in Sahih Muslim, number 266. Since pride befits only Allah, the Exalted, a person should instead cultivate humility. True humility is demonstrated by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions, and responding to destiny with patience and contentment. This attitude reflects sincere servanthood to Allah, the Exalted, which is among the highest ranks a person can attain. Servanthood is not a position of weakness; rather, it is a position of honor, as it signifies willing submission to the One who is perfect in every way. Whoever humbles themselves sincerely for the sake of Allah, the Exalted, will be elevated in rank by Him. This is confirmed in a Hadith found in Sahih Muslim, number 6592. Such humility should be shown toward others without displaying weakness or compromising principles. A person must never consider themselves superior to anyone else, as the final outcome of their own life—and that of others—remains unknown. Many who appear insignificant may ultimately be raised high, while those who appear elevated may fall. An essential component of humility is accepting the truth and acting upon it, regardless of who conveys it. Rejecting truth out of ego or dismissing others due to status contradicts genuine humility. When a person recognizes that all honor, elevation, and success lie solely with Allah, the Exalted, they naturally detach from arrogance and instead seek closeness to Him through modesty, gratitude, and obedience.

The few divine names and attributes discussed so far are more than sufficient for a person to realize that obedience belongs solely to Allah, the Exalted. When one reflects on His absolute power, perfect knowledge, complete authority, unmatched might, and supreme majesty, it becomes clear that no one else deserves unconditional obedience. All others are dependent, limited, and in need, while Allah, the Exalted, is independent and perfect. However, because obedience to Allah, the Exalted, often

conflicts with worldly desires, ambitions, and social pressures, many people persist in obeying creation in matters that involve disobedience to Him. They may follow cultural trends, influential figures, personal desires, or societal expectations even when these contradict divine guidance. In doing so, they elevate the command of creation above the command of the Creator, which is a grave error. Chapter 59 Al Hashr, verse 23:

"…Glorified is Allah above whatever they associate with Him."

Associating partners with Allah, the Exalted, is not confined to acts of worship alone; it also includes granting others a degree of obedience that rivals or overrides His commands. One who truly honors and glorifies Allah, the Exalted, does not elevate any person's instruction above divine guidance. However, if someone persists in disobedience, they inevitably misuse the blessings entrusted to them. This misuse results in mental and physical imbalance, the misplacement of priorities and relationships within life, and neglect in preparing for accountability on the Day of Judgement. The consequence is ongoing stress, hardship, and inner unrest in both this world and the Hereafter, even if outwardly such a person appears to enjoy certain worldly comforts.

In order to avoid this outcome, a person must sincerely accept Allah, the Exalted, as their Lord and obey Him in every circumstance. No one else deserves to be obeyed unconditionally, as no created being possesses His perfect and divine attributes. Every other authority is limited, dependent, and subject to error, whereas Allah, the Exalted, is perfect in knowledge, wisdom, and power. Chapter 59 Al Hashr, verse 24:

“He is Allah, the Creator, the Maker, the Fashioner…”

The Creator is the One who brings something into existence from nothing. In reality, there is no true Creator except Allah, the Exalted, as He alone creates independently and without assistance. Every other being is entirely dependent upon Him. What people describe as invention or production is, in truth, only the rearrangement of materials and abilities that were already created by Allah, the Exalted. No one invents or produces except through the ability, resources, and opportunity granted by Him. Chapter 37 As Saffat, verse 96:

“While Allah created you and that which you do?"

The Maker is the One who arranges creation and prepares it to receive the specific form and characteristics that He has chosen for it. This connects directly to the name the Fashioner, who gives each created being its distinct appearance, features, and qualities according to divine wisdom.

The Creator brings things into existence. The Maker determines their structure, timing, and arrangement. The Fashioner assigns their unique

form and identity. All of this unfolds according to the will and wisdom of Allah, the Exalted, without randomness or error.

After reflecting on these divine names, a person must place complete trust in Allah, the Exalted, in every situation. If He created and sustains the entire universe with perfect order, then resolving the difficulties of an individual is effortless for Him. These names also demonstrate that Allah, the Exalted, not only creates but chooses and decrees all matters. Therefore, challenging His decree or questioning His wisdom only leads to frustration and spiritual harm. It is far better to submit with patience and obedience, trusting that Allah, the Exalted, decrees only what is ultimately best for His servants, even when the wisdom behind events is not immediately apparent. Human perception is limited and short-sighted, whereas the knowledge and wisdom of Allah, the Exalted, are infinite. 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.”

Recognizing Allah, the Exalted, as the Creator, the Maker, and the Fashioner nurtures humility, strengthens trust, and encourages patience. It reminds a person that their role is not to dispute divine decree, but to respond with obedience, reliance, and confidence in the flawless wisdom of the One who created them and all that they do. Chapter 59 Al Hashr, verse 24:

“…to Him belong the best names…”

In a Hadith found in Sahih Bukhari, number 2736, the Holy Prophet Muhammad, peace and blessings be upon him, advised that whoever knows the ninety-nine names of Allah, the Exalted, will enter Paradise.

As previously explained, knowing these names does not simply mean memorizing them. Rather, it involves understanding their meanings, reflecting upon them, and striving to act in accordance with them according to one’s human capacity and limitations. True knowledge is transformative; it shapes belief, character, and conduct. For example, Allah, the Exalted, is the Most Merciful in a manner that befits His infinite and perfect status. His mercy encompasses all creation, and He continually bestows countless blessings and kindness upon them. A form of mercy has also been attributed to the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 9 At Tawbah, verse 128:

“There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you [i.e., your guidance] and to the believers is kind and merciful.”

When mercy is attributed to a created being, it refers to compassion, gentleness, and softness of heart. Thus, a person adopts this attribute by

showing kindness, empathy, and concern for others, seeking reward from Allah, the Exalted. Similarly, Allah, the Exalted, is the All Forgiving in a way that reflects His absolute perfection. He forgives sins repeatedly and generously. A person is encouraged to reflect this quality within their limited human scope by pardoning others for the sake of Allah, the Exalted, without harboring resentment or seeking revenge, after taking steps to protect themself from future harm. Chapter 24 An Nur, verse 22:

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

In this way, the divine attributes of Allah, the Exalted, can be adopted by a person according to their status and ability, without resembling or equating themselves to Him. The servant remains a servant, and Allah, the Exalted, remains perfect and unique.

Therefore, a person must begin by seeking a sound and correct understanding of the divine names and attributes. With that foundation, they should strive to reflect those meanings in daily life through deliberate effort and consistent practice. Gradually, these qualities become firmly established within the spiritual heart and manifest as refined and noble character. When character is shaped in this way, the blessings granted by Allah, the Exalted, are used in a manner that pleases Him, in accordance with the guidance of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. As a result, such a person attains peace of mind in both worlds, develops a balanced mental and

physical state, and places every responsibility and relationship within life in its proper order. 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."

Allah, the Exalted, then presents a living example of the peace, balance, and harmony that arise from obedience to Him. Chapter 59 Al Hashr, verse 24:

“…Whatever is in the heavens and earth is glorifying Him…”

This harmony becomes evident when one reflects upon the creation within the universe. The precise rising and setting of the sun, the consistent phases of the moon, and the countless planets that remain perfectly within their designated orbits all demonstrate a flawless system. There is no chaos, confusion, or rebellion within the natural order. Each part of creation fulfills its role in complete submission to the command of Allah, the Exalted. This universal balance exists because the creation does not resist divine decree. It neither competes with nor challenges the will of Allah, the Exalted. Instead, it functions exactly as it was designed, glorifying Him through its state of obedience. In contrast, such harmony is often absent

from human life. When a person refuses to submit fully to the obedience of Allah, the Exalted, imbalance enters their existence. Desires conflict with guidance, ambitions clash with morality, and inner unrest replaces tranquility. The disorder seen in individual lives and societies stems from this departure from divine obedience. Therefore, if a person seeks to attain the harmony and balance they observe in the universe, they must follow the example set by the rest of creation by sincerely obeying Allah, the Exalted, in all circumstances. This includes using every blessing they have been granted—such as time, wealth, health, and knowledge—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. Through such obedience, a person brings structure to their thoughts, discipline to their actions, and purpose to their existence. Their mental and physical states become aligned with divine guidance, placing every aspect of their life in its proper position. At the same time, they prepare themselves for their accountability on the Day of Judgement. As a result, this sincere submission produces inner tranquillity in this world and lasting peace in the Hereafter.

Chapter 59 Al Hashr, verse 24:

“…Whatever is in the heavens and earth is glorifying Him…”

Since nothing within the universe occurs except by the will and decree of Allah, the Exalted—including every hardship and difficulty a person encounters—it is essential to glorify Him by refraining from attributing negativity, injustice, or deficiency to Him. Allah, the Exalted, is perfect in

wisdom, knowledge, and mercy, even when that wisdom is not immediately apparent to human understanding. One of the most effective ways to uphold this glorification is by cultivating a positive and balanced mindset. A positive mindset is not denial of hardship; rather, it is the conscious decision to interpret events through trust in the wisdom of Allah, the Exalted. This mindset becomes a powerful tool in navigating challenges while remaining obedient to Him. True obedience means using the blessings He has granted—such as health, wealth, time, and ability—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 hardship strikes, a person should remind themselves that the situation could always have been more severe. If the difficulty is worldly in nature, they should feel grateful that it has not harmed their faith or relationship with Allah, the Exalted. Worldly matters, no matter how painful, are temporary, whereas faith and accountability on the Day of Judgement are everlasting. Instead of focusing solely on the immediate discomfort of a trial, one should reflect upon the immense reward promised to those who show patience for the sake of Allah, the Exalted. Patience transforms suffering into elevation. Likewise, when certain blessings are lost, attention should be redirected toward the countless blessings that remain. This shift in focus nurtures gratitude rather than despair. In every trial, one should recall the guidance of the Holy Quran that reminds humanity that hidden wisdom often lies within events that appear unfavorable at first glance. Chapter 2 Al Baqarah, verse 216:

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

By contemplating these realities, a person develops resilience, gratitude, and trust. This positive mindset safeguards the heart from resentment and despair, ensuring that Allah, the Exalted, is glorified properly—free from any negative attribution. In essence, the perspective shifts from seeing the cup as half empty to recognizing that it is, in truth, half full, and that even what appears missing may itself be part of a greater wisdom yet to unfold. Chapter 59 Al Hashr, verse 24:

"…And He is the Exalted in Might, the Wise."

In conclusion, a person must accept and act upon Islamic teachings for their own benefit, even when those teachings conflict with personal desires. True guidance is not always aligned with immediate comfort. Just as a wise and patient individual accepts the medical advice of a qualified doctor—despite being prescribed bitter medicine or a strict diet—because they trust it will restore their health, similarly a person must accept divine guidance knowing it leads to overall well-being. The patient may dislike the treatment, yet they understand that discipline leads to recovery. In the same manner, the one who accepts and lives by Islamic teachings attains balance in both mental and physical states. This is because the only One who possesses complete knowledge of human nature—its strengths, weaknesses, needs, and vulnerabilities—is Allah, the Exalted. Only He knows how to correctly position every aspect of a person's life and how to establish true equilibrium within it. Human knowledge, no matter how advanced, remains limited. Despite extensive research and intellectual effort, society cannot provide solutions for every challenge a person faces. Human advice cannot eliminate all forms of stress, nor can it perfectly guide someone in placing everything and everyone in their proper position within life. This limitation stems from restricted knowledge, incomplete

foresight, personal bias, and changing perspectives. Allah, the Exalted, alone possesses absolute knowledge. Out of mercy, He has granted guidance to humanity through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When one observes those who utilize their blessings according to Islamic teachings and compares them to those who do not, the difference in inner stability, purpose, and direction becomes clear. Although many patients do not fully understand the scientific details behind their prescribed medication and therefore trust their doctor based on expertise, Allah, the Exalted, does not demand blind following. Rather, He invites reflection, contemplation, and insight. He calls upon people to examine the teachings of Islam and recognize their truth through clear signs and proofs. Chapter 12 Yusuf, verse 108:

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

This verse highlights that the path to Allah, the Exalted, is based on clarity and understanding, not ignorance or blind imitation. However, recognizing this truth requires sincerity, fairness, and an open mind free from prejudice when approaching divine guidance.

Furthermore, as Allah, the Exalted, alone controls the spiritual hearts—the true abode of peace and contentment—He alone grants inner tranquility to whom He wills. Chapter 53 An Najm, verse 43:

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

Therefore, lasting balance, clarity, and serenity are not achieved through unrestricted desire or purely human systems of thought. They are attained through conscious submission to the guidance of Allah, the Exalted, who alone knows what reforms the heart, stabilizes the mind, and secures 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 60 – Al Mumtahanah, Verses 1-13 of 13

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ عَدُوِّي وَعَدُوَّكُمۡ أَوۡلِيَآءَ تُلۡقُونَ إِلَيۡهِم
بِٱلۡمَوَدَّةِ وَقَدۡ كَفَرُواْ بِمَا جَآءَكُم مِّنَ ٱلۡحَقِّ يُخۡرِجُونَ ٱلرَّسُولَ وَإِيَّاكُمۡ أَن
تُؤۡمِنُواْ بِٱللَّهِ رَبِّكُمۡ إِن كُنتُمۡ خَرَجۡتُمۡ جِهَٰدٗا فِي سَبِيلِي وَٱبۡتِغَآءَ مَرۡضَاتِيۚ
تُسِرُّونَ إِلَيۡهِم بِٱلۡمَوَدَّةِ وَأَنَا۠ أَعۡلَمُ بِمَآ أَخۡفَيۡتُمۡ وَمَآ أَعۡلَنتُمۡۚ وَمَن يَفۡعَلۡهُ
مِنكُمۡ فَقَدۡ ضَلَّ سَوَآءَ ٱلسَّبِيلِ ١

إِن يَثۡقَفُوكُمۡ يَكُونُواْ لَكُمۡ أَعۡدَآءٗ وَيَبۡسُطُوٓاْ إِلَيۡكُمۡ أَيۡدِيَهُمۡ وَأَلۡسِنَتَهُم
بِٱلسُّوٓءِ وَوَدُّواْ لَوۡ تَكۡفُرُونَ ٢

لَن تَنفَعَكُمۡ أَرۡحَامُكُمۡ وَلَآ أَوۡلَٰدُكُمۡۚ يَوۡمَ ٱلۡقِيَٰمَةِ يَفۡصِلُ بَيۡنَكُمۡۚ وَٱللَّهُ بِمَا
تَعۡمَلُونَ بَصِيرٞ ٣

قَدۡ كَانَتۡ لَكُمۡ أُسۡوَةٌ حَسَنَةٞ فِيٓ إِبۡرَٰهِيمَ وَٱلَّذِينَ مَعَهُۥٓ إِذۡ قَالُواْ لِقَوۡمِهِمۡ إِنَّا
بُرَءَٰٓؤُاْ مِنكُمۡ وَمِمَّا تَعۡبُدُونَ مِن دُونِ ٱللَّهِ كَفَرۡنَا بِكُمۡ وَبَدَا بَيۡنَنَا وَبَيۡنَكُمُ
ٱلۡعَدَٰوَةُ وَٱلۡبَغۡضَآءُ أَبَدًا حَتَّىٰ تُؤۡمِنُواْ بِٱللَّهِ وَحۡدَهُۥٓ إِلَّا قَوۡلَ إِبۡرَٰهِيمَ لِأَبِيهِ
لَأَسۡتَغۡفِرَنَّ لَكَ وَمَآ أَمۡلِكُ لَكَ مِنَ ٱللَّهِ مِن شَيۡءٖۖ رَّبَّنَا عَلَيۡكَ تَوَكَّلۡنَا وَإِلَيۡكَ
أَنَبۡنَا وَإِلَيۡكَ ٱلۡمَصِيرُ ٤

رَبَّنَا لَا تَجۡعَلۡنَا فِتۡنَةٗ لِّلَّذِينَ كَفَرُواْ وَٱغۡفِرۡ لَنَا رَبَّنَآۖ إِنَّكَ أَنتَ ٱلۡعَزِيزُ
ٱلۡحَكِيمُ ٥

لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا۟ ٱللَّهَ وَٱلْيَوْمَ ٱلْـَٔاخِرَ ۚ وَمَن يَتَوَلَّ
فَإِنَّ ٱللَّهَ هُوَ ٱلْغَنِىُّ ٱلْحَمِيدُ ﴿٦﴾

۞ عَسَى ٱللَّهُ أَن يَجْعَلَ بَيْنَكُمْ وَبَيْنَ ٱلَّذِينَ عَادَيْتُم مِّنْهُم مَّوَدَّةً ۚ وَٱللَّهُ قَدِيرٌ ۚ
وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧﴾

لَّا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ لَمْ يُقَٰتِلُوكُمْ فِى ٱلدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَٰرِكُمْ أَن
تَبَرُّوهُمْ وَتُقْسِطُوٓا۟ إِلَيْهِمْ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ ﴿٨﴾

إِنَّمَا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ قَٰتَلُوكُمْ فِى ٱلدِّينِ وَأَخْرَجُوكُم مِّن دِيَٰرِكُمْ
وَظَٰهَرُوا۟ عَلَىٰٓ إِخْرَاجِكُمْ أَن تَوَلَّوْهُمْ ۚ وَمَن يَتَوَلَّهُمْ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿٩﴾

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا جَآءَكُمُ ٱلْمُؤْمِنَٰتُ مُهَٰجِرَٰتٍ فَٱمْتَحِنُوهُنَّ ۖ ٱللَّهُ
أَعْلَمُ بِإِيمَٰنِهِنَّ ۖ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَٰتٍ فَلَا تَرْجِعُوهُنَّ إِلَى ٱلْكُفَّارِ ۖ لَا هُنَّ حِلٌّ لَّهُمْ
وَلَا هُمْ يَحِلُّونَ لَهُنَّ ۖ وَءَاتُوهُم مَّآ أَنفَقُوا۟ ۚ وَلَا جُنَاحَ عَلَيْكُمْ أَن تَنكِحُوهُنَّ إِذَآ
ءَاتَيْتُمُوهُنَّ أُجُورَهُنَّ ۚ وَلَا تُمْسِكُوا۟ بِعِصَمِ ٱلْكَوَافِرِ وَسْـَٔلُوا۟ مَآ أَنفَقْتُمْ وَلْيَسْـَٔلُوا۟
مَآ أَنفَقُوا۟ ۚ ذَٰلِكُمْ حُكْمُ ٱللَّهِ ۖ يَحْكُمُ بَيْنَكُمْ ۚ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠﴾

وَإِن فَاتَكُمْ شَىْءٌ مِّنْ أَزْوَٰجِكُمْ إِلَى ٱلْكُفَّارِ فَعَاقَبْتُمْ فَـَٔاتُوا۟ ٱلَّذِينَ ذَهَبَتْ
أَزْوَٰجُهُم مِّثْلَ مَآ أَنفَقُوا۟ ۚ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِىٓ أَنتُم بِهِۦ مُؤْمِنُونَ ﴿١١﴾

يَٰٓأَيُّهَا ٱلنَّبِيُّ إِذَا جَآءَكَ ٱلْمُؤْمِنَٰتُ يُبَايِعْنَكَ عَلَىٰٓ أَن لَّا يُشْرِكْنَ بِٱللَّهِ
شَيْـًٔا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَٰدَهُنَّ وَلَا يَأْتِينَ بِبُهْتَٰنٍ
يَفْتَرِينَهُۥ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِينَكَ فِى مَعْرُوفٍ
فَبَايِعْهُنَّ وَٱسْتَغْفِرْ لَهُنَّ ٱللَّهَ ۖ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٢﴾

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَوَلَّوْا۟ قَوْمًا غَضِبَ ٱللَّهُ عَلَيْهِمْ قَدْ يَئِسُوا۟ مِنَ
ٱلْءَاخِرَةِ كَمَا يَئِسَ ٱلْكُفَّارُ مِنْ أَصْحَٰبِ ٱلْقُبُورِ ﴿١٣﴾

O you who have believed, do not take My enemies and your enemies as allies, extending to them affection while they have disbelieved in what came to you of the truth, having driven out the Prophet and yourselves [only] because you believe in Allah , your Lord. If you have come out for jihad in My cause and seeking means to My approval, [take them not as friends]. You confide to them affection, but I am most knowing of what you have concealed and what you have declared. And whoever does it among you has certainly strayed from the soundness of the way.

If they gain dominance over you, they would be to you as enemies and extend against you their hands and their tongues with evil, and they wish you would disbelieve.

Never will your relatives or your children benefit you; the Day of Resurrection He will judge between you. And Allah , of what you do, is Seeing.

There has already been for you an excellent pattern in Abraham and those with him, when they said to their people, "Indeed, we are disassociated from you and from whatever you worship other than Allah . We have denied you, and there has appeared between us and you animosity and hatred

forever until you believe in Allah alone" except for the saying of Abraham to his father, "I will surely ask forgiveness for you, but I have not [power to do] for you anything against Allah . Our Lord, upon You we have relied, and to You we have returned, and to You is the destination.

Our Lord, make us not [objects of] torment for the disbelievers and forgive us, our Lord. Indeed, it is You who is the Exalted in Might, the Wise."

There has certainly been for you in them an excellent pattern for anyone whose hope is in Allah and the Last Day. And whoever turns away - then indeed, Allah is the Free of need, the Praiseworthy.

Perhaps Allah will put, between you and those to whom you have been enemies among them, affection. And Allah is competent, and Allah is Forgiving and Merciful.

Allah 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, Allah loves those who act justly.

Allah only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion - [forbids] that you make allies of them. And whoever makes allies of them, then it is those who are the wrongdoers.

O you who have believed, when the believing women come to you as emigrants, examine them. Allah is most knowing as to their faith. And if you know them to be believers, then do not return them to the disbelievers; they are not lawful [wives] for them, nor are they lawful [husbands] for them. But give the disbelievers what they have spent. And there is no blame upon you if you marry them when you have given them their due compensation. And hold not to marriage bonds with disbelieving women, but ask for what you have spent and let them ask for what they have spent. That is the judgement of Allah ; He judges between you. And Allah is Knowing and Wise.

And if you have lost any of your wives to the disbelievers and you subsequently obtain [something], then give those whose wives have gone the equivalent of what they had spent. And fear Allah , in whom you are believers.

O Prophet, when the believing women come to you pledging to you that they will not associate anything with Allah , nor will they steal, nor will they commit unlawful sexual intercourse, nor will they kill their children, nor will they bring forth a slander they have invented between their arms and legs, nor will they disobey you in what is right - then accept their pledge and ask forgiveness for them of Allah . Indeed, Allah is Forgiving and Merciful.

O you who have believed, do not make allies of a people with whom Allah has become angry. They have despaired of [reward in] the Hereafter just as the disbelievers have despaired of [meeting] the inhabitants of the graves.

Discussion on Verses 1-13 of 13

When Allah, the Exalted, addresses the believers in the Holy Quran, His call is frequently linked to the expectation that they demonstrate the truth of their verbal declaration of faith through consistent action. This is because a claim of belief, when unsupported by deeds, carries minimal weight in Islam. Actions function as the visible evidence of one's inner conviction and form the basis upon which reward and mercy are granted in this life and the next. Just as a tree is only valued when it produces fruit, faith only holds real worth when it results in righteous conduct. In this context, Allah, the Exalted, commands the believers to distance themselves from harmful companionship. Chapter 60 Al Mumtahanah, verse 1:

"O you who have believed, do not take My enemies and your enemies as allies, extending to them affection while they have disbelieved in what came to you of the truth, having driven out the Prophet and yourselves [only] because you believe in Allah, your Lord. If you have come out in a state of striving in My cause and seeking means to My approval, [take them not as friends]. You confide to them affection, but I am most knowing of what you have concealed and what you have declared…"

This verse does not forbid Muslims from forming friendships with non-Muslims. Instead, it refers specifically to the hostile non-Muslims during the era of the Holy Prophet Muhammad, peace and blessings be upon him, who actively sought to harm Islam and destabilise the Muslim community. In that historical setting, forming close bonds with such individuals posed a genuine threat, as they could exploit their proximity to

Muslims to gather information and weaken the community from within. The warning was therefore protective and context-specific, urging believers to avoid deep alliances with those whose intentions were openly antagonistic. The verse underscores that sincere faith cannot coexist with profound emotional loyalty to those who oppose Allah, the Exalted, and His Messenger, peace and blessings be upon him, because such loyalty inevitably erodes one's commitment to divine guidance.

More broadly, the Holy Quran clarifies that Allah, the Exalted, does not prohibit Muslims from treating non-Muslims with kindness, fairness, and respect. Chapter 60 Al Mumtahanah, verse 8:

"Allah 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, Allah loves those who act justly."

The true warning in the earlier verse concerns befriending individuals—whether Muslim or non-Muslim—who divert a person from sincere obedience to Allah, the Exalted. Companionship shapes character, influences behaviour, and directs a person's priorities. As stated in a Hadith found in Sunan Abu Dawud, number 4833, a person naturally follows the way of life of their close friend. This means that individuals inevitably absorb the habits, attitudes, and values of those they spend time with, even if they are unaware of the influence. For this reason, a Muslim must seek the company of those who encourage obedience to Allah, the Exalted, and who strengthen adherence to Islamic teachings. Blind loyalty to misguided

individuals—regardless of their background—leads a person to adopt their errors, defend their behaviour, and ultimately share in their consequences.

Furthermore, treating all people—Muslims and non-Muslims—with kindness is a defining trait of genuine belief. A true believer refrains from causing harm, whether verbal or physical, and safeguards the rights, dignity, and property of others. This principle is emphasised in a Hadith found in Sunan An Nasai, number 4998. Good character, fairness, and compassion must be extended universally, irrespective of a person's religion or background. However, it is essential to distinguish between courteous social interaction and deep, intimate friendship. Social kindness does not compromise one's faith, nor does it require adopting the values or behaviours of others. Deep friendship, however, inevitably influences the heart and shapes behaviour. It may lead a person to compromise religious principles out of affection, loyalty, or fear of displeasing a companion. Chapter 60 Al Mumtahanah, verse 1:

"…And whoever does it among you has certainly strayed from the soundness of the way."

For this reason, Muslims are instructed to maintain good manners with everyone but reserve deep, influential friendships for those who strengthen their faith and guide them toward obedience to Allah, the Exalted. Only a Muslim can fulfil this role for another Muslim, as they share the same moral framework, worldview, and ultimate purpose. A non-Muslim, even unintentionally, will encourage behaviour aligned with their own worldview—a worldview that may conflict with Islamic teachings. What

appears harmless or acceptable to them may be impermissible in Islam. Thus, while kindness and justice must be universal, deep loyalty must be reserved for those who help a person remain steadfast upon the path of Allah, the Exalted. This distinction protects the believer from subtle influences that may gradually weaken their faith and lead them away from righteousness.

After the eighth year following the migration to Medina—when the leaders of the non-Muslims of Mecca violated their peace treaty with the Holy Prophet Muhammad, peace and blessings be upon him—Allah, the Exalted, commanded him to prepare for the conquest of Mecca. During these preparations, Hatib Ibn Abu Baltaʿah, may Allah be pleased with him, sent a woman with a letter to Mecca informing the non-Muslims that the Holy Prophet Muhammad, peace and blessings be upon him, was on his way. Allah, the Exalted, revealed this matter to the Holy Prophet Muhammad, peace and blessings be upon him, who then dispatched Ali Ibn Abu Talib, Miqdad Ibn Amr, and Zubair Ibn Al-Awwam, may Allah be pleased with them, to intercept the messenger and retrieve the letter before it reached its destination. Their mission succeeded, and the letter was brought back to the Holy Prophet Muhammad, peace and blessings be upon him. He summoned Hatib, may Allah be pleased with him, and questioned him regarding his actions. Hatib, may Allah be pleased with him, explained that he had not abandoned Islam nor preferred disbelief, but acted out of fear for his family and property in Mecca, believing that the letter might secure their safety. The Holy Prophet Muhammad, peace and blessings be upon him, affirmed the truthfulness of his explanation. Umar Ibn Al-Khattab, may Allah be pleased with him, sought permission to execute Hatib for treason, but the Holy Prophet Muhammad, peace and blessings be upon him, reminded him that Hatib had participated in the Battle of Badr, and Allah, the Exalted, had already forgiven the participants of that battle. This incident is recorded in Imam Ibn Kathir's *The Life of the Prophet*, Volume 3, page 379, and in a Hadith found in Sahih Bukhari,

number 3007. In connection with this event, Allah, the Exalted, revealed Chapter 60 Al-Mumtahanah, verse 1:

“O you who have believed, do not take My enemies and your enemies as allies, extending to them affection while they have disbelieved in what came to you of the truth, having driven out the Prophet and yourselves [only] because you believe in Allāh, your Lord. If you have come out for fighting/striving in My cause and seeking means to My approval, [take them not as friends]. You confide to them affection [i.e., instruction], but I am most knowing of what you have concealed and what you have declared. And whoever does it among you has certainly strayed from the soundness of the way.”

This has been discussed in Imam Muhammad As Sallaabee’s, The Noble Life of the Prophet, Volume 1, Pages 1684-1685.

Although Hatib’s intention, may Allah be pleased with him, was not malicious—he sought only to protect his family and property, and he knew that his letter would not alter the outcome of the conquest, since the non-Muslims of Mecca already anticipated it—he nevertheless should have remained fully sincere to the Holy Prophet Muhammad, peace and blessings be upon him, and entrusted his family and wealth to Allah, the Exalted. Instead of punishing him for this single lapse, the Holy Prophet Muhammad, peace and blessings be upon him, considered Hatib’s lifetime of sacrifice and devotion and therefore pardoned him.

The first lesson to draw from this event is that a person must remain steadfast in obeying Allah, the Exalted, even when obedience may result in personal loss, such as the loss of wealth or security. It is in these moments that the true strength of one's faith is revealed. Remaining obedient during times of ease is simple; the real test lies in maintaining obedience during hardship and uncertainty. Thus, a person must support their verbal declaration of faith with consistent action in both favourable and difficult circumstances. This requires using the blessings granted by Allah, the Exalted, in the manner prescribed by Islamic teachings. To achieve this, one must strive to develop certainty of faith, which strengthens the heart and enables steadfastness in all situations. Certainty is attained by learning and acting upon the clear proofs found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, which demonstrate that sincere obedience leads to peace of mind in both worlds. Conversely, those who remain ignorant of Islamic teachings possess weak faith and easily fall into disobedience whenever their desires conflict with divine guidance. They fail to recognise that abandoning their desires for the sake of Allah, the Exalted, is the path to true tranquillity. Therefore, a person must pursue certainty of faith through knowledge and practice so that they remain firm in obedience at all times. This will grant them peace in both worlds by fostering a balanced mental and physical state and enabling them to place every person and blessing in its proper place.

Additionally, this event teaches that a person's good deeds are not erased by a single sin. Sadly, many Muslims expect others to behave flawlessly, and when someone makes a mistake, they are quick to condemn them and forget the good they have done. This attitude is misguided, for Allah, the Exalted, does not demand perfection, nor does He disregard a person's lifetime of good deeds because of a single error. Although sins can destroy good deeds, this matter is hidden from people, and therefore they must not

dismiss the good others have done, even if they commit sins. Allah, the Exalted, alone knows the true weight of a person's actions and the consequences they carry, and He alone will judge them in this world and the next. A Muslim should instead encourage others to repent when they fall into sin and motivate them to increase their good deeds. This approach is far more effective in inspiring repentance and reform than harsh criticism or condemnation.

Allah, the Exalted, then cautions the believers about another subtle yet dangerous form of companionship: relationships that are formed not out of sincerity, affection, or shared values, but purely for personal advantage. These are alliances built on convenience, where the underlying intention is to gain leverage, influence, or control over others. Chapter 60 Al Mumtahanah, verse 2:

"If they gain dominance over you, they would be to you as enemies and extend against you their hands and their tongues with evil, and they wish you would disbelieve."

This verse exposes a type of individual who presents a façade of warmth and friendliness while concealing deep hostility. Such a person seeks closeness not because they value the relationship, but because they view it as a strategic opportunity. Their outward politeness masks an inner desire to manipulate circumstances, exploit vulnerabilities, and ultimately harm those they pretend to support. Their friendliness is merely a calculated tool, and once they gain the upper hand, their true nature becomes visible through harmful speech, harmful actions, and even attempts to push others

away from their faith, since sincere faith obstructs their worldly ambitions and self-serving goals.

This behaviour is frequently observed among individuals who pursue influence, authority, or public recognition. Those who operate within political environments often cultivate relationships not out of genuine goodwill, but as part of a broader strategy to secure power, gather support, or manipulate public perception. Their alliances shift rapidly depending on personal benefit, and their loyalty is shallow, conditional, and easily abandoned. They may present themselves as allies, yet their underlying aim is dominance, not sincerity. The Holy Quran warns believers to be cautious of such companionship, for it is rooted in self-interest rather than truth, integrity, or mutual benefit.

This pattern is not limited to politics. It can be seen in workplaces, where certain colleagues befriend others only to gain access to information, secure promotions, or undermine competitors. It appears in business partnerships, where individuals feign trustworthiness to gain financial advantage or exploit the resources of others. It is found in social circles, where some people attach themselves to those with wealth, status, or influence, not because they value the person, but because they desire the benefits associated with them. Even within families, individuals may sometimes display affection only when they expect material gain or personal advantage.

In all these cases, the relationship is transactional, not genuine. The moment the perceived benefit disappears, the friendliness evaporates, and

hostility or indifference takes its place. The Holy Quran warns believers to recognise such patterns and avoid placing their trust in those whose intentions are rooted in self-interest. True companionship is built on sincerity, loyalty, and shared commitment to righteousness, not on manipulation or opportunism.

Allah, the Exalted, further cautions all people against placing their loyalty to relatives above their loyalty to Him, for such misplaced devotion inevitably leads to the misuse of the blessings they have been granted. When individuals prioritise family ties over divine guidance, they begin to justify actions that contradict Islamic teachings, believing that emotional attachment excuses disobedience. This attitude prevents them from attaining a balanced mental and physical state, as it distorts their perception of right and wrong and causes them to misplace everything and everyone within their lives. As a result, every aspect of their existence—family, friendships, career, and wealth—gradually becomes a source of stress rather than comfort. If they persist in disobeying Allah, the Exalted, they eventually begin to blame the wrong people and circumstances for their distress, directing frustration toward innocent individuals such as their spouse or close relatives. When they sever ties with those who genuinely care for them, their inner turmoil intensifies, leading to emotional instability. This downward spiral often results in severe psychological consequences, including depression, addiction, and even suicidal tendencies. This outcome is evident when observing those who continually misuse their blessings—such as the wealthy and famous—who, despite possessing worldly luxuries, frequently struggle with inner emptiness and instability. And because their misplaced loyalty prevents them from preparing for their accountability on the Day of Judgement, their punishment in the Hereafter will be far more severe. Chapter 60 Al Mumtahanah, verse 3:

“Never will your relatives or your children benefit you; the Day of Resurrection He will judge between you. And Allah, of what you do, is Seeing.”

It is essential for people to recognise that the teachings of Islam do not instruct individuals to abandon their relatives, for maintaining family bonds is a fundamental moral principle. Rather, these teachings guide a person to place every individual in the correct position within their life. This means fulfilling the rights of relatives without exceeding proper limits—limits defined by the commands of Allah, the Exalted, and the established traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Unfortunately, some individuals allow their affection for family members to overshadow their greater responsibilities, neglecting more important duties out of misplaced loyalty. This leads them to misuse the blessings they have been granted. In some cases, individuals even pursue unlawful income or commit wrongdoing solely to satisfy or impress their relatives. The consequences of such behaviour are clearly illustrated in divine guidance. A person is required to support others, especially relatives, in what is good, but never in wrongdoing, regardless of how close the relationship may be. There is no obedience to any created being if it results in disobedience to Allah, the Exalted. Chapter 5 Al Ma’idah, verse 2:

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

Furthermore, this profound warning concerns relationships between individuals who, in most cases, share a deeper emotional bond than the

bond one has with friends. If this is the outcome for relatives on the Day of Judgement—when misplaced loyalty leads to regret and separation—then the outcome for misguided friendships is even more severe. Chapter 25 Al Furqan, verse 28:

“Oh, woe to me! I wish I had not taken that one as a friend.”

The only way people can truly benefit one another—whether in this world or the next—is when they collectively prioritize obedience to Allah, the Exalted. This obedience involves using the blessings they have been 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 individuals support each other in this ultimate goal, their companionship becomes a source of strength, clarity, and lasting benefit. Without this shared commitment, even the closest relationships become a cause of regret. Chapter 43 Az Zukhruf, verse 67:

“Close friends, that Day, will be enemies to each other, except for the righteous”

In order to illustrate the tension that naturally arises between those who remain steadfast in obeying Allah, the Exalted, and those who persist in pursuing their worldly desires and ambitions, Allah, the Exalted, presents an example from the past. Chapter 60 Al Mumtahanah, verse 4:

“There has already been for you an excellent pattern in Abraham and those with him, when they said to their people, "Indeed, we are disassociated from you and from whatever you worship other than Allah. We have denied you…””

This example highlights a universal reality: when a person chooses a path grounded in discipline, restraint, and obedience to divine guidance, it often exposes the insecurities of those who prioritise their desires over moral principles. As a result, feelings of discomfort or inadequacy may arise in others, leading them to criticise or oppose the one who has chosen a higher path. This opposition frequently comes from those closest to a person, including family members, who may feel threatened by the contrast between their own choices and the principled conduct of the one who follows divine guidance.

In addition, modern societal pressures—such as social media trends, fashion industries, and cultural expectations—often intensify this tension. These influences frequently promote values centred on materialism, self-indulgence, and public image, viewing any form of religious discipline as an obstacle to personal ambition. Industries whose practices conflict with Islamic principles often resist the presence of religious values, as such values challenge their profit-driven agendas. This resistance fuels widespread negative portrayals of Islam across various platforms, particularly social media, where hostility toward Islamic teachings is often amplified.

Those who strive to live according to Islamic principles—principles that call for moderation, self-control, and responsible use of blessings—are often met with criticism from individuals who indulge in excess and act on impulse without restraint. Such behaviour, which Islam describes as resembling the instincts of animals, leads these individuals to discourage others from embracing Islam or from practising it sincerely. They attempt to entice people into a lifestyle driven by unchecked desires. One of their common tactics is to target specific Islamic teachings, 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 objections. For example, critics rarely question the strict dress codes required in professions such as law enforcement, the military, healthcare, education, or corporate environments. Their selective criticism of Islamic modesty, while ignoring similar expectations in other fields, exposes the weakness and inconsistency of their arguments. Ultimately, it is the moral discipline promoted by Islam—and the conduct of those who embody it—that provokes such hostility, leading critics to attack Islam in any way they can. Chapter 60 Al Mumtahanah, verse 4:

“…and there has appeared between us and you animosity and hatred forever until you believe in Allah alone…”

However, despite the hostility that emerges when obedience to Allah, the Exalted, conflicts with the pursuit of worldly desires, a person must not respond with hatred or cruelty. Instead, they are instructed to maintain a merciful and compassionate attitude, hoping that those who oppose them may eventually repent and reform. Chapter 60 Al Mumtahanah, verse 4:

“…except for the saying of Abraham to his father, "I will surely ask forgiveness for you, but I have not [power to do] for you anything against Allah…””

This statement was made while the father of the Holy Prophet Ibrahim, peace be upon him, was still alive, demonstrating that a person must never lose hope in the possibility of another’s transformation. No matter how severe someone’s past actions or hostility toward divine guidance may be, every individual retains the potential to change for the better as long as they live. Therefore, a person must never treat others harshly under the assumption that their fate is sealed. History clearly shows that even the fiercest opponents of truth can become its most devoted supporters—just as many of the Companions, may Allah be pleased with them, once opposed the Holy Prophet Muhammad, peace and blessings be upon him, before eventually embracing Islam with sincerity and becoming among its greatest defenders.

During the opposition and criticism one faces from others, they must unwaveringly commit themselves to the sincere obedience of Allah, the Exalted, recognizing that such dedication will grant them serenity and protect them from the negative influences of others, even if this protection is not immediately visible. 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 60 Al Mumtahanah, verse 4:

"…Our Lord, upon You we have relied, and to You we have returned, and to You is the destination."

Remaining firm in obeying Allah, the Exalted, is also essential for another profound reason: it serves as a living testimony to the truthfulness of Islam. Every person who claims adherence to divine guidance carries the responsibility of demonstrating its truth through consistent conduct. When individuals display signs of weakness in their commitment—especially during moments of hardship—it can unintentionally mislead others. Observers may wrongly assume that Islam lacks strength or authenticity because its followers appear quick to abandon obedience when faced with difficulty. Such behaviour can become a trial for others, pushing them further from the truth rather than drawing them toward it. Chapter 60 Al Mumtahanah, verse 5:

"Our Lord, make us not a trial for the disbelievers…"

This supplication reflects a profound awareness that a person's conduct can either draw others toward the truth or push them away from it. An

individual who remains steadfast during hardship becomes a clear example of the strength, stability, and purpose that divine guidance provides. Their perseverance demonstrates that obedience to Allah, the Exalted, is not dependent on favourable circumstances but is rooted in conviction. In contrast, a person who abandons obedience when faced with difficulty may unintentionally strengthen the false assumption that worldly desires offer greater comfort or security than adherence to divine commands. For this reason, steadfastness is not merely a personal virtue; it is a responsibility that affects the spiritual journey of others, ensuring that one's behaviour never becomes an obstacle to their guidance.

To maintain such a resolute mindset, a person must actively cultivate a strong and informed faith. A firm faith is essential for remaining devoted to the obedience of Allah, the Exalted, in all circumstances—whether in times of ease or adversity. This strength of faith is developed through 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 show that true obedience to Allah, the Exalted, brings tranquillity in this life and lasting success in the hereafter. Conversely, those who lack knowledge of Islamic principles possess a fragile faith, making them more susceptible to abandoning obedience when their personal desires conflict with divine guidance. This lack of understanding obscures the reality that surrendering one's desires in favour of divine commands is the only path to genuine peace in both worlds. Therefore, it is vital 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 the blessings they have been granted in accordance with Islamic teachings. Through this approach, they cultivate a balanced mental and physical state and correctly prioritise every aspect of their lives.

The remainder of the supplication makes it clear that Allah, the Exalted, does not demand flawlessness from people, nor does He expect them to live without ever falling short. Chapter 60 Al Mumtahanah, verse 5:

"…and forgive us, our Lord. Indeed, it is You who is the Exalted in Might, the Wise."

This verse highlights a fundamental principle: Allah, the Exalted, does not require a life free from mistakes, but a life characterized by sincere effort. What He expects is that a person uses the blessings they have been granted in accordance with Islamic teachings, strives to obey Him to the best of their ability, and returns to Him in repentance whenever they commit a sin. The true danger lies not in committing an error, but in persisting in wrongdoing without remorse, reflection, or the intention to reform. When a person adopts an attitude of sincere striving and regular repentance, Allah, the Exalted, promises forgiveness, mercy, and inner tranquillity. Such individuals experience peace of mind in this world and carry hope for salvation in the next, because they live with humility, self-awareness, and a heart that continually turns back to its Lord.

As the Holy Prophet Ibrahim, peace be upon him, and those who believed with him supported their verbal declaration of faith through decisive action—placing obedience to Allah, the Exalted, above every other loyalty—every person who claims belief in Allah, the Exalted, and in their accountability before Him is being invited to follow this same pattern. Their

example stands as a timeless model for anyone who hopes for the mercy of Allah, the Exalted, and success on the Last Day. Chapter 60 Al Mumtahanah, verse 6:

“There has certainly been for you in them an excellent pattern for anyone whose hope is in Allah and the Last Day…”

This verse makes it clear that verbal claims alone are insufficient. A person must demonstrate the truthfulness of their claim through consistent obedience and principled conduct.

However, if a person fails to support their verbal declaration of faith with action, they ultimately harm only themselves. Their neglect does not diminish the majesty of Allah, the Exalted, in the slightest, for He is entirely independent of His creation. Chapter 60 Al Mumtahanah, verse 6:

“…And whoever turns away - then indeed, Allah is the Free of need, the Praiseworthy.”

In this world, such a person’s attitude prevents them from achieving a balanced mental and physical state. Their priorities become distorted, causing them to misplace everything and everyone within their life. As a

result, their family, friendships, career, and wealth—blessings meant to bring comfort—become sources of stress and turmoil. If they persist in disobedience, they begin to blame the wrong people and circumstances for their distress, directing frustration toward innocent individuals such as their spouse or relatives. When they sever ties with those who genuinely care for them, their inner instability intensifies, often leading to depression, addiction, and even suicidal tendencies. This pattern is evident when observing those who continually misuse their blessings—such as the wealthy and famous—who, despite possessing worldly luxuries, frequently struggle with inner emptiness and psychological instability. 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.

It is vital to understand that in this world, a person is legally recognised as a Muslim based on their verbal declaration of faith. However, in the Hereafter, each individual will be judged by Allah, the Exalted, according to their inward reality—something hidden from all other people. Therefore, a person who verbally claims belief in Allah, the Exalted, and in the Last Day, yet fails to support this claim with action, may possess no real faith in their heart. As a result, they may be treated as a non-believer on the Day of Judgement, even if the law considered them a Muslim in this world. This distinction underscores the seriousness of aligning outward claims with inward sincerity and consistent obedience.

Furthermore, the one who fails to support their verbal declaration of faith with action is in grave danger of losing their faith before death. Faith may be likened to a delicate flame that requires constant tending. Just as a fire weakens and eventually dies when deprived of fuel, faith diminishes and

may be extinguished if not sustained through regular acts of obedience. Neglecting this spiritual nourishment places a person at risk of losing the very light that guides them. Such a loss is the most devastating of all, for it deprives a person of peace in this world and salvation in the next.

As discussed earlier, when a person maintains good conduct toward those who oppose or criticize their obedience to Allah, the Exalted, they act as a living example of the principles and values of Islam. Such conduct reflects patience, integrity, and moral strength, demonstrating the true character of a person guided by the teachings of Islam. By responding to hostility or criticism with fairness, respect, and kindness, the person provides a clear contrast to the negativity or misconceptions held by others. This approach can influence the hearts and minds of those who were previously hostile. Observing consistent good conduct may lead them to recognize the positive aspects of Islam and the noble qualities it encourages in its followers. Over time, this may foster reflection, reduce prejudice, and even guide some toward reformation, as their initial misconceptions are replaced with understanding and respect. Chapter 60 Al Mumtahanah, verse 7:

“Perhaps Allah will put, between you and those to whom you have been enemies among them, affection. And Allah is competent, and Allah is Forgiving and Merciful.”

This discussion is further reinforced by the following verse, in which Allah, the Exalted, clarifies that He expects people to treat others with respect, fairness, and mercy—yet without allowing any relationship to draw them toward disobedience. Chapter 60 Al Mumtahanah, verse 8:

“Allah 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…”

This verse establishes a balanced principle: while Islam permits self-defence and the protection of one’s rights, it simultaneously commands good manners, justice, and compassion toward all people. In a Hadith found in Sunan An Nasai, number 4998, the Holy Prophet Muhammad, peace and blessings be upon him, described the qualities of a true Muslim and a true believer. A true Muslim is one from whose tongue and hands others are safe. This teaching applies universally, regardless of a person’s faith or background. It encompasses all forms of speech and behaviour that may cause harm or distress. This includes withholding sincere advice, which contradicts the principle of goodwill toward others, as commanded in a Hadith found in Sunan An Nasai, number 4204. It also includes encouraging others to disobey Allah, the Exalted, thereby inviting them toward sin. A person must avoid this behaviour, for they will be held accountable for every individual who acts upon their harmful advice, as warned in a Hadith found in Sahih Muslim, number 2351. Additionally, it includes refraining from interfering in matters that do not concern them, as such interference often leads to unnecessary harm. A person should speak well of others—both in their presence and absence—just as they would wish others to speak well of them.

Physical harm is equally prohibited. This includes damaging another person’s livelihood, committing fraud, deceiving others, or engaging in any

form of physical abuse. All such behaviours contradict Islamic teachings and must be avoided entirely. A true believer, according to the same Hadith, is one who safeguards the lives and property of others. This principle, again, applies to all people irrespective of their faith. It includes refraining from stealing, misusing, or damaging the belongings of others. Whenever a person is entrusted with someone else's property, they must ensure that they use it only with the owner's permission and in a manner that is pleasing and acceptable to them. The Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Sunan An Nasai, number 5421, that anyone who unlawfully takes another's property through a false oath—even if it is as insignificant as a twig—will face punishment in Hell.

In conclusion, a person must support their verbal declaration of belief with consistent action, for actions are the tangible proof of one's faith and the means to success in both worlds. Furthermore, a person should embody the qualities of true belief in their relationship with Allah, the Exalted, and in their dealings with people. One of the most effective ways to achieve this in relation to others is to treat them in the same manner they wish to be treated themselves—with respect, fairness, and peace. Chapter 60 Al Mumtahanah, verse 8:

"…Indeed, Allah loves those who act justly."

As Islam is a religion founded upon balance and moderation, Allah, the Exalted, warns people against forming close bonds with those who may

misguide them—whether that misguidance is deliberate or unintentional. Chapter 60 Al Mumtahanah, verse 9:

“Allah only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion - [forbids] that you make allies of them…”

Although this verse specifically addresses alliances with those who are openly hostile, the underlying principle extends further: a person must be cautious of any companionship that negatively influences their beliefs, values, or conduct. Human beings are inherently social, and their character, habits, and worldview are shaped—often profoundly—by the company they keep. This influence may be immediate or gradual, obvious or subtle, but it is always transformative. Companionship is never neutral; it is a powerful force that moulds one’s inner state and outward behaviour. 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 emphasises the deep impact companions have on one’s spiritual and moral condition. A person naturally absorbs the attitudes, mannerisms, and priorities of those they spend time with—just as one who enters a perfumer’s shop leaves with its fragrance, while one who stands near a blacksmith becomes tainted by its smoke. For this reason, those who surround themselves with sincere, righteous, and principled individuals find their own hearts inclined toward sincerity, humility, and obedience to Allah, the Exalted. Such companions remind them of their responsibilities, encourage them to use their blessings correctly, and inspire them to prepare for their accountability on the Day of Judgement. In this environment, a person’s heart is uplifted, their intentions purified, and their conduct refined. They learn balance—spiritually, mentally, and physically—and are guided toward a life of clarity, purpose, and contentment.

Conversely, those who choose the company of the heedless and misguided inevitably begin to reflect their attitudes and behaviour. The decline may begin subtly, but over time it erodes spiritual awareness and weakens one's connection with Allah, the Exalted. Such individuals become increasingly driven by their desires, misuse the blessings granted to them, and neglect their ultimate purpose. This spiritual corrosion distorts their understanding of right and wrong, causing them to misplace priorities, misuse relationships, and lose harmony within their lives. When a person replaces obedience to Allah, the Exalted, with the pursuit of fleeting pleasures and 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 suffer from anxiety, instability, and dissatisfaction. Their relationships deteriorate, their minds become troubled, and their hearts grow heavy with guilt and regret. Thus, the consequences of poor companionship extend far beyond this world. They lead to confusion, despair, and moral decline in this life, and spiritual ruin in the next. Chapter 60 Al Mumtahanah, verse 9:

"…And whoever makes allies of them, then it is those who are the wrongdoers."

In contrast, righteous companionship nurtures inner peace, strengthens faith, and prepares a person for eternal success. For this reason, a wise individual 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.

After the migration of the Holy Prophet Muhammad, peace and blessings be upon him, and the majority of his Companions, may Allah be pleased with them, to Medina, a number of female Companions also began to undertake the journey. This became especially common after the Treaty of Hudaibiya, agreed upon in the sixth year after the migration, which established a temporary peace between the non-Muslims of Mecca and the Muslims of Medina. Although migration was an obligation for men, it was not required of women. Therefore, when women chose to make this sacrifice voluntarily, they were granted a special distinction. Their situation was addressed directly in the Holy Quran, and the community of Medina was instructed to support them fully—but only after it was confirmed that their migration was motivated by faith and not by worldly disputes, such as a temporary disagreement with their husbands. Chapter 60 Al Mumtahanah, verse 10:

“O you who have believed, when the believing women come to you as emigrants, examine them. Allah is most knowing as to their faith. And if you know them to be believers, then do not return them to the disbelievers; they are not lawful [wives] for them, nor are they lawful [husbands] for them. But give the disbelievers what they have spent. And there is no blame upon you if you marry them when you have given them their due compensation…”

It is important to note that their faith itself was not in question, for Allah, the Exalted, refers to them as “believing women” at the very beginning of the verse. The purpose of the examination was not to doubt their sincerity, but to ensure that their migration was undertaken for the correct reason. This scrutiny was specific to women because migration was not obligatory for them, and because women—both historically and in the present—may

temporarily leave their husbands' homes due to personal disputes, such as spending a night with their parents after an argument. Men, by contrast, do not typically behave in this manner. Thus, the examination consisted of a few simple questions regarding their motives. Once they affirmed that they migrated for the sake of Allah, the Exalted, and to join the Holy Prophet Muhammad, peace and blessings be upon him, the community was instructed to support them wholeheartedly.

In general, this highlights the broader principle that people are expected to support one another according to their individual capacity. Islam is not a way of life that encourages isolation, self-interest, or a narrow focus on one's personal comfort or the well-being of one's immediate family. Even animals instinctively protect only themselves and their offspring. Rather, Islam elevates human conduct by commanding people to recognise and fulfil the rights of all individuals—regardless of their faith, background, or social standing. This includes offering assistance in whatever form one is able to provide, whether financial help, emotional support, practical aid, or simply a kind word that uplifts another person. This ethic of mutual care ensures that a person not only attains inner tranquillity by obeying Allah, the Exalted, but also learns to use the blessings they have been granted in the manner prescribed by Islamic teachings. Through this, they cultivate a balanced mental and physical state, placing every blessing and every relationship in its rightful place. At the same time, this attitude strengthens the fabric of society. When individuals fulfil the rights of others and extend support beyond their own circle, peace, justice, and compassion naturally spread throughout the community. Such behaviour transforms society into one where people feel valued, protected, and connected—reflecting the higher moral purpose that Islam seeks to instil in all who follow its guidance.

Initially, a Muslim was permitted to remain married to a non-Muslim spouse in order to ease their transition into Islam. Immediately severing marital ties would have created emotional hardship and social instability for new Muslims, making their early steps in faith more difficult. In addition, allowing the marriage to continue served as an opportunity for the non-Muslim spouse to witness the moral transformation that Islam brings—an honest, lived demonstration of its truthfulness. However, as the long-term negative consequences of such unions outweighed the potential benefits, Muslims were eventually commanded to separate from their non-Muslim spouses. Marriage to them was no longer lawful, with the exception—introduced near the end of the prophetic mission—of Muslim men marrying devout, chaste, and practicing women from the People of the Book. Chapter 5 Al Ma'idah, verse 5:

"…And [lawful in marriage are] chaste women from among the believers and chaste women from among those who were given the Scripture before you, when you have given them their due compensation, desiring chastity, not unlawful relationships or taking [secret] lovers…"

Chapter 60 Al Mumtahanah, verse 10:

"…And hold not to marriage bonds with disbelieving women, but ask for what you have spent and let them ask for what they have spent. That is the judgement of Allah; He judges between you…"

For a society to achieve stability, justice, and peace, its foundational unit—the family home—must first embody these qualities. Since stable homes begin with stable marriages, Allah, the Exalted, frequently addresses marital matters, including divorce, within the Holy Quran. In this verse, the importance of choosing a suitable spouse—the first and most decisive step toward a peaceful family life—is emphasised. Generally speaking, the verse indirectly encourages Muslims to choose their spouse wisely, as this decision has one of the greatest impacts on the family unit. A righteous spouse encourages those around them—such as their partner and children—to sincerely obey Allah, the Exalted, by using the blessings they have been granted in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This, in turn, ensures that the household attains peace of mind, even during times of hardship, by cultivating a balanced mental and physical state and by placing every blessing and every relationship in its proper place. For example, a righteous spouse will encourage patience during financial difficulty, gratitude during times of ease, and unity during moments of family tension. They will model good character, such as honesty, humility, and generosity, which naturally shapes the behaviour of their children. Their presence becomes a source of emotional stability, moral clarity, and spiritual growth for the entire household.

By contrast, a spouse who does not believe in Allah, the Exalted, nor act upon faith, will inevitably influence those around them—directly or indirectly, intentionally or unintentionally—to misuse the blessings they have been granted. This leads to an unbalanced mental and physical state, misplaced priorities, and a failure to prepare adequately for the Day of Judgement. Such a household becomes a place of stress and difficulty in both worlds, even if outwardly it enjoys certain worldly comforts. For instance, a spouse who prioritises material gain over spiritual well-being may pressure their partner into unlawful financial practices, excessive spending, or a lifestyle centred on showing off. A spouse who lacks moral

discipline may normalise harmful habits—such as backbiting, dishonesty, or uncontrolled anger—until these behaviours become part of the household culture. Children raised in such an environment often grow up confused, insecure, or rebellious, as they witness contradictions between moral teachings and lived behaviour. Even if the home appears successful from the outside, internally it becomes a place of emotional instability, resentment, and spiritual emptiness.

With regard to marriage, achieving peace of mind within the home therefore begins with choosing the correct spouse—one who uses their blessings in ways pleasing to Allah, the Exalted, and encourages others to do the same. This principle is reinforced by the Hadith of the Holy Prophet Muhammad, peace and blessings be upon him, found in Sahih Bukhari, number 5090. He taught that people marry for four reasons: wealth, lineage, beauty, or piety. He then advised that a Muslim should prioritise piety, otherwise they will be a loser. Piety means sincerely obeying Allah, the Exalted, as outlined in Islamic teachings. Although wealth, lineage, and beauty may be considered, they must never be the primary motivation for marriage. This guidance is timeless: many marriages collapse because they were built on superficial qualities that fade with time. Wealth can disappear, beauty changes, and lineage offers no guarantee of good character. But piety—manifested through kindness, patience, responsibility, and God-consciousness—remains a stable foundation throughout the ups and downs of life. A pious spouse will support their partner emotionally, remind them of their duties, and help them navigate challenges with wisdom and compassion.

For those who lack Islamic knowledge, piety may not appear to be an important quality in a spouse. Yet it is the only quality that guarantees a

spouse will fulfil their rights and the rights of others, such as their children. For example, the one who fears Allah, the Exalted, will not harm their spouse verbally or physically. They will not betray trust, neglect responsibilities, or allow anger to destroy the home. They will treat their spouse with dignity, raise their children with care, and uphold justice even when it is difficult. By contrast, the one who lacks piety will easily transgress against others, including their spouse and children. Marrying individuals who lack piety is one of the primary reasons domestic violence has increased within Muslim households. Moreover, choosing the wrong spouse increases stress, as such a spouse is unlikely to be a good parent. Poor parenting further destabilises the home, leading to greater hardship and emotional turmoil. A person who has an unsuitable spouse and poorly raised children is far less likely to find peace of mind within their home. Real-life examples are abundant: children raised in spiritually negligent homes often struggle with identity, discipline, and emotional resilience, while spouses in such marriages frequently experience loneliness, conflict, and regret.

Furthermore, the qualities mentioned in the Hadith—wealth, beauty, and lineage—may please a person initially, but they are outward forms of attraction. They do not encourage obedience to Allah, the Exalted, nor do they ensure that a spouse will fulfil the rights of their family. The difference between these qualities and piety is similar to the difference between unhealthy and healthy food. Unhealthy food is more appealing and pleasurable, yet it leads to physical and mental harm. Healthy food may not be as immediately attractive, yet it nourishes the body and supports long-term well-being. Likewise, piety may not be the most glamorous quality, but it is the only one that leads to a stable, peaceful, and spiritually healthy home. A spouse chosen for beauty may become a source of jealousy or insecurity; a spouse chosen for wealth may become arrogant or controlling; a spouse chosen for lineage may rely on family status rather than personal character. But a spouse chosen for piety will remain

consistent, principled, and supportive regardless of changing circumstances.

In addition, marriage is a relationship with deep social, moral, and emotional implications. A marriage between a Muslim and a non-Muslim carries multiple possible outcomes. On one hand, the influence of the Muslim spouse may lead the non-Muslim partner, their family, and future generations to become receptive to Islamic beliefs and values. There are historical examples of non-Muslim spouses who embraced Islam after witnessing the honesty, patience, and compassion of their believing partner. On the other hand, the non-Muslim spouse—especially one who practices polytheism—may influence the Muslim spouse, their family, and future generations toward incorrect beliefs and practices. This influence may begin subtly: celebrating non-Islamic festivals, adopting non-Islamic customs, or normalising beliefs that contradict Islamic teachings. Over time, these practices can reshape the identity of the household. Such a relationship may also lead to a blending of religions within the home. While this may be acceptable to a non-Muslim, it is not acceptable in Islam. No sincere Muslim can risk allowing ideas or lifestyles rooted in atheism or polytheism to take root within their family, nor can they risk contaminating their own faith with beliefs or practices influenced by a polytheist spouse.

If one observes Muslims today, it becomes clear that many have adopted non-Islamic practices and beliefs simply through the influence of non-Muslim friends and neighbours. Some adopt non-Islamic wedding customs, financial practices, or social behaviours because they see them normalised in their surroundings. Others begin to compromise on modesty, prayer, or moral boundaries due to peer pressure. If such influence occurs through casual relationships, one can easily imagine the far greater impact

of a polytheist spouse—someone with whom one shares daily life, emotional intimacy, and long-term commitment. The spouse becomes the most powerful influence in shaping values, habits, and worldview. Therefore, choosing a spouse who strengthens one's faith rather than weakens it is essential for the stability of the home, the well-being of future generations, and the preservation of one's relationship with Allah, the Exalted. Chapter 60 Al Mumtahanah, verse 10:

"…And Allah is Knowing and Wise."

Even though there was clear hostility between the Muslims and the non-Muslims—especially those residing in Mecca—Allah, the Exalted, still commanded that justice be upheld. This included returning any wealth that had been taken from a non-Muslim spouse and reclaiming what had been spent on them. Chapter 60 Al Mumtahanah, verse 10:

"…but ask for what you have spent and let them ask for what they have spent. That is the judgement of Allah; He judges between you…"

This command demonstrates that justice in Islam is not dependent on emotions, political tensions, or personal grievances. Even in times of conflict, when hostility is at its peak and when people are most inclined to act unjustly, Allah, the Exalted, requires fairness, transparency, and the protection of rights. This principle is not theoretical; it is practical and

far-reaching. For example, a Muslim could not withhold a dowry simply because their spouse belonged to a hostile group. Nor could they exploit the political situation to gain financial advantage. Similarly, a non-Muslim spouse was entitled to reclaim what they had spent, even though they belonged to a community that had persecuted Muslims for years. This ruling ensured that neither side could use the breakdown of marriage as an excuse for injustice, manipulation, or revenge.

This divine command also teaches that justice is not a favour Muslims extend to others—it is a duty they owe to Allah, the Exalted. It reflects the higher moral standard that Islam demands: a standard where principles are not abandoned in moments of anger, fear, or conflict. It also shows that Islam does not allow oppression under the guise of religious loyalty. Even when dealing with adversaries, Muslims are required to uphold fairness, honour agreements, and respect the rights of others. This is why the early Muslim community became known for its integrity; their justice was not selective, nor was it influenced by tribal loyalties or personal emotions. They treated others with fairness because they recognised that Allah, the Exalted, is the ultimate Judge, and that every act of justice is an act of obedience to Him.

Allah, the Exalted, further encourages the Muslim community to care for those who lost their non-Muslim spouses, supporting them in every way possible. This command highlights once again the importance of recognizing the difficulties others face and assisting them according to one’s means. Chapter 60 Al Mumtahanah, verse 11:

“And if you have lost any of your wives to the disbelievers and you subsequently obtain [something], then give those whose wives have gone the equivalent of what they had spent…”

This ruling ensured that no individual was left to bear the emotional or financial burden of such a loss alone. For example, if a man’s wife defected to the non-Muslims and he had spent wealth on her dowry or maintenance, the Muslim community was instructed to compensate him from any spoils or resources that later became available. This created a culture of mutual responsibility, where the community recognised that personal hardships—especially those caused by religious persecution—were not merely private matters but collective concerns. It also prevented resentment, financial injustice, and emotional isolation from taking root within the society.

As Islam is a complete code of conduct, Allah, the Exalted, consistently connects worldly matters—such as marriage, divorce, inheritance, and financial disputes—to His obedience throughout the Holy Quran. Chapter 60 Al Mumtahanah, verse 11:

“…then give those whose wives have gone the equivalent of what they had spent. And fear Allah, in whom you are believers.”

This connection between worldly affairs and divine obedience teaches that Islam governs every aspect of life. No situation is too mundane or too

personal to fall outside the scope of divine guidance. Whether one is dealing with marriage, business, family disputes, or community responsibilities, each matter must be approached with the consciousness that Allah, the Exalted, will question every action. For instance, a person may assume that only ritual acts—such as prayer, fasting, or charity—will be scrutinised, while their behaviour in financial dealings, family matters, or social interactions is of lesser importance. This is a grave misunderstanding. Islam requires integrity in every circumstance: honesty in trade, fairness in marriage, kindness in speech, and justice in all dealings. When a person lives with this awareness, they naturally develop a harmonious mental and physical state, placing every blessing and every relationship in its proper place. They also prepare themselves adequately for their accountability on the Day of Judgement, ensuring tranquillity in both worlds. It is therefore essential to avoid treating Islam like a garment that one puts on and removes according to personal desires. The one who behaves in this manner is not truly obeying Allah, the Exalted, but is instead worshipping their own desires, even if they outwardly claim otherwise. Chapter 25 Al Furqan, verse 43:

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

This verse describes the person who allows their whims to dictate their actions—practising Islam only when it aligns with their preferences and abandoning it when it challenges their comfort. Such selective obedience leads to spiritual instability, moral confusion, and a life governed by impulse rather than principle. For example, a person may pray regularly yet engage in dishonesty in business, or they may fast in Ramadan yet mistreat their spouse or children. This inconsistency reveals that their true object of devotion is not Allah, the Exalted, but their own inclinations.

The one who fails to act upon Islamic teachings in every situation will inevitably misuse the blessings they have been granted. As a result, they will find themselves in an unbalanced mental and physical condition, misplacing everything and everyone in their lives, and inadequately preparing for their responsibilities on the Day of Judgement. This leads to stress, challenges, and hardships in both worlds, even if they experience certain worldly luxuries. For example, a person who misuses wealth may appear successful outwardly, yet internally they suffer from anxiety, greed, and dissatisfaction. A person who misuses relationships may enjoy temporary companionship, yet their home becomes a place of conflict and emotional strain. A person who misuses time may enjoy leisure, yet they fail to cultivate purpose, discipline, or spiritual growth. In every case, neglecting divine guidance results in inner turmoil and outward instability. Only by aligning every aspect of life with Islamic teachings can a person attain true peace, clarity, and success in both this world and the next.

After it was established that the female migrant believer had migrated for the correct reason—the pleasure of Allah, the Exalted—she was then asked to take a pledge outlining several fundamental duties of Islam. Most of these duties related to her conduct toward other people, thereby emphasizing that Islam extends far beyond the basic obligatory acts owed directly to Allah, the Exalted, such as the five daily prayers.

This pledge served as a reminder that faith is not merely a private matter of worship, but a comprehensive way of life that governs one’s behaviour, relationships, and moral responsibilities. It ensured that new members of

the community understood that Islam requires sincerity in belief and integrity in conduct, both in public and private life. Chapter 60 Al Mumtahanah, verse 12:

“O Prophet, when the believing women come to you pledging to you that they will not associate anything with Allah…”

It is essential to remember that false deities, such as idols, are not the only things a person might worship besides Allah, the Exalted. In reality, anything that a person obeys in opposition to Allah, the Exalted—such as social media trends, fashion, cultural expectations, or influential individuals—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 of the People of the Book were not worshipped through prostration or ritual devotion; rather, they were obeyed in matters that contradicted the commands of Allah, the Exalted. This obedience was considered a form of worship because it elevated human authority above divine authority. The same principle is mentioned regarding the Devil. Chapter 36 Yaseen, verse 60:

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

The overwhelming majority of people have never bowed to Satan, yet they are accused of worshipping him because they obey him in disobedience to Allah, the Exalted. Thus, worship is not limited to rituals; it includes obedience, loyalty, and submission. If a person consistently follows influences that contradict divine guidance—whether celebrities, societal norms, or personal desires—they are, in effect, worshipping those influences. If someone persists in disobeying Allah, the Exalted, they will inevitably become subservient to other forces, such as individuals, social media, fashion, culture, or their employers. Attempting to satisfy multiple and unjust masters leads only to stress and exhaustion, as it is impossible to meet the ever-changing expectations of worldly influences. Just as an employee with several supervisors struggles to satisfy conflicting demands, those who turn away from the servitude of Allah, the Exalted, become overwhelmed by the pressures of pleasing people, trends, and desires. Over time, this internal conflict leads to sadness, isolation, depression, and even suicidal thoughts, as their efforts to gain approval from worldly masters fail to bring the fulfilment they seek. This reality is evident when observing those who have adopted this mindset, such as celebrities who appear outwardly successful yet inwardly struggle with instability, addiction, and despair. Furthermore, worshipping other entities by obeying them in disobedience to Allah, the Exalted, will not benefit a person in the Hereafter. These entities—whether people, trends, or desires—will not assist them when they stand before Allah, the Exalted. To avoid this outcome, one must abandon obedience to anything that leads to disobedience of Allah, the Exalted, and instead obey Him by using the blessings they have been granted in accordance with Islamic teachings. This ensures peace of mind in both worlds by cultivating a balanced mental

and physical state and by placing everything and everyone in their proper place within one's life.

Chapter 60 Al Mumtahanah, verse 12:

"…nor will they steal…"

Stealing in this context is not limited to physically taking someone's wealth. Rather, it includes every unlawful method of seizing the property or rights of another person, such as deception, fraud, bribery, manipulation, or even giving false testimony in legal cases in order to unjustly deprive someone of what rightfully belongs to them. Such actions are severe because they combine injustice with dishonesty, and they violate both divine commands and human rights.

In a Hadith recorded in Sahih Muslim, number 6579, the Holy Prophet Muhammad, peace and blessings be upon him, warned about the reality of the truly bankrupt person. He explained that this person may come on Judgement Day with many righteous deeds, such as prayer, fasting, and charity. However, because they insulted others, slandered others, unlawfully consumed the wealth of others, shed blood, or struck people unjustly, their good deeds will be taken and distributed among their victims. If their good deeds are exhausted before justice is fulfilled, the sins of their

victims will be transferred onto them. As a result, they will be hurled into Hell.

This powerful warning demonstrates that acts of worship alone are not sufficient for ultimate success. A person must fulfill both essential dimensions of faith. The first dimension consists of duties owed to Allah, the Exalted, such as the obligatory prayer, fasting, charity, and other acts of devotion. These acts strengthen the relationship between the servant and the Creator. The second dimension consists of fulfilling the rights of people. This includes protecting their wealth, honor, dignity, and physical safety, and treating them with fairness, kindness, and respect. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, declared in a Hadith recorded in Sunan An Nasai, number 4998, that a person cannot be considered complete in faith until others are safe from their physical and verbal harm, and until their property is protected from them—regardless of the religion those people follow. This teaching establishes that justice, safety, and ethical conduct apply universally, not selectively. It is also crucial to understand that Allah, the Exalted, is infinitely forgiving. He forgives those who sincerely repent to Him for sins that relate directly to His rights. However, sins that involve wrongdoing against other people are not forgiven merely through repentance alone. The victim must forgive the offender. Since human beings are often less forgiving than their Creator, a person should fear the possibility that those they have wronged may demand justice on Judgement Day by taking their good deeds.

Therefore, even if someone fulfils the outward duties owed to Allah, the Exalted, they may still face severe consequences if they neglect or violate the rights of people. This reality should cause deep reflection. It is irrational for a person to dedicate years to prayer, fasting, and other righteous deeds,

only to see those deeds transferred to others because of injustice, harshness, or dishonesty.

True success lies in balance. A person must strive to increase righteous deeds while simultaneously minimizing sins by carefully fulfilling the rights of Allah, the Exalted, and the rights of people. Only through this comprehensive obedience, in accordance with the teachings of Islam, can a person hope to attain safety and lasting success on Judgement Day.

Chapter 60 Al Mumtahanah, verse 12:

"…nor will they commit unlawful sexual intercourse…"

Allah, the Exalted, encourages marriage and forbids unlawful relationships because His guidance safeguards emotional stability, moral integrity, and social cohesion. Marriage establishes a clear, mutual, and long-term commitment in which both individuals enter with the same understanding of devotion, responsibility, and shared purpose. When two people are not truly committed to one another in a binding and principled manner, difficulties often intensify emotional strain rather than strengthen mutual support. In casual or temporary relationships, partners are frequently not aligned in their expectations. One may desire permanence and stability, while the other may seek only temporary companionship. When this imbalance eventually becomes evident, it can cause deep and lasting emotional harm,

particularly to the one who was more invested. Repeatedly entering and leaving relationships can also destabilize a person's emotional well-being. Attachment followed by separation places strain on the mind and heart, and unresolved emotional wounds may accumulate over time. It is widely observed that relationship breakdowns are among the major causes of anxiety, depression, and the need for counseling. In contrast, a marriage founded upon commitment, responsibility, and shared moral values provides a structured environment in which challenges are approached with perseverance rather than abandonment. Marriage begins with clarity of intention. From the outset, both spouses recognize the seriousness of their covenant and the responsibilities it entails, including unforeseen circumstances such as financial strain or raising children. This shared understanding fosters resilience. By comparison, relationships lacking formal commitment often dissolve over comparatively minor disagreements because the foundation of lifelong dedication is absent. It is also common for individuals who engage in multiple relationships to develop patterns of comparison, mistrust, or emotional detachment. Such habits can make it more difficult to form the depth of trust and loyalty required for a stable marriage. Furthermore, societal perceptions may affect future prospects, as many seeking a lifelong spouse prioritize consistency, reliability, and strong character.

Another frequent misconception arises when couples believe they fully know one another before marriage. When responsibilities increase after marriage, they may mistakenly assume their spouse has changed. In reality, it is often the weight of new duties and pressures that reveal previously unseen aspects of personality. Without a firm foundation of commitment and patience, this adjustment period can create marital strain. Relationship turmoil also affects broader areas of life. Emotional distress can impair concentration, productivity, and long-term goals. For some young people, the breakdown of a relationship severely disrupts education or personal development. Marriage, by contrast, is designed as a

comprehensive and stabilizing bond. Because it is rooted in accountability before Allah, the Exalted, and structured around rights and responsibilities, spouses are generally more inclined to resolve conflicts with patience and maturity. The depth of commitment reduces the likelihood of separation over trivial matters and encourages both individuals to grow together rather than apart. In this way, divine guidance concerning marriage is not restrictive but protective. It seeks to preserve emotional health, strengthen families, and cultivate a balanced and stable society, ensuring well-being in this life and preparation for accountability in the Hereafter.

Furthermore, it is widely observed that those who pursue partners outside marriage through dating frequently endure emotional strain, including stress, disappointment, and despair. Entering the dating environment often becomes an emotional cycle in which hopes are repeatedly raised and then shattered. When meeting someone new, a person may develop expectations that this individual will become a suitable long-term partner. Yet people commonly present an idealized version of themselves in the early stages, concealing weaknesses or undesirable traits. When those traits later surface, expectations collapse, and the emotional impact can be significant. Repeating this cycle multiple times can gradually erode optimism and emotional stability, leading some to lose hope in ever finding a suitable spouse. In contrast, when individuals search for a spouse within the framework of marriage, both parties generally recognize from the outset that they are considering a lifelong and serious commitment. This awareness often encourages greater honesty and transparency, as neither benefits from sustaining a false image that cannot endure within marriage. The seriousness of the intention tends to reduce unnecessary emotional experimentation and fosters clarity of purpose. Societal pressure also plays a powerful role. Many people feel compelled to enter relationships simply to avoid being perceived as unusual or left behind. This pressure can lead to rushed decisions and unsuitable choices, producing further emotional distress when the relationship fails. While marriage also involves social

expectations, its recognized gravity often causes families and individuals to approach it more thoughtfully. Many understand that careful consideration is necessary before entering a lifelong covenant, which can lessen impulsive pressure. Moreover, marriage can reasonably be delayed until personal readiness—such as completing education or achieving stability—thereby easing certain forms of stress. By contrast, social pressure to date often begins in adolescence and persists without pause, encouraging continual comparison and urgency. This sustained pressure does not have the same structured safeguards as marriage and can contribute to ongoing emotional instability. For these reasons, the guidance of Allah, the Exalted, in encouraging marriage and prohibiting unlawful relationships serves as protection rather than restriction. It aims to shield individuals from cycles of emotional upheaval, promote sincerity and stability, and cultivate relationships built upon responsibility, honesty, and long-term commitment—thereby safeguarding mental well-being in this life and preparing a person for accountability in the Hereafter.

In addition, a person should not be deceived by the outward appearance of an unlawful relationship, assuming that it is harmless for the couple or for society. Human understanding is limited, perspectives are often short-sighted, and emotions can dominate judgment. Because of this, individuals may perceive no immediate harm while remaining unaware of long-term spiritual, emotional, and social consequences. What appears attractive and harmless at the surface may conceal serious harm beneath it. When a person places themselves in an unlawful relationship, emotional attachment naturally deepens over time. Strong feelings can gradually weaken restraint and make further wrongdoing more likely, especially in environments where immoral behavior has become normalized. Even if certain major sins are initially avoided, the constant emotional attachment can cloud judgment. Decisions about marriage may then be based primarily on attachment rather than careful evaluation of character, compatibility, and long-term responsibility. It is important to recognize that being a pleasant

partner in a casual setting does not automatically mean being a suitable spouse or parent. Marriage introduces responsibilities, pressures, and obligations that differ greatly from those experienced in informal relationships. Qualities such as patience, self-restraint, responsibility, and sincere fear of Allah, the Exalted, are essential for fulfilling the rights of a spouse and children. A person lacking piety may behave kindly when calm, yet fail to uphold justice and mercy during moments of anger. For this reason, spiritual character is more important than emotional attraction when choosing a spouse. Strong emotions can make a person overlook serious flaws, as love often blinds one to shortcomings. Furthermore, character tends to attract similar character. A person who adopts an immodest or careless lifestyle may attract others with similar traits. Relationships formed on superficial attraction or desire often lack deep respect and loyalty. When difficulties arise, such individuals may resort to verbal abuse, humiliation, or comparison, leaving emotional wounds that can persist for years. Emotional abuse, though invisible, can deeply scar a person's mental well-being. Instability rooted in impiety also increases the likelihood of betrayal. When attraction is based primarily on outward qualities, those qualities may lose their appeal over time. Without moral restraint and accountability before Allah, the Exalted, some may seek new attractions rather than uphold their commitments. This behavior not only harms spouses but also deeply affects children, who may suffer confusion, insecurity, or emotional distress as a result of instability within the home. By contrast, modesty and piety tend to attract individuals who value respect, responsibility, and long-term commitment. In such relationships, rights are more likely to be fulfilled, and disagreements are handled with dignity rather than humiliation. Even when harsh words are spoken in moments of weakness, established character and reputation help prevent lasting suspicion or disgrace. Children raised in such environments are more likely to develop respect for their parents and internalize stable moral values. For these reasons, divine guidance concerning chastity and lawful marriage is protective in nature. It aims to preserve clarity of judgment, safeguard emotional health, protect families from instability, and ensure that relationships are founded upon piety, responsibility, and accountability. Through adherence to this

guidance, individuals protect themselves and their society from hidden harm and prepare for their accountability in the Hereafter.

In addition, when a child is born unintentionally within an unlawful relationship, the emotional and practical strain often intensifies. If the relationship was not founded upon long-term commitment and shared responsibility, the sudden reality of parenthood can overwhelm both individuals. In many cases, this pressure leads to separation, as one or both parties may not wish to shoulder the lifelong duties of raising a child. A child raised in a fractured home may grow up without the balanced support, supervision, and emotional stability that ideally come from the consistent presence of both parents. While every situation differs and many single parents strive heroically to provide stability, the absence of harmony and cooperation between parents can create challenges in upbringing. Raising a child with preparation, intention, and shared commitment is already demanding. When parenthood was never desired or planned, the emotional burden can become even heavier, potentially affecting patience, consistency, and long-term nurturing. In some cases, overwhelming stress may lead to fostering or adoption. Although there are situations where alternative care provides safety and opportunity, instability in early family life can leave lasting emotional effects. These experiences may increase vulnerability to harmful influences, confusion about identity, or difficulty forming secure attachments later in life. Many of these consequences are not immediately visible at the outset of an unlawful relationship. Emotional attachment and desire can obscure long-term outcomes. What appears harmless in the present may conceal serious harm in the future. This reality resembles consuming a meal that appears appealing but contains hidden poison. Because the harm is not instantly visible, a person must rely on the guidance of One who possesses complete knowledge of the seen and unseen. Allah, the Exalted, alone has perfect and comprehensive knowledge of human nature, its strengths, weaknesses, and long-term needs. His commands are not arbitrary restrictions but protective measures

designed to secure individual stability and social well-being. Accepting divine guidance, even when it conflicts with personal desire, resembles the conduct of a wise patient who follows the advice of a skilled physician. Though the prescribed treatment may be difficult or contrary to immediate cravings, it ultimately preserves health and prevents greater suffering. Human research and societal experience, despite their benefits, remain limited. They cannot anticipate every circumstance or eliminate every source of stress, as human knowledge is partial and constantly evolving. Only Allah, the Exalted, possesses the complete understanding necessary to provide a framework that ensures true balance between mental and physical well-being. This comprehensive guidance has been granted through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When one compares those who sincerely implement this guidance—using their blessings responsibly and within lawful boundaries—with those who disregard it, the difference in stability, clarity, and long-term peace becomes evident. Divine instruction, therefore, serves not to burden humanity, but to protect, stabilize, and guide it toward well-being in this life and success in the Hereafter.

Allah, the Exalted, removed numerous secondary and branch problems by addressing their root cause: the regulation of intimate relationships through the prohibition of unlawful relationships and the encouragement of marriage. By establishing marriage as a sincere covenant of devotion between spouses and a foundation for responsible parenthood, He provided a structured system that protects individuals, children, and society at large.

Through addressing marriage, divorce, the care of widows, and the rights of children in the Holy Quran, Allah, the Exalted, granted humanity a

comprehensive framework for building a stable and just society. When family members—whether united in marriage or separated through divorce—fulfill one another's rights with fairness and dignity, they create a secure and nurturing environment for children. A stable home cultivates emotional balance, moral clarity, and social responsibility in the next generation. This, in turn, produces a positive ripple effect that extends throughout the wider community.

Conversely, when family members neglect their duties, violate rights, or allow injustice and resentment to dominate the household, instability spreads beyond the home. Emotional distress, unresolved conflict, and moral confusion often extend into schools, workplaces, and neighborhoods. Thus, the condition of the family directly influences the condition of society.

Throughout history, many thinkers and reformers have attempted to resolve social problems by targeting visible symptoms—such as crime, inequality, or psychological distress. While such efforts may offer partial relief, they often fail to address the foundational structure from which many societal issues arise: the stability and moral integrity of the family unit. Solutions that focus only on branch problems naturally yield limited and temporary benefit. In contrast, Allah, the Exalted, through divine wisdom, addressed the roots of individual and social well-being. By clearly defining rights, responsibilities, and moral boundaries within family life, He clarified the path to harmony and long-term stability. When this guidance is implemented sincerely, it nurtures balanced individuals, strong families, and cohesive communities, thereby enabling people to attain success in this world and eternal success in the Hereafter. Chapter 16 An Nahl, verse 89:

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

However, only those who use the intelligence they have been granted in a sincere and unbiased manner will truly appreciate the profound wisdom contained within the verses of Allah, the Exalted. Chapter 2 Al Baqarah, verse 242:

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

In the Holy Quran, murder and fornication are mentioned side by side, as murder destroys the human body while fornication destroys the human soul. Chapter 60 Al Mumtahanah, verse 12:

“…nor will they commit unlawful sexual intercourse, nor will they kill their children…”

The pairing of these two prohibitions may also serve as a warning against harming children born from unlawful relationships. The child is innocent; the sin belongs to the parents. Yet throughout history, societies have often

mistreated or abandoned children born outside of marriage, even though they bear no responsibility for the circumstances of their birth. Islam rejects such injustice and emphasises that every child, regardless of their parents' actions, has inherent dignity and rights. In addition, this verse includes the prohibition of killing one's children out of fear of poverty—an act explicitly condemned elsewhere in the Holy Quran. Chapter 17 Al Isra, verse 31:

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

Even though the means of provision come through people—such as parents, employers, or society—the true source of provision is always Allah, the Exalted. The Holy Prophet Muhammad, peace and blessings be upon him, taught that the provision of every created being was decreed fifty thousand years before the creation of the heavens and the earth. This is confirmed in a Hadith found in Sahih Muslim, number 6748. Chapter 17 Al Isra, verse 31:

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

In general, it is crucial to recognise that every situation—especially matters related to provision—has two components. The first component is what Allah, the Exalted, has predetermined. This refers to destiny: it will occur exactly as decreed, and nothing in existence can alter it. Since this aspect is beyond human control, worrying about it is pointless. A person cannot

influence destiny through anxiety, fear, or excessive planning. Moreover, the provision decreed by Allah, the Exalted, includes the minimum required for survival. As long as a person is alive, they will receive this provision, and nothing—not even their own mistakes—can prevent them from accessing what Allah has already written for them.

The second component relates to a person's own efforts. This is the area in which human beings have full responsibility. They must utilise their abilities, such as physical strength, skills, and opportunities, to obey Allah, the Exalted. This includes fulfilling His commands, avoiding His prohibitions, and responding to destiny with patience and trust. It also includes seeking lawful provision to support themselves and their dependents while avoiding unlawful earnings, extravagance, waste, and greed. For example, a person must work diligently, manage their finances responsibly, and avoid harmful habits such as gambling or interest-based transactions. They must also avoid laziness, as neglecting effort is a form of ingratitude toward the blessings Allah, the Exalted, has provided.

In conclusion, one should not waste time worrying about matters beyond their control. Instead, they should focus on what they can influence and act accordingly, following the teachings of Islam. A person must avoid extreme attitudes—neither relying solely on destiny while neglecting effort, nor relying solely on effort while ignoring destiny. The correct path is to work for lawful income in accordance with Islamic principles while trusting in Allah, the Exalted. This trust prevents impatience, despair, and the temptation to seek wealth through unlawful means or to harm others—such as one's own children—out of fear of poverty. By balancing effort with trust, a person achieves peace of mind in both worlds, maintains a healthy mental and

physical state, and prepares themselves for their accountability on the Day of Judgement.

Chapter 60 Al Mumtahanah, verse 12:

“…nor will they kill their children…”

This prohibition includes killing baby girls, a common custom among the Arabs prior to the coming of Islam, as they regarded daughters as a source of shame and social humiliation. Chapter 16 An Nahl, verses 58-59:

“And when one of them is informed of [the birth of] a female, his face becomes dark, and he suppresses grief. He hides himself from the people because of the ill of which he has been informed. Should he keep it in humiliation or bury it in the ground? Unquestionably, evil is what they decide.”

These verses vividly portray the emotional, psychological, and social ugliness of this pre-Islamic practice. This is one of the most severe condemnations found in the Holy Quran, as Allah, the Exalted, describes not only the outward crime but the inward emotions, facial expressions, and

physical behaviour of the one who commits it. No other sinful attitude is dissected with such detail, demonstrating the gravity of this mindset.

Despite the fact that disliking daughters has been criticised to this extent, many Muslims today have sadly adopted the same attitude as the idol-worshippers of Arabia who despised the birth of girls. The first point to note is that Allah, the Exalted, refers to the birth of a daughter as *good news* in these verses—yet some Muslims react with disappointment, frustration, or even shame. Furthermore, Allah, the Exalted, associates this negative attitude with those who worship lifeless idols. A Muslim who behaves in this manner should therefore feel ashamed of themselves and repent from such a foolish and spiritually dangerous mindset. One must appreciate the severity of the criticism in these verses. Allah, the Exalted, condemns the emotional reaction, the facial expression, the attempt to hide from society, and the internal deliberation of the one who dislikes having daughters. This level of condemnation is unparalleled in Islamic teachings. In addition, Islam mentions the blessings and rewards of raising daughters more frequently than those of raising sons. For example, in a Hadith recorded in Imam Bukhari's Adab Al Mufrad, number 78, the Holy Prophet Muhammad, peace and blessings be upon him, conveyed glad tidings of Paradise to parents who properly raise two daughters. In other narrations, even raising one daughter with kindness and patience is described as a shield from Hellfire. It is understandable that a parent may worry more about a daughter than a son, especially in today's society where moral challenges, social pressures, and safety concerns are widespread. However, this natural concern should never translate into disappointment or resentment. A Muslim parent must remember that their responsibility is to educate, guide, and nurture their children according to Islamic teachings—not to worry excessively about their future, which lies entirely in the hands of Allah, the Exalted. The fate, provision, safety, and success of every child—male or female—are matters decreed by Allah, the Exalted, long before their birth. Therefore, one must refrain from adopting a negative

mindset regarding daughters and instead find contentment with whatever child they are blessed with. Many married couples long for children yet remain childless, and many parents who once wished for sons later realise that their daughters became the greatest source of comfort, loyalty, and support in their old age. Daughters often show more compassion, emotional intelligence, and dedication to their parents than sons, and countless families testify that their daughters became the light of their homes. A believer should therefore welcome every child with gratitude, recognising that Allah, the Exalted, grants children as a trust, a blessing, and a means of spiritual elevation.

Chapter 60 Al Mumtahanah, verse 12:

"…nor will they commit unlawful sexual intercourse, nor will they kill their children, nor will they bring forth a slander they have invented between their arms and legs…"

The placement of this statement within the verse carries profound meaning. Since the mention of slander follows immediately after the prohibition of unlawful sexual relations, it includes false claims relating to lineage and parenthood. This may involve falsely attributing a child to someone who is not the true parent, such as claiming that a husband is the father of a child conceived through wrongdoing, or falsely accusing another person in order to damage or destroy a marriage or family relationship. Such slander is extremely serious because it does not merely harm an individual's reputation; it undermines trust, corrupts family bonds, and creates long-lasting social and emotional harm. Lineage determines responsibilities,

inheritance, identity, and mutual rights within a family. Therefore, falsely manipulating these matters represents an attack on one of the most sacred foundations of human society.

Throughout the teachings of Islam, Allah, the Exalted, establishes numerous practical safeguards designed to protect the family unit. The family serves as the primary environment in which moral values, emotional security, compassion, and responsibility are cultivated. When families remain stable and trustworthy, society as a whole becomes safer and more peaceful. Conversely, when trust within families is destroyed through betrayal, false accusations, or immoral conduct, wider social corruption inevitably follows. For this reason, Islam strongly prohibits actions that threaten marital trust, lineage, or personal honor. The prohibition of unlawful sexual relations protects family stability, while the prohibition of slander protects dignity and certainty regarding parentage. Together, these commands demonstrate that divine guidance does not address spirituality alone but also preserves social harmony and justice in practical human relationships. Thus, this verse highlights that safeguarding truthfulness, chastity, and honesty within family life is essential for maintaining a just and peaceful society, as intended by Allah, the Exalted.

Chapter 60 Al Mumtahanah, verse 12:

“…nor will they disobey you in what is right…”

Although the Holy Prophet Muhammad, peace and blessings be upon him, commanded only what was righteous and prohibited only what was evil, the instruction regarding obedience to authority extends beyond his blessed leadership to all leaders who govern society after him. Unlike the Holy Prophet Muhammad, peace and blessings be upon him, later leaders are not divinely guided and may therefore make errors in judgement or even command matters that are harmful, whether intentionally or unintentionally. For this reason, Islamic teachings establish principled obedience, not unconditional obedience.

In general, cooperating with and obeying societal leaders in matters that promote goodness, justice, and public welfare is an essential foundation for maintaining peace and social stability. Order within society cannot exist if lawful authority is constantly undermined. When people support beneficial leadership, communities are protected from chaos, conflict, and injustice. A Hadith recorded in Sahih Muslim, number 196, explains that sincerity toward leaders forms an important aspect of Islam. Sincerity in this context includes wishing good for them, offering sincere and respectful advice, correcting mistakes with wisdom, and supporting their righteous decisions through lawful means, including personal effort, cooperation, or material assistance when required. Leadership improves when sincere counsel replaces hostility or deception. Likewise, a Hadith recorded in Muwatta Imam Malik, book 56, Hadith 20, indicates that fulfilling this responsibility earns the pleasure of Allah, the Exalted, because it contributes to justice, unity, and social harmony. Chapter 4 An Nisa, verse 59:

"O you who have believed, obey Allah and obey the Messenger and those in authority among you..."

This verse establishes obedience to legitimate authority as a duty. However, the structure of the command also clarifies an important limitation: obedience to leaders is required only so long as it does not involve disobedience to Allah, the Exalted. A foundational principle in Islam is that there is no obedience to creation when such obedience requires disobedience to the Creator. When leaders act incorrectly, Islamic teachings discourage rebellion and violent revolt, as such actions frequently result in widespread instability and harm to innocent people. Instead, the correct approach is patient reform through gentle advice, encouragement toward righteousness, and discouragement of wrongdoing in a wise and constructive manner consistent with the teachings of Islam. Alongside this, people are encouraged to pray for their leaders, asking Allah, the Exalted, to guide them toward justice and upright conduct. The moral condition of leadership often influences the condition of society as a whole; when leaders remain upright, communities are more likely to remain upright as well.

Deceit or betrayal toward leaders is strongly condemned and described as a sign of hypocrisy, because it damages trust and weakens social unity. True sincerity includes supporting policies that unite society upon goodness while warning against actions that create division, injustice, or disorder.

Thus, Islam does not promote blind loyalty to leaders. Rather, it establishes balanced obedience — cooperation in righteousness, sincere counsel in times of error, and steadfast commitment to what pleases Allah, the Exalted. Through this balanced approach, justice, stability, and collective wellbeing can be preserved within society.

After discussing some important conditions of Islam, Allah, the Exalted, then makes it clear that He does not demand nor expect perfection from people. Chapter 60 Al Mumtahanah, verse12:

"…then accept their pledge and ask forgiveness for them of Allah…"

What Allah, the Exalted, expects is not a life free from shortcomings, but a life marked by sincere effort—using the blessings He has granted in accordance with Islamic teachings, striving to obey Him to the best of one's ability, and turning back to Him whenever a sin is committed. The true danger lies not in falling into error, but in persisting in it without remorse or repentance. When a person adopts this attitude of sincere striving and regular repentance, Allah, the Exalted, promises forgiveness, mercy, and inner tranquillity. Such individuals experience peace of mind in this world and hope for salvation in the next, because they live with awareness, humility, and a heart that continually returns to its Lord. Chapter 60 Al Mumtahanah, verse 12:

"…Indeed, Allah is Forgiving and Merciful."

This chapter of the Holy Quran ends exactly where it began, returning to the theme of avoiding harmful companionship, because corrupt influences are among the greatest causes of misguidance. Chapter 60 Al Mumtahanah, verse 13:

“O you who have believed, do not make allies of a people with whom Allah has become angry…”

This closing command mirrors the opening verses of the chapter, forming a complete circle of guidance. It reminds one that the people they choose to draw close to will inevitably shape their beliefs, priorities, and behaviour. It is therefore essential to distinguish between healthy social conduct, which Islam encourages with all people, and deep friendship, which carries emotional influence and moral weight. A deep friendship always affects a person, even if they do not consciously realise it. Love, admiration, and loyalty can lead one to compromise their faith in order to please their companion, whereas good social conduct—kindness, fairness, and respectful interaction—never reaches this level of influence. For this reason, Muslims are commanded to show good character toward everyone, but to reserve intimate companionship for those who will encourage them toward the sincere obedience of Allah, the Exalted. Only a Muslim can fulfil this role for another Muslim, because only a Muslim shares the same worldview, moral framework, and ultimate purpose. A non-Muslim, even unintentionally, will encourage a Muslim to disobey Allah, the Exalted, simply because they live by a different code of conduct. What is acceptable to them may be impermissible in Islam. Their worldview does not include the same understanding of accountability on the Day of Judgement, or it is based on beliefs that contradict Islamic teachings. This inevitably affects

their behaviour, and by extension, the behaviour of those who befriend them. Chapter 60 Al Mumtahanah, verse 13:

"…They have despaired of the Hereafter just as the disbelievers have despaired of the inhabitants of the graves."

This verse highlights that those who do not believe in the Hereafter—or who hold false beliefs about it—live without the moral restraint, spiritual awareness, or long-term vision that belief in accountability creates. Their despair regarding the Hereafter influences their choices, and this influence spreads to those who take them as close companions.

Human beings, by their very nature, are social creatures whose beliefs, habits, and character are shaped by the people around them. This influence may appear instantly, or it may develop gradually and subtly, but it always leaves a mark. Companionship is never neutral; it is a powerful force that moulds one's values, emotions, and destiny. 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. 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. They also develop resilience, because righteous companions help them navigate hardship with patience and wisdom, rather than impulsiveness or despair. 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. 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. 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. In contrast, righteous companionship nurtures inner peace, strengthens faith, and prepares one for eternal success. 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.

In conclusion, a person must accept and act upon the teachings of Islam for their own benefit, even when these teachings oppose personal desires or temporary worldly inclinations. True wisdom lies in recognizing that

human desire does not always align with what is beneficial. A useful comparison is that of a wise patient who faithfully follows the guidance of a skilled doctor. Such a patient accepts bitter medicine and a disciplined diet, not because they are pleasant, but because they lead to recovery and long-term wellbeing. In the same manner, the person who sincerely accepts and implements Islamic teachings ultimately attains balance and wellbeing in both mental and physical life. This is because the One who created humanity possesses complete knowledge of human nature. Allah, the Exalted, alone knows what brings harmony to a person's thoughts, emotions, relationships, and actions, and He alone knows how every aspect of life should be correctly prioritized and balanced. Human societies, despite extensive research and intellectual advancement, possess limited knowledge. Their understanding remains restricted by changing theories, personal bias, incomplete experience, and lack of foresight. While human efforts may address certain difficulties, they cannot eliminate every form of hardship, prevent all emotional distress, or provide universal guidance suitable for every circumstance a person may encounter. Nor can human systems perfectly determine how a person should balance responsibilities, relationships, and personal ambitions throughout life. Allah, the Exalted, however, possesses perfect and complete knowledge. Out of mercy, He has granted guidance through the Holy Quran and through the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Through these sources, humanity is shown a comprehensive way of life designed to nurture spiritual stability, moral clarity, and social harmony. The truth of this guidance becomes evident when one compares those who use their blessings according to Islamic teachings with those who misuse them, often leading to imbalance and dissatisfaction despite material success. Unlike the patient who may follow medical advice without understanding the scientific details behind prescribed treatment, Allah, the Exalted, does not call people toward blind acceptance. Rather, He invites reflection, understanding, and thoughtful recognition of truth. People are encouraged to observe the wisdom and positive outcomes of divine guidance within their own lives and within society. Allah, the Exalted, wishes individuals to recognize truth through clear evidence and reflection, which requires

approaching Islamic teachings with sincerity, openness, and freedom from prejudice. Chapter 12 Yusuf, verse 108:

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

Furthermore, peace of mind ultimately rests within the control of Allah, the Exalted, alone. The spiritual heart—the true abode of tranquillity and emotional stability—remains under His authority. Chapter 53 An Najm, verse 43:

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

Therefore, genuine peace of mind is not accidental nor purely psychological; rather, it is a divine gift granted to those who align their lives with the guidance provided by Allah, the Exalted. Through sincere obedience, reflection, and correct use of divine blessings, a person moves toward the abode of inner peace and lasting success. Chapter 16 An Nahl, verse 97:

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

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

All praise is due to Allah, Lord of the worlds and may peace and blessings be upon His final Messenger, Muhammad, his noble Family and Companions.

Chapter 61 – As Saf, Verses 1-14 of 14

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ﴿٢﴾

كَبُرَ مَقْتًا عِندَ اللَّهِ أَن تَقُولُوا مَا لَا تَفْعَلُونَ ﴿٣﴾

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُم بُنْيَانٌ مَّرْصُوصٌ ﴿٤﴾

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ لِمَ تُؤْذُونَنِي وَقَد تَّعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ ۖ فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٥﴾

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُم مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَاةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِن بَعْدِي اسْمُهُ أَحْمَدُ ۖ فَلَمَّا جَاءَهُم بِالْبَيِّنَاتِ قَالُوا هَٰذَا سِحْرٌ مُّبِينٌ ﴿٦﴾

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ الْكَذِبَ وَهُوَ يُدْعَىٰ إِلَى الْإِسْلَامِ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٧﴾

يُرِيدُونَ لِيُطْفِـُٔوا۟ نُورَ ٱللَّهِ بِأَفْوَٰهِهِمْ وَٱللَّهُ مُتِمُّ نُورِهِۦ وَلَوْ كَرِهَ ٱلْكَٰفِرُونَ ﴿٨﴾

هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ وَلَوْ كَرِهَ ٱلْمُشْرِكُونَ ﴿٩﴾

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ هَلْ أَدُلُّكُمْ عَلَىٰ تِجَٰرَةٍ تُنجِيكُم مِّنْ عَذَابٍ أَلِيمٍ ﴿١٠﴾

تُؤْمِنُونَ بِٱللَّهِ وَرَسُولِهِۦ وَتُجَٰهِدُونَ فِى سَبِيلِ ٱللَّهِ بِأَمْوَٰلِكُمْ وَأَنفُسِكُمْ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١١﴾

يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ وَمَسَٰكِنَ طَيِّبَةً فِى جَنَّٰتِ عَدْنٍ ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١٢﴾

وَأُخْرَىٰ تُحِبُّونَهَا ۖ نَصْرٌ مِّنَ ٱللَّهِ وَفَتْحٌ قَرِيبٌ ۗ وَبَشِّرِ ٱلْمُؤْمِنِينَ ﴿١٣﴾

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُونُوٓا۟ أَنصَارَ ٱللَّهِ كَمَا قَالَ عِيسَى ٱبْنُ مَرْيَمَ لِلْحَوَارِيِّۧنَ مَنْ أَنصَارِىٓ إِلَى ٱللَّهِ ۖ قَالَ ٱلْحَوَارِيُّونَ نَحْنُ أَنصَارُ ٱللَّهِ ۖ فَـَٔامَنَت طَّآئِفَةٌ مِّنۢ بَنِىٓ إِسْرَٰٓءِيلَ وَكَفَرَت طَّآئِفَةٌ ۖ فَأَيَّدْنَا ٱلَّذِينَ ءَامَنُوا۟ عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا۟ ظَٰهِرِينَ ﴿١٤﴾

Whatever is in the heavens and whatever is on the earth exalts Allah , and He is the Exalted in Might, the Wise.

O you who have believed, why do you say what you do not do?

Great is hatred in the sight of Allah that you say what you do not do.

Indeed, Allah loves those who fight in His cause in a row as though they are a [single] structure joined firmly.

And when Moses said to his people, "O my people, why do you harm me while you certainly know that I am the messenger of Allah to you?" And when they deviated, Allah caused their hearts to deviate. And Allah does not guide the defiantly disobedient people.

And [mention] when Jesus, the son of Mary, said, "O children of Israel, indeed I am the messenger of Allah to you confirming what came before me of the Torah and bringing good tidings of a messenger to come after me, whose name is Ahmad." But when he came to them with clear evidences, they said, "This is obvious magic."

And who is more unjust than one who invents about Allah untruth while he is being invited to Islam. And Allah does not guide the wrongdoing people.

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

It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion, although those who associate others with Allah dislike it.

O you who have believed, shall I guide you to a transaction that will save you from a painful punishment?

[It is that] you believe in Allah and His Messenger and strive in the cause of Allah with your wealth and your lives. That is best for you, if you should know.

He will forgive for you your sins and admit you to gardens beneath which rivers flow and pleasant dwellings in gardens of perpetual residence. That is the great attainment.

And [you will obtain] another [favor] that you love - victory from Allah and an imminent conquest; and give good tidings to the believers.

O you who have believed, be supporters of Allah , as when Jesus, the son of Mary, said to the disciples, "Who are my supporters for Allah ?" The disciples said, "We are supporters of Allah." And a faction of the Children of Israel believed and a faction disbelieved. So We supported those who believed against their enemy, and they became dominant.

Discussion on Verses 1-14 of 14

Allah, the Exalted, opens this chapter by directing attention to a universal reality that surrounds every human being at every moment: the perfect balance, order, and harmony that permeate all of creation. This harmony is neither accidental nor self-sustaining. It exists solely because every created thing submits completely and unconditionally to the command and will of Allah, the Exalted. Chapter 61 As Saf, verse 1:

“Whatever is in the heavens and whatever is on the earth glorifies Allah…”

Reflection upon the universe makes this truth unmistakably clear. The Sun rises and sets with precise consistency, providing light, warmth, and the conditions necessary for life. The moon follows fixed phases that regulate tides, agriculture, and natural rhythms. The planets remain in their orbits without deviation or collision. The stars, galaxies, and countless celestial bodies move in flawless coordination across unimaginable distances and timescales. Despite the vastness and complexity of the cosmos, no disorder threatens its stability. This remarkable consistency is a direct result of creation’s complete obedience to Allah, the Exalted.

The same principle applies to the Earth and everything within it. The atmosphere maintains the exact composition needed for breathing and sustaining life. The human body performs countless internal processes—

circulation, digestion, cellular repair—without conscious effort. The oceans, winds, rainfall, and ecosystems all function according to precise systems established by Allah, the Exalted. Every created thing fulfils its assigned role without resistance, thereby preserving universal balance and harmony.

In contrast, mankind has been granted free will. This unique gift allows a person to choose whether to obey or disobey Allah, the Exalted. As a result, the imbalance, confusion, stress, and disorder experienced in human life do not arise from any deficiency in divine guidance, but from turning away from it. When a person follows their limited desires instead of divine instruction, imbalance inevitably occurs, because human knowledge, foresight, and understanding are inherently incomplete. The harmony observed throughout creation therefore serves both as a sign and as a lesson. It demonstrates that balance, peace, and stability are the natural outcomes of obedience to Allah, the Exalted. Just as the Sun, moon, and all created things achieve harmony through submission, a person can only attain true balance—mentally, physically, and spiritually—through sincere obedience to Him.

When a person uses the blessings granted to them in ways that please Allah, the Exalted, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, their life becomes structured and balanced. Their priorities become clear, their decisions become guided by wisdom rather than impulse, and they correctly place everything and everyone within their life. This obedience removes inner conflict, reduces anxiety, and establishes stability, because the person relies upon the perfect knowledge and guidance of Allah, the Exalted, rather than their limited personal judgement. This sincere obedience also ensures that the person prepares properly for their

accountability on the Day of Judgement, strengthening their sense of purpose and direction. As a result, they attain tranquillity in this world through inner balance and peace, and they attain eternal safety and reward in the hereafter. Thus, the harmony visible throughout creation is not merely an observable phenomenon, but a clear indication of the path that leads to true and lasting peace.

An essential aspect of obeying Allah, the Exalted, as indicated in this verse, is to glorify Him properly. Chapter 61 As Saf, verse 1:

“Whatever is in the heavens and whatever is on the earth glorifies Allah…”

True glorification requires recognizing the absolute greatness, wisdom, and perfection of Allah, the Exalted, in every situation. Since nothing occurs except by His will—including trials, losses, and hardships—glorifying Him requires refraining from attributing injustice or negativity to Him. Instead, a person must firmly believe that every decree of Allah, the Exalted, contains wisdom and benefit, even when its purpose is not immediately apparent. Chapter 59 Al Hashr, verse 1:

“…and He is the Exalted in Might, the Wise.”

A vital part of glorifying Allah, the Exalted, is developing a constructive and faithful mindset. This mindset does not deny hardship, nor does it ignore pain. Rather, it enables a person to recognise the wisdom behind events and remain obedient during both ease and difficulty. When hardships occur, a person should reflect that the situation could have been more severe. If the trial concerns worldly loss, they should remain grateful that their faith remains intact, since spiritual loss is far more serious. When certain blessings are taken away, they should focus on the countless blessings that remain. Gratitude during hardship strengthens faith and prevents despair. Regular reflection upon the wisdom of Allah, the Exalted, nurtures this balanced perspective. Chapter 2 Al Baqarah, verse 216:

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

This verse teaches that what appears harmful may contain hidden benefit, protection, or spiritual growth, while what appears desirable may ultimately cause harm or distraction. Accepting this reality protects the heart from despair, resentment, and confusion.

Ultimately, maintaining a faithful and constructive mindset is itself an act of glorifying Allah, the Exalted. It allows a person to face life's changes with patience, gratitude, and trust in His wisdom. Through consistent reflection and sincere obedience, faith becomes stronger, certainty increases, and inner peace develops. This perspective allows a person to recognise that every situation contains wisdom, opportunity, and blessing from Allah, the

Exalted, leading them toward lasting tranquillity in both this world and the hereafter.

When Allah, the Exalted, calls upon the believers in the Quran, His call is almost always connected to actualizing their verbal claim of faith. A verbal declaration alone carries very little weight in Islam unless it is supported by consistent action. Actions are the evidence of faith, just as fruit is the evidence of a healthy tree. A tree that bears no fruit is of limited benefit, and likewise, a claim of faith without obedience brings little value in this world or the next. Chapter 61 As Saf, verses 2-3:

“O you who have believed, why do you say what you do not do? Great is hatred in the sight of Allah that you say what you do not do.”

The repetition in these verses underscores the seriousness of claiming righteousness while failing to act upon it. In this world, a person is judged as a Muslim by the law based on their verbal declaration of faith, but in the Hereafter, Allah, the Exalted, will judge each person according to their inward reality, which is hidden from all except Him. A person may outwardly identify as a believer, yet if their actions contradict their claim, they may possess no real faith in their heart. Such a person will be treated as a non-Muslim on the Day of Judgement, even if society regarded them as a Muslim in this world. This is one of the most frightening spiritual dangers: the possibility that one’s outward identity does not match their inward truth.

In addition to this danger in the Hereafter, the one who fails to support their verbal declaration of faith with actions is at risk of losing their faith before they die. Faith resembles a delicate flame that requires constant tending. Just as a fire dies out when deprived of fuel, faith weakens and may be extinguished if not sustained through consistent acts of obedience. Neglecting this spiritual nourishment places a person at risk of losing the very light that guides them, and such a loss is the most devastating of all. This gradual erosion often occurs silently. A person stops praying regularly, delays repentance, becomes comfortable with minor sins, and slowly loses the spiritual sensitivity that once protected their heart. Over time, worship becomes burdensome, reminders feel irritating, and sin becomes easy. By the time the person realises what has happened, their faith may already be dangerously weak. Failing to act upon one's faith also creates internal conflict. A person who knows the truth but does not live by it experiences guilt, restlessness, and spiritual instability. Their heart becomes divided between what they know is right and what they choose to do. This conflict leads to a weakening of moral boundaries, a loss of motivation for worship, and an increasing attachment to worldly pleasures. Over time, the person may feel disconnected from Allah, the Exalted, and from their own sense of purpose. This inner turmoil is itself a sign that faith is weakening, as the heart becomes hardened and the clarity that once guided a person begins to fade. Islam does not demand perfection, but it does demand sincerity. A believer may fall short, but they must never be content with disobedience. They must strive to align their actions with their words, even if progress is gradual. When a person acts upon their faith, their faith grows stronger; when they neglect action, their faith diminishes. This is why the Holy Quran repeatedly links belief with righteous deeds, emphasising that the two are inseparable. A sincere believer strengthens their faith through regular worship, avoiding sin, seeking knowledge, keeping righteous company, and reflecting on death and accountability. These actions act as the "fuel" that keeps the flame of faith alive. Chapter 61 As Saf, verse 4:

“Indeed, Allah loves those who fight in His cause in a row as though they are a [single] structure joined firmly.”

Fighting, within the strict conditions established in Islam, is mentioned as a powerful means through which a person may support their verbal declaration of faith in Allah, the Exalted, through action, demonstrating a willingness to sacrifice even their life in obedience to Him.

In general, the correct understanding of the verses of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, requires that they be examined within their proper context. No verse or Hadith may be interpreted in isolation, without consideration of the circumstances in which it was revealed or recorded, in order to justify personal actions or conclusions. Accurate comprehension of their context necessitates analysis in light of the life and example of the Holy Prophet Muhammad, peace and blessings be upon him, through which it becomes clear to whom or to what a particular verse or Hadith refers.

Furthermore, muslims are permitted to take up arms against external aggression only under the authority of a legitimate ruler and strictly in accordance with the injunctions established in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Those who engage in fighting must remain constantly mindful of Allah, the Exalted, and exercise utmost caution to avoid transgressing the prescribed limits and regulations. 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 rule is to resort to war only when one is attacked. Chapter 2 Al Baqarah, verse 190:

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

Therefore, initiating physical aggression against an enemy during a state of peace is prohibited. Another established principle is that when the enemy ceases hostilities, those engaged in conflict must likewise cease. Chapter 2 Al Baqarah, verse 193:

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

Furthermore, if the opposing party inclines toward peace, peace must be accepted. 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 essential principle is the prohibition against harming civilians. The Holy Prophet Muhammad, peace and blessings be upon him, repeatedly forbade the harming of women, children, the elderly, and the sick, as well as monks and hermits, during warfare. This prohibition is confirmed in numerous Hadiths, including those recorded in Sunan Abu Dawud, number 2614, and Musnad Ahmad, number 2728.

The first Caliph of Islam, Abu Bakr Siddique, may Allah, the Exalted, be pleased with him, instructed armies in accordance with these teachings by prohibiting the killing of children, women, and the elderly. He also forbade the destruction of fruit-bearing trees, the damaging of property, and the killing of livestock, as recorded in Musannaf Ibn Abi Shayba, number 33121.

Similarly, the second Caliph of Islam, Umar Bin Khattab, may Allah, the Exalted, be pleased with him, explicitly instructed military forces not to harm non-combatants, including farmers, as advised in Musannaf Ibn Abi Shayba, number 33120.

In situations where conflict becomes imminent, the community is commanded to prepare to the best of its ability. Such preparation serves primarily as a deterrent against aggression so that conflict may be avoided. Consequently, if the opposing party inclines toward peace, peace must be granted. 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]…”

Permission to engage in fighting is granted only against those who violate their treaties and agreements. 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?”

Conversely, Islam strictly prohibits aggression against those who honour their treaties and remain faithful to their agreements. 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 likewise no allowance for forcing anyone to accept Islam, as faith must arise from sincere conviction within the heart rather than mere verbal declaration or outward action. Chapter 2 Al Baqarah, verse 256:

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

Those who live peacefully and do not engage in hostility are to be treated with fairness, kindness, and justice at all times. 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…”

Accordingly, warfare itself is disliked, and it is not pursued out of desire or aggression. Rather, it becomes permissible only when individuals or communities are compelled into it as a necessary response to oppression, treaty violation, or direct aggression, while remaining bound by the limits established by Allah, the Exalted. 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, cautioned people against desiring combat and instead instructed them to seek safety and well-being from Allah, the Exalted. However, if confrontation became unavoidable, steadfastness and perseverance were required. This guidance is recorded in a Hadith found in Sahih Bukhari, number 2966.

The fundamental objective of these verses is to emphasize that force may only be employed when its use becomes unavoidable, restricted strictly to what is absolutely necessary, and exercised in accordance with the

guidance of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

As previously explained, it is essential to examine every verse of the Holy Quran and every Hadith within its proper historical and textual context in order to accurately determine whom it addresses, the circumstances to which it applies, and its intended scope. Unfortunately, many individuals, whether intentionally or unintentionally, fail to interpret verses and Hadiths concerning fighting according to this principle. A well-known example is the verse commonly labelled as the “sword verse,” despite the fact that the term “sword” does not appear 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 clarified earlier, even this declaration relating to warfare is subject to specific conditions and includes clear allowances for peace. Furthermore, an examination of the historical circumstances surrounding this and related verses demonstrates that it does not establish a universal command to fight all non-Muslims. Rather, the verse addresses a particular group of people, during a specific period, and within a defined historical setting.

The surrounding verses further clarify that the polytheists referenced are exclusively those who repeatedly violated their peace treaties with the Holy Prophet Muhammad, peace and blessings be upon him, and committed acts of aggression against the emerging community and its allies. The verse immediately preceding the so-called sword verse, namely Chapter 9 At Tawbah, verse 4, explicitly 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 reinforced by another instruction found 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 offences committed by those polytheists against whom fighting was permitted are clarified in other connected verses. 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 verses clearly identify a specific group who persistently violated agreements, supported hostile forces against Islam, initiated acts of aggression, obstructed people from freely accepting the faith, and expelled the believers from Mecca and from the Sacred Mosque. Across these passages, their repeated acts of hostility and treaty violations are mentioned numerous times, demonstrating that the command to fight was directed exclusively toward aggressors guilty of sustained oppression and betrayal.

Furthermore, Chapter 9 At Tawbah, verse 12 clarifies that the objective of fighting the “leaders of disbelief” was solely to compel them to cease their 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, like all others, emphasize the necessity of observing specific conditions during times of war, including the principle of engaging only those who initiate hostilities.

Moreover, these polytheists were repeatedly offered warnings and concessions. They were granted a four-month period of respite and 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 they could either accept Islam or peacefully leave the Arabian Peninsula. Additionally, the Holy Prophet Muhammad, peace and blessings be upon him, was commanded to grant protection to any polytheist who sought it, allowing them the opportunity to hear the teachings of Islam without fear or compulsion, or to depart the Arabian Peninsula 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 command in the so-called sword verse to fight and kill these polytheists was conditional upon their remaining in the Arabian Peninsula after the four-month period without accepting Islam. It is noteworthy that many of the polytheists availed themselves of this respite and embraced Islam. As a result, fighting concluded without bloodshed in relation to this

verse, demonstrating that its intent was deterrence, compelling the polytheists either to accept Islam or to leave the Arabian Peninsula peacefully.

In conclusion, the surrounding verses and the life of the Holy Prophet Muhammad, peace and blessings be upon him, clarify the context of the sword verse. These directives were specifically revealed to end aggression from particular hostile polytheists against the Muslim community and, therefore, cannot be universally applied to others beyond that context.

Allah, the Exalted, issues a clear warning to the Muslim community against repeating the mistakes of those who came before them—people who professed faith in Allah, the Exalted, but failed to align their actions with their words. Such failure not only undermines personal integrity but also causes harm within society and directly affects the well-being and mission of their Holy Prophet, peace be upon him. Chapter 61 As Saf, verse 5:

“And when Moses said to his people, "O my people, why do you harm me while you certainly know that I am the messenger of Allah to you?"…”

This verse highlights that merely declaring belief is insufficient. Faith must be demonstrated through actions, as actions are the practical manifestation of belief. When a person neglects this, they inevitably mismanage the blessings granted to them by Allah, the Exalted. Such mismanagement

leads to imbalance in both mental and physical states, creating confusion, misplaced priorities, and difficulties in daily life. Moreover, it hinders a person's preparation for accountability on the Day of Judgement, leaving them vulnerable to stress, hardship, and misfortune, regardless of any worldly comforts they may enjoy. The consequences extend beyond the individual to society at large. When people fail to act according to their faith, they neglect the rights of others, allowing injustice, corruption, and moral decay to spread. This is a direct outcome of disconnecting belief from action: a society loses the moral compass that keeps relationships, justice, and social order intact. Chapter 61 As Saf, verse 5:

"…And when they deviated, Allah caused their hearts to deviate. And Allah does not guide the defiantly disobedient people."

Allah, the Exalted, further emphasizes the importance of supporting one's verbal declaration of faith with corresponding actions by highlighting the example of the Children of Israel. They were endowed with knowledge and understanding that allowed them to clearly recognize the truthfulness of the Holy Prophet Eesa, peace be upon him, who came to confirm the original teachings of the Torah and to correct misconceptions that had been deliberately introduced into it. Chapter 61 As Saf, verse 6:

"And when Jesus, the son of Mary, said, "O children of Israel, indeed I am the messenger of Allah to you confirming what came before me of the Torah…"

In addition to confirming previous divine guidance, the Holy Prophet Eesa, peace be upon him, brought the good news of the final Holy Prophet Muhammad, peace and blessings be upon him, to them. Despite these clear signs and the foretelling of the last messenger, the descendants of the Children of Israel, identified as the people of the Book, openly rejected the message when it was presented to them. They failed to translate their verbal acknowledgment of Allah, the Exalted, into faithful action, thereby demonstrating a disconnect between belief and practice. Chapter 61 As Saf, verse 6:

“…and bringing good tidings of a messenger to come after me, whose name is Ahmad." But when he came to them with clear evidences, they said, "This is obvious magic."”

The scholars from the people of the book clearly acknowledged the truth of Islam, as they recognized the Holy Quran and were familiar with its Author. They also acknowledged the Holy Prophet Muhammad, peace and blessings be upon him, and the Holy Quran, as both had been foretold and discussed in their own divine scriptures. Chapter 6 Al An’am, verse 20:

“Those to whom We have given the Scripture recognize it [the Holy Quran] as they recognize their [own] sons…”

And chapter 2 Al Baqarah, verse 146:

“Those to whom We gave the Scripture know him [Prophet Muhammad, peace be upon him] as they know their own sons…”

It is significant that the Holy Prophet Muhammad, peace and blessings be upon him, had no prior interaction with these earlier divine scriptures. He did not study, memorize, or inscribe any part of them. This reality, confirmed both by the people of the Book and the non-Muslims of Mecca, underscores the divine origin of the Holy Quran. Chapter 29 Al Ankabut, verse 48:

“And you did not recite before it any scripture, nor did you inscribe one with your right hand. Then [i.e., otherwise] the falsifiers would have had [cause for] doubt.”

The rejection by the people of the Book was also influenced by lineage-based prejudice. The Holy Prophet Muhammad, peace and blessings be upon him, descended from the Holy Prophet Ismaeel, peace be upon him, whereas they traced their own heritage through the Holy Prophet Ishaaq, peace be upon him. Their religious framework placed undue importance on lineage, which they used to assert superiority over others. Accepting the Holy Prophet Muhammad, peace and blessings be upon him, as the final

messenger would have challenged and dismantled this constructed superiority complex.

Furthermore, Islamic teachings consistently challenged the worldly desires, ambitions, and personal interests of those who rejected the truth. They were confronted with the requirement to reform their behaviour, abandon injustice, and submit fully to Allah, the Exalted. Instead of embracing this higher moral calling, they chose to persist in rejection and misguidance. Chapter 61 As Saf, verse 7:

“And who is more unjust than one who invents about Allah untruth while he is being invited to Islam…”

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. All human-devised codes 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 reflect the desires and biases of those who create them. The wealthy and powerful are often the most entrenched in this mindset. They recognise that accepting the truth of Islam would require them to submit to a higher moral framework—one that places limits on their pursuit of unchecked desires. Such submission would restrict their exploitation of others, their indulgence in excess, and their misuse of authority. Out of fear of losing their influence and privileges, they not only reject the truth themselves but also actively encourage others to follow their lead. In doing so, they attempt to preserve their worldly status, even at the

expense of their eternal well-being. This pattern is not new. Historically, the first to oppose the Holy Prophets, peace be upon them, were often the elites of society—those who feared that embracing divine guidance would undermine their power and expose their injustices. Their rejection was not due to a lack of evidence or clarity regarding the truth of the message, for the signs of Allah, the Exalted, were manifest before them. Rather, their opposition stemmed from arrogance, pride, and the desire to continue living according to their whims. Thus, 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. Chapter 61 As Saf, verse 7:

"…And Allah does not guide the wrongdoing people."

When a person chooses a path different from their peers—especially a path rooted in obedience to Allah, the Exalted—it often exposes the weaknesses and insecurities of those around them. People who prioritise their desires over divine guidance may feel judged simply by the presence of someone who lives with discipline and purpose. This discomfort frequently manifests as criticism, mockery, or pressure, even from family members, who may feel threatened by the contrast between their own choices and the believer's commitment.

Moreover, modern societal influences such as social media, fashion trends, and cultural expectations intensify this pressure. These forces often promote lifestyles centred on self-indulgence, materialism, and the pursuit of status. Because Islamic teachings call for moderation, humility, and

accountability, they are perceived as obstacles to worldly ambitions. Industries built upon excess, vanity, or exploitation naturally resist Islamic principles, as these principles expose their moral shortcomings. This resistance fuels much of the anti-Islamic sentiment seen across social platforms, where Islamic values are portrayed as outdated or restrictive simply because they challenge the desires of those who wish to live without boundaries.

Those who strive to adhere to Islamic teachings—teachings that encourage moderation, self-control, and responsible enjoyment of blessings—are often met with hostility from individuals who indulge in excess. Such individuals act on impulse without restraint, a behaviour Islam likens to the instincts of animals, which follow desire without reflection. Because disciplined behaviour exposes the emptiness of their lifestyle, they attempt to dissuade others from accepting Islam and discourage Muslims from practising their faith. They try to lure people into a life governed by unchecked desires, presenting it as freedom while ignoring the long-term harm it causes.

To achieve this, they often target specific aspects of Islam, such as the dress code for women, hoping to undermine its appeal. Yet their criticism is shallow and inconsistent. They object to Islamic modesty, claiming it is restrictive, while remaining silent about strict dress codes in professions such as law enforcement, the military, healthcare, education, and business. Their selective outrage reveals the weakness of their arguments. They do not oppose dress codes in principle; they oppose Islamic dress codes because Islam demands self-discipline, dignity, and moral boundaries—qualities that contradict their desire for unrestrained behaviour. Ultimately, it is the core principles of Islam—its emphasis on discipline, accountability,

and purposeful living—that provoke these attacks. The disciplined conduct of sincere Muslims serves as a silent reminder of what others neglect, prompting them to criticise Islam in any way they can.

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, coordinated 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 61 As Saf, verse 8:

“They want to extinguish the light of Allah with their mouths, but Allah will 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, regardless of their background, ethnicity, or social status. This divine light 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, and intellectual—and provide a framework through which any individual can attain inner stability and outward righteousness. It is now the responsibility of each person to decide whether they wish to attain peace of mind in both worlds by learning and

acting upon this guidance. Doing so enables them 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 61 As Saf, verse 9:

“It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion, although those who associate others with Allah dislike it.”

This verse highlights that Islam’s manifestation is not merely a historical event 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.

To uphold a resolute mindset, a person must strive to nurture a strong and living faith. A firm faith is essential for remaining devoted to obeying Allah, the Exalted, in every circumstance—whether in moments of ease, comfort, and abundance, or in times of hardship, loss, and uncertainty. This unwavering faith is cultivated 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 repeatedly demonstrate that genuine obedience to Allah, the Exalted, brings tranquillity, stability, and clarity in this life, and everlasting success in the hereafter. In contrast, those who lack knowledge of Islamic principles possess a fragile and easily shaken faith. When their personal desires conflict with divine guidance, they are more likely to abandon obedience, because they have not internalised the truth that surrendering one's desires for the sake of Allah, the Exalted, is the only path to peace in both worlds. This weakness stems from ignorance. Without knowledge, a person cannot

appreciate the wisdom behind divine commands, nor can they recognise the harm that comes from following their impulses unchecked. Their understanding becomes clouded, and they fail to see that true freedom lies in disciplining the self, not in indulging it. They may mistakenly believe that obeying their desires will bring happiness, yet experience repeatedly shows that such behaviour leads only to imbalance, confusion, and regret. Chapter 61 As Saf, verses 10-11:

“O you who have believed, shall I guide you to a transaction that will save you from a painful punishment? [It is that] you believe in Allah and His Messenger and strive in the cause of Allah with your wealth and your lives…”

For this reason, it is vital for individuals to strengthen their faith through the pursuit of Islamic knowledge and its practical application. Knowledge illuminates the path, while action strengthens the heart. Together, they ensure that a person remains obedient to Allah, the Exalted, in every circumstance, regardless of whether they face ease or hardship.

It is crucial to understand that believing in Allah, the Exalted, encompasses far more than performing ritual acts of devotion, such as the obligatory prayers. True belief includes obeying Him in every situation and in every worldly blessing one uses, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Obedience is a tangible reality, not merely an internal feeling or a verbal claim. To obey Allah, the Exalted, a person must engage in good deeds performed sincerely for His sake. Those who act with ulterior motives—

seeking praise, status, or worldly gain—will not be rewarded by Allah, the Exalted. This warning is emphasised in a Hadith found in Jami At Tirmidhi, number 3154. Obedience to Allah, the Exalted, also requires fulfilling the various dimensions of the Holy Quran. The first dimension is to recite it accurately and consistently. The second is to understand its teachings through a reliable source and instructor. The final dimension is to apply its teachings with the intention of pleasing Allah, the Exalted. A sincere Muslim places the guidance of the Holy Quran above personal desires that contradict it. Cultivating one's character in accordance with the Holy Quran reflects a genuine commitment to Allah's exalted scripture. This mirrors the example of the Holy Prophet Muhammad, peace and blessings be upon him, whose character was described as the Holy Quran itself, as referenced in a Hadith from Sunan Abu Dawud, number 1342. An essential aspect of honouring the Holy Quran is to engage with it earnestly, striving to comprehend and implement all its teachings, regardless of any conflicting personal inclinations. Those who choose to follow only select commands, prohibitions, or pieces of guidance based on their preferences demonstrate a lack of sincerity toward the Holy Quran. As a result, they deprive themselves of its full wisdom and transformative power. Chapter 17 Al Isra, verse 82:

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

Ultimately, it is essential to acknowledge that while the Holy Quran provides solutions for worldly difficulties, a Muslim must not confine its purpose to this role alone. They should not recite it merely to resolve their worldly problems, treating it as a tool to be used in times of distress and then set aside. The foremost purpose of the Holy Quran is to guide a

person safely to the hereafter. Ignoring this primary objective and using it only to address temporary worldly concerns is inappropriate and contradicts the attitude of a sincere believer. This behaviour resembles someone who purchases a car equipped with numerous features but lacking an engine—rendering it useless for its true purpose. Such conduct reveals a lack of genuine commitment to the Holy Quran and a failure to appreciate the immense guidance it offers.

Chapter 61 As Saf, verses 10-11:

“O you who have believed, shall I guide you to a transaction that will save you from a painful punishment? [It is that] you believe in Allah and His Messenger and strive in the cause of Allah with your wealth and your lives…”

One must support their verbal declaration of believing in, loving, and respecting the Holy Prophet Muhammad, peace and blessings be upon him, by learning his life, internalizing his teachings, and acting upon them with sincerity. 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 true love for the Holy Prophet Muhammad, peace and blessings be upon him, is not a matter of emotion alone. It is

demonstrated through obedience, imitation, and sincere effort to embody his noble character. A believer must model their conduct upon his blessed example so that they adopt qualities such as patience, gratitude, humility, generosity, and mercy, while abandoning destructive traits such as envy, pride, greed, and harshness. This transformation of character brings peace of mind, because positive traits cultivate a positive mindset, and a positive mindset produces stability, clarity, and emotional balance.

Learning and acting upon the life and teachings of the Holy Prophet Muhammad, peace and blessings be upon him, also ensures that one represents him correctly to the outside world. The one who fails to do this will inevitably misrepresent him, and through their behaviour they may discourage non-Muslims and even Muslims from learning and acting upon Islamic teachings. When Muslims behave poorly, outsiders often attribute their behaviour to Islam itself, leading them to criticise the Holy Prophet Muhammad, peace and blessings be upon him, based on the actions of those who claim to follow him. Every Muslim will be held accountable for this, as it is a duty upon them to represent Allah, the Exalted, and His Messenger, peace and blessings be upon him, with integrity, dignity, and sincerity.

In addition, just as previous nations who claimed to love their prophets, peace be upon them, will not join them in the hereafter because they failed to follow them in practice, the same applies to Muslims. Those who claim to love the Holy Prophet Muhammad, peace and blessings be upon him, yet fail to follow him in their daily lives will not join him in the hereafter. Instead, a person will be resurrected with those whom they practically imitated in this world. This reality is indicated in a Hadith found in Sunan Abī Dāwūd, number 4031.

Chapter 61 As Saf, verses 10-11:

“O you who have believed, shall I guide you to a transaction that will save you from a painful punishment? [It is that] you believe in Allah and His Messenger and strive in the cause of Allah with your wealth and your lives…”

Striving in the obedience of Allah, the Exalted, includes every form of effort a believer exerts to fulfil His commands and uphold His religion. The striving mentioned in this verse refers to doing one’s utmost to achieve a noble objective. It is not equivalent to warfare, for which the Arabic term is *qitāl*. Rather, striving carries a broader and more comprehensive meaning, encompassing every type of effort made in the cause of Allah, the Exalted. The one who strives in the cause of Allah, the Exalted, is the person who is sincerely devoted to their mission, using their intellect to reflect on how best to advance it. They propagate Islam through speech, writing, teaching, and sincere counsel. They use their physical energy to serve Allah, the Exalted, in whatever capacity they are able. They spend their wealth and resources to support the religion, assist the needy, and strengthen the Muslim community. They employ whatever influence or authority they possess to confront any force that seeks to obstruct the path of truth. When necessary, they do not flee from risking their lives in obedience to Allah, the Exalted, and in defence of His religion. All of this falls under the meaning of striving in the cause of Allah, the Exalted. Such a person struggles exclusively to please Him, to establish the supremacy of His religion, and to ensure that His word prevails over all other ways of life. Their striving is not motivated

by ego, pride, or worldly ambition, but by sincerity, devotion, and a deep desire to fulfil their duty as a servant of Allah, the Exalted.

Striving in the obedience of Allah, the Exalted, therefore requires that a person use every blessing they have been granted—time, health, wealth, intellect, and relationships—in a manner that aligns with Islamic teachings. When blessings are used correctly, they become tools that strengthen faith rather than distractions that weaken it. As a result, a person naturally develops a balanced mental and physical state. Their priorities fall into proper order, their decisions become wiser, and they place every matter and every relationship in its rightful place. This inner harmony shields them from the instability and confusion that arise when desires dominate the heart and dictate behaviour. Through this disciplined approach to life, they prepare themselves for their accountability on the Day of Judgement, ensuring that their faith remains strong, resilient, and deeply rooted. A person who consistently uses their blessings in obedience to Allah, the Exalted, experiences clarity in thought, stability in emotion, and purpose in action. They are no longer pulled in conflicting directions by impulses or societal pressures. Instead, their life becomes structured around divine guidance, which brings tranquillity and direction. This state of balance is not accidental; it is the natural outcome of aligning one's life with the wisdom of revelation. It is through this alignment that a believer safeguards their faith, protects their heart from corruption, and maintains a steady path toward eternal success. Chapter 61 As Saf, verses 11-13:

"…That is best for you, if you should know. He will forgive for you your sins and admit you to gardens beneath which rivers flow and pleasant dwellings in gardens of perpetual residence. That is the great attainment. And [you

will obtain] another [favor] that you love - victory from Allah and an imminent conquest; and give good tidings to the believers."

This chapter concludes in the same way it began: with a call directed at those who declare faith in Allah, the Exalted, urging them to support their declaration through sincere and consistent action, illustrated through an example from sacred history. Chapter 61 As Saf, verse 14:

"O you who have believed, be supporters of Allah, as when Jesus, the son of Mary, said to the disciples, "Who are my supporters for Allah?" The disciples said, "We are supporters of Allah."…"

In general, It is remarkable that countless people desire the help of Allah, the Exalted, yet neglect the first requirement mentioned in this verse: to support His cause through sincere obedience—fulfilling His commands, avoiding His prohibitions, and facing destiny with patience. Many claim they lack time to perform righteous deeds, yet they expect divine assistance whenever they face difficulty. This contradiction is irrational. A person who does not fulfil even the obligatory duties and still expects the aid of Allah, the Exalted, in their moment of need behaves foolishly. Even those who fulfil the obligatory duties but refuse to go beyond them will find that the help they receive is limited. A person is treated according to how they behave. The more time and energy one dedicates to Allah, the Exalted, the more support they will receive. It is a simple and consistent principle.

One must recognise that the majority of obligatory duties—such as the five daily prayers—occupy only a small portion of the day. It is unreasonable for someone to dedicate barely an hour to prayer and then neglect Allah, the Exalted, for the remaining hours, yet still expect continuous support through every hardship. No one would tolerate a friend who treated them in such a manner. How then can a person treat Allah, the Exalted, the Lord of the worlds, with such disregard?

Some people only dedicate extra time to pleasing Allah, the Exalted, when they encounter a worldly problem, and then demand that He resolve it—as though they have done Him a favour by performing voluntary deeds. This mentality contradicts the essence of servanthood. It is astonishing that such individuals find ample time for leisure—spending hours with family and friends, watching television, attending social events—yet claim they cannot find time to please Allah, the Exalted. They cannot seem to find time to recite or adopt the teachings of the Holy Quran. They do not find time to study or act upon the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. They somehow find wealth to spend on unnecessary luxuries, yet claim they have no wealth to give in voluntary charity.

One must understand that they will be treated according to how they behave. If they dedicate extra time to pleasing Allah, the Exalted, they will find the support they need to navigate every difficulty safely. But if they fail to fulfil the obligatory duties—or fulfil them without dedicating any additional time to pleasing Allah, the Exalted—they will receive a response that mirrors their own effort. Put simply, the more one gives, the more they shall receive. If one gives little, they should not expect much in return.

As divine guidance often contradicts the worldly desires and ambitions of people, many will persist in disobeying Allah, the Exalted, even when the evidences supporting the truth are clear—just as the communities before them did. Chapter 61 As Saf, verse 14:

"…And a faction of the Children of Israel believed and a faction disbelieved. So We supported those who believed against their enemy, and they became dominant."

Even though history shows that the true followers of the Holy Prophet Eesa, peace be upon him, did not gain outward victory over their enemies during his earthly life, the final part of this verse may be alluding to the end of time, when the Holy Prophet Eesa, peace be upon him, will return. At that time, he and his true followers will be granted victory by Allah, the Exalted. His return is indicated in various verses of the Holy Quran and explicitly mentioned in many Hadiths, such as the narration found in Sunan Ibn Majah, number 4077. The true followers of the Holy Prophet Eesa, peace be upon him, were also granted spiritual superiority over others because of their sincere obedience to Allah, the Exalted, even if they did not possess worldly authority or social influence. Their strength did not lie in political power or material dominance, but in their unwavering commitment to divine guidance. By remaining firm in obedience, using their blessings correctly, and placing every matter and relationship in its rightful place, they attained peace of mind in both worlds. Their balanced mental and physical state was a direct result of aligning their lives with the commands of Allah, the Exalted, and resisting the pull of worldly desires. This pattern continues in every era: those who obey Allah, the Exalted, rise in spiritual rank even if they lack worldly status, while those who reject

guidance fall into confusion despite possessing wealth or influence. The verse therefore serves as both a reminder and a warning—victory, whether spiritual or worldly, belongs to those who believe sincerely and act upon that belief.

Therefore, a person must accept and act upon Islamic teachings for their own benefit, even when those teachings contradict their desires. They must behave like a wise patient who accepts and follows the medical advice of a trusted doctor, knowing that the treatment is ultimately for their well-being, even if it involves bitter medicine or a strict diet. Just as this patient eventually attains good mental and physical health, a person who accepts and acts upon Islamic teachings attains balance, clarity, and peace. This is because the only One who possesses complete knowledge of how a person can achieve a balanced mental and physical state—and how they can correctly place everything and everyone within their life—is Allah, the Exalted. The knowledge society possesses about human psychology and physical well-being, despite extensive research, will always remain limited. It cannot address every issue a person may face, nor can it shield them from all forms of mental and physical stress, nor can it guide them to correctly prioritise every matter in life. Human knowledge is restricted by limited experience, limited foresight, and personal biases. Allah, the Exalted, alone possesses perfect knowledge, and He has granted humanity access to it 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 the medicines they are prescribed and therefore trust their doctor blindly, Allah, the Exalted, does not ask people to follow Islam blindly. Instead, He invites them to reflect upon its teachings so they may recognise their truthfulness and appreciate their positive effects on their lives. He wants people to see the clear proofs

for themselves. But this requires approaching the teachings of Islam with an open and unbiased mind. Chapter 12 Yusuf, verse 108:

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

In addition, since Allah, the Exalted, alone controls the spiritual hearts of people—the true abode of peace of mind—He alone decides who attains tranquillity and who does not. Chapter 53 An Najm, verse 43:

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

It is clear that Allah, the Exalted, grants peace of mind only to those who use the blessings He has given them in the correct way, as outlined in Islamic teachings. 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 62 – Al Jumu’ah, Verses 1-11 of 11

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ
الْحَكِيمِ ﴿١﴾

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ
وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿٢﴾

وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٣﴾

ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٤﴾

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَاةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ
أَسْفَارًا ۚ بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الظَّالِمِينَ ﴿٥﴾

قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِنْ زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاءُ لِلَّهِ مِنْ دُونِ
النَّاسِ فَتَمَنَّوُا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٦﴾

وَلَا يَتَمَنَّوْنَهُۥٓ أَبَدًۢا بِمَا قَدَّمَتْ أَيْدِيهِمْ ۗ وَٱللَّهُ عَلِيمٌۢ بِٱلظَّٰلِمِينَ ﴿٧﴾

قُلْ إِنَّ ٱلْمَوْتَ ٱلَّذِى تَفِرُّونَ مِنْهُ فَإِنَّهُۥ مُلَٰقِيكُمْ ۖ ثُمَّ تُرَدُّونَ إِلَىٰ
عَٰلِمِ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٨﴾

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا نُودِىَ لِلصَّلَوٰةِ مِن يَوْمِ ٱلْجُمُعَةِ فَٱسْعَوْا۟
إِلَىٰ ذِكْرِ ٱللَّهِ وَذَرُوا۟ ٱلْبَيْعَ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿٩﴾

فَإِذَا قُضِيَتِ ٱلصَّلَوٰةُ فَٱنتَشِرُوا۟ فِى ٱلْأَرْضِ وَٱبْتَغُوا۟ مِن فَضْلِ ٱللَّهِ
وَٱذْكُرُوا۟ ٱللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿١٠﴾

وَإِذَا رَأَوْا۟ تِجَٰرَةً أَوْ لَهْوًا ٱنفَضُّوٓا۟ إِلَيْهَا وَتَرَكُوكَ قَآئِمًا ۚ قُلْ مَا عِندَ ٱللَّهِ خَيْرٌ
مِّنَ ٱللَّهْوِ وَمِنَ ٱلتِّجَٰرَةِ ۚ وَٱللَّهُ خَيْرُ ٱلرَّٰزِقِينَ ﴿١١﴾

Whatever is in the heavens and whatever is on the earth is exalting Allah , the Sovereign, the Pure, the Exalted in Might, the Wise.

It is He who has sent among the unlettered a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book and wisdom - although they were before in clear error -

And [to] others of them who have not yet joined them. And He is the Exalted in Might, the Wise.

That is the bounty of Allah , which He gives to whom He wills, and Allah is the possessor of great bounty.

The example of those who were entrusted with the Torah and then did not take it on is like that of a donkey who carries volumes [of books]. Wretched is the example of the people who deny the signs of Allah . And Allah does not guide the wrongdoing people.

Say, "O you who are Jews, if you claim that you are allies of Allah , excluding the [other] people, then wish for death, if you should be truthful."

But they will not wish for it, ever, because of what their hands have put forth. And Allah is Knowing of the wrongdoers.

Say, "Indeed, the death from which you flee - indeed, it will meet you. Then you will be returned to the Knower of the unseen and the witnessed, and He will inform you about what you used to do."

O you who have believed, when [the adhan] is called for the prayer on the day of Jumu'ah [Friday], then proceed to the remembrance of Allah and leave trade. That is better for you, if you only knew.

And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah , and remember Allah often that you may succeed.

But when they saw a transaction or a diversion they rushed to it and left you standing. Say, "What is with Allah is better than diversion and than a transaction, and Allah is the best of providers."

Discussion on Verses 1-11 of 11

Allah, the Exalted, opens this chapter by directing attention toward a universal and ever-present reality surrounding every person: the perfect balance, order, and harmony evident throughout creation. This harmony is neither accidental nor self-sustaining, nor does it arise from independent natural forces. Rather, it exists solely because every created thing submits completely and unconditionally to the command and will of Allah, the Exalted. Chapter 62 Al Jumu'ah, verse 1:

"Whatever is in the heavens and whatever is on the earth glorifies Allah…"

Careful reflection upon the universe makes this truth unmistakable. The Sun rises and sets with unfailing precision, providing light, warmth, and the necessary conditions for life. The moon progresses through fixed phases that regulate natural rhythms and environmental balance. Planets remain within defined orbits without deviation or collision, while stars and galaxies travel across vast expanses in flawless coordination over immeasurable periods of time. Despite the immense scale and complexity of the universe, instability does not overcome its structure. Such consistency is not coincidental but is the direct consequence of creation's complete obedience to Allah, the Exalted. The same principle governs the Earth and all that exists within it. The atmosphere maintains an exact composition suitable for sustaining life. The human body continuously performs intricate internal functions without conscious direction. Oceans, winds, rainfall, and ecosystems operate according to precise systems established and maintained by Allah, the Exalted. Every element of creation fulfills its

assigned role without resistance, thereby preserving universal balance and harmony. In contrast, mankind has been granted free will, a unique distinction within creation. Through this gift, a person possesses the ability to choose obedience or disobedience to Allah, the Exalted. Consequently, imbalance, confusion, stress, and disorder within human life do not arise from any deficiency in divine guidance, but from turning away from it. When a person follows limited personal desires rather than divine instruction, imbalance inevitably emerges, because human perception, knowledge, and foresight remain inherently incomplete and restricted. Thus, the harmony observed throughout creation serves both as a sign and as an enduring lesson. It demonstrates that balance, peace, and stability are natural outcomes of obedience to Allah, the Exalted. Just as the Sun, moon, and all created things attain harmony through submission, a person can achieve true balance within mental, physical, and spiritual dimensions only through sincere obedience to Him. When the blessings granted to a person are used in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, life becomes structured and purposeful. Priorities become properly ordered, decisions become guided by wisdom rather than impulse, and relationships and responsibilities are placed in their correct proportion. Such obedience reduces inner conflict and emotional instability, as reliance shifts from limited personal judgement to the perfect knowledge and wisdom of Allah, the Exalted. This alignment also encourages proper preparation for accountability on the Day of Judgement, strengthening purpose, discipline, and direction in life. As a result, a person attains tranquillity in this world through inner harmony and gains eternal safety and reward in the hereafter. The harmony visible throughout creation therefore stands not merely as an observable phenomenon, but as a clear indication of the path leading to lasting peace. An essential aspect of obedience to Allah, the Exalted, highlighted within this verse, is the proper glorification of Him. Chapter 62 Al Jumu’ah, verse 1:

“Whatever is in the heavens and whatever is on the earth glorifies Allah…”

True glorification requires recognition of the absolute greatness, perfection, sovereignty, and wisdom of Allah, the Exalted, in every circumstance. Since nothing occurs except by His will, including hardship, loss, and difficulty, genuine glorification necessitates refraining from attributing injustice, deficiency, or negativity to Him. Rather, a person maintains certainty that every decree of Allah, the Exalted, contains wisdom and benefit, even when its purpose remains hidden. Chapter 62 Al Jumu’ah, verse 1:

“…the King, the Holy, the All Mighty, the Wise.”

A central component of glorifying Allah, the Exalted, is the development of a constructive and faithful mindset. Such a mindset does not deny hardship or dismiss pain. Instead, it enables recognition of divine wisdom operating through all circumstances while maintaining obedience during both ease and difficulty. When hardship occurs, reflection reminds a person that circumstances could have been more severe. When trials involve worldly loss, gratitude remains for the preservation of faith, since spiritual loss carries far greater consequence. When certain blessings are removed, attention shifts toward the countless blessings that continue to remain. Gratitude during difficulty strengthens faith, protects the heart from despair, and prevents resentment from taking root. Regular reflection upon the wisdom of Allah, the Exalted, nurtures emotional and spiritual balance. Chapter 2 Al Baqarah, verse 216:

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

This verse teaches that perceived hardship may conceal protection, growth, or long-term benefit, while seemingly desirable matters may ultimately lead to harm or distraction. Acceptance of this reality shields the heart from confusion, anxiety, and hopelessness, allowing trust in divine wisdom to replace uncertainty.

Ultimately, maintaining a faithful and constructive mindset itself becomes an act of glorifying Allah, the Exalted. Through such an outlook, a person faces life’s changing conditions with patience, gratitude, and trust in divine wisdom. Continuous reflection combined with sincere obedience strengthens faith, increases certainty, and cultivates enduring inner peace. This perspective enables recognition that every circumstance carries wisdom, opportunity, and mercy from Allah, the Exalted, guiding the person toward lasting tranquillity and success in both this world and the hereafter.

Throughout history, a widespread misconception has concerned the true nature of Allah, the Exalted, and the proper understanding of His divine names and attributes. Divine revelation clarifies these attributes so that correct belief may be established, thereby guiding a person toward sincere obedience through the proper use of the blessings granted to them. Sound knowledge of the names and attributes of Allah, the Exalted, nurtures responsibility, humility, and accountability, whereas ignorance of them may

lead to false assumptions, spiritual complacency, or reliance upon wishful thinking. A correct understanding of the attributes of Allah, the Exalted, produces balance between hope and responsibility. For example, a person who truly understands that Allah, the Exalted, is All-Forgiving does not become careless in wrongdoing. Rather, such understanding motivates continuous repentance, sincere effort in obedience, and genuine regret for shortcomings. In contrast, misunderstanding this attribute may cause a person to persist in disobedience while assuming forgiveness will inevitably occur regardless of conduct. Such an attitude transforms hope into self-deception. Therefore, protection from these errors lies in studying the divine names and attributes of Allah, the Exalted, exactly as revealed in the Holy Quran and explained through the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 62 Al Jumu'ah, verse 1:

"…the King…"

This name establishes that Allah, the Exalted, alone possesses absolute and perfect sovereignty, entirely free from deficiency or limitation. His dominion has no beginning and no end, experiences no decrease, and is unrestricted by time, power, or circumstance. Allah, the Exalted, exercises complete authority over all creation through perfect management, command, and judgement without reliance upon partners, assistants, or intermediaries. Nothing can obstruct His will, delay His decree, or oppose His authority. While all creation remains entirely dependent upon Him, He remains completely independent of all creation.

Recognition of Allah, the Exalted, as the sole King naturally leads a person to acknowledge their own position as a servant. Acceptance of divine sovereignty necessitates obedience to His commands and avoidance of His prohibitions. A sincere servant does not object to the decisions of the King but submits with trust, recognising that divine decrees originate from perfect wisdom, even when their immediate purpose is not understood. Chapter 2 Al Baqarah, verse 216:

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

When a person truly recognises Allah, the Exalted, as the King, reliance upon creation diminishes. Assistance, protection, and success are sought primarily from Him through sincere obedience and devotion. Such recognition cultivates certainty that obedience to the King brings protection from the harm of creation, whereas prioritising obedience to creation over obedience to Allah, the Exalted, cannot shield a person from divine accountability. This principle is clearly expressed in a Hadith of the Holy Prophet Muhammad, peace and blessings be upon him, recorded in Sunan Abu Dawud, number 2625, in which it is declared that there is no obedience to creation when it involves disobedience to the Creator.

One is also encouraged to reflect this attribute inwardly according to human capacity by establishing rightful governance over the self. This is achieved through purification of the inner spiritual centre, namely the spiritual heart, by acting upon knowledge derived from the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When

the spiritual heart is disciplined and guided by divine instruction, the bodily limbs naturally follow in righteous action. The Holy Prophet Muhammad, peace and blessings be upon him, explained in a Hadith recorded in Sahih Muslim, number 4094, that when the spiritual heart is sound, the entire body becomes sound, and when it is corrupted, the entire body becomes corrupted.

True mastery, therefore, does not lie in dominance over others but in control over personal desires. A person should not become enslaved by impulses, passions, or worldly temptations. Rather, true dignity and strength emerge when desires are governed according to divine guidance. Through such discipline, attachment to worldly excess weakens, and freedom from dependence upon material things develops. Within this detachment lies the genuine form of human kingship, characterised not by possession but by self-control and moral authority.

Whoever perfects this state is granted a form of spiritual sovereignty in both the worldly life and the hereafter. By fulfilling the rights owed to the King through sincere servanthood, a person advances toward the ultimate honour described in the Holy Quran. Chapter 54 Al Qamar, verse 55:

“In a seat of honour near a Sovereign, Perfect in Ability.”

This final outcome represents the highest success: nearness to the only true King, attained through recognition of His sovereignty, sincere obedience, purification of the inner self, and steadfast submission to His perfect will.

Chapter 62 Al Jumu’ah, verse 1:

“…the Holy…”

In relation to Allah, the Exalted, this name signifies the One who is completely sanctified, absolutely pure, and entirely free from every flaw, imperfection, limitation, or deficiency. His purity is not merely freedom from weakness, but absolute transcendence beyond anything that can be imagined or attributed to creation. Allah, the Exalted, possesses perfection in a manner that surpasses all human comprehension, and no attribute associated with created beings can resemble His divine reality. His holiness affirms that His actions, commands, decrees, and judgments are entirely free from injustice, error, or imperfection.

Recognition of Allah, the Exalted, as the Holy naturally inspires a person to seek personal purification. Awareness of divine purity encourages continual effort to cleanse one’s outward actions and inward state from spiritual corruption. A person therefore turns to Allah, the Exalted, in supplication, seeking purification from sins and asking to be adorned with qualities

beloved to Him, such as sincerity, humility, patience, honesty, and gratitude. This purification extends across every dimension of life. A person must strive to purify physical actions by refraining from sinful conduct and avoiding behaviour that contradicts divine guidance. Equally important is purification from submission to harmful desires, as unchecked impulses gradually distance a person from obedience and spiritual clarity. True purification requires discipline over personal inclinations so that actions are guided by principle rather than desire. Purification also encompasses wealth and livelihood. A person must ensure that provision is sought only through lawful and ethical means, avoiding doubtful or unlawful sources that corrupt both material blessings and spiritual wellbeing. Lawful provision brings blessing and tranquillity, whereas unlawful gain removes spiritual benefit even if material increase appears outwardly significant.

In addition, intellectual and spiritual purification requires protecting the mind from heedlessness toward divine guidance. Constant distraction by worldly concerns can cause forgetfulness of purpose and accountability. Through reflection upon the Holy Quran and adherence to the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, awareness remains alive, allowing decisions and behaviour to remain aligned with obedience to Allah, the Exalted. Among the most essential forms of purification is the purification of intention. Actions acquire true value through sincerity, whereby a person acts solely seeking the pleasure of Allah, the Exalted. Even ordinary worldly responsibilities become acts of worship when performed with righteous intention. Providing lawful support for one’s family, fulfilling responsibilities with honesty, and engaging in daily efforts with sincere purpose are all transformed into rewarded deeds. This principle is confirmed in a Hadith recorded in Sahih Bukhari, Number 4006.

Thus, recognition of Allah, the Exalted, as the Holy guides a person toward continual self-refinement. External conduct, internal character, financial dealings, thoughts, and intentions are gradually purified through conscious obedience. As purification increases, spiritual clarity develops, sins diminish, and closeness to Allah, the Exalted, grows. Through this process, a person reflects—according to human capacity—the love of purity that originates from the One who is perfectly and eternally Holy, thereby attaining dignity, tranquillity, and success in both this world and the hereafter.

Chapter 62 Al Jumu'ah, verse 1:

"…*the All Mighty…"*

This divine name affirms that Allah, the Exalted, alone possesses absolute power, dominance, and irresistible authority over all existence. His might encompasses every realm without exception, limitation, or opposition. Nothing within creation possesses independent strength, authority, or influence; rather, any power observed among creation exists solely because it has been granted by Allah, the Exalted. Every force, ability, and capacity operates under His command, and not even the smallest particle within this world or the hereafter can escape His control or authority.

Recognition of Allah, the Exalted, as the All Mighty establishes within a person a profound sense of humility and dependence. A person comes to realise that the ability to perform righteous deeds, avoid wrongdoing, maintain patience, or remain steadfast in obedience originates entirely from divine assistance. Success in obedience is therefore not a personal achievement but a blessing granted by Allah, the Exalted. This understanding protects the heart from pride, self-admiration, and arrogance. Even the smallest measure of pride carries grave consequences, as confirmed in a Hadith recorded in Sahih Muslim, number 266, which warns that an atom's weight of arrogance is sufficient to prevent entry into Paradise.

When a person sincerely recognises that all strength belongs to Allah, the Exalted, gratitude replaces pride, and reliance upon Him increases. Continuous awareness of divine might encourages humility in success and patience during hardship, as both ability and relief remain within His control alone. Whoever seeks strength in faith must therefore turn toward obedience to the All Mighty, Allah, the Exalted. True spiritual strength is not derived from material resources, social influence, or physical capability, but from steadfast obedience and sincere reliance upon divine guidance. Through obedience, faith becomes firm and resilient, enabling a person to endure trials, overcome temptations, and remain steadfast during adversity until departure from this world occurs while Allah, the Exalted, is pleased with them. Such obedience is realised through adherence to the path demonstrated by the Holy Prophet Muhammad, peace and blessings be upon him. This includes fulfilling divine commands, refraining from prohibitions, maintaining sincerity in worship, and responding to destiny with patience and trust. 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.”

True awareness of Allah, the Exalted, as the All Mighty also serves as a powerful deterrent against sin. A person who internalises this attribute recognises that escape from divine authority is impossible. Hidden actions, private wrongdoing, and concealed intentions all remain fully known and subject to divine accountability. This awareness cultivates vigilance over conduct and strengthens moral restraint.

Furthermore, engraving this divine name within the heart prevents oppression and injustice toward others. A person becomes conscious that worldly authority, status, or power cannot shield anyone from divine justice. Even when no human authority exists capable of holding one accountable, Allah, the Exalted, remains fully aware and perfectly just. This reality is reinforced in a Hadith recorded in Sahih Muslim, number 6579, which warns that oppression may result in severe punishment, including being cast into Hell on the Day of Judgement.

Thus, recognition of Allah, the Exalted, as the All Mighty transforms both inner character and outward behaviour. It nurtures humility, strengthens obedience, restrains injustice, and instils accountability. Through sincere awareness of divine might, a person gains true strength of faith, moral discipline, and spiritual security, ultimately attaining success and protection in both this world and the hereafter.

Chapter 62 Al Jumu’ah, verse 1:

“…the Wise.”

This divine name affirms that Allah, the Exalted, possesses complete and infinite knowledge of all things, their realities, outcomes, and hidden purposes. His wisdom governs every decree, command, and action in absolute perfection. Nothing occurs without purpose, balance, or benefit, even when human understanding remains unable to perceive the underlying reason. The wisdom of Allah, the Exalted, encompasses the past, present, and future simultaneously, and His decisions are always aligned with perfect justice, mercy, and knowledge. A person who truly understands that Allah, the Exalted, is the Wise develops certainty and trust in divine decree. Such understanding removes objection, resentment, and inner resistance toward life’s circumstances. Awareness of divine wisdom allows acceptance that events unfold according to knowledge far greater than human perception. What appears difficult, undesirable, or harmful may in reality contain protection, growth, or long-term 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.”

Recognition of Allah, the Exalted, as the Wise also obligates a person to pursue beneficial knowledge. Wisdom, in the human sense, arises from understanding matters of the highest importance, particularly knowledge that guides conduct toward success in both the worldly life and the hereafter. Seeking knowledge revealed in the Holy Quran and explained through the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, enables a person to distinguish truth from falsehood, benefit from harm, and lasting success from temporary gain.

However, knowledge alone does not constitute wisdom. True wisdom emerges when knowledge is acted upon sincerely and consistently. A person must therefore apply learned guidance in practical life, shaping behaviour, decisions, relationships, and responsibilities according to divine instruction. Acting upon knowledge transforms understanding into wisdom and prevents knowledge from becoming merely theoretical or neglected.

A person reflects this divine name according to human capacity by using personal abilities, resources, and opportunities in ways that comply with the commands of Allah, the Exalted. Wealth, intellect, influence, time, and skills become instruments of benefit when directed toward righteousness and service to others. Through such conduct, benefit extends beyond the individual, positively affecting families, communities, and society as a whole. This balanced use of knowledge and blessings represents the highest form of wisdom attainable by a person. It ensures that worldly actions contribute to eternal success, allowing every aspect of life to serve a meaningful purpose. Through recognising Allah, the Exalted, as the Wise and striving to act with wisdom derived from divine guidance, a person attains clarity of judgement, stability of character, and tranquillity of heart, thereby achieving success and benefit in both this world and the hereafter.

Chapter 62 Al Jumu’ah, verse 1:

“*Whatever is in the heavens and whatever is on the earth glorifies Allah, the King, the Holy, the All Mighty, the Wise.”*

This verse establishes that Allah, the Exalted, is to be obeyed at all times and under all circumstances. Divine obedience is not left to human interpretation or speculation; rather, Allah, the Exalted, has consistently revealed guidance so that obedience may be performed correctly and meaningfully. Through adherence to this revealed guidance, a person attains peace of mind in both worlds by developing balance within mental, physical, and spiritual dimensions of life. Divine guidance enables a person to correctly prioritise responsibilities, place relationships within their proper limits, and fulfil obligations toward others, thereby establishing harmony within individual life and justice within society. Obedience to Allah, the Exalted, is therefore not merely a ritual obligation but a comprehensive system designed to regulate human conduct in a manner consistent with human nature itself. Through this guidance, personal wellbeing and social stability become interconnected, as fulfilment of the rights of others promotes fairness, compassion, and collective peace. When individuals act according to divine instruction, social injustice diminishes, trust increases, and communities function upon principles of accountability and mercy.

Regardless of how materially advanced a society may become, and irrespective of progress achieved within scientific, psychological, or social fields, humanity remains incapable of producing a flawless and universal code of conduct fully aligned with human nature and applicable to every circumstance encountered throughout life. Human knowledge continues to evolve and remains subject to revision and limitation. Even within specialised disciplines concerned with human behaviour and cognition, new discoveries continually reshape previous assumptions. Humanity continues to explore the functions of the human brain and the complexities of emotional and behavioural patterns, demonstrating that complete understanding of human nature remains far beyond human reach. Consequently, the formulation of a perfect moral and social framework capable of addressing all individual and collective situations is fundamentally unattainable through human intellect alone. Human systems inevitably reflect limitation, bias, changing cultural values, and incomplete foresight. What may appear beneficial in one era often reveals harmful consequences in another, leading to continual adjustment and uncertainty. In contrast, Allah, the Exalted, as the Creator of humanity and all existence, possesses absolute and unlimited knowledge encompassing the past, present, and future simultaneously. His knowledge includes not only outward actions but also inner intentions, psychological needs, social dynamics, and long-term consequences unseen by human perception. For this reason, He alone possesses the authority and capability to establish a comprehensive code of conduct that distinguishes truth from falsehood, benefit from harm, and justice from oppression. Divine guidance therefore provides humanity with a stable and enduring moral framework that protects individuals from confusion and societies from injustice. By adhering to this guidance, a person is protected from the anxiety and instability that arise from constantly shifting human standards. The result is the cultivation of inner tranquillity alongside social harmony, as personal conduct becomes aligned with divine wisdom rather than fluctuating desire or societal pressure. Historical experience further demonstrates that whenever this divine code of conduct was sincerely implemented within individual and collective life, societies experienced increased justice, security, and social cohesion. Respect for rights, responsibility toward

others, and moral accountability flourished when divine guidance governed behaviour. Peace within society emerged as a natural outcome of individuals fulfilling their obligations toward Allah, the Exalted, and toward one another. Accordingly, a person is encouraged to accept and embrace the divine code of conduct revealed by Allah, the Exalted, recognising it as ultimately beneficial even when certain commands conflict with personal inclination or immediate desire. Submission to divine guidance resembles the conduct of a wise and patient who trusts the expertise of a skilled physician. Such a patient accepts unpleasant treatment or restrictive discipline with the understanding that temporary discomfort serves long-term wellbeing and recovery. Likewise, adherence to divine instruction may at times challenge personal preference, yet it ultimately safeguards spiritual health, emotional stability, and lasting success in both this world and the hereafter. Chapter 62 Al Jumu'ah, verse 2:

"It is He who has sent among the unlettered a Messenger…"

The initial matter established by this verse is that the message of the Holy Prophet Muhammad, peace and blessings be upon him, was primarily conveyed to the unlettered people of Arabia. This reality itself serves as a clear indication that engagement with divine guidance is not restricted to scholars alone. Rather, every person is invited to listen, reflect, and benefit from the teachings revealed by Allah, the Exalted. The accessibility of revelation demonstrates that understanding its moral and spiritual guidance lies within the capacity of all people, regardless of educational background or social standing. Chapter 14 Ibrahim, verse 25:

“…And Allah presents examples for the people that perhaps they will reflect.”

And chapter 16 Al Nahl, verse 44:

“[We sent them] with clear proofs and written ordinances. And We revealed to you the message [i.e., the Qur’ān] that you may make clear to the people what was sent down to them and that they might give thought.”

These verses establish that contemplation and thoughtful engagement with the Holy Quran form an essential objective of revelation itself. The divine message was revealed not merely for recitation, but for understanding, reflection, and practical implementation within daily life. Consequently, the belief that reflection upon the Holy Quran is reserved exclusively for scholars contradicts the broader purpose of divine guidance.

However, this accessibility must be understood alongside an important distinction. Encouragement toward reflection does not imply that individuals without scholarly training should independently interpret complex verses or derive legal rulings. Matters relating to jurisprudence, detailed theological interpretation, or legal judgement require specialised knowledge, methodological training, and familiarity with the broader body of Islamic scholarship. Independent interpretation without proper grounding risks misunderstanding and misapplication, which may lead to confusion or

misguidance. Instead, reflection appropriate for every person focuses upon clear and universally accessible teachings contained within the Holy Quran. These include moral instruction, spiritual development, recognition of divine signs, cultivation of virtuous character, and avoidance of harmful traits. The Holy Quran repeatedly outlines qualities such as honesty, patience, humility, gratitude, justice, compassion, and self-restraint, while warning against arrogance, oppression, greed, and heedlessness. Reflecting upon these teachings allows a person to reform character and behaviour, thereby attaining peace of mind and balance in both the worldly life and the hereafter. Engagement with reliable translations and trusted explanations enables individuals to approach deeper meanings safely and productively. When a person studies the Holy Quran through authentic commentary, understanding gradually develops, fostering love, reverence, and awareness of Allah, the Exalted. Recognition of the clear proofs and evidences contained within revelation strengthens faith and nurtures a sincere desire for obedience. This understanding encourages practical preparation for accountability on the Day of Judgement by guiding a person to use the blessings granted by Allah, the Exalted, in ways consistent with divine instruction. The most effective path toward sound understanding remains learning under the mentorship of a qualified scholar, as structured learning preserves accuracy and protects against misunderstanding. Personal reflection upon what is learned remains equally essential, as knowledge achieves its true purpose only when translated into conduct and lived experience. When direct study under a scholar is not feasible, a person should rely upon recognised and authentic interpretations of the Holy Quran while maintaining humility and caution. Whenever uncertainty or confusion arises, guidance should be sought from knowledgeable scholars rather than relying upon personal assumption. Through this balanced approach—combining reflection, learning, and responsible reliance upon scholarship—a person engages meaningfully with divine revelation, strengthens faith, and applies the teachings of the Holy Quran in a manner that leads to stability, clarity, and success in both worlds.

Chapter 62 Al Jumu’ah, verse 2:

“It is He who has sent among the unlettered a Messenger from themselves…”

The fact that the Holy Prophet Muhammad, peace and blessings be upon him, had no formal interaction with earlier divine scriptures constitutes a powerful indication of the divine origin of the Holy Quran. This reality was acknowledged not only by the People of the Book but also by the non-Muslims of Mecca, who were fully aware of his life, upbringing, and circumstances. He neither studied previous scriptures nor received instruction from learned communities familiar with earlier revelations. Chapter 29 Al Ankabut, verse 48:

“And you did not recite before it any scripture, nor did you inscribe one with your right hand. Then [i.e., otherwise] the falsifiers would have had [cause for] doubt.”

This verse establishes that the Holy Prophet Muhammad, peace and blessings be upon him, possessed no worldly means through which knowledge of previous revelations could have been acquired. Had he been literate in earlier scriptures or trained in religious scholarship, opponents could have claimed that the Holy Quran was derived from prior sources. The absence of such exposure removed any reasonable foundation for

doubt and reinforced that the message originated from Allah, the Exalted. Furthermore, the non-Muslims of Mecca were recognised masters of the Arabic language, possessing deep familiarity with eloquence, poetry, and rhetorical excellence. Their linguistic expertise enabled them to distinguish clearly between ordinary human speech and the unmatched style of the Holy Quran. Despite their opposition, they recognised that its language, structure, and depth could not be attributed to any created being. Equally significant was their lifelong familiarity with the Holy Prophet Muhammad, peace and blessings be upon him. For approximately forty years prior to the declaration of prophethood, he lived openly among them, and his honesty and integrity were universally acknowledged. Chapter 10 Yunus, verse 16:

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

And chapter 62 Al Jumu’ah, verse 2:

“…sent among the unlettered a Messenger from themselves…”

A consistent pattern evident throughout the mission of every Holy Prophet, peace be upon them, is that they were never strangers to their communities. They were born among their people, raised within their societies, and observed continuously throughout their lives. Their conduct was publicly known, and their reputations were established long before the

announcement of prophethood. Honesty, trustworthiness, and moral excellence defined their character, forming a living testimony that preceded revelation itself. This lifelong transparency served as a decisive proof. A person known throughout life for truthfulness cannot reasonably be accused of fabricating a message of divine revelation. The Holy Prophet Muhammad, peace and blessings be upon him, was recognised by his people as trustworthy in worldly matters, and they entrusted him with their possessions and disputes. Reason therefore demanded that the same honesty be acknowledged when he conveyed revelation from Allah, the Exalted. If deception had never characterised his dealings in ordinary affairs, attributing falsehood to him regarding revelation would contradict both logic and lived experience. Despite these clear signs, many turned away, not due to lack of evidence, but because of arrogance, attachment to inherited customs, and the attraction of worldly interests. Sincere reflection would have revealed that his message sought no personal gain. His call invited people toward obedience to Allah, the Exalted, urging them to use the blessings granted to them in accordance with divine guidance. The objective of this call was the wellbeing of humanity itself: the attainment of peace of mind through balanced mental, physical, and spiritual living, proper prioritisation of relationships and responsibilities, and the establishment of justice through fulfilment of the rights owed to others. Thus, the life, character, and circumstances of the Holy Prophet Muhammad, peace and blessings be upon him, together with the unmatched nature of the Holy Quran, collectively form a coherent and compelling proof of divine origin. Reflection upon these realities leads a sincere person to recognise that the message was revealed not for worldly authority or recognition, but as guidance from Allah, the Exalted, intended to lead humanity toward stability, justice, and lasting peace in both this world and the hereafter. Chapter 62 Al Jumu’ah, verse 2:

“It is He who has sent among the unlettered a Messenger from themselves reciting to them His verses and purifying them…”

This verse highlights one of the central purposes behind the mission of the Holy Prophet Muhammad, peace and blessings be upon him: the spiritual purification of humanity. Such purification is not a passive or abstract condition attained through mere belief or verbal affirmation. Rather, it represents an active and continuous process grounded in learning, reflection, self-assessment, and practical implementation of divine guidance within daily life. Spiritual purification requires that a person consciously cultivate the noble qualities praised within revelation. Traits such as generosity, patience, humility, gratitude, sincerity, justice, and compassion must be intentionally developed through consistent effort and disciplined conduct. At the same time, purification necessitates the gradual removal of destructive characteristics condemned within the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, including pride, envy, greed, arrogance, resentment, and selfishness. Through this dual process of adornment with virtue and removal of vice, the spiritual heart becomes refined and elevated. As inner corruption diminishes, clarity and emotional stability naturally emerge. True peace of mind arises when a person's beliefs, actions, and intentions align with divine guidance. Inner conflict decreases because life is no longer governed by competing desires or uncontrolled impulses, but by stable moral principles revealed by Allah, the Exalted. In this way, tranquillity becomes the natural outcome of living in harmony with the purpose for which humanity was created. Spiritual purification also governs how a person utilises the blessings granted to them. Wealth, health, knowledge, time, and influence are no longer viewed merely as personal possessions, but as trusts entrusted by Allah, the Exalted. A purified individual strives to employ these blessings according to divine instruction and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Such awareness prevents wastefulness, excess, and misuse, directing blessings instead toward gratitude, service to others, and sincere obedience. Through this conscious and disciplined use of blessings, balance develops within both mental and physical aspects of life. Responsibilities are fulfilled

appropriately, relationships are maintained with fairness, and worldly pursuits remain proportionate rather than overwhelming. Each matter is placed within its rightful position, preventing attachment to temporary concerns from overshadowing eternal objectives. This balance safeguards worldly wellbeing while simultaneously preparing a person for accountability on the Day of Judgement. A life grounded in purification therefore produces a dual outcome. In the worldly life, the purified soul experiences clarity of purpose, contentment with provision, and resilience during hardship. Trials no longer produce despair, as trust in the wisdom of Allah, the Exalted, strengthens patience and perseverance. In the hereafter, this same purification becomes the means of attaining eternal peace, safety, and reward in the presence of Allah, the Exalted. Thus, spiritual purification represents far more than personal moral improvement; it forms the very foundation of success in both realms of existence. By transforming character, regulating desires, and directing blessings toward righteousness, purification secures lasting peace of mind in this world and enduring success in the hereafter.

Chapter 62 Al Jumu’ah, verse 2:

“…reciting to them His verses and purifying them and teaching them the Book and wisdom…”

The Book mentioned in this verse may be understood as referring to the divine law revealed for humanity, namely the complete code of conduct by which a person is guided in every aspect of life. Through this divinely revealed law, individuals learn how to properly utilise the blessings granted

to them, whether these blessings relate to wealth, authority, knowledge, relationships, or personal ability. When these blessings are used according to divine guidance, a person attains inner stability, moral clarity, and peace of mind while simultaneously fulfilling the rights owed to Allah, the Exalted, as well as the rights owed to other people. Consequently, adherence to this law establishes the foundations upon which peace, balance, and justice may spread throughout society.

The verse also joins the teaching of the Book with wisdom, thereby indicating that knowledge alone is insufficient without correct understanding and application. Wisdom enables a person to apply knowledge appropriately, recognising when, how, and to what extent rulings and principles should be implemented. It prevents rigidity, injustice, and misuse of knowledge, ensuring that learning becomes a source of benefit rather than harm. Through wisdom, knowledge produces positive outcomes that benefit both the individual and society in this world and in the Hereafter. The harmony between law and wisdom is therefore essential for the establishment of a just and peaceful social order. Law without wisdom may be misunderstood or manipulated, as individuals may search for technicalities or loopholes in order to justify wrongdoing while outwardly appearing compliant. In such circumstances, justice is weakened even though rules formally exist. Conversely, wisdom without adherence to divine law leads individuals to construct personal or collective systems of conduct based solely upon human judgement. Human reasoning, while valuable, remains limited by incomplete knowledge, changing circumstances, emotional influence, personal interest, and conscious or unconscious bias. For this reason, purely man-made systems inevitably fall short of producing lasting peace of mind or universal justice, as they cannot fully account for the true nature and long-term needs of humanity. Thus, when wisdom becomes detached from divine law, people may sincerely believe they are acting correctly while unknowingly neglecting the rights of others. This imbalance prevents genuine justice from taking root and

obstructs the establishment of social harmony. Chapter 62 Al Jumu'ah, verse 2:

"…although they were before in clear error."

True peace and justice emerge only when divine law provides the foundation and wisdom governs its application, enabling a person to fulfil responsibilities toward Allah, the Exalted, and toward humanity in a balanced and beneficial manner.

As previously discussed, Islam differs fundamentally from other systems of life and religious frameworks in that it is a universal way of life, intended for all people without exception. It does not discriminate on the basis of worldly distinctions such as ethnicity, gender, social status, or wealth. Chapter 62 Al Jumu'ah, verse 3:

"And [to] others of them who have not yet joined them…"

This verse underscores that while the immediate audience of revelation was primarily the unlettered Arabs, the guidance of Islam extends to all people. Every individual is invited to reflect upon its teachings, assess its principles, and recognize its suitability as the most balanced and

comprehensive path to achieving wellbeing. When properly applied, Islam enables a person to attain peace of mind in both worlds, cultivating harmony within the mental, physical, and spiritual spheres, correctly prioritising responsibilities and relationships, and promoting justice, equity, and balance within society. These outcomes are bestowed only by Allah, the Exalted, whose knowledge encompasses all things, seen and unseen. Chapter 62 Al Jumu'ah, verse 3:

"…And He is the Exalted in Might, the Wise."

These attributes indicate that the guidance provided through Islam is not arbitrary; it is grounded in divine power and perfect wisdom, ensuring that those who follow it are guided toward ultimate benefit. Yet, this guidance does not negate human free will. Allah, the Exalted, does not compel obedience or force belief, for such compulsion would invalidate the purpose of life as a test in this world. Instead, the responsibility to respond lies with the individual. Only those who approach the teachings of Islam with an open, unbiased, and reflective mindset are able to recognise the immense blessing it represents. Chapter 62 Al Jumu'ah, verse 4:

"That is the bounty of Allah, which He gives to whom He wills, and Allah is the possessor of great bounty."

This verse not only affirms that guidance is a divine gift granted at Allah's discretion, but it also contains a subtle admonition directed toward the People of the Book, the previous custodians of divine revelation. They were entrusted with the responsibility to preserve, implement, and convey the message of Allah, the Exalted, for the benefit of all humanity. Yet, instead of fulfilling this sacred trust, many among them allowed pride, self-interest, and a sense of superiority to overshadow their duties. They misused their privileged position to exalt themselves over others, claiming a status of inherent superiority rather than embodying the humility, obedience, and service mandated by their own scriptures.

In essence, the verse establishes a principle central to divine guidance: true honour lies not in inherited privilege or worldly status, but in accepting the bounty of Allah, the Exalted, with humility, reflecting it through righteous action, and using it to benefit oneself and others in both this world and the hereafter.

After cautioning regarding the People of the Book, many of whom deliberately misused the divine revelation entrusted to them for worldly advantage, Allah, the Exalted, issues a clear warning to those who receive guidance: they must not repeat the same error but should faithfully uphold the responsibility of being granted divine revelation. Chapter 62 Al Jumu'ah, verse 5:

"The example of those who were entrusted with the Torah and then did not take it on is like that of a donkey who carries volumes [of books]. Wretched

is the example of the people who deny the signs of Allah. And Allah does not guide the wrongdoing people."

To avoid this outcome, a person must fulfill three essential aspects of engagement with the Holy Quran. First, one must recite it correctly and consistently, demonstrating reverence for its sacred text and integrating its rhythm and language into daily life. Second, a person should seek to understand its meanings through trustworthy sources, including authentic translations, commentaries, and guidance from qualified scholars. Third, one must apply its teachings sincerely, allowing divine instruction to shape thoughts, intentions, and actions. This approach ensures that obedience to the Holy Quran is not selective or superficial, but comprehensive and transformative. A devoted person prioritizes the guidance of the Holy Quran above personal desires or impulses that contradict it. Character is refined according to divine standards, and actions are guided by principles rather than immediate whims. The Holy Prophet Muhammad, peace and blessings be upon him, exemplified this integration of revelation and conduct; his character has been described as the embodiment of the Quran, as noted in a Hadith found in Sunan Abu Dawud, number 1342. By reflecting his example, a person learns to internalize revelation fully rather than treating it as a ceremonial or theoretical text. Honouring the Holy Quran entails serious engagement: comprehension, reflection, and practical application of its commands and prohibitions. Selective obedience, or adherence only to passages that align with personal preference, indicates insincerity and prevents a person from accessing the full wisdom and mercy the Holy Quran offers. Chapter 17 Al Isra, verse 82:

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

While the Holy Quran indeed offers relief from worldly difficulties and challenges, its ultimate purpose is far greater: to lead humanity toward eternal salvation. Reducing its use to a mere remedy for temporary hardships, consulting it only when in distress, demonstrates shallow engagement with faith and fails to realize the enduring purpose of revelation. This is analogous to possessing a vehicle with luxurious features but without an engine: it may appear complete externally, yet it cannot fulfil its essential function. True engagement with the Holy Quran requires full comprehension, sincere intention, and practical application, ensuring that it transforms both character and life in alignment with divine guidance.

Chapter 62 Al Jumu'ah, verse 5:

"The example of those who were entrusted with the Torah and then did not take it on is like that of a donkey who carries volumes [of books]. Wretched is the example of the people who deny the signs of Allah. And Allah does not guide the wrongdoing people."

This verse further serves as a warning that those who consistently fail to align their actions with their verbal declaration of faith in Allah, the Exalted, place themselves at risk of being classified as disbelievers in the sight of Allah, the Exalted. While in this world a person's status as a muslim may be determined legally or socially by their verbal testimony, true accountability

in the hereafter depends entirely upon the inward reality of the heart, which remains hidden from others. Allah, the Exalted, judges not by mere words, but by the sincerity, intention, and alignment of belief with action. Consequently, an individual who proclaims belief in Allah, the Exalted, and acknowledges the reality of accountability on the Day of Judgement, yet neglects to support this declaration through righteous conduct, may possess no genuine faith within. On the Day of Judgement, such a person will be treated as one who disbelieved, regardless of their outward legal or social status in this world.

Moreover, failing to act in accordance with faith endangers the very survival of that faith. Faith is not a static or self-sustaining entity; it is comparable to a living plant that requires careful nurturing to grow and endure. Just as a plant deprived of water, sunlight, and proper care will wither and eventually die, a person's faith requires continual sustenance through obedience to Allah, the Exalted, and the implementation of His guidance. Regular acts of worship, ethical conduct, and adherence to divine instruction function as the nourishment that maintains and strengthens faith. When these acts are neglected, the heart becomes spiritually barren, and faith may weaken, fade, or even perish entirely. The loss of faith represents one of the most profound and irreversible forms of loss a person can experience. Unlike worldly possessions, which may be regained, or relationships, which may be repaired, the collapse of inner belief leaves the individual vulnerable to spiritual ruin both in this world and in the hereafter. Therefore, sincere believers must continually support their verbal declaration of faith with action, nurturing their faith consistently so that it thrives, strengthens, and leads them toward eternal success and peace.

The Holy Quran addresses a serious misconception held by many among the People of the Book, who claimed that, by virtue of being favoured by Allah, the Exalted, they were guaranteed salvation in the hereafter regardless of their actions. Chapter 5 Al Ma'idah, verse 18:

"But the Jews and the Christians say, "We are the children of Allāh and His beloved." Say, "Then why does He punish you for your sins?" Rather, you are human beings from among those He has created…"

This attitude led them to adopt wishful thinking regarding Allah, the Exalted. Wishful thinking is always associated with persistent disobedience, whereas true hope in the mercy of Allah, the Exalted, is inseparable from sincere obedience. This obedience involves using the blessings one has 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. The distinction between hope and wishful thinking is further highlighted in a Hadith found in Jami At Tirmidhi, number 2459. Therefore, one must avoid wishful thinking, as it has no place in Islam and only leads to misguidance. Those who adopt wishful thinking, like the People of the Book, demonstrate a highly disrespectful attitude toward Allah, the Exalted. Claiming guaranteed salvation based on lineage would imply that divine mercy is contingent on ancestry rather than righteousness, and that the doer of good is equal to the evildoer—an idea directly opposed to the truth and justice of Allah, the Exalted. 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.”

Sadly, a similar attitude has been observed among some muslims who believe that belonging to the nation of the Holy Prophet Muhammad, peace and blessings be upon him, guarantees salvation. This is a grave error. True hope in divine mercy requires striving sincerely to obey Allah, the Exalted, employing blessings in ways that please Him, and repenting sincerely when sins are committed. Sincere repentance entails genuine remorse, seeking forgiveness from Allah, the Exalted, and from any wronged parties without causing further harm, committing to avoid repetition, and restoring rights owed to Allah, the Exalted, and people. Only those who act in this manner may place rightful hope in Allah’s mercy and forgiveness.

A person’s rank in the sight of Allah, the Exalted, is determined solely by the extent of their sincere obedience, not by worldly factors such as gender, ethnicity, lineage, or wealth. Chapter 49 Al Hujurat, verse 13:

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

Belief in inherited privilege encourages the same wishful thinking as that of the People of the Book. In response to such misconceptions, Allah, the Exalted, issued a challenge in chapter 62 Al Jumu'ah, verse 6:

"Say, "O you who are Jews, if you claim that you are allies of Allah , excluding the [other] people, then wish for death, if you should be truthful.""

The challenge presented would be readily accepted by anyone who truly believed they were guaranteed salvation in the hereafter irrespective of their actions. The reasoning is clear: why would a person wish to remain in this world, which is full of trials, sickness, difficulties, and stress, when they could supposedly obtain Paradise simply by wishing for death or even committing suicide? Within the mindset of wishful thinking, the assurances of salvation remove any real concern for earthly consequences. Even if suicide were considered sinful according to their belief, it would not threaten their supposed guaranteed reward, for they assumed their status was already secured. Chapter 62 Al Jumu'ah, verse 7:

"But they will not wish for it, ever, because of what their hands have put forth. And Allah is Knowing of the wrongdoers."

This verse demonstrates that these individuals, despite their claims, are fully aware of the truth. They recognize that they cannot escape accountability for their actions in the hereafter, and therefore, they never

sincerely wish for death. This teaches a crucial lesson: no one can evade divine justice, and desire alone cannot annul responsibility. Furthermore, the passage emphasizes that the consequences of misusing blessings are often evident even in this world. When a person squanders the resources, talents, or opportunities granted by Allah, the Exalted, they disrupt the balance of their mental and physical state. Relationships, wealth, career, and other aspects of life may become sources of stress and discord. Individuals may misplace their priorities, blaming the wrong elements or people, such as loved ones, for their suffering. In severe cases, persistent disobedience and neglect of accountability can lead to mental health challenges, depression, substance abuse, and even suicidal tendencies. Observing the lives of those who misuse blessings, including the affluent and influential, often confirms this reality: worldly luxuries alone do not safeguard peace of mind. And as their attitude prevented them from preparing for their accountability on Judgement Day, their punishment in the hereafter will be far worse. Chapter 62 Al Jumu'ah, verse 8:

"Say, "Indeed, the death from which you flee - indeed, it will meet you. Then you will be returned to the Knower of the unseen and the witnessed, and He will inform you about what you used to do.""

Chapter 62 Al Jumu'ah, verses 6-7:

"Say, "O you who are Jews, if you claim that you are allies of Allah, excluding the [other] people, then wish for death, if you should be truthful." But they will not wish for it, ever, because of what their hands have put forth. And Allah is Knowing of the wrongdoers."

One may question why the People of the Book did not insist that the Companions, may Allah be pleased with them, wish for death if they genuinely believed they were on the correct path. This question reveals a profound difference in understanding the nature of faith, accountability, and divine justice. For a Muslim, certainty regarding the state of one's faith at the moment of death is impossible. Since there is always the possibility of dying without faith, a Muslim is prohibited from requesting death. Instead, they are required to focus on strengthening their faith through sincere obedience to Allah, the Exalted. This includes consciously using the blessings He has granted—such as wealth, knowledge, health, and influence—in ways that are pleasing to Him, as outlined in the Holy Quran and exemplified through the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. In doing so, the believer places hope in Allah, the Exalted, that He will preserve their faith until death and grant them salvation in the hereafter. Furthermore, even if a Muslim dies in a state of faith, there remains the possibility of being subjected to punishment in Hell as a consequence of their sins, prior to being admitted to Paradise. Islamic teachings emphasize that even a moment in Hell is unbearably severe. Thus, a Muslim should not wish for death, for they may not have fulfilled the obligations of obedience to Allah, the Exalted, sufficiently to secure direct entry into Paradise. This illustrates the careful balance in Islam between hope and accountability, emphasizing that true reliance on divine mercy is inseparable from conscious obedience and preparation for the hereafter. In contrast, the People of the Book, as described in the Holy Quran, were not constrained by such considerations. Many of them claimed that they were guaranteed salvation solely by virtue of their lineage or status, without regard to their deeds or obedience. Some even claimed that if they were punished in Hell, it would only be for a few days, reflecting a lack of awareness of the severity of divine justice. Chapter 2 Al Baqarah, verse 80:

“And they say, "Never will the Fire touch us, except for [a few] numbered days."…”

This verse highlights their misguided wishful thinking and illustrates the error in assuming that divine mercy is automatic or hereditary. Had they truly believed in the certainty of their salvation, they would have accepted the challenge to verbally wish for death, confident that it would lead them directly to Paradise without consequence. Their refusal to do so exposed the falsity of their claim and revealed the superficiality of their faith.

This underscores a fundamental principle in Islam: hope in the mercy of Allah, the Exalted, is valid only when coupled with sincere obedience, conscious preparation for the hereafter, and recognition of the reality of divine justice. Belief cannot be grounded in lineage, status, or wishful thinking alone. The teachings of the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, emphasize that every individual’s actions, intentions, and use of blessings are the true determinants of their standing in the eyes of Allah, the Exalted, and their eventual fate in both this world and the hereafter.

Thus, Allah, the Exalted, instructs the believers to distinguish themselves from the People of the Book by ensuring that their actions align with their verbal declaration of faith. Chapter 62 Al Jumu’ah, verse 9:

“O you who have believed, when the call for the prayer on the day of Friday is made, then proceed to the remembrance of Allah and leave trade…”

The Friday prayer serves as a powerful and practical reminder of the necessity to prioritize obedience to Allah, the Exalted, in every aspect of life, both worldly and spiritual. Unlike ordinary daily acts of worship, it requires a person to temporarily set aside their personal, professional, and economic affairs, demonstrating that no worldly concern should take precedence over fulfilling the commands of Allah, the Exalted. This act of leaving trade and business behind to join the congregation is not merely a ritual; it is a tangible exercise in discipline, mindfulness, and submission, illustrating that true devotion to Allah, the Exalted, encompasses all aspects of a person’s life. Chapter 62 Al Jumu’ah, verse 9:

“…That is better for you, if you only knew.”

For the one who fully grasps the purpose of the Friday prayer, it becomes a guide for living each day with conscious alignment to divine instructions. Such a person recognizes that every blessing—wealth, health, knowledge, family, and social influence—is a trust from Allah, the Exalted, to be used correctly and responsibly. By consistently applying this principle, the person achieves a balanced mental and physical state, avoiding the anxiety, greed, or misplaced priorities that result from overattachment to worldly affairs. Relationships, responsibilities, and possessions are then placed in their proper context, serving as means for righteousness rather than

sources of stress or distraction. Moreover, the discipline cultivated through attending Friday prayer reinforces preparation for the Day of Judgement. By repeatedly choosing obedience over convenience, the person internalizes a lifestyle that aligns with divine guidance, ensuring that their actions reflect the values of justice, humility, and gratitude taught in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Over time, this consistent alignment nurtures inner tranquillity, as the person experiences the harmony that arises from knowing their life is guided by wisdom far greater than their own. Ultimately, the Friday prayer is an example of a person's broader spiritual journey. It demonstrates that prioritizing the commands of Allah, the Exalted, leads not only to external order in one's life but also to profound inner peace. By understanding and embodying this principle, a person cultivates serenity in this world while simultaneously securing preparation for the next, achieving peace of mind and stability in both worlds. Chapter 62 Al Jumu'ah, verse 10:

"And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah…"

This verse also emphasizes the inherently balanced nature of Islam. A person is required to prioritize the obedience of Allah, the Exalted, in all circumstances, yet this obligation is not limited to ritual worship alone. Islam encourages engagement in worldly responsibilities, such as earning a lawful provision for oneself and one's dependants, caring for family, and contributing positively to society. The faith does not advocate the abandonment of worldly life or material pursuits; rather, it teaches that worldly matters should be approached with mindfulness and submission to divine guidance. Chapter 62 Al Jumu'ah, verse 10:

“…and remember Allah often that you may succeed.”

By integrating obedience to Allah, the Exalted, with the diligent fulfilment of worldly duties, a person can navigate life without neglecting either dimension. This balance enables the attainment of peace of mind in every situation, fostering a stable mental and physical state while ensuring that all relationships, responsibilities, and possessions are placed in their proper context. In doing so, one harmonizes the spiritual and material aspects of life, using both as avenues for righteousness and service, ultimately achieving tranquillity and preparedness for accountability on the Day of Judgement.

On one occasion, during a Friday sermon, some of the Companions, may Allah be pleased with them, left in order to attend to a trade caravan that had arrived in Medina. This incident is recorded in a Hadith found in Sahih Muslim, number 1997. Chapter 62 Al Jumu’ah, verse 11:

“But when they saw a transaction or a diversion, they rushed to it and left you standing…”

While their actions were not sinful, they nonetheless contradicted the proper etiquette and respect that a person must show towards the Holy Prophet Muhammad, peace and blessings be upon him, particularly when he was imparting divine guidance. Chapter 24 An Nur, verse 62:

“The believers are only those who believe in Allāh and His Messenger and, when they are [meeting] with him for a matter of common interest, do not depart until they have asked his permission. Indeed, those who ask your permission, - those are the ones who believe in Allāh and His Messenger. So when they ask your permission due to something of their affairs, then give permission to whom you will among them…”

Allah, the Exalted, does not forbid trade or engagement in lawful pursuits, yet this incident serves as a powerful lesson. It reminds all people that worldly matters, while permissible, must not take precedence over the learning and implementation of divine teachings. Prioritizing the acquisition of knowledge and its practical application ensures that all actions—whether in worldly affairs or acts of worship—are performed correctly. By following this guidance, a person achieves a balanced mental and physical state, places every relationship and responsibility in its proper context, and ultimately attains peace of mind in both this life and the next. Chapter 62 Al Jumu’ah, verse 11:

“…Say, "What is with Allah is better than diversion and transaction, and Allah is the best of providers.””

Another point to note is that in the second part of the verse, the terms “transaction” and “diversion” have been intentionally reversed. This subtle rearrangement serves to highlight a profound truth: much of what people commonly consider necessary trading or business activity—undertaken to meet their responsibilities—is in reality vain or excessive. Most people earn far more than what is required to fulfill their own rights and those of their dependents, yet they expend enormous mental and physical effort chasing wealth beyond what is truly needed.

Many individuals complain of mental fatigue, physical exhaustion, and stress in their pursuit of lawful provision to meet their obligations, such as providing for family members. It is crucial to understand that as long as a person lives in this world, their basic provision—the resources necessary for survival—has already been guaranteed by Allah, the Exalted. In fact, Allah, the Exalted, predestined the distribution of provision for all creation over 50,000 years before the creation of the Heavens and the Earth. Chapter 11 Hud, verse 6:

“And there is no creature on earth but that upon Allah is its provision, and He knows its place of dwelling and place of storage. All is in a clear register.”

This divine allotment also encompasses the mental and physical energy required to obtain one’s provision. However, it is important to recognize that this guarantee applies only to the minimum necessary for survival. There is

no guarantee of excess wealth or resources beyond what a person requires to meet their essential needs. Those who are provided more than this minimum have also been granted the mental and physical capacity to acquire and manage the additional provision. Conversely, those not allocated extra resources or energy will find that striving for more than their guaranteed minimum leads to fatigue, frustration, and stress.

Therefore, a person who focuses on securing and using only what is necessary—without waste, extravagance, or excessive ambition—will avoid unnecessary mental and physical strain. By recognizing the boundaries of what Allah, the Exalted, has allocated, and teaching dependents to do the same, one achieves a balanced approach to provision, ensuring both their wellbeing and that of their family.

To safeguard oneself from exhaustion and maintain a stable mental and physical state, a person should strive to obtain and use provision according to their minimal requirements, avoiding greed or unnecessary pursuit of excess. This approach aligns with the balanced nature of Islam, which encourages fulfilling worldly responsibilities while maintaining obedience to Allah, the Exalted, and peace of mind in both this life and the next.

To conclude, a person must embrace and act upon Islamic teachings for their own benefit, even if doing so conflicts with their personal desires. They must conduct themselves like a wise patient who follows the instructions of a physician, fully aware that the bitter medicines and strict dietary regimen prescribed are in their best interest. Just as such a patient ultimately attains better mental and physical health by adhering to the

physician’s guidance, so too will a person who sincerely follows the teachings of Islam experience harmony in their life. This is because the only One possessing the knowledge sufficient 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 understanding—no matter how advanced in research or experience—cannot provide comprehensive guidance in all aspects of life. Societal knowledge, medical science, and psychological advice are inherently limited: they cannot address every scenario a person may encounter, prevent all forms of stress, or guarantee the proper alignment of life’s responsibilities and relationships. Human solutions are always constrained by limited knowledge, experience, foresight, and biases. Allah, the Exalted, alone possesses this complete knowledge, and He has granted it to humanity through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This truth becomes evident when comparing the lives of those who adhere to Islamic guidance with those who disregard it. Unlike a patient who must often blindly trust a doctor’s prescription without full understanding, Allah, the Exalted, invites people to reflect on His guidance, providing clear proofs that enable recognition of its truthfulness. However, this requires approaching Islam with an open and unbiased mind. Chapter 12 Yusuf, verse 108:

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

Furthermore, as Allah, the Exalted, alone governs the hearts of people—the seat of peace of mind—He alone determines who attains it. Chapter 53 An Najm, verse 43:

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

It is clear that the tranquility and peace of mind granted by Allah, the Exalted, are reserved for those who 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. Those who align their actions with divine guidance experience true balance, clarity, and resilience, securing both worldly wellbeing and preparation for accountability on the Day of Judgement. Chapter 16 An Nahl, verse 97:

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

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 63 – Al Munafiqun, Verses 1-11 of 11

إِذَا جَآءَكَ ٱلْمُنَٰفِقُونَ قَالُوا۟ نَشْهَدُ إِنَّكَ لَرَسُولُ ٱللَّهِ ۘ وَٱللَّهُ يَعْلَمُ إِنَّكَ
لَرَسُولُهُۥ ۗ وَٱللَّهُ يَشْهَدُ إِنَّ ٱلْمُنَٰفِقِينَ لَكَٰذِبُونَ ﴿١﴾

ٱتَّخَذُوٓا۟ أَيْمَٰنَهُمْ جُنَّةً فَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ ۚ إِنَّهُمْ سَآءَ مَا كَانُوا۟
يَعْمَلُونَ ﴿٢﴾

ذَٰلِكَ بِأَنَّهُمْ ءَامَنُوا۟ ثُمَّ كَفَرُوا۟ فَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٣﴾

۞ وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ ۖ وَإِن يَقُولُوا۟ تَسْمَعْ لِقَوْلِهِمْ ۖ
كَأَنَّهُمْ خُشُبٌ مُّسَنَّدَةٌ ۖ يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ ۚ هُمُ ٱلْعَدُوُّ فَٱحْذَرْهُمْ ۚ
قَٰتَلَهُمُ ٱللَّهُ ۖ أَنَّىٰ يُؤْفَكُونَ ﴿٤﴾

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا۟ يَسْتَغْفِرْ لَكُمْ رَسُولُ ٱللَّهِ لَوَّوْا۟ رُءُوسَهُمْ وَرَأَيْتَهُمْ
يَصُدُّونَ وَهُم مُّسْتَكْبِرُونَ ﴿٥﴾

سَوَآءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَن يَغْفِرَ ٱللَّهُ
لَهُمْ ۚ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ﴿٦﴾

هُمُ ٱلَّذِينَ يَقُولُونَ لَا تُنفِقُوا۟ عَلَىٰ مَنْ عِندَ رَسُولِ ٱللَّهِ حَتَّىٰ
يَنفَضُّوا۟ ۗ وَلِلَّهِ خَزَآئِنُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَلَٰكِنَّ ٱلْمُنَٰفِقِينَ لَا
يَفْقَهُونَ ﴿٧﴾

يَقُولُونَ لَئِن رَّجَعْنَآ إِلَى ٱلْمَدِينَةِ لَيُخْرِجَنَّ ٱلْأَعَزُّ مِنْهَا ٱلْأَذَلَّ ۚ
وَلِلَّهِ ٱلْعِزَّةُ وَلِرَسُولِهِۦ وَلِلْمُؤْمِنِينَ وَلَٰكِنَّ ٱلْمُنَٰفِقِينَ لَا
يَعْلَمُونَ ﴿٨﴾

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُلْهِكُمْ أَمْوَٰلُكُمْ وَلَآ أَوْلَٰدُكُمْ عَن
ذِكْرِ ٱللَّهِ ۚ وَمَن يَفْعَلْ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ﴿٩﴾

وَأَنفِقُوا۟ مِن مَّا رَزَقْنَٰكُم مِّن قَبْلِ أَن يَأْتِىَ أَحَدَكُمُ ٱلْمَوْتُ فَيَقُولَ رَبِّ
لَوْلَآ أَخَّرْتَنِىٓ إِلَىٰٓ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُن مِّنَ ٱلصَّٰلِحِينَ ﴿١٠﴾

وَلَن يُؤَخِّرَ ٱللَّهُ نَفْسًا إِذَا جَآءَ أَجَلُهَا ۚ وَٱللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿١١﴾

When the hypocrites come to you, [O Muhammad], they say, "We testify that you are the Messenger of Allah ." And Allah knows that you are His Messenger, and Allah testifies that the hypocrites are liars.

They have taken their oaths as a cover, so they averted [people] from the way of Allah . Indeed, it was evil that they were doing.

That is because they believed, and then they disbelieved; so their hearts were sealed over, and they do not understand.

And when you see them, their forms please you, and if they speak, you listen to their speech. [They are] as if they were pieces of wood propped up - they think that every shout is against them. They are the enemy, so beware of them. May Allah destroy them; how are they deluded?

And when it is said to them, "Come, the Messenger of Allah will ask forgiveness for you," they turn their heads aside and you see them evading while they are arrogant.

It is all the same for them whether you ask forgiveness for them or do not ask forgiveness for them; never will Allah forgive them. Indeed, Allah does not guide the defiantly disobedient people.

They are the ones who say, "Do not spend on those who are with the Messenger of Allah until they disband." And to Allah belongs the depositories of the heavens and the earth, but the hypocrites do not understand.

They say, "If we return to al-Madinah, the more honored [for power] will surely expel therefrom the more humble." And to Allah belongs [all] honor, and to His Messenger, and to the believers, but the hypocrites do not know.

O you who have believed, let not your wealth and your children divert you from remembrance of Allah . And whoever does that - then those are the losers.

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 among the righteous."

But never will Allah delay a soul when its time has come. And Allah is Acquainted with what you do.

Discussion on Verses 1-11 of 11

Allah, the Exalted, strongly criticizes the hypocrites during the time of the Holy Prophet Muhammad, peace and blessings be upon him, who verbally claimed faith yet failed to support it with sincere action. This serves as a warning for all people not to fall into the same pattern of inconsistency between declaration and conduct. Chapter 63 Al Munafiqun, verse 1:

“When the hypocrites come to you, they say, "We testify that you are the Messenger of Allah." And Allah knows that you are His Messenger, and Allah testifies that the hypocrites are liars.”

The Holy Prophet Muhammad, peace and blessings be upon him, emphasized in a Hadith found in Sahih Bukhari, number 2749, that lying is a defining trait of hypocrisy. Lying is prohibited in all forms—whether it is a so-called “white lie,” a joke, or an attempt to make others laugh without the intention to deceive. Even such seemingly harmless lies are condemned. In fact, a Hadith found in Jami At Tirmidhi, number 2315, explicitly curses the one who lies to amuse others three times, underscoring the seriousness of even minor dishonesty.

A common misconception is that lying to children is harmless, but this is unequivocally forbidden, as noted in Sunan Abu Dawud, number 4991. Such behaviour teaches children that lying is acceptable, embedding sinful

habits from an early age. Islam allows lying only in extremely rare and necessary circumstances, such as to protect an innocent life from harm.

The prohibition against lying is further reinforced because lying often leads to other sins. A Hadith in Jami At Tirmidhi, number 1971, warns that lying can pave the way to backbiting, mocking, and other wrongful actions, ultimately guiding a person toward Hell. A person who persists in lying is recorded by Allah, the Exalted, as a great liar, and the consequences of such a record on the Day of Judgement are severe and inevitable.

Even the spiritual benefits of truthfulness are affected: liars are deprived of the company of Angels. A Hadith in Jami At Tirmidhi, number 1972, teaches that the stench emanating from a liar's mouth drives Angels a mile away, signifying a profound spiritual separation caused by dishonesty.

Moreover, habitual lying corrupts intentions. A person who frequently lies may begin performing good deeds for purposes other than pleasing Allah, the Exalted, diminishing their reward in both worlds. Lies also weaken moral restraint, making it easier to commit physical sins, as dishonesty gradually permeates all aspects of character.

Thus, lying is not merely a breach of etiquette; it is a spiritual and moral corruption that erodes integrity, obstructs divine guidance, and jeopardizes both worldly well-being and eternal reward. The teachings of Islam

emphasize complete honesty, ensuring that actions and intentions remain aligned with divine obedience, thereby securing peace of mind and moral uprightness in both worlds.

The objective of the hypocrites was to outwardly profess Islam in order to gain its apparent benefits, such as wealth, social status, or the spoils of war, while internally persisting in disbelief. This duplicity not only obstructed their own access to true guidance but also prevented others from embracing and acting upon Islamic teachings, as their behaviour contradicted the principles they professed. Chapter 63 Al Munafiqun, verse 2:

“They have taken their oaths as a cover, so they are averted from the way of Allah and avert others. Indeed, it was evil that they were doing.”

In contemporary times, this verse often manifests in individuals who claim to follow Islam primarily to satisfy social or familial expectations, yet internally harbour doubt or disbelief. Such people fail to act according to the divine guidance they verbally profess. Chapter 63 Al Munafiqun, verse 3:

“That is because they believed, and then they disbelieved…”

It is crucial to recognize that in this world, a person is legally considered a Muslim based on their verbal declaration of faith. However, on the Day of Judgement, Allah, the Exalted, evaluates each individual according to their inward reality, which is concealed from others. Therefore, someone who verbally asserts belief in Allah, the Exalted, and accountability in the hereafter but does not support this declaration with sincere actions may in fact lack true faith in their heart and be treated as a non-Muslim in the eyes of Allah, the Exalted, despite legal recognition in this life.

Moreover, a person who neglects to substantiate their verbal faith with actions places themselves at serious risk of losing their faith before death. Faith can be likened to a delicate flame that requires constant tending: just as a fire dies when deprived of fuel, faith weakens and may be extinguished if not nurtured through consistent acts of obedience and sincere adherence to divine guidance. Neglecting this spiritual nourishment endangers the very light that guides one's life, and losing this guidance is the most profound and devastating form of loss a person can experience. Chapter 63 Al Munafiqun, verse 3:

"…so their hearts were sealed over, and they do not understand."

In addition, the latter part of verse 2 is particularly relevant today, as it is often observed in people who verbally profess faith in Allah, the Exalted, yet fail to uphold their responsibilities as representatives of Islam—a duty incumbent upon every person who claims belief. Chapter 63 Al Munafiqun, verse 2:

“They have taken their oaths as a cover, so they are averted from the way of Allah and avert others…”

This responsibility is fulfilled only through active engagement with Islamic teachings: learning, understanding, and embodying them in daily life so that they shape one’s character, decisions, and conduct. Through this process, a person cultivates the noble qualities emphasized in Islam—such as generosity, patience, humility, and compassion—while deliberately abandoning destructive traits, including greed, envy, arrogance, and selfishness. When these virtues consistently manifest in a person’s words and actions, they convey the essence of Islam through lived experience rather than mere verbal affirmation. This lived embodiment allows Islam’s truth, beauty, and wisdom to be recognized by others, whether they are unfamiliar with the faith or fellow adherents. Conversely, failing to fulfil this responsibility results in a distorted representation of Islam. Conduct that contradicts the teachings of Allah, the Exalted, often discourages others from sincerely accepting or practicing Islamic guidance. Such negligence or misconduct is a serious transgression, as it not only compromises one’s own spiritual state but can also mislead or obstruct others from the path of righteousness. A person who causes others to turn away from obedience to Allah, the Exalted, bears accountability for this harm in both this world and the Hereafter. Chapter 63 Al Munafiqun, verse 2:

“…Indeed, it was evil that they were doing.”

Allah, the Exalted, then describes certain characteristics of hypocrites so that people may recognize and avoid both their influence and their behaviour. Avoiding corrupt companionship is essential, as bad company gradually influences beliefs, attitudes, and conduct, and may ultimately lead a person away from guidance. At the same time, these descriptions serve as a warning so that individuals may examine themselves and avoid adopting qualities that can eventually lead to disbelief. Chapter 63 Al Munafiqun, verse 4:

“And when you see them, their outward appearance pleases you…”

This verse highlights that hypocrites often place extraordinary effort into perfecting their outward image. They carefully cultivate physical appearance, social reputation, financial display, and public presentation. This may manifest through luxurious clothing, impressive homes, expensive vehicles, or an image of success and influence. Islam does not prohibit comfort, lawful wealth, or maintaining a respectable appearance. Living well within lawful means is acceptable provided extravagance, arrogance, and wastefulness are avoided. However, the criticism in this verse concerns intention. The hypocrite’s goal is not moderation or gratitude for blessings, but admiration and recognition from others. Their outward refinement becomes a tool to win praise, dominate social gatherings, and position themselves as figures of influence or authority. Such individuals seek attention and status so that they may gain leadership or control, not for the purpose of serving others, but to elevate themselves. Their carefully constructed public image becomes a means of manipulation, allowing them to gain trust and popularity despite inner insincerity. This pattern is frequently observed in public life, particularly among certain

political figures, where outward presentation, charm, and perceived success become decisive factors in gaining public support rather than sincerity, integrity, or moral character. The verse therefore teaches an important lesson: outward attractiveness, eloquence, or social success should never be mistaken for righteousness or sincerity. True value in Islam lies in inner honesty, humility, and obedience to Allah, the Exalted, rather than appearances designed to impress society. By recognizing this characteristic, a person protects themselves from being misled by superficial displays and avoids developing similar traits within their own character.

Another characteristic of hypocrisy closely connected to outward appearance relates to the manner in which such individuals speak. Chapter 63 Al Munafiqun, verse 4:

“…and if they speak, you listen to their speech…”

This verse indicates that hypocrites often possess impressive communication skills. Their speech appears persuasive, refined, and appealing, causing people to listen attentively and admire their words. However, the danger lies not in eloquence itself, but in the insincerity behind it. Such individuals carefully shape their speech to please whichever audience they face. Their objective is not truth or moral guidance, but approval and popularity. They may express agreement with one group while privately supporting the opposite view among another audience. In doing so, they contradict their own statements and actions, adapting their positions according to what brings the greatest personal benefit or

acceptance. This behaviour transforms speech into a tool of manipulation rather than a means of conveying truth. Principles are sacrificed for applause, and consistency is abandoned for influence. Words become detached from genuine belief, revealing a gap between outward expression and inner conviction—a defining trait of hypocrisy.

A similar pattern can often be observed in modern public culture, particularly among most celebrities or influential public figures. They deliberately modify their opinions to align with prevailing social trends, publicly supporting whichever viewpoint is most popular at a given moment. The aim is not sincere advocacy, but the attraction of followers, public approval, and increased influence. Popular opinion becomes their moral compass rather than truth or principled conviction.

Through this description, Allah, the Exalted, warns that eloquent speech and widespread popularity should not automatically be equated with sincerity or righteousness. A person guided by Islamic teachings strives for honesty and consistency, speaking truthfully regardless of changing social pressures. True integrity lies in aligning speech with belief and action, even when doing so does not attract admiration or public approval.

Allah, the Exalted, further exposes the reality of hypocrisy through a powerful example. Chapter 63 Al Munafiqun, verse 4:

“…[They are] as if they were pieces of wood propped up…”

This vivid comparison illustrates that hypocrites outwardly appear to be supporters of noble causes, righteous movements, or beneficial social efforts. Just as a piece of wood may seem to strengthen or support a wall when placed against it, these individuals present themselves as pillars of support for truth and righteousness. To observers, they appear committed, dependable, and aligned with virtuous goals.

However, the reality is the opposite. The wood leaning against a wall does not strengthen the wall; rather, it depends entirely upon the wall for its own support. Similarly, hypocrites do not genuinely support the causes they publicly associate themselves with. Instead, those causes become tools through which they pursue personal objectives such as public admiration, popularity, authority, or social influence. Their attachment to good causes is therefore superficial and conditional. They remain connected only so long as association brings recognition or benefit. When sacrifice, sincerity, or moral courage is required, their lack of genuine commitment becomes evident. The cause itself sustains their reputation, while their inner intention remains focused on pleasing people rather than seeking the pleasure of Allah, the Exalted. This example also highlights spiritual emptiness. A propped piece of wood lacks life, strength, and independent stability. In the same way, hypocrites lack inner conviction and moral firmness. Their identity relies entirely on external validation, public opinion, and social acceptance. Without these supports, their position quickly collapses.

Through this analogy, Allah, the Exalted, warns people not to judge sincerity merely by outward association with good works or public causes.

True sincerity is demonstrated when actions are motivated by devotion to Allah, the Exalted, and remain consistent regardless of praise or criticism. The believer therefore strives to ensure that righteous causes are supported out of genuine faith and moral responsibility, not used as instruments for personal elevation or worldly recognition.

Allah, the Exalted, continues describing the inner condition of hypocrites. Chapter 63 Al Munafiqun, verse 4:

“…they think that every shout is against them…”

Because their words and actions are founded upon insincerity, hypocrisy produces constant inner fear. Such individuals live with the anxiety of being exposed, embarrassed, criticized, or abandoned by the very people whose approval they desperately seek. Since their public image is carefully constructed rather than genuinely earned, they remain continually worried that any criticism, rumour, or public reaction may reveal their true intentions. This state creates a profound psychological burden. Although they may outwardly appear successful, influential, or prosperous, inwardly they experience insecurity, stress, and emotional instability. True peace of mind remains absent, regardless of how much wealth, fame, or authority they accumulate. Their fear is not imaginary; it stems from the contradiction between their outward display and inner reality. Their condition is further worsened by the persistent misuse of the blessings granted by Allah, the Exalted. Wealth, influence, intelligence, relationships, and opportunity are meant to bring balance and gratitude when used correctly. However, when these blessings are used for self-promotion, deception, or worldly

dominance, they instead become sources of pressure and distress. As a result, such individuals fail to achieve a balanced mental and physical state and gradually misplace priorities within their lives. Consequently, matters that should provide comfort—family, friendships, career success, and material possessions—become causes of anxiety and dissatisfaction. When difficulties arise, instead of recognizing the spiritual root of their unrest, they often blame the wrong people or circumstances, such as spouses, relatives, or sincere companions. By distancing themselves from supportive relationships, they unintentionally deepen their isolation and emotional instability. This pattern can lead to increasingly harmful outcomes. Persistent spiritual emptiness may develop into severe anxiety, depression, destructive habits, substance dependence, or even thoughts of self-harm. Observing the lives of certain wealthy or famous individuals who outwardly possess luxury yet inwardly struggle with profound distress illustrates how material success alone cannot secure peace of mind when blessings are misused. Most critically, their attitude prevents them from preparing for accountability on Judgement Day. Absorbed in maintaining appearances and worldly status, they neglect sincere repentance and righteous action. Thus, while they experience unrest in this worldly life, the consequences awaiting them in the Hereafter become far more severe if they persist in disobedience to Allah, the Exalted.

Allah, the Exalted, concludes this description of hypocrisy with a clear and serious warning. Chapter 63 Al Munafiqun, verse 4:

“…They are the enemy, so beware of them…”

This warning instructs a person not only to avoid adopting the characteristics of hypocrisy, as they ultimately lead to self-destruction, but also to recognize such traits in others and exercise caution regarding close companionship with them. The danger of hypocritical individuals lies not merely in open opposition, but in their hidden influence, which gradually corrupts values, intentions, and behaviour.

Human beings are naturally social creatures whose beliefs, habits, and character are shaped by those with whom they associate. Companionship is therefore never neutral. Its influence may appear immediately or develop subtly over time, yet it inevitably transforms a person's outlook and conduct. For this reason, choosing companions is one of the most consequential decisions affecting both worldly life and the Hereafter. The Holy Prophet Muhammad, peace and blessings be upon him, emphasized this reality in a Hadith recorded in Sunan Abu Dawud, number 4833. He explained that a person is influenced by their close companions, comparing good company to a seller of perfume whose fragrance benefits those nearby, while bad company resembles a blacksmith whose smoke and sparks harm those who remain close. This example demonstrates that influence occurs naturally, often without conscious awareness. Those who keep the company of sincere and righteous people gradually find their hearts inclined toward honesty, humility, and obedience to Allah, the Exalted. Such companions remind one of responsibilities, encourage gratitude for blessings, and inspire preparation for accountability on the Day of Judgement. Within righteous companionship, intentions become purified, conduct improves, and balance develops across spiritual, mental, and physical aspects of life. This environment nurtures tranquillity, purpose, and lasting contentment. Conversely, association with heedless or hypocritical individuals slowly weakens spiritual awareness. A person may begin by tolerating minor compromises, yet over time adopts similar attitudes — prioritizing desires, seeking social approval, and misusing the blessings granted by Allah, the Exalted. This gradual corruption distorts moral judgement, causing misplaced priorities and imbalance in relationships, ambitions, and personal goals. When obedience to Allah, the

Exalted, is replaced by the pursuit of fleeting pleasures or social validation, the heart loses stability. Material success and outward comfort cannot compensate for spiritual neglect. Thus, despite apparent prosperity, inward anxiety, dissatisfaction, and emotional unrest emerge. Relationships become strained, the mind unsettled, and the heart burdened by emptiness and regret. The consequences of harmful companionship therefore extend beyond worldly difficulties. They contribute to confusion and distress in this life and may lead to spiritual loss in the Hereafter. Chapter 63 Al Munafiqun, verse 4:

"…May Allah destroy them; how are they deluded?"

In contrast, righteous companionship strengthens faith, safeguards character, and prepares a person for eternal success. For this reason, wisdom requires careful selection of companions. A prudent person seeks the company of those who remind them of Allah, the Exalted, whose conduct encourages sincerity, and whose presence motivates steadfastness upon truth and virtue. Through such companionship, one protects both faith and wellbeing, fulfilling the divine command to remain cautious of influences that lead away from guidance.

In the third year after the migration to Medina, during the Battle of Uhud, a clear example of hypocrisy became evident through the conduct of Abdullah bin Ubayy, who was known as the leader of the hypocrites in Medina. Prior to the battle, he withdrew from the Muslim army along with his followers before the fighting had even begun, thereby weakening the morale and strength of the community at a critical moment.

Despite this behaviour, Abdullah bin Ubayy had previously maintained an outward display of loyalty. Before the Friday sermon delivered by the Holy Prophet Muhammad, peace and blessings be upon him, he would often stand publicly and proclaim that the Holy Prophet Muhammad, peace and blessings be upon him, was a source of honor and strength for the people of Medina through whom Allah, the Exalted, had granted them dignity. He would then urge the people to support, listen to, and obey him. These public statements created an appearance of devotion and sincerity while concealing inner opposition. However, after the events of Uhud exposed his true conduct, matters changed. When he attempted to rise again before a Friday sermon to deliver his customary speech, the Companions, may Allah be pleased with them, prevented him from addressing the gathering, declaring that he was no longer worthy of speaking publicly in the Mosque of the Holy Prophet Muhammad, peace and blessings be upon him. This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 3, Pages 71-72.

This event illustrates one of the defining signs of hypocrisy: being two-faced. A hypocritical person alters behaviour and speech depending on the audience, seeking worldly advantage rather than truth. Such individuals present loyalty and agreement outwardly while inwardly harbouring resentment or opposing intentions. They speak differently to different groups, attempting to please all sides in order to gain status, influence, or personal benefit. Islamic teachings strongly condemn this lack of sincerity. A Hadith recorded in Sunan An Nasai, number 4204, emphasizes the obligation of sincerity toward others. Likewise, a Hadith recorded in Sunan Abu Dawud, number 4873, warns that the one who speaks with two faces in worldly life will face severe punishment in the Hereafter, symbolically

described as possessing two tongues of fire if repentance is not made. Chapter 2 Al Baqarah, verse 14:

“When they meet the believers, they say: “We believe,” but when they meet their evil companions (in privacy), they say: “Surely we are with you; we were merely jesting.””

Following the confrontation in the mosque, Abdullah bin Ubayy departed angrily and encountered some Companions, may Allah be pleased with them, near its entrance. They sincerely advised him to repent to Allah, the Exalted, and to request that the Holy Prophet Muhammad, peace and blessings be upon him, seek forgiveness on his behalf. Instead of accepting this compassionate counsel, he arrogantly rejected it. In response, Allah, the Exalted, revealed verses concerning such individuals in chapter 63 Al Munafiqun, verses 5–6:

“And when it is said to them, "Come, the Messenger of Allah will ask forgiveness for you," they turn their heads aside and you see them evading while they are arrogant. It is all the same for them whether you ask forgiveness for them or do not ask forgiveness for them; never will Allah forgive them. Indeed, Allah does not guide the defiantly disobedient people.”

This has been discussed in Tafsir Ibn Kathir, Volume 9, Pages 653-654.

This incident also brings attention to another central characteristic of hypocrisy: arrogance. Pride prevents a person from accepting truth even when it becomes clear, and it was this very quality that caused many hypocrites to persist in misguidance despite receiving sincere advice and repeated opportunities for repentance. The seriousness of arrogance is emphasized in a Hadith recorded in Sahih Muslim, number 265, in which the Holy Prophet Muhammad, peace and blessings be upon him, warned that a person who possesses even an atom's weight of pride within their spiritual heart will not enter Paradise. He further clarified that pride consists of rejecting the truth and looking down upon others. Thus, arrogance is not merely confidence or self-respect; rather, it is a spiritual disease that corrupts perception and behaviour. No amount of outward worship benefits a person who allows pride to dominate their heart. The clearest example is the Devil, whose long years of worship did not save him when arrogance overcame him. Chapter 2 Al Baqarah, verse 34:

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

This verse directly links arrogance with disbelief, demonstrating that pride can nullify righteousness and lead to spiritual ruin. The arrogant person rejects truth not because it lacks evidence, but because accepting it would challenge personal desires, status, or self-image. Truth becomes unacceptable simply because it originates from another person. Such an individual may assume superiority over others based on wealth,

knowledge, lineage, influence, or even acts of worship. Yet a person remains unaware of their true standing before Allah, the Exalted. Someone admired publicly may be spiritually distant from divine mercy, while another who is looked down upon may be beloved to Allah, the Exalted. Furthermore, no one knows their final state; the one who is despised today may die upon sincerity, while the proud individual may end life in misguidance.

In reality, pride is irrational because everything a person possesses originates from Allah, the Exalted. Wealth, intelligence, strength, opportunity, and even righteous deeds exist only through divine permission and assistance. Every good action is performed through the knowledge, ability, and inspiration granted by Allah, the Exalted. Therefore, taking pride in such blessings resembles a person boasting about ownership of a mansion they neither built nor possess. For this reason, true greatness and pride belong solely to Allah, the Exalted, the Creator and absolute Owner of all things. A Hadith recorded in Sunan Abu Dawud, number 4090, warns that whoever competes with Allah, the Exalted, in pride will face severe punishment.

In contrast, Islam calls a person toward humility, exemplified perfectly by the Holy Prophet Muhammad, peace and blessings be upon him. The humble recognize that all good they possess and every harm from which they are protected comes solely from Allah, the Exalted. Humility therefore reflects truth, whereas pride reflects illusion. A person should not assume that humility leads to weakness or disgrace. History demonstrates that the most honored individuals are those who humbled themselves before Allah, the Exalted. The Holy Prophet Muhammad, peace and blessings be upon him, guaranteed elevation in status for the one who adopts humility for the

sake of Allah, the Exalted, as recorded in Jami At Tirmidhi, number 2029. A humble person accepts truth regardless of who conveys it, recognizing that all truth ultimately comes from Allah, the Exalted. Instead of looking down upon others, such a person views people with mercy and compassion, supporting this attitude through sincere action while hoping to receive divine mercy in return. This principle is reflected in a Hadith recorded in Sahih Bukhari, number 7376, which indicates that a person is treated by Allah, the Exalted, according to how they treat others. Thus, humility safeguards faith, purifies intention, and strengthens relationships, whereas pride destroys deeds, corrupts the heart, and distances a person from divine mercy. Avoiding arrogance and cultivating humility therefore remains essential for spiritual success in both this world and the Hereafter.

Chapter 63 Al Munafiqun, verse 6:

“It is all the same for them whether you ask forgiveness for them or do not ask forgiveness for them; never will Allah forgive them. Indeed, Allah does not guide the defiantly disobedient people.”

In general, this also warns that the supplications of others will not benefit a person who persists in disobeying Allah, the Exalted, by misusing the blessings granted to them. This principle protects a person from falling into false hope and wishful thinking, whereby someone continues in wrongdoing while assuming that the prayers or intercession of others will guarantee their safety and success in this world and the next. Such thinking leads a person to neglect personal accountability. A person may rely upon the status of righteous individuals, scholars, or loved ones, imagining that their

supplications alone will secure salvation, while they themselves make no sincere effort to reform their conduct. In reality, divine justice requires sincerity, repentance, and personal striving alongside hope in mercy. Although intercession is a confirmed reality established in the Holy Quran and the Hadith, it is never a licence to persist in sin. Intercession occurs only by the permission of Allah, the Exalted, and is granted to those who maintained faith and did not deliberately persist in arrogance and disobedience. Therefore, mocking this warning by continuing harmful behaviour while depending upon intercession is itself a dangerous deception. A wise person understands that supplications from others are a mercy and support, not a replacement for obedience. True safety lies in correcting one's actions, showing gratitude for divine blessings, and striving to use those blessings in ways pleasing to Allah, the Exalted. Only then does hope in mercy and intercession become meaningful rather than an illusion born from negligence.

In the sixth year after the Holy Prophet Muhammad, peace and blessings be upon him, migrated to Medina, he dispatched an expedition. When the Companions, may Allah be pleased with them, were returning, a dispute arose at a well where a group sought to quench their thirst. Two Companions, one from Medina and one from Mecca, may Allah be pleased with them, became involved in a minor quarrel. This prompted calls for support from their respective groups, threatening to escalate the situation. The Holy Prophet Muhammad, peace and blessings be upon him, intervened and warned against tribal behavior, after which the matter was peacefully resolved. However, Abdullah Bin Ubayy, the leader of the hypocrites, seized the opportunity to sow further discord. He claimed that the migrants from Mecca were causing trouble and criticized the other hypocrites for allowing them to settle in Medina. A child, Zayd Bin Arqam, may Allah be pleased with him, overheard these words and reported them to the Holy Prophet Muhammad, peace and blessings be upon him. When Abdullah Bin Ubayy was summoned, he swore he had not spoken those

words. No further action was taken by the Holy Prophet Muhammad, peace and blessings be upon him. In response to these events, Allah, the Exalted, revealed Chapter 63 Al Munafiqun, verses 7–8:

“They are the ones who say, "Do not spend on those who are with the Messenger of Allāh until they disband." And to Allāh belong the depositories of the heavens and the earth, but the hypocrites do not understand. They say, "If we return to al-Madīnah, the more honored [for power] will surely expel therefrom the more humble." And to Allāh belongs [all] honor, and to His Messenger, and to the believers, but the hypocrites do not know.”

The Holy Prophet Muhammad, peace and blessings be upon him, comforted Zayd Bin Arqam, may Allah be pleased with him, by taking his ear and saying that this was the one who devoted his ear to Allah, the Exalted. This incident is discussed in Imam Ibn Kathir’s The Life of the Prophet, Volume 3, Pages 213–215, and in Imam Muhammad As Sallaabee’s The Noble Life of the Prophet, Volume 1, Pages 1314–1315.

This event highlights the envy of the hypocrites toward the Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them. Abdullah Bin Ubayy’s envy was rooted in his prior ambitions: before the Holy Prophet Muhammad, peace and blessings be upon him, migrated to Medina, the people of the city had intended to make him their king. He perceived the Prophet’s arrival as a loss of his expected position, which fueled his resentment. This context is discussed in Imam Ibn Kathir’s The Life of the Prophet, Volume 3, Page 214.

Envy is a major sin in Islam, as it reflects a challenge to the divine choice of Allah, the Exalted. The envier behaves as though Allah made a mistake by granting a blessing to someone else. Acting on envy through words or deeds destroys one's own good deeds, as warned in a Hadith found in Sunan Ibn Majah, number 4210. Lawful envy is distinguished from sinful envy: it involves desiring a similar blessing for oneself without wishing harm or loss to the person who possesses it. Lawful envy is praiseworthy in religious matters, such as wishing to emulate someone's knowledge and righteous deeds, and blameworthy in worldly matters, such as coveting wealth. The Holy Prophet Muhammad, peace and blessings be upon him, clarified these examples in a Hadith found in Sahih Muslim, number 1896. A person must avoid envy by understanding that Allah, the Exalted, grants each individual 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."

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. Doing so leads to further blessings, peace of mind, a balanced mental and physical state, and proper placement of everything and everyone within one's life. Chapter 14 Ibrahim, verse 7:

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

Envy, however, causes a person to misuse their blessings, resulting in imbalance, misplaced priorities, and unpreparedness for accountability on the Day of Judgement. It leads to stress, trouble, and difficulties in both worlds, even if one enjoys worldly comforts.

The person who is envied must respond with patience, restraining speech and actions, and maintaining sincere obedience to Allah, the Exalted. They should use their blessings in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This approach is a means of seeking refuge with Allah, the Exalted, from 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.""

Through this divine protection, Allah, the Exalted, safeguards the envied person from harm, even if it is not immediately apparent, for Allah acts according to His infinite knowledge and wisdom, far beyond the limited understanding of humans.

Chapter 63 Al Munafiqun, verse 8:

“They say, "If we return to al-Madinah, the more honored [for power] will surely expel therefrom the more humble."…”

This verse and the associated events serve as a warning against the hypocritical tendency to judge honor and success by worldly standards, such as wealth, ethnicity, gender, or social status. If these standards truly reflected value, they would lead to peace of mind, yet clearly they do not. Islam, however, evaluates the status of individuals based on a single, divinely ordained criterion: sincere obedience to Allah, the Exalted. This includes using the blessings one has been granted in ways pleasing to Allah, 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…”

A person must also recognize that intentions are hidden from others, and no one can accurately judge the sincerity of another’s actions. Therefore, claims about one’s own superiority or the inferiority of others are invalid. Allah, the Exalted, alone knows the intentions, speech, and deeds of all people. Chapter 63 Al Munafiqun, verse 8:

“…And to Allah belongs [all] honor, and to His Messenger, and to the believers, but the hypocrites do not know.”

This guidance emphasizes that true honor and worth are spiritual and moral, not based on outward appearances or social hierarchy. It protects society from envy, division, and hypocrisy while directing individuals to cultivate sincerity, humility, and obedience to Allah, the Exalted. Chapter 53 An Najm, verse 32:

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

This event also highlights the importance of being considerate of the feelings of others, including children. Zayd, may Allah be pleased with him, felt emotionally hurt when no immediate action was taken against Abdullah Bin Ubayy, as he feared that the Holy Prophet Muhammad, peace and blessings be upon him, did not believe him. In reality, the Holy Prophet Muhammad, peace and blessings be upon him, did believe Zayd, may Allah be pleased with him, but chose to avoid turning the matter into a public controversy. When Allah, the Exalted, revealed the relevant verses of the Holy Quran, the Holy Prophet Muhammad, peace and blessings be upon him, first comforted Zayd, may Allah be pleased with him, taking his feelings into consideration and showing care for his emotional state.

From this, it becomes clear that a person should always strive to be mindful of the feelings of others and avoid causing emotional harm through their words or actions. This requires developing self-control, particularly over one's speech, and learning to communicate in ways that foster positive interactions, understanding, and respect, provided such communication does not contradict the teachings of Islam. Many people fail to apply this principle, and as a result, they inadvertently damage relationships, create resentment, and cause emotional distress simply by overlooking how their words or actions affect others.

At the same time, a person must not shy away from speaking the truth, even when doing so may temporarily hurt someone's feelings, but it must be delivered with care, proper etiquette, and at the correct time, in accordance with Islamic guidance. In matters where truthfulness aligns with the teachings of Islam, a person should aim to speak and act in ways that minimize emotional harm, strengthen relationships, and maintain harmony. By doing so, they properly utilize the blessings Allah, the Exalted, has granted in their interactions with others, fostering peace of mind, mutual respect, and an environment where sincerity, kindness, and compassion prevail. This approach ensures that personal conduct not only avoids causing harm but also contributes positively to the emotional and spiritual well-being of those around them, reflecting the broader teachings of Islam in daily life.

Allah, the Exalted, then warns against two major causes of misguidance that are closely connected to hypocrisy: excessive love for assets and

relatives. He specifically calls upon people to demonstrate the sincerity of their declaration of faith in Him by ensuring that attachment to these things does not prevent obedience to Him. Chapter 63 Al Munafiqun, verse 9:

“O you who have believed, let not your assets and your children divert you from remembrance of Allah. And whoever does that - then those are the losers.”

In reality, the primary reason people persist in disobeying Allah, the Exalted, by misusing the blessings they have been granted is their desire for assets and relatives.

The first type of craving for wealth is an extreme love for wealth, accompanied by tireless striving to acquire it through lawful means. This behavior is not a sign of wisdom. A person should firmly recognize that their provision is guaranteed by Allah, the Exalted, and this allotment cannot be altered. In fact, the provision of all 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. A person consumed by acquiring wealth will inevitably neglect their duties and responsibilities, becoming too preoccupied to prepare for the Day of Return. Such a person may work so intensely to increase their fortune that they never even find time to enjoy it, leaving it behind for others while being held accountable for its proper use. Despite acquiring lawful wealth, their heart remains restless, always desiring more, and they remain truly needy—paupers in spirit, even if materially wealthy. The pursuit of wealth opens additional worldly distractions and increases preoccupations,

reducing peace of mind and body while leading to misuse of the blessings granted by Allah, the Exalted. As a result, they will obtain an unbalanced mental and physical state, misplace everything and everyone within their life, and fail to adequately prepare for their accountability on the Day of Judgement. This will lead to stress, trouble, and difficulties in both worlds, even if they enjoy some worldly luxuries.

The only form of craving that benefits a person is the desire to accumulate true wealth—righteous deeds that prepare them for their day of return.

The second type of craving for wealth is similar to the first but carries an added danger: this type of person acquires wealth through unlawful means and fails to fulfill the rights of others, such as the obligation of charity. The Holy Prophet Muhammad, peace and blessings be upon him, has repeatedly warned against this in many Hadiths. For example, in a Hadith found in Sahih Muslim, number 6576, he explained that this attitude destroyed past nations, as they made unlawful things lawful, withheld the rights of others, and even killed for the sake of excess wealth. A person consumed by this form of greed strives for wealth they are not entitled to, leading to countless major sins. When one adopts this attitude, they become intensely covetous. As warned by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Jami At Tirmidhi, number 1961, the greedy person is far from Allah, the Exalted, far from Paradise, far from people, and close to Hell. Furthermore, a Hadith found in Sunan An Nasai, number 3114, explains that extreme greed and true faith can never coexist in the heart of a sincere person. If a person allows this type of craving to dominate, the extreme danger is clear even to the uneducated: it can destroy their faith until almost nothing remains. As the Holy Prophet Muhammad, peace and blessings be upon him, warned in a

Hadith found in Jami At Tirmidhi, number 2376, this destruction of one's faith is more severe than two hungry wolves being released upon a herd of sheep. A person in this state risks losing the little faith they possess at the moment of death, which is the greatest possible loss. Chapter 63 Al Munafiqun, verse 9:

"O you who have believed, let not your assets and your children divert you from remembrance of Allah. And whoever does that - then those are the losers."

It is important for a person to understand that Islam does not advise abandoning one's relatives, as upholding the ties of kinship is a highly valued aspect of Islam. However, Islam emphasizes that everyone must be placed in their rightful position within a person's life. This means fulfilling the rights of others without compromising the duties prescribed by Allah, the Exalted, and following the established guidance of the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Unfortunately, some people allow misplaced love and loyalty to relatives to lead them to neglect these more important duties. This can result in the misuse of the blessings they have been granted, and some even seek unlawful provision or commit sins to please their relatives. This principle is further highlighted by the teaching that a person should always support others, especially relatives, in what is good, but never in wrongdoing, no matter how close the bond may be. There is no obedience to creation if it leads to disobedience of Allah, the Exalted. Chapter 5 Al Ma'idah, verse 2:

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

This concern is particularly important because relatives often share a deeper connection than friends. If misusing blessings for the sake of relatives leads to loss on Judgment Day, the consequences of misguided relationships with friends could be even more severe. Chapter 25 Al Furqan, verse 28:

“Oh, woe to me! I wish I had not taken that one as a friend.”

And chapter 63 Al Munafiqun, verse 9:

“…And whoever does that - then those are the losers.”

The only way people can truly benefit each other in this life or the next is by prioritizing obedience to Allah, the Exalted, which 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. By supporting each other in this ultimate goal, they secure both worldly and spiritual success. Chapter 43 Az Zukhruf, verse 67:

“Close friends, that Day, will be enemies to each other, except for the righteous”

After warning against becoming distracted from His obedience through attachment to assets and relatives, Allah, the Exalted, calls people to fulfil the true purpose of the test of worldly life. This test concerns whether a person will correctly use the blessings they have been granted according to Islamic teachings before their allotted time comes to an end. Chapter 63 Al Munafiqun, verse 10:

“And spend from what We have provided you before death approaches one of you…”

This verse reminds a person that life is limited and that opportunities to act righteously are temporary. Wealth, ability, influence, health, time, and relationships are all provisions granted for examination, not permanent possessions. Once death approaches, the opportunity to act ends, and regret replaces ability. Therefore, a wise person recognizes that delay in obedience is itself a loss, as no one is guaranteed another moment to correct their conduct or properly use what they have been entrusted with. It is essential to understand the difference between the blessings granted in this worldly life and the blessings granted in Paradise. Chapter 7 Al A’raf, verse 43:

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

This verse indicates that the people of Paradise will inherit it, meaning it will be granted to them as true ownership and an everlasting gift. Because it is a gift, they will possess complete freedom and security within it. There will be no accountability attached to its enjoyment, no fear of loss, and no responsibility connected to its use.

In contrast, the blessings of this material world are not gifts of ownership but trusts given as a loan. A gift signifies possession, whereas a loan remains the property of its true Owner—Allah, the Exalted. Every blessing entrusted to a person must therefore be returned to Him. The manner in which it is returned determines whether it becomes a source of success or regret. The correct way to return worldly blessings is by using them in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When blessings are used correctly, they purify a person’s life, establish balance within their mental and physical state, and enable them to correctly place priorities, relationships, and responsibilities within their life. Through this, peace of mind is achieved in this world and everlasting success in the next.

Every worldly blessing will inevitably return to its true Owner, willingly or forcefully. If a person willingly returns these trusts through obedience, charity, gratitude, patience, and righteous conduct, those same blessings will testify in their favour and become a means of immense reward. However, if they are taken back forcefully through death while being misused, neglected, or employed in disobedience, they will transform into burdens and sources of accountability in both worlds. Understanding the distinction between a gift and a loan therefore reshapes a person's entire outlook on life. It encourages responsibility instead of attachment, gratitude instead of pride, and preparation instead of heedlessness. A person who recognizes that worldly blessings are temporary trusts will strive to use them correctly before time expires, knowing that true ownership, lasting comfort, and complete freedom exist only in what Allah, the Exalted, grants in the life to come.

Chapter 63 Al Munafiqun, verse 10:

"And spend from what We have provided you before death approaches one of you…"

Having false hope for a long life is one of the greatest reasons why people delay correctly using the blessings they have been granted. This attitude is extremely blameworthy because it causes a person to prioritise the accumulation of worldly comforts over preparation for the eternal life to come. A simple reflection upon one's daily routine clearly exposes this reality. When a person honestly examines an average twenty-four hour period, they will often find that the overwhelming majority of their time,

effort, and concern is devoted to worldly advancement, while only a small portion is dedicated to preparing for their accountability on the Day of Judgement.

False hope for a long life is among the strongest means used by the Devil to misguide people. When a person assumes that many years still lie ahead, preparation for the hereafter is repeatedly postponed. They convince themselves that repentance, self-reform, charity, and spiritual improvement can be undertaken later. Yet for many, this imagined future never arrives. Death comes unexpectedly, leaving the person without adequate preparation for what follows. This false expectation also delays sincere repentance and character reform. A person continues harmful habits, poor conduct, and disobedience while intending to change “someday.” The passing of time then hardens behaviour until wrongdoing becomes normalised. In this way, hope for a long life quietly transforms into negligence toward eternal responsibility.

Another consequence of this illusion is excessive attachment to worldly possessions. A person begins to hoard wealth and resources under the assumption that a long life requires constant financial security. The Devil instils fear by suggesting that old age will bring helplessness and abandonment, convincing people that survival depends entirely upon accumulation. In doing so, they forget that the One who provided sustenance during weakness in childhood remains fully capable of providing during weakness in old age. Provision was already decreed long before creation itself, as confirmed in a Hadith found in Sahih Muslim, number 6748, which states that the provision of creation was allocated over fifty thousand years before the creation of the skies and the Earth.

It is remarkable that many people dedicate decades of effort saving for retirement—a period that may last only a limited number of years — yet fail to prepare with equal seriousness for an existence that has no end. This imbalance reveals how false hope distorts priorities.

Islam does not instruct people to abandon worldly planning. Preparing responsibly for foreseeable needs is permissible and wise, provided that preparation for the hereafter remains the greater priority. Although people openly acknowledge that death may arrive at any moment, their behaviour often reflects the assumption of near-permanent residence in this world. Even if someone were promised endless life on Earth, they could not increase their worldly striving beyond the natural limits of day and night, yet many still exhaust themselves pursuing temporary gain. History continually demonstrates how countless individuals pass away earlier than expected, yet only a few truly reflect and reform their conduct.

In reality, one of the greatest pains experienced at death and throughout the stages of the hereafter will be regret—regret over not using the blessings they were granted correctly. Chapter 63 Al Munafiqun, verses 10-11:

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

A person would rightly be considered foolish if they invested greater effort into decorating a temporary dwelling while neglecting a residence intended for permanent living. Giving priority to the fleeting material world over the eternal hereafter resembles this very mistake.

Therefore, a person should strive for balance by working responsibly for worldly needs while recognising that death does not arrive according to personal plans, age, or circumstance. Its arrival is certain, but its timing is unknown. For this reason, preparation for what follows death must always take precedence over preparation for a future in this world that may never be reached.

Chapter 63 Al Munafiqun, verses 10-11:

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

A person should understand that regrets can be divided into two distinct categories. The first type consists of regrets connected to worldly matters,

such as not marrying, not having children, not achieving certain ambitions, or missing opportunities related to comfort, status, or personal goals. The second type consists of the regrets a person may experience in the grave and on Judgement Day, such as failing to use one's time, wealth, health, knowledge, and abilities in ways that pleased Allah, the Exalted.

Worldly regrets, regardless of their nature, are never permanent. They eventually come to an end in one of several ways. A person may fulfil the desire they once longed for, their priorities and perspective may change with time, or death itself will bring those concerns to a close. Because of this, such regrets are temporary by nature, as the longest period a person can experience them is limited to the duration of earthly life. Furthermore, although worldly regrets may cause sadness, disappointment, or emotional pain, they do not in themselves result in punishment or torment after death. In addition, all worldly regrets completely disappear for the one who enters Paradise through the mercy of Allah, the Exalted, as no sorrow, loss, or disappointment will remain there.

In contrast, the regrets connected to the hereafter are far more serious and enduring. The period of existence in the grave and the events of Judgement Day will be far longer than a person's life in this world. These regrets will not cease until a person is granted entry into Paradise, and this entry may occur immediately by mercy, after accountability, or after an extremely long period known only to Allah, the Exalted. The vast difference between worldly time and the time of the hereafter is indicated in the Holy Quran. Chapter 22 Al Hajj, verse 47:

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

Regrets in that realm are therefore not brief emotional moments but may accompany accountability, fear, and consequences whose duration surpasses human imagination. These regrets are significant because they may lead to severe punishment and torment, especially when a person realises that opportunities for repentance, charity, remembrance, and righteous conduct were repeatedly available but neglected. For this reason, a person should deeply reflect upon the nature of regret and show true kindness toward themselves. Real kindness is not merely fulfilling temporary worldly wishes, but striving to remove the regrets that may arise at the time of death and in the hereafter. Chapter 63 Al Munafiqun, verses 10-11:

“And spend 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.”

Priority should therefore be given to preparing for the eternal life by using present blessings in obedience to Allah, the Exalted, before attempting to resolve the temporary disappointments of worldly life. When a person orders their concerns in this way, worldly matters naturally fall into balance, while the dangers of lasting regret in the hereafter are reduced.

Therefore, a person must accept and act upon Islamic teachings for their own benefit, even when these teachings oppose personal desires or inclinations. True wisdom lies in recognising that immediate comfort is not always what brings lasting wellbeing. This situation can be compared to a wise and patient individual who follows the guidance of a skilled doctor. Such a patient accepts difficult treatment, bitter medicine, and strict dietary restrictions because they understand that short-term discomfort leads to long-term health and recovery. Through patience and trust in qualified guidance, that person eventually attains physical and mental wellbeing. In the same manner, the person who accepts and lives according to Islamic teachings moves toward balance, stability, and inner wellbeing. This is because only Allah, the Exalted, possesses complete knowledge of human nature, including every aspect of a person's mental, emotional, physical, and spiritual condition. He alone fully understands how relationships, desires, responsibilities, and trials should be correctly arranged within a person's life so that true harmony is achieved. Human society, despite its scientific progress, psychological research, and accumulated experience, possesses limited knowledge. While human efforts may provide partial solutions to certain difficulties, they cannot resolve every challenge faced throughout life. Human systems cannot guarantee protection from anxiety, grief, fear, or hardship, nor can they perfectly guide a person in assigning proper priority to wealth, family, ambition, emotions, and personal desires. Human understanding remains restricted by limited experience, changing theories, incomplete foresight, and personal or cultural bias. Allah, the Exalted, alone possesses perfect and unrestricted knowledge, and He has granted guidance to humanity through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When a person observes individuals who use their blessings according to Islamic teachings and compares them with those who neglect this guidance, the difference in purpose, restraint, and inner stability becomes evident, even when outward circumstances appear similar. It is also important to recognise that, unlike many worldly systems that demand unquestioning acceptance, Allah, the Exalted, invites reflection and understanding.

Patients often follow medical prescriptions without comprehending the scientific details behind them, placing trust in the expertise of their doctor. In contrast, Allah, the Exalted, calls people to think, observe, and reflect so that they may personally recognise the wisdom and benefit contained within Islamic teachings. Faith is therefore strengthened through insight and reflection rather than blind imitation. Chapter 12 Yusuf, verse 108:

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

Furthermore, peace of mind ultimately lies beyond human control, because Allah, the Exalted, alone governs the spiritual hearts of people, which are the true place of tranquillity and emotional balance. Chapter 53 An Najm, verse 43:

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

This demonstrates that emotional states, relief, and inner peace are granted by divine wisdom. True and lasting peace of mind is therefore given to those who use the blessings entrusted to them in the correct manner outlined in Islamic teachings. Chapter 16 An Nahl, verse 97:

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

All praise is due to Allah, Lord of the worlds and may peace and blessings be upon His final Messenger, Muhammad, his noble Family and Companions.

Chapter 64 – At Taghabun, Verses 1-18 of 18

يُسَبِّحُ لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلْأَرْضِ ۖ لَهُ ٱلْمُلْكُ وَلَهُ ٱلْحَمْدُ ۖ وَهُوَ عَلَىٰ
كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾

هُوَ ٱلَّذِي خَلَقَكُمْ فَمِنكُمْ كَافِرٌ وَمِنكُم مُّؤْمِنٌ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ
بَصِيرٌ ﴿٢﴾

خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ ۖ وَإِلَيْهِ
ٱلْمَصِيرُ ﴿٣﴾

يَعْلَمُ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَيَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ ۚ وَٱللَّهُ عَلِيمٌۢ
بِذَاتِ ٱلصُّدُورِ ﴿٤﴾

أَلَمْ يَأْتِكُمْ نَبَؤُا۟ ٱلَّذِينَ كَفَرُوا۟ مِن قَبْلُ فَذَاقُوا۟ وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ
أَلِيمٌ ﴿٥﴾

ذَٰلِكَ بِأَنَّهُۥ كَانَت تَّأْتِيهِمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ فَقَالُوٓا۟ أَبَشَرٌ يَهْدُونَنَا فَكَفَرُوا۟
وَتَوَلَّوا۟ ۚ وَّٱسْتَغْنَى ٱللَّهُ ۚ وَٱللَّهُ غَنِىٌّ حَمِيدٌ ﴿٦﴾

زَعَمَ ٱلَّذِينَ كَفَرُوٓا۟ أَن لَّن يُبْعَثُوا۟ ۚ قُلْ بَلَىٰ وَرَبِّى لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ ۚ وَذَٰلِكَ
عَلَى ٱللَّهِ يَسِيرٌ ﴿٧﴾

فَـَٔامِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَٱلنُّورِ ٱلَّذِىٓ أَنزَلْنَا ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٨﴾

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ ٱلْجَمْعِ ۖ ذَٰلِكَ يَوْمُ ٱلتَّغَابُنِ ۗ وَمَن يُؤْمِنۢ بِٱللَّهِ وَيَعْمَلْ
صَٰلِحًا يُكَفِّرْ عَنْهُ سَيِّـَٔاتِهِۦ وَيُدْخِلْهُ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ
خَٰلِدِينَ فِيهَآ أَبَدًا ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٩﴾

وَٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَٰتِنَآ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ
خَٰلِدِينَ فِيهَا ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿١٠﴾

مَآ أَصَابَ مِن مُّصِيبَةٍ إِلَّا بِإِذْنِ ٱللَّهِ ۗ وَمَن يُؤْمِنۢ بِٱللَّهِ يَهْدِ قَلْبَهُۥ ۚ
وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿١١﴾

وَأَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ ۚ فَإِن تَوَلَّيْتُمْ فَإِنَّمَا عَلَىٰ رَسُولِنَا
ٱلْبَلَٰغُ ٱلْمُبِينُ ﴿١٢﴾

ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ۚ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿١٣﴾

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِنَّ مِنْ أَزْوَٰجِكُمْ وَأَوْلَٰدِكُمْ عَدُوًّا
لَّكُمْ فَٱحْذَرُوهُمْ ۚ وَإِن تَعْفُواْ وَتَصْفَحُواْ وَتَغْفِرُواْ فَإِنَّ
ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٤﴾

إِنَّمَآ أَمْوَٰلُكُمْ وَأَوْلَٰدُكُمْ فِتْنَةٌ ۚ وَٱللَّهُ عِندَهُۥٓ أَجْرٌ عَظِيمٌ ﴿١٥﴾

فَٱتَّقُواْ ٱللَّهَ مَا ٱسْتَطَعْتُمْ وَٱسْمَعُواْ وَأَطِيعُواْ وَأَنفِقُواْ خَيْرًا
لِّأَنفُسِكُمْ ۗ وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُوْلَٰٓئِكَ هُمُ
ٱلْمُفْلِحُونَ ﴿١٦﴾

إِن تُقْرِضُواْ ٱللَّهَ قَرْضًا حَسَنًا يُضَٰعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ ۚ وَٱللَّهُ شَكُورٌ
حَلِيمٌ ﴿١٧﴾

عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١٨﴾

Whatever is in the heavens and whatever is on the earth is exalting Allah . To Him belongs dominion, and to Him belongs [all] praise, and He is over all things competent.

It is He who created you, and among you is the disbeliever, and among you is the believer. And Allah , of what you do, is Seeing.

He created the heavens and earth in truth and formed you and perfected your forms; and to Him is the [final] destination.

He knows what is within the heavens and earth and knows what you conceal and what you declare. And Allah is Knowing of that within the breasts.

Has there not come to you the news of those who disbelieved before? So they tasted the bad consequence of their affair, and they will have a painful punishment.

That is because their messengers used to come to them with clear evidences, but they said, "Shall human beings guide us?" and disbelieved and turned away. And Allah dispensed [with them]; and Allah is Free of need and Praiseworthy.

Those who disbelieve have claimed that they will never be resurrected. Say, "Yes, by my Lord, you will surely be resurrected; then you will surely be informed of what you did. And that, for Allah , is easy."

So believe in Allah and His Messenger and the Qur'an which We have sent down. And Allah is Acquainted with what you do.

The Day He will assemble you for the Day of Assembly - that is the Day of Deprivation. And whoever believes in Allah and does righteousness - He will remove from him his misdeeds and admit him to gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment.

But the ones who disbelieved and denied Our verses - those are the companions of the Fire, abiding eternally therein; and wretched is the destination.

No disaster strikes except by permission of Allah . And whoever believes in Allah - He will guide his heart. And Allah is Knowing of all things.

And obey Allah and obey the Messenger; but if you turn away - then upon Our Messenger is only [the duty of] clear notification.

Allah - there is no deity except Him. And upon Allah let the believers rely.

O you who have believed, indeed, among your wives and your children are enemies to you, so beware of them. But if you pardon and overlook and forgive - then indeed, Allah is Forgiving and Merciful.

Your wealth and your children are but a trial, and Allah has with Him a great reward.

So fear Allah as much as you are able and listen and obey and spend [in the way of Allah]; it is better for your selves. And whoever is protected from the stinginess of his soul - it is those who will be the successful.

If you loan Allah a goodly loan, He will multiply it for you and forgive you. And Allah is Most Appreciative and Forbearing.

Knower of the unseen and the witnessed, the Exalted in Might, the Wise.

Discussion on Verses 1-18 of 18

Allah, the Exalted, begins this chapter by drawing attention to a universal reality that surrounds every person at every moment: the flawless balance, order, and harmony woven throughout creation. This harmony is not accidental, nor does it sustain itself, nor is it the product of independent natural forces. It exists only because every created thing submits completely and without resistance to the command and will of Allah, the Exalted. Chapter 64 At Taghabun, verse 1:

“Whatever is in the heavens and whatever is on the earth glorifies Allah…”

Reflecting carefully on the universe makes this truth undeniable. The sun rises and sets with perfect regularity, providing light, warmth, and the conditions necessary for life. The moon moves through its phases in a fixed pattern that regulates natural cycles. Planets remain in their orbits without drifting or colliding, and stars and galaxies move across unimaginable distances in precise coordination. Despite the vastness and complexity of the cosmos, disorder does not overwhelm it. This stability is not random; it is the direct result of creation’s complete submission to Allah, the Exalted. The same principle governs the earth and everything within it. The atmosphere maintains an exact composition suitable for life. The human body performs countless internal processes without conscious control. Oceans, winds, rainfall, and ecosystems operate according to systems established and sustained by Allah, the Exalted. Every part of creation fulfils its assigned role without resistance, preserving the balance of the world. In contrast, a person has been granted free will, a unique distinction

among creation. With this gift, a person can choose obedience or disobedience to Allah, the Exalted. Imbalance, confusion, stress, and disorder in human life do not arise from any flaw in divine guidance; they arise from turning away from it. When a person follows limited personal desires instead of divine instruction, imbalance naturally appears, because human knowledge, perception, and foresight are inherently incomplete. The harmony visible throughout creation therefore serves as both a sign and a lesson. It shows that peace, stability, and balance are the natural outcomes of obedience to Allah, the Exalted. Just as the sun, moon, and all created things attain harmony through submission, a person can only achieve true balance—mentally, physically, and spiritually—through sincere obedience to Him. When a person uses their blessings in ways 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, life becomes structured and purposeful. Priorities fall into place, decisions become guided by wisdom rather than impulse, and relationships and responsibilities are placed in their proper order. This obedience reduces inner conflict and emotional instability, as reliance shifts from limited personal judgement to the perfect wisdom of Allah, the Exalted. Such alignment strengthens discipline, purpose, and preparation for the Day of Judgement. Through this, a person attains tranquillity in this world and eternal safety in the hereafter. The harmony of creation is therefore not merely something to observe—it is a clear sign pointing to the path of lasting peace. A key aspect of obedience to Allah, the Exalted, highlighted in this verse, is the proper glorification of Him. Chapter 64 At Taghabun, verse 1:

“Whatever is in the heavens and whatever is on the earth glorifies Allah…”

True glorification requires recognition of the absolute greatness, perfection, sovereignty, and wisdom of Allah, the Exalted, in every circumstance. Since nothing occurs except by His will, including hardship, loss, and difficulty, genuine glorification necessitates refraining from attributing injustice, deficiency, or negativity to Him. Rather, a person maintains certainty that every decree of Allah, the Exalted, contains wisdom and benefit, even when its purpose remains hidden. Chapter 64 At Taghabun, verse 1:

"…To Him belongs dominion, and to Him belongs [all] praise, and He is over all things competent."

A central part of glorifying Allah, the Exalted, is cultivating a constructive and faithful mindset. This mindset does not deny hardship or pretend pain does not exist. Rather, it allows a person to recognise divine wisdom operating through every circumstance while remaining obedient in both ease and difficulty. When hardship occurs, reflection reminds a person that matters could have been worse. When trials involve worldly loss, gratitude remains for the preservation of faith, since spiritual loss is far more severe. When certain blessings are removed, attention shifts to the countless blessings that remain. Gratitude during difficulty strengthens faith, protects the heart from despair, and prevents resentment from taking root. Regular reflection on the following verse nurtures emotional and spiritual balance. Chapter 2 Al Baqarah, verse 216:

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

This verse teaches that what appears harmful may contain protection or long-term benefit, while what appears desirable may lead to harm. Accepting this truth shields the heart from confusion, anxiety, and hopelessness, allowing trust in divine wisdom to replace uncertainty.

Ultimately, maintaining a faithful and constructive mindset becomes an act of glorifying Allah, the Exalted. Through such an outlook, a person faces life's changing conditions with patience, gratitude, and trust. Continuous reflection combined with sincere obedience strengthens faith, deepens certainty, and cultivates lasting inner peace. This perspective enables a person to recognise that every circumstance carries wisdom, opportunity, and mercy from Allah, the Exalted, guiding them toward tranquillity and success in this world and the next.

Ultimately, because the entire creation belongs to Allah, the Exalted, and remains under His complete authority and control, a person has no real choice but to live within the boundaries He has set. Chapter 64 At Taghabun, verse 1:

"…To Him belongs dominion, and to Him belongs [all] praise, and He is over all things competent."

Just as a person faces consequences when they ignore the laws of the government ruling a particular country, they will face consequences in both worlds if they ignore the laws of the One who owns and governs the entire universe. A person may leave a country if they dislike its rules, but they cannot escape to any place where the authority of Allah, the Exalted, does not apply. A person may influence or change the rules of their society, but they will never be able to alter the rules set by Allah, the Exalted. In the same way that the owner of a house decides the rules of that house—even if guests object—the universe belongs solely to Allah, the Exalted, and therefore He alone determines its laws, whether people approve of them or not. For this reason, a person must comply with these laws for their own benefit. The one who understands this reality will submit to the commands of Allah, the Exalted, and strive to obey Him by using their blessings in ways that please Him, as taught in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. A person can choose to learn the wisdom behind divine commands and prohibitions, recognising how they benefit both the individual and society, and how they lead to peace of mind and body in both worlds. Or they can choose to follow their desires and reject divine guidance. 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 this world and the next, and no objections, protests, or complaints will protect them from the outcome.

Verse 1 also makes clear that when a person obeys or disobeys Allah, the Exalted, the benefit or harm returns only to them, for He is completely independent of His creation. Chapter 64 At Taghabun, verse 1:

“…and to Him belongs [all] praise…”

Recognising this reality protects a person from developing an arrogant attitude in which they imagine they are doing Allah, the Exalted, a favour by obeying Him. Such arrogance weakens sincerity and makes obedience fragile, especially when personal desires clash with divine commands. A person who believes they are “helping” Allah, the Exalted, by obeying Him will inevitably abandon obedience when it becomes inconvenient. In contrast, the one who understands that faith and obedience benefit only themselves will cultivate humility before Allah, the Exalted, and remain steadfast in all circumstances. During hardship, they will respond with patience, and during ease, they will respond with gratitude. Gratitude in intention means acting solely to please Allah, the Exalted. Gratitude in speech appears through good words or silence. Gratitude in action means using one’s blessings in accordance with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Patience, on the other hand, requires refraining from complaints in both words and actions while continuing to obey Allah, the Exalted, trusting that His decisions are always rooted in wisdom, even when that wisdom is not immediately visible. 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 maintains this balanced conduct—gratitude in ease and patience in difficulty—receives continuous support and compassion from Allah, the Exalted. This leads to peace in both worlds, as they attain a balanced mental and physical state and correctly place everything and everyone within their life. This reality is illustrated in a Hadith found in Sahih Muslim, number 7500, which describes how the life

of a person who responds to every situation with patience or gratitude becomes entirely beneficial.

One of the strongest reasons a person owes constant obedience to Allah, the Exalted, is that He alone created them, brought them into existence from nothing, and continues to sustain every aspect of their life. Chapter 64 At Taghabun, verse 2:

“It is He who created you…”

Creation itself establishes a permanent responsibility. The One who grants life, maintains it, and surrounds a person with countless blessings is the only One deserving of unconditional obedience. Yet Allah, the Exalted, does not compel anyone toward belief or disbelief. If He were to force guidance or misguidance upon people, the purpose of earthly life as a test would be nullified. Instead, He clarifies the correct and incorrect paths, grants every person the ability to choose, and then holds them accountable for the direction they take. Chapter 64 At Taghabun, verse 2:

“…and among you is the disbeliever, and among you is the believer. And Allah, of what you do, is Seeing.”

In order to choose the path that leads to peace of mind in both worlds—through a balanced mental and physical state and through correctly placing everything and everyone within one's life—Allah, the Exalted, calls a person to reflect on the creation around them. This reflection enables them to recognize His Oneness and understand why He alone must be obeyed at all times. Chapter 64 At Taghabun, verse 3:

"He created the heavens and earth with purpose…"

When a person observes the heavens, the earth, and the countless systems operating within them, it becomes clear that there is only One who created and sustains the universe. The perfect distance of the sun from the earth is a striking example. If the sun were even slightly closer, the earth would burn; if slightly further, it would freeze. Likewise, the earth's atmosphere has been created with a precise composition that allows life to flourish. These systems are not random; they are deliberate, balanced, and purposeful.

Even simple human constructions demonstrate this truth. When building a structure, pillars and supports must be placed strategically to maintain stability. Planning, calculation, and intention are required to produce a safe building. If this is true for something as small as a building, how can one imagine that the heavens and the earth—far more complex and vast—came into existence by accident? If they were accidental, their structure would be unstable and unsafe. Yet the universe operates with flawless precision, clearly indicating the deliberate planning of the Creator, Allah, the Exalted. Chapter 13 Ar Ra'd, verse 2:

“It is Allah who erected the heavens without pillars that you [can] see…”

The Sun’s path ensures that the Earth receives a perfectly balanced distribution of light and darkness. The precise alternation of day and night, along with their gradual changes throughout the year, allows a person to benefit from both in the most complete way. If days were significantly longer, people would suffer exhaustion from extended hours of activity. If nights were excessively long, there would not be enough time for work, learning, or other essential pursuits. If nights were too short, people would be deprived of the rest required for physical and mental health. Any major alteration in the length of days and nights would also disrupt agriculture, harming crops and, in turn, the sustenance of both people and animals. The fact that these cycles operate with such precision, alongside countless other balanced systems in the universe, clearly points to the Oneness of Allah, the Exalted. If multiple gods existed, each with different wills, the universe would fall into disorder. Chapter 21 Al Anbiya, verse 22:

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

The Moon also reflects sunlight in a way that provides guidance during the night, especially for travellers crossing deserts and oceans—journeys that remain essential for transporting goods even today. Its phases regulate the tides of oceans and seas, and any disruption in these tides would cause

severe environmental damage. Together, the Sun and Moon allow people to measure time accurately, which is indispensable for organising life on Earth. Their precise balance and placement within the solar system clearly indicate the deliberate design of a Creator.

The land on Earth has likewise been formed with remarkable balance. It is stable enough for cultivation and construction, allowing people to grow crops and build homes upon it simultaneously. When observing the planet's landscapes, one notices varying altitudes. Regions at extremely high altitudes are difficult to inhabit due to limited oxygen and challenging access. Yet the vast majority of the Earth's surface lies at an altitude that is ideal for human life. Some areas are naturally inaccessible due to mountains, dense forests, or rugged terrain, making it difficult to reach the resources found there. Despite this, most of the Earth has been designed in a way that is easily accessible, allowing people to travel, settle, and benefit from its resources. Furthermore, the Earth has been structured so that essential resources are the easiest to access, while less essential resources are more difficult to obtain. This arrangement cannot be accidental; it clearly reflects the planning of a Creator.

The water cycle also demonstrates perfect balance. Water evaporates from the sea, rises, and condenses into rain. This rain is naturally acidic, yet when it falls upon mountains, the minerals within them neutralise it, making it suitable for people and animals to drink. Any disruption in this system would lead to disaster. The salt in the sea prevents the decay of dead marine creatures from contaminating the water. If the oceans became polluted in this way, sea life would collapse, and the resulting impurity would spread to the land. The composition of seawater is also finely tuned: it allows marine life to thrive while enabling heavy ships to float and travel

across its surface. If the composition were altered even slightly, either sea life would flourish but ships would sink, or ships would float but sea life would perish—both outcomes cannot coexist without the current balance. Even today, sea transport remains the primary method for moving goods across the world, making this balance essential for human civilisation. Rainfall is also precisely measured. Too little rain results in drought and famine, while too much causes destructive floods. Chapter 23 Al Mu'minun, verse 18:

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

The winds are equally vital. They enable wind-pollination, allowing crops, plants, and trees to reproduce. Historically, winds powered sea travel, which remains central to global trade even today. Winds also carry rainclouds to the locations where water is needed, sustaining life across the planet. A perfectly balanced system of winds is observable: too little wind would disrupt agriculture, rainfall, and travel, while excessive wind would cause destruction and chaos. The fact that winds operate in a balanced and beneficial manner further confirms the presence of a Creator who maintains the world with wisdom and precision.

Evolution, as commonly described, is a process rooted in mutation and gradual change, and mutation by its very nature is imperfect, unpredictable, and often harmful. Yet when a person reflects on the countless species that exist across the earth, they find creatures that are not merely functional but exquisitely balanced, precisely adapted, and perfectly suited to the

environments in which they live. Such harmony cannot arise from blind, imperfect processes. It points instead to deliberate design and purposeful creation. The camel is a clear example. It has been created with the ability to withstand extreme heat, survive long periods without water, store energy efficiently, and travel across vast deserts with ease. Its feet are shaped to walk on sand, its eyelids protect against dust, and its body temperature adjusts to conserve water. These features are not random; they are signs of intentional creation. Chapter 88 Al Ghashiyah, verse 17:

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

The goat offers another striking example. It produces pure, nourishing milk even though this milk forms between blood and excretion within its body. Any mixing of impurities with the milk would render it undrinkable, yet the system is perfectly balanced and consistently produces a wholesome substance. Chapter 16 An Nahl, verse 66:

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

Every species has also been granted a specific lifespan and reproductive capacity that prevents one species from overwhelming all others. Flies, for example, live only a few weeks but lay hundreds of eggs. If their lifespan

were longer, their population would explode and disrupt the balance of life on earth. Conversely, creatures with long lifespans typically produce fewer offspring, preventing them from dominating other species. These patterns of balance and moderation cannot be explained by random mutation or blind evolutionary processes. They reflect deliberate planning and precise control.

A person who reflects on these perfectly balanced systems—across animals, plants, ecosystems, and the human body—cannot logically deny the existence of a single Creator who possesses complete power, knowledge, and wisdom.

Allah, the Exalted, then turns a person's attention to the greatest sign within their immediate reach: their own creation. The human being is not merely another part of the natural world but a living demonstration of divine wisdom, precision, and power. Chapter 64 At Taghabun, verse 3:

"…and formed you and perfected your forms…"

Anyone who reflects honestly on the human body will recognise that its structure, balance, and internal harmony cannot be the product of accident or blind processes. The human being is composed of interdependent systems—circulatory, respiratory, digestive, nervous, endocrine—each of which must function with exact precision for life to continue. The slightest

imbalance in blood chemistry, hormone levels, neural signals, or organ function can result in illness or death. This delicate equilibrium reveals that the human body is not self-sustaining; it requires continuous maintenance and control, which only Allah, the Exalted, can provide. The body's design also demonstrates intention. The skeleton provides structure and protection; muscles enable movement; the heart pumps blood tirelessly; the lungs oxygenate the body; the kidneys filter impurities; the liver performs hundreds of essential functions; the brain processes information, memory, emotion, and decision-making. None of these systems can be removed or drastically altered without catastrophic consequences. Their interdependence shows that they were created together, in harmony, with purpose. Even the senses reflect divine wisdom. Sight, hearing, smell, taste, and touch allow a person to navigate the world, recognise danger, appreciate beauty, and form relationships. Each sense relies on complex mechanisms—light refraction, nerve impulses, chemical receptors, pressure sensors—that cannot be explained by randomness. The mind itself, with its capacity for thought, reflection, creativity, morality, and self-awareness, is a sign far greater than any physical structure. If a simple object such as a watch, a building, or a vehicle cannot exist without a designer, it is far more unreasonable to believe that the human being—whose complexity surpasses all human inventions—came into existence without a Creator. Moreover, even after creation, the body requires constant regulation. A person cannot consciously control their heartbeat, digestion, immune responses, or cellular repair. These processes occur continuously, without rest, and without error except when illness strikes. Their uninterrupted operation points to the ongoing sustaining power of Allah, the Exalted. The human being is therefore both a creation and a sign. By reflecting on their own body, a person recognises their dependence on Allah, the Exalted, and understands why obedience to Him is the only path that leads to balance, clarity, and peace. This reflection also deepens humility, for it reminds a person that they possess nothing independently—not their life, not their health, not their abilities, and not even their next breath.

Whether a person acknowledges the countless signs scattered throughout creation—signs that clearly point to the Oneness of Allah, the Exalted, and to the reality that He must be obeyed at all times—or chooses to ignore them, the outcome remains the same: every individual will be held accountable in both worlds for every intention, word, and action. Chapter 64 Al Taghabun, verse 3:

“…and to Him alone is the [final] destination.”

In addition, the Day of Judgement is not only possible—it is necessary. When a person observes the universe, they see countless examples of balance. The Earth is at a perfect distance from the Sun; the water cycle is precisely regulated; the ground is soft enough for fragile shoots to penetrate yet strong enough to support heavy structures. These examples show that balance is a fundamental principle of creation.

Yet one major aspect of existence is clearly unbalanced: the actions of human beings. Oppressors often escape punishment in this world, while the oppressed endure hardship without receiving their full reward. Many who sincerely obey Allah, the Exalted, face difficulties and receive only a small portion of their reward in this life, while those who openly disobey Him enjoy worldly luxuries. Just as Allah, the Exalted, has established balance in all aspects of creation, the reward and punishment of actions must also be balanced. Since this balance does not occur fully in this world, it must occur in another time—on the Day of Judgement.

Allah, the Exalted, could fully reward and punish in this world, but He does not. One wisdom behind this is that He grants people opportunity after opportunity to repent and correct their behaviour. He does not fully reward the obedient in this world because this world is not Paradise. Belief in the unseen—especially the unseen reward of the hereafter—is an essential part of faith. If full reward were visible and immediate, faith would lose its depth and meaning.

Fear of full punishment and hope for full reward in the hereafter motivate a person to avoid sin and perform righteous deeds. For the Day of Recompense to occur, this material world must end, because reward and punishment can only be given once all actions have concluded. This means the world must eventually come to an end.

Reflecting on these truths strengthens a person’s faith in the Day of Judgement and encourages them to prepare for it by using their blessings correctly, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Through this preparation, they attain peace of mind and success in both worlds, achieving a balanced mental and physical state and correctly placing everything and everyone within their life. Chapter 45 Al Jathiyah, verse 22:

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

The discussion so far has established that Allah, the Exalted, possesses absolute power to hold every person accountable for their conduct. Yet power alone is not sufficient for perfect judgement. True accountability requires complete and flawless knowledge of every intention, every word, and every action—knowledge that no created being possesses, and which belongs exclusively to Allah, the Exalted. Chapter 64 At Taghabun, verse 4:

“He knows what is within the heavens and earth and knows what you conceal and what you declare. And Allah is Knowing of that within the breasts.”

This verse therefore completes the foundation for accountability: Allah, the Exalted, has the power to judge, and He has the perfect knowledge required to judge with absolute justice. Reflecting on this truth strengthens sincerity in worship, deepens awareness of one’s inner state, and encourages a person to purify their intentions so that their actions align with what pleases Allah, the Exalted.

Allah, the Exalted, strengthens the argument for why He alone must be obeyed at all times by directing people to reflect on the fate of earlier

nations who persisted in disobedience. Their stories are not distant tales but living warnings, preserved so that people may learn, reform, and protect themselves from repeating the same errors. Chapter 64 At Taghabun, verse 5:

“Has there not come to you the news of those who disbelieved before? So they tasted the bad consequence of their affair, and they will have a painful punishment.”

This verse urges a person to lift their gaze beyond the narrow confines of their immediate circumstances. A self-absorbed outlook—where one only considers personal desires, daily routines, and short-term concerns—blinds the heart from recognising the deeper truths that history, experience, and reflection reveal. When a person refuses to look beyond themselves, they lose access to one of the greatest sources of wisdom: the lessons embedded in the rise and fall of those who came before. History shows that those who persistently rejected divine guidance eventually faced consequences that stripped them of their power, wealth, and security. Their downfall was not sudden or arbitrary; it was the natural result of misusing the blessings they were given. Reflecting on their stories helps a person refine their character, avoid destructive patterns, and cultivate inner stability. This reflection is essential for achieving peace of mind in both worlds, through a balanced mental and physical state and through correctly placing everything and everyone within one’s life. Examples from everyday life reinforce this truth. Observing wealthy or famous individuals who misuse their blessings—only to be overtaken by anxiety, depression, addiction, or even suicide—demonstrates that tranquillity cannot be purchased with wealth or secured through indulgence. Their outward comfort often hides deep inner turmoil, showing that peace is not found in

possessions but in obedience to Allah, the Exalted. Similarly, witnessing someone struggle with illness should awaken gratitude for one's own health and inspire a person to use their strength wisely before it fades. Seeing others lose opportunities, relationships, or blessings should remind a person to value what they have and to use it in ways that please Allah, the Exalted. Islam therefore calls a person to remain reflective, to look beyond their immediate situation, and to extract wisdom from the world around them. Reflection softens the heart, strengthens humility, and guides a person toward choices that lead to lasting peace. It prevents arrogance, ingratitude, and heedlessness—qualities that destroyed earlier nations. By learning from the past and observing the present with insight, a person protects themselves from repeating the same mistakes and moves closer to the balanced, purposeful life that Allah, the Exalted, desires for them.

Allah, the Exalted, strengthens His argument further by reminding people that throughout history, many nations rejected their Holy Prophets, peace be upon them, not because the message lacked clarity, but because they objected to their humanity. They insisted that guidance should come from an angel or a being unlike themselves, using this as an excuse to dismiss the truth. Chapter 64 At Taghabun, verse 6:

"That is because their messengers used to come to them with clear evidences, but they said, "Shall human beings guide us?" and disbelieved and turned away…"

This objection exposes a deeper spiritual flaw: a refusal to accept responsibility for one's own choices. By insisting that a Holy Prophet, peace

be upon them, should be an angel rather than a human being, people attempted to justify their disobedience. They wanted an excuse to claim that the message was unrealistic or beyond their capacity to follow. Yet this argument collapses the moment one reflects on the true purpose of a Holy Prophet, peace be upon them. Their role is not limited to conveying information; it is to serve as a living, practical model of how divine guidance is applied in every dimension of human life. Only a human being can fulfil this function. A Holy Prophet, peace be upon them, must experience hunger, fatigue, illness, family responsibilities, social interactions, financial pressures, emotional challenges, and the full range of human trials. These experiences allow people to witness how divine guidance operates in real, relatable situations. Angels, however, do not share these conditions. They do not eat or sleep, they do not marry or raise families, they do not face temptation, and they do not experience physical or emotional weakness. If an angel were sent as a Holy Prophet, peace be upon them, people would argue that obedience was easy for him because he did not share their limitations. They would claim that his example was irrelevant to their lives, and this would become a justification for disobedience on the Day of Judgement. For this reason, even if Allah, the Exalted, were to send an angel as a Holy Prophet, peace be upon them, He would still have to manifest him in human form so that people could relate to him, observe his conduct, and follow his example. The wisdom behind sending human Holy Prophets, peace be upon them, is therefore clear: guidance must be practical, relatable, and achievable. History shows that rejecting a Holy Prophet, peace be upon them, on the basis of their humanity was never a sincere intellectual objection. It was a spiritual excuse used to avoid confronting one’s own desires, habits, and responsibilities. By highlighting this pattern, Allah, the Exalted, warns people not to repeat the same mistake. The truth is not diminished because it comes through a human being. The humanity of the Holy Prophets, peace be upon them, is in fact a mercy, for it removes every excuse and demonstrates that the path to Allah, the Exalted, is fully attainable.

In reality, whenever a person abandons the divine code of conduct revealed by Allah, the Exalted, and replaces it with systems developed solely through human thought, this shift commonly occurs because such systems allow greater freedom to pursue personal worldly desires. Humanly constructed codes of behaviour inevitably reflect human inclinations, ambitions, limitations, and self-interest. Since human beings are influenced by emotions, social pressures, personal gain, and changing cultural standards, the systems they design often accommodate these tendencies rather than restrain them. In contrast, divine guidance is not shaped by desire or circumstance. It is founded upon perfect wisdom, justice, balance, and mercy, established by Allah, the Exalted, who possesses complete knowledge of human nature and long-term consequences. Divine law therefore regulates desire instead of serving it, protecting individuals and societies from harm that may not immediately appear harmful but ultimately leads to imbalance and corruption. Those most resistant to divine guidance have historically been individuals who possess wealth, authority, or social influence. Such people often recognise that sincerely accepting Islam requires submission to moral accountability before Allah, the Exalted. This submission places clear limits on oppression, exploitation, excess, arrogance, and misuse of power. Accepting divine guidance would therefore require restraint in areas where unrestricted freedom previously existed. Fear of losing privilege, authority, or status can lead some to reject the truth, not because evidence is lacking, but because acceptance demands moral transformation. In many cases, this resistance extends beyond personal rejection. Influential figures may encourage others to follow their example in order to preserve existing social structures that benefit them. By maintaining collective rejection, they protect their worldly standing, even though such behaviour risks lasting loss in the hereafter. This pattern has repeated throughout history. The earliest opponents of the Holy Prophets, peace be upon them, were frequently the societal elites who feared that divine guidance would expose injustice, challenge false superiority, and redistribute moral responsibility among all people equally. Their rejection was rarely due to uncertainty regarding the truthfulness of the message, as the signs granted by Allah, the Exalted, were clear and evident. Rather, opposition often arose from arrogance,

pride, and attachment to personal desires. For this reason, rejection of divine guidance is seldom a purely intellectual disagreement. More often, it is a spiritual and moral resistance rooted in the unwillingness to restrain desires and submit to the authority of the Creator. Chapter 64 At Taghabun, verse 6:

“That is because their messengers used to come to them with clear evidences, but they said, "Shall human beings guide us?" and disbelieved and turned away…”

Yet acceptance or rejection of guidance does not benefit or harm Allah, the Exalted, in any way. Divine guidance exists solely for the wellbeing of humanity. Acting upon it brings balance to a person’s mental, physical, and spiritual condition and enables them to correctly place priorities, relationships, and responsibilities within life. Ignoring it, however, leads to inner imbalance, confusion of purpose, and the misplacement of what truly deserves importance. Allah, the Exalted, remains completely independent of human obedience or disobedience. Chapter 64 At Taghabun, verse 6:

“…And Allah dispensed [with them]; and Allah is Free of need and Praiseworthy.”

As mentioned earlier, the leaders of the non-muslims throughout the generations employed different methods into order to discourage others

from accepting Islam, out of fear of losing their leadership and social influence. One such method was challenging the concept of resurrection and accountability on Judgement Day. Chapter 64 At Taghabun, verse 7:

“Those who disbelieve have claimed that they will never be resurrected…”

Denying the possibility of resurrection is an extraordinary claim, especially when the created world is filled with repeated demonstrations of life emerging from what appears to be death. Allah, the Exalted, has woven patterns of resurrection into the fabric of creation, displaying them across days, seasons, and generations. These signs are so abundant that only those who refuse to reflect remain unconvinced. Rain falls upon barren land, reviving soil that seemed lifeless. Dry seeds—hard, dormant, and apparently dead—absorb water and burst into life, producing vegetation that sustains people and animals. 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 cycle of the seasons offers another powerful testimony. In winter, trees appear dead, stripped of leaves and colour. Yet with the arrival of spring, they awaken. Leaves unfurl, flowers bloom, and landscapes that once seemed lifeless become vibrant again. This transformation repeats every 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 constant state of renewal, though people rarely pause to consider the implications of this ongoing transformation. Nature provides further 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 remarkable speed and beauty. Forests devastated by fire regenerate as new shoots emerge from charred soil. Animals that hibernate enter deep states of inactivity where bodily functions slow dramatically, mimicking death, yet they awaken with renewed strength when the season changes. Even coral reefs, which appear dead after bleaching events, can regenerate when conditions improve. The heavens themselves reflect this cycle: stars collapse and scatter their elements across space, and from this material new stars and planets are formed—creation emerging from destruction. The daily rhythm of sleep and wakefulness also reflects this truth. Sleep resembles a minor death, for the sleeper's senses are suspended and their awareness withdrawn. Allah, the Exalted, then restores life by returning the soul to the body for those destined to continue living. Chapter 39 Az Zumar, verse 42:

"Allāh takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed in that are signs for a people who give thought."

And chapter 64 At Taghabun, verse 7:

"…Say, "Yes, by my Lord, you will surely be resurrected; then you will surely be informed of what you did. And that, for Allah, is easy.""

In order to prepare for one's accountability and to attain genuine peace of mind in this world—through a balanced mental and physical state and through correctly placing everything and everyone within one's life—a person must accept and act upon divine guidance and abandon all man-made systems of living, for none of them can lead to this outcome. Chapter 64 At Taghabun, verse 8:

"So believe in Allah and His Messenger and the light which We have sent down…"

This verse establishes that true guidance, inner stability, and lasting tranquillity can only be achieved through the revelation sent by Allah, the Exalted. No matter how advanced a society becomes, and regardless of the knowledge it acquires in various fields—including psychology, medicine, sociology, and the study of human behaviour—it remains impossible for human beings to produce a code of conduct that is perfectly aligned with human nature and capable of addressing every circumstance, condition, and scenario that individuals or societies may encounter throughout their existence. Human knowledge is inherently limited and constantly evolving. Even today, humanity continues to discover new information about the human body, such as the functions of different regions of the brain, the complexities of emotional regulation, and the intricate relationship between physical and mental health. If people are still uncovering basic truths about their own nature, it is impossible for them to formulate a flawless, comprehensive system that guarantees justice, balance, and inner peace for all individuals and societies. Any man-made system will inevitably contain gaps, contradictions, and unintended consequences, because it is built upon incomplete understanding. Only Allah, the Exalted, can provide a perfect code of conduct. He is the Creator

of all things, fully aware of the past, present, and future, and His knowledge encompasses every dimension of human existence. He knows what benefits people and what harms them, what brings tranquillity and what causes turmoil, what leads to justice and what results in oppression. His guidance is therefore the only standard that can reliably distinguish good from evil, beneficial from harmful, and truth from falsehood. It is the only path that leads to a life of clarity rather than confusion, balance rather than chaos, and peace rather than stress. History provides undeniable evidence of this. Whenever divine guidance was implemented sincerely in the lives of individuals and communities, it produced societies marked by justice, compassion, stability, and inner peace. People lived with purpose, families were strengthened, communities were harmonious, and oppression was minimised. Conversely, whenever people abandoned divine guidance and relied solely on human ideas, societies became fragmented, unjust, and spiritually empty, regardless of their material progress. For this reason, individuals must embrace the divine code of conduct revealed by Allah, the Exalted, recognising that it is the most beneficial path for their well-being—even when certain teachings conflict with their personal desires. A wise person behaves like a patient who trusts the expertise of a skilled physician. Even if the prescribed medicine tastes bitter or the recommended diet is restrictive, the patient accepts it because they know it is ultimately for their own good. Similarly, divine guidance may sometimes challenge a person's inclinations, but it leads them toward what is truly best for their worldly life and their hereafter. Chapter 64 At Taghabun, verse 8:

"So believe in Allah and His Messenger and the light which We have sent down…"

Belief in Allah, the Exalted, requires far more than verbal affirmation. It demands that a person fulfil every duty Allah, the Exalted, has placed upon them, by carrying out His commands and avoiding His prohibitions solely for His sake. As taught in a Hadith found in Sahih Bukhari, number 1, every deed is judged according to its intention. If a person performs outwardly righteous actions without sincere intention for Allah, the Exalted, they will receive no reward in this world or the next. According to a Hadith found in Jami At Tirmidhi, number 3154, those who acted for the sake of others will be told on the Day of Judgement to seek their reward from those they tried to impress—something that will be impossible. Chapter 98 Al Bayyinah, verse 5:

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

Sincerity is therefore the foundation of faith. If a person becomes lax in fulfilling their obligations to Allah, the Exalted, this indicates a deficiency in sincerity. The appropriate response is to repent sincerely and strive to fulfil all duties with renewed commitment. A person should remember that Allah, the Exalted, never burdens a soul with obligations beyond its capacity. Chapter 2 Al Baqarah, verse 286:

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

Belief in 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 for the sake of Allah, the Exalted, and dislike their sins for His sake—not out of personal preference or emotion. When they help others, it should be for His sake; when they refrain from sin, it should be for His sake. A person who adopts this mindset has perfected their faith, as confirmed in a Hadith found in Sunan Abu Dawud, number 4681.

Another essential aspect of belief is trusting that the decrees of Allah, the Exalted, are always best for the people 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 pleased only with the decrees that align with one's desires, and to become resentful when events unfold contrary to personal wishes, is a clear sign of insincerity. True sincerity is demonstrated by the one who maintains obedience to Allah, the Exalted, in all circumstances—fulfilling His commands, avoiding His prohibitions, and meeting destiny with patience, following the example of the Holy Prophet Muhammad, peace and blessings be upon him. Such a person is sincere in every state, and their heart remains anchored in trust, gratitude, and steadfastness.

Chapter 64 At Taghabun, verse 8:

“So believe in Allah and His Messenger and the light which We have sent down…”

One must support their verbal declaration of believing in, loving, and respecting the Holy Prophet Muhammad, peace and blessings be upon him, by learning his life in detail and acting upon his teachings with sincerity and consistency. Mere words are not enough; true love is proven through 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.”

These verses establish that obedience to the Holy Prophet Muhammad, peace and blessings be upon him, is inseparable from obedience to Allah, the Exalted. His life is the practical manifestation of the Holy Quran, and his character is the living embodiment of divine guidance. Therefore, one must model their own character upon his blessed character—adopting qualities such as patience, gratitude, humility, generosity, gentleness, and justice, while abandoning destructive traits such as envy, pride, greed, harshness, and selfishness. Positive qualities cultivate a positive mindset, which leads to peace of mind and emotional stability. Negative qualities, on the other hand, poison the heart and disrupt both mental and physical balance.

Learning and acting upon the life and teachings of the Holy Prophet Muhammad, peace and blessings be upon him, is also essential for representing him correctly to the outside world. A Muslim who behaves contrary to his teachings inevitably misrepresents him, causing non-Muslims and even other Muslims to turn away from Islam. When people witness bad behaviour from Muslims, they often attribute it to the Holy Prophet Muhammad, peace and blessings be upon him, and criticise him unjustly. Every Muslim will be questioned about this, for it is a duty upon them to represent Allah, the Exalted, and His Holy Prophet Muhammad, peace and blessings be upon him, with accuracy, dignity, and sincerity.

Furthermore, just as previous nations who claimed to love their Holy Prophets, peace be upon them, will not join them in the hereafter because they failed to follow them in practice, the same applies to Muslims. Those who merely claim love for the Holy Prophet Muhammad, peace and blessings be upon him, without imitating him, will not be gathered with him in the next life. Instead, a person will be resurrected with those they practically followed in this world. This reality is indicated in a Hadith found in Sunan Abu Dawud, number 4031.

True love is proven through action. True respect is demonstrated through obedience. True connection is established through imitation. When a Muslim aligns their character, behaviour, and priorities with the example of the Holy Prophet Muhammad, peace and blessings be upon him, they not only fulfil their duty but also attain inner peace, clarity of purpose, and a balanced life rooted in divine guidance.

Chapter 64 At Taghabun, verse 8:

“So believe in Allah and His Messenger and the light which We have sent down…”

Belief in the Holy Quran requires deep reverence, love, and loyalty to the words of Allah, the Exalted. This sincerity is demonstrated only when a person fulfils all three essential rights of the Holy Quran. The first is to recite it correctly and regularly, giving its words the honour they deserve. The second is to understand its teachings through reliable scholars and authentic sources, so that its meanings illuminate the heart and mind. The third is to act upon its teachings with the intention of pleasing Allah, the Exalted. A sincere Muslim gives priority to the commands of the Holy Quran over their own desires, especially when the two are in conflict. Modelling one’s character on the Holy Quran is the true sign of sincerity toward the Book of Allah, the Exalted. This was the way of the Holy Prophet Muhammad, peace and blessings be upon him, as confirmed in a Hadith found in Sunan Abu Dawud, number 1342. A key aspect of sincerity toward the Holy Quran is approaching it with the intention to understand and act upon all of it, not merely the parts that align with one’s preferences. The one who selectively follows certain commands while ignoring others based on personal desires has adopted an insincere relationship with the Holy Quran. Such a person deprives themselves of its full guidance, for the Quran benefits only those who submit wholeheartedly. Chapter 17 Al Isra, verse 82:

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

This verse makes clear that the Holy Quran is a source of healing and mercy only for those who approach it with sincerity. For those who reject its teachings or treat it selectively, it becomes a cause of further loss, because they turn away from the very guidance that would have healed their hearts and stabilised their lives.

It is also essential to understand that although the Holy Quran contains cures for worldly problems, a Muslim must not limit their relationship with it to worldly concerns. A person should not recite the Holy Quran only when facing difficulties, treating it like a tool that is taken out during hardship and then put away once the problem is solved. The primary purpose of the Holy Quran is to guide a person safely to the hereafter. Using it only for worldly benefits while neglecting its main function contradicts the behaviour of a sincere Muslim. It is like someone who purchases a car filled with accessories but without an engine—the outward form is present, but the essential purpose is lost. Approaching the Holy Quran in this way reflects insincerity, for it reduces the Book of Allah, the Exalted, to a means of worldly convenience rather than a path to eternal success. A sincere relationship with the Holy Quran transforms a person’s priorities, character, and worldview. It becomes the standard by which they measure right and wrong, the light by which they navigate life, and the companion that shapes their inner and outer conduct. When this sincerity is present, the Holy Quran becomes a light which guides them in every aspect of their life towards peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

As Allah, the Exalted, possesses complete knowledge of every intention, word, and action, He alone knows who truly believes and who merely claims belief without supporting it through consistent obedience. Nothing is hidden from Him—neither the sincerity that motivates a righteous deed nor the insincerity that corrupts it. For this reason, every person will be held accountable with absolute justice. Chapter 64 At Taghabun, verse 8:

"…And Allah is Acquainted with what you do."

This verse therefore reinforces the central theme of accountability: Allah, the Exalted, has the power to judge, the knowledge to judge perfectly, and the justice to ensure that no one is wronged. Recognising this reality encourages a person to live with obedience knowing that every moment of their life is seen, known, and recorded by the One who will ultimately call them to account. Chapter 64 At Taghabun, verse 9:

"The Day He will assemble you for the Day of Assembly - that is the Day of Mutual gain and loss. And whoever believes in Allah and does righteousness - He will remove from him his misdeeds and admit him to gardens beneath which rivers flow, wherein they will abide forever…"

This verse also affirms that Allah, the Exalted, does not demand perfection from His servants. What He requires is sincerity, effort, and a heart that continually returns to Him. His promise of forgiveness is directed toward those who strive to obey Him, even though they inevitably fall short. The expectation is not a life free from mistakes, but a life defined by honest struggle—using the blessings He has granted in accordance with Islamic teachings, striving to fulfil His commands to the best of one's ability, and turning back to Him whenever a sin is committed. The true spiritual danger lies not in committing a sin, for sin is part of the human condition, but in persisting in it without remorse, without repentance, and without any intention to change. A person who sins but immediately feels regret, seeks forgiveness, and resolves to improve is far more beloved to Allah, the Exalted, than one who outwardly appears righteous but inwardly feels no need to repent. This is because repentance reflects humility, awareness, and recognition of one's dependence on Allah, the Exalted. When a person adopts this attitude of sincere striving and regular repentance, Allah, the Exalted, promises forgiveness, mercy, and inner tranquillity. Such individuals experience peace of mind in this world because they are not crushed by guilt, nor deceived by arrogance. They live with balance—acknowledging their weaknesses while continually working to improve. They also live with hope for salvation in the next world, because they know that Allah, the Exalted, accepts the efforts of those who turn to Him with sincerity. This approach to life—striving, repenting, and trusting in divine mercy—creates a heart that is soft, humble, and at peace. It allows a person to navigate life's challenges without despair and to face their shortcomings without losing hope. It is this combination of effort and repentance that leads to true serenity, both in this world and in the hereafter. Chapter 64 At Taghabun, verse 9:

"…That is the great attainment."

Obedience to Allah, the Exalted, often requires a person to restrain desires, delay gratification, and act according to principle rather than impulse. Because this can conflict with worldly ambitions and personal cravings, many people persist in disobedience by misusing the blessings they have been granted, even while verbally claiming belief in Him. When a person consistently prioritises desire over divine guidance, imbalance gradually enters their life. Blessings such as family, friendships, career, wealth, and influence are meant to be sources of support and gratitude. However, when they are pursued without moral discipline or used incorrectly, they often become sources of pressure, anxiety, and conflict. Instead of recognising that inner unrest stems from spiritual misalignment, a person may blame external factors. They may fault their spouse, relatives, colleagues, or circumstances for their stress. In some cases, they distance themselves from sincere and well-intentioned people, believing this will bring relief. Yet removing positive influences rarely solves the deeper issue. Without correcting the root cause, inner turmoil may intensify, sometimes leading to severe anxiety, depression, destructive habits, and even thoughts of self-harm. This pattern is observable in individuals who outwardly possess wealth, fame, and luxury, yet inwardly struggle with instability and dissatisfaction. Material abundance alone does not guarantee peace of mind. When blessings are misused or pursued without reference to divine guidance, they can magnify existing spiritual emptiness rather than fill it. More serious still is the consequence in the hereafter. A life spent neglecting accountability before Allah, the Exalted, leaves a person unprepared for Judgement Day. Chapter 64 At Taghabun, verse 10:

“But the ones who disbelieved and denied Our verses - those are the companions of the Fire, abiding eternally therein; and wretched is the destination.”

This verse highlights the gravity of inward rejection and persistent denial. In worldly legal matters, a person is treated as a muslim based upon their verbal declaration of faith. Outwardly, the law judges by what is apparent. However, in the hereafter, judgement belongs solely to Allah, the Exalted, who knows the hidden realities of every heart. A person may verbally claim belief in Allah, the Exalted, and in accountability after death, yet if this claim is not supported by sincere action and submission, it may indicate a lack of true faith within. On Judgement Day, appearances will hold no weight; only the inward reality will matter.

Furthermore, failing to reinforce faith through consistent obedience places a person in spiritual danger. Faith can be likened to a delicate flame. A flame requires fuel and protection from harmful winds. If neglected, it weakens and eventually extinguishes. Similarly, faith must be nourished through remembrance, reflection, righteous action, and sincere repentance. Persistent disobedience, unchecked desires, and spiritual neglect gradually weaken it. If a person continues on this path without correction, there is a real risk that faith may diminish severely before death.

Losing faith is the greatest loss a person can experience, because it deprives them not only of inner stability in this world but also of safety in the hereafter. Therefore, true wisdom lies in regularly examining one’s actions, aligning outward behaviour with inward belief, and safeguarding faith before the moment arrives when repentance is no longer possible. Chapter 64 At Taghabun, verse 10:

“But the ones who disbelieved and denied Our verses - those are the companions of the Fire, abiding eternally therein; and wretched is the destination.”

On the Day of Judgement, disbelief will not be forgiven for the one who dies upon it, because forgiving it without repentance would contradict the fundamental purpose of earthly life. Chapter 67 Al Mulk, verse 2:

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

Life is therefore a test of belief and conduct. If every individual were granted the same final outcome regardless of faith and action, the test would lose its meaning. Just as an examination distinguishes between those who fulfil its requirements and those who do not, the trial of life differentiates between sincere belief and deliberate rejection. 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.”

To treat belief and disbelief as equal would negate justice. Although Allah, the Exalted, is infinitely Merciful, His mercy does not contradict His perfect justice. Mercy operates within wisdom, not in opposition to it. In worldly terms, a judge who absolved every offender without distinction would be accused of injustice. How then could such imperfection be attributed to Allah, the Exalted, who is completely free from all deficiency?

Attaining success in any meaningful worldly pursuit requires effort, sacrifice, and discipline. Entry into Paradise is far greater than any worldly achievement and therefore requires commitment and sincerity. The essential foundation for salvation is faith. Even if a person commits sins, maintaining true faith while seeking forgiveness keeps the door of mercy open. In contrast, disbelief rejects the very basis upon which forgiveness is granted. Chapter 51 Adh Dhariyat, verse 56:

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

Disbelief is therefore not merely an intellectual position; it is a rejection of the fundamental purpose of creation. It denies the right of the Creator to be acknowledged and obeyed. Persisting upon such rejection until death results in accountability consistent with that choice.

A person should also not misunderstand the vast mercy of Allah, the Exalted. His forgiveness is indeed boundless for the one who turns to Him

with sincere faith. However, forgiveness is tied to recognising His Oneness. To associate partners with Him or deny His Oneness contradicts the very foundation of seeking His mercy. True and complete forgiveness is for those who affirm His absolute authority and repent before death. Without this recognition, a person remains deprived of the mercy they have refused to acknowledge.

Furthermore, disbelief can influence others. When rejection of divine guidance is presented as liberation from moral limits, it may attract followers. Yet true freedom is not the removal of all restraint; rather, it is freedom from inner turmoil and spiritual confusion. Those who persist in defying Allah, the Exalted, by misusing their blessings often experience imbalance in their mental and physical states and misplace priorities within their lives. Despite material comfort, they may struggle with unrest and dissatisfaction. When such a path is normalised or glorified, others may imitate it, multiplying its consequences. Chapter 4 An Nisa, verse 48:

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

Ultimately, since everything in existence falls under the ownership and complete authority of Allah, the Exalted, it is essential for every person to adhere to His commandments. Human beings naturally recognise that breaking the laws of a country leads to penalties. In the same way, disregarding the divine regulations established by the Creator leads to consequences in this life and in the hereafter. A person may choose to leave a country whose laws they dislike, but they cannot escape the

dominion of Allah, the Exalted. Human beings may attempt to alter social norms and redefine moral standards according to changing trends and desires, yet they cannot alter the divine laws set by the One who created them. Just as a homeowner determines the rules within their property without requiring the approval of guests, the entire universe is governed by Allah, the Exalted, who alone defines its laws with perfect wisdom and knowledge. For this reason, following divine guidance is not merely a religious formality; it is a necessity for personal wellbeing. The commands of Allah, the Exalted, are not arbitrary restrictions but are designed to establish balance within the individual and society. When a person aligns their actions with divine guidance, they place priorities correctly, use blessings responsibly, and avoid the internal conflict that arises from unrestrained desire. Those who understand this reality strive to obey the commands of Allah, the Exalted, and to use the blessings they have been granted in ways that are pleasing to Him, as instructed in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. They reflect upon the wisdom behind divine commands and prohibitions and recognise that these guidelines protect faith, character, family structure, social harmony, and personal stability. On the other hand, a person may choose to follow personal desires and ignore Islamic teachings. However, actions inevitably produce consequences. Ignoring divine guidance may temporarily satisfy worldly inclinations, but it often results in imbalance, regret, and hardship. Ultimately, on Judgement Day, no objection, excuse, or complaint will shield a person from the outcome of their deliberate choices. Divine law remains constant, and accountability before Allah, the Exalted, is unavoidable. Therefore, true wisdom lies in willingly submitting to His guidance now, before the time arrives when submission is no longer a choice.

In order to encourage people to successfully pass the test of life—which centres on whether they will correctly use the blessings they have been granted according to Islamic teachings—it is essential to understand a

fundamental reality that helps a person remain firm in obedience during both ease and hardship. Chapter 64 At Taghabun, verse 11:

“No disaster strikes except by permission of Allah…”

This verse establishes a crucial principle: nothing occurs randomly, nor does anything escape divine knowledge, wisdom, or control. Allah, the Exalted, has never promised that accepting Islam and obeying Him — by correctly using blessings in the manner He has prescribed — will eliminate worldly difficulties. Rather, this life has been intentionally designed as a place of examination. Every individual is tested through alternating conditions of comfort and challenge. These tests are deliberate components of a precise and comprehensive divine plan. Understanding this protects a person from confusion and despair. Trials are neither purposeless nor unjust. They are opportunities to respond correctly and thereby gain spiritual growth and reward. Alternating ease and hardship serve to distinguish sincerity from superficiality. During times of ease, a person is tested in gratitude, humility, and responsible use of blessings. During hardship, patience, trust, and reliance upon Allah, the Exalted, are tested. The one who remains obedient in both circumstances demonstrates genuine faith. In contrast, the one who obeys only when life is comfortable exposes weakness and instability. Although hardship is inevitable, Allah, the Exalted, promises something far greater than a life free of difficulty. He grants inner stability, clarity of purpose, and peace of mind to those who sincerely obey Him. Such individuals learn to treat both blessings and trials as means of drawing closer to Him. They do not allow wealth, status, relationships, or ambitions to dominate their hearts. Instead, they place everything in its proper position, recognising that all matters are temporary tools within a larger journey. This balanced outlook enables resilience.

Hardship does not shatter them, and comfort does not corrupt them. Both states deepen their awareness of accountability on Judgement Day and strengthen their preparation for it. It is therefore a serious mistake to assume that verbal faith or outward acts of worship guarantee worldly ease. This world was never intended to be the place of permanent comfort or reward. True and lasting Paradise belongs to the hereafter. The present life resembles cultivated land in which actions are sown. Just as a farmer must endure labour, uncertainty, and changing conditions before harvesting crops, a person must endure life's tests with patience and obedience to attain eternal success. Chapter 64 At Taghabun, verse 11:

"No disaster strikes except by permission of Allah. And whoever believes in Allah - He will guide his heart…"

This guidance of the heart is the key. When a person truly believes that events occur by divine permission and wisdom, their heart becomes steady. They do not collapse in despair over loss, nor do they become arrogant over blessings. Chapter 64 At Taghabun, verse 11:

"…And Allah is Knowing of all things."

Recognising this complete knowledge prevents emotional extremes. A person understands that both hardship and ease are measured precisely and contain hidden benefit.

However, the one who fails to grasp this reality falls into destructive patterns. In hardship, they may become impatient, resentful, or doubtful. In ease, they may grow arrogant, attributing success solely to personal effort rather than acknowledging it as a blessing from Allah, the Exalted. Both reactions reflect misuse of blessings and misunderstanding of trials. Such imbalance leads to misplacement of priorities, strained relationships, poor judgement, and internal unrest. Even when outwardly successful, inner disorder often produces anxiety and dissatisfaction. Worldly pleasures then become fleeting distractions rather than sources of lasting contentment. In contrast, the person who understands the wisdom behind alternating conditions remains grateful in ease, patient in hardship, and constant in obedience. Through this balanced state, they attain peace of mind in this world and prepare themselves for eternal peace in the hereafter.

Chapter 64 At Taghabun, verse 11:

“No disaster strikes except by permission of Allah. And whoever believes in Allah - He will guide his heart…”

Although trusting in Allah, the Exalted, is a branch of faith, the verse mentions belief itself. This wording indicates that firm and deeply rooted faith is required for a person to remain steadfast in obedience during both ease and hardship. Trust is a natural outcome of belief, but it is strong belief that anchors the heart when circumstances fluctuate. A person with

solid faith recognises that Allah, the Exalted, chooses what is best in every situation, even when the wisdom behind events is not immediately apparent.

Strong faith is therefore essential. It ensures consistency in obedience regardless of whether a person is experiencing comfort or difficulty. When life is easy, strong faith prevents arrogance and heedlessness. When life is challenging, it prevents despair and resentment. In both states, it keeps the heart directed toward Allah, the Exalted. Such strength of faith is not achieved through mere claims. It develops through learning and acting upon the clear proofs and evidences found within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These sources repeatedly demonstrate that sincere obedience to Allah, the Exalted, produces inner stability and peace of mind in this world and success in the hereafter. Chapter 64 At Taghabun, verse 11:

"…And Allah is Knowing of all things."

When a person reflects upon these teachings and applies them practically, certainty gradually replaces doubt, and conviction replaces hesitation. In contrast, ignorance of Islamic teachings weakens faith. A person who does not seek knowledge or reflect upon divine guidance will struggle to see the wisdom behind commands and prohibitions. When personal desires conflict with obedience, such a person will easily prioritise immediate gratification, because they fail to recognise that restraining desire for the sake of Allah, the Exalted, ultimately leads to greater and more lasting peace. Weak faith makes obedience feel like loss, whereas strong faith recognises it as

protection and gain. For this reason, certainty must be cultivated intentionally. A person strengthens faith by consistently learning authentic knowledge, reflecting upon its meanings, and implementing it in daily life. This includes correctly using the blessings one has been granted — such as time, wealth, health, relationships, and abilities — according to Islamic teachings. When blessings are used properly, balance is achieved. A person places priorities correctly, does not allow worldly matters to dominate the heart, and maintains stability in both emotional and practical affairs. This balanced mental and physical state produces peace of mind in this world and prepares the person for lasting peace in the hereafter. Through strong faith, obedience becomes natural, resilience becomes steady, and the heart remains guided under all circumstances. Chapter 64 At Taghabun, verse 12:

“And obey Allah and obey the Messenger…”

It is crucial to understand that obeying Allah, the Exalted, is not limited to ritual acts of devotion such as the obligatory prayers. True obedience encompasses every aspect of life. It includes how a person speaks, earns, spends, treats others, responds to trials, and uses every blessing they have been granted, all in accordance with the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Obedience is therefore a tangible and practical reality. It is not confined to belief within the spiritual heart alone. Genuine obedience requires action — performing good deeds with the clear intention of earning the pleasure of Allah, the Exalted. Actions done for reputation, praise, status, or worldly gain do not carry the same value. This warning is emphasized in Jami At Tirmidhi, number 3154, where sincerity of intention is made central to the acceptance of deeds. Without sincerity, outward obedience loses its

spiritual weight. Furthermore, obedience to Allah, the Exalted, involves fulfilling multiple dimensions of the Holy Quran. The first dimension is correct and consistent recitation. A person should strive to recite it accurately and regularly, maintaining a living connection with it. The second dimension is understanding. This requires learning its meanings through reliable sources and qualified teachers so that its guidance is not misunderstood or misapplied. Reflection transforms recitation from a routine act into a source of transformation. The third and most essential dimension is implementation. The teachings of the Holy Quran must be applied in daily life with the intention of pleasing Allah, the Exalted. A devoted person places its commands and prohibitions above personal desires. When divine instruction conflicts with inclination, preference is given to revelation over impulse. Cultivating one's character according to the Holy Quran reflects true commitment to it. The life of the Holy Prophet Muhammad, peace and blessings be upon him, demonstrated this living embodiment of the Quranic message, as referenced in Sunan Abu Dawud, number 1342. His conduct illustrated that the Holy Quran is not merely recited—it is lived. An important aspect of honouring the Holy Quran is engaging with it comprehensively. Selecting only those teachings that align with personal preference while ignoring others undermines sincerity. Partial adherence prevents a person from fully benefiting from its wisdom. Chapter 17 Al Isra, verse 82:

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

It is also important to recognise that while the Holy Quran provides solutions to worldly difficulties, it should not be reduced to a temporary remedy for distress. A person should not approach it only during crises,

seeking relief, and then set it aside once comfort returns. Its primary purpose is to guide humanity toward a safe and successful passage to the hereafter. Limiting the Holy Quran to a tool for solving temporary problems reflects a misunderstanding of its role. It is not merely a means to remove worldly hardship; it is the comprehensive guide for life itself. Treating it as something to be used only in moments of need resembles someone who acquires a vehicle filled with features yet lacking its engine. The central function is neglected, rendering everything else incomplete. True commitment requires consistent engagement, sincere implementation, and prioritising its guidance above desire. When a person approaches the Holy Quran in this manner, it becomes a source of healing, mercy, balance, and lasting success in both worlds. Chapter 64 At Taghabun, verse 12:

“And obey Allah and obey the Messenger…”

Obedience to the Holy Prophet Muhammad, peace and blessings be upon him, requires more than admiration or verbal praise. It involves striving to acquire sound knowledge in order to act upon his traditions in daily life. These traditions include those related to worship of Allah, the Exalted, as well as his blessed and noble character in dealing with creation. Chapter 68 Al Qalam, verse 4:

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

This noble character was not separate from his message; rather, it was a living demonstration of it. Therefore, following him includes adopting his manner of worship, his honesty, patience, mercy, humility, justice, and restraint.

Obedience also means accepting his commands and prohibitions at all times, without selective adherence. Chapter 59 Al Hashr, verse 7:

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

This instruction leaves no room for preference over revelation. A sincere person gives priority to his guidance over the opinions, customs, or practices of others. All paths leading to the pleasure of Allah, the Exalted, are dependent upon following the path shown by the Holy Prophet Muhammad, peace and blessings be upon him. 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..."”

Obedience also includes loving and respecting those who supported him during his lifetime and after his passing, whether from his noble Family or his Companions, may Allah be pleased with them all. It includes supporting those who sincerely preserve and teach his traditions. Loving those who love him and distancing oneself from criticism directed at him are further signs of sincerity. This principle is summarised in Sahih Bukhari, number 16, which teaches that a person does not attain true faith until they love Allah, the Exalted, and the Holy Prophet Muhammad, peace and blessings be upon him, more than all others. Such love must manifest in action. It requires respect, loyalty, and practical following of his guidance.

However, genuine following is impossible without knowledge. A person cannot meaningfully love, respect, or imitate someone they do not know. Learning about his blessed life, his conduct, his decisions, and his teachings is therefore essential. The one who claims love yet neglects to follow his example contradicts their own claim. True sincerity demands that love be proven through consistent effort to align one’s life with his guidance.

Allah, the Exalted, makes it clear throughout the Holy Quran that guidance is not forced upon anyone. If belief were imposed, the test of life would lose its meaning. Instead, Allah, the Exalted, grants people the ability to recognise truth, allows them to choose their path, and then holds them accountable in this world and on Judgement Day. Chapter 64 At Taghabun, verse 12:

“…but if you turn away - then upon Our Messenger is only [the duty of] clear notification.”

This principle was especially important for the Holy Prophet Muhammad, peace and blessings be upon him. He felt deep concern and grief for those who rejected or neglected the message. However, Allah, the Exalted, repeatedly reminded him that his responsibility was not to compel belief or to carry the burden of people’s choices. His duty was to convey the message clearly, live as its perfect example, and leave the outcome to Allah, the Exalted. Chapter 88 Al Ghashiyah, verses 21-22:

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

These verses contain timeless guidance for anyone who calls others toward righteousness. The responsibility of the caller is to present the truth sincerely, clearly, and compassionately. It is not to force acceptance. Hearts are under the control of Allah, the Exalted, alone. Understanding this frees a person from excessive grief, frustration, or anxiety when their efforts appear to produce little visible change. True success is not measured by numbers, recognition, or influence. It is measured by sincerity, faithfulness, and integrity in fulfilling one’s duty. Those who genuinely seek guidance will respond when truth reaches them. Those who reject it do so to their own detriment. This perspective also strengthens patience. Allah, the Exalted, does not burden any soul beyond its capacity. Every trial, including the difficulty of seeing others turn away from truth, is an opportunity to grow in discipline, reliance, and steadfastness. Peace in this world and success in the hereafter require sacrifice and restraint. True

contentment is not found in wealth, fame, or status, but in submission to Allah, the Exalted. This reality becomes evident when observing individuals who possess worldly advantages yet remain internally unsettled. For those who convey the message, the focus must remain on embodying Islamic teachings in conduct, character, and speech. They must deliver the message with wisdom and compassion while entrusting the results to Allah, the Exalted. Compelling others or seeking worldly acclaim is not the objective. By adopting this understanding, anxiety transforms into trust, frustration into patience, and effort into sincere reliance. A person becomes a living example of faith, demonstrating through their conduct that guidance is a gift granted by Allah, the Exalted, and that human responsibility is to convey it faithfully while leaving ultimate judgement and accountability to Him alone. Chapter 64 At Taghabun, verse 13:

“Allah - there is no deity except Him…”

It is essential to recognise that worship is not limited to bowing before idols or invoking false deities. In reality, anything a person obeys in opposition to Allah, the Exalted, takes on the role of a rival object of devotion in their life. Worship, in its deeper meaning, includes submission and ultimate obedience. Therefore, when a person knowingly prioritises social pressure, cultural trends, fashion, public opinion, wealth, status, or influential individuals over the commands of Allah, the Exalted, this misplaced obedience reflects a form of 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 prostration. Rather, they were obeyed in matters that contradicted divine command. Their followers accepted their rulings even when those rulings opposed the guidance of Allah, the Exalted. This misplaced obedience was described as taking them as lords. It demonstrates that worship can occur through compliance in disobedience, not only through ritual acts. A similar principle is mentioned regarding the Devil. Chapter 36 Yaseen, verse 60:

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

Most people do not consciously perform acts of worship directed toward the Devil. Yet obedience to his whispers—when they lead to defiance of Allah, the Exalted—is described as worship. This clarifies that worship is fundamentally about allegiance and submission. For this reason, a person must be cautious about what they allow to command their loyalty. If someone persistently disobeys Allah, the Exalted, they will inevitably become subservient to other influences—public approval, social media validation, career ambition, peer expectations, or personal desires. These influences become competing masters, each demanding attention and sacrifice. Trying to satisfy multiple unstable and changing masters produces strain. Just as an employee with several supervisors struggles to meet conflicting demands, the person who turns away from servitude to Allah, the Exalted, becomes burdened by countless expectations. Because worldly standards constantly shift, satisfaction remains temporary and

fragile. Over time, this imbalance can lead to anxiety, dissatisfaction, loneliness, and deep emotional distress, even if outward success appears impressive. Observing individuals who possess fame, wealth, and influence yet remain internally unsettled illustrates this reality. Moreover, these worldly masters offer no assistance in the hereafter. On Judgement Day, social approval, trends, employers, public admiration, and cultural norms will not defend anyone from accountability. Obedience to them in defiance of Allah, the Exalted, yields no benefit beyond temporary illusion. To avoid this outcome, a person must abandon every form of obedience that leads to disobedience of Allah, the Exalted. True freedom lies in exclusive servitude to Him alone. When a person aligns their actions with divine guidance and correctly uses the blessings they have been granted according to Islamic teachings, balance is restored. Priorities become clear, relationships are placed in their proper position, and worldly matters no longer dominate the heart. Chapter 64 At Taghabun, verse 13:

"…And upon Allah let the believers rely."

Reliance upon Allah, the Exalted, liberates a person from dependence upon unstable worldly forces. It produces inner stability, clarity, and peace of mind in this life and prepares the person for lasting peace in the hereafter.

After cautioning against obeying anything or anyone in disobedience to Him, Allah, the Exalted, specifically warns about prioritizing the desires or advice of close relatives over His commands. Chapter 64 At Taghabun, verse 14:

“O you who have believed, indeed, among your wives and your children are enemies to you, so beware of them…”

This verse highlights a subtle yet critical reality: even the closest and most beloved people can unintentionally lead a person away from Allah, the Exalted, if their wishes or influence are followed without reference to divine guidance. The danger is not in love itself—love is a blessing—but in allowing love to override obedience to Allah, the Exalted. Even the most well-intentioned family members may offer advice or encouragement that conflicts with the obligations of faith, and acting on such guidance can lead to spiritual harm. The risk is not limited to those who outwardly display harmful traits. Those who seem loving and caring can have a negative impact if they lack knowledge of Islamic teachings. For example, a wife might advise her tired husband to pray his obligatory prayers at home rather than in congregation at the Mosque. While some scholars permit prayer at home under specific circumstances, consistently following this advice in place of attending congregational prayer can gradually weaken one’s connection to Allah, the Exalted, and move them away from one of the greatest traditions of the Holy Prophet Muhammad, peace and blessings be upon him. In this case, the advice may appear to be an act of love, yet the long-term spiritual consequences could be detrimental. Similarly, children, though innocent and beloved, can also unintentionally distract a person from obedience if proper balance is not maintained. For instance, a parent may become so absorbed in the care and entertainment of a child that they delay or neglect their prayers, charity, or other obligations toward Allah, the Exalted. A child may insist on attention during prayer times or disrupt a parent’s study of the Holy Quran, leading the parent to postpone or shorten their worship repeatedly. Over time, these delays and distractions can prevent the parent from achieving a balanced

spiritual state, making it harder to fulfill their obligations correctly. This does not mean parents should ignore or neglect their children; rather, they must place their obligations to Allah, the Exalted, as the highest priority while nurturing and caring for their children within the guidance of Islam. This underscores the importance of acquiring Islamic knowledge, which is a duty on every person, as stated in a Hadith in Sunan Ibn Majah, number 224. Some acts may outwardly appear difficult yet contain immense spiritual blessings, while others may appear easy or permissible yet gradually distance a person from Allah, the Exalted. Knowledge equips individuals to distinguish between well-intentioned but misguided advice and actions that genuinely uphold divine guidance. Therefore, a person must remain steadfast in obeying Allah, the Exalted, by fulfilling His commands, avoiding His prohibitions, and facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Advice from loved ones, whether a spouse, child, or parent, should never be followed blindly. Instead, it must be evaluated against the teachings of Islam. If it aligns with divine guidance, it may be accepted with gratitude. If it contradicts Islamic teachings, it must be respectfully declined, and the correct course of action should be kindly explained. Chapter 64 At Taghabun, verse 14:

“…But if you pardon and overlook and forgive - then indeed, Allah is Forgiving and Merciful.”

This teaches that a person can maintain obedience to Allah while exercising patience, forgiveness, and kindness toward loved ones, even when their guidance is misguided. Properly balancing love for relatives with commitment to divine obligations ensures that a person achieves spiritual

integrity, peace of mind, and a correct placement of everyone and everything within their life.

Allah, the Exalted, further emphasizes that all the things a person holds dear—such as their wealth, children, and other worldly blessings—are part of the test of life in this world. Their purpose is to see whether a person will utilize them correctly in obedience to Allah, the Exalted. Chapter 64 At Taghabun, verse 15:

“Your wealth and your children are but a trial…”

This reminder illustrates that blessings are not inherently good or bad; their value is determined by whether they bring a person closer to the obedience and pleasure of Allah, the Exalted, or divert them away from it. For instance, the Holy Quran describes a spouse as a source of tranquillity, mercy, and affection when the relationship is used in a way that aligns with divine guidance. 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 affection and mercy…”

However, the same blessings—spouse, children, and wealth—can also become a source of difficulty if they distract a person from fulfilling Allah's commands, avoiding His prohibitions, or facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 64 At Taghabun, verse 15:

"Your assets and your children are but a trial…"

To illustrate, consider a parent who loves their children deeply but becomes so consumed with providing for them, entertaining them, or fulfilling every wish that they neglect their own obligations to Allah, the Exalted. They may delay prayers, postpone study of the Holy Quran, or skip acts of charity in favor of attending to the child's desires. Even though their intentions are rooted in love, the result is distraction from obedience, which can slowly lead to spiritual imbalance, stress, and a misplacement of priorities in life. In contrast, a parent who balances love and care with maintaining their duties to Allah, the Exalted, uses these blessings in a way that benefits both their children and their own spiritual well-being.

Therefore, it is essential for a person to regularly assess their worldly blessings and relationships to determine whether they are a source of encouragement toward obedience or a potential distraction. Chapter 9 At Tawbah, verse 24:

“Say, "If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allah and His Messenger and striving in His cause, then wait until Allah executes His command.””

Failing to perform this self-assessment can result in misusing blessings—directly through personal neglect or indirectly through the influence of family and friends—leading to mental and physical imbalance, misplacement of priorities, and insufficient preparation for accountability on the Day of Judgement. This imbalance can cause stress and difficulties in both worlds, even if the person enjoys worldly luxuries.

Conversely, those who regularly evaluate their blessings will continue to use them in ways that please Allah, the Exalted. By doing so, they attain peace of mind, a balanced state of body and soul, and correct placement of people, responsibilities, and possessions in their life. Chapter 64 At Taghabun, verse 15:

“…and Allah has with Him a great reward.”

Throughout the Holy Quran, Allah, the Exalted, repeatedly clarifies that although peace of mind in both worlds lies in obeying Him, He does **not** demand perfection from His servants. Chapter 64 At Taghabun, verse 16:

“So fear Allah as much as you are able…”

This verse establishes a foundational truth: Allah, the Exalted, does not expect a human being to live a life free from shortcomings. What He expects is a life defined by sincere effort—using the blessings He has granted in accordance with Islamic teachings, striving to obey Him to the best of one’s ability, and returning to Him whenever a mistake is made. Human weakness is not a barrier to divine mercy; rather, it is the refusal to strive and the refusal to repent that endangers a person’s spiritual state. The true danger lies not in falling into error, but in persisting in it without remorse, without repentance, and without any intention to change. A person who sins but immediately feels regret, seeks forgiveness, and resolves to improve is far closer to Allah, the Exalted, than one who outwardly appears righteous yet feels no need to repent. Repentance reflects humility, awareness, and recognition of one’s dependence on Allah, the Exalted. When a person adopts this attitude of sincere striving and regular repentance, Allah, the Exalted, promises forgiveness, mercy, and inner tranquillity. Such individuals experience peace of mind in this world because they are not crushed by guilt nor deceived by arrogance. They live with balance—acknowledging their weaknesses while continually working to improve. They also live with hope for salvation in the next world, because they know that Allah, the Exalted, accepts the efforts of those who turn to Him with sincerity. This approach—striving, repenting, and trusting in divine mercy—creates a heart that is soft, humble, and at peace. It allows a person to navigate life’s challenges without despair and to face their shortcomings without losing hope. It is this combination of effort and repentance that leads to true serenity, both in this world and in the hereafter. Chapter 64 At Taghabun, verse 16:

“So fear Allah as much as you are able and listen…”

As indicated by this verse, an essential aspect of correctly fulfilling one’s duties to Allah, the Exalted, and to people is not merely acquiring knowledge, but actively listening to and implementing Islamic knowledge in a deliberate and structured manner. This involves several steps: carefully paying attention to the knowledge being presented, reflecting on one’s past experiences in light of it, evaluating how the teachings can be applied in future situations, and sincerely striving to act on them. Without these steps, merely hearing or reading Islamic knowledge is unlikely to produce meaningful change in behavior, which is why many people today, despite unprecedented access to Islamic teachings, fail to see a positive transformation in their lives.

When a person engages with knowledge in this structured way, it encourages them to obey Allah, the Exalted, in all circumstances. They will learn to correctly use the blessings they have been granted—wealth, time, relationships, and abilities—in accordance with Islamic teachings. This obedience is not a burden; rather, it is a pathway to genuine peace of mind in both this world and the Hereafter. By adhering to these teachings, a person cultivates a balanced mental and physical state and learns to correctly place everyone and everything in their life, avoiding the distractions or misplacement that lead to stress, conflict, or regret. Chapter 64 At Taghabun, verse 16:

“So fear Allah as much as you are able and listen and obey and spend; it is better for your selves…”

This verse emphasizes that the combination of awareness, which is represented by fearing Allah, the Exalted, attentiveness, action, and proper use of blessings constitutes a comprehensive approach to life that benefits both the individual and those around them. In practice, it encourages a person to internalize Islamic knowledge and transform it into a consistent lifestyle, rather than leaving it as abstract information. This is the key to achieving both spiritual success and worldly stability. For example, a person who learns about the importance of charitable spending may not benefit from that knowledge unless they actively plan how much to spend, reflect on their intentions, and follow through consistently. By doing so, they fulfill their duty to Allah, positively impact those in need, and cultivate gratitude and balance within themselves. In this way, Islamic knowledge becomes a living, guiding force rather than a passive collection of ideas.

After discussing the practical steps needed to achieve peace of mind, Allah, the Exalted, highlights a timeless and universal principle that reveals the root of true success. Chapter 64 At Taghabun, verse 16:

“…And whoever is protected from the stinginess of his soul - it is those who will be the successful.”

This verse emphasizes that the greatest barrier to real success is not wealth, power, or hardship, but the greed and selfishness of one's own soul. Stinginess here is not limited to money—it includes withholding kindness, time, effort, forgiveness, or support from others. It represents an inward tendency to prioritize personal desires above what is right and pleasing to Allah, the Exalted. The test of life lies in how a person uses the blessings entrusted to them. Every blessing—whether it is health, knowledge, wealth, influence, or time—is a responsibility. Greed tempts people to misuse these blessings, chasing fleeting pleasures, accumulating wealth unnecessarily, or placing comfort above duty. Over time, this attitude distorts priorities: material success takes precedence over family, status over character, and temporary comfort over eternal wellbeing. Even with apparent worldly achievement, a person dominated by greed suffers from anxiety, dissatisfaction, and fear of loss because their heart clings to things that are temporary and unstable. This inward greed also delays preparation for the hereafter. Repentance is postponed, obligations are neglected, and a false sense of "later" creates missed opportunities. When life ends, the consequences of selfishness become clear, leading to regret, loss, and suffering in both worlds. Conversely, those protected from the stinginess of the soul achieve true success. This happens when a person disciplines their desires—choosing obedience over indulgence, generosity over hoarding, and responsibility over selfishness. They recognize that all blessings are trusts from Allah, the Exalted, and use them in ways that please Him. Charity is given even when difficult, duties are fulfilled despite fatigue, forgiveness is offered despite personal resentment, and eternal success is prioritized over temporary comfort. By doing this, a person is freed from being enslaved by their desires. The result is a life of inner balance: peace of mind, contentment, and confidence, free from constant worry about loss or status. Relationships improve, the heart is purified, and blessings increase. True success, therefore, does not depend on wealth, fame, or worldly influence, but on the ability to master the soul and use blessings responsibly. One who achieves this succeeds even with little, while one enslaved by greed fails even with great wealth. This is why Allah, the Exalted, declares that those who are protected from the greed of their

own souls are truly successful—they have found balance, peace, and lasting prosperity in both worlds.

Allah, the Exalted, fully knows the tendencies of greed and hesitation within people. For this reason, He often frames obedience—using the blessings He has granted as outlined in Islamic teachings—as a profitable business transaction. Chapter 64 At Taghabun, verse 17:

“If you loan Allah a goodly loan, He will multiply it for you…”

By likening acts of obedience—such as charity, sacrifice, and using one’s blessings in ways that please Allah, the Exalted—to a “loan,” He addresses the natural human reluctance to part with possessions, time, or effort. Just as a person understands that a loan given to a trustworthy individual will be returned with interest, so too does Allah, the Exalted, guarantee not only repayment but multiplication far beyond what was offered. In this way, acts of obedience are no longer perceived as loss, but as secure, rewarding investment.

This analogy also reflects the boundless mercy, generosity, and justice of Allah, the Exalted. All wealth, health, time, knowledge, and opportunities belong entirely to Him, yet He invites people to spend voluntarily for their benefit. The reward is a product of His kindness, not a necessity for Him.

The “loan” is a demonstration of divine generosity: the blessing is already theirs, and using it correctly brings even greater, multiplied reward.

Understanding this transforms the perspective of obedience. A person who gives wealth, effort, or time in ways pleasing to Allah, the Exalted, is not losing anything; they are securing permanent gain. Even temporary sacrifice in this world becomes the foundation for eternal reward, honour, and peace of mind in the hereafter. This encourages sincerity, trust, and generosity, helping a person overcome selfishness and prioritize actions that lead to true success. For instance, a person may hesitate to donate a portion of their income, fearing financial strain. By realizing that spending in the way of Allah, the Exalted, is like a guaranteed, multiplied “loan,” their hesitation diminishes. They understand that their generosity will return manifold in reward, inner satisfaction, and spiritual growth—far outweighing any temporary worldly sacrifice.

In addition, even within this divine “transaction” that guarantees multiplied reward and success in both worlds, Allah, the Exalted, still does not demand perfection. Chapter 64 At Taghabun, verse 17:

“If you loan Allah a goodly loan, He will multiply it for you and forgive you…”

This expression reveals extraordinary mercy. Although every blessing already belongs to Him, He honours even the smallest act of obedience by

calling it a loan and promising to return it multiplied many times over, along with forgiveness. This alone shows that He is not seeking flawless performance, but sincere effort. What Allah, the Exalted, expects is not a life free from shortcomings, but a life shaped by genuine striving—using the blessings He has granted in accordance with Islamic teachings, doing one's best to obey Him, and returning to Him whenever a mistake is made. Human beings are created with weaknesses, and falling into error is part of their nature. The real danger lies not in committing a sin, but in persisting in it without remorse, without repentance, and without any intention to change. A person who sins but immediately feels regret, seeks forgiveness, and strives to improve is far closer to Allah, the Exalted, than one who outwardly appears righteous yet feels no need to repent. Repentance reflects humility, awareness, and recognition of one's dependence on Allah, the Exalted. When a person adopts this attitude of sincere striving and regular repentance, Allah, the Exalted, promises forgiveness, mercy, and inner tranquillity. Such individuals experience peace of mind in this world because they are not crushed by guilt nor deceived by arrogance. They live with balance—acknowledging their weaknesses while continually working to improve. They also live with hope for salvation in the next world, because they know that Allah, the Exalted, accepts the efforts of those who turn to Him with sincerity. This combination of effort, humility, and repentance creates a heart that is soft, aware, and at peace, allowing a person to navigate life's challenges without despair and to face their shortcomings without losing hope.

Allah, the Exalted, does not demand perfection from people, nor does He require specific results from their efforts. Chapter 64 At Taghabun, verse 17:

“…And Allah is Most Appreciative and Forbearing.”

This verse highlights a crucial difference between divine expectations and worldly standards. In human affairs, society often judges people harshly based on outcomes, achievements, or failures, without fully considering the circumstances, challenges, or intentions behind their actions. In contrast, Allah, the Exalted, values sincerity, intention, and the struggle itself above the visible outcome. People are fallible; they may face limitations, unexpected obstacles, or circumstances beyond their control. Recognizing this, Allah, the Exalted, frames obedience not in terms of perfection, but in terms of consistent effort guided by good intentions. By doing so, He provides hope, encouragement, and reassurance that sincere striving—regardless of apparent success—is inherently valuable and spiritually rewarding.

In practical terms, this principle gives people the freedom to act without the burden of fear that failure will negate their efforts. For example, someone may intend to build a school or fund a charitable program to benefit their community. Despite careful planning, unforeseen circumstances—such as financial loss, logistical difficulties, or natural events—might prevent the project from achieving its intended results. In worldly terms, the project may appear unsuccessful. However, Allah, the Exalted, judges the heart, the intention, and the effort invested. If the person approached the project with sincerity, devotion, and a genuine desire to please Allah, the Exalted, their striving is counted as good, and they will be rewarded in both worlds. The focus is not on external validation or material outcomes but on internal alignment with divine guidance, ensuring that the person’s heart and soul remain at peace.

Moreover, the reward for effort extends beyond material achievements. By striving sincerely, a person develops character, discipline, and a balanced mental and emotional state. They learn patience, resilience, and reliance upon Allah, the Exalted, which are themselves blessings that cannot be measured in material terms. Their relationships, decision-making, and daily conduct improve, as the person places everyone and everything in their proper perspective, recognizing the transient nature of worldly success. Even if the project fails in observable terms, the person has cultivated spiritual gains that bring peace of mind, strengthen faith, and prepare them for the eternal life of the Hereafter. Chapter 53 An Najm, verse 39:

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

By embracing this understanding, a person is freed from despair when outcomes are unfavorable and from arrogance when results appear successful. They recognize that their ultimate peace, balance, and eternal reward are contingent on sincere effort, not transient achievements. This awareness transforms every action into an opportunity for growth and divine reward, allowing the person to act boldly, generously, and responsibly without fear of loss, knowing that Allah, the Exalted, knows and appreciates their struggle fully and promises the ultimate return for their sincere endeavors. Chapter 64 At Taghabun, verse 18:

“Knower of the unseen and the witnessed, the Exalted in Might, the Wise.”

In conclusion, a person must embrace and act upon Islamic teachings for their own benefit, even when these teachings challenge their natural inclinations or worldly desires. They should view this process as similar to a patient following the advice of a skilled doctor. A patient may be prescribed bitter medicine, strict dietary restrictions, or demanding therapies, fully aware that the process may be uncomfortable or difficult. Yet the patient trusts the doctor's expertise, knowing that following the instructions faithfully will restore their health and wellbeing. Likewise, a person who sincerely applies Islamic guidance, even when it requires patience, restraint, or sacrifice, will achieve true inner balance, mental clarity, and a proper ordering of relationships and responsibilities in their life. This is because only Allah, the Exalted, possesses perfect and complete knowledge of what ensures a person's holistic wellbeing. Human knowledge, no matter how advanced, is inherently limited. Society may study the mind and body, provide advice, and develop strategies for coping with life's challenges, but this cannot guarantee the correct placement of priorities, the resolution of all difficulties, or the prevention of stress in every circumstance. Advice from others, however well-meaning, cannot address every situation or foresee the long-term effects of every choice. In contrast, Allah, the Exalted, has given humanity the guidance needed to live in accordance with His will through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This guidance produces tangible results: those who follow it experience balance, clarity, and peace, while those who ignore it often struggle despite material advantages or comfort. Unlike blind trust in a physician, Allah, the Exalted, does not require blind submission. Instead, He invites each person to reflect on the wisdom within Islamic teachings, to recognize their benefits, and to act on them with sincerity. This requires a careful and open-minded approach: listening attentively to knowledge, understanding its reasoning, connecting it to one's own experiences, and implementing it consistently in daily life. Chapter 12 Yusuf, verse 108:

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

Furthermore, true peace of mind comes only from Allah, the Exalted, who controls the hearts of people—the true center of contentment and serenity. Chapter 53 An Najm, verse 43:

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

A person cannot achieve enduring mental or spiritual balance by following their desires, chasing temporary comforts, or relying solely on human advice. True inner harmony arises from surrendering to Allah’s wisdom, applying His guidance consistently, and prioritizing what is pleasing to Him over fleeting worldly gains. 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 65 – At Talaq, Verses 1-12 of 12

يَٰٓأَيُّهَا ٱلنَّبِيُّ إِذَا طَلَّقْتُمُ ٱلنِّسَآءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ وَأَحْصُوا۟ ٱلْعِدَّةَ ۖ
وَٱتَّقُوا۟ ٱللَّهَ رَبَّكُمْ ۖ لَا تُخْرِجُوهُنَّ مِنۢ بُيُوتِهِنَّ وَلَا
يَخْرُجْنَ إِلَّآ أَن يَأْتِينَ بِفَٰحِشَةٍ مُّبَيِّنَةٍ ۚ وَتِلْكَ حُدُودُ ٱللَّهِ ۚ وَمَن
يَتَعَدَّ حُدُودَ ٱللَّهِ فَقَدْ ظَلَمَ نَفْسَهُۥ ۚ لَا تَدْرِى لَعَلَّ ٱللَّهَ يُحْدِثُ بَعْدَ
ذَٰلِكَ أَمْرًا ﴿١﴾

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ
وَأَشْهِدُوا۟ ذَوَىْ عَدْلٍ مِّنكُمْ وَأَقِيمُوا۟ ٱلشَّهَٰدَةَ لِلَّهِ ۚ ذَٰلِكُمْ
يُوعَظُ بِهِۦ مَن كَانَ يُؤْمِنُ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ۚ وَمَن يَتَّقِ ٱللَّهَ يَجْعَل
لَّهُۥ مَخْرَجًا ﴿٢﴾

وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَن يَتَوَكَّلْ عَلَى ٱللَّهِ فَهُوَ حَسْبُهُۥ ۚ إِنَّ ٱللَّهَ
بَٰلِغُ أَمْرِهِۦ ۚ قَدْ جَعَلَ ٱللَّهُ لِكُلِّ شَىْءٍ قَدْرًا ﴿٣﴾

وَٱلَّـٰٓـِٔي يَئِسْنَ مِنَ ٱلْمَحِيضِ مِن نِّسَآئِكُمْ إِنِ ٱرْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَـٰثَةُ
أَشْهُرٍ وَٱلَّـٰٓـِٔي لَمْ يَحِضْنَ ۚ وَأُو۟لَـٰتُ ٱلْأَحْمَالِ أَجَلُهُنَّ أَن يَضَعْنَ حَمْلَهُنَّ ۚ
وَمَن يَتَّقِ ٱللَّهَ يَجْعَل لَّهُۥ مِنْ أَمْرِهِۦ يُسْرًا ﴿٤﴾

ذَٰلِكَ أَمْرُ ٱللَّهِ أَنزَلَهُۥٓ إِلَيْكُمْ ۚ وَمَن يَتَّقِ ٱللَّهَ يُكَفِّرْ عَنْهُ سَيِّـَٔاتِهِۦ وَيُعْظِمْ لَهُۥٓ
أَجْرًا ﴿٥﴾

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنتُم مِّن وُجْدِكُمْ وَلَا تُضَآرُّوهُنَّ لِتُضَيِّقُوا۟ عَلَيْهِنَّ ۚ
وَإِن كُنَّ أُو۟لَـٰتِ حَمْلٍ فَأَنفِقُوا۟ عَلَيْهِنَّ حَتَّىٰ يَضَعْنَ حَمْلَهُنَّ ۚ فَإِنْ أَرْضَعْنَ
لَكُمْ فَـَٔاتُوهُنَّ أُجُورَهُنَّ ۖ وَأْتَمِرُوا۟ بَيْنَكُم بِمَعْرُوفٍ ۖ وَإِن تَعَاسَرْتُمْ فَسَتُرْضِعُ
لَهُۥٓ أُخْرَىٰ ﴿٦﴾

لِيُنفِقْ ذُو سَعَةٍ مِّن سَعَتِهِۦ ۖ وَمَن قُدِرَ عَلَيْهِ رِزْقُهُۥ فَلْيُنفِقْ مِمَّآ ءَاتَىٰهُ
ٱللَّهُ ۚ لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا مَآ ءَاتَىٰهَا ۚ سَيَجْعَلُ ٱللَّهُ بَعْدَ عُسْرٍ يُسْرًا ﴿٧﴾

وَكَأَيِّن مِّن قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِۦ فَحَاسَبْنَـٰهَا حِسَابًا شَدِيدًا
وَعَذَّبْنَـٰهَا عَذَابًا نُّكْرًا ﴿٨﴾

فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَـٰقِبَةُ أَمْرِهَا خُسْرًا ﴿٩﴾

أَعَدَّ ٱللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۖ فَٱتَّقُوا۟ ٱللَّهَ يَـٰٓأُو۟لِى ٱلْأَلْبَـٰبِ ٱلَّذِينَ ءَامَنُوا۟ ۚ قَدْ أَنزَلَ
ٱللَّهُ إِلَيْكُمْ ذِكْرًا ﴿١٠﴾

رَّسُولًا يَتْلُوا۟ عَلَيْكُمْ ءَايَٰتِ ٱللَّهِ مُبَيِّنَٰتٍ لِّيُخْرِجَ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟
ٱلصَّٰلِحَٰتِ مِنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ ۚ وَمَن يُؤْمِنۢ بِٱللَّهِ وَيَعْمَلْ صَٰلِحًا
يُدْخِلْهُ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۖ قَدْ أَحْسَنَ ٱللَّهُ لَهُۥ
رِزْقًا ﴿١١﴾

ٱللَّهُ ٱلَّذِى خَلَقَ سَبْعَ سَمَٰوَٰتٍ وَمِنَ ٱلْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ ٱلْأَمْرُ بَيْنَهُنَّ
لِتَعْلَمُوٓا۟ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ۙ وَأَنَّ ٱللَّهَ قَدْ أَحَاطَ بِكُلِّ شَىْءٍ
عِلْمًا ﴿١٢﴾

O Prophet, when you [Muslims] divorce women, divorce them for [the commencement of] their waiting period and keep count of the waiting period, and fear Allah , your Lord. Do not turn them out of their [husbands'] houses, nor should they [themselves] leave [during that period] unless they are committing a clear immorality. And those are the limits [set by] Allah . And whoever transgresses the limits of Allah has certainly wronged himself. You know not; perhaps Allah will bring about after that a [different] matter.

And when they have [nearly] fulfilled their term, either retain them according to acceptable terms or part with them according to acceptable terms. And bring to witness two just men from among you and establish the testimony for [the acceptance of] Allah . That is instructed to whoever should believe in Allah and the Last day. And whoever fears Allah - He will make for him a way out

And will provide for him from where he does not expect. And whoever relies upon Allah - then He is sufficient for him. Indeed, Allah will accomplish His purpose. Allah has already set for everything a [decreed] extent.

And those who no longer expect menstruation among your women - if you doubt, then their period is three months, and [also for] those who have not menstruated. And for those who are pregnant, their term is until they give birth. And whoever fears Allah - He will make for him of his matter ease.

That is the command of Allah , which He has sent down to you; and whoever fears Allah - He will remove for him his misdeeds and make great for him his reward.

Lodge them [in a section] of where you dwell out of your means and do not harm them in order to oppress them. And if they should be pregnant, then spend on them until they give birth. And if they breastfeed for you, then give them their payment and confer among yourselves in the acceptable way; but if you are in discord, then there may breastfeed for the father another woman.

Let a man of wealth spend from his wealth, and he whose provision is restricted - let him spend from what Allah has given him. Allah does not charge a soul except [according to] what He has given it. Allah will bring about, after hardship, ease.

And how many a city was insolent toward the command of its Lord and His messengers, so We took it to severe account and punished it with a terrible punishment.

And it tasted the bad consequence of its affair, and the outcome of its affair was loss.

Allah has prepared for them a severe punishment; so fear Allah , O you of understanding who have believed. Allah has sent down to you the Qur'an.

[He sent] a Messenger [Muhammad] reciting to you the distinct verses of Allah that He may bring out those who believe and do righteous deeds from darknesses into the light. And whoever believes in Allah and does

righteousness - He will admit him into gardens beneath which rivers flow to abide therein forever. Allah will have perfected for him a provision.

It is Allah who has created seven heavens and of the earth, the like of them. [His] command descends among them so you may know that Allah is over all things competent and that Allah has encompassed all things in knowledge.

Discussion on Verses 1-12 of 12

Islam, as a complete and divinely revealed way of life, consistently links worldly matters—such as marriage, family disputes, financial dealings, and social conduct—to obedience to Allah, the Exalted. Throughout the Holy Quran, Allah, the Exalted, makes it clear that His guidance governs every situation a person encounters, whether outwardly worldly or explicitly religious. Nothing in a Muslim's life falls outside the scope of divine instruction. For this reason, one must avoid the ignorant assumption that Allah, the Exalted, only cares about ritual acts such as the obligatory prayers while overlooking how a person behaves in their home, workplace, or community. Every circumstance a person faces will be brought before them on the Day of Judgement, and they will be questioned about how they conducted themselves in each situation. This makes it essential for a Muslim to learn and act upon Islamic teachings so that their behaviour aligns with what Allah, the Exalted, expects in every moment of their life. Doing so ensures a harmonious mental and physical state, allowing a person to place everything and everyone in their proper position while preparing themselves for their ultimate accountability. Such conduct leads to tranquillity in both worlds. A Muslim must therefore avoid treating Islam like a garment that is worn or removed according to personal desires. The one who behaves in this manner is not truly following divine guidance but is instead worshipping their own desires, even if they claim otherwise. Chapter 25 Al Furqan, verse 43:

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

When a person fails to apply Islamic teachings consistently in every situation, they inevitably misuse the blessings they have been granted. This leads to an unbalanced mental and physical condition, causing them to misplace priorities, relationships, and responsibilities. Such a person also fails to prepare adequately for their accountability on the Day of Judgement. As a result, they experience stress, instability, and hardship in both worlds, even if they enjoy certain worldly comforts. True peace is found only when one allows Islam to shape every aspect of life, not when it is selectively applied according to personal preference.

One must therefore avoid picking and choosing which Islamic teachings to follow and which to ignore based on personal desires, as this selective approach inevitably leads to difficulty in both worlds. Chapter 65 At Talaq, verse 1:

“O Prophet, when you [Muslims] divorce women, divorce them for [the commencement of] their waiting period and keep count of the waiting period, and fear Allah, your Lord…”

The waiting period before a divorce is finalised carries profound wisdom and offers numerous benefits that protect both spouses from emotional, social, and spiritual harm. Its primary purpose is to allow the intense emotions surrounding marital conflict to settle so that both husband and wife can reflect with clarity rather than reacting impulsively. When anger cools and hurt softens, people often see matters differently and may recognise that reconciliation is better for their family, their children, and their own long-term wellbeing. Without this pause, many divorces occur in

moments of heightened emotion, and once the words are spoken, pride or embarrassment prevents people from reconsidering, even when they later realise that separation was not the best choice. The waiting period therefore shields them from decisions made in haste and the deep regret that often follows.

This period also ensures that any pregnancy becomes known and is not concealed. The husband has a right to know whether his wife is pregnant before deciding whether to proceed with the divorce or reconcile, and the child has a right to be born into clarity rather than confusion. The waiting period protects these rights and prevents injustice.

Beyond this, the waiting period gives both spouses time to reflect on their own behaviour, identify what went wrong, and consider how they might improve if reconciliation occurs. It encourages self-examination rather than blame, humility rather than stubbornness, and thoughtful communication rather than emotional reaction. These qualities are essential for a healthy marriage and often emerge only when people are given time to think calmly.

The waiting period also protects individuals from rushing into another marriage while still emotionally unsettled. Entering a new marriage without healing or clarity often leads to further instability, repeating the same mistakes, or forming relationships based on emotional rebound rather than genuine compatibility. The waiting period therefore acts as a safeguard against compounding harm.

It also provides families—especially children—with time to adjust emotionally, understand what is happening, and prepare for the possibility of change. Sudden divorce can destabilise children, but a gradual process allows for gentler transitions and more thoughtful decisions about custody, living arrangements, and emotional support.

Finally, the waiting period gives space for wise family members or mediators to intervene, offer advice, and help the couple reconcile if possible. Many marriages have been saved through calm counsel offered during this time—counsel that would have been impossible if divorce were immediate.

All these benefits demonstrate that Islamic teachings are designed to protect individuals from the consequences of impulsive decisions and emotional reactions. They also reinforce the principle that one must follow Islam consistently, not selectively. This is further supported by the fact that Allah, the Exalted, connects His obedience to ensuring the waiting period is completed correctly. Chapter 65 At Talaq, verse 1:

“…and fear Allah, your Lord…”

Despite modern claims of championing women's rights, it was Allah, the Exalted, who established and safeguarded the rights of women through Islamic teachings more than 1400 years ago. These rights were not reactionary social reforms, but divinely legislated protections designed to preserve dignity, security, and justice in all circumstances — including the emotionally sensitive situation of divorce. One profound example is found in chapter 65 At Talaq, verse 1:

"…Do not turn them out of their houses, nor should they [themselves] leave [during that period] unless they are committing a clear immorality…"

This command refers to the waiting period after a revocable divorce. During this time, the husband is strictly prohibited from expelling his wife from the marital home, and she is likewise instructed not to leave without a valid reason. What is remarkable is that Allah, the Exalted, refers to the residence as "their homes," attributing the home to the wives even though, in many cases, legal ownership may belong to the husband. This wording elevates the woman's status and reinforces her right to security and stability. It emphasizes that marriage grants her not only emotional companionship but also recognized residential rights. If a husband finds it difficult to remain in the same home during the waiting period, then he should remove himself rather than force his wife to leave, even if the property is legally his. This demonstrates the depth of divine justice: ownership does not override moral responsibility. Allah, the Exalted, temporarily attributes the home to the wife to protect her dignity, emotional wellbeing, and social standing during a vulnerable time.

There are many layers of wisdom behind this command. Divorce often occurs in moments of emotional intensity—anger, disappointment, hurt, or misunderstanding. The waiting period is not merely a legal technicality; it is a structured opportunity for reflection and reconciliation, provided it is not the third and final divorce. Living under the same roof allows emotions to settle. When daily life resumes—meals, shared responsibilities, familiar routines—the couple may begin to reassess their decision with greater clarity. Distance often magnifies anger, while proximity can soften hearts. Remaining in the same home also allows meaningful conversation to occur naturally. Small discussions that might not happen in formal mediation can take place. They may rediscover qualities they previously overlooked. Observing one another's daily contributions—managing the household, caring for children, maintaining responsibilities—can remind each spouse of the practical and emotional value the other brings to the marriage. Often during conflict, attention shifts to faults while virtues are forgotten. The waiting period restores perspective.

Furthermore, staying in the marital home protects the couple's privacy. If the wife immediately returns to her parents or relatives, the matter often becomes public, inviting commentary, criticism, or emotional interference. External involvement can escalate tensions rather than resolve them. By remaining together, the couple retains control over their situation and may choose, if necessary, to invite wise and experienced relatives to mediate in a structured and respectful manner. This controlled involvement increases the likelihood of genuine reconciliation.

There are also psychological consequences if a wife leaves prematurely. Returning to her parents' home may initially feel comforting and liberating. She may experience temporary emotional support, reduced responsibilities,

and sympathy from family members. However, this environment can create unrealistic expectations. The temporary comfort does not reflect the long-term reality of life after divorce. Once the divorce is finalized, feelings of loneliness, instability, and uncertainty may arise—especially as parents age or pass away and other relatives move on with their lives and families. The earlier comfort may have clouded objective decision-making.

Similarly, if she later wishes to reconcile, social dynamics can complicate matters. The husband may feel publicly embarrassed or pressured by community opinion. Pride and external judgment may prevent reconciliation that might otherwise have occurred had the matter remained private. Thus, premature departure can unintentionally close doors that divine wisdom intended to keep open during the waiting period.

One additional wisdom is financial protection. During the waiting period, the husband remains financially responsible for his wife. If she were expelled from the home, she could immediately face economic vulnerability, especially if she has no independent income. By remaining in the marital home, her right to maintenance is reinforced practically, not just theoretically. She is not left scrambling for shelter or dependent upon relatives who may themselves be under strain. This prevents financial pressure from influencing her decisions about reconciliation or final separation.

Another wisdom relates to emotional stability. Divorce is not only a legal event; it is an emotional shock. Sudden displacement from one's home can intensify feelings of rejection, humiliation, or abandonment. Remaining in

familiar surroundings reduces trauma and provides continuity during a fragile period. Stability in environment often supports clarity in thought. A person who feels secure is more capable of making balanced decisions than one who feels displaced or rejected.

There is also wisdom concerning children. If the couple has children, maintaining the same household during the waiting period protects them from immediate disruption. Children are deeply affected by sudden separation. When both parents remain in the home, routines continue, schooling remains uninterrupted, and emotional shock is softened. Furthermore, seeing their parents coexist respectfully during this time may increase the chances of reconciliation and reduces the likelihood of long-term psychological harm to the children.

Another wisdom is the preservation of the woman's reputation. In many societies, when a woman leaves her marital home abruptly, rumours can spread. People may speculate about fault, character, or conduct. By commanding that she remain unless there is clear immorality, Allah, the Exalted, shields her from unnecessary suspicion. The wording of the verse itself places honour upon her by attributing the home to her, reinforcing that she is not a disposable occupant but a rightful member of the household.

There is also wisdom in restraining impulsive behaviour. In moments of anger, a husband might use expulsion as a tool of punishment or emotional manipulation. The divine command removes this possibility. It prevents divorce from becoming an instrument of humiliation or control. The husband cannot command her to leave as an expression of dominance.

The verse curbs ego-driven reactions and forces a measured process instead of emotional escalation.

There is also a spiritual wisdom. Remaining in the same space encourages reflection. Each spouse has time to consider their own shortcomings rather than focusing solely on the faults of the other. Physical separation often strengthens a narrative of self-justification. Continued proximity, however, can soften pride and encourage accountability. In this way, the ruling nurtures humility and self-correction.

Another subtle wisdom is that it prevents external influences from dominating the decision. When one spouse moves out, family and friends often become heavily involved, sometimes fuelling resentment instead of reconciliation. By maintaining the marital environment, the decision remains primarily between the couple. If outside help is sought, it is done deliberately and with structure, not as a result of emotional flight.

Furthermore, the command protects long-term social stability. Divorce affects extended families, property arrangements, and community dynamics. A structured and calm waiting period minimizes unnecessary conflict and reduces hostility between families. It allows separation, if it must occur, to happen with dignity rather than bitterness.

Finally, the verse highlights that Islamic teachings treat marriage as a serious covenant, not a temporary contract that can be discarded in anger. The waiting period within the home communicates that reconciliation is valued, that dignity must be preserved, and that decisions affecting lives should not be made impulsively.

When all these dimensions are considered—financial, emotional, psychological, social, spiritual, and communal—it becomes evident that this single command reflects comprehensive wisdom. It demonstrates that Allah, the Exalted, legislates with complete knowledge of human behaviour and long-term consequences, ensuring that even in separation there is justice, mercy, and protection.

Ultimately, this command reflects a broader principle: divine guidance is not merely spiritual instruction, but comprehensive life regulation that safeguards dignity, emotional wellbeing, and social stability. The one who reflects sincerely on these rulings recognizes that they are not restrictive, but protective—designed to preserve honour, reduce regret, and promote thoughtful decision-making rather than impulsive separation.

Allah, the Exalted, again connects the handling of marriage matters with obedience to Him, even though marriage appears to many as a purely worldly concern. Chapter 65 At Talaq, verse 1:

“…And those are the limits [set by] Allah. And whoever transgresses the limits of Allah has certainly wronged himself…”

Crossing the limits set by Allah, the Exalted—whether those limits relate to worship, family life, financial dealings, or any other worldly or religious matter—only results in self-harm. When a person disregards divine boundaries, they inevitably fall into the misuse of the blessings they have been granted. This leads to an unbalanced mental and physical state, causing them to misplace priorities, relationships, and responsibilities. Such a person also fails to prepare adequately for their accountability on the Day of Judgement, as they have allowed their desires to dictate their behaviour rather than divine guidance. The outcome of this approach is stress, instability, and hardship in both worlds, even if they enjoy certain worldly comforts. True tranquillity is found only when one respects the limits set by Allah, the Exalted, and allows His guidance to shape every aspect of life.

After commanding the married couple to remain living together during the waiting period, Allah, the Exalted, reminds people that His instructions carry countless benefits, some of which have been discussed earlier, and therefore they must adhere to them for their own sake. Chapter 65 At Talaq, verse 1:

“…You know not; perhaps Allah will bring about after that a [different] matter.”

In pre-Islamic Arabia, a husband could take his wife back an unlimited number of times during her waiting period, trapping her indefinitely in a cycle of separation and return. A wife could be kept suspended for years—neither fully married nor fully divorced—because the husband's authority had no boundaries. Allah, the Exalted, abolished this injustice by setting a clear limit: a husband may only take his wife back twice during her waiting period. After that, he must either remain with her in a dignified, respectful manner or separate from her with honour. Chapter 2 Al Baqarah, verse 229:

"Divorce is twice. Then [after that], either keep [her] in an acceptable manner or release [her] with good treatment…"

And chapter 65 At Talaq, verse 2:

"And when they have [nearly] fulfilled their term, either retain them according to acceptable terms or part with them according to acceptable terms. And bring to witness two just men from among you and establish the testimony for Allah…"

These verses not only restrict the husband's authority but also elevate the wife's dignity by ensuring she is never left in a state of uncertainty. The command to treat the spouse well is directed explicitly at the husband, which naturally includes the wife treating her husband well, but places the

primary responsibility on the husband to initiate fairness, kindness, and reconciliation. This reflects the broader Islamic principle that leadership comes with accountability. It is remarkable that in our time, many wives complain that their husbands show little enthusiasm for resolving marital issues or seeking outside help, such as counselling, even though Allah, the Exalted, has indicated that the husband should be the one most eager to repair the marriage, even if this requires involving others for guidance and mediation.

The benefits of these divine limits extend far beyond preventing injustice. They protect the emotional wellbeing of both spouses by preventing impulsive decisions driven by anger or pride. They ensure that reconciliation, if it occurs, is based on calm reflection rather than pressure or confusion. They safeguard the rights of children by preventing instability and repeated cycles of separation. They protect the woman from being used as a tool for manipulation or control. They also ensure that if divorce becomes necessary, it occurs with dignity, clarity, and fairness rather than chaos and resentment.

Maintaining good treatment—whether one chooses to remain married or to separate—becomes far easier when a person treats their spouse in the same way they would want their own beloved family member to be treated by their spouse. This simple principle softens the heart, restrains injustice, and encourages empathy. It transforms marital conduct from self-centredness to compassion, from reaction to reflection, and from pride to humility. When both spouses adopt this mindset, they protect themselves from regret, preserve their dignity, and fulfil the limits set by Allah, the Exalted, which are designed for their benefit in both worlds.

Allah, the Exalted, again links the treatment of one's spouse—especially during moments of marital tension or divorce—to belief in Him and accountability on the Day of Judgement, even though marriage appears to many as a purely worldly matter. Chapter 65 At Talaq, verse 2:

"…That is instructed to whoever should believe in Allah and the Last day…"

This repeated connection between worldly situations and obedience to Allah, the Exalted, serves as a reminder that His guidance governs every circumstance a person faces, whether outwardly worldly or explicitly religious. A believer must therefore allow divine teachings to shape their conduct in every interaction and with every blessing they encounter. When a person consistently applies Islamic teachings in all situations, they achieve a balanced mental and physical state, correctly place everything and everyone within their life, and prepare themselves adequately for their accountability on the Day of Judgement. Such behaviour naturally leads to tranquillity in both worlds.

This principle becomes especially important during times of hardship, such as marital conflict or divorce. When one fears Allah, the Exalted, and acts according to His guidance even in emotionally charged moments, they are promised relief, clarity, and a path forward—even when the situation appears impossible. Chapter 65 At Talaq, verse 2:

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

This divine promise is not limited to marital matters; it applies to every difficulty a person faces. Yet it is essential to recognise that divine assistance does not always align with personal desires or expectations. Allah, the Exalted, grants support according to His boundless knowledge and perfect wisdom. His help is never arbitrary, nor is it delayed without purpose. It arrives at the most beneficial moment and in the most suitable form for each individual. At times, the wisdom behind this assistance remains hidden, yet it continues to operate with flawless precision, shaping outcomes in ways that ultimately serve the person’s best interests. What may appear as a delay, a trial, or even a deprivation is often, in reality, a form of hidden mercy and guidance. Divine aid is not measured by fleeting desires or limited human understanding. A person may long for a specific outcome, yet Allah, the Exalted, may withhold it because it would harm them in ways they cannot foresee. Conversely, He may grant relief in a form they did not expect, opening doors they never imagined. By entrusting themselves to His perfect decree, individuals cultivate patience, humility, and reliance upon Him. This strengthens their inner state and ensures that they remain recipients of His assistance in both this world and the Hereafter. When a person approaches every situation—whether joyful or painful, worldly or religious—with obedience to Allah, the Exalted, they anchor their life in stability and clarity. Their heart becomes calm, their decisions become wise, and their path becomes illuminated by divine guidance. This is the true meaning of fearing Allah, the Exalted, in all circumstances, and it is the key to peace of mind in both worlds.

As obtaining lawful provision is one of the greatest sources of stress for people—such as a wife fearing the loss of financial support after divorce—Allah, the Exalted, reassures them that He will provide for the one who remains obedient to Him, granting peace of mind even in the midst of difficulty. Chapter 65 At Talaq, verse 3:

“And will provide for him from where he does not expect…”

A person must recognise that since Allah, the Exalted, alone controls the affairs of the universe, their responsibility is to obey Him in every situation by using the blessings He has granted in the manner outlined in Islamic teachings. When they do this, and when they firmly believe that everything Allah, the Exalted, chooses for them is ultimately best—even if the wisdom behind it is not immediately clear—they will be granted their necessities, relief, and tranquillity. Chapter 65 At Talaq, verse 3:

“…And whoever relies upon Allah - then He is sufficient for him. Indeed, Allah will accomplish His purpose. Allah has already set for everything a [decreed] extent.”

In general, trusting in Allah, the Exalted, involves using the lawful means and resources He has provided while accepting that the final outcome rests with Him. It is not passive abandonment of effort, nor is it blind reliance without action. Rather, it is a balanced approach: a person uses the means available to them in a manner consistent with Islamic teachings, and then

accepts whatever Allah, the Exalted, decrees as the best outcome for them. For example, a sick person should take the lawful medicines available to them, seek appropriate treatment, and then accept whether their health improves or not, knowing that Allah, the Exalted, has chosen what is ultimately best for them. Therefore, trusting in Allah, the Exalted, never involves neglecting the resources He has provided; instead, it involves using them responsibly while placing one's heart in His care. This understanding protects a person from despair when worldly means appear limited and from arrogance when worldly means appear abundant. It cultivates a stable inner state, allowing them to face uncertainty with calmness and to navigate hardship with clarity. When a person combines lawful effort with sincere reliance on Allah, the Exalted, they experience a unique form of peace—one that is not dependent on circumstances but rooted in trust. This is the foundation of true tranquillity in both worlds.

Chapter 65 At Talaq, verse 3:

"…And whoever relies upon Allah - then He is sufficient for him. Indeed, Allah will accomplish His purpose. Allah has already set for everything a [decreed] extent."

In a Hadith recorded in Sahih Muslim, number 6748, the Holy Prophet Muhammad, peace and blessings be upon him, taught that Allah, the Exalted, decreed every creature's provision and all matters concerning them fifty thousand years before the creation of the heavens and the earth. This establishes that what a person receives in life is not random, nor is it

the result of human power alone; it is part of a divine plan written long before their existence.

Every situation a person faces—including the pursuit of their provision—contains two distinct dimensions. The first is the aspect that Allah, the Exalted, has already determined. This is destiny, and it unfolds exactly as He has written. No effort, no opposition, and no circumstance can prevent what He has decreed from reaching a person. Because this dimension lies entirely outside human control, it is unreasonable to burden oneself with anxiety over it. Worrying does not alter destiny; it only disturbs one's inner peace. This decree includes the minimum provision a person needs to remain alive. As long as they live, they will continue to receive what has been written for them, and nothing—not even their own actions—can deprive them of it.

The second dimension is a person's own effort. This is the area in which they have full responsibility and influence. A person must use the means Allah, the Exalted, has placed at their disposal—such as their strength, skills, opportunities, and intellect—to fulfil His commands, avoid His prohibitions, and meet the challenges of life with patience. This includes striving to earn lawful provision to meet their needs and the needs of those who depend on them, while avoiding unlawful sources of income, wastefulness, extravagance, and harmful excess. When a person uses the means available to them in a manner consistent with divine guidance, they have fulfilled their duty, regardless of the outcome.

In summary, a person should not waste their energy worrying about matters they cannot influence. Instead, they should focus on what lies within their control, using the means they possess in accordance with Islamic teachings. They must avoid falling into extremes—neither adopting passivity by expecting destiny to deliver everything without effort, nor assuming that their own efforts alone determine outcomes. The correct balance is to strive for lawful provision through permissible means while relying on the guarantee of Allah, the Exalted. This reliance protects a person from impatience, prevents them from seeking wealth through unlawful avenues, and anchors their heart in tranquillity. This balanced approach is what Allah, the Exalted, has commanded, and it is the path that leads to stability, dignity, and peace of mind.

Allah, the Exalted, provides further instruction regarding the waiting period in divorce and again connects this seemingly worldly matter to obedience, accountability, and the promise of relief. Chapter 65 At Talaq, verse 4:

“And those who no longer expect menstruation among your women - if you doubt, then their period is three months, and [also for] those who have not menstruated. And for those who are pregnant, their term is until they give birth. And whoever fears Allah - He will make for him of his matter ease.”

It is essential to recognise that Allah, the Exalted, has never promised that accepting Islam and obeying Him—by correctly using the blessings He has granted according to Islamic teachings—will spare a person from difficulties in this world. This life has been designated as a place of trials, and therefore every individual will inevitably experience both ease and

hardship. These alternating conditions serve to distinguish the sincere from the insincere, revealing who remains steadfast in their devotion and who turns away when tested. Trials are not a sign of divine displeasure; they are part of the divine system that refines character, strengthens resolve, and exposes the true state of the heart. Although hardship is universal, Allah, the Exalted, promises that those who sincerely and consistently obey Him—by utilising His blessings in ways pleasing to Him—will attain peace of mind in both worlds. Such individuals develop a balanced state of mind and body, learning to place everything and everyone in their rightful place within their lives. This inner harmony enables them to face challenges with patience, clarity, and resilience. They do not collapse under pressure, nor do they become arrogant in times of ease. Instead, they remain steady, knowing that every situation is an opportunity to draw closer to Allah, the Exalted, and prepare for their accountability on the Day of Judgement. It is therefore a grave mistake to adopt the ignorant attitude that merely declaring faith in Allah, the Exalted, or even performing outward acts of obedience, guarantees that this world will transform into a Paradise. The true Paradise is reserved for the Hereafter, while this world remains a field of cultivation and testing. Just as a farmer must endure the toil of planting, watering, and protecting crops before reaping the harvest, so too must a person endure the trials of life before attaining the eternal reward. The wisdom of trials lies not in depriving people of comfort, but in refining their character, strengthening their faith, and distinguishing the steadfast from the heedless. Those who understand this reality do not despair in hardship nor become complacent in ease. They remain constant in their devotion, knowing that Allah, the Exalted, will grant them peace of mind despite the difficulties they face and will reward them without limit in the Hereafter. Chapter 65 At Talaq, verse 5:

“That is the command of Allah, which He has sent down to you; and whoever fears Allah - He will remove for him his misdeeds and make great for him his reward.”

Despite repeatedly linking worldly matters—such as behaviour during marital difficulties and divorce—to His obedience, Allah, the Exalted, makes it clear that He does not demand perfection from people. What He expects is not a life free from shortcomings, but a life defined by sincere effort: using the blessings He has granted in accordance with Islamic teachings, striving to obey Him to the best of one's ability, and returning to Him whenever a mistake is made. Human beings are created with weaknesses, and falling into error is part of their nature. The true danger lies not in committing a sin, but in persisting in it without remorse, without repentance, and without any intention to change. A person who sins but immediately feels regret, seeks forgiveness, and strives to improve is far closer to divine mercy than one who outwardly appears righteous yet feels no need to repent. Repentance reflects humility, awareness, and recognition of one's dependence on Allah, the Exalted. When a person adopts this attitude of sincere striving and regular repentance, Allah, the Exalted, promises forgiveness, mercy, and inner tranquillity. Such individuals experience peace of mind in this world because they are not crushed by guilt nor deceived by arrogance. They live with balance—acknowledging their weaknesses while continually working to improve. They also live with hope for salvation in the next world, because they know that Allah, the Exalted, accepts the efforts of those who turn to Him with sincerity. This combination of effort, humility, and repentance creates a heart that is soft, aware, and at peace, enabling a person to navigate life's challenges without despair and to face their shortcomings without losing hope.

Allah, the Exalted, reiterates His earlier command not to expel one's wife from the family home during the waiting period and further clarifies that she must be provided for according to the same standard the husband provides

for himself, thereby safeguarding her dignity and rights. Chapter 65 At Talaq, verse 6:

“Lodge them [in a section] of where you dwell out of your means…”

Allah, the Exalted, then issues a strict warning to the husband not to mistreat his wife during this period, whether through emotional pressure, financial restriction, or any form of behaviour intended to make her life so difficult that she feels compelled to leave the home. Such conduct may deceive outsiders into thinking she abandoned her marital home without justification, but Allah, the Exalted, knows the truth of every situation and will hold the husband accountable for his oppression and disobedience. Chapter 65 At Talaq, verse 6:

“…and do not harm them in order to cause constriction upon them…”

This instruction reflects a profound shift from pre-Islamic norms, where women were often left vulnerable during marital disputes. By commanding that a wife remain in the marital home and be maintained at the husband’s standard of living, Allah, the Exalted, protects her from humiliation, homelessness, and financial insecurity. It also prevents the husband from using the waiting period as a tool of manipulation—either to force her out or to pressure her into decisions she would not make under fair conditions.

These commands also highlight the moral weight placed upon the husband's conduct during a time when emotions may be heightened. A husband is not permitted to weaponize his authority, nor to use the waiting period as an opportunity for revenge, control, or punishment. Instead, he is required to uphold justice, compassion, and dignity, even if the marriage is ending. This ensures that the waiting period becomes a time of reflection, fairness, and potential reconciliation—not a period of suffering or coercion.

By tying these instructions to His obedience, Allah, the Exalted, reminds people that their behaviour in worldly matters—especially in moments of conflict—reveals the true state of their character. Treating one's spouse with dignity during a difficult time is not merely a social expectation; it is an act of worship and a demonstration of one's awareness of divine accountability. When a person upholds these commands, they protect their own spiritual state, maintain inner balance, and prepare themselves for the Day of Judgement. When they violate these limits, they harm no one more than themselves, for oppression in any form returns to the oppressor. This has been warned in a Hadith recorded in Sahih Muslim, number 6579, which explains that an oppressor will be compelled to give their good deeds to those whom they wronged, and if those good deeds are exhausted, they will bear the sins of their victims until justice is fully established. This manifestation of divine justice may ultimately result in the individual being cast into Hell despite the good deeds they had performed.

Allah, the Exalted, gives particular attention to the needs of a pregnant wife during her waiting period, recognising that pregnancy intensifies the emotional and physical strain of marital difficulties and divorce. Chapter 65 At Talaq, verse 6:

“…And if they should be pregnant, then spend on them until they give birth…”

This command obligates the husband to provide fully for his pregnant wife throughout the waiting period, ensuring that neither she nor the unborn child is left vulnerable. This provision is not limited to food and shelter; it includes all necessities that pregnancy requires. Medicines, nutritional needs, and emotional support fall under this obligation. It also includes the husband making himself available when she requests assistance for medical appointments, scans, or hospital visits, as pregnancy often demands regular monitoring and can involve sudden complications. By placing this responsibility on the husband, Allah, the Exalted, protects the wife from neglect at a time when she is most in need of stability and care.

Allah, the Exalted, then extends this justice to the period after childbirth. If the wife chooses to breastfeed the child and agrees to do so, the husband must compensate her fairly for this service. Chapter 65 At Talaq, verse 6:

“…And if they breastfeed for you, then give them their payment…”

Breastfeeding is a demanding commitment that affects a woman physically, emotionally, and psychologically. It requires time, energy, and sacrifice, often impacting her sleep, mobility, and overall wellbeing. By obligating the husband to pay a fair wage if she chooses to breastfeed, Allah, the Exalted, acknowledges the value of her labour and ensures she is not taken for granted. This instruction prevents the assumption that she must breastfeed without compensation simply because she is the mother. Instead, Islam treats her contribution as meaningful work that deserves recognition and payment.

These commands collectively demonstrate the depth of divine justice. They ensure that a woman is not abandoned, pressured, or exploited during one of the most delicate phases of her life. They also remind the husband that his responsibilities do not end with the pronouncement of divorce; he remains accountable for the welfare of his wife and child until all obligations are fulfilled. This transforms the waiting period from a time of vulnerability into a time of protection, dignity, and fairness, reflecting the comprehensive mercy and wisdom of Allah, the Exalted.

Allah, the Exalted, recognises that matters involving pregnancy and breastfeeding require thoughtful, coordinated decision-making between husband and wife. These are not issues that can be handled unilaterally, because both parents have rights, responsibilities, and emotional investment in the wellbeing of the child. For this reason, Allah, the Exalted, commands them to consult one another and make decisions collectively, ensuring that neither parent imposes their will unjustly. Chapter 65 At Talaq, verse 6:

“…and confer among yourselves in the acceptable way…”

This instruction establishes a principle of mutual respect and cooperation. Even in the midst of divorce—when emotions may be strained—Allah, the Exalted, requires both parents to communicate with fairness, dignity, and sincerity. Decisions about pregnancy, childbirth, and the early upbringing of a child must be shaped by shared consultation rather than dominance or neglect. This protects the rights of the mother, the father, and most importantly, the child, who benefits most when both parents act with wisdom and restraint.

Allah, the Exalted, then provides a practical solution for situations in which agreement cannot be reached. If the husband and wife are unable to come to terms regarding breastfeeding—whether due to emotional tension, differing expectations, or practical limitations—Allah, the Exalted, permits the father to appoint another woman to breastfeed the child. Chapter 65 At Talaq, verse 6:

“…but if you are in discord, then there may breastfeed for the father another woman.”

This option prevents prolonged conflict and ensures that the child’s needs are met without placing undue pressure on the mother. It also protects the

mother from being coerced into breastfeeding when she is unwilling or unable to do so, while ensuring that the father fulfils his responsibility to provide appropriate care for the child. At the same time, it prevents the father from using this option as a means of harm or retaliation, because the earlier part of the verse obligates him to act in an acceptable way, meaning with fairness, compassion, and justice.

Together, these commands demonstrate the comprehensive nature of divine guidance. They ensure that even during emotionally charged moments—such as divorce, pregnancy, and early childcare—decisions are made with balance, consultation, and respect. They also show that Allah, the Exalted, protects the vulnerable, prevents exploitation, and ensures that the rights of all parties are upheld. This approach transforms potentially chaotic situations into structured, dignified processes that preserve harmony and minimise harm.

Allah, the Exalted, encourages the husband to fulfil his responsibility of providing for his wife during her waiting period and for his children according to his financial capacity. This reminder removes any sense of burden or fear, as Allah, the Exalted, never imposes a duty that exceeds a person's ability. Chapter 65 At Talaq, verse 7:

"Let a man of wealth spend from his wealth, and he whose provision is restricted - let him spend from what Allah has given him. Allah does not charge a soul except [according to] what He has given it…"

As Allah, the Exalted, has made obligations proportionate to one's ability, a person cannot justify their shortcomings by claiming they "tried their best" when their actions clearly show otherwise. If they were genuinely exerting themselves, they would fulfil the responsibilities that fall within their reach. True effort produces visible results. Therefore, a person must abandon the lazy mentality that hides behind empty claims of effort while failing to act. They must adopt sincerity, discipline, and accountability, knowing that they will be questioned in both worlds and that excuses will not be accepted on the Day of Judgement.

This verse also teaches that obedience to Allah, the Exalted, is never beyond a person's capacity. Every command is tailored to human ability, and every responsibility is matched to one's resources. When a person recognises this, they stop viewing divine commands as burdens and begin to see them as achievable pathways to stability, dignity, and peace of mind. They also realise that failure to obey is not due to impossibility, but due to unwillingness, negligence, or misplaced priorities. By embracing this mindset, a person strengthens their character, fulfils their duties with clarity, and protects themselves from regret in this world and accountability in the next. It becomes easier to act with justice, compassion, and consistency, because they know that Allah, the Exalted, has only asked from them what they are fully capable of doing. And as long as one remains firm on obeying Allah, the Exalted, He will ensure they journey through each test and difficulty with peace of mind, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 65 At Talaq, verse 7:

"…Allah will bring about, after hardship, ease."

Allah, the Exalted, concludes this passage by warning people not to dismiss or overlook His instructions regarding matters that may appear worldly—such as behaviour during marital conflict and divorce. He reminds them that true peace of mind and success in both worlds are rooted in obeying Him in *every* matter, whether worldly or religious, and not merely in performing ritual acts of worship like the obligatory prayers. To emphasise this, He draws attention to the fate of past nations who persisted in disobeying Him across all aspects of life and suffered the consequences of their choices. Chapter 65 At Talaq, verses 8-10:

"And how many a city was insolent toward the command of its Lord and His messengers, so We took it to severe account and punished it with a terrible punishment. And it tasted the bad consequence of its affair, and the outcome of its affair was loss. Allah has prepared for them a severe punishment…"

This reminder makes clear that disobedience in worldly matters—such as marriage, divorce, business dealings, and social interactions—is not a minor issue. When people ignore divine guidance in these areas, they not only harm themselves by falling into an unbalanced mental and physical state, but they also disrupt the order of their lives, misplacing priorities, relationships, and responsibilities. More importantly, such behaviour encourages the spread of injustice and corruption within society. When individuals fail to fulfil the rights of others—whether spouses, children, business partners, or neighbours—society becomes fractured, trust erodes, and oppression spreads. A community that normalizes such behaviour

becomes deserving of divine punishment, just as past nations were destroyed for their persistent wrongdoing. Chapter 65 At Talaq, verse 10:

“…so fear Allah, O you of understanding who have believed…”

This verse calls upon people of insight to recognise that obedience to Allah, the Exalted, must permeate every aspect of life. It is not enough to perform rituals while neglecting justice, compassion, and responsibility in worldly dealings. True understanding lies in realising that every action—public or private, worldly or religious—falls under divine scrutiny. When a person aligns their behaviour with divine guidance in all matters, they protect themselves from inner turmoil, contribute to a just society, and prepare for their accountability on the Day of Judgement. When they neglect these teachings, they harm themselves, destabilize their surroundings, and risk becoming like the nations of the past who were destroyed for their heedlessness.

Allah, the Exalted, explains that the way to avoid the downfall of past nations is through embracing the guidance He has revealed. Chapter 65 At Talaq, verse 10:

“…Allah has sent down to you a reminder.”

Divine revelation is described as a reminder because it does not introduce something foreign to human beings; it calls them back to what their nature already recognises as true. Islamic teachings resonate with the innate disposition that Allah, the Exalted, has placed within every person. When a code of conduct aligns with human nature, it produces balance, clarity, and stability. When it contradicts that nature, it feels alien and creates inner conflict, confusion, and emotional strain. This is why Islamic teachings feel familiar even to those encountering them for the first time. Many who embrace Islam after following other religions or lifestyles often describe the experience not as discovering something new, but as returning to something they always sensed. The principles of Islam seem to match what their hearts already believed, even before they studied its details. This is because revelation does not impose an artificial framework on human beings; it restores them to the natural state on which Allah, the Exalted, created all people. Other systems, by contrast, frequently impose expectations that clash with human nature. When people attempt to live according to such systems, they often experience psychological imbalance, dissatisfaction, and a sense of disconnection. These systems may appear appealing on the surface, but they lack the deep harmony that revelation provides. However, this harmony is not always immediately recognised. Prejudice, arrogance, or blind loyalty to inherited traditions can veil the heart from perceiving the alignment between revelation and human nature. When a person approaches Islamic teachings with sincerity and openness, the truth becomes clear: revelation is not a burden but a reminder—something that awakens what is already within the soul. Divine guidance functions like a mirror and a compass. It reflects the innate truth already present within a person, and it directs them toward a life of balance, tranquillity, and purpose. Through this reminder, a person learns to achieve a stable mental and physical state, to place everything and everyone in their rightful place, and to navigate life with clarity. In doing so, they attain peace of mind in this world and prepare themselves for success in the next.

Chapter 65 At Talaq, verses 10-11:

“…Allah has sent down to you a reminder. A Messenger reciting to you the clear verses of Allah that He may bring out those who believe and do righteous deeds from darknesses into the light…”

This emphasises that no matter how advanced a civilisation becomes, and no matter how much knowledge it accumulates in fields such as psychology, sociology, medicine, or governance, it remains impossible for human beings to produce a code of conduct that perfectly aligns with human nature and accommodates every circumstance individuals or societies may face. Human understanding is limited, constantly evolving, and often contradictory. Even today, humanity continues to discover new aspects of its own existence, such as the functions of different regions of the brain, the complexities of emotional development, and the subtle interplay between physical and mental wellbeing. If people are still uncovering basic truths about themselves, it is inconceivable that they could formulate a flawless, comprehensive system that guarantees justice, balance, and tranquillity for all. Only Allah, the Exalted, can provide such a system. As the Creator of all things, His knowledge encompasses the entirety of the past, present, and future. He alone understands every dimension of human nature, every hidden inclination, every societal pattern, and every consequence of every action. Therefore, He alone is qualified to give humanity a code of conduct that distinguishes good from evil, benefit from harm, and stability from chaos. This divine guidance is not merely theoretical; history demonstrates that when it was implemented sincerely—whether in households, communities, or entire societies—it produced justice, harmony, and peace. Individuals found clarity and

purpose, families found stability, and societies found fairness and cohesion. For this reason, people must embrace the divine code of conduct, recognising that it is designed for their benefit even when certain teachings conflict with personal desires. A wise patient accepts the advice of a skilled physician, even if the medicine tastes bitter or the diet feels restrictive, because they trust that the treatment is ultimately for their wellbeing. In the same way, a person should trust the guidance of Allah, the Exalted, knowing that His instructions lead to balance, tranquillity, and success in both worlds. Chapter 65 At Talaq, verse 11:

"…And whoever believes in Allah and does righteousness - He will admit him into gardens beneath which rivers flow to abide therein forever. Allah will have perfected for him a provision."

It is important to recognise that the eternal reward described in this verse is reserved for those who support their verbal declaration of faith in Allah, the Exalted, with consistent action. Words alone, when unaccompanied by deeds, carry little weight. Faith is not a static claim but a living reality that must be nurtured, strengthened, and expressed through obedience. A person may utter the testimony of faith, but if their actions contradict it, the testimony becomes hollow and loses its transformative power. Faith may be likened to a delicate flame that requires continual tending. A fire remains alive only when it is supplied with fuel; if neglected, it gradually weakens until it is extinguished. In the same way, faith thrives when nourished through acts of obedience, remembrance, repentance, and sincere effort. When these are absent, faith begins to fade. The heart becomes dim, the conscience becomes dull, and the spiritual clarity that once guided a person becomes clouded. If this neglect continues, the light of faith may be lost entirely, and such a loss is the most devastating of all, for it deprives a

person of the very compass that directs them toward peace in this world and salvation in the next. This understanding highlights why Allah, the Exalted, repeatedly connects belief with righteous action throughout the Holy Quran. True faith manifests in behaviour, in choices, in restraint, and in striving. It is not perfection that is required, but sincerity and persistence. A person will inevitably fall short, but as long as they continue to return to Allah, the Exalted, with repentance and renewed effort, their faith remains alive and capable of growth. The danger lies not in stumbling, but in abandoning the path altogether. When a person treats their faith as a living trust that must be cared for, they protect themselves from spiritual decline and ensure that their belief remains vibrant and meaningful. This is the type of faith that leads to the reward described in the verse—faith that is supported by action, illuminated by sincerity, and sustained through continual effort.

After urging people to accept and act upon divine guidance for their own benefit, Allah, the Exalted, then directs them to reflect on the creation itself, for it stands as a clear and undeniable proof of His absolute Oneness and His right to be obeyed in every circumstance. Chapter 65 At Talaq, verse 12:

“It is Allah who has created seven heavens and of the earth, the like of them. [His] command descends among them so you may know that Allah is over all things competent…”

When a person contemplates the heavens, the earth, and the countless perfectly balanced systems that sustain life, it becomes evident that there is

only One who created and maintains the universe. The precise distance of the Sun from the Earth is a striking example, for life would be impossible if the Sun were even slightly closer or farther away. Likewise, the Earth's atmosphere has been fashioned with a perfect balance of gases, purity, and protective layers, enabling life to flourish in a way that no accidental process could ever replicate.

When constructing even a simple building, one must carefully place pillars and supports to ensure stability and safety. Such a structure requires deliberate planning, thoughtful design, and precise execution. If this is true for a modest human-made building, it is irrational to believe that the vast heavens and the expansive earth came into existence by accident. If they had been formed randomly, their structure would be unstable, flawed, and unsafe. Yet what we observe is the opposite: a universe marked by precision, harmony, and order. This alone indicates the deliberate planning of the Creator, Allah, the Exalted. Chapter 13 Ar Ra'd, verse 2:

"It is Allah who erected the heavens without pillars that you [can] see…"

The Sun's path ensures that the Earth receives a balanced alternation of light and darkness. The length of days and nights, and their gradual changes throughout the year, allow people to benefit from both. If days were significantly longer, people would suffer exhaustion from prolonged activity. If nights were extended, there would be insufficient time for work, learning, and other essential pursuits. If nights were too short, people would not obtain the rest necessary for good health. These changes would also disrupt agriculture, harming crops and threatening the survival of both

humans and animals. The perfect harmony of day and night, along with the many other balanced systems in the universe, clearly points to 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 reflects sunlight, providing illumination at night and 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 humanity to measure time with precision, which is indispensable for life on Earth. Their exact placement and balance within the solar system cannot be attributed to chance; they clearly indicate the work of a Creator.

The land on Earth has also been formed with perfect balance. It is stable enough to build upon, fertile enough to grow crops, and varied enough to support diverse ecosystems. When observing the Earth’s landscapes, one notices different altitudes. High-altitude regions are difficult to inhabit due to thin oxygen and challenging terrain, yet the vast majority of the Earth’s surface lies at an optimal altitude that supports human life. Some areas are naturally inaccessible, making it difficult to reach their resources, yet most of the Earth is easily traversable, allowing people to travel, settle, and benefit from its provisions. Moreover, the Earth has been designed so that essential resources are the easiest to access. The more necessary a

resource is for human survival, the more readily available it is. Such precision cannot be random; it clearly points to the existence of a Creator.

The perfectly balanced water cycle also testifies to divine design. Water evaporates from the sea, rises, and condenses into acidic rain that falls upon mountains. These mountains neutralise the acidity, making the water safe for people and animals. Any alteration in this delicate system would lead to disaster. The salt in the sea prevents dead creatures from contaminating the water; without this, marine life would collapse and the resulting impurity would overwhelm life on land. The composition of seawater is so finely balanced that it allows sea life to thrive while enabling heavy ships to float. If the composition were slightly different, either sea life would flourish but ships could not sail, or ships could sail but sea life would perish. Even today, sea transport remains the primary method for moving goods across the world, making this balance essential for human civilisation. Rainfall is also perfectly measured; too little causes drought and famine, while too much causes destructive floods. Chapter 23 Al Mu'minun, verse 18:

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

The winds are equally vital. They enable wind pollination, allowing crops, plants, and trees to reproduce. Historically, wind was essential for sea travel, and even today, maritime transport remains the backbone of global trade. Winds also move rainclouds to where water is needed, sustaining life across the planet. A lack of wind would lead to ecological collapse, while

excessive winds would cause destruction. The balance of the winds is yet another sign of deliberate design.

Anyone who reflects on these perfectly balanced systems—and countless others—cannot logically deny the existence of a single Creator who possesses complete power over all things. Chapter 65 At Talaq, verse 12:

“It is Allah who has created seven heavens and of the earth, the like of them. [His] command descends among them so you may know that Allah is over all things competent…”

Two elements are necessary for resurrection and accountability to occur. The first is absolute power and authority, which Allah, the Exalted, has already demonstrated through His creation and control of the universe. The second is complete knowledge of every person’s intentions, words, and deeds. Without perfect knowledge, true justice would be impossible. Allah, the Exalted, affirms that He alone possesses this knowledge. Chapter 65 At Talaq, verse 12:

“…and that Allah has encompassed all things in knowledge.”

The Day of Judgement is therefore a necessity, not merely a theological concept. When one reflects on the universe, they observe countless examples of perfect balance. The Earth is positioned at an exact distance from the Sun; even a slight deviation would render life impossible. The water cycle is so precisely calibrated that it sustains life without fail: water evaporates, rises, condenses, and returns as rain in a form suitable for human and animal use. The soil is soft enough for delicate shoots to emerge yet firm enough to support massive structures. These and countless other examples show that balance is woven into every aspect of creation. Yet there is one glaring imbalance in this world: the actions of human beings. Oppressors often escape punishment, while the oppressed frequently endure suffering without receiving justice. Many sincere Muslims face hardship and receive only a small portion of their reward in this life, while those who openly disobey Allah, the Exalted, may enjoy worldly comforts. Since Allah, the Exalted, has established balance in all aspects of creation, the balance of reward and punishment must also be fulfilled. Because this balance does not occur fully in this world, it must occur in another time—the Day of Judgement.

Allah, the Exalted, could choose to reward and punish fully in this world, but His wisdom dictates otherwise. One wisdom behind delaying full punishment is that He grants people opportunity after opportunity to repent sincerely and correct their behaviour. If punishment were immediate and complete, repentance would be impossible. Similarly, He does not grant believers their full reward in this world because this world is not Paradise. Faith requires belief in the unseen, and the promise of reward in the Hereafter is part of what makes faith meaningful. If all reward were visible and immediate, belief would be based on sight rather than trust, and the spiritual value of faith would diminish.

Fear of full punishment in the Hereafter and hope for complete reward encourage a person to avoid sin and strive in righteous deeds. These two forces—fear and hope—form the wings of faith, enabling a believer to remain balanced, motivated, and sincere. They remind a person that every action carries weight and that nothing is lost or forgotten.

For the Day of Recompense to begin, the material world must come to an end. Reward and punishment can only be given once all actions have ceased. As long as people continue to act, the record is still being written. Therefore, the Day of Judgement cannot occur until the world reaches its appointed end. This necessity alone indicates that the material world is temporary and will inevitably conclude.

Reflecting on these realities strengthens one's conviction in the Day of Judgement. It encourages a person to prepare for it by using the blessings they have been granted in the correct manner, as outlined in the Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Through this preparation, a person attains 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."

To conclude, a person must accept and act upon Islamic teachings for their own benefit, even when those teachings oppose personal desires or immediate preferences. This situation can be compared to a wise patient who follows the guidance of a skilled doctor. The patient understands that the doctor's instructions may include bitter medicine, strict dietary restrictions, and uncomfortable lifestyle changes. Even though these instructions may not be pleasant, the patient accepts them because they recognize that the doctor possesses knowledge which they themselves do not. Through patience and discipline, the patient eventually regains strength, balance, and wellbeing. In the same manner, the person who sincerely accepts and acts upon Islamic teachings ultimately achieves a balanced mental and physical state and learns to correctly place everything and everyone within their life. The reason this outcome occurs is because the One who created human beings fully understands their nature, needs, weaknesses, and long-term wellbeing. Allah, the Exalted, alone possesses complete knowledge of the inner and outer condition of people. Human societies, despite centuries of study, research, and philosophical debate, still struggle to fully understand the complexities of human behaviour and mental wellbeing. New theories frequently replace older ones, and solutions that appear effective for some individuals fail to help others. Even the most advanced systems of psychology, medicine, and social sciences cannot guarantee that a person will avoid stress, anxiety, conflict, or confusion about priorities. This limitation exists because human knowledge is restricted by limited experience, limited foresight, and personal biases. In contrast, Allah, the Exalted, possesses complete knowledge of every aspect of creation, including the physical and spiritual dimensions of human beings. Because of this perfect knowledge, He alone can establish guidance that leads to true balance and stability in life. This guidance has been granted to humanity through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings outline how a person should manage wealth, family relationships, responsibilities, emotions, and social conduct. When a person uses the blessings they have been granted according to this guidance, they naturally

begin to experience harmony within their life. They avoid many of the conflicts and confusions that arise when people attempt to construct their own systems of morality based solely on personal opinion or changing social trends. The truth of this guidance becomes evident when one compares the lives of those who sincerely follow Islamic teachings with those who ignore them. Those who structure their lives around obedience to Allah, the Exalted, generally possess clearer priorities, stronger family relationships, greater emotional stability, and deeper contentment. In contrast, those who constantly pursue personal desires without a stable moral framework experience confusion about purpose, misplaced priorities, and ongoing dissatisfaction, even if they achieve material success. An interesting difference between worldly systems and divine guidance is the way trust is established. In the worldly context, patients often accept medical treatment without fully understanding the scientific details behind it. They trust the doctor because of professional reputation and training. In contrast, Allah, the Exalted, does not ask people to follow guidance blindly. Instead, He repeatedly encourages reflection, observation, and thoughtful consideration. People are invited to examine the teachings of Islam, reflect upon their wisdom, and observe their beneficial effects within individual lives and societies. This invitation to reflect demonstrates confidence in the truth of the guidance itself. However, this reflection requires a person to approach the teachings of Islam with sincerity and fairness. If someone approaches the guidance with prejudice or a predetermined rejection, they will fail to recognize its wisdom. Only the one who approaches it with an open and unbiased mind will begin to appreciate its depth and clarity. Chapter 12 Yusuf, verse 108:

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

Furthermore, true peace of mind ultimately lies within the spiritual heart of a person, and this heart is fully under the control of Allah, the Exalted. Human beings may attempt to pursue happiness through wealth, status, entertainment, or social recognition, yet none of these can guarantee lasting peace within the heart. Only the Creator of the heart has the authority to grant this inner tranquillity. Chapter 53 An Najm, verse 43:

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

When this reality is understood, it becomes clear that true peace of mind is not achieved simply through worldly success or comfort. Rather, it is granted by Allah, the Exalted, to those who use the blessings He has given them in the correct manner. When a person fulfils their responsibilities, avoids what has been prohibited, and faces the circumstances of life with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, they align their life with the wisdom of their Creator. Through this alignment, they gradually experience balance, clarity of purpose, and inner tranquillity. In this way, obedience to Allah, the Exalted, becomes the true path to lasting peace 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."

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 66 – At Tahrim, Verses 1-12 of 12

يَٰٓأَيُّهَا ٱلنَّبِيُّ لِمَ تُحَرِّمُ مَآ أَحَلَّ ٱللَّهُ لَكَ ۖ تَبْتَغِى مَرْضَاتَ أَزْوَٰجِكَ ۚ وَٱللَّهُ غَفُورٌ
رَّحِيمٌ ﴿١﴾

قَدْ فَرَضَ ٱللَّهُ لَكُمْ تَحِلَّةَ أَيْمَٰنِكُمْ ۚ وَٱللَّهُ مَوْلَىٰكُمْ ۖ وَهُوَ ٱلْعَلِيمُ ٱلْحَكِيمُ ﴿٢﴾

وَإِذْ أَسَرَّ ٱلنَّبِيُّ إِلَىٰ بَعْضِ أَزْوَٰجِهِۦ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِۦ وَأَظْهَرَهُ ٱللَّهُ عَلَيْهِ
عَرَّفَ بَعْضَهُۥ وَأَعْرَضَ عَنۢ بَعْضٍ ۖ فَلَمَّا نَبَّأَهَا بِهِۦ قَالَتْ مَنْ أَنۢبَأَكَ هَٰذَا ۖ قَالَ
نَبَّأَنِىَ ٱلْعَلِيمُ ٱلْخَبِيرُ ﴿٣﴾

إِن تَتُوبَآ إِلَى ٱللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا ۖ وَإِن تَظَٰهَرَا عَلَيْهِ فَإِنَّ ٱللَّهَ هُوَ
مَوْلَىٰهُ وَجِبْرِيلُ وَصَٰلِحُ ٱلْمُؤْمِنِينَ ۖ وَٱلْمَلَٰٓئِكَةُ بَعْدَ ذَٰلِكَ
ظَهِيرٌ ﴿٤﴾

عَسَىٰ رَبُّهُۥٓ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُۥٓ أَزْوَٰجًا خَيْرًا مِّنكُنَّ مُسْلِمَٰتٍ مُّؤْمِنَٰتٍ
قَٰنِتَٰتٍ تَٰٓئِبَٰتٍ عَٰبِدَٰتٍ سَٰٓئِحَٰتٍ ثَيِّبَٰتٍ وَأَبْكَارًا ﴿٥﴾

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ قُوٓا۟ أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا ٱلنَّاسُ
وَٱلْحِجَارَةُ عَلَيْهَا مَلَٰٓئِكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُونَ ٱللَّهَ مَآ أَمَرَهُمْ
وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾

يَٰٓأَيُّهَا ٱلَّذِينَ كَفَرُواْ لَا تَعۡتَذِرُواْ ٱلۡيَوۡمَۖ إِنَّمَا تُجۡزَوۡنَ مَا كُنتُمۡ تَعۡمَلُونَ ٧

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ تُوبُوٓاْ إِلَى ٱللَّهِ تَوۡبَةٗ نَّصُوحًا عَسَىٰ رَبُّكُمۡ أَن يُكَفِّرَ عَنكُمۡ سَيِّـَٔاتِكُمۡ وَيُدۡخِلَكُمۡ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ يَوۡمَ لَا يُخۡزِي ٱللَّهُ ٱلنَّبِيَّ وَٱلَّذِينَ ءَامَنُواْ مَعَهُۥۖ نُورُهُمۡ يَسۡعَىٰ بَيۡنَ أَيۡدِيهِمۡ وَبِأَيۡمَٰنِهِمۡ يَقُولُونَ رَبَّنَآ أَتۡمِمۡ لَنَا نُورَنَا وَٱغۡفِرۡ لَنَآۖ إِنَّكَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ٨

يَٰٓأَيُّهَا ٱلنَّبِيُّ جَٰهِدِ ٱلۡكُفَّارَ وَٱلۡمُنَٰفِقِينَ وَٱغۡلُظۡ عَلَيۡهِمۡۚ وَمَأۡوَىٰهُمۡ جَهَنَّمُۖ وَبِئۡسَ ٱلۡمَصِيرُ ٩

ضَرَبَ ٱللَّهُ مَثَلٗا لِّلَّذِينَ كَفَرُواْ ٱمۡرَأَتَ نُوحٖ وَٱمۡرَأَتَ لُوطٖۖ كَانَتَا تَحۡتَ عَبۡدَيۡنِ مِنۡ عِبَادِنَا صَٰلِحَيۡنِ فَخَانَتَاهُمَا فَلَمۡ يُغۡنِيَا عَنۡهُمَا مِنَ ٱللَّهِ شَيۡـٔٗا وَقِيلَ ٱدۡخُلَا ٱلنَّارَ مَعَ ٱلدَّٰخِلِينَ ١٠

وَضَرَبَ ٱللَّهُ مَثَلٗا لِّلَّذِينَ ءَامَنُواْ ٱمۡرَأَتَ فِرۡعَوۡنَ إِذۡ قَالَتۡ رَبِّ ٱبۡنِ لِي عِندَكَ بَيۡتٗا فِي ٱلۡجَنَّةِ وَنَجِّنِي مِن فِرۡعَوۡنَ وَعَمَلِهِۦ وَنَجِّنِي مِنَ ٱلۡقَوۡمِ ٱلظَّٰلِمِينَ ١١

وَمَرۡيَمَ ٱبۡنَتَ عِمۡرَٰنَ ٱلَّتِيٓ أَحۡصَنَتۡ فَرۡجَهَا فَنَفَخۡنَا فِيهِ مِن رُّوحِنَا وَصَدَّقَتۡ بِكَلِمَٰتِ رَبِّهَا وَكُتُبِهِۦ وَكَانَتۡ مِنَ ٱلۡقَٰنِتِينَ ١٢

O Prophet, why do you prohibit [yourself from] what Allah has made lawful for you, seeking the approval of your wives? And Allah is Forgiving and Merciful.

Allah has already ordained for you [Muslims] the dissolution of your oaths. And Allah is your protector, and He is the Knowing, the Wise.

And [remember] when the Prophet confided to one of his wives a statement; and when she informed [another] of it and Allah showed it to him, he made known part of it and ignored a part. And when he informed her about it, she said, "Who told you this?" He said, "I was informed by the Knowing, the Acquainted."

If you two [wives] repent to Allah , [it is best], for your hearts have deviated. But if you cooperate against him - then indeed Allah is his protector, and Gabriel and the righteous of the believers and the angels, moreover, are [his] assistants.

Perhaps his Lord, if he divorced you [all], would substitute for him wives better than you - submitting [to Allah], believing, devoutly obedient, repentant, worshipping, and traveling - [ones] previously married and virgins.

O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded.

O you who have disbelieved, make no excuses that Day. You will only be recompensed for what you used to do.

O you who have believed, repent to Allah with sincere repentance. Perhaps your Lord will remove from you your misdeeds and admit you into gardens beneath which rivers flow [on] the Day when Allah will not disgrace the Prophet and those who believed with him. Their light will proceed before

them and on their right; they will say, "Our Lord, perfect for us our light and forgive us. Indeed, You are over all things competent."

O Prophet, strive against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination.

llah 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 those prophets did not avail them from Allah at all, and it was said, "Enter the Fire with those who enter."

And Allah presents an example of those who believed: the wife of Pharaoh, when she said, "My Lord, build for me near You a house in Paradise and save me from Pharaoh and his deeds and save me from the wrongdoing people."

And [the example of] Mary, the daughter of 'Imran, who guarded her chastity, so We blew into [her garment] through Our angel, and she believed in the words of her Lord and His scriptures and was of the devoutly obedient.

Discussion on Verses 1-12 of 12

This chapter begins by addressing an incident in which the Holy Prophet Muhammad, peace and blessings be upon him, refrained from something lawful in order to please some of his wives. This has been discussed in Tafsir Ibn Kathir, Volume 10, pages 58–59. Although the matter involved something outwardly small—honey—Allah, the Exalted, still revealed verses of the Holy Quran to correct this behaviour. This alone shows the immense seriousness of altering what Allah, the Exalted, has permitted, even when the intention is noble. Chapter 66 At Tahrim, verse 1:

“O Prophet, why do you prohibit [yourself from] what Allah has made lawful for you, seeking the approval of your wives?...”

The incident may appear minor, yet the principle it establishes is vast. Islam is a complete, divinely revealed code of conduct that governs every situation, whether worldly or religious. It outlines what must be done and what must be avoided, and this knowledge comes directly from the All-Knowing, Allah, the Exalted. Because of this, no one is permitted to introduce innovations into the religion, such as declaring lawful things to be unlawful. Innovations often begin subtly, but they gradually weaken faith and eventually lead to sin. Even when the intention behind an innovation is to increase devotion, the outcome is spiritual harm, because it replaces divine guidance with human preference. This is why strict adherence to the two authentic sources of guidance—the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him—is essential for every Muslim, as these two sources alone safeguard a person

from deviation. The more a person relies on other sources of religious knowledge, even if those sources appear to encourage good deeds, the less they will rely on the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This inevitably leads to misguidance. The Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Sunan Abu Dāwūd, number 4606, that any matter not rooted in these two sources will be rejected by Allah, the Exalted. When a person begins to act upon external sources, they gradually adopt practices that contradict Islam. This is one of the ways the Devil misleads people—slowly, step by step, until they no longer recognise the difference between truth and falsehood. A person may begin with something seemingly harmless, such as a spiritual exercise or a devotional phrase not found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, but over time they become accustomed to accepting religious ideas without verifying their authenticity. This habit weakens their ability to distinguish guidance from misguidance.

For example, a person facing hardship may be advised to perform certain spiritual exercises that contradict Islamic teachings. Because they are accustomed to following sources outside the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, they fall into the trap easily. They begin performing practices that oppose Islam and eventually adopt beliefs about Allah, the Exalted, and the universe that contradict the religion, such as believing that people or supernatural beings can control their destiny. Their knowledge is taken from outside the two authentic sources, so their beliefs become corrupted. What begins as a small deviation becomes a doorway to major misguidance, because once a person accepts one unauthorised practice, they become more open to others. Some of these practices and beliefs even amount to clear disbelief, such as engaging in black magic. Chapter 2 Al Baqarah, verse 102:

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

A Muslim can therefore lose their faith without realising it, simply because they have developed the habit of acting upon sources of religious knowledge that are not rooted in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This is why following religious innovations is considered following in the footsteps of the Devil. It begins with something small and seemingly harmless, but it gradually distances a person from authentic guidance until they find themselves believing and doing things that directly contradict Islam. The lesson of this chapter is therefore not merely about honey; it is about safeguarding one’s faith by holding firmly to the two sources of guidance and refusing to introduce or accept anything that Allah, the Exalted, has not authorized. 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.”

One must therefore adhere strictly to the two sources of guidance at all times in order to obtain peace of mind in both worlds, through attaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Allah, the Exalted, has ensured

that this outcome is only achieved through obedience to the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, without adding to them or subtracting from them. When a person confines their religious practice to these two sources, they protect themselves from confusion, contradiction, and spiritual instability. They also safeguard their faith from the subtle influence of innovations, personal desires, cultural pressures, and the deceptive whispers of the Devil, all of which attempt to distort the clarity of divine guidance. Chapter 66 At Tahrim, verse 1:

"…And Allah is Forgiving and Merciful."

This closing phrase is profoundly comforting. It reassures believers that even when they fall short, make mistakes, or unintentionally drift toward practices that are not rooted in the Holy Quran and the prophetic traditions, Allah, the Exalted, remains forgiving and merciful. His mercy encompasses those who return to the authentic path, seek His pardon, and renew their commitment to the guidance He has revealed. At the same time, this reminder subtly encourages believers not to persist in innovations or deviations, but to correct themselves promptly, knowing that Allah, the Exalted, welcomes their repentance and rewards their sincerity. In this way, the verse combines both caution and compassion: caution against altering the religion in any way, and compassion in the form of divine forgiveness for those who realign themselves with the truth.

Chapter 66 At Tahrim, verse 1:

“O Prophet, why do you prohibit [yourself from] what Allah has made lawful for you, seeking the approval of your wives?...”

Even though pleasing people is acceptable in Islam, one must ensure that this does not take precedence over pleasing Allah, the Exalted, nor should a person repeatedly prioritise the approval of others over their own lawful wellbeing. Human beings naturally desire harmony and acceptance, yet this desire must remain within the boundaries set by Allah, the Exalted. When a person begins to elevate the opinions of people above the commands of their Creator, they inevitably fall into imbalance, anxiety, and spiritual weakness. The heart was created to find stability through obedience to Allah, the Exalted, not through chasing the ever-changing expectations of people.

In everyday life, people often complain that no matter how hard they try, they cannot seem to please everyone. In every situation—whether within the family, at work, or among friends—someone is always displeased. This is a universal experience, and a person should remember a few simple truths that protect them from unnecessary stress and disappointment. The first is that the majority of people are not pleased with Allah, the Exalted, even though He has granted them countless blessings without them ever asking. If people cannot show consistent gratitude to the One who created them, sustained them, and continues to shower them with mercy, how can they ever be fully pleased with another human being who, in reality, has given them nothing comparable? Their lack of contentment with Allah, the Exalted, is evident from their constant complaints and their failure to show

gratitude. If they cannot be pleased with the One who gives them everything, they will certainly not be pleased with someone who gives them far less.

Secondly, no matter how much a person improves their character, they will never reach the sublime character possessed by the Holy Prophet Muhammad, peace and blessings be upon him, or the other Holy Prophets, peace be upon them. Yet despite their perfect character, they were still disliked, opposed, and criticised by some people. If the most noble and pure individuals in human history could not please everyone, how can an ordinary person expect to achieve universal approval. This reflection alone should free a person from the unrealistic expectation of satisfying every individual they encounter.

A person should also remember that people were created with different temperaments, mind-sets, and preferences. Because of this diversity, there will always be individuals who disagree with one's behaviour, decisions, or personality. It is impossible for everyone to view a person in the same way. The only one who comes close to pleasing everyone is the two-faced individual who constantly changes their beliefs, behaviour, and attitude depending on who they are dealing with. But even such a person eventually becomes exposed, and Allah, the Exalted, publicly disgraces them. Their temporary acceptance from people comes at the cost of sincerity, integrity, and divine displeasure.

Therefore, striving to obtain the pleasure of all people is an unattainable goal, and only a foolish person exhausts themselves in pursuit of

something that cannot be achieved. A person should instead prioritise the pleasure of Allah, the Exalted, above all else by fulfilling His commands, refraining from His prohibitions, and facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This approach ensures that a person attains a balanced mental and physical state and correctly places everything and everyone within their life. It also prepares them adequately for their accountability on the Day of Judgement. Such behaviour leads to genuine peace of mind in both worlds. This does not mean that a person should be harsh or disrespectful toward others, as this contradicts the example of the Holy Prophet Muhammad, peace and blessings be upon him. Rather, it means that a person should understand that if they obey Allah, the Exalted, He will protect them from the negative attitudes and harmful effects of people, even if this protection is not immediately visible. But if they prioritise pleasing people over pleasing Allah, the Exalted, they will fail to achieve people's approval and will also be deprived of divine protection. True stability comes from aligning one's heart with the commands of Allah, the Exalted, not with the shifting expectations of creation.

Chapter 66 At Tahrim, verse 1:

"…And Allah is Forgiving and Merciful."

An aspect of this mercy and forgiveness is highlighted in the next verse, in which Allah, the Exalted, makes clear that He does not punish people for breaking their oaths. Instead, He has provided a lawful and manageable way to compensate for a broken oath without facing further consequences.

This demonstrates that divine law is not designed to burden people, but to guide them gently while accommodating human weakness. Chapter 66 At Tahrim, verse 2:

“Allah has already ordained for all of you the dissolution of your oaths…”

Through the divine code of conduct granted to mankind, Allah, the Exalted, has ensured the mental, physical, and societal protection of people. This guidance enables individuals to achieve peace of mind on a personal level by attaining a balanced mental and physical state and by correctly placing everything and everyone within their life. It also ensures peace on a societal level by teaching people how to fulfil the rights of others with justice, compassion, and consistency. Chapter 66 At Tahrim, verse 2:

“…And Allah is your protector…”

This protection is not merely physical; it encompasses emotional, psychological, moral, and spiritual dimensions. No matter how advanced a society becomes, and regardless of the knowledge it acquires in fields such as psychology, sociology, medicine, or governance, it remains impossible for human beings to formulate a code of conduct that is perfectly aligned with human nature and capable of addressing every circumstance individuals or societies may face. Human understanding is limited and constantly evolving. Even today, humanity continues to discover new

aspects of its own existence, such as the functions of different regions of the brain, the complexities of emotional development, and the subtle interplay between physical and mental wellbeing. If people are still uncovering basic truths about themselves, it is inconceivable that they could establish a flawless, comprehensive system that guarantees justice, balance, and tranquillity for all. Chapter 66 At Tahrim, verse 2:

“…and He is the Knowing, the Wise.”

Only Allah, the Exalted, possesses the knowledge and wisdom required to provide such a system. As the Creator of all things, His knowledge encompasses the entirety of the past, present, and future. He alone understands every dimension of human nature, every hidden inclination, every societal pattern, and every consequence of every action. Therefore, He alone is qualified to give humanity a code of conduct that clearly distinguishes good from evil, benefit from harm, and stability from chaos. Historical evidence demonstrates that whenever this divine code was implemented sincerely—whether in households, communities, or entire societies—it produced justice, harmony, and peace. Individuals found clarity and purpose, families found stability, and societies found fairness and cohesion. For this reason, people must embrace the divine code of conduct bestowed upon them, recognising that it is designed for their benefit even when certain teachings conflict with personal desires. A wise patient accepts the advice of a skilled physician, even if the medicine tastes bitter or the diet feels restrictive, because they trust that the treatment is ultimately for their wellbeing. In the same way, a person should trust the guidance of Allah, the Exalted, knowing that His instructions lead to balance, tranquillity, and success in both worlds.

After mentioning one aspect of the private life of the Holy Prophet Muhammad, peace and blessings be upon him, Allah, the Exalted, then discusses another in order to highlight the importance of family cohesion, which forms the foundation of societal cohesion. When the family unit is stable, respectful, and built upon trust, the wider society naturally becomes stronger and more harmonious. When the family unit is fractured, society inevitably suffers. Chapter 66 At Tahrim, verse 3:

“And [remember] when the Prophet confided to one of his wives a statement; and when she informed [another] of it and Allah made it apparent to him, he made known part of it and ignored a part. And when he informed her about it, she said, "Who told you this?" He said, "I was informed by the Knowing, the Acquainted."”

The exact statement that was shared privately is not relevant to understanding the lessons behind this verse, and therefore one must avoid delving into it. The Holy Quran intentionally leaves out such details, teaching people that not every historical detail is beneficial or necessary. In general, a person must avoid studying topics within religious knowledge that do not increase their sincere obedience to Allah, the Exalted. True obedience involves using the blessings one has been granted in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Knowledge that does not lead to action, humility, or spiritual growth becomes a distraction rather than a benefit. A helpful way to determine whether a topic of religious knowledge is relevant is to ask whether it is something Allah, the Exalted, will question a person about on the Day of Judgement. If it is not something they will be questioned about—such as the precise details of

certain historical events—then that topic is irrelevant and should be avoided. Delving into such matters often leads to argumentation, division, and wasted time. But if a topic is something a person will be questioned about—such as fulfilling the rights of one's neighbour, maintaining family ties, avoiding oppression, or using one's time and wealth responsibly—then that topic must be studied, understood, and acted upon to the best of one's ability. This verse therefore teaches a profound principle: beneficial knowledge is that which brings a person closer to Allah, the Exalted, and improves their conduct. Irrelevant knowledge, even if interesting, distracts from one's true purpose. By focusing on what matters in the sight of Allah, the Exalted, a person strengthens their faith, protects their time, and ensures that their religious learning translates into meaningful action.

In addition, an important lesson to understand from this verse is the immense value of respecting private conversations. In a Hadith found in Jami At Tirmidhi, number 1959, the Holy Prophet Muhammad, peace and blessings be upon him, indicated that private conversations are a trust that must be protected. When someone speaks to another in confidence, they are placing a portion of their dignity, vulnerability, and personal life in that person's care. To betray that trust is to violate a moral responsibility that Allah, the Exalted, has commanded people to uphold.

Unfortunately, many people have developed the harmful habit of divulging the private conversations of others. This is an extremely negative characteristic, as it contradicts the attitude of a sincere and trustworthy person. Many justify this behaviour by sharing private information with close relatives or friends, believing it to be harmless, when in reality it is not. A person should always keep the words spoken in a private conversation confidential unless they are absolutely certain that the one

who spoke to them would not mind the information being shared with a third party. If the person would mind, then revealing their words is a betrayal, and betrayal contradicts sincerity. Being sincere to others has been commanded in a Hadith found in Sunan An Nasai, number 4204. Even when someone believes that another person would not object to their words being shared, it is still safer, wiser, and morally superior to refrain from doing so. Silence protects relationships, preserves trust, and prevents unnecessary harm.

Acting upon the main Hadith regarding private conversations prevents numerous sins, such as backbiting and gossiping, and it prevents the development of negative feelings between people. This is because information passed to a third party is often misinterpreted, exaggerated, or taken out of context, leading to misunderstandings and emotional harm. Many fractured relationships, whether between relatives, friends, or colleagues, can be traced back to something someone heard about another person—not something they personally witnessed. When private conversations are divulged, unity is weakened, especially within families. Unity, however, is repeatedly commanded in the teachings of Islam, such as in the Hadith found in Sahih Bukhari, number 6065. Chapter 4 An Nisa, verse 58:

“Indeed, Allah commands you to render trusts to whom they are due…”

The words of others are a trust, and one should treat them with the same care and respect they desire for their own conversations. By doing so, a

person protects relationships, strengthens unity, and upholds the moral integrity that Allah, the Exalted, expects from His creation.

Chapter 66 At Tahrim, verse 3:

“And [remember] when the Prophet confided to one of his wives a statement; and when she informed [another] of it and Allah made it apparent to him, he made known part of it and ignored a part…”

This verse also teaches the profound importance of showing leniency and gentleness when others make mistakes. The Holy Prophet Muhammad, peace and blessings be upon him, chose to overlook certain aspects of what had occurred, addressing only part of the issue while intentionally leaving the rest unmentioned. This deliberate restraint reduced the severity of the matter and prevented unnecessary tension. Such behaviour is essential for maintaining a healthy family environment and for interacting successfully with people outside one’s home. If a person insists on scrutinising every mistake, demanding explanations for every slip, and holding others accountable for every misstep, then their relationships will inevitably deteriorate. No relationship—whether between spouses, siblings, friends, or colleagues—is free from imperfections.

Every person hopes that on the Day of Judgement, Allah, the Exalted, will overlook their faults, conceal their shortcomings, and forgive their sins. Yet

it is astonishing that many who long for this divine mercy do not extend the same courtesy to others. They cling to the past mistakes of people and revive them whenever it suits their emotions. This is not referring to mistakes that have lasting consequences—such as an accident that permanently harms another person. Such matters understandably leave deep wounds and cannot be dismissed lightly. Rather, this refers to mistakes that have no ongoing impact: a harsh word spoken in anger, a moment of impatience, a misunderstanding that has long since passed. Even though these incidents fade with time, some people insist on resurrecting them, using them as tools to hurt or shame others. This mentality is deeply unhealthy. It fails to recognise that human beings are not angels; they are fallible by nature. A person who hopes that Allah, the Exalted, will overlook their past should at the very least be willing to overlook the past mistakes of others. Those who refuse to adopt this attitude will find that most of their relationships become strained or broken. Every relationship will contain disagreements, and disagreements naturally lead to occasional mistakes. A person who cannot let go of the past will eventually find themselves isolated, because their harshness pushes people away. It is tragic that such individuals dislike loneliness, yet they adopt an attitude that guarantees it. This behaviour contradicts both logic and common sense. Every person desires to be loved, respected, and remembered fondly after their passing. But those who constantly revive the past mistakes of others achieve the opposite. While they are alive, people grow weary of them, and when they die, they are not remembered with genuine affection. If they are remembered at all, it is out of social obligation rather than heartfelt love.

Letting go of the past does not require a person to be overly kind or excessively accommodating. At the very least, one can maintain basic respect and courtesy, as taught in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This costs nothing and requires minimal effort. A wise person takes practical steps to

protect themselves from future harm while also learning to overlook and forgive the mistakes of others. By adopting this balanced approach, a person increases the likelihood that Allah, the Exalted, will overlook their own past mistakes on the Day of Judgement, granting them the mercy they themselves extended to His creation. Chapter 24 An Nur, verse 22:

“…and let them pardon and overlook. Would you not like that Allah should forgive you? And Allah is Forgiving and Merciful.“

Chapter 66 At Tahrim, verse 3:

“…And when he informed her about it, she said, "Who told you this?"…”

Even though the wife of the Holy Prophet Muhammad, peace and blessings be upon him, referred to in this verse eventually corrected her behaviour, the verse highlights her initial reaction. Instead of immediately reflecting on her own mistake—divulging a confidential statement of the Holy Prophet Muhammad, peace and blessings be upon him—she first focused her frustration on the person who informed him of what she had done. This moment is not mentioned to diminish her status, but to teach an essential moral lesson: when a person makes a mistake, their first response should be self-reflection, not deflection.

In general, if a person fails to correct themself and take responsibility—as she ultimately did—they risk developing a destructive habit: blaming others for their own errors rather than acknowledging their shortcomings and improving their behaviour. A person who refuses to take responsibility will never refine their character. Instead, they will continue misusing the blessings they have been granted, harming themselves and others. Over time, this leads to a state of mental and physical imbalance, where a person misplaces everything and everyone in their life. They fail to prepare for their accountability on the Day of Judgement, and as a result, they experience stress, hardship, and instability in both this world and the next, regardless of any material comforts they may possess. Furthermore, refusing to take responsibility prevents a person from fulfilling the rights of others. When someone consistently shifts blame, they misguide those around them and contribute to the spread of corruption and injustice within their society. Blaming others for one's own wrongdoing will never be accepted by Allah, the Exalted, neither in this world nor in the Hereafter. In fact, the Holy Quran makes it clear that even blaming the Devil will not be accepted, despite his relentless efforts to misguide 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…""

Even though the Devil will be held accountable for his own sins, no one will be able to shift the consequences of their actions onto him. He never possessed the power to force people into misguidance. His only influence

was invitation, and those who willingly accepted that invitation have no one to blame except themselves. This verse therefore teaches a powerful and sobering lesson: personal responsibility is essential for spiritual growth, healthy relationships, and success in both worlds. Those who blame others remain stagnant, while those who acknowledge their mistakes open the door to self-improvement, divine mercy, and true peace of mind.

Chapter 66 At Tahrim, verse 3:

“…And when he informed her about it, she said, "Who told you this?" He said, "I was informed by the Knowing, the Acquainted."”

This verse also serves as a powerful warning: even if a person refuses to take responsibility for their mistakes and manages to escape the consequences in this world, they will never escape being held accountable by Allah, the Exalted, in the Hereafter. Worldly consequences can often be avoided through excuses, manipulation, or simply because people forget or overlook what occurred. But nothing is hidden from Allah, the Exalted, and nothing is erased unless He chooses to erase it. This reality underscores the urgency of taking responsibility for one’s actions and correcting one’s behaviour while the opportunity still exists. A person may delay accountability in this life, but they cannot delay it in the next. On the Day of Judgement, every individual will stand alone before Allah, the Exalted, with no opportunity to shift blame, no ability to hide behind excuses, and no chance to repair what they neglected. The court of Allah, the Exalted, is not a place for self-correction; it is a place for judgement. The time for repentance, reform, and personal responsibility is now, in this world, where

change is still possible and forgiveness is still accessible. This verse therefore emphasises a crucial truth: responsibility is not merely a moral virtue but a spiritual necessity. Those who take ownership of their actions, admit their faults, and strive to improve are the ones who protect themselves from regret on the Day of Judgement. Those who persist in denial, blame, and avoidance only harm themselves, for the consequences will inevitably return to them when they stand before the One from whom nothing is concealed. By embracing responsibility in this life, a person safeguards their peace of mind, strengthens their relationships, fulfils the rights of others, and prepares themselves for the ultimate accountability before Allah, the Exalted, where no excuse will avail and no blame can be shifted.

Despite the fact that divulging the statement of the Holy Prophet Muhammad, peace and blessings be upon him, was not a sin, Allah, the Exalted, still encourages repentance in this verse. Through this specific event, He teaches all people to recognise the seriousness of such behaviour and to purify themselves from it. Chapter 66 At Tahrim, verse 4:

“If you two [wives] repent to Allah, [it is best], for certainly your hearts are inclined to it…”

The mention of the hearts is profoundly significant. It reminds people that true reform begins within the spiritual heart, for when the heart is sound, a person corrects their behaviour immediately whenever they err. Spiritual purification is not a passive condition that descends upon a person without effort; it is an active, ongoing process that requires learning, reflection, and

consistent implementation of the teachings of Islam in daily life. It demands that a person 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. When these virtues are cultivated and these vices are uprooted, the heart becomes cleansed and the soul elevated. This inner refinement naturally produces tranquillity, because peace of mind is the direct result of living in harmony with divine guidance. A purified heart is not easily shaken by mistakes, temptations, or the behaviour of others. It responds to errors with repentance, to blessings with gratitude, and to trials with patience. Moreover, spiritual purification ensures that a person uses the blessings granted to them—whether wealth, health, knowledge, influence, or time—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. Instead, it channels these blessings toward gratitude, service, and obedience. Through this, a person achieves balance in both mental and physical states, placing every matter and every relationship in its rightful place. This balance safeguards a person's worldly affairs and 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 soul experiences clarity, contentment, and resilience in the face of trials. It is not overwhelmed by guilt, anger, or confusion, because its inner compass is aligned with truth. In the Hereafter, such a soul finds eternal peace and reward with Allah, the Exalted. Thus, spiritual purification is not merely a personal refinement; it is the foundation of success in both realms. It transforms character, directs blessings toward righteousness, strengthens relationships, and secures peace of mind in this life and the next. It is the path through which a person becomes worthy of divine mercy, and the means by which they rise above the weaknesses of the ego and the distractions of the world.

Allah, the Exalted, then reminds people—through this specific example—that as long as they follow in the footsteps of the Holy Prophet Muhammad, peace and blessings be upon him, by obeying Him and using the blessings He has granted them correctly, they will always receive His support. This divine support remains firm regardless of the negative behaviour they may encounter from others, including their own relatives. Chapter 66 At Tahrim, verse 4:

"…But if you cooperate against him - then indeed Allah is his protector, and Gabriel and the righteous of the believers and the angels, moreover, are [his] assistants."

In this context, the Holy Prophet Muhammad, peace and blessings be upon him, was entrusted with the greatest mission in human history: teaching the final divine revelation through his conduct and words to all of humanity until the end of time. Because of the immense weight of this responsibility, Allah, the Exalted, warns his wives, may Allah be pleased with them, to appreciate the magnitude of his mission and to adopt the correct behaviour in supporting him. If they failed to do so, they would be replaced with others who would fulfil this role with sincerity and devotion. Chapter 66 Tahrim, verse 5:

"Perhaps his Lord, if he divorced you [all], would substitute for him wives better than you - muslims, believing, devoutly obedient, repentant, worshipping, and fasting - [ones] previously married and virgins."

The first point to note is that the terms muslims and believers are mentioned separately, highlighting an important distinction. A muslim, in this context, refers to someone who outwardly submits to Islam but lacks deep knowledge of the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Their acceptance of Islam may be due to family influence rather than personal understanding. Chapter 49 Al Hujurat, verse 14:

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

Because of their limited knowledge, such individuals possess weak faith. Weak faith causes a person to misuse the blessings they have been granted, especially when their desires conflict with Islamic teachings—even if they fulfil the basic obligatory duties. In contrast, the believer accepts Islam based on knowledge derived from the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. As a result, they attain strong faith. Chapter 49 Al Hujurat, verse 15:

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

Because of their strong faith, believers remain steadfast in their obedience to Allah, the Exalted, in all circumstances. In times of ease, they show gratitude; in times of difficulty, they show patience. Gratitude in one's intentions means acting solely to please Allah, the Exalted. Gratitude in speech means speaking positively or remaining silent. Gratitude in action means using one's blessings in ways that are pleasing to Allah, the Exalted, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This leads to further blessings, tranquillity, and success in both worlds by fostering a balanced mental and physical state and by placing everything and everyone in one's life in their rightful place. Chapter 14 Ibrahim, verse 7:

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

Patience, on the other hand, means refraining from complaints in both words and actions while remaining steadfast in obeying Allah, the Exalted. It requires believing that He always chooses what is best, even when the wisdom behind His decree is not immediately clear. Chapter 2 Al Baqarah, verse 216:

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

Therefore, those who act rightly in all situations—showing gratitude in ease and patience in hardship—will receive the unwavering support and mercy of Allah, the Exalted. This divine support cultivates tranquillity in both worlds by granting a harmonious mental and physical condition and by enabling a person to place every matter and every relationship in its proper place. This principle is reinforced in a Hadith found in Sahih Muslim, number 7500.

Chapter 66 At Tahrim, verse 5:

“…devoutly obedient…”

As Islam is a complete and comprehensive code of conduct, Allah, the Exalted, consistently connects worldly matters—such as inheritance, marriage, trade, and social dealings—to His obedience throughout the Holy Quran. This is because Islam is not a religion confined to rituals; it is a divine framework that governs every situation a person encounters, whether worldly or religious, and influences every worldly matter they interact with. For this reason, a person must avoid adopting the ignorant attitude of believing that Allah, the Exalted, only cares about ritual duties such as the obligatory prayers, while worldly matters are somehow outside the scope of divine concern. In reality, Allah, the Exalted, will question people about every situation they faced—how they spoke, how they earned, how they spent, how they treated others, how they used their time, and how they employed the blessings they were granted. Because of this, a person must ensure they learn and act upon Islamic teachings so that they behave correctly in every circumstance. This is the only path that

guarantees a harmonious mental and physical condition, enabling a person to place everything and everyone in their life in the correct position while adequately preparing for their responsibilities on the Day of Judgement. Such conduct naturally leads to tranquillity in both worlds, for it aligns the inner self with divine wisdom and prevents the chaos that arises from ignorance and desire. A person must therefore avoid treating Islam like a coat that they put on and take off according to their desires. The one who behaves in this manner is not truly obeying Allah, the Exalted; they are merely worshipping their own desires, even if they claim otherwise. Chapter 25 Al Furqan, verse 43:

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

When a person selectively follows Islamic teachings—obeying when it suits them and abandoning when it conflicts with their desires—they inevitably misuse the blessings they have been granted. This misuse leads to an unbalanced mental and physical condition, causing them to misplace everything and everyone in their life. They fail to prepare for their responsibilities on the Day of Judgement, and as a result, they experience stress, challenges, and hardships in both worlds, even if they enjoy certain worldly luxuries. True tranquillity, stability, and success come only from consistent obedience to Allah, the Exalted, in every situation. When a person lives by divine guidance in all aspects of life, they protect their heart, refine their character, and secure their peace in this world and the next.

Chapter 66 At Tahrim, verse 5:

“…repentant…”

What Allah, the Exalted, expects from people is not a life free from shortcomings, but a life defined by sincere effort—striving to use the blessings He has granted in accordance with Islamic teachings, doing one’s best to obey Him, and returning to Him whenever a sin is committed. Human beings are created weak, and mistakes are inevitable. What matters is how a person responds to those mistakes: with arrogance and persistence, or with humility and repentance. Sincere repentance involves several essential elements. A person must feel genuine remorse for their wrongdoing, seek the forgiveness of Allah, the Exalted, and, where appropriate, seek forgiveness from anyone they have wronged—provided doing so does not create further harm or conflict. They must make a sincere commitment to avoid repeating the same or similar sin in the future. If the sin involved violating the rights of Allah, the Exalted, they must make up for it through the prescribed acts of worship. If it involved violating the rights of people, they must restore those rights to the best of their ability. Repentance is not merely an emotional moment; it is a practical, transformative process that reshapes one’s conduct. A person must then continue striving to obey Allah, the Exalted, by using the blessings He has granted them correctly, as outlined in Islamic teachings. The true danger does not lie in falling into error—this is part of human nature—but in persisting in sin without remorse, without reflection, and without repentance. Such persistence hardens the heart, distances a person from divine mercy, and disrupts the balance of their inner life. When a person adopts an attitude of sincere striving and regular repentance, Allah, the Exalted, promises forgiveness, mercy, and inner tranquillity. Such individuals experience peace of mind in this world because they live with awareness, humility, and a heart that continually returns to its Lord. They

also carry hope for salvation in the next world, knowing that they have not allowed their mistakes to define them, but have used them as opportunities for growth, purification, and renewed commitment to the path of righteousness.

Chapter 66 At Tahrim, verse 5:

“…worshipping…”

Worshipping Allah, the Exalted, is far more comprehensive than performing ritual acts such as the obligatory prayers. True worship encompasses obeying Him in every circumstance and in every blessing one uses, exactly as taught in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Obedience is not merely an inner feeling or a spiritual inclination; it is a concrete reality expressed through consistent actions undertaken solely for the sake of Allah, the Exalted. When deeds are performed for hidden motives—such as praise, reputation, or worldly gain—they lose their spiritual value. This warning is clearly conveyed in a Hadith found in Jami At-Tirmidhi, number 3154. A central aspect of obedience is one’s relationship with the Holy Quran. This relationship has several essential dimensions. The first is to recite the Holy Quran correctly and regularly, giving it the honour it deserves. The second is to understand its meanings through a trustworthy teacher or source, ensuring that one’s comprehension is sound and rooted in authentic scholarship. The third—and most crucial—is to implement its teachings with the sincere intention of pleasing Allah, the Exalted. A sincere Muslim places the guidance of the Holy Quran above personal desires, especially

when those desires conflict with divine instruction. Moulding one's character according to the Holy Quran is a sign of genuine devotion, and this mirrors the example of the Holy Prophet Muhammad, peace and blessings be upon him, whose character embodied the Holy Quran, as mentioned in Sunan Abu Dawud, number 1342. Honouring the Holy Quran requires engaging with it wholeheartedly—striving to understand, internalise, and apply all of its teachings, not merely the parts that align with one's preferences. Selective obedience reveals a lack of sincerity and deprives a person of the Holy Quran's full transformative power. 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 recognise that although the Holy Quran provides solutions for worldly difficulties, its primary purpose is not to serve as a temporary remedy for life's problems. A person should not turn to it only in moments of distress, reciting it merely to resolve worldly troubles and then setting it aside once the difficulty passes. The foremost purpose of the Holy Quran is to guide humanity safely to the hereafter. To reduce it to a tool for worldly relief is to misunderstand its true function and to behave in a manner inconsistent with sincerity. This attitude resembles someone who purchases a car filled with impressive features but lacking an engine—superficially appealing, yet incapable of fulfilling its true purpose. Such behaviour reflects a lack of genuine commitment to the Holy Quran. The one who honours the Holy Quran, obeys Allah, the Exalted, in every situation, and uses their blessings according to divine guidance will find clarity, balance, and tranquillity in this life, and eternal success in the next.

Chapter 66 At Tahrim, verse 5:

“…and fasting…”

In a Divine Hadith recorded in Sunan An Nasai, number 2219, the Holy Prophet Muhammad, peace and blessings be upon him, teaches that every righteous deed a person performs is ultimately for their own benefit—except for fasting. Fasting, he explained, is uniquely for Allah, the Exalted, and He will grant its reward directly.

This Hadith highlights the exceptional nature of fasting. One reason for this distinction is that most righteous deeds are visible to others, such as the prayer, or they involve interactions with people, such as charity given in secret. Fasting, however, is concealed from the eyes of others. No one can determine by observation alone whether a person is truly fasting. It is a private act of devotion known only to the individual and to Allah, the Exalted.

Furthermore, fasting is a form of worship that places a protective barrier over every aspect of a person’s being. When observed correctly, it restrains the tongue from harmful speech, the eyes from unlawful sights, the ears from sinful sounds, and the limbs from wrongdoing. Prayer also provides this protection, as indicated in chapter 29 Al Ankabut, verse 45:

“…Indeed, prayer prohibits immorality and wrongdoing…”

However, prayer is performed at specific intervals and is visible to others, whereas fasting spans the entire day and remains hidden. Its continuous nature makes it a powerful tool for moral discipline.

The Holy Quran makes it clear that completing the obligatory fasts is directly connected to true belief. A person who abandons them without a valid excuse cannot be considered a complete believer. Chapter 2 Al Baqarah, verse 183:

“O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous”

The seriousness of neglecting the obligatory fasts is further emphasised in a Hadith found in Jami At Tirmidhi, number 723, where the Holy Prophet Muhammad, peace and blessings be upon him, warns that if a Muslim abandons even a single obligatory fast without a valid excuse, they can never recover the reward they lost—even if they were to fast every day for the rest of their life.

The verse above also indicates that fasting leads to righteousness. This righteousness is not achieved by merely abstaining from food and drink. True fasting requires heightened awareness of one's conduct—avoiding sins and increasing righteous deeds. This is why a Hadith in Jami At Tirmidhi, number 707, warns that a fast is of little value if a person does not refrain from false speech and false actions. Another Hadith in Sunan Ibn Mājah, number 1690, states that some people gain nothing from their fast except hunger. When a person becomes more conscious of their behaviour during fasting, this discipline eventually extends beyond the month of fasting, shaping their conduct throughout the year. This is the essence of true piety.

Fasting cultivates righteousness because it weakens the strongest desires of the human being—the appetite of the stomach and the appetite of carnal desire. These two drives are the root of many sins, and their intensity surpasses that of other unlawful inclinations. When a person learns to control these powerful desires through fasting, controlling lesser desires becomes easier. This mastery over the self is what leads to genuine righteousness.

There are also levels of fasting. The lowest level is simply refraining from the things that break the fast, such as food and drink. The next level is avoiding sins that diminish the reward of the fast, such as lying or backbiting—something indicated in Sunan An Nasai, number 2235. A higher level is when each limb participates in the fast: the eyes avoid the unlawful, the ears avoid sinful speech, and the hands and feet avoid wrongdoing. Beyond this is the level where a person maintains this conduct even outside the fasting days. The highest level of fasting is when a person

abstains from everything that distracts them from Allah, the Exalted—avoiding the misuse of blessings such as time, speech, and thought in sinful or vain pursuits.

One should also fast inwardly just as their body fasts outwardly. This means avoiding sinful or pointless thoughts, restraining the ego from insisting on its own desires, and focusing instead on fulfilling duties and responsibilities. It also means refraining from inwardly objecting to the decree of Allah, the Exalted, and accepting destiny with trust, knowing that Allah always chooses what is best, even when the wisdom is hidden. Chapter 2 Al Baqarah, verse 216:

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

Finally, one should strive for the highest reward by keeping their fast private whenever possible. Informing others unnecessarily diminishes its reward, as it becomes a subtle form of showing off. The more concealed the fast, the purer the intention, and the greater the reward with Allah, the Exalted.

Chapter 66 At Tahrim, verse 5:

“Perhaps his Lord, if he divorced you [all], would substitute for him wives better than you – muslims, believers, devoutly obedient, repentant, worshipping, and fasting - [ones] previously married and virgins.”

The final portion of this verse draws attention to an important teaching that directly challenges a harmful stigma deeply rooted in many cultures: the aversion to marrying previously married individuals—especially women, whether divorced or widowed. This attitude persists in numerous societies, despite having no basis in Islamic teachings. In fact, the verse subtly dismantles this cultural bias by reminding people that Allah, the Exalted, Himself preferred previously married women for His Holy Prophet Muhammad, peace and blessings be upon him. With the exception of one, all of his noble wives had been previously married, may Allah be pleased with them. This reality alone should be sufficient to eliminate any sense of shame, inferiority, or hesitation associated with marrying a previously married woman. If such women were honoured by Allah, the Exalted, and chosen for the greatest of all creation, then how can anyone look down upon them? The stigma is not only baseless but contradicts the very example Allah, the Exalted, established through the life of His Holy Prophet Muhammad, peace and blessings be upon him.

Moreover, this divine preference highlights a profound wisdom. Previously married women often possess maturity, emotional depth, and life experience that enable them to contribute meaningfully to a stable and compassionate household. Their past does not diminish their worth; rather, it equips them with qualities that enrich family life and strengthen the social fabric. Islam recognises this value, whereas cultural attitudes often ignore it.

The verse therefore serves as a corrective lens, urging people to distinguish between cultural prejudice and divine guidance. It teaches that honour is not tied to marital history but to faith, character, and obedience to Allah, the Exalted. By elevating previously married women through the example of the Holy Prophet Muhammad, peace and blessings be upon him, Allah, the Exalted, dismantles harmful social norms and replaces them with principles rooted in justice, dignity, and spiritual insight.

In essence, this verse calls people to realign their attitudes with revelation, not with inherited cultural biases. It reminds them that true nobility lies in righteousness, not in marital status, and that the most honoured women in the nation included those who had been previously married—chosen by Allah, the Exalted, for the most honoured man to ever walk the earth.

To conclude the discussion on verse 5, it is essential for a Muslim to prioritise the correct characteristics when choosing a spouse rather than relying on worldly standards. This approach greatly increases the likelihood of selecting a spouse who will bring long-term stability, harmony, and spiritual benefit. In a Hadith found in Sahih Bukhari, number 5090, the Holy Prophet Muhammad, peace and blessings be upon him, explained that people marry for four reasons: wealth, lineage, beauty, or piety. He ended by warning that one should marry for the sake of piety, otherwise they will be a loser.

The first three qualities mentioned in this Hadith are temporary and imperfect. They may offer short-lived happiness, but they ultimately become burdens because they are tied to the material world rather than to the source of true and lasting success—faith. Wealth does not guarantee happiness; in fact, many of the wealthiest people are among the most dissatisfied and troubled. Marrying for lineage is equally unwise, as noble ancestry does not guarantee noble character. If the marriage fails, it often damages the relationship between the two families, creating long-term resentment. Marrying solely for beauty—meaning emotional attraction or infatuation—is also unstable. Beauty fades, emotions fluctuate, and countless couples who once claimed to be deeply in love eventually grew to resent one another.

However, this Hadith does not imply that a person should seek a spouse who is poor or unattractive. Financial stability is important for a healthy marriage, and mutual attraction is a natural and necessary component of marital life. Rather, the Hadith teaches that these qualities must not be the primary or ultimate reason for marriage. The foremost characteristic a Muslim should seek is piety. A pious spouse is one who fulfils the commands of Allah, the Exalted, avoids His prohibitions, and faces destiny with patience, following the example of the Holy Prophet Muhammad, peace and blessings be upon him. In simple terms, the one who fears Allah, the Exalted, will treat their spouse well in both ease and hardship. By contrast, those who lack religious commitment will mistreat their spouse whenever they are upset, and even in times of contentment they will fail to fulfil their spouse’s rights due to ignorance—an ignorance that piety removes. Chapter 35 Fatir, verse 28:

"...Only those fear Allāh, from among His servants, who have knowledge..."

A pious person is also more concerned with fulfilling the rights of others, including their spouse, than with demanding their own rights. They understand that Allah, the Exalted, will question them about whether they fulfilled the rights of others, not whether others fulfilled their rights. The latter will be addressed when Allah, the Exalted, questions those individuals. In contrast, an irreligious person focuses only on their own rights—rights often shaped by culture, fashion, and personal imagination rather than by Islam. As a result, they remain perpetually dissatisfied, even when their spouse fulfils their rights according to Islamic teachings. This is one of the reasons why ignorance of Islam and rising divorce rates are so closely linked.

Finally, anyone who desires marriage should first acquire the knowledge related to it: the rights they owe their spouse, the rights owed to them, and the correct way to interact with a spouse in different situations. Ignorance in these matters leads to unnecessary conflict and divorce, as people demand things their spouse is not obligated to provide. Knowledge—being the foundation of piety—is therefore the cornerstone of a healthy and successful marriage. It equips a person with the understanding, patience, and wisdom needed to build a home grounded in tranquillity, justice, and mutual respect.

The one who establishes their home upon these principles ensures that they are positively influenced by their relatives to obey Allah, the Exalted, and that they, in turn, encourage their relatives to do the same. Such a household becomes a source of mutual support in righteousness. This

environment enables each family member to attain a balanced mental and physical state, to place everything and everyone in their life in the correct position, and to prepare adequately for their accountability on the Day of Judgement. This conduct naturally leads to peace of mind in both worlds and protects them from the troubles and difficulties of this life and the next. Chapter 66 At Tahrim, verse 6:

“O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded.”

This verse also emphasises the importance of taking deliberate steps to correct one’s own behaviour before attempting to guide others. A person must remain firm in obeying Allah, the Exalted, by using the blessings He has granted them correctly, as outlined in Islamic teachings. Although perfection is not required before advising others, one must still actively strive to reform themselves so that they lead by example. Leading by example is the most effective form of guidance, as people are naturally influenced by what they witness rather than what they are told. In contrast, the one who neglects their own spiritual and moral development while attempting to instruct others will often command the wrong things due to their ignorance of Islamic knowledge. Their words will carry little weight, because their actions contradict their advice. Such a person becomes less influential and less respected, as they fail to embody the teachings they claim to uphold. True guidance begins with self-rectification, and only then does it extend outward to family and society.

After encouraging those who claim faith in Him to support their declaration with righteous actions—thereby attaining peace of mind in both worlds and protecting themselves from harm—Allah, the Exalted, then warns them of the consequences of failing to do so. If a person does not support their verbal declaration of faith with obedience, they may be judged as a non-muslim on the Day of Judgement. Chapter 66 At Tahrim, verse 7:

“O you who have disbelieved, make no excuses that Day. You will only be recompensed for what you used to do.”

It is essential to understand that in this world, a person is judged as a muslim according to their verbal declaration of faith. The law deals with outward expressions, because only Allah, the Exalted, knows the inner reality of each person. But in the hereafter, every individual will be judged by Allah, the Exalted, according to the true state of their heart—something hidden from all creation. Therefore, a person who verbally claims to believe in Allah, the Exalted, and in their accountability in the hereafter, yet fails to support this claim with actions, may possess no real faith in their heart. As a result, they may be treated as a non-muslim on the Day of Judgement, even if the law considered them a muslim in this world.

Furthermore, the one who does not support their verbal declaration of faith with consistent obedience is in great danger of losing their faith before they die. Faith can be compared to a delicate flame that requires constant fuel. Just as a fire weakens and eventually dies when deprived of nourishment, faith diminishes and may be extinguished if not sustained through regular acts of obedience. Neglecting this spiritual nourishment places a person at

risk of losing the very light that guides them. Such a loss is the most devastating of all, for it deprives a person of peace in this world and salvation in the next. Faith thrives through action, reflection, and repentance. When these are absent, the heart becomes vulnerable to darkness, heedlessness, and spiritual decay. This verse therefore serves as a powerful reminder that faith is not a mere statement but a lived reality—one that must be protected, strengthened, and expressed through righteous deeds.

Allah, the Exalted, then encourages those who claim faith in Him yet fail to support this claim with consistent actions to repent and reform their conduct before they face the consequences of neglecting their duties. A declaration of faith alone is not sufficient if it is not supported by behaviour that reflects obedience and sincerity. Many people verbally affirm their belief, yet their daily conduct contradicts what they claim. Because of His mercy, Allah, the Exalted, does not immediately punish such people, but instead opens the door of repentance and invites them to correct their path before it is too late. This invitation demonstrates His compassion, as He allows people the opportunity to repair their relationship with Him and rectify the mistakes they have made. Chapter 66 At Tahrim, verse 8:

“O you who have believed, repent to Allah with sincere repentance…”

Sincere repentance involves several important elements which transform it from a simple statement into a meaningful change in behaviour. The first step is that a person must feel genuine regret and guilt for the wrongdoing they committed. This feeling of remorse indicates that the heart still

recognizes the seriousness of disobeying Allah, the Exalted. The second step is seeking forgiveness from Allah, the Exalted, through humble supplication and sincere acknowledgment of one's mistakes. If the wrongdoing involved harming another person, then forgiveness must also be sought from the individual who was wronged, provided that doing so does not lead to greater harm or conflict. Another essential element of sincere repentance is making a firm and honest commitment to avoid returning to the same sin or similar behaviour in the future. Repentance is not complete if a person intends to continue the wrongdoing. In addition, if the sin involved neglecting the rights of Allah, the Exalted, or violating the rights of people, then efforts must be made to restore those rights. For example, missed obligations should be fulfilled, and any property or wealth taken unjustly must be returned to its rightful owner. Beyond these steps, the person must strive to replace their past disobedience with consistent obedience by using the blessings they have been granted correctly as outlined in Islamic teachings. When a person adopts this approach, their life gradually becomes more organized and purposeful. They begin to obtain a balanced mental and physical state, correctly place everyone and everything within their life, and actively prepare for their accountability on the Day of Judgement. As a result, repentance becomes a source of peace and stability rather than merely an act of regret. Chapter 66 At Tahrim, verse 8:

“…Perhaps your Lord will remove from you your misdeeds and admit you into gardens beneath which rivers flow…”

Those who behave in this manner demonstrate that their declaration of faith is genuine and sincere. Their repentance is not limited to words, but is proven through practical action and continuous effort to follow divine

guidance. By reforming their conduct and striving to live according to Islamic teachings, they effectively follow the path established by the Holy Prophet Muhammad, peace and blessings be upon him. The Holy Prophet Muhammad, peace and blessings be upon him, served as the perfect example of obedience, humility, patience, and sincerity. Those who strive to walk along this path demonstrate their commitment to Allah, the Exalted, through their actions rather than merely through statements. Because of this sincere effort, they will not be abandoned or humiliated in the hereafter. Instead, they will be honoured by being gathered alongside the Holy Prophet Muhammad, peace and blessings be upon him, in safety and dignity. Chapter 66 At Tahrim, verse 8:

"…[on] the Day when Allah will not disgrace the Prophet and those who believed with him…"

In order to succeed on the Day of Judgement and ultimately reach Paradise, a person must prepare during their life in this world by gathering spiritual light through righteous actions. This light is not physical in the worldly sense but represents the faith and good deeds accumulated through sincere obedience. Every act of worship, charity, patience, honesty, kindness, and fulfilment of responsibility contributes to the growth of this spiritual light. These deeds are achieved when a person uses the blessings they have been granted—such as wealth, health, time, knowledge, and influence—in the correct manner as outlined in Islamic teachings. On the Day of Judgement, when people will experience immense fear, uncertainty, and darkness, this accumulated light will appear and guide those who possessed sincere belief and righteous actions. The Holy Quran describes this light manifesting in two distinct ways: the light that appears in front of them symbolizes the sincerity and strength of their

internal belief, while the light that appears on their right side represents the righteous deeds they performed throughout their lives. These two forms of light guide them safely through the events of the Day of Judgement. Chapter 66 At Tahrim, verse 8:

“…Their light will proceed before them and on their right; they will say, "Our Lord, perfect for us our light and forgive us. Indeed, You are over all things competent.""

This supplication also highlights an important truth about the expectations placed upon people. Allah, the Exalted, does not require perfection from human beings, as human nature inevitably includes weaknesses, mistakes, and moments of forgetfulness. What is required instead is sincerity, humility, and consistent effort. A person is expected to strive to obey Allah, the Exalted, to the best of their ability, using the blessings they have been granted according to Islamic teachings and turning back to Him whenever they fall into error. The true danger lies not in committing a mistake, but in becoming careless toward sin, refusing to acknowledge wrongdoing, or persisting in disobedience without remorse. When a person regularly reflects on their actions, repents for their mistakes, and sincerely attempts to improve their conduct, they demonstrate humility before Allah, the Exalted. This continuous cycle of striving, reflection, and repentance strengthens faith and purifies the heart. As a result, such individuals experience a sense of stability and reassurance within their lives. They know that although they are imperfect, they are striving sincerely and seeking the mercy of their Lord. Because of this sincere effort and humility, Allah, the Exalted, promises them forgiveness, compassion, and protection from disgrace in the hereafter. In this way, repentance not only erases past

mistakes but also becomes a source of peace of mind in this world and hope for eternal success in the next.

Because obeying Allah, the Exalted, often conflicts with the worldly desires and ambitions of people, many will persist in disobeying Him and opposing the Islamic principles that restrict their pursuit of those desires. As a result, the one who sincerely obeys Allah, the Exalted, will inevitably face various forms of opposition—ranging from criticism and mockery to social boycott and even physical aggression. In the face of such hostility, they must follow the example of the Holy Prophet Muhammad, peace and blessings be upon him, who never compromised Islamic teachings for the sake of pleasing people. He openly criticized harmful behaviour and destructive ways of life that damage individuals and societies, such as the alcohol and gambling industries. Chapter 66 At Tahrim, verse 9:

“O Prophet, strive against the disbelievers and the hypocrites and be stern with them. And their refuge is Hell, and wretched is the destination.”

The well-documented conduct of the Holy Prophet Muhammad, peace and blessings be upon him, towards non-muslims makes it clear that the sternness mentioned in this verse does not refer to aggression—verbal or physical—unless in legitimate self-defence. A true believer does not harm others with their words or actions, regardless of the other person’s faith. This principle is emphasised in a Hadith found in Sunan An Nasai, number 4998. Rather, the sternness commanded in this verse refers to unwavering firmness—remaining steadfast upon Islamic teachings despite opposition, pressure, or attempts to persuade one to compromise. It means refusing to

dilute or abandon divine guidance in order to gain acceptance, reduce criticism, or avoid discomfort. This steadfastness is a moral strength, not a physical harshness. It is the resolve to uphold truth even when it is unpopular, and to maintain integrity even when others attempt to sway one from the path of obedience. Such firmness is essential because compromising Islamic principles for the sake of pleasing people ultimately harms both the individual and society. It weakens one's faith, emboldens wrongdoing, and allows harmful practices to spread unchecked. By contrast, steadfastness protects the believer's heart, strengthens their character, and ensures that they remain aligned with the guidance of Allah, the Exalted, regardless of external pressures.

After urging those who claim faith in Him to support their declaration with righteous actions, Allah, the Exalted, further warns them against adopting a dangerous form of wishful thinking. This occurs when a person persists in disobeying Allah, the Exalted—misusing the blessings He has granted—while assuming that someone else, such as a righteous relative, will intercede for them and secure their salvation in both worlds. Chapter 66 At Tahrim, verse 10:

"Allah 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 those prophets did not avail them from Allah at all, and it was said, "Enter the Fire with those who enter.""

This verse dismantles the false assumption that mere association with righteous individuals guarantees safety in the hereafter. The wives of two

great Holy Prophets, peace be upon them, lived in the company of the most honoured servants of Allah, the Exalted, yet their proximity did not benefit them because they failed to support their verbal claims with obedience. Their example serves as a stark warning: no relationship—no matter how noble—can replace personal responsibility.

Although intercession is a real event that will occur on the Day of Judgement, it is entirely subject to the explicit permission of Allah, the Exalted. It must never be treated lightly or used as an excuse for negligence. In fact, the one who mocks intercession by relying on it while abandoning obedience may find that the leader of the intercessors, the Holy Prophet Muhammad, peace and blessings be upon him, testifies against them instead. Chapter 25 Al Furqan, verse 30:

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

This complaint is directed at Muslims, for they are the ones who accepted the Holy Quran. Those who never embraced it cannot be accused of abandoning it. For any Muslim against whom the Holy Prophet Muhammad, peace and blessings be upon him, testifies on the Day of Judgement, the consequences are clear and severe. Even when intercession is granted, it may not prevent a person from entering Hell; it may only reduce the punishment. And even the slightest moment in Hell is beyond human comprehension in its severity. 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 those who strive earnestly, repent sincerely, and live with obedience have the right to hope for intercession. And even then, they recognise that it is a mercy granted solely by Allah, the Exalted, not something guaranteed by lineage, association, or wishful thinking.

Just as the one who persists in disobeying Allah, the Exalted, will not be rescued by a righteous relative, the one who remains steadfast in obeying Allah, the Exalted, will not be harmed by the wrongdoing of their relatives. Chapter 66 At Tahrim, verse 11:

“And Allah presents an example of those who believed: the wife of Pharaoh, when she said, "My Lord, build for me near You a house in Paradise and save me from Pharaoh and his deeds and save me from the wrongdoing people.""

Although companionship with corrupt individuals often leads to negative influence—whether intentional or unintentional—as warned in a Hadith found in Sunan Abu Dawud, number 4833, and for this reason harmful companions must be avoided, there are situations in which a person is forced by circumstance to live among or interact with such people. This was the case for the wife of Pharaoh, who was surrounded by tyranny,

oppression, and disbelief. Yet, despite her environment, she remained firm in obeying Allah, the Exalted, by using the blessings He had granted her in the correct manner as outlined in Islamic teachings.

For those who find themselves in similar circumstances—unable to distance themselves from harmful relatives or surroundings—this verse offers profound reassurance. As long as they remain guided, the misguidance of others will not harm them. Chapter 5 Al Ma'idah, verse 105:

"O you who have believed, upon you is [responsibility for] yourselves. Those who have gone astray will not harm you when you have been guided…"

This means that a believer who maintains obedience, sincerity, and moral integrity will attain peace of mind in both worlds. They will achieve a balanced mental and physical state and will correctly place everything and everyone within their life, regardless of the behaviour of those around them.

The example of Pharaoh's wife is especially striking. She had access to unimaginable luxury, wealth, and comfort—yet she rejected all of it because it was tied to an evil way of life. She refused to be seduced by the glamour of her surroundings and instead sought closeness to Allah, the Exalted, through obedience, patience, and steadfastness. Her supplication reflects a heart detached from worldly illusions and firmly anchored in the

pursuit of eternal success. Her story teaches that true honour lies not in one's environment, family, or worldly status, but in one's personal commitment to Allah, the Exalted. Even the most oppressive surroundings cannot harm the one who remains sincere, just as the most righteous company cannot save the one who refuses to obey.

Allah, the Exalted, concludes the chapter by presenting the example of a woman who was surrounded by righteous individuals, including her uncle, the Holy Prophet Zakariya, peace be upon him, yet nevertheless endured false accusations and slander from many members of society. Despite this, she remained steadfast in her obedience to Allah, the Exalted, and thereby became a lasting role model for all generations. Chapter 66 At Tahrim, verse 12:

"And [the example of] Mary, the daughter of 'Imran, who guarded her chastity…"

In general, Allah, the Exalted, encourages marriage and forbids unlawful relationships. When a couple are not sincerely devoted to one another, as is the case with a married couple, any genuine difficulties they encounter tend to produce greater emotional strain, as they fail to support one another in the proper manner. Repeatedly entering and leaving multiple relationships throughout one's life undoubtedly exerts a detrimental impact on mental well-being. It is therefore unsurprising that many individuals who separate from their partners eventually seek counselling and often experience mental disorders, such as depression, more frequently than those who avoid such relationships. Furthermore, individuals who become

known within society for having numerous partners are less likely to find a suitable spouse who will properly fulfil their rights. This occurs because someone who has engaged in multiple relationships often develops a loose and undesirable character, which individuals seeking a serious and lasting commitment, such as marriage, typically find unacceptable. This circumstance only increases the emotional strain experienced by those who have had multiple partners. Within casual relationships, the two individuals are often not aligned in their expectations. In many cases, one person approaches the relationship more seriously, perhaps desiring a long-term future together, while the other does not share the same intention. When this disparity eventually becomes apparent, it frequently produces enduring emotional trauma for the individual who had invested more deeply in the relationship. By contrast, a married couple begin their relationship with a shared understanding of long-term commitment. They devote themselves to one another in all circumstances, whether they encounter situations that are planned or unforeseen, such as the arrival of children. Such an attitude is rarely present among ordinary couples engaged in casual relationships. Furthermore, involvement in a relationship outside marriage may create the illusion that a person fully understands their partner. Consequently, if the couple later marry, they often complain that their spouse has changed after marriage. In many instances, however, the individual has not changed; rather, the responsibilities and pressures associated with marriage have altered the nature of the relationship. This misunderstanding frequently leads to marital difficulties among couples who maintained a relationship prior to marriage. Even when they lived together beforehand, the same issue commonly arises. Additionally, it is widely acknowledged that conflicts with a partner can profoundly affect every other aspect of a person’s life. For example, many young individuals abandon their education simply because they cannot bear to encounter a former partner on a daily basis. Because marriage represents a profound bond and commitment between two individuals, married couples are generally less inclined to separate over the relatively minor disputes that often lead ordinary couples to break apart.

Furthermore, it is widely observed that those who seek partners outside marriage through dating frequently experience emotional trauma, including stress and despair. This occurs because entering the world of dating often resembles an emotional rollercoaster in which an individual repeatedly has their hopes raised and then disappointed. Each time a person meets someone new, they may hope that the individual will become a suitable partner, whether for a temporary relationship or eventual marriage. During such encounters, people often present themselves as better than they truly are, which naturally causes the expectations of the other person to grow. When negative characteristics eventually become apparent, these expectations collapse and the hopes of their partner are shattered. Experiencing this cycle repeatedly can undoubtedly exert a harmful effect on a person's mental state. Indeed, many individuals eventually abandon hope of finding a suitable partner because they have endured this distressing cycle too many times. Presenting oneself as better than one truly is is less likely to occur when a person searches for a spouse, as both individuals understand that marriage represents a lifelong and serious commitment. Consequently, they are generally more inclined to approach one another with honesty and openness from the very beginning, unlike the environment commonly found in dating.

In addition, the pressure exerted by society to find a partner imposes further psychological strain upon individuals. Many people feel compelled to enter relationships simply to avoid being perceived as unusual or abnormal because they are not involved with someone. This social pressure often leads individuals to choose unsuitable partners, which in turn results in additional emotional distress. Although the search for a spouse also carries certain pressures, the lifelong and serious nature of marriage generally leads most people to recognize the importance of selecting a partner carefully. As a result, society often places less

immediate pressure on individuals to marry. Furthermore, marriage can frequently be postponed until after a person completes their studies, which alleviates a portion of this stress. In contrast, societal pressure to find a partner outside marriage commonly begins during the teenage years and continues without interruption. For this reason, the emotional impact of these two situations is not the same.

In addition, a person must not be deceived by the outward appearance of an unlawful relationship into believing that it causes no harm to the couple or to the wider society. Because people possess limited knowledge, are often short sighted, and are frequently governed by their emotions, they may mistakenly assume that a relationship outside marriage is harmless while failing to recognize the hidden harms that will negatively affect both themselves and others. A person involved in an unlawful relationship will gradually be encouraged to take further steps with their partner and commit additional sins over time. As emotions and desires are difficult to restrain, and as certain sins, such as fornication, have become normalized within many societies, an unmarried couple may easily fall into such wrongdoing. This in turn leads to numerous further problems for both the individuals involved and society at large, including unwanted pregnancies and even the trivialization of other major sins within Islam.

Moreover, even if a person does not commit other major sins within an unlawful relationship, such as fornication, their emotions may still prevent them from thinking clearly. As a result, they may eventually marry their partner without realizing that the individual is not a suitable spouse, even if they previously appeared to be a good partner. As discussed earlier, this occurs because the responsibilities and pressures of marriage, including the obligation of fulfilling the rights of one’s spouse and children, alter the

nature of the relationship between the couple, which frequently leads to marital difficulties. This explains why couples who were together prior to marriage often accuse one another of changing their behavior after marriage. In reality, the change usually lies not in the individuals themselves but in the new responsibilities that accompany married life. Furthermore, regardless of the amount of time a person spends with their partner before marriage, they will never come to know that individual's character in the same manner as a married couple does after sharing the responsibilities of life together. Hidden negative traits within each person may become apparent only after marriage, which can lead to further marital problems.

An important truth that is often overlooked by those involved in unlawful relationships is that a person who makes a good partner is not necessarily capable of becoming a good spouse or a responsible parent. Different qualities are required to fulfill these roles. Because of their emotional attachment, a person may overlook the importance of selecting a spouse who possesses piety, even though such a person is far more likely to fulfill the rights of their spouse and children and avoid harming them, even in moments of anger. In contrast, a person who lacks piety is unlikely to fulfill these rights and may wrong their family, particularly when angered. Someone who is emotionally attached to a partner may ignore this crucial consideration and proceed to marry them because of their feelings, even when the partner lacks the necessary piety. Emotions such as love can render a person blind and deaf to the negative characteristics of the one they admire. This warning is mentioned in a Hadith recorded in Sunan Abu Dawud, number 5130.

Furthermore, a person who adopts an impious character and consequently engages with multiple partners will inevitably attract similarly impious individuals into their life. Such people are often motivated by personal desires and may seek only to satisfy their own lusts. As a result, they are unlikely to respect or fulfill the rights of their partner, even if the relationship eventually leads to marriage. When disagreements arise, they may easily resort to verbal abuse and may even insult their partner by referring to their past immodest behavior. Even if apologies are offered afterward, such verbal attacks leave emotional scars that may never fully heal and can sometimes be more damaging to a person's mental well being than physical harm. Moreover, those who attract impious individuals into their lives due to their own loose character are also more likely to experience physical abuse from a partner or spouse.

In addition, when the outward qualities that initially attracted the impious partner—such as physical beauty—fade or diminish, the impious spouse may seek another person to replace them. This mindset often contributes to extramarital affairs, as such individuals treat their partner or spouse as though they were a possession to be used temporarily and then replaced. The emotional trauma resulting from this behavior can be extremely severe. If children are involved, the situation can become even more damaging. Children who become upset with their parents may also resort to verbal insults, particularly toward the mother, and may repeat accusations connected to past immodest behavior. The emotional harm caused when a person is insulted by their own child can be exceptionally difficult to overcome.

In contrast, a person who adopts a modest and upright character will naturally attract individuals who possess similar qualities. Such people,

whether as partners or spouses, are far more likely to fulfill the rights owed to one another. If verbal disagreements occur, the insults are often disregarded because those involved recognize that such accusations are untrue. When children are raised in a household where both parents possess modest and honorable character, they are far more likely to develop respect for their parents and maintain that respect throughout their lives.

In addition, any children who are born unintentionally from such a relationship will place further strain upon the couple, which often leads to separation, as they may not wish to share the responsibility of raising a child. This results in the child growing up within a broken home, lacking the support and supervision of both parents, which frequently leads to difficulties for everyone involved. It is widely observed that a significant number of young people involved in crime, gangs, or those who are groomed by sexual predators and become victims of domestic violence originate from broken families. Raising a child correctly is extremely challenging even when the parents genuinely desire to have a child. One may therefore consider the emotional pressure involved in raising a child when the parent did not initially wish to have the child. This circumstance negatively affects the upbringing of the child and often leads to the problems mentioned earlier. The resulting stress may cause the single parent to place the child into fostering or adoption, which in many cases has a detrimental and long term effect on the child, as previously discussed. This further increases the likelihood of the child becoming misguided.

All of these and many other harmful consequences associated with unlawful relationships are often not appreciated by someone who is

governed by emotion or ignorance, even though such relationships may outwardly appear harmless. Becoming involved in an unlawful relationship is comparable to consuming a meal that appears attractive and enjoyable while in reality it is poisoned. Because the poison is hidden, a person must rely upon the guidance of someone who is aware of the danger and trust their advice in order to avoid consuming the meal, even when it appears appealing and contradicts one's desires. As Allah, the Exalted, alone possesses complete knowledge of all things, especially the hidden harms within certain actions and relationships, His guidance must be accepted and followed even when it opposes personal desires.

This situation resembles that of a wise patient who accepts and follows the advice of a physician, recognizing that the prescribed treatment is beneficial, even if it involves bitter medicine and a strict diet. Just as such a patient ultimately attains sound physical and mental health, the same outcome is achieved by the person who accepts and practices Islamic teachings. This is because the only One who possesses the complete knowledge required to ensure that a person achieves a balanced mental and physical state is Allah, the Exalted. The understanding of human mental and physical conditions possessed by society will never be sufficient to achieve this result, despite the extensive research that has been undertaken. This is because human knowledge cannot resolve every challenge a person may encounter in life, nor can it provide guidance that prevents every form of mental and physical distress due to its limited knowledge, experience, and foresight. Allah, the Exalted, alone possesses such complete 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 reality becomes evident when one compares those who live according to Islamic teachings and properly utilize the blessings they have been granted with those who do not.

Allah, the Exalted, eliminated these numerous secondary problems by addressing their root cause, namely by forbidding unlawful relationships and encouraging marriage, whereby a couple sincerely devote themselves to one another and to the upbringing of their children.

By addressing matters such as marriage, divorce, widows, and children within the Holy Quran, Allah, the Exalted, has provided the key to establishing a successful society. When members of a family, whether they remain together or become divorced, fulfill one another's rights and create a stable and nurturing home for their children, it generates a positive ripple effect throughout society. Conversely, when a family is unhappy and fails to fulfill one another's rights, it produces a negative ripple effect that spreads throughout society.

Throughout history, many thinkers have attempted to address the problems faced by individuals and societies. However, as their solutions generally focus on secondary issues rather than the root causes, the benefits of these solutions remain limited. In contrast, Allah, the Exalted, through addressing the foundational causes that affect both the individual and society, has clarified all matters so that humanity may attain success in both worlds. Chapter 16 An Nahl, verse 89:

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

However, only those who use the intelligence they have been granted in the correct manner will be able to recognise and understand the profound wisdom contained within the verses of Allah, the Exalted. Chapter 2 Al Baqarah, verse 242:

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

Because of her purity, devotion, and unwavering obedience, she was chosen for one of the greatest miracles in human history: the birth of the Holy Prophet Eesa, peace be upon him, without the involvement of a father. Chapter 66 At Tahrim, verse 12:

“And [the example of] Mary, the daughter of 'Imran, who guarded her chastity, so We breathed therein something of Our Spirit [through an Angel], and she believed in the words of her Lord and His scriptures and was of the devoutly obedient.”

This verse concludes with yet another reminder that true belief must be supported by action. Mere words, unaccompanied by obedience, hold little weight in Islam.

It is essential to recognise that obeying Allah, the Exalted, extends far beyond ritual acts such as the obligatory prayers. True obedience requires following His guidance in every circumstance and in every blessing one uses, exactly as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Obedience is not an abstract feeling hidden in the heart; it is a practical reality expressed through consistent good deeds performed solely for the pleasure of Allah, the Exalted. Those who act with ulterior motives—seeking praise, status, or worldly gain—will not be rewarded by Allah, the Exalted. This warning is emphasised in a Hadith found in Jami At Tirmidhi, number 3154. Obedience also includes fulfilling the various dimensions of one's relationship with the Holy Quran. The first dimension is to recite it correctly and regularly. The second is to understand its teachings through a reliable source and instructor. The third—and most crucial—is to apply its teachings with the intention of pleasing Allah, the Exalted. A sincere Muslim places the guidance of the Holy Quran above personal desires that contradict it. Shaping one's character according to the Holy Quran is a sign of genuine devotion, and this mirrors the conduct of the Holy Prophet Muhammad, peace and blessings be upon him, whose character embodied the Quran, as mentioned in a Hadith from Sunan Abu Dawud, number 1342. Honouring the Holy Quran requires engaging with it wholeheartedly—striving to understand, internalise, and apply all of its teachings, not merely the parts that align with one's preferences. Selective obedience reveals a lack of sincerity and deprives a person of the Quran's full transformative power. 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 recognise that although the Holy Quran provides solutions for worldly difficulties, its primary purpose is not to serve as a temporary remedy for life's problems. A person should not turn to it only in moments of distress, reciting it merely to resolve worldly troubles and then setting it aside once the difficulty passes. The foremost purpose of the Holy Quran is to guide humanity safely to the hereafter. To reduce it to a tool for worldly relief is to misunderstand its true function and to behave in a manner inconsistent with sincerity. This attitude resembles someone who purchases a car filled with impressive features but lacking an engine—superficially appealing, yet incapable of fulfilling its true purpose. Such behaviour reflects a lack of genuine commitment to the Holy Quran. The one who honours the Holy Quran, obeys Allah, the Exalted, in every situation, and uses their blessings according to divine guidance will find clarity, balance, and tranquillity in this life, and eternal success in the next.

For this reason, a person must accept and act upon Islamic teachings for their own benefit, even when those teachings conflict with their personal desires. They should behave like a wise patient who follows the medical advice of a trustworthy doctor, knowing that the bitter medicine and strict diet are ultimately for their wellbeing. Just as this patient eventually attains good physical and mental health, the one who embraces and implements Islamic teachings will achieve a balanced inner and outer life. This is because only Allah, the Exalted, possesses the complete knowledge required to guide a person toward true mental and physical stability and to help them place everything and everyone in their life in the correct position. Human knowledge—no matter how extensive—will always remain limited. Society, despite its research and expertise, cannot address every challenge a person may face. It cannot shield someone from all forms of mental or physical distress, nor can it provide perfect guidance on how to organise one's life and relationships. Human advice is restricted by limited experience, incomplete foresight, and personal biases. Allah, the Exalted, alone has perfect knowledge of human nature, and He has conveyed this

knowledge through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This truth becomes evident when one compares the lives of those who use their blessings according to Islamic teachings with those who do not. The difference in clarity, stability, and peace of mind is unmistakable. Interestingly, most patients do not understand the science behind the medicines they take, yet they trust their doctor without hesitation. Allah, the Exalted, however, does not ask people to follow His guidance blindly. Instead, He invites them to reflect on the teachings of Islam so they may recognise their truthfulness through clear evidence and observe their positive effects in their own lives. But this recognition requires approaching Islam with an open and unbiased mind. Chapter 12 Yusuf, verse 108:

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

In addition, Allah, the Exalted, alone controls the spiritual heart—the true seat of peace of mind. He alone grants tranquillity or withholds it. Chapter 53 An Najm, verse 43:

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

It is therefore evident 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 align their lives with divine guidance receive clarity, stability, and inner calm in both worlds. Chapter 16 An Nahl, verse 97:

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

All praise is due to Allah, Lord of the worlds and may peace and blessings be upon His final Messenger, Muhammad, his noble Family and Companions.

Chapter 67 – Al Mulk, Verses 1-30 of 30

تَبَٰرَكَ ٱلَّذِى بِيَدِهِ ٱلْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١﴾

ٱلَّذِى خَلَقَ ٱلْمَوْتَ وَٱلْحَيَوٰةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۚ وَهُوَ ٱلْعَزِيزُ ٱلْغَفُورُ ﴿٢﴾

ٱلَّذِى خَلَقَ سَبْعَ سَمَٰوَٰتٍ طِبَاقًا ۖ مَّا تَرَىٰ فِى خَلْقِ ٱلرَّحْمَٰنِ مِن تَفَٰوُتٍ ۖ فَٱرْجِعِ ٱلْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ ﴿٣﴾

ثُمَّ ٱرْجِعِ ٱلْبَصَرَ كَرَّتَيْنِ يَنقَلِبْ إِلَيْكَ ٱلْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ ﴿٤﴾

وَلَقَدْ زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا بِمَصَٰبِيحَ وَجَعَلْنَٰهَا رُجُومًا لِّلشَّيَٰطِينِ ۖ وَأَعْتَدْنَا لَهُمْ عَذَابَ ٱلسَّعِيرِ ﴿٥﴾

وَلِلَّذِينَ كَفَرُوا۟ بِرَبِّهِمْ عَذَابُ جَهَنَّمَ ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿٦﴾

إِذَآ أُلْقُوا۟ فِيهَا سَمِعُوا۟ لَهَا شَهِيقًا وَهِىَ تَفُورُ ﴿٧﴾

تَكَادُ تَمَيَّزُ مِنَ ٱلْغَيْظِ ۖ كُلَّمَآ أُلْقِىَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ نَذِيرٌ ﴿٨﴾

قَالُوا۟ بَلَىٰ قَدْ جَآءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ ٱللَّهُ مِن شَىْءٍ إِنْ أَنتُمْ إِلَّا فِى ضَلَٰلٍ كَبِيرٍ ﴿٩﴾

وَقَالُوا۟ لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِىٓ أَصْحَٰبِ ٱلسَّعِيرِ ﴿١٠﴾

فَٱعۡتَرَفُواْ بِذَنۢبِهِمۡ فَسُحۡقٗا لِّأَصۡحَٰبِ ٱلسَّعِيرِ ١١

إِنَّ ٱلَّذِينَ يَخۡشَوۡنَ رَبَّهُم بِٱلۡغَيۡبِ لَهُم مَّغۡفِرَةٞ وَأَجۡرٞ كَبِيرٞ ١٢

وَأَسِرُّواْ قَوۡلَكُمۡ أَوِ ٱجۡهَرُواْ بِهِۦٓۖ إِنَّهُۥ عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ ١٣

أَلَا يَعۡلَمُ مَنۡ خَلَقَ وَهُوَ ٱللَّطِيفُ ٱلۡخَبِيرُ ١٤

هُوَ ٱلَّذِي جَعَلَ لَكُمُ ٱلۡأَرۡضَ ذَلُولٗا فَٱمۡشُواْ فِي مَنَاكِبِهَا وَكُلُواْ مِن رِّزۡقِهِۦۖ وَإِلَيۡهِ ٱلنُّشُورُ ١٥

ءَأَمِنتُم مَّن فِي ٱلسَّمَآءِ أَن يَخۡسِفَ بِكُمُ ٱلۡأَرۡضَ فَإِذَا هِيَ تَمُورُ ١٦

أَمۡ أَمِنتُم مَّن فِي ٱلسَّمَآءِ أَن يُرۡسِلَ عَلَيۡكُمۡ حَاصِبٗاۖ فَسَتَعۡلَمُونَ كَيۡفَ نَذِيرِ ١٧

وَلَقَدۡ كَذَّبَ ٱلَّذِينَ مِن قَبۡلِهِمۡ فَكَيۡفَ كَانَ نَكِيرِ ١٨

أَوَلَمۡ يَرَوۡاْ إِلَى ٱلطَّيۡرِ فَوۡقَهُمۡ صَٰٓفَّٰتٖ وَيَقۡبِضۡنَۚ مَا يُمۡسِكُهُنَّ إِلَّا ٱلرَّحۡمَٰنُۚ إِنَّهُۥ بِكُلِّ شَيۡءِۭ بَصِيرٌ ١٩

أَمَّنۡ هَٰذَا ٱلَّذِي هُوَ جُندٞ لَّكُمۡ يَنصُرُكُم مِّن دُونِ ٱلرَّحۡمَٰنِۚ إِنِ ٱلۡكَٰفِرُونَ إِلَّا فِي غُرُورٍ ٢٠

أَمَّنۡ هَٰذَا ٱلَّذِي يَرۡزُقُكُمۡ إِنۡ أَمۡسَكَ رِزۡقَهُۥۚ بَل لَّجُّواْ فِي عُتُوّٖ وَنُفُورٍ ٢١

أَفَمَن يَمۡشِي مُكِبّٗا عَلَىٰ وَجۡهِهِۦٓ أَهۡدَىٰٓ أَمَّن يَمۡشِي سَوِيّٗا عَلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ٢٢

قُلۡ هُوَ ٱلَّذِيٓ أَنشَأَكُمۡ وَجَعَلَ لَكُمُ ٱلسَّمۡعَ وَٱلۡأَبۡصَٰرَ وَٱلۡأَفۡـِٔدَةَۖ قَلِيلٗا مَّا تَشۡكُرُونَ ٢٣

قُلۡ هُوَ ٱلَّذِي ذَرَأَكُمۡ فِي ٱلۡأَرۡضِ وَإِلَيۡهِ تُحۡشَرُونَ ٢٤

وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلۡوَعۡدُ إِن كُنتُمۡ صَٰدِقِينَ ٢٥

قُلۡ إِنَّمَا ٱلۡعِلۡمُ عِندَ ٱللَّهِ وَإِنَّمَآ أَنَا۠ نَذِيرٞ مُّبِينٞ ٢٦

فَلَمَّا رَأَوۡهُ زُلۡفَةٗ سِيٓـَٔتۡ وُجُوهُ ٱلَّذِينَ كَفَرُواْ وَقِيلَ هَٰذَا ٱلَّذِي كُنتُم بِهِۦ تَدَّعُونَ ٢٧

قُلۡ أَرَءَيۡتُمۡ إِنۡ أَهۡلَكَنِيَ ٱللَّهُ وَمَن مَّعِيَ أَوۡ رَحِمَنَا فَمَن يُجِيرُ ٱلۡكَٰفِرِينَ مِنۡ عَذَابٍ أَلِيمٖ ٢٨

قُلۡ هُوَ ٱلرَّحۡمَٰنُ ءَامَنَّا بِهِۦ وَعَلَيۡهِ تَوَكَّلۡنَاۖ فَسَتَعۡلَمُونَ مَنۡ هُوَ فِي ضَلَٰلٖ مُّبِينٖ ٢٩

قُلۡ أَرَءَيۡتُمۡ إِنۡ أَصۡبَحَ مَآؤُكُمۡ غَوۡرٗا فَمَن يَأۡتِيكُم بِمَآءٖ مَّعِينِۢ ٣٠

Blessed is He in whose hand is dominion, and He is over all things competent -

[He] who created death and life to test you [as to] which of you is best in deed - and He is the Exalted in Might, the Forgiving -

[And] who created seven heavens in layers. You do not see in the creation of the Most Merciful any inconsistency. So return [your] vision [to the sky]; do you see any breaks?

Then return [your] vision twice again. [Your] vision will return to you humbled while it is fatigued.

And We have certainly beautified the nearest heaven with stars and have made [from] them what is thrown at the devils and have prepared for them the punishment of the Blaze.

And for those who disbelieved in their Lord is the punishment of Hell, and wretched is the destination.

When they are thrown into it, they hear from it a [dreadful] inhaling while it boils up.

It almost bursts with rage. Every time a company is thrown into it, its keepers ask them, "Did there not come to you a warner?"

They will say," Yes, a warner had come to us, but we denied and said, ' Allah has not sent down anything. You are not but in great error.' "

And they will say, "If only we had been listening or reasoning, we would not be among the companions of the Blaze."

And they will admit their sin, so [it is] alienation for the companions of the Blaze.

Indeed, those who fear their Lord unseen will have forgiveness and great reward.

And conceal your speech or publicize it; indeed, He is Knowing of that within the breasts.

Does He who created not know, while He is the Subtle, the Acquainted?

It is He who made the earth tame for you - so walk among its slopes and eat of His provision - and to Him is the resurrection.

Do you feel secure that He who [holds authority] in the heaven would not cause the earth to swallow you and suddenly it would sway?

Or do you feel secure that He who [holds authority] in the heaven would not send against you a storm of stones? Then you would know how [severe] was My warning.

And already had those before them denied, and how [terrible] was My reproach.

Do they not see the birds above them with wings outspread and [sometimes] folded in? None holds them [aloft] except the Most Merciful. Indeed He is, of all things, Seeing.

Or who is it that could be an army for you to aid you other than the Most Merciful? The disbelievers are not but in delusion.

Or who is it that could provide for you if He withheld His provision? But they have persisted in insolence and aversion.

Then is one who walks fallen on his face better guided or one who walks erect on a straight path?

Say, "It is He who has produced you and made for you hearing and vision and hearts; little are you grateful."

Say, " It is He who has multiplied you throughout the earth, and to Him you will be gathered."

And they say, "When is this promise, if you should be truthful?"

Say, "The knowledge is only with Allah , and I am only a clear warner."

But when they see it approaching, the faces of those who disbelieve will be distressed, and it will be said, "This is that for which you used to call."

Say, "Have you considered: whether Allah should cause my death and those with me or have mercy upon us, who can protect the disbelievers from a painful punishment?"

Say, "He is the Most Merciful; we have believed in Him, and upon Him we have relied. And you will [come to] know who it is that is in clear error."

Say, "Have you considered: if your water was to become sunken [into the earth], then who could bring you flowing water?"

Discussion on Verses 1-30 of 30

This chapter begins with a declaration of the absolute authority, ownership, and power of Allah, the Exalted, over the entire creation. Nothing exists independently of His will, and nothing operates outside His control. Every kingdom, system, and force within the universe ultimately functions according to His command and permission. Human beings often imagine that power belongs to rulers, governments, institutions, or wealthy individuals, yet these forms of authority are temporary and limited. They exist only because Allah, the Exalted, has allowed them to exist and they can disappear at any moment according to His decree. True and permanent dominion belongs only to Him. Chapter 67 Al Mulk, verse 1:

“Blessed is He in whose hand is dominion, and He is over all things competent.”

As the entire creation belongs to and remains under the complete authority and jurisdiction of Allah, the Exalted, every person ultimately has no choice but to live under His rule. Whether a person acknowledges this reality or not, they still exist within the system created and controlled by Him. In worldly life people quickly recognize the authority of governments and legal systems. If a person violates the laws of the country in which they live, they face consequences such as fines, imprisonment, or other punishments. Because of this, people often adjust their behaviour in order to avoid these outcomes. Yet the authority of human governments is limited and temporary, whereas the authority of Allah, the Exalted, is universal and eternal. Therefore, if a person ignores the rules established by Allah, the

Exalted, they will inevitably face consequences not only in this world but also in the hereafter. In worldly matters, a person who becomes dissatisfied with the laws of one country may decide to leave and move to another place whose laws they prefer. Migration provides an escape from one legal system to another. However, no such escape exists from the dominion of Allah, the Exalted. There is no place in the skies or the earth where His authority does not apply. A person cannot flee to another region of the universe where the commands of Allah, the Exalted, do not exist. Similarly, while societies sometimes change their laws through political pressure, public opinion, or social movements, no human effort can alter the commands and prohibitions established by Allah, the Exalted. His wisdom, knowledge, and authority are perfect and beyond human manipulation. A simple example from daily life helps clarify this principle. When a person owns a house, they naturally establish rules regarding how that house should be used. Visitors who enter the house understand that they must respect the wishes of the owner. Even if a guest dislikes certain rules within the house, they still recognise that the owner has the right to establish those rules. If someone refuses to respect them, they are asked to leave. In a similar but far greater sense, the entire universe belongs to Allah, the Exalted. Every planet, every system of nature, and every living being exists within the dominion He created. Since He is the Owner of everything, He alone has the right to establish the laws which govern human conduct within this world. For this reason, it is in the best interest of every person to accept and comply with the guidance provided by Allah, the Exalted. These divine instructions are not arbitrary restrictions but are part of a perfect system designed to benefit individuals and societies. The person who understands this reality approaches the teachings of Islam with humility and sincerity. They strive to obey Allah, the Exalted, by using the blessings they have been granted in ways that please Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Wealth, time, health, relationships, and opportunities are all blessings entrusted to people, and each of these blessings carries responsibilities. When used correctly, these blessings help a person achieve balance, stability, and peace of mind in both this world and the hereafter.

A person therefore has two possible approaches toward divine guidance. One approach is to sincerely learn and reflect upon the wisdom behind the commands and prohibitions given by Allah, the Exalted. When a person studies these teachings with an open and thoughtful mind, they begin to understand how these instructions protect individuals from harm, strengthen families, preserve social harmony, and guide people toward spiritual peace. Through reflection, they recognise that the rules established by Allah, the Exalted, are not burdens but safeguards that protect human wellbeing in both worlds.

The second approach is to ignore or reject these teachings and instead follow personal desires, social trends, or cultural pressures. When a person allows desires to determine their behaviour, they effectively place their own impulses above divine guidance. At first this path may appear easier or more attractive, as it allows a person to pursue temporary pleasure without restraint. However, this approach gradually leads to imbalance, regret, and difficulty. A life guided by uncontrolled desire often results in broken relationships, moral confusion, and constant dissatisfaction, because desires constantly change and can never be fully satisfied. Therefore, the person who refuses to comply with the commands of Allah, the Exalted, should recognise that this decision carries consequences. Just as worldly authorities enforce their laws, the ultimate authority of Allah, the Exalted, will also be enforced. The difference is that His judgement cannot be avoided, delayed, or escaped. No argument, protest, or complaint will alter the outcome once accountability arrives. For this reason, the wise person reflects on the reality of divine dominion and chooses obedience willingly, knowing that submission to the guidance of Allah, the Exalted, ultimately leads to stability, peace of mind, and lasting success in both this world and the hereafter. Chapter 67 Al Mulk, verse 1:

“…and He is over all things competent.”

Allah, the Exalted, then invites people to reflect on the true purpose behind their existence in this world. Life is not a random occurrence nor merely an opportunity to pursue temporary pleasure. Rather, it has been deliberately created as a test which examines how people use the blessings they have been granted. Every ability, opportunity, relationship, and possession forms part of this examination. The true measure of success is therefore not the amount a person possesses, but how they use what they have been given. Chapter 67 Al Mulk, verse 2:

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

This verse also highlights an important reality: the test of life is not based on who performs the most actions, but on who performs better actions. A small action performed sincerely and correctly can outweigh many actions performed carelessly or for worldly recognition. The one who understands this reality strives to use every blessing in a manner pleasing to Allah, the Exalted. They fulfil their duties, avoid what has been prohibited, and face life’s trials with patience according to the teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

Those who successfully pass this test achieve a state of balance within their lives. Because their priorities are guided by divine teachings, they learn to place everything and everyone in their proper position. Their relationship with Allah, the Exalted, remains their highest priority, followed by their responsibilities toward their families, society, and themselves. This correct arrangement creates stability within their heart and mind. As a result, they experience peace of mind in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Even when difficulties arise, they are able to face them with patience and clarity because their understanding of life remains rooted in a higher purpose.

In contrast, those who persist in disobeying Allah, the Exalted, misuse the blessings they have been granted. Instead of using their wealth, time, abilities, and relationships in ways that lead toward obedience, they use them to pursue temporary desires or social approval. Over time this attitude gradually disturbs their inner balance. When a person's priorities are not guided by divine teachings, they begin to misplace things within their life. Wealth may be prioritized above family, status above character, and pleasure above responsibility. Because everything is placed in the wrong position, even the blessings they possess begin to create stress and difficulty. For example, a career that was meant to provide stability becomes a source of anxiety because the person becomes obsessed with status, competition, and constant financial growth. Wealth that could have been used to bring comfort and generosity instead becomes a source of fear, as the person constantly worries about losing it. Friendships become strained because relationships are built upon personal gain rather than sincerity. Even family relationships begin to suffer when worldly ambitions consume a person's time and attention. When a person continues on this

path of disobedience, they often fail to recognise that the true cause of their distress lies within their own behaviour. Instead, they begin to blame the wrong people or circumstances for the difficulties they experience. A spouse may be blamed for causing stress, even though the real issue lies in the person's own misplaced priorities. A person may distance themselves from family members or loyal friends believing that doing so will bring them peace. Yet removing these supportive individuals from their life only deepens their loneliness and confusion. This cycle can gradually lead to serious emotional and psychological problems. When a person continues to pursue worldly desires without guidance, they may attempt to fill their inner emptiness with distractions such as excessive entertainment, harmful habits, or substance abuse. Instead of solving their problems, these actions only increase their distress. Over time, feelings of isolation, dissatisfaction, and despair can develop, sometimes leading individuals toward destructive behaviour or even thoughts of ending their own lives. This outcome can be observed clearly when one looks at certain individuals who possess great wealth, fame, or influence. Outwardly they may appear to have achieved everything the world values, yet many of them still struggle with anxiety, addiction, broken relationships, and emotional instability. Their material success does not protect them from inner turmoil because their lives lack the balance that comes from obedience to Allah, the Exalted. The luxuries they possess cannot replace the stability that comes from living according to divine guidance. Furthermore, because their attitude has prevented them from preparing for their accountability on Judgement Day, their situation in the hereafter will be even more severe. The blessings they misused in this world will become evidence against them, and the opportunities they wasted will become a source of regret. Chapter 67 Al Mulk, verse 2:

"…and He is the Exalted in Might…"

Therefore, the test of life ultimately revolves around how a person chooses to use the blessings they have been given. The one who follows divine teachings will gradually achieve balance, clarity, and peace of mind, while the one who ignores this guidance will inevitably face confusion, instability, and regret in both this world and the hereafter.

Allah, the Exalted, then clarifies that He does not expect human beings to achieve perfection while navigating the test of life in this world. Chapter 67 Al Mulk, verse 2:

“…the Forgiving.”

This indicates that Allah, the Exalted, does not demand a life free from shortcomings. What He requires is a life characterised by sincere effort—using the blessings He has granted in the manner outlined by Islamic teachings, striving to obey Him to the best of one’s ability, and returning to Him whenever a sin is committed. The true danger does not lie in falling into error, but in persisting in it without remorse, without repentance, and without any intention to change. When an individual adopts an attitude of sincere striving and regular repentance, Allah, the Exalted, promises forgiveness, mercy, and inner tranquillity. Such a person attains peace of mind in this world because they live with awareness and humility, and they look forward to salvation in the next because their heart continually returns to its Lord. Success is not built upon flawlessness, but upon persistence—

upon refusing to abandon the path of obedience and continually seeking the mercy of Allah, the Exalted.

After inviting people to succeed in the test of life, Allah, the Exalted, directs their attention toward the creation itself. Reflection upon the universe is one of the clearest ways for a person to recognize both the Oneness of the Creator and the purpose behind human existence. The vast skies, the order of the universe, and the precise balance found throughout creation are not random phenomena; rather, they are signs which point toward the wisdom, power, and control of Allah, the Exalted. By encouraging people to observe the world around them, Allah, the Exalted, teaches them that the universe itself is a powerful reminder that life has been intentionally designed and therefore carries a deliberate purpose. Chapter 67 Al Mulk, verses 3-4:

“[And] who created seven heavens in layers. You do not see in the creation of the Most Merciful any inconsistency. So return [your] vision [to the sky]; do you see any breaks? Then return [your] vision twice again. [Your] vision will return to you humbled while it is fatigued.”

When a person reflects upon the creation of the skies and the earth, and the countless systems which sustain them, it becomes clear that such balance cannot exist without a single, powerful Creator who designed and maintains it. For example, when people construct something as simple as a building, careful planning and engineering are required. Architects must design the structure, determine where pillars and supports should be placed, and calculate how the weight of the building will be distributed so

that it remains stable and safe. Even a small mistake in these calculations can lead to cracks, instability, or even the collapse of the entire structure. If this level of careful planning is required for something as small and limited as a building, it becomes unreasonable to claim that the skies and the earth came into existence by accident. The universe is vastly more complex than any structure built by human beings. It contains countless stars, galaxies, and systems which function together with remarkable precision. If such a system had no planner or designer, its structure would inevitably contain flaws, instability, and disorder. Yet when one observes the universe carefully, they do not find such chaos. Instead, they witness remarkable harmony, balance, and precision. This clearly indicates the deliberate design and careful planning of 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…"

Reflection upon these realities leads a thoughtful person to recognise two important truths. First, the universe must have a Creator who possesses complete knowledge, power, and control. Second, if such a Creator intentionally designed the universe with such precision, then human life must also have been created with purpose and meaning. The same Creator who established order in the universe has also established guidance for human life. Therefore, just as the physical universe operates according to precise laws, human beings must also live according to the guidance provided by Allah, the Exalted.

When a person reflects in this way, their arrogance gradually disappears. They recognise their own limitations and realise that they are part of a vast and carefully designed creation. This understanding encourages humility and obedience, as the person begins to appreciate that the One who created and sustains the universe is also the One who knows what is best for humanity. As a result, reflection upon creation becomes a powerful means of strengthening faith and motivating a person to use the blessings they have been granted according to divine teachings, thereby helping them achieve balance, clarity, and peace of mind in both worlds.

The celestial bodies provide yet another profound testimony to the wisdom and design of Allah, the Exalted. Chapter 67 Al Mulk, verse 5:

“And We have certainly beautified the nearest heaven with stars and have made [from] them what is thrown at the devils and have prepared for them the punishment of the Blaze.”

The placement of the stars in the night sky is not random or accidental. Each star occupies a precise position, contributing to a system of extraordinary order. For thousands of years—long before modern instruments like compasses, clocks, or navigation systems—humans depended on the stars to traverse deserts, oceans, and vast stretches of wilderness. Entire civilizations relied on constellations to determine directions, mark the seasons, and structure their daily lives. Remarkably, this method of navigation remains dependable even today, revealing 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…”

Scholars and students of astronomy recognize that the stars cannot have been arranged without purpose. Their motions follow predictable patterns that repeat year after year, with constellations rising and setting at precise intervals that mark seasonal changes. Certain stars signal the approach of winter or the arrival of spring. Mariners of the past navigated entire oceans by observing the North Star, whose fixed position provided a reliable point of reference. Farmers used the appearances of particular constellations to determine optimal planting and harvesting times. Even in modern science, astronomers depend on the consistent movement of celestial bodies to measure time, track planetary orbits, and study the structure of the universe. Such precision and consistency could never arise from randomness or coincidence. The stars serve far more than a decorative function; they are signs, guides, and reminders of divine wisdom. Their patterns and placement reflect intentional design and purposeful planning, a testament to the One who created and governs all things. Their beauty inspires awe, but their utility conveys purpose. In every function—from guiding travelers to marking the seasons—the stars point unmistakably to Allah, the Exalted, whose knowledge encompasses every detail of the universe. The harmony of the heavens demonstrates His power, meticulous planning, and care for creation, inviting reflection and gratitude from all who observe them.

The Sun’s path across the sky demonstrates another remarkable example of balance and divine wisdom. It ensures that the Earth receives a precise amount of light and darkness each day, creating an optimal rhythm for human life. The alternation of days and nights, along with their varying lengths throughout the year, enables people to work, rest, and engage in essential activities effectively. If days were excessively long, fatigue and burnout would overwhelm individuals. Conversely, if nights were prolonged, there would be insufficient time to pursue livelihoods, education, or other valuable endeavours. Too-short nights would deprive humans of the rest necessary for maintaining physical and mental health. This balance also affects agriculture: excessive sunlight or darkness would disrupt crop growth, impacting both human and animal sustenance. The Sun’s precise path, like all cosmic systems, reflects the Oneness of Allah, the Exalted, for if multiple deities existed, each with different intentions, the universe would descend 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 complements the Sun by reflecting light at night, providing guidance for travelers across deserts, seas, and other terrains—a method of navigation that remains significant even in modern times. Its phases govern the tides, which sustain marine ecosystems and influence the environment. Any disruption in the Moon’s function could have catastrophic consequences for life on Earth. Together, the Sun and Moon allow humans to measure time accurately, plan agricultural cycles, and coordinate social and economic activity. Their precise motion and placement serve as clear signs of a Creator whose knowledge encompasses all things.

The water cycle provides yet another example of perfect balance. Water evaporates from seas, condenses into rain, and falls onto mountains, where natural processes neutralize acidity, making it suitable for consumption by humans and animals. Ocean salinity maintains life within the seas while allowing ships to traverse the surface. A slight imbalance in these factors could either destroy marine life or hinder maritime transport, but Allah, the Exalted, has ensured that both function in harmony. Rainfall is similarly measured: too little leads to droughts and famine, while too much causes flooding. Chapter 23 Al Mu'minun, verse 18:

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

The winds are equally essential, supporting pollination for crops, trees, and plants, carrying rainclouds to regions in need, and historically enabling sea navigation. Balanced wind patterns prevent chaos; without them, the Earth's ecosystems and human livelihoods would be disrupted. Excessive or insufficient winds would create instability in countless systems, from agriculture to climate.

Observing these intricately balanced systems—the Sun, Moon, water cycle, winds, and the accessibility of Earth's resources—reveals undeniable evidence of a single Creator. Each system operates with precise timing and harmony, sustaining life and allowing humans to thrive. The interdependence of these elements, their exact placement, and their

consistent functioning point directly to Allah, the Exalted, who governs all things with infinite knowledge and wisdom. Those who reflect upon these signs cannot logically deny the existence of One Supreme Creator, whose power and planning encompass every detail of the universe.

Despite the countless signs that demonstrate the Oneness of Allah, the Exalted, and the fact that He alone deserves obedience in every situation, many individuals continue to disobey Him. They misuse the blessings He has granted, driven by worldly desires, ambitions, or attachment to transient pleasures. This rebellion against divine guidance disrupts the balance of their lives, resulting in mental and physical unrest. Their relationships, work, health, and priorities become sources of stress rather than comfort. Even those who enjoy wealth, status, or other luxuries may feel deep dissatisfaction, anxiety, or emptiness. Their neglect of preparation for the accountability on Judgement Day compounds their situation, leaving them vulnerable to far graver consequences in the Hereafter. Chapter 67 Al Mulk, verses 6-8:

“And for those who disbelieved in their Lord is the punishment of Hell, and wretched is the destination. When they are thrown into it, they hear from it a [dreadful] inhaling while it boils up. It almost bursts with rage…”

The vivid and detailed descriptions of the Hereafter, including the Day of Judgement and the torment of Hell, serve a critical purpose. They counter the false assumptions and dismissive attitudes that previous nations held toward divine reality. Many past peoples belittled these matters, mocked them, or ignored them, believing that disobedience could coexist with

salvation. These misconceptions were often rooted in wishful thinking: people assumed the intercession of a righteous figure could absolve them without personal reform, that mere verbal declarations of faith were sufficient for salvation, or that repentance would be accepted automatically regardless of their deeds. Some even imagined that the punishments of the Hereafter would mirror worldly consequences in severity, rather than the true, eternal accountability decreed by Allah, the Exalted. Islamic teachings present these realities in detail to awaken hearts to their seriousness and encourage practical obedience. The purpose is not to instil despair but to ensure people recognize the gravity of their choices and the consequences of misusing blessings. Obedience to Allah, the Exalted, involves correctly utilizing the gifts He has granted—such as time, health, wealth, relationships, and knowledge—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. By internalizing these lessons, a person is protected from complacency, freed from the illusions of false hope, and guided toward a life of sincere accountability. This approach fosters both spiritual and worldly success, ensuring peace of mind, a balanced mental and physical state, and the proper placement of everything and everyone within one's life.

In reality, anyone who abandons the divine guidance revealed by Allah, the Exalted, and chooses to follow human-made systems does so because these systems appear to satisfy their immediate desires. All human-devised codes are shaped by the priorities, ambitions, and self-interest of those who create them. They may emphasize convenience, power, or personal gain rather than eternal wisdom, justice, and mercy. In contrast, the guidance of Allah, the Exalted, is perfectly balanced and aims to benefit people in this world and the next. Those who hold wealth, influence, or authority are often the most resistant to divine guidance because submission would require them to limit their desires, curb excessive behaviour, and act justly toward others. This may reduce their control,

privilege, or comfort. Out of fear of losing their advantages, they not only refuse to accept the truth themselves but may also actively promote similar behaviour among others, encouraging people to follow worldly desires rather than the path of Allah, the Exalted. This pattern has been observed throughout history: the first to oppose the Holy Prophets, peace be upon them, were often the social and political elites, not because of a lack of evidence or understanding, but because accepting the truth would require them to abandon selfish ambitions and live under moral accountability. Their rejection was a matter of pride, arrogance, and desire, not of rational debate. Allah, the Exalted, warns about the final outcome of such behaviour. Chapter 67 Al Mulk, verses 8-11:

“…Every time a company is thrown into it, its keepers ask them, "Did there not come to you a warner?" They will say," Yes, a warner had come to us, but we denied and said, 'Allah has not sent down anything. You are not but in great error.'" And they will say, "If only we had been listening or reasoning, we would not be among the companions of the Blaze." And they will admit their sin, so [it is] alienation for the companions of the Blaze.”

From this warning, it becomes clear that regret can be understood in two distinct forms. The first is worldly regret. People often lament not pursuing certain opportunities in life: delaying marriage, not having children, failing to achieve a professional goal, or missing financial or educational opportunities. These types of regrets, while emotionally real, are temporary. They end with the achievement of the goal, a shift in perspective, or death. Their impact, though uncomfortable, is limited to feelings of sadness, disappointment, or stress, and they do not carry consequences in the eternal sense. In addition, if one attains Paradise, all worldly regrets lose their significance in comparison to the eternal reward they receive.

The second category is the regrets of the hereafter. These occur in the grave and on Judgment Day and are far more serious because their duration is not measured in earthly years. Chapter 22 Al Hajj, verse 47:

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

Regrets in the hereafter arise from misusing the blessings granted by Allah, the Exalted, failing to obey His commands, neglecting the rights of others, and prioritizing worldly desires over eternal success. Unlike temporary regrets, these have real consequences: punishment, suffering, and deprivation of the mercy of Allah. They cannot be resolved by later attempts to compensate in the world once one has passed from it. These regrets are permanent until Allah, the Exalted, admits the individual to Paradise, and in some cases, the consequences may last for what feels like an eternity. 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."”

The wisdom behind distinguishing between these two types of regret is profound. A person who focuses solely on avoiding worldly regret may live a comfortable life outwardly, but they risk eternal loss by neglecting the preparation required for the hereafter. Conversely, a person who prioritizes actions that please Allah, the Exalted—using their blessings correctly as outlined in Islamic teachings—protects themselves from everlasting regret. For example, a person may feel temporary disappointment for not buying a luxury item, but if they spent that wealth in charity, they earn eternal reward and protection from severe punishment. Similarly, a person may regret avoiding certain worldly pleasures, but by using their time, wealth, and energy to obey Allah, the Exalted, they build a light that will illuminate their path on Judgment Day.

Therefore, the wise person invests in eliminating the potential regrets of the hereafter first, knowing that the consequences of ignoring them are far more serious and long-lasting than any temporary discomfort in this life. Reflecting on this encourages a balanced approach to worldly life: fulfilling necessary responsibilities, enjoying permissible comforts, and seeking lawful pleasures, but always within the framework of obedience to Allah, the Exalted. By internalizing this principle, a person achieves peace of mind, a clear sense of purpose, and ultimately secures their success in both this world and the next. Chapter 67 Al Mulk, verse 12:

“Indeed, those who fear their Lord unseen will have forgiveness and great reward.”

This verse emphasizes once more that Allah, the Exalted, does not demand flawless conduct from people. What He expects is a sincere intention and genuine effort to obey Him, coupled with a commitment to correct one's behaviour whenever mistakes or sins occur. Human beings are inherently fallible, and errors are a natural part of life. The key is not to avoid all wrongdoing—which is impossible—but to recognize one's shortcomings, feel remorse for them, and take concrete steps to rectify them. This principle can be compared to a student learning a new skill. The teacher does not expect the student to perform perfectly on the first attempt; instead, the teacher values consistent effort, willingness to learn, and the ability to correct mistakes along the way. Similarly, Allah, the Exalted, appreciates a person's sincere striving to obey Him, even when they stumble. A person who continually seeks forgiveness, strives to improve, and realigns their actions with divine guidance is fulfilling the purpose of their life and safeguarding their spiritual and worldly well-being. Moreover, this understanding relieves the heart from despair and unnecessary anxiety. If people believed that perfection was required, many would feel hopeless and overwhelmed by their mistakes, potentially abandoning the path of obedience altogether. By emphasizing effort and sincere repentance over flawlessness, Allah, the Exalted, provides a path of hope, growth, and spiritual development. This creates a dynamic relationship in which a person constantly evolves, using the blessings they have been granted to attain peace of mind, balance, and ultimately, success in both worlds.

Even though Allah, the Exalted, does not require perfection, this should not be misinterpreted as a license for complacency or neglect. A person cannot simply claim that they are "trying their best" to obey Him while failing to take meaningful, practical steps to reform their character and align their actions with divine guidance. Effort must be accompanied by tangible action; otherwise, the claim of striving remains empty, and the heart may become deceived into thinking that mere intention is sufficient. Allah, the Exalted,

possesses complete knowledge of every intention, word, and deed. Nothing escapes His awareness, whether it is hidden in the heart, spoken aloud, or enacted through behaviour. Therefore, accountability is inevitable. A person who fails to act upon sincere intentions is ultimately responsible for the gap between their aspirations and their actual deeds. This principle highlights that true striving involves more than desire—it requires consistent effort, practical application, and perseverance in the face of challenges. For example, a person who sincerely wishes to improve their patience but does not practice restraint in daily interactions with family, colleagues, or friends cannot claim genuine progress. Likewise, one who intends to give charity but never takes steps to organize their finances or seek opportunities to help others has not truly acted on their intention. In each case, Allah, the Exalted, observes both the effort made and the actions neglected, and judgment will reflect this reality. Thus, sincere intention must always be paired with concrete steps toward obedience and self-improvement to fulfill the purpose of life and achieve peace of mind in both worlds. Chapter 67 Al Mulk, verses 13-14:

“And conceal your speech or publicize it; indeed, He is Knowing of that within the breasts. Does He who created not know, while He is the Subtle, the Acquainted?”

After highlighting the signs in the Heavens that indicate His Oneness, Allah, the Exalted, turns attention to the Earth itself, inviting people to reflect on its design, resources, and usability. Chapter 67 Al Mulk, verse 15:

“It is He who made the earth tame for you - so walk among its slopes…”

The Earth has been created with a remarkable balance, allowing humans to cultivate the land for food, build dwellings, and navigate its terrain efficiently. Its landscapes vary in altitude, with higher regions naturally more challenging to inhabit due to thinner air and difficult access, while the majority of land exists at optimal levels suitable for human life. This shows a purposeful design: although some areas are intentionally inaccessible, most of the Earth is easily navigable, making it possible for people to settle, work, and utilize natural resources effectively. This accessibility demonstrates that the Earth was not formed randomly, but with the needs of humanity in mind. The Earth has also been endowed with natural resources arranged in a way that prioritizes human survival and wellbeing. Essential resources—such as freshwater, fertile soil, and forests—are generally abundant and easily obtainable, while less critical or potentially harmful resources are harder to access or limited to certain regions. This deliberate placement indicates the wisdom of the Creator, who considers both benefit and safety in the distribution of resources. Even elements that are harmful, such as poisonous plants or dangerous terrain, exist only in specific locations and are easily avoided by careful observation, reflecting divine mercy and balance. Furthermore, the provision that the Earth produces—fruits, grains, vegetables, and other sustenance—is largely safe, nutritious, and suited for human and animal consumption. While some rare plants may be poisonous, these exceptions are minimal and do not threaten the overall availability of food. This shows that Allah, the Exalted, intended the Earth to serve as a reliable source of sustenance, balancing variety, safety, and nourishment for all creatures. Chapter 67 Al Mulk, verse 15:

“…and eat of His provision…”

A person who provides for another's needs, such as shelter, food, or support, is considered worthy of gratitude. Similarly, since Allah, the Exalted, has granted all blessings in the universe to people, it is only just and appropriate that they show Him gratitude. Gratitude begins with the intention, which requires that a person act solely to seek the pleasure of Allah, the Exalted. If actions are performed for any other reason, whether for praise, status, or personal gain, they will not yield reward from Allah, the Exalted. This is emphasized in a Hadith found in Jami At Tirmidhi, number 3154. A sign of a correct and sincere intention is that the person does not expect recognition, appreciation, or compensation from others. Gratitude can also be expressed through speech, by uttering words of praise, acknowledgment, or simply remaining silent instead of speaking inappropriately. Equally important is gratitude in action, which involves using the blessings one has been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When a person shows gratitude in these ways, the blessings they have increase, and they achieve peace of mind in both worlds, through attaining a balanced mental and physical state and correctly placing everything and everyone within their life. Chapter 14 Ibrahim, verse 7:

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

Moreover, just as a person who owns an object has the right to use it as they wish, Allah, the Exalted, being the Creator, Owner, and Sustainer of everything in the universe—including people—has full authority over the

use of all blessings. It is therefore only fair that people obey Him and use the blessings He has entrusted in accordance with His commands.

Similarly, when one lends something they own to another, the borrower must respect the owner's wishes. In the same way, Allah, the Exalted, has granted every worldly blessing as a loan, not as a permanent gift. These blessings must be "repaid" by using them in ways pleasing to Allah, the Exalted. If they are misused or neglected, the person fails to fulfill this trust. In contrast, the blessings of Paradise are granted as an eternal gift, free from obligation, and may be enjoyed as one desires. Chapter 7 Al A'raf, verse 43:

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

Therefore, a person must clearly distinguish between worldly blessings, which are a trust to be responsibly managed, and the gifts of Paradise, which are an eternal reward for obedience. Misunderstanding this distinction can lead to neglecting responsibilities in this life and failing to attain the true benefits of both worlds.

Not only do the countless signs within the universe point toward the Oneness of Allah, the Exalted, and demonstrate that He alone deserves obedience in every circumstance, but they also clearly indicate the reality of

resurrection and accountability on Judgement Day. The same wisdom, power, and precision that govern the universe also demonstrate that life after death is not only possible but inevitable. Chapter 67 Al Mulk, verse 15:

“…and to Him is the resurrection.”

Denying the possibility of human resurrection on the Day of Judgement is a remarkable claim, especially when the created world is filled with countless examples of life emerging from what appears to be death. Allah, the Exalted, has embedded patterns of revival throughout creation and placed them before people repeatedly so that reflection may lead them to recognize the truth. These patterns are witnessed daily, seasonally, and across generations. Yet only those who reflect sincerely benefit from them, while those who deliberately ignore these signs remain unconvinced despite the overwhelming evidence around them. One of the clearest examples can be seen when rain falls upon land that appears completely barren. The soil may seem lifeless and dry, yet when rain descends upon it, vegetation begins to emerge. Seeds that were previously dormant—hard, dry, and seemingly dead—absorb water, expand, and break open, producing plants and crops that sustain both people and animals. The transformation is so striking that land which appeared empty can become covered with greenery within a short period of time. If Allah, the Exalted, can revive a seed buried within the earth and bring forth life from it, then resurrecting human beings who are likewise buried within the ground cannot be considered difficult for the One who created both the seed and the human being in the first place. Another powerful sign appears within the cycle of the seasons. During winter, trees often appear lifeless. Their branches become bare, their leaves fall away, and the surrounding landscape may look dull and inactive. Yet when spring arrives, those same

trees awaken. Leaves begin to grow again, flowers bloom, and fields become filled with colour and vitality. Entire landscapes that once seemed dead suddenly return to life. This transformation repeats itself year after year, silently reminding people that the One who revives the earth after its apparent death is fully capable of resurrecting human beings after their death. Even within the human body itself, signs of renewal and revival are constantly taking place. Cells within the body are continuously dying and being replaced with new ones. Skin renews itself, blood cells are constantly regenerated, and many parts of the body undergo cycles of destruction and reconstruction. Although people may not observe these changes directly, they are occurring every moment. The body that a person possesses today is not identical to the one they possessed years earlier, as many of its cells have already been replaced. This continuous renewal reflects a miniature pattern of resurrection taking place within the human body itself. The natural world contains many other striking examples. A caterpillar enters a cocoon in a state that resembles death or complete inactivity, yet later emerges as a butterfly, transformed into a new form of life. Certain desert plants remain dry and inactive for years, appearing lifeless, yet the moment rain touches them they bloom rapidly, producing vibrant flowers. Forests that have been devastated by fire may appear completely destroyed, but after time new plants and trees begin to grow from the same soil, gradually restoring the entire ecosystem. Animals that hibernate enter deep states of inactivity during which their bodily functions slow dramatically, yet when the seasons change they awaken and resume their lives. Even the oceans reveal similar patterns. Coral reefs that appear damaged or lifeless after certain environmental events can regenerate over time when conditions improve. The skies also reflect cycles of destruction and renewal, as stars collapse and scatter their elements across space, from which new stars and planetary systems eventually form. Thus creation repeatedly demonstrates that apparent endings are often followed by new beginnings. The daily rhythm of sleep and wakefulness also reflects this truth. When a person sleeps, their senses are suspended and their awareness of the world disappears. In many ways, sleep resembles a temporary form of death. When the person awakens, it is as though life has been restored once again. Chapter 39 Az Zumar, verse 42:

“Allāh takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed in that are signs for a people who give thought.”

Beyond the signs of revival found throughout nature, the Day of Judgement is also something which must logically occur. When a person observes the universe, they will notice that it operates with extraordinary balance. The Earth, for example, exists at a precise distance from the Sun. If it were slightly closer, extreme heat would make life impossible. If it were slightly further away, temperatures would drop so drastically that living beings could not survive. This delicate balance allows life to flourish on Earth. Similarly, the water cycle functions in a perfectly balanced way. Water evaporates from oceans and other bodies of water, rises into the atmosphere, condenses into clouds, and eventually returns to the Earth as rain. This system continuously replenishes freshwater supplies that sustain plants, animals, and human life. Without this balance, life on Earth could not continue. The ground itself is also created with remarkable balance. Soil must be soft enough to allow delicate roots and shoots to push through it so that seeds can grow into crops and plants. At the same time, the ground must be strong enough to support large structures, heavy buildings, and vast cities. If the soil were too soft, buildings would collapse. If it were too hard, plants could not grow. Yet Allah, the Exalted, created the Earth in a way that fulfills both functions simultaneously. These examples—and countless others—demonstrate that the universe operates according to precise balance and wisdom. However, when one observes human behaviour in this world, it becomes clear that a major imbalance exists. Oppressive and tyrannical individuals sometimes live comfortable lives and escape punishment during their lifetime. Conversely, many people suffer

injustice, oppression, and hardship without receiving the full reward for their patience and endurance. Some individuals sincerely strive to obey Allah, the Exalted, yet face many difficulties in this world and receive only a small share of reward. Meanwhile, others openly disobey Him yet enjoy wealth, comfort, and luxury. If the universe has been established upon balance, then the outcomes of human actions must also eventually be balanced. Since this balance is clearly not fully realized within this world, it must occur in another stage of existence. This is why the Day of Judgement must take place, so that every action—whether good or bad—receives its complete and just outcome.

Allah, the Exalted, certainly has the power to reward and punish people fully within this world. However, one of the wisdoms behind delaying complete punishment is that He grants people repeated opportunities to repent and correct their behaviour. If punishment were immediate and absolute, many individuals would lose the opportunity to reform themselves. Through delay, Allah, the Exalted, allows people time to recognize their mistakes and return to obedience. Similarly, believers are not granted their full reward in this world because this world was never meant to be Paradise. The complete and perfect reward is reserved for the next life. Furthermore, believing in the unseen—such as the reward awaiting a person after death—is a central aspect of faith. Faith becomes meaningful precisely because it involves trusting in realities that cannot be perceived directly through the five senses. If people were to receive their full reward immediately in this world, belief would no longer require sincerity, patience, or trust in the promise of Allah, the Exalted.

Having fear of complete punishment and hope in receiving complete reward in the hereafter plays an important role in shaping behaviour. Fear

encourages a person to avoid sins and injustice, while hope motivates them to perform good deeds, remain patient during hardship, and continue striving for righteousness. For the Day of Recompense to begin, however, the current material world must eventually come to an end. Reward and punishment can only be fully distributed once the actions of people have concluded. As long as life continues and people are still performing deeds, the final judgement cannot take place. Therefore, the existence of the Day of Judgement also implies that this worldly life must one day terminate so that the final accounting of deeds can begin.

Reflecting deeply on these realities strengthens a person's certainty in the Day of Judgement. This awareness encourages them to prepare for that inevitable meeting with Allah, the Exalted, by using the blessings they have been granted in the correct manner, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Through doing so, a person attains peace of mind and success in both worlds by developing a balanced mental and physical state and by placing everything and everyone within their life in their proper and rightful position. Chapter 45 Al Jathiyah, verse 22:

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

Allah, the Exalted, then warns that accountability is not limited to the next life alone. Although the full and perfect judgement will occur on Judgement Day, people are also held accountable in this world in ways that may not

always be immediately obvious to them. Divine justice operates continuously, and its effects can appear through circumstances, consequences, and inner states long before the final reckoning. Chapter 67 Al Mulk, verses 16-17:

“Do you feel secure that He who in the heaven would not cause the earth to swallow you and suddenly it would sway? Or do you feel secure that He who in the heaven would not send against you a storm of stones? Then you would know how [severe] was My warning.”

These verses warn against becoming complacent or feeling completely secure from the power and accountability of Allah, the Exalted. Human beings often become comfortable when they enjoy stability, wealth, health, or influence, and they may begin to imagine that their position is permanent or that their actions will not carry consequences. Yet the history of humanity repeatedly demonstrates that circumstances can change suddenly and dramatically. Entire nations have vanished, powerful rulers have fallen, and secure communities have faced unexpected disasters. These realities remind people that the control of the universe does not belong to human beings but to Allah, the Exalted, who can alter circumstances at any moment.

In a broader sense, the warning contained within these verses also addresses a common misunderstanding. A person who misuses the blessings they have been granted should not deceive themselves into thinking that the absence of visible punishment means they will escape accountability altogether. Sometimes punishment is delayed as a form of

respite, allowing a person further opportunity to reflect, repent, and correct their behaviour. At other times, the punishment itself may be subtle and internal rather than dramatic or immediately visible. One of the most significant forms of accountability in this world occurs within a person's own state of mind and heart. When someone persistently misuses the blessings granted to them by Allah, the Exalted, their attitude gradually prevents them from achieving a balanced mental and physical state. They begin to lose clarity in how they organize their life and how they treat the people around them. As a result, they start misplacing everything and everyone within their life. Priorities become distorted, relationships become strained, and the very blessings that were meant to bring comfort and stability begin to produce anxiety and dissatisfaction. For example, wealth that could have been used responsibly to bring security and benefit may instead become a constant source of worry, competition, and fear of loss. A career that could have provided a sense of purpose may instead become a source of relentless pressure and dissatisfaction. Relationships with family members or friends—relationships that should have been a source of emotional support—may become strained because the individual's attitude has become shaped by selfishness, pride, or unrealistic expectations. When this imbalance develops, the individual often fails to recognize the true cause of their distress. Instead of reflecting upon their own behaviour and their relationship with Allah, the Exalted, they begin blaming external factors for their difficulties. They may blame their spouse, family members, colleagues, or circumstances for their unhappiness. In some cases, they may distance themselves from those very people who were actually a source of support and goodness in their life. When a person removes these stabilizing influences from their life, the imbalance within their mind and emotions can intensify. Feelings of dissatisfaction may grow into chronic stress, anxiety, or severe mental disturbance. In more extreme cases, the individual may turn toward destructive coping mechanisms such as substance abuse or other harmful behaviours in an attempt to escape their inner turmoil. Over time, the accumulation of these factors can lead to deep despair, severe depression, and in some tragic situations even thoughts of ending one's life. This pattern can often be observed in people who possess immense worldly blessings yet persist in misusing them. Many

individuals who appear outwardly successful—possessing wealth, fame, influence, or luxury—still experience profound dissatisfaction and inner distress. Their external circumstances may appear comfortable, yet internally they struggle with anxiety, emptiness, and instability. This demonstrates that material prosperity alone cannot produce genuine peace of mind when it is disconnected from obedience to Allah, the Exalted. In reality, true peace of mind is closely tied to living in accordance with the guidance of Allah, the Exalted. When blessings are used correctly, they contribute to balance, stability, and contentment. When they are misused, they gradually transform into sources of tension and disorder within a person's life. Furthermore, when a person's attitude prevents them from recognizing these warnings and correcting their behaviour, they also fail to prepare for the far greater accountability that awaits them on Judgement Day. The difficulties they experience in this world may be minor compared to the consequences that could await them in the next life. While worldly distress may last only years or decades, the punishment of the hereafter can extend far beyond human comprehension. Chapter 67 Al Mulk, verse 18:

"And already had those before them denied, and how [terrible] was My reproach."

This verse also serves as a strong reminder against adopting a self-absorbed approach to life, where a person becomes so preoccupied with their own circumstances that they fail to observe the wider realities around them. When someone restricts their attention only to their personal desires, worries, or ambitions, their understanding of life becomes narrow and incomplete. Such an outlook prevents the heart from recognizing the lessons that exist throughout creation and within the experiences of other

people. As a result, a person may repeatedly fall into the same mistakes, as they fail to benefit from the warnings and insights that are constantly present around them. In contrast, reflecting upon the events of history, the trials faced by others, and the consequences of different choices is one of the most effective ways of refining one's character. Through observation and reflection, a person gains wisdom without necessarily having to experience every hardship personally. They begin to recognize patterns in human behaviour, understand the outcomes of different attitudes, and learn which paths lead to stability and which lead to regret. This process of reflection allows a person to gradually correct their behaviour, avoid harmful habits, and move toward a life that is more balanced and purposeful. For instance, when a person observes how some wealthy and famous individuals misuse the blessings they have been granted, important lessons can be drawn. Despite possessing luxury, influence, and comfort, many of these individuals are still overwhelmed by anxiety, dissatisfaction, substance addiction, or severe emotional distress. Some even reach a point where they contemplate ending their own lives despite having access to every material convenience. Observing such situations demonstrates clearly that genuine tranquillity cannot be bought with wealth nor achieved by constantly pursuing personal desires. Instead, peace of mind arises from using one's blessings correctly and maintaining a balanced approach to life. Similarly, witnessing someone struggling with illness should awaken a sense of gratitude for the blessing of health. When a person sees how illness can limit mobility, independence, and daily activities, they are reminded that their own health is a valuable trust which should not be taken for granted. This reflection can motivate them to use their health responsibly—through productive work, acts of kindness, and obedience to Allah, the Exalted—before the opportunity diminishes or disappears. In the same way, observing the difficulties experienced by others due to harmful habits, poor decisions, or neglect of responsibility can provide guidance without requiring personal suffering. For example, seeing the strain that constant conflict causes within families can teach a person the importance of patience, communication, and forgiveness. Observing how uncontrolled greed leads to dishonesty and broken relationships can encourage someone to adopt moderation and integrity instead. The guidance of Islam

therefore encourages people to remain observant, thoughtful, and reflective. Instead of living within the narrow boundaries of personal concerns, a person is encouraged to look at the world around them, study the consequences of different behaviours, and extract wisdom from both positive and negative examples. Through this habit of reflection, a person gradually develops insight, humility, and self-awareness. By adopting this broader outlook, individuals become better equipped to refine their character, avoid repeating the mistakes of others, and cultivate a life that leads to lasting peace of mind. This peace arises from obtaining a balanced mental and physical state and from correctly placing everything and everyone within one's life according to their proper importance and purpose. In this way, reflection upon the world becomes not merely an intellectual exercise but a practical path toward stability, gratitude, and success in both worlds.

Allah, the Exalted, then directs attention to another remarkable sign within creation that reflects intentional balance, precision, and wisdom. Chapter 67 Al Mulk, verse 19:

"Do they not see the birds above them with wings outspread and [sometimes] folded in? None holds them [aloft] except the Most Merciful…"

This verse invites people to reflect on a phenomenon that is witnessed daily yet rarely considered deeply: the flight of birds. Birds move through the air with remarkable ease, sometimes gliding with their wings extended and at other times folding them as they change direction or descend. Their ability to remain suspended in the air, travel vast distances, and maneuver

with precision is not random. Rather, it is the result of a carefully balanced system established by Allah, the Exalted.

One of the fundamental aspects of this system is gravity. Gravity itself is a powerful sign of a Controller governing the universe, as it maintains stability and order throughout creation. Without gravity, the structure of the universe would collapse into chaos. For example, gravity plays a major role in maintaining the relationship between the Earth and the Sun. The Earth remains at a precise distance from the Sun, allowing life to exist. If the balance of gravitational forces were altered even slightly, the Earth could drift closer to the Sun and become unbearably hot, or move further away and become too cold to sustain life. This delicate balance demonstrates careful control rather than coincidence.

The gravity present on Earth is also perfectly suited for life. If it were significantly stronger, movement would become extremely difficult for humans and animals, and many forms of life would struggle to function. On the other hand, if gravity were significantly weaker, people and creatures would not be able to remain stable on the ground, and everyday movement would become dangerous and chaotic. Instead, gravity has been set at a level that allows humans, animals, and other living beings to walk, run, build, and live comfortably on the surface of the Earth.

Bird flight itself demonstrates another layer of balance within this system. Birds must constantly interact with gravity in order to remain airborne. Their bodies have been designed with lightweight structures, powerful muscles, and specially shaped wings that allow them to generate lift and remain

suspended in the air. Their wings can spread wide to glide across long distances or fold in to adjust their movement. This design allows birds to travel through the skies while still remaining subject to the gravitational forces that maintain the balance of the Earth. If birds were unable to fly, the consequences for the natural world would be significant. Birds play an essential role in maintaining ecosystems. Many birds spread seeds across vast distances, allowing forests and vegetation to grow in new areas. Others control insect populations that could otherwise damage crops and plant life. Some birds also help pollinate plants. Their ability to move freely through the air allows them to perform these roles efficiently, maintaining balance within the environment.

Even in the modern age, the principles that allow birds to fly continue to influence human technology. Air travel through airplanes relies on the same balanced forces within the atmosphere that Allah, the Exalted, has established. Aircraft must carefully interact with gravity, air pressure, and lift in order to remain airborne. If these forces were not perfectly balanced within the atmosphere, safe air travel would not be possible. The systems that enable modern aviation are therefore built upon the same natural principles that allow birds to move gracefully through the skies.

When a person reflects upon these realities, it becomes clear that the flight of birds is not merely a simple or ordinary sight. It is a sign pointing toward the wisdom and control of Allah, the Exalted, who has established balance throughout the universe. From the gravitational forces that stabilize planets to the intricate design of a bird’s wings, every element works together in harmony. Observing these signs should therefore encourage people to recognize the careful planning behind creation and inspire them to

acknowledge the power, mercy, and wisdom of Allah, the Exalted, who sustains the entire universe effortlessly. Chapter 67 Al Mulk, verse 19:

"…Indeed He is, of all things, Seeing."

As Allah, the Exalted, alone created and sustains the entire universe, it logically follows that He alone deserves complete obedience. No power, force, or being possesses independent authority that could challenge His control or protect someone from His decree. Everything within existence remains under His command, and therefore relying upon anything else in opposition to Him is both misguided and futile. Chapter 67 Al Mulk, verse 20:

"Or who is it that could be an army for you to aid you other than the Most Merciful?..."

Human beings often place their trust in wealth, status, connections, institutions, or influential individuals, believing that these things will provide security and protection. Yet in reality, none of these can prevent the consequences of disobedience to Allah, the Exalted. When His decree arrives, all worldly sources of power prove to be weak and unreliable.

It is also important to recognize that false deities are not limited to physical idols or statues. Worship can take many forms, and it is possible for a person to devote themselves to other influences without realizing it. In essence, anything that a person consistently obeys in opposition to the command of Allah, the Exalted, becomes a form of authority that they have elevated above Him. This may include social expectations, cultural pressures, popular trends, influential personalities, or even personal desires. In such cases, obedience has been directed away from Allah, the Exalted, toward something created. 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 physically worshipped in the conventional sense of bowing or praying to them. Rather, they were obeyed in matters where they permitted what Allah, the Exalted, had forbidden or prohibited what He had allowed. By accepting such guidance in opposition to divine command, people effectively elevated these individuals to a position of authority that belonged only to Allah, the Exalted. In this way, obedience itself became a form of worship. A similar principle is mentioned regarding the Devil. Chapter 36 Yaseen, verse 60:

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

The overwhelming majority of people have not engaged in direct acts of worship toward the Devil. However, they may still be described as worshipping him because they follow his suggestions and temptations in opposition to the guidance of Allah, the Exalted. When a person knowingly chooses disobedience and repeatedly follows harmful influences, they are effectively allowing those influences to direct their behaviour. In this way, obedience becomes a subtle form of devotion. For this reason, a person must be cautious about what influences they allow to shape their decisions and priorities. If someone consistently disobeys Allah, the Exalted, they will inevitably become subject to other controlling influences. These influences may take many forms, such as social media trends, cultural expectations, fashion standards, peer pressure, powerful individuals, or workplace demands. Gradually, the individual begins organizing their life around satisfying these influences rather than pleasing Allah, the Exalted. Trying to satisfy multiple and constantly changing worldly authorities often leads to exhaustion and stress. Each influence demands loyalty, attention, and conformity, yet their expectations frequently conflict with one another. A person who tries to satisfy them all finds themselves pulled in many directions at once. This situation can be compared to an employee who works under several supervisors, each giving different instructions and expecting immediate results. No matter how hard the employee tries, satisfying all of them becomes nearly impossible.

In the same way, a person who abandons sincere servitude to Allah, the Exalted, eventually becomes burdened by numerous competing masters. Each one demands time, attention, and sacrifice, yet none of them provide genuine inner peace. Over time, the individual may experience constant dissatisfaction, anxiety, and emotional exhaustion. Feelings of loneliness, depression, and despair may gradually appear as their efforts to please these influences fail to produce the happiness they expected. This reality is often visible when observing individuals who possess great fame, wealth, or public admiration yet remain deeply unhappy. Despite their success and

influence, many struggle with emotional instability, addiction, or profound dissatisfaction. Their circumstances demonstrate that external achievements cannot replace the stability that comes from sincere obedience to Allah, the Exalted. Furthermore, the influences that a person obeys in this world will not offer any assistance in the hereafter. Those who followed social trends, influential personalities, or worldly systems in opposition to divine guidance will discover that these entities cannot defend them or reduce their accountability. Chapter 67 Al Mulk, verse 20:

"…The disbelievers are not but in delusion."

This delusion arises when people place their trust and obedience in created things while neglecting the One who created them all. To avoid falling into this state, a person must carefully examine their priorities and ensure that their obedience remains directed toward Allah, the Exalted. Any influence that leads to disobedience must be resisted, regardless of how popular or socially accepted it may appear. By committing to obeying Allah, the Exalted, and by using the blessings granted to them in ways outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, a person frees themselves from the burden of competing worldly masters. Through this sincere servitude, they achieve genuine peace of mind in both worlds by developing a balanced mental and physical state and by correctly placing everything and everyone within their life according to their proper role and importance.

Allah, the Exalted, invites people to reflect upon the continuous provision that He alone grants them and to recognize that their survival depends

entirely upon His mercy and support. Every moment of life is sustained through resources and systems that He has placed within creation. Chapter 67 Al Mulk, verse 21:

“Or who is it that could provide for you if He withheld His provision?...”

Human beings may organize systems of agriculture, trade, and technology, but all of these depend upon the resources and laws of nature that Allah, the Exalted, has already established. Without those foundations, none of these systems could function. Every essential aspect of human survival originates from what Allah, the Exalted, has placed on the Earth. The food people eat comes from crops, fruits, and animals that depend upon soil, water, sunlight, and natural cycles created and sustained by Him. The water that sustains life comes through rainfall, rivers, and underground sources that operate according to the balanced systems He established. Even the air that people breathe is maintained through a delicate balance within the atmosphere. If any of these systems were disrupted or removed, human life would immediately become impossible.

Even many of the inventions that people rely upon today ultimately depend upon the knowledge and materials granted by Allah, the Exalted. Human beings may develop technology, machinery, and infrastructure, but these developments rely on natural resources such as metals, minerals, and energy sources that already exist within the Earth. Furthermore, the intellectual ability that allows people to discover and utilize these resources is itself a blessing granted by Allah, the Exalted. Without the ability to think,

learn, and innovate, humanity would be unable to benefit from the resources placed before them.

In reality, existence itself depends upon the continuous support of Allah, the Exalted. The systems that sustain life—such as the balance of the atmosphere, the cycle of water, the fertility of the soil, and the stability of the Earth—operate constantly and reliably because He maintains them. If this support were withdrawn even briefly, life would collapse immediately. This demonstrates that human independence is an illusion, as every individual remains dependent upon divine provision at every moment of their life.

Despite this clear dependence, many people fail to show proper gratitude. The reason for this is that true gratitude requires using blessings in ways that please Allah, the Exalted, and this often conflicts with the desires and ambitions that dominate worldly thinking. People frequently wish to use their wealth, abilities, and opportunities solely for personal enjoyment, status, or influence. When they are reminded that these blessings should instead be used responsibly and in obedience to Allah, the Exalted, they may resist this guidance because it limits their ability to pursue their desires without restriction. As a result, some individuals continue benefiting from the provision granted to them while neglecting the responsibility that accompanies it. Instead of recognizing these blessings as a trust that must be used correctly, they treat them as permanent possessions that they may use however they wish. This attitude gradually leads to ingratitude, as the individual becomes more focused on satisfying their desires than on acknowledging the source of their blessings. Chapter 67 Al Mulk, verse 21:

“…But they have persisted in insolence and aversion.”

The one who persists in ingratitude by misusing the blessings they have been granted will inevitably experience the consequences of this attitude, even if they do not immediately recognize the connection. Ingratitude gradually disrupts a person’s inner stability. When blessings are used in ways that contradict the purpose for which they were granted, the individual begins to lose balance in both their mental and physical state. Their priorities become distorted, and they start placing things and people in the wrong positions within their life. Matters that should hold importance may be neglected, while things that deserve little attention begin to dominate their thoughts and efforts. As this imbalance develops, different aspects of life begin to turn into sources of difficulty rather than comfort. Family relationships may become strained, wealth may bring anxiety rather than security, and professional success may produce constant pressure rather than satisfaction. Even when a person possesses luxury, influence, or recognition, the absence of correct priorities prevents them from experiencing genuine peace of mind. Their lifestyle may appear comfortable outwardly, yet internally they struggle with stress, dissatisfaction, and confusion about the direction of their life. In addition to these worldly difficulties, their continued misuse of blessings prevents them from preparing properly for their accountability on Judgement Day. As a result, the hardships they experience in this world may only represent a small portion of the consequences they will face in the next life.

In contrast, the person who shows gratitude to Allah, the Exalted, by using the blessings granted to them in the correct manner experiences a very different outcome. Gratitude is not limited to words alone; it is

demonstrated by using one's health, wealth, knowledge, and opportunities in ways that align with the guidance found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When blessings are used correctly, they bring balance and clarity into a person's life. The individual understands the proper role of each responsibility and relationship, and they organize their life accordingly. This balanced outlook allows them to place everything and everyone in their correct position, which gradually produces peace of mind and stability in both worldly matters and spiritual preparation for the hereafter. Chapter 67 Al Mulk, verse 22:

"Then is one who walks fallen on his face better guided or one who walks erect on a straight path?"

This verse portrays two distinct conditions. One individual moves through life confused and disoriented, like someone walking with their face toward the ground, unable to see clearly where they are going. Their path is uncertain, and they frequently stumble because they lack proper direction. The other individual walks upright along a clear and straight path. They possess clarity about their purpose, their responsibilities, and the destination they are moving toward. The difference between these two individuals reflects the difference between living according to divine guidance and living according to uncontrolled desires.

No matter how advanced a society may become, and regardless of how much knowledge people acquire in different fields—including knowledge concerning the mental and physical aspects of human beings—it remains

impossible for humanity to develop a code of conduct that perfectly aligns with human nature while addressing every circumstance, condition, and situation that individuals or societies may encounter throughout history. Human understanding is limited and constantly evolving. New discoveries continue to reshape previous assumptions about psychology, health, social behavior, and many other aspects of human life. For example, modern research continues to reveal new information about the human brain, including the functions of its different regions and how they influence behaviour, emotions, and decision-making. Despite centuries of study, scientists are still uncovering basic aspects of how the human mind operates. If humanity has not yet fully understood the mechanisms of its own body and mind, then formulating a flawless and universally beneficial system of conduct becomes an impossible task. Only Allah, the Exalted, possesses complete knowledge of creation. As the Creator of human beings, He fully understands their nature, their strengths, their weaknesses, and the environments in which they live. His knowledge encompasses the past, the present, and the future, as well as every possible situation that humanity may encounter. Because of this complete and perfect knowledge, He alone is able to provide a code of conduct that truly benefits humanity in every circumstance. The guidance revealed by Allah, the Exalted, establishes clear standards that distinguish between good and evil, beneficial actions and harmful behaviour. It offers principles that enable individuals to organize their lives in a balanced way, allowing them to achieve peace of mind instead of becoming overwhelmed by stress and confusion. Historical experience repeatedly demonstrates that when people sincerely implement this divine guidance in their personal lives and within their societies, it leads to increased justice, stability, and social harmony. Therefore, people should approach divine guidance with trust and humility, recognizing that it represents what is most beneficial for their well-being. Even when certain aspects of this guidance conflict with personal desires or temporary preferences, a person should remember that true benefit may not always align with immediate comfort. This situation can be compared to a wise patient who follows the advice of a skilled physician. The patient may be required to take medication that tastes unpleasant or to follow a strict diet that limits certain enjoyable foods. Although these restrictions

may feel difficult in the moment, the patient understands that the physician’s instructions are designed to restore health and prevent greater harm. In the same way, the guidance provided by Allah, the Exalted, may sometimes require discipline and restraint, yet it ultimately leads to a healthier, more balanced, and more peaceful life in both this world and the next.

Allah, the Exalted, then directs attention to the creation of the human being itself, a sign that clearly reflects His profound wisdom, creative ability, and generosity. Reflecting upon the human body should naturally lead a person toward gratitude, as it demonstrates the immense number of blessings that have been granted to them from the moment of their creation. Chapter 67 Al Mulk, verse 23:

“Say, "It is He who has produced you and made for you hearing and vision and hearts; little are you grateful."”

This verse reminds people that their very existence is a gift from Allah, the Exalted. Human beings did not bring themselves into existence, nor did they determine the form, abilities, or faculties with which they were created. Hearing, sight, and the ability to think, understand, and feel are all blessings granted by Allah, the Exalted, yet many people fail to reflect upon them or show gratitude for them.

Anyone who reflects upon the human body with an open and sincere mind will quickly recognize that its design cannot be the result of random processes without intention or guidance. The human body is composed of numerous systems working together with extraordinary precision. Organs, bones, muscles, nerves, and countless other structures operate in harmony to sustain life. Each component has a specific role, and the success of the entire body depends upon the correct functioning of each part. Such complexity and coordination clearly point toward knowledge, intention, and power behind its creation.

Even simple human-made objects demonstrate the necessity of a designer and caretaker. A basic structure such as a house, a bridge, or a machine cannot be constructed without planning, skill, and supervision. Furthermore, these structures require ongoing maintenance to prevent deterioration. If a simple object cannot exist or function without a designer and caretaker, then it would be far more unreasonable to assume that the human being—whose complexity surpasses any human invention—came into existence and continues functioning without a Creator and Sustainer.

The human body operates through countless interconnected processes that must remain carefully balanced. The heart continuously pumps blood throughout the body, delivering oxygen and nutrients to cells. The lungs regulate the intake of oxygen and the removal of carbon dioxide. The brain processes information, controls movement, and regulates vital functions. The digestive system converts food into energy, while the immune system protects the body from harmful organisms. Each of these systems relies on the proper functioning of others, forming an intricate network of cooperation. What is even more remarkable is that these systems function automatically without conscious effort from the individual. A person does

not need to command their heart to beat, instruct their lungs to breathe, or consciously manage the complex chemical reactions taking place within their cells. These processes continue day and night throughout a person's entire life. The stability of these functions highlights the continuous support and maintenance provided by Allah, the Exalted. The fragility of this balance also becomes apparent when any part of the system fails. A minor disruption in a bodily process can lead to illness, weakness, or even death. This vulnerability demonstrates how dependent human beings are upon the ongoing stability of their bodily systems. The fact that these processes normally function with such reliability further emphasizes the wisdom and care involved in their design and maintenance.

The faculties specifically mentioned in the verse—hearing, sight, and hearts—represent some of the most valuable abilities granted to human beings. Through hearing, people are able to communicate, learn, and understand guidance. Through sight, they observe the world around them and recognize the signs present throughout creation. Through their hearts and minds, they are able to reflect, make decisions, and distinguish between right and wrong. These faculties allow human beings to gain knowledge, build relationships, and navigate the challenges of life.

Despite possessing these remarkable abilities, many people fail to use them in ways that lead to gratitude and reflection. Instead of using their hearing to listen to beneficial guidance, their sight to observe the signs of creation, and their minds to contemplate the purpose of life, they may become absorbed in distractions and temporary pursuits. As a result, they overlook the blessings that surround them and neglect the responsibility that accompanies them. The verse therefore serves both as a reminder and a gentle reproach. It reminds people that their existence and abilities are

gifts from Allah, the Exalted, and it also highlights that genuine gratitude for these gifts is often lacking. True gratitude requires more than merely acknowledging these blessings verbally. It involves using them in ways that please Allah, the Exalted, by listening to beneficial guidance, reflecting upon the signs within creation, and directing one's thoughts and actions toward obedience and righteousness. When a person reflects upon the remarkable design of the human body and the countless processes that sustain life, it becomes clear that existence is not accidental or self-sustaining. Rather, it is the result of deliberate creation and continuous maintenance by Allah, the Exalted. Recognizing this reality should inspire humility, gratitude, and a sincere commitment to use the faculties one has been granted in ways that lead to success in both this world and the next.

Whether a person chooses to show gratitude to Allah, the Exalted, for the countless and continuous blessings granted to them, or whether they neglect this responsibility, the final outcome remains the same. Just as Allah, the Exalted, created human beings and spread them across the Earth, He will also gather them together once again for their final accountability on Judgement Day. Chapter 67 Al Mulk, verse 24:

“Say, "It is He who has multiplied you throughout the earth, and to Him you will be gathered."”

This verse draws attention to two profound realities. The first is the way human beings have been spread throughout the Earth. From a small beginning, humanity has multiplied across continents, inhabiting diverse environments and forming countless societies and communities. This

widespread presence itself demonstrates the power and wisdom of Allah, the Exalted, who created human beings and enabled them to live in various climates and conditions across the planet. The second reality is that this dispersal across the Earth does not mean separation from accountability. Even though humanity is scattered across vast lands and oceans, all will ultimately be gathered together by Allah, the Exalted.

One of the common objections raised by those who deny the Day of Judgement is the claim that resurrection seems impossible because the human body decomposes after death. Over time, bones turn to dust, and the elements that once formed a human body become scattered throughout the Earth. In some cases, the remains of a person may be mixed with soil, water, or other natural elements. Some people are buried, others perish in the sea, and some have their bodies cremated with the ashes dispersed into the air or oceans. To those who raise this objection, it appears difficult to imagine how these scattered particles could ever be gathered together again. However, this doubt overlooks the attributes of Allah, the Exalted. He is All Knowing, fully aware of every detail within His creation. Every particle that forms a human being is known to Him, regardless of where it may be located. Nothing within the universe escapes His knowledge or awareness. In addition to possessing complete knowledge, Allah, the Exalted, also has complete power and control over all things. The One who created the human being from nothing in the first place certainly possesses the ability to recreate them once again.

To help understand this concept, a person can reflect upon ordinary processes that occur within the world. Many of the foods people consume and items they purchase are produced by gathering ingredients and materials from many different regions of the world. For example, a single

manufactured product may contain parts that originate from several different countries. These parts are transported across long distances and eventually assembled in one location to produce a complete item. Similarly, many food products are prepared by combining ingredients grown in different climates and regions before being delivered to markets or consumers. If human beings, with their limited knowledge and ability, are capable of gathering materials from distant parts of the world in order to produce a single item or meal, then it should not be surprising that Allah, the Exalted—whose knowledge and power are limitless—can gather the particles that once formed a human being in order to restore them to life again. The One who created the human body in the first place can certainly recreate it after its elements have dispersed. Furthermore, the recreation of human beings will not involve confusion or error. Every individual possesses unique characteristics that distinguish them from others. Modern knowledge has revealed examples of this uniqueness, such as distinct patterns found in fingerprints and the complex structure known as DNA. These features demonstrate that every human being has a unique identity and physical composition. Allah, the Exalted, is fully aware of these details and far more beyond what humans have discovered. Chapter 75 Al Qiyamah, verses 3-4:

"Does man think that We will not assemble his bones? Yes. [We are] Able [even] to proportion his fingertips."

Reflecting upon these truths removes doubt regarding resurrection and reinforces the certainty of accountability. Just as Allah, the Exalted, brought human beings into existence and spread them throughout the Earth, He will gather them once again so that every action, intention, and decision made during life can be judged with perfect justice. Recognizing this reality

encourages a person to use the time and blessings they have been granted wisely, preparing themselves for the inevitable moment when they will stand before their Creator.

The leaders of the non-Muslims in Mecca, like those in every generation, often employed deceptive strategies to discourage others from accepting Islam, motivated by fear of losing their leadership and social influence. One such tactic was demanding to know the exact timing of the Day of Judgement. When the Holy Prophet Muhammad, peace and blessings be upon him, informed them that only Allah, the Exalted, possesses that knowledge, they falsely used this as evidence that the Day of Judgement would never occur. Chapter 67 Al Mulk, verses 25-26:

“And they say, "When is this promise, if you should be truthful?” Say, "The knowledge is only with Allah, and I am only a clear warner."”

This attitude is clearly misguided, for the absence of knowledge about the precise timing of the Day of Judgement does not mean it will not occur. Similarly, people do not know the exact moment of their own death, yet this does not negate the certainty of death. Certain truths, including death and the Day of Judgement, have been deliberately concealed from human perception so that individuals remain in a state of continuous readiness. This ensures that people do not defer their moral and spiritual preparation until the event is imminent. A proactive approach is far more effective than a reactive one: just as a wise student who knows of an upcoming surprise exam will prepare consistently every day, a student given a fixed date may delay their efforts, falling into complacency. This procrastination reduces

the likelihood of success, as preparation becomes inadequate. Chapter 7 Al A'raf, verse 187:

"…It lays heavily upon the heavens and the earth. It will not come upon you except unexpectedly…"

Moreover, Islam addresses those who claim they will only follow divine guidance once all unseen realities—such as Angels or other metaphysical aspects—are made visible. This perspective misunderstands the essence of faith. True belief holds significance precisely because it involves trusting in unseen realities without requiring sensory confirmation, such as the existence of Allah, the Exalted. These unseen truths are supported by countless signs in the Heavens and on Earth. Just as a painting implies a painter, creation itself, with its intricate order and balance, points unmistakably to a Creator. In addition, many phenomena in daily life are unseen yet relied upon constantly: medicines work within the body without the user understanding the precise mechanisms, yet their efficacy is unquestioned. Similarly, the ethical framework of Islam is grounded in evidence, reason, and observable outcomes, but it also relies on unseen truths. Believing in these realities only after they are physically revealed diminishes the uniqueness and merit of faith.

The core of human testing lies in the ability to accept and act upon reality, even when it cannot be directly observed, and in exercising sincere obedience to Allah, the Exalted, despite having the freedom to disobey. Through the sending of the Holy Prophets, peace and blessings be upon them, and the revelation of divine guidance, Allah, the Exalted, has

ensured that individuals have space to exercise judgment, reflect, and choose compliance. Reality is never revealed in such a way that acceptance is unavoidable; if it were, testing would be meaningless, and concepts like reward and accountability would lose significance. Therefore, individuals should not expect to witness the unseen, such as Allah, the Exalted, or His Angels, before accepting faith. If such manifestations were to occur, it would mark the cessation of all testing, leaving no opportunity for conscious decision-making. Faith and genuine obedience are valuable precisely because reality is partially hidden, allowing for choice. Were all unseen truths made fully observable, even the most stubborn nonbelievers and the gravest sinners would have no option but to believe, rendering moral accountability meaningless. The veil over reality preserves the significance of belief, obedience, and moral choice. The complete unveiling of reality, which occurs on the Day of Judgement, marks the end of this testing period and the commencement of ultimate accountability, when every action and decision is judged with absolute justice. Chapter 67 Al Mulk, verse 27:

“But when they see it approaching, the faces of those who disbelieve will be distressed, and it will be said, "This is that for which you used to call.""

Allah, the Exalted, further emphasizes the inevitability of accountability by reminding the non-Muslims of Mecca—and by extension, all people—that no circumstance can prevent them from facing the consequences of their deeds. Chapter 67 Al Mulk, verse 28:

“Say, "Have you considered: whether Allah should cause my death and those with me or have mercy upon us, who can protect the disbelievers from a painful punishment?"”

This verse conveys a profound principle: attempts to avoid, ignore, or suppress divine guidance—whether actively, by opposing or removing it from one’s life, or passively, by neglecting to act upon it—cannot absolve anyone from accountability. The temporal survival of one’s environment, community, or even oneself does not postpone the certainty of consequences in this world or the next. Every action carries an outcome, and the reality of judgment is unavoidable.

The verse also highlights the ultimate futility of relying on external protection or allies against divine justice. No person, power, or force can shield someone from the consequences decreed by Allah, the Exalted. Just as one cannot escape death or the unfolding of natural laws, one cannot escape divine accountability.

From this, a clear lesson emerges: wisdom and common sense require individuals to confront reality rather than deny it. One must acknowledge the certainty of judgment and take proactive measures to prepare for it. This preparation is practical and comprehensive: using the blessings of Allah, the Exalted, in ways that are pleasing to Him, fulfilling moral obligations, avoiding harmful actions, and acting with sincerity and justice in one’s dealings with others. Such conscious and deliberate engagement with life cultivates a balanced mental and physical state, ensuring that one places everything and everyone appropriately within their life.

In essence, accepting the inevitability of accountability and preparing for it through correct conduct is the pathway to true peace of mind. By recognizing the permanence of divine justice and aligning one's actions accordingly, a person secures tranquility in this world while simultaneously safeguarding their standing in the Hereafter. This dual benefit underscores the wisdom of obedience and the necessity of consciously applying the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

When a person chooses to follow a path of faith that diverges from societal norms, it often triggers feelings of discomfort or inadequacy in others, especially those whose choices prioritize personal desires over adherence to the guidance of Allah, the Exalted. This dissonance frequently manifests as criticism, sometimes coming even from close family members, aimed at those who remain steadfast in their devotion. Such reactions are rarely rooted in reason but rather in envy or fear of accountability, revealing more about the critic than the one being criticized.

Societal pressures, amplified in modern times by social media, cultural trends, and consumer-driven industries, further challenge those committed to Islamic principles. Islam's guidance, which emphasizes moderation, self-discipline, and responsible use of blessings, often conflicts with the pursuit of unrestrained personal desires promoted by these societal forces. Consequently, individuals who uphold Islamic values may face subtle or overt attempts to dissuade them from practicing their faith. Criticism often targets visible symbols, such as women's dress codes, while other

professions and societal dress codes are ignored—highlighting the selective and superficial nature of such objections. These attacks are fundamentally rooted in resistance to Islam's focus on ethical conduct, moderation, and self-restraint rather than genuine concern over specific practices.

The response required of a faithful individual is unwavering commitment to sincere obedience to Allah, the Exalted. Such dedication ensures the blessings granted to them are used in ways that foster a balanced mental and physical state, allowing them to organize their life, relationships, and responsibilities effectively while preparing for their accountability on the Day of Judgement. This steadfastness cultivates inner peace and protects against the corrosive influence of societal pressures and criticism. Chapter 67 Al Mulk, verse 29:

"Say, "He is the Most Merciful; we have believed in Him, and upon Him we have relied…"

Conversely, seeking the approval of others at the expense of obedience to Allah, the Exalted, invariably leads to mental and emotional imbalance. Indulgence in societal validation encourages misuse of blessings, misplaced priorities, and neglect of personal accountability. Even material comfort and worldly luxury cannot compensate for the inner turmoil and spiritual deficiency that result from prioritizing human approval over divine guidance. Chapter 67 Al Mulk, verse 29:

"*…And you will [come to] know who it is that is in clear error."*

To maintain a resolute mindset, cultivating a strong and informed faith is essential. Faith is fortified through understanding and practicing the clear teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These sources reveal that genuine obedience to Allah, the Exalted, leads to lasting tranquility in both this life and the hereafter. In contrast, individuals who lack knowledge of Islamic principles or rely solely on personal desires are vulnerable to distraction, doubt, and disobedience. They fail to recognize that surrendering worldly impulses in favor of divine guidance is critical for achieving peace, balance, and preparedness for accountability. Therefore, strengthening faith requires both acquiring knowledge and actively applying it in daily life. This involves correctly using the blessings of Allah, the Exalted, maintaining balance in all aspects of life, and prioritizing responsibilities in accordance with divine guidance. By doing so, a person attains a harmonious mental and physical state, organizes their relationships and resources wisely, and achieves peace in both worlds while remaining steadfast against the challenges posed by societal pressures and personal desires. Chapter 67 Al Mulk, verse 29:

"Say, "He is the Most Merciful; we have believed in Him, and upon Him we have relied…""

Belief in Allah, the Exalted, extends far beyond ritual observances, such as the obligatory prayers. True faith encompasses complete obedience in every circumstance, including the responsible use of all worldly blessings one has been granted, in accordance with the guidance outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Faith that remains confined to the heart or limited to ritual acts, without manifesting in tangible obedience, is incomplete. Obedience requires action, intention, and consistency—acts performed solely for the pleasure of Allah, the Exalted, and not for personal gain, recognition, or social approval. As highlighted in a Hadith from Jami At Tirmidhi, number 3154, actions performed with ulterior motives will not earn reward, emphasizing the critical role of sincerity in every endeavour. Engaging with the Holy Quran exemplifies the multidimensional nature of obedience. The first dimension involves regular and accurate recitation, ensuring the words are pronounced and preserved correctly. The second dimension requires understanding its guidance through reliable instruction and sound scholarship. The final and most important dimension is implementation—applying its teachings in one's daily life with the intention of pleasing Allah, the Exalted. True commitment is reflected when a person places the guidance of the Holy Quran above personal inclinations, shaping their character, decisions, and priorities according to its principles. This mirrors the actions of the Holy Prophet Muhammad, peace and blessings be upon him, as emphasized in Sunan Abu Dawud, number 1342. A person who selectively follows only those commands or prohibitions that align with their desires demonstrates a superficial relationship with the Holy Quran. Such selective adherence fails to engage with the full wisdom of the scripture, which is intended as comprehensive guidance for 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."

Treating the Holy Quran merely as a means to address personal hardships—reciting it only during moments of difficulty and neglecting its broader guidance—is analogous to owning a vehicle with numerous features but no engine: it may appear valuable, yet it fails in its essential purpose. Therefore, genuine faith requires both reverence and action: one must seek to understand the Holy Quran fully, implement its teachings across all aspects of life, and prioritize obedience to Allah, the Exalted, above all personal desires and worldly distractions. In doing so, a person safeguards their spiritual well-being, attains a balanced mental and physical state, correctly organizes their life, and prepares themselves for accountability on the Day of Judgement, ultimately achieving peace and success in both worlds. Chapter 67 Al Mulk, verse 29:

“Say, "He is the Most Merciful; we have believed in Him, and upon Him we have relied…””

Trusting in Allah, the Exalted, means taking practical steps by utilizing the blessings and resources He has granted, while simultaneously recognizing that the ultimate outcome rests in His wisdom. It requires acting responsibly and in accordance with Islamic guidance, while accepting that Allah, the Exalted, will determine what is best, even if the reasoning behind His decisions is not apparent to the individual. For instance, a person who is ill should seek lawful medical treatment, follow the prescribed care, and make every reasonable effort to restore their health, all the while placing their trust in Allah, the Exalted, to determine whether their condition improves or remains the same. This demonstrates that true reliance on Allah, the

Exalted, is not passive or neglectful; it is an active, balanced approach that combines effort with surrender, acknowledging that while one can act and strive, ultimate control and wisdom belong solely to Allah, the Exalted. In this way, reliance on Allah, the Exalted, promotes a harmonious mental and physical state, encourages responsible decision-making, and ensures that one correctly prioritizes all aspects of life while preparing for accountability on the Day of Judgement.

Allah, the Exalted, concludes this chapter by drawing attention to yet another remarkable sign of His Oneness, wisdom, and absolute control over creation. Chapter 67 Al Mulk, verse 30:

“Say, "Have you considered: if your water was to become sunken [into the earth], then who could bring you flowing water?"”

This verse invites reflection on the intricate and perfectly balanced water cycle, which is essential for life and cannot exist without deliberate design. Water evaporates from oceans, rivers, and other bodies, rises into the atmosphere, and condenses into rain. This rain, sometimes slightly acidic, falls upon mountains that serve as natural reservoirs. The mountains’ structure allows them to filter and purify this water, ensuring it becomes suitable for human and animal consumption. From these reservoirs, rivers and streams flow across the land, providing a continuous supply of fresh water, carefully separated from the saltwater of the oceans. The wisdom behind this system is profound. Freshwater nourishes life on land, sustaining agriculture, drinking supplies, and ecosystems, while saltwater supports marine life and prevents the seas from becoming stagnant or

polluted. This precise balance demonstrates planning, intention, and care far beyond what random chance could produce. If this system were altered—for instance, if water were to sink uncontrollably into the earth, making it inaccessible—life on Earth would face catastrophe. Humans and animals would struggle to survive, agriculture would fail, and ecosystems would collapse. The flawless integration of evaporation, precipitation, mountain reservoirs, and river systems is a constant and visible reminder of the power, knowledge, and mercy of Allah, the Exalted. It underscores that all blessings are sustained by Him, and He alone has the ability to provide for creation. Observing such systems encourages gratitude, careful stewardship of resources, and recognition that reliance on any other source is futile. This reflection ultimately guides one to obey Allah, the Exalted, by correctly using the blessings He has granted, thereby achieving a balanced mental and physical state and rightly placing everything and everyone within their life, while preparing for accountability on the Day of Judgement.

Therefore, a person must sincerely accept and act upon Islamic teachings for their own well-being, even when doing so conflicts with their immediate desires. This approach is comparable to a wise patient who follows the medical advice of a doctor—taking prescribed bitter medicines and adhering to a strict diet—trusting that these actions will ultimately restore their health. Just as the patient benefits from the doctor’s knowledge, so too does a person benefit from submitting to Islamic guidance. Only Allah, the Exalted, possesses the complete knowledge required to ensure a person achieves a balanced mental and physical state and correctly organizes all aspects of their life. Human knowledge, no matter how advanced or well-researched, is inherently limited. Society may offer guidance on mental and physical well-being, but it cannot anticipate every challenge a person may face, nor can it guarantee freedom from stress or ensure proper prioritization of all aspects of life. Human advice is constrained by limited experience, foresight, biases, and understanding. In contrast, Allah, the Exalted, possesses perfect knowledge and has

provided humanity with a complete, divinely guided framework through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The truth of this guidance becomes evident when one observes the outcomes of those who follow Islamic teachings versus those who disregard them. While patients often follow a doctor's instructions without fully understanding the underlying science, Allah, the Exalted, invites people to reflect on the teachings of Islam, providing clear signs and reasoning so that they can recognize its benefits and wisdom. Blind obedience is not required; rather, a person is expected to approach Islam with an open and unbiased mind, evaluating the truth through reflection and insight. 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 controls the spiritual hearts of people—the very seat of peace of mind—and determines who attains true inner tranquility. Chapter 53 An Najm, verse 43:

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

It is therefore clear that genuine peace of mind is granted only to those who utilize the blessings they have been given in accordance with Islamic teachings. By obeying Allah, the Exalted, and correctly using the provisions

and guidance He has provided, a person secures a balanced mental and physical state, arranges the elements and relationships in their life appropriately, and prepares for accountability on the Day of Judgement, achieving true serenity in both worlds. Chapter 16 An Nahl, verse 97:

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

All praise is due to Allah, Lord of the worlds and may peace and blessings be upon His final Messenger, Muhammad, his noble Family and Companions.

Chapter 68 – Al Qalam, Verses 1-52 of 52

نٓ ۚ وَٱلۡقَلَمِ وَمَا يَسۡطُرُونَ ١

مَآ أَنتَ بِنِعۡمَةِ رَبِّكَ بِمَجۡنُونٖ ٢

وَإِنَّ لَكَ لَأَجۡرًا غَيۡرَ مَمۡنُونٖ ٣

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٖ ٤

فَسَتُبۡصِرُ وَيُبۡصِرُونَ ٥

بِأَيِّيكُمُ ٱلۡمَفۡتُونُ ٦

إِنَّ رَبَّكَ هُوَ أَعۡلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ وَهُوَ أَعۡلَمُ بِٱلۡمُهۡتَدِينَ ٧

فَلَا تُطِعِ ٱلۡمُكَذِّبِينَ ٨

وَدُّواْ لَوۡ تُدۡهِنُ فَيُدۡهِنُونَ ٩

وَلَا تُطِعۡ كُلَّ حَلَّافٖ مَّهِينٍ ١٠

هَمَّازٖ مَّشَّآءِۭ بِنَمِيمٖ ١١

مَّنَّاعٖ لِّلۡخَيۡرِ مُعۡتَدٍ أَثِيمٍ ١٢

عُتُلٍّۭ بَعْدَ ذَٰلِكَ زَنِيمٍ ﴿١٣﴾

أَن كَانَ ذَا مَالٍ وَبَنِينَ ﴿١٤﴾

إِذَا تُتْلَىٰ عَلَيْهِ ءَايَٰتُنَا قَالَ أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿١٥﴾

سَنَسِمُهُۥ عَلَى ٱلْخُرْطُومِ ﴿١٦﴾

إِنَّا بَلَوْنَٰهُمْ كَمَا بَلَوْنَآ أَصْحَٰبَ ٱلْجَنَّةِ إِذْ أَقْسَمُوا۟ لَيَصْرِمُنَّهَا مُصْبِحِينَ ﴿١٧﴾

وَلَا يَسْتَثْنُونَ ﴿١٨﴾

فَطَافَ عَلَيْهَا طَآئِفٌ مِّن رَّبِّكَ وَهُمْ نَآئِمُونَ ﴿١٩﴾

فَأَصْبَحَتْ كَٱلصَّرِيمِ ﴿٢٠﴾

فَتَنَادَوْا۟ مُصْبِحِينَ ﴿٢١﴾

أَنِ ٱغْدُوا۟ عَلَىٰ حَرْثِكُمْ إِن كُنتُمْ صَٰرِمِينَ ﴿٢٢﴾

فَٱنطَلَقُوا۟ وَهُمْ يَتَخَٰفَتُونَ ﴿٢٣﴾

أَن لَّا يَدْخُلَنَّهَا ٱلْيَوْمَ عَلَيْكُم مِّسْكِينٌ ﴿٢٤﴾

وَغَدَوْا۟ عَلَىٰ حَرْدٍ قَٰدِرِينَ ﴿٢٥﴾

فَلَمَّا رَأَوْهَا قَالُوٓا۟ إِنَّا لَضَآلُّونَ ﴿٢٦﴾

بَلْ نَحْنُ مَحْرُومُونَ ﴿٢٧﴾

قَالَ أَوْسَطُهُمْ أَلَمْ أَقُل لَّكُمْ لَوْلَا تُسَبِّحُونَ ﴿٢٨﴾

قَالُوا۟ سُبْحَٰنَ رَبِّنَآ إِنَّا كُنَّا ظَٰلِمِينَ ﴿٢٩﴾

فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَلَٰوَمُونَ ﴿٣٠﴾

قَالُوا۟ يَٰوَيْلَنَآ إِنَّا كُنَّا طَٰغِينَ ﴿٣١﴾

عَسَىٰ رَبُّنَآ أَن يُبْدِلَنَا خَيْرًا مِّنْهَآ إِنَّآ إِلَىٰ رَبِّنَا رَٰغِبُونَ ﴿٣٢﴾

كَذَٰلِكَ ٱلْعَذَابُ ۖ وَلَعَذَابُ ٱلْءَاخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿٣٣﴾

إِنَّ لِلْمُتَّقِينَ عِندَ رَبِّهِمْ جَنَّٰتِ ٱلنَّعِيمِ ﴿٣٤﴾

أَفَنَجْعَلُ ٱلْمُسْلِمِينَ كَٱلْمُجْرِمِينَ ﴿٣٥﴾

مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٦﴾

أَمْ لَكُمْ كِتَٰبٌ فِيهِ تَدْرُسُونَ ﴿٣٧﴾

إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ ﴿٣٨﴾

أَمْ لَكُمْ أَيْمَٰنٌ عَلَيْنَا بَٰلِغَةٌ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ ۙ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ ﴿٣٩﴾

سَلْهُمْ أَيُّهُم بِذَٰلِكَ زَعِيمٌ ﴿٤٠﴾

أَمْ لَهُمْ شُرَكَآءُ فَلْيَأْتُوا۟ بِشُرَكَآئِهِمْ إِن كَانُوا۟ صَٰدِقِينَ ﴿٤١﴾

يَوْمَ يُكْشَفُ عَن سَاقٍ وَيُدْعَوْنَ إِلَى ٱلسُّجُودِ فَلَا يَسْتَطِيعُونَ ﴿٤٢﴾

خَٰشِعَةً أَبۡصَٰرُهُمۡ تَرۡهَقُهُمۡ ذِلَّةٞۖ وَقَدۡ كَانُواْ يُدۡعَوۡنَ إِلَى ٱلسُّجُودِ وَهُمۡ سَٰلِمُونَ ٤٣

فَذَرۡنِي وَمَن يُكَذِّبُ بِهَٰذَا ٱلۡحَدِيثِۖ سَنَسۡتَدۡرِجُهُم مِّنۡ حَيۡثُ لَا
يَعۡلَمُونَ ٤٤

وَأُمۡلِي لَهُمۡۚ إِنَّ كَيۡدِي مَتِينٌ ٤٥

أَمۡ تَسۡـَٔلُهُمۡ أَجۡرٗا فَهُم مِّن مَّغۡرَمٖ مُّثۡقَلُونَ ٤٦

أَمۡ عِندَهُمُ ٱلۡغَيۡبُ فَهُمۡ يَكۡتُبُونَ ٤٧

فَٱصۡبِرۡ لِحُكۡمِ رَبِّكَ وَلَا تَكُن كَصَاحِبِ ٱلۡحُوتِ إِذۡ نَادَىٰ وَهُوَ مَكۡظُومٞ ٤٨

لَّوۡلَآ أَن تَدَٰرَكَهُۥ نِعۡمَةٞ مِّن رَّبِّهِۦ لَنُبِذَ بِٱلۡعَرَآءِ وَهُوَ مَذۡمُومٞ ٤٩

فَٱجۡتَبَىٰهُ رَبُّهُۥ فَجَعَلَهُۥ مِنَ ٱلصَّٰلِحِينَ ٥٠

وَإِن يَكَادُ ٱلَّذِينَ كَفَرُواْ لَيُزۡلِقُونَكَ بِأَبۡصَٰرِهِمۡ لَمَّا سَمِعُواْ ٱلذِّكۡرَ وَيَقُولُونَ إِنَّهُۥ
لَمَجۡنُونٞ ٥١

وَمَا هُوَ إِلَّا ذِكۡرٞ لِّلۡعَٰلَمِينَ ٥٢

Nun. By the pen and what they inscribe,

You are not by the favor of your Lord, a madman.

And indeed, for you is a reward uninterrupted.

And indeed, you are of a great moral character.

So you will see and they will see

Which of you is the afflicted [by a devil].

Indeed, your Lord is most knowing of who has gone astray from His way, and He is most knowing of the [rightly] guided.

Then do not obey the deniers.

They wish that you would soften [in your position], so they would soften [toward you].

And do not obey every worthless habitual swearer

[And] scorner, going about with malicious gossip -

A preventer of good, transgressing and sinful,

Cruel, moreover, and an illegitimate pretender.

Because he is a possessor of wealth and children,

When Our verses are recited to him, he says, "Legends of the former peoples."

We will brand him upon the snout.

Indeed, We have tried them as We tried the companions of the garden, when they swore to cut its fruit in the [early] morning

Without making exception.

So there came upon the garden an affliction from your Lord while they were asleep.

And it became as though reaped.

And they called one another at morning,

[Saying], "Go early to your crop if you would cut the fruit."

So they set out, while lowering their voices,

[Saying], "There will surely not enter it today upon you [any] poor person."

And they went early in determination, [assuming themselves] able.

But when they saw it, they said, "Indeed, we are lost;

Rather, we have been deprived."

The most moderate of them said, "Did I not say to you, 'Why do you not exalt [Allah]?' "

They said, "Exalted is our Lord! Indeed, we were wrongdoers."

Then they approached one another, blaming each other.

They said, "O woe to us; indeed we were transgressors.

Perhaps our Lord will substitute for us [one] better than it. Indeed, we are toward our Lord desirous."

Such is the punishment [of this world]. And the punishment of the Hereafter is greater, if they only knew.

Indeed, for the righteous with their Lord are the Gardens of Pleasure.

Then will We treat the Muslims like the criminals?

What is [the matter] with you? How do you judge?

Or do you have a scripture in which you learn

That indeed for you is whatever you choose?

Or do you have oaths [binding] upon Us, extending until the Day of Resurrection, that indeed for you is whatever you judge?

Ask them which of them, for that [claim], is responsible.

Or do they have partners? Then let them bring their partners, if they should be truthful.

The Day the shin will be uncovered and they are invited to prostration but the disbelievers will not be able,

Their eyes humbled, humiliation will cover them. And they used to be invited to prostration while they were sound.

So leave Me, with [the matter of] whoever denies the Qur'an. We will progressively lead them [to punishment] from where they do not know.

And I will give them time. Indeed, My plan is firm.

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?

Then be patient for the decision of your Lord, [O Muhammad], and be not like the companion of the fish when he called out while he was distressed.

If not that a favor from his Lord overtook him, he would have been thrown onto the naked shore while he was censured.

And his Lord chose him and made him of the righteous.

And indeed, those who disbelieve would almost make you slip with their eyes when they hear the message, and they say, "Indeed, he is mad."

But it is not except a reminder to the worlds.

Discussion on Verses 1-52 of 52

The full and precise meaning of the opening verse remains unknown to people. Chapter 68 Al Qalam, verse 1:

“Nun…”

This, however, demonstrates that the Holy Quran is composed of the very Arabic letters and expressions familiar to the Arabs who first received it. As a result, they had no valid grounds to dispute its divine origin, having fully understood its language and witnessed its unmatched eloquence. Despite being distinguished authorities in Arabic and taking great pride in their linguistic skills, they were unable to produce a single composition comparable to the Holy Quran in depth of meaning, clarity of expression, or perfection of guidance. This incapacity to rival it—despite every conceivable linguistic advantage—remains an enduring and indisputable proof of its divine origin. Chapter 2 Al Baqarah, verse 23:

“And if you are in some doubt, concerning what We sent down upon Our special devotee, then bring one chapter like it, and call upon all your helpers beside Allah, if you are truthful.”

This may clarify why the Holy Quran is indirectly referenced immediately in the same verse. Its intentional placement emphasizes that the very scripture revealed to those individuals—composed of the same familiar letters and language they themselves used—serves as the clearest evidence of its divine origin and the most persuasive response to their enduring doubts. Chapter 68 Al Qalam, verse 1:

“…By the pen and what they inscribe.”

Even if a person attained the highest level of Arabic eloquence, their speech would still be incapable of matching the vast wisdom of the Holy Quran, particularly in its profound understanding of human nature and its cultivation of moral excellence. No human composition can replicate its perfect harmony between simplicity and depth: its meanings challenge the most accomplished scholars while remaining sufficiently clear for any sincere seeker to apply in daily life. The Holy Quran is unique in its ability to convey profound and abstract realities in a form that is both practical and universally applicable. It penetrates the depths of human nature and presents a timeless system relevant to every individual, society, and era. Each verse bears witness to its divine origin through unmatched precision and an eloquence that surpasses all human expression. Unlike other writings, which may contain inconsistencies or contradictions, the Holy Quran is fully protected from error by Allah, the Exalted. It provides an accurate and flawless account of ancient nations, despite having been revealed through the Holy Prophet Muhammad, peace and blessings be upon him, who had no formal instruction in history or prior scriptures. Moreover, the Holy Quran serves as a comprehensive guide for the betterment of humanity, commanding what sustains life and forbidding what causes harm. It establishes justice and balance within both the individual

and the wider community, free from the excesses commonly associated with myth or poetry. Every verse is purposeful and life-giving; through repeated recitation, new layers of meaning and wisdom continually unfold. By grounding its promises and warnings in reason, and by translating virtues such as patience into attainable practice, the Holy Quran makes divine guidance accessible, intelligible, and achievable for all. The Holy Quran calls humanity to understand the fundamental purpose of existence: to serve Allah, the Exalted, with sincerity by employing every blessing bestowed upon them in the pursuit of His pleasure. Through such devoted obedience, individuals attain inner peace and true success in both this world and the Hereafter, achieving a state of balance in which the mind, body, and soul operate in proper harmony. For those seeking enduring peace and fulfilment, the Holy Quran illuminates the straight path with unparalleled 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, it provides comprehensive solutions for every dimension of human life, addressing emotional, financial, and physical challenges while harmonizing individual needs with the welfare of society as a whole. History itself testifies to the profound transformative power of these teachings, as communities that faithfully upheld its message rose to remarkable heights of justice, wisdom, and collective tranquillity. Most striking of all is the divine preservation of its text: across the passage of centuries, not a single letter of the Holy Quran has been altered, for Allah, the Exalted, has promised to safeguard 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 an unparalleled distinction. Allah, the Exalted, addresses the deepest and most persistent challenges faced by every civilization, providing solutions that are both decisive and enduring. By confronting these foundational issues, the Holy Quran prevents or resolves the multitude of secondary problems that naturally arise from them. This clearly demonstrates the perfection and comprehensiveness of its guidance, for it encompasses every essential principle required for the well-being, stability, and moral development of both the individual and society at large. Through sincere adherence to its teachings, humanity attains true success in this world and secures everlasting salvation in the Hereafter. Chapter 16 An Nahl, verse 89:

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

This represents the most significant and enduring miracle granted by Allah, the Exalted, to His final Messenger, the Holy Prophet Muhammad, peace and blessings be upon him. The profound guidance and immense benefits of the Holy Quran are accessible only to those who approach it with sincerity, humility, and a genuine pursuit of truth. Those who allow personal inclinations and worldly desires to dictate their engagement—accepting only what aligns with their biases while neglecting or resisting what challenges them—become increasingly estranged from its transformative and uplifting influence. Such selective submission results in confusion, failure, and deep 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 68 Al Qalam, verse 1:

“Nun…”

This chapter begins with isolated letters, a feature present in several sections of the Holy Quran, the ultimate meaning of which is known only to Allah, the Exalted. These openings serve as a profound reminder of the inherent limitations of human perception and underscore the necessity of humility when approaching divine revelation. Through the presence of these enigmatic letters, the Holy Quran affirms itself as a direct manifestation of divine guidance rather than a product of human endeavor, existing far beyond the complete comprehension of mortal intellect. The heart becomes truly receptive to the deeper wisdom of the scripture only when an individual acknowledges the boundaries of personal understanding. Conversely, those who engage with the Holy Quran through intellectual arrogance—relying solely on personal reasoning and dismissing what lies beyond immediate comprehension—often fall into skepticism and confusion. When confronted with realities that exceed human rationalization, such individuals may resort to rejection, forced reinterpretation, or distortion of meaning. These reactions do not indicate any deficiency within the Holy Quran; rather, they reflect spiritual blindness rooted in ego, which prevents the heart from recognizing the truth. The relationship between a human being and the Holy Quran is comparable to that of a sincere student and a wise teacher. A humble learner benefits

even from teachings that are difficult or initially obscure, trusting that perseverance will ultimately yield understanding. In contrast, an arrogant student filters knowledge through preconceived notions, thereby severing the path to genuine enlightenment. True comprehension of the Holy Quran is reserved for those who approach it with reverence and openness. Such humility fosters inner tranquillity and harmonizes the mind and body with the wisdom of Allah, the Exalted, enabling proper understanding of the role each aspect of life occupies within the divine order. Ultimately, sincere submission to the Holy Quran constitutes an essential path toward spiritual balance, enduring peace, and success in both this world and the Hereafter.

Chapter 68 Al Qalam, verse 1:

“Nun…”

As letters constitute the fundamental elements of human expression and the transmission of knowledge, the opening of this chapter may be understood as highlighting the central role of knowledge in human life. This is supported by the rest of the verse. Chapter 68 Al Qalam, verse 1:

“…By the pen and what they inscribe.”

It serves as a reminder that sound intellect is essential for the proper fulfillment of worldly responsibilities as well as for the comprehension of spiritual truths. Every individual is entrusted with the pursuit and application of beneficial knowledge, a responsibility clearly emphasized in the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, regarding personal obligations. Ignorance inevitably leads to error and deviation, for those deprived of understanding cannot distinguish truth from falsehood or safeguard themselves against moral decline. Yet the mere acquisition of information is insufficient. Knowledge attains its true value only when it is translated into action. Unapplied knowledge resembles a map that is never used: although it indicates the path to success, it cannot deliver anyone to the destination unless the journey is actually undertaken. Just as a traveler must follow the route shown on a map, an individual must integrate learned principles into daily life to attain genuine guidance and spiritual development. Beneficial knowledge, therefore, must be both acquired and embodied. It is intended to refine character, purify intentions, and regulate conduct. When understanding is transformed into action, it becomes a source of illumination that benefits both the individual and the wider society. Through the sincere pursuit and practical application of such wisdom, a person attains true prosperity in this life and everlasting peace in the Hereafter, by the will of Allah, the Exalted. Chapter 62 Al Jumu'ah, verse 5:

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

The subsequent verse demonstrates the most exalted and comprehensive guidance ever bestowed upon humanity, establishing that all other branches of learning attain their ultimate completion and refinement within

the divine insights of the Holy Quran. This celestial wisdom provides an integrated framework governing every aspect of human existence, seamlessly uniting temporal responsibilities with eternal spiritual objectives. By dedicating oneself to these principles, an individual attains a state of equilibrium and steadfastness across both mental and physical realms, ensuring that every social relationship, obligation, and personal aim is arranged according to its proper significance. Through such a harmonious and purposeful approach to life, people achieve genuine flourishing in the present world and are granted the certainty of eternal success in the Hereafter, by the mercy and grace of Allah, the Exalted.

To derive true benefit from the Holy Quran, engagement must adhere to the methodology and practices of the Holy Prophet Muhammad, peace and blessings be upon him. Such engagement extends far beyond precise and consistent recitation of its verses; it requires a deep inward commitment to comprehending its meanings and embodying its guidance across all dimensions of daily life. As the Holy Quran is not merely a text to be recited but a complete and practical framework for living, recitation alone is insufficient. Its transformative power manifests only through implementation. Much like a map that holds no practical value unless a traveler follows its prescribed route, the Holy Quran provides direction solely to those who act upon its instructions. Furthermore, it is not intended as a means for material gain; the selective use of verses to pursue wealth, offspring, or social status diminishes its true purpose, as worldly provisions operate according to their own divinely ordained systems. Rather, the Holy Quran instructs humanity in the balanced and ethical utilization of every blessing granted by Allah, the Exalted. Those who sincerely adhere to its guidance cultivate profound harmony between mind and body, directing their lives with wisdom and restraint. In doing so, they prepare themselves for accountability on the Day of Judgement, attaining tranquillity and balance in both this life and the Hereafter. Consequently, the Holy Quran stands as the supreme source of knowledge and the definitive guide to

righteous living, transforming hearts and societies through deliberate and active devotion.

Regardless of the sophistication achieved by any civilization, or the degree of advancement in fields such as psychology, biology, and sociology, the development of a code of conduct that perfectly aligns with human nature and accounts for every possible circumstance remains beyond human capacity. Humanity continues to uncover even the most fundamental aspects of its own biology—such as the precise functions of the brain—and therefore lacks the comprehensive insight required to establish a flawless moral framework capable of ensuring universal justice and inner peace. This limitation is inherent to the human condition, as human knowledge is necessarily partial, evolving, and constrained by finite perspectives. Only Allah, the Exalted, possesses the absolute and infinite knowledge required to institute a code of conduct fully aligned with human nature and universally applicable across all eras and contexts. As the Creator of all existence, His wisdom encompasses the totality of the past, present, and future. Accordingly, He alone is qualified to define the standard that conclusively distinguishes what is beneficial from what is harmful and separates the path of peace from the path of ruin and disorder. History itself bears clear witness to this reality. Whenever the divine way of life was sincerely embraced by individuals and communities, it consistently produced societies characterized by tranquility, justice, and strong social cohesion. This demonstrates that divine guidance is not merely an abstract ideal or theoretical philosophy; rather, it constitutes a practical and transformative framework, perfectly attuned to human well-being and collective prosperity. For this reason, humanity is called to accept the guidance granted to them as an expression of mercy from Allah, the Exalted, rather than as a burden or constraint. Although this guidance may at times conflict with personal inclinations or prevailing social norms, it exists solely for the benefit of those who adhere to it. The challenge lies not within the guidance itself, but in the resistance of unrestrained desires. The

appropriate approach to divine instruction resembles that of a prudent patient who trusts a skilled physician. Even if the prescribed treatment is uncomfortable or demands strict discipline, the patient follows it, understanding that recovery and long-term health depend upon compliance. They recognize the treatment as an act of mercy rather than cruelty. Similarly, those who remain steadfast in the teachings of Islam, despite challenges and personal sacrifices, ultimately attain clarity of thought, emotional equilibrium, and profound inner peace. Such a life exemplifies the true purpose of divine guidance: not to burden humanity, but to heal, stabilize, and lead it toward enduring success in both this world and the Hereafter.

Chapter 68 Al Qalam, verse 1:

“…By the pen and what they inscribe.”

This may also refer to the Angels who record the deeds of every individual, deeds that will later be presented as testimony for or against them on the Day of Judgement. It is therefore essential for a person to regularly evaluate their own actions, as no one besides Allah, the Exalted, is more aware of their deeds than they themselves. When a person honestly assesses their conduct, this self-reflection inspires sincere repentance from sins and motivates the performance of righteous deeds—namely, using the blessings they have been granted in ways pleasing to Allah, the Exalted. But the one who neglects regular self-assessment drifts into heedlessness, misusing the blessings they possess. Such a person will find the weighing

of their deeds on the Day of Judgement extremely difficult, and this negligence may well lead to their entry into Hell.

A wise business owner constantly reviews their accounts to ensure the business moves in the right direction and that all necessary paperwork, such as tax returns, is completed correctly. A careless business owner, however, fails to monitor their accounts, resulting in financial loss and poor preparation for official audits. Those who submit incorrect accounts to the authorities face penalties that complicate their lives. Yet the penalty for failing to assess and prepare one's deeds for the Scales of Judgement Day is far more severe than any worldly fine. Its consequences are 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 must also strive to avoid using the blessings they have been granted in vain pursuits. Vain actions may not be sinful, but because they are not righteous deeds, they will lead to deep regret on Judgement Day—especially when a person realizes that the time and blessings spent on vain activities could have been placed on the good side of the Scales had they been used correctly. In some cases, even the slightest difference between the two sides of the Scales may determine whether a person attains salvation or faces damnation.

The leaders of the non-Muslims of Mecca, just like the people before them, employed various methods in order to discourage others from accepting Islam, motivated by fear of losing their leadership and social influence. One of the most common tactics used against the Holy Prophet Muhammad, peace and blessings be upon him, was to attack his character and spread slander about him. Among the accusations they made was the claim that he was insane. Chapter 68 Al Mulk, verse 2:

“You are not, by the favor of your Lord, a madman.”

Allah, the Exalted, exposes the weakness and foolishness of this accusation in many places within the Holy Quran. The people of Mecca were not unfamiliar with the Holy Prophet Muhammad, peace and blessings be upon him, nor was he a stranger whose truthfulness could reasonably be questioned. He had lived among them his entire life. They had witnessed his conduct from childhood to adulthood and had observed his honesty, integrity, and upright character for decades before the declaration of prophethood. His life was open and well known to them, leaving no room for genuine suspicion regarding his truthfulness. Chapter 10 Yunus, verse 16:

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

This lifelong testimony of character served as a powerful proof of his sincerity. Long before the beginning of his prophethood, the Holy Prophet Muhammad, peace and blessings be upon him, was widely known among his people for his reliability and trustworthiness. They entrusted him with their valuables and sought his judgment in disputes, recognizing his honesty and fairness. It is therefore unreasonable to believe that someone who had never deceived them in worldly matters would suddenly fabricate a claim about revelation from Allah, the Exalted.

For this reason, the Holy Quran frequently refers to the Holy Prophet Muhammad, peace and blessings be upon him, as the companion of his people. This description emphasizes that he lived among them as one of their own and that they were fully aware of his character and conduct. His message therefore did not originate from an unknown figure but from a person whose integrity they had already acknowledged.

Despite this clear evidence, many among them rejected his message. Their denial was not based on a lack of proof but rather on arrogance, attachment to worldly influence, and fear that accepting the truth would undermine their authority and social status. Instead of reflecting honestly upon the character of the Holy Prophet Muhammad, peace and blessings be upon him, they chose to spread false accusations in order to prevent others from listening to his message.

This pattern has repeated itself throughout history. When individuals or groups feel that divine guidance threatens their influence, desires, or status, they often resort to attacking the character of those who convey that guidance rather than addressing the message itself. Such behaviour demonstrates weakness in argument and an unwillingness to engage with the truth fairly. In contrast, the sincere person reflects upon both the message and the character of the one conveying it, recognizing that a lifetime of honesty and integrity cannot reasonably coexist with deliberate falsehood about Allah, the Exalted.

In general, as Islam encourages people to control their worldly desires, those whose only aim in life is to fulfill their desires will criticize them as Islam makes them appear animalistic. In addition, the businesses and industries which benefit from people unleashing their desires will also strive against Islam aiming to encourage people to avoid acting on Islamic teachings. In the face of this criticism, one must remain steadfast on the obedience of Allah, the Exalted, as He will provide them with peace of mind and protection from the negative effects of people, even if this is not obvious to them. Whereas, the one who aims to please society while disobeying Allah, the Exalted, will not be protected from the punishment of Allah, the Exalted, and nor will they truly please society, as people and worldly things, such as social media, fashion and culture, are fickle in nature. As long as one remains firm on the obedience of Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings, they will obtain a balanced mental and physical state and correctly place everything and everyone within their life. This will lead to peace of mind in both worlds. Chapter 68 Al Qalam, verse 3:

“And indeed, for you is a reward uninterrupted.”

Allah, the Exalted, then again addresses the unfounded accusations directed at the Holy Prophet Muhammad, peace and blessings be upon him, by reminding humanity of the perfection of his character—an excellence so evident that even his fiercest opponents acknowledged it despite their hostility. Chapter 68 Al Qalam, verse 4:

“And indeed, you are of a great moral character.”

This verse calls every person who accepts the Holy Prophet Muhammad, peace and blessings be upon him, to emulate his example through the purification of the heart, which naturally produces the purification of character. Such purification is not achieved through passivity or wishful thinking; it is a deliberate and disciplined process that involves acquiring knowledge, contemplating its meaning, and applying it consistently in daily conduct. It requires a person to cultivate the noble traits praised in revelation—generosity, patience, humility, gratitude, compassion—and to actively remove the destructive qualities condemned therein, such as arrogance, envy, greed, and self-importance. When these virtues are strengthened and these vices are uprooted, the heart becomes refined and the soul rises in rank. This inner transformation brings tranquillity, for peace of mind emerges when a person aligns their inner state with divine guidance. Spiritual purification also ensures that a person uses the blessings granted to them—whether material resources, physical strength, intellectual ability, or social influence—in the manner prescribed by Allah, the Exalted, and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This conscious and principled use of blessings

prevents misuse, excess, and neglect, and instead directs them toward gratitude, service, and obedience. Through this disciplined approach, a person achieves harmony in both mental and physical states, placing every matter and every relationship in its proper place. This harmony not only stabilises their worldly affairs but also prepares them thoroughly for their accountability on the Day of Judgement. A life built upon purification yields a twofold reward: serenity in this world and success in the next. In this world, the purified soul experiences clarity, contentment, and resilience in the face of trials. In the Hereafter, it receives everlasting peace and reward from Allah, the Exalted. Thus, spiritual purification is not merely a personal enhancement but the essential foundation of prosperity in both realms. It reshapes character, directs blessings toward righteousness, and secures enduring peace of mind in this life and the next.

Allah, the Exalted, then warns those who oppose the Holy Prophet Muhammad, peace and blessings be upon him, and reject his mission that if they persist in disobeying Allah, the Exalted, by misusing the blessings they have been granted, they will inevitably face the consequences of a miserable existence in both worlds. Chapter 68 Al Qalam, verses 5-6:

“So you will see and understand they will see and understand. Which of you is the afflicted [with madness].”

These verses remind every person that outward appearances can be deceiving. Those who oppose divine guidance may appear confident, successful, or secure, but the reality of their condition will eventually become clear to them and to others. No amount of worldly achievement

can conceal the inner corruption caused by persistent disobedience, nor can any worldly hardship diminish the honour of those who remain committed to right guidance.

A person who misuses the blessings they have been granted must not assume that the absence of immediate punishment means they are safe from consequences. Punishment does not always manifest in dramatic or recognisable forms. Often, it begins subtly within the heart and mind. When a person persists in misusing their blessings, they gradually lose the ability to achieve a balanced mental and physical state. Their priorities become distorted, and they begin to misplace everything and everyone within their life. As a result, the very things that should bring comfort—family, friendships, career, and wealth—become sources of anxiety, frustration, and emotional turmoil. If such a person continues to disobey Allah, the Exalted, they eventually begin to blame the wrong people and the wrong circumstances for their distress. They may accuse their spouse, children, or colleagues of causing their unhappiness, when in reality the root of their suffering lies in their own misuse of blessings. When they cut good people out of their lives, believing them to be the cause of their problems, their condition only worsens. This downward spiral often leads to severe mental instability, manifesting in depression, substance abuse, and even suicidal tendencies. This pattern is clearly observable in those who persistently misuse their blessings, including many among the wealthy and famous who, despite possessing worldly luxuries, live lives marked by turmoil, addiction, and despair. Furthermore, the one who persists in this attitude not only destroys their worldly peace but also fails to prepare for their accountability on the Day of Judgement. Their negligence in this life results in a far more severe punishment in the Hereafter. The suffering they experience in this world is merely a small reflection of the far greater loss awaiting them if they do not repent and realign their lives with the guidance of Allah, the Exalted. Chapter 68 Al Qalam, verse 7:

“Indeed, your Lord is most knowing of who has gone astray from His way, and He is most knowing of those who are committed to right guidance.”

The first step taken by non-Muslims against their Holy Prophet, peace be upon him, in every generation, was to persuade him to abandon Islam, the faith followed by all the Holy Prophets, peace be upon them, after he declared his prophethood. When this effort failed, they would adopt another strategy: attempting to convince him to compromise on certain aspects of the divine message. They hoped that if he softened his stance on some matters, they would then show acceptance toward him. Allah, the Exalted, warned the Holy Prophet Muhammad, peace and blessings be upon him, about this tactic. Chapter 68 Al Qalam, verses 8-9:

“Then do not obey the deniers. They wish that you would soften [in your position], so they would soften [toward you].”

And chapter 17 Al Isra, verse 73:

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

These proposed compromises often appeared minor on the surface and were sometimes presented in a way that made them seem harmless or even beneficial. However, accepting even a small concession for the sake of pleasing others opens the door to further compromises. What begins as a seemingly insignificant adjustment gradually leads to additional concessions, until eventually a person may fall into actions that clearly contradict divine guidance.

This strategy has been repeatedly used throughout history. When opponents of divine guidance cannot eliminate the message or silence their Holy Prophet, peace be upon them, they attempt to weaken it by encouraging gradual compromise. By persuading a person to abandon small elements of the truth, they hope that the entire structure of obedience will eventually collapse.

For this reason, the Holy Quran repeatedly emphasizes the importance of remaining firm upon divine guidance. The Holy Prophets, peace be upon them, consistently refused to dilute the message entrusted to them, even when compromise could have brought them social acceptance, political influence, or personal comfort. Their steadfastness preserved the purity of the message and demonstrated that truth cannot be negotiated in order to gain the approval of people. This same pressure to compromise continues in every generation. Those who strive to live according to Islamic teachings often encounter suggestions to relax certain principles so that they may conform to social expectations or avoid criticism. These proposals are frequently presented as minor or harmless adjustments. Yet the lesson

conveyed in these verses is clear: once a person begins altering divine guidance in order to satisfy others, the process rarely stops with a single concession. Instead, it gradually leads to further compromises. Adopting such behaviour inevitably results in the misuse of the blessings granted by Allah, the Exalted. When a person abandons divine guidance in favour of pleasing others, they lose the framework that allows them to correctly manage their life. As a result, they develop an unbalanced mental and physical state, misplace the importance of things and people within their life, and fail to properly prepare for their accountability on the Day of Judgement. This condition leads to stress, difficulty, and instability in both worlds, even if the individual appears to possess worldly comfort or luxury. True success therefore lies in maintaining sincerity and firmness in obedience to Allah, the Exalted. A person must recognize that the approval of people is temporary and unreliable, whereas the pleasure of Allah, the Exalted, is permanent and decisive. By prioritizing obedience to the Creator over the expectations of creation, a person safeguards their faith, preserves their inner balance, and prepares themselves for lasting peace in both this world and the next. Chapter 68 Al Qalam, verses 10-13:

“And do not obey every worthless habitual swearer. [And] scorner, going about with malicious gossip. A preventer of good, transgressing and sinful. Cruel, moreover, and an illegitimate pretender.”

Here, Allah, the Exalted, not only warns against those individuals who constantly attempt to pressure people into compromising Islamic teachings, but He also warns people themselves not to adopt the very traits that define such individuals. These traits stand in complete opposition to the noble character previously described—the character embodied perfectly by the Holy Prophet Muhammad, peace and blessings be upon him. The warning

is therefore twofold: avoid being influenced by such people, and avoid becoming like them.

Despite the leaders of the non-muslims of Mecca being regarded as noblemen by their society—men of wealth, lineage, and social standing—Allah, the Exalted, refers to them and all who resemble them as worthless. This serves as a powerful reminder that worldly standards of status hold no weight in the sight of Allah, the Exalted. Wealth, ancestry, and social prestige do not elevate a person in any meaningful way. Chapter 68 Al Qalam, verse 10:

“And do not obey every worthless…”

This verse dismantles the illusion that worldly success equates to true worth. A person may possess influence, wealth, or a respected family name, yet still be spiritually bankrupt if they misuse the blessings they have been granted. Islam establishes a single criterion by which the status of a person is judged: the degree to which they sincerely obey Allah, the Exalted. This obedience is demonstrated through the correct use of blessings in accordance with 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—gender, ethnicity, nationality, social class, or lineage—carry no value in determining a person’s true rank. When people elevate these false standards, they open the door to racism, arrogance, and division within society. Islam rejects such measures entirely, replacing them with a universal and just criterion accessible to every human being: righteousness.

It is also essential to recognise that because intention is hidden from creation, no person can accurately judge the true rank of another. Outward actions may appear impressive, but only Allah, the Exalted, knows the sincerity behind them. Likewise, a person may appear insignificant in the eyes of society while possessing immense worth in the sight of Allah, the Exalted. For this reason, people must refrain from making claims about the spiritual status of others or themselves. Only Allah, the Exalted, possesses complete knowledge of every intention, every word, and every deed. Chapter 53 An Najm, verse 32:

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

Chapter 68 Al Qalam, verse 10:

“And do not obey every worthless habitual swearer.”

The habitual swearer is the one who persists on taking oaths, often in the name of Allah, the Exalted, just to convince people of their honesty and upright character. In truth, the one who is honest and upright does not need to take oaths to convince people of their good character as their good characteristics speak for themselves.

The habitual swearer is the one who constantly takes oaths, frequently invoking the name of Allah, the Exalted, in order to convince others of their honesty and uprightness. In reality, a person who is genuinely truthful and trustworthy does not need to rely on repeated oaths to persuade others of their integrity. Their consistent behaviour, honesty, and reliability naturally testify to their good character. In contrast, the one who persistently swears oaths often does so because their words alone lack credibility. Instead of allowing their conduct to demonstrate their sincerity, they attempt to force belief through repeated declarations and solemn promises. Over time, this behaviour commonly leads to the breaking of those oaths, thereby revealing the hypocrisy concealed within their claims of honesty. This has been indicated in a Hadith found in Sahih Bukhari, number 2749.

Therefore, a wise person safeguards their speech and avoids unnecessary oaths. Instead, they focus on cultivating sincerity and integrity so that their actions themselves become proof of their truthfulness. When a person

consistently speaks the truth and honours their commitments, there remains little need to reinforce their words through repeated oaths.

Chapter 68 Al Qalam, verse 11:

“A slanderer…”

In a Hadith found in Sahih Muslim, number 6593, the Holy Prophet Muhammad, peace and blessings be upon him, clarified the true meaning of backbiting and slander.

Backbiting occurs when a person mentions something about another in their absence that the other would dislike, even if the statement is entirely true. Slander resembles backbiting in form but differs in substance, for slander involves statements that are false. Although these sins primarily manifest through speech, they can also occur through gestures, expressions, or any form of communication that conveys the same meaning. Both are major sins, and the severity of backbiting is emphasised in the Holy Quran, where it is compared to eating the flesh of one’s dead brother. 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…”

It is essential to recognise that these sins are more dangerous than many sins committed directly against Allah, the Exalted. Sins committed against Allah, the Exalted, may be forgiven if the sinner sincerely repents. However, Allah, the Exalted, will not forgive the one who backbites or slanders another until the victim forgives them first. If the victim does not forgive, then on the Day of Judgement the wrongdoer’s good deeds will be transferred to the victim as compensation. If the wrongdoer’s good deeds are exhausted, the sins of the victim will be placed upon the wrongdoer until justice is fulfilled. This process may ultimately lead the backbiter or slanderer into Hell. This reality is confirmed in a Hadith found in Sahih Muslim, number 6579.

Backbiting is only permissible in limited circumstances, such as when warning or protecting another person from harm, or when presenting a legitimate complaint to a third party, such as in a legal matter. Outside of these narrow exceptions, backbiting remains forbidden.

A person can protect themselves from backbiting and slander through several practical steps. First, they must acquire knowledge of the severe consequences of these sins, for awareness strengthens restraint. Second, they should only speak words about another that they would confidently say in that person’s presence, knowing the person would not take offence. Third, they should speak about others only in ways they would be comfortable hearing others speak about them. In other words, they should

treat the honour of others as they wish their own honour to be treated. Finally, they should focus on correcting their own faults. When this self-improvement is sincere, it naturally prevents them from scrutinising and criticising others.

A person must also avoid the company of backbiters and slanderers, for such individuals inevitably cause harm. Those who habitually speak ill of others will eventually speak ill of anyone who associates with them. A person should gently advise others against these sins when it is safe to do so. They should never accept gossip as truth, for most gossip is either entirely false or mixed with distortions and lies. Instead, they should defend the honour of others in their absence, just as they would hope others would defend their honour. The one who protects the reputation of others in this manner will be protected from the Hellfire by Allah, the Exalted, as advised in a Hadith found in Jami At-Tirmidhi, number 1931. A person should ignore gossip and never allow it to influence their behaviour toward others. Rather, they should fulfil the rights of others according to Islamic teachings.

A person must never be deceived by the fact that backbiting and slander have become normalised in society. The widespread nature of a sin does not reduce its severity in the sight of Allah, the Exalted, nor does the wrongdoing of others justify committing the same wrongdoing. This is a foolish argument that even a worldly judge would reject; therefore, it is unreasonable to expect the Judge of all judges, Allah, the Exalted, to accept it.

Chapter 68 Al Qalam, verse 10:

“…going about with malicious gossip.”

In a Hadith found in Sahih Muslim, number 290, the Holy Prophet Muhammad, peace and blessings be upon him, issued a severe warning: the one who spreads malicious gossip will not enter Paradise.

This refers to the individual who circulates information—whether true or false—with the intention or effect of causing conflict, suspicion, and division between people. Such behaviour destroys relationships, fractures communities, and plants seeds of hostility. It is an evil trait, and those who adopt it resemble human devils, for this mentality mirrors the strategy of the Devil himself, who constantly strives to create separation and discord among people. Allah, the Exalted, has condemned this type of person in the Holy Quran. Chapter 104 Al Humazah, verse 1:

“Woe to every backbiter and slanderer.”

A person surrounded by this divine curse cannot reasonably expect Allah, the Exalted, to resolve their problems or grant them blessings. The only exception to tale-bearing is when a person warns others of genuine harm, where silence would lead to danger.

It is a duty upon a person not to give attention to a tale-bearer, for such individuals are morally corrupt and cannot be trusted. 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 chapter 24 An Nur, verse 12:

"Why, when you heard it, did not the believing men and believing women think good of themselves [i.e., one another] and say, "This is an obvious falsehood"?"

A person should therefore forbid the tale-bearer from continuing this destructive behaviour and encourage them to sincerely repent. As commanded in the Holy Quran, a person must not harbour ill thoughts about the one who is accused of saying something negative. Chapter 49 Al Hujurat, verse 12:

“O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin…”

This same verse also prohibits attempting to verify or disprove the tale-bearer’s claims through spying. Chapter 49 Al Hujurat, verse 12:

“…And do not spy…”

Instead, the tale-bearer must be ignored entirely. A person must not repeat the information they heard, nor should they mention the tale-bearer to others, for doing so would make them guilty of the same sin.

A person must avoid tale-bearing and the company of tale-bearers, for such individuals can never be trusted until they sincerely repent. One must remember that the one who gossips about others in front of a person will inevitably gossip about that person in front of others. A person should defend the honour of others in their absence, just as they would wish others to defend their honour. The one who protects the reputation of others will be protected from the Hellfire by Allah, the Exalted, as advised in a Hadith found in Jami At-Tirmidhi, number 1931. A person must ignore gossip and never allow it to influence their behaviour toward others. Instead, they should fulfil the rights of others according to Islamic teachings.

Finally, because the tale-bearer has wronged people, Allah, the Exalted, will not forgive them until their victims forgive them first. As people are often unwilling to forgive, this may result in the tale-bearer losing their good deeds to their victims on the Day of Judgement. If their good deeds are insufficient, the sins of their victims will be transferred to them. This may lead to their entry into Hell, as warned in a Hadith found in Sahih Muslim, number 6579. The danger is even greater today, for malicious gossip can spread rapidly across communities and even globally through social media. The tale-bearer who initiates such gossip will bear a share of the sin of every person who repeats it. These sins will continue to accumulate even after the tale-bearer's death, as long as the gossip they initiated continues to circulate. This is indicated in a Hadith found in Jami At-Tirmidhi, number 2674. Therefore, a person must protect themselves from this destructive outcome by refraining from gossiping about others, just as they dislike others gossiping about them. If they must speak about others, they should do so only in a positive manner; otherwise, silence is the safest and most righteous choice.

Chapter 68 Al Qalam, verse 12:

"A preventer of good…"

A sign of hypocrisy is that a person not only commits evil deeds themselves and neglects righteous actions, but they also encourage others to behave in the same way. Such an individual often feels uneasy when observing

others striving to act righteously, as this highlights their own shortcomings. In order to lessen this discomfort, they attempt to persuade others to adopt the same behaviour they have chosen. In this way, they seek companionship in wrongdoing so that their own actions appear less blameworthy. This behaviour is extremely harmful, as it resembles a person who is drowning and attempts to pull others down with them. Instead of striving to correct their own conduct, they attempt to normalize sinful behaviour by spreading it among others. In doing so, they not only harm themselves but also cause harm to those who follow their encouragement. It is important for a person to understand that they will be held accountable not only for their own sins but also for the sins committed by others as a result of their influence and invitation. The one who encourages wrongdoing will bear a share of the sin for every person who acts upon that encouragement. In effect, it will be recorded as though they participated in the wrongdoing themselves, even if they did not directly perform the act. This warning has been confirmed in a Hadith found in Sunan Ibn Majah, number 203. For this reason, some wise people have said that blessed is the one whose evil dies with them. When a person spreads harmful ideas or encourages sinful behaviour, their wrongdoing does not end with their own actions. Instead, their sins continue to increase whenever others act upon their advice, even long after they have passed away.

Therefore, a wise person refrains from encouraging others toward wrongdoing and instead strives to guide people toward righteousness. By doing so, they protect themselves from accumulating further sin and contribute to goodness that may continue to benefit them even after their life in this world has ended.

Chapter 68 Al Qalam, verses 12-13:

“…transgressing and sinful. Cruel…”

It is important to understand that a person must fulfill two essential aspects of faith in order to achieve true success. The first involves fulfilling the duties owed to Allah, the Exalted, such as the obligatory prayers and other acts of worship. The second aspect involves fulfilling the rights of people, which includes treating others with kindness, fairness, and respect. Faith is therefore not limited to personal devotion but also requires proper conduct toward others. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, declared in a Hadith found in Sunan An Nasai, number 4998, that a person cannot be considered a true Muslim and believer until others are safe from their physical and verbal harm and their possessions are protected from them, regardless of the religion those people follow.

It is also important to recognize that Allah, the Exalted, is infinitely forgiving and will pardon those who sincerely repent to Him. However, sins that involve harming other people are different in nature. These sins will not be forgiven by Allah, the Exalted, until the wronged person first grants forgiveness. As people are often not as forgiving as Allah, the Exalted, a person should be concerned that those whom they have wronged may seek justice on the Day of Judgement by taking from their good deeds as compensation. Because of this, even someone who performs many acts of worship and fulfills their duties toward Allah, the Exalted, may still face severe consequences if they have wronged others. This warning was

clearly given by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith recorded in Sahih Muslim, number 6579.

Therefore, it is unwise for a person to accumulate righteous deeds, such as prayers and fasting, only to lose them to others on the Day of Judgement because of injustice committed against them. Instead, a person should strive to increase their righteous deeds while also minimizing their sins by fulfilling both the rights of Allah, the Exalted, and the rights of people, in accordance with the teachings of Islam. In doing so, they protect their deeds, maintain justice in their relationships with others, and prepare properly for their final accountability.

Chapter 68 Al Qalam, verse 13:

“…moreover, and an illegitimate pretender.”

This may refer to a person who falsely claims lineage to a particular tribe even though they do not truly belong to it. Among the Arabs, who lived within a strong tribal structure, one’s tribal affiliation often played a major role in determining social standing, protection, and worldly success. Because of this, some individuals would falsely associate themselves with a respected tribe in order to gain honor, influence, or other worldly advantages.

More generally, it also applies to the individual who behaves in a two-faced manner. Such a person attempts to befriend different groups of people who hold opposing beliefs and principles. In order to gain worldly benefit from each group, they alter their speech and behaviour to suit whoever they are dealing with at the time. Instead of maintaining honesty and integrity, they present a different face to different people. This behaviour reflects a lack of sincerity toward others, even though sincerity and genuine conduct have been commanded. This obligation has been emphasized in a Hadith found in Sunan An Nasai, number 4204. A person is expected to deal with others honestly and consistently rather than manipulating relationships for personal gain. If a person persists in this two-faced conduct and fails to sincerely repent, they will face severe consequences in the hereafter. The traditions of the Holy Prophet Muhammad, peace and blessings be upon him, warn that such an individual will appear with two tongues of fire. This warning has been mentioned in a Hadith recorded in Sunan Abu Dawud, number 4873. This punishment reflects the reality that the person used two different tongues in the worldly life—speaking differently to different people for selfish purposes—thereby betraying sincerity and truthfulness.

Allah, the Exalted, then identifies the true root of corrupt behaviour: arrogance that arises from pride in one's worldly possessions and social advantages. Chapter 68 Al Qalam, verse 14:

"Because he is a possessor of wealth and children."

Such a person rejects the truth when it is presented to them simply because it did not originate from them, or because it challenges their desires, habits, and worldview. Chapter 68 Al Qalam, verse 15:

“When Our verses are recited to him, he says, "Legends of the former peoples."”

Arrogance blinds them to guidance and prevents them from recognising their own faults. The arrogant individual also assumes superiority over others, even though they remain completely unaware of their true status in the sight of Allah, the Exalted. They may imagine themselves to be virtuous because of a handful of insincere or imperfect good deeds, while in reality they may be disliked by Allah, the Exalted, due to their many sins. Moreover, looking down on others is irrational, for no one knows their own ultimate end nor the end of those they belittle. The one who is despised today may die as a sincere Muslim, while the one who is proud today may die in a state of disbelief.

In truth, arrogance is entirely foolish, for everything a person possesses—wealth, status, intelligence, strength, and even the ability to perform righteous deeds—comes solely from Allah, the Exalted. Nothing belongs to a person independently. Even acts of worship are only possible because Allah, the Exalted, grants the inspiration, knowledge, and strength required to perform them. To be proud of something that does not inherently belong to oneself is therefore irrational. It resembles a person boasting about a mansion they neither own nor inhabit. Such pride is empty and baseless.

For this reason, true pride belongs exclusively to Allah, the Exalted, for He alone is the Creator, Sustainer, and absolute Owner of all things. Anyone who attempts to claim pride for themselves is, in effect, challenging Allah, the Exalted, in a quality that belongs only to Him. The one who does so will be cast into Hell. This warning is confirmed in a Hadith found in Sunan Abu Dawud, number 4090. Chapter 68 Al Qalam, verse 16:

“We will brand him upon the snout.”

A person should instead follow the example of the Holy Prophet Muhammad, peace and blessings be upon him, and adopt humility. The humble recognise that every blessing they possess and every harm they are protected from comes solely from Allah, the Exalted. Humility is therefore far more fitting for a human being than pride. A person must not be deceived into thinking that humility leads to humiliation or weakness. In reality, no one has been honoured more than the humble servants of Allah, the Exalted. The Holy Prophet Muhammad, peace and blessings be upon him, guaranteed an increase in rank for the one who adopts humility for the sake of Allah, the Exalted, as recorded in a Hadith found in Jami At-Tirmidhi, number 2029. The humble accept the truth regardless of who conveys it, because they recognise that truth originates from Allah, the Exalted, not from human beings. Instead of looking down on others, they view people with mercy and compassion, and they support this attitude with sincere actions. They hope that Allah, the Exalted, will treat them with the same mercy and compassion they show to others. They understand that a person will be treated by Allah, the Exalted, according to how they treat His

creation. This principle is indicated in a Hadith found in Sahih Bukhari, number 7376.

Allah, the Exalted, warns people that attaining worldly success, such as wealth and prosperity, should never lead them toward arrogance or disobedience. Worldly blessings are not permanent possessions but tests through which a person's character is revealed. The real question is whether these blessings will be used correctly, in accordance with Islamic teachings, or misused in pursuit of selfish desires. Every person is subjected to this test. Chapter 68 Al Qalam, verses 17-18:

"Indeed, We have tried them as We tried the companions of the garden, when they swore to cut its fruit in the [early] morning. Without making exception."

Allah, the Exalted, then recounts the story of a group of farmers who decided to harvest their crops secretly so that they could avoid giving the obligatory share to the poor. Their intention was to collect all the produce for themselves before anyone in need could arrive. This understanding is supported by the following verses, as Allah, the Exalted, would not punish people merely for refusing voluntary charity. Chapter 68 Al Qalam, verses 19-25:

"So there came upon the garden an affliction from your Lord while they were asleep. And it became as though reaped. And they called one another

at morning. [Saying], "Go early to your crop if you would cut the fruit." So they set out, while lowering their voices. [Saying], "There will surely not enter it today upon you [any] poor person." And they went early in determination, [assuming themselves] able."

This account demonstrates the dangers of greed and selfishness. Sharing one's blessings with others is an important aspect of sincerity toward people. When a person becomes greedy and refuses to share the blessings granted to them, such as wealth or resources, they fail to fulfill the rights of others. This attitude leads to the spread of corruption and injustice within society, as the vulnerable are neglected while the wealthy become increasingly self-centred. Furthermore, the one who withholds blessings from others may face a similar response from Allah, the Exalted. A warning regarding this has been mentioned in a Hadith found in Sahih Muslim, number 2376. When a person refuses to assist others despite possessing the means to do so, they risk losing the blessings they have been granted. In contrast, generosity produces the opposite outcome. It has been stated in a Hadith found in Jami At Tirmidhi, number 1961, that a generous person is close to Allah, the Exalted, close to Paradise, close to people, and distant from Hell, whereas a stingy person is far from Allah, the Exalted, far from Paradise, far from people, and close to Hell. The reason for this is clear. A generous person fulfills the rights of Allah, the Exalted, and the rights of people by using the blessings granted to them in the correct manner according to Islamic teachings. By doing so, they achieve a balanced mental and physical state. They are able to correctly organize their priorities, placing everything and everyone in their proper position within their life while preparing adequately for their accountability on the Day of Judgement. This conduct brings peace and tranquility in both worlds. Additionally, because they fulfill the rights of others, they earn the respect and affection of people and contribute to the spread of justice and harmony within society. In contrast, a stingy person fails to fulfill the rights of Allah, the Exalted, and the rights of people. Their greed encourages

them to misuse the blessings granted to them. As a result, they fall into a state of mental and physical imbalance, misplacing priorities and neglecting responsibilities. They fail to prepare properly for their accountability on the Day of Judgement, which ultimately leads to stress, hardship, and difficulty in both worlds, even if they outwardly enjoy material comforts. Moreover, because they neglect the rights of others, they often become disliked by people and contribute to the spread of injustice and corruption within their family and society. Chapter 68 Al Qalam, verses 26-30:

“But when they saw it, they said, "Indeed, we are lost. Rather, we have been deprived." The most moderate of them said, "Did I not say to you, 'Why do you not glorify. They said, "Glorified is our Lord! Indeed, we were wrongdoers." Then they approached one another, blaming each other.”

These verses also warn against the dangers of corrupt companionship, for such company often leads to sinful behaviour, mutual harm, and ultimately, mutual blame. Human beings are inherently social creatures whose beliefs, habits, and character are shaped—sometimes subtly, sometimes dramatically—by the people they associate with. This influence may manifest immediately or develop gradually over time, but it always leaves a mark. Companionship is therefore never neutral; it is a powerful force that moulds one’s values, emotions, and destiny. 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 impact companions have on a person’s spiritual and moral state. A person inevitably absorbs the attitudes, priorities, and behaviour of those around them—just as one who enters a perfume shop leaves with its fragrance, while one who visits a blacksmith departs with the smell of smoke. Companionship shapes the heart long before a person realises it.

For this reason, those who surround themselves with the righteous and sincere 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 correct use of the blessings they have been granted, and inspire one another to prepare for their accountability on the Day of Judgement. In this environment, the heart is uplifted, intentions are purified, and conduct is refined. A person learns balance—mentally, spiritually, and physically—and is guided toward a life of purpose, contentment, and clarity. Conversely, those who associate with the heedless and misguided inevitably begin to reflect their attitudes and behaviour. The transformation may begin subtly, but over time it corrodes spiritual awareness and weakens the connection with Allah, the Exalted. Such individuals become increasingly driven by desire, misusing the blessings they have been granted and neglecting their ultimate purpose. This spiritual erosion distorts their understanding of right and wrong, causing them to misplace priorities, misuse relationships, and lose harmony in their lives. When a person replaces obedience to Allah, the Exalted, with the pursuit of fleeting pleasures and misguided ideals, their heart becomes restless. No amount of material comfort can fill the emptiness created by spiritual neglect. Outwardly, they may appear successful or content, but inwardly they suffer from anxiety, instability, and dissatisfaction. Their relationships deteriorate, their minds become unsettled, and their hearts grow heavy with guilt and regret. Thus, the consequences of corrupt companionship extend far beyond this world. Such company leads to confusion, despair, and moral decline 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 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, humility, and virtue.

Despite the sins people commit, the door of repentance and reformation remains perpetually open. Chapter 68 Al Qalam, verses 31-32:

“They said, "O woe to us; indeed we were transgressors. Perhaps our Lord will substitute for us [one] better than it. Indeed, we are toward our Lord desirous."”

These verses highlight a profound truth: no matter how far a person strays, sincere repentance can restore what has been lost and even bring about something better than what was taken away. The people described in these verses recognised their wrongdoing, acknowledged their transgression, and turned back to Allah, the Exalted, with hope rather than despair. Their example demonstrates that repentance is not merely an emotional reaction to loss but a conscious return to obedience, humility, and reliance upon Allah, the Exalted.

Sincere repentance requires several essential components. First, a person must feel genuine remorse for the sin they committed. This remorse is not a fleeting emotion but a deep recognition that they have misused the blessings granted to them and violated the commands of Allah, the Exalted. Second, they must seek forgiveness from Allah, the Exalted, and from anyone they have wronged—provided that doing so does not create further harm or conflict. Third, they must make a firm and sincere commitment to avoid repeating the same sin or anything similar to it. Repentance is not valid if a person intends to return to the sin once the immediate consequences fade. In addition, a person must rectify any rights they have violated. If the sin involved neglecting the rights of Allah, the Exalted—such

as missing obligatory acts—they must make them up. If the sin involved harming another person—whether through speech, action, or financial wrongdoing—they must restore those rights to the best of their ability. Repentance is incomplete until justice is restored. Finally, true repentance requires that a person continue to obey Allah, the Exalted, by using the blessings He has granted them in the correct manner outlined in Islamic teachings. Repentance is not merely about abandoning sin; it is about replacing disobedience with obedience, negligence with mindfulness, and misuse of blessings with gratitude and righteous action. When a person adopts this approach, repentance becomes a transformative process that purifies the heart, strengthens the soul, and realigns one's life with divine guidance.

But if a person fails to sincerely repent and instead persists in disobeying Allah, the Exalted, they will inevitably continue misusing the blessings He has granted them. Their misuse of blessings gradually corrupts their inner state, causing them to lose balance both mentally and physically. They begin to misplace priorities, misunderstand relationships, and misuse the very gifts that were meant to elevate them. Even if they enjoy certain worldly luxuries, their inner world becomes filled with stress, confusion, and difficulty. Their wealth cannot calm their anxiety, their status cannot heal their unrest, and their comforts cannot remove the heaviness of a troubled heart. As this attitude persists, they fail to prepare for their accountability on the Day of Judgement. Their negligence in this world becomes the cause of a far greater punishment in the next. Chapter 68 Al Qalam, verse 33:

"Such is the punishment [of this world]. And the punishment of the Hereafter is greater, if they only knew."

This verse highlights a critical reality: the distress a person experiences in this world due to their disobedience is only a small reflection of the far more severe consequences awaiting them in the Hereafter. The worldly punishment—inner turmoil, broken relationships, loss of clarity, and constant dissatisfaction—is merely a warning, a sign meant to awaken the heart. If a person ignores these signs and continues down the path of disobedience, the punishment of the Hereafter will be far more intense, far more enduring, and far more devastating. The punishment of this world is temporary and often subtle, manifesting as emotional instability, spiritual emptiness, and a life devoid of true purpose. But the punishment of the Hereafter is absolute, final, and inescapable. It is a punishment that no one can bear, and yet it awaits those who knowingly misuse the blessings of Allah, the Exalted, and refuse to turn back to Him with humility and repentance.

Thus, these verses serve as a powerful reminder that repentance is not merely an optional virtue but an absolute necessity. Through sincere repentance, a person realigns their life with divine guidance and begins to use the blessings granted to them in the manner prescribed by Islamic teachings. This correct use of blessings restores balance to both the mind and body, enabling a person to place every matter and every relationship in its rightful position. With this clarity, they are able to prepare adequately for their accountability on the Day of Judgement. Such behaviour leads to peace of mind in this world and eternal tranquillity in the next. Chapter 68 Al Qalam, verse 34:

“Indeed, for the righteous with their Lord are the Gardens of Pleasure.”

After clarifying the stark contrast between the fate of those who persist in disobedience and those who remain steadfast in obedience, Allah, the Exalted, warns against the destructive mindset of wishful thinking. This is the mentality in which a person continues to disobey Allah, the Exalted, yet convinces themselves that they will somehow attain peace of mind and salvation in both worlds—whether through imagined intercession, excuses offered on the Day of Judgement, or repentance delayed until it is too late. Chapter 68 Al Qalam, verses 35-36:

“Then will We treat the Muslims like the criminals? What is [the matter] with you? How do you judge?”

These verses dismantle the illusion that disobedience and obedience can ever lead to the same outcome. They expose the irrationality of assuming that a life spent misusing blessings, neglecting obligations, and violating divine commands will be rewarded in the same way as a life spent striving in righteousness. Wishful thinking blinds the heart, weakens resolve, and prevents a person from recognising the urgency of repentance and reform. It is a false comfort that numbs the conscience and leads to spiritual ruin.

In contrast, real hope is rooted in action. It involves striving in the obedience of Allah, the Exalted—using the blessings He has granted in the manner prescribed by Islamic teachings—and then hoping for His mercy and forgiveness in both worlds. This distinction between genuine hope and

destructive wishful thinking is clarified in a Hadith found in Jami At-Tirmidhi, number 2459. Real hope motivates effort, humility, and self-correction. Wishful thinking encourages laziness, complacency, and denial.

Therefore, a person must recognise the difference between these two states and ensure that they adopt true hope in the mercy of Allah, the Exalted. True hope strengthens the heart, inspires righteous action, and prepares a person for their accountability on the Day of Judgement. Wishful thinking, however, offers no benefit in this world or the next. It is a deception that leads to regret, loss, and destruction.

Allah, the Exalted, then criticizes the non-muslims of Mecca—and, by extension, all people who imitate their behaviour—who construct their way of life upon man-made codes of conduct that have no foundation in authentic knowledge, whether divine or worldly. Their systems are not grounded in revelation, nor in sound reason, but are instead shaped entirely by worldly desires, ambitions, and personal preferences. Chapter 68 Al Qalam, verses 37-38:

“Or do you have a scripture in which you learn. That indeed for you is whatever you choose?”

These verses expose the illusion upon which such people build their lives. They behave as though they possess a divine scripture granting them the

right to live however they wish, free from accountability and free from moral restraint. In reality, every person who abandons the divine code of conduct revealed by Allah, the Exalted, and replaces it with man-made systems does so to gratify their desires. Human beings naturally design laws and moral frameworks that reflect their inclinations, ambitions, and self-interest. Unlike the divine law—which is rooted in perfect wisdom, justice, and mercy—man-made systems are shaped by the limitations, biases, and desires of those who create 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 authority—one that places limits on their pursuit of unchecked desires. Divine guidance would restrict their exploitation of others, their indulgence in excess, and their misuse of influence. It would demand humility, accountability, and justice. Fearing the loss of their privileges, they reject the truth and encourage others to follow their example. In doing so, they attempt to preserve their worldly status, even at the cost of their eternal well-being. This pattern is not unique to the non-muslims of Mecca. Throughout history, the first to oppose the Holy Prophets, peace be upon them, were often the elites of society—those whose power, wealth, and influence were threatened by divine guidance. Their rejection was rarely due to a lack of evidence or clarity. The signs of Allah, the Exalted, were manifest before them, and the truth of the prophetic message was undeniable. Their opposition stemmed instead from arrogance, pride, and the desire to continue living according to their whims without restraint. Thus, the rejection of divine guidance is seldom an intellectual disagreement about truth and falsehood. It is, more often, a matter of the heart—a refusal to restrain one's desires and submit to the authority of the Creator. It is the preference of fleeting worldly comfort over eternal salvation, and the prioritisation of personal ambition over divine truth.

Allah, the Exalted, then further criticizes those who believe that their lives should be governed by their own personal judgements, despite being His

creation and living entirely under His authority and control. Chapter 68 Al Qalam, verses 39-40:

“Or do you have oaths [binding] upon Us, extending until the Day of Resurrection, that indeed for you is whatever you judge? Ask them which of them, for that [claim], is responsible.”

These verses expose the irrationality of assuming that human beings can construct their own moral framework independently of divine authority. Such individuals behave as though they possess a binding covenant from Allah, the Exalted, guaranteeing them the freedom to live according to their own preferences without consequence. Yet no such covenant exists. Human beings are created by Allah, the Exalted, sustained by Him, and entirely subject to His command. Their existence, lifespan, abilities, and opportunities are all under His control. It is therefore unreasonable for them to imagine that they can determine their own rules while living in a universe that belongs wholly to Him. Just as a person faces consequences when they violate the laws of the government ruling a particular country, they will face consequences—far more severe—if they violate the laws of the Creator who governs the entire universe. A person may escape the jurisdiction of a worldly authority by fleeing to another land, but they cannot escape the dominion of Allah, the Exalted. There is no place in existence where His authority 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. His commands are absolute, unchanging, and rooted in perfect wisdom. Furthermore, 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 Owner of the universe, has the exclusive right to determine the rules by which His creation must live. Whether people approve of these rules or not

does not change their obligation to obey them. Compliance is not for His benefit but for their own, for His commands safeguard their well-being, refine their character, and secure their success in both worlds. 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 pathways to wisdom, justice, and inner tranquillity. A person must therefore choose between two paths. They may dedicate themselves to understanding the wisdom behind the commands and prohibitions of Allah, the Exalted, recognising how these teachings benefit them, protect society, and lead to peace of mind and body in both worlds. Or they may surrender to their desires, reject divine guidance, and live according to their whims. But the one who refuses to comply with the laws of Allah, the Exalted, must prepare to face the consequences of their choice in both worlds. No objections, protests, or complaints will save them. On the Day of Judgement, excuses will hold no weight, and personal preferences will carry no authority. Only obedience, sincerity, and submission to the truth will matter.

Allah, the Exalted, then condemns the various things that people obey in His disobedience, falsely imagining that these influences can offer them comfort, protection, or success in either world. Chapter 68 Al Qalam, verse 41:

“Or do they have partners? Then let them bring their partners, if they should be truthful.”

This verse exposes the delusion that anything besides Allah, the Exalted, can provide real benefit or security. It is essential to recognize that false deities are not limited to carved idols. In reality, anything that a person obeys in opposition to Allah, the Exalted—whether social media, fashion, cultural norms, influential personalities, or societal expectations—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 of the People of the Book were not worshipped through prostration or ritual devotion. Rather, they were obeyed in acts of disobedience to Allah, the Exalted, and this obedience was deemed a form of worship. The same principle applies to the Devil. Chapter 36 Yaseen, verse 60:

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

The overwhelming majority of people have never bowed to Satan, yet they are accused of worshipping him because they obey him in defiance of Allah, the Exalted. Thus, worship is not merely a matter of ritual; it is fundamentally a matter of obedience. Whoever is obeyed in disobedience to Allah, the Exalted, becomes the one truly worshipped. For this reason, it

is essential to avoid obeying any influence that leads to the disobedience of Allah, the Exalted. If a person persists in disobedience, they will inevitably become subservient to other forces—whether individuals, trends, cultural pressures, employers, or their own desires. Attempting to satisfy multiple and unjust masters results in constant stress, for it is impossible to please them all. Their expectations are inconsistent, unpredictable, and often contradictory. Just as an employee with several supervisors struggles to meet everyone's demands, the one who abandons servitude to Allah, the Exalted, becomes overwhelmed by the conflicting demands of worldly masters, ultimately sacrificing their peace of mind. Over time, such individuals may experience sadness, isolation, depression, and even suicidal thoughts, as their efforts to please these worldly influences fail to bring the fulfilment they sought. This reality is evident when observing those who live according to this mindset, such as many celebrities who, despite wealth and fame, suffer from profound inner turmoil. Moreover, obeying other entities in disobedience to Allah, the Exalted, will offer no benefit in the Hereafter. These false masters will not defend them, support them, or share their burden on the Day of Judgement. They will abandon them completely, leaving them to face the consequences of their choices alone. To avoid this destructive outcome, a person must abandon obedience to anything that leads to the disobedience of Allah, the Exalted, and instead devote themselves to obeying Him by using the blessings they have been granted in the manner prescribed by Islamic teachings. Through this obedience, they will attain peace of mind in both worlds, achieve a balanced mental and physical state, and correctly place everything and everyone within their life. True tranquillity is found only in servitude to Allah, the Exalted, for He alone is worthy of obedience, and He alone can grant lasting peace.

Allah, the Exalted, then warns against persisting in His disobedience by misusing the blessings He has granted, for such behaviour leads only to regret in both worlds. In this life, such an attitude prevents people from

attaining a balanced mental and physical state, causing them to misplace everything and everyone within their lives. As a result, the very things that should bring comfort—family, friends, career, and wealth—become sources of anxiety and distress. If they continue to disobey Allah, the Exalted, they begin to blame the wrong people and circumstances for their suffering, such as their spouse or close companions. When they remove these good influences from their lives, their condition worsens. Their mental state deteriorates until they fall into depression, substance abuse, and even suicidal thoughts. This outcome is evident when observing those who persistently misuse their blessings, including many among the wealthy and famous who, despite worldly luxuries, live lives marked by turmoil and instability. And because their attitude prevented them from preparing for their accountability on the Day of Judgement, their punishment in the Hereafter will be far more severe. Chapter 68 Al Qalam, verses 42-43:

"On the Day when matters become dire, they will be invited to prostrate themselves but they will not be able to. Their eyes humbled, humiliation will cover them. And they used to be invited to prostration while they were sound."

People should understand that regrets fall into two categories. The first are worldly regrets, such as not marrying, not having children, or missing certain opportunities. These regrets, regardless of their nature, are temporary. They end when a person fulfils their desire, changes their perspective, or dies. They may cause sadness, but they do not lead to severe punishment or torment. Moreover, all worldly regrets disappear entirely if a person enters Paradise through the mercy of Allah, the Exalted.

The second category consists of the regrets of the Hereafter—regrets experienced in the grave and on the Day of Judgement. These regrets are far more serious. They last much longer than any regret of this world, for the time spent in the grave and on the Day of Judgement far exceeds the duration of earthly life. These regrets do not end until a person enters Paradise, and for some, that entry may be delayed for an extremely long period. A single day in the Hereafter is equivalent to a thousand years on earth. Chapter 22 Al Hajj, verse 47:

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

Furthermore, these regrets are significant because they may lead to severe punishment and torment. They arise from failing to use one's blessings in obedience to Allah, the Exalted, and from neglecting the opportunities for repentance and reform that were available in this world.

Therefore, people should reflect deeply on this reality and show kindness to themselves by striving to eliminate the potential regrets of the grave and the Day of Judgement before concerning themselves with the temporary regrets of this world. True wisdom lies in prioritising what will matter eternally over what will soon fade away. Chapter 89 Al Fajr, verses 23-24:

“And brought [within view], that Day, is Hell - that Day, man will remember, but how [i.e., what good] to him will be the remembrance? He will say, "Oh, I wish I had sent ahead [some good] for my life."”

Allah, the Exalted, further warns that those who persist in rejecting or ignoring Islamic teachings—even if they claim belief—will experience stress and difficulties in ways they do not fully comprehend. This occurs because they fail to recognize the connection between their disobedience and the mismanagement of the blessings Allah, the Exalted, has granted them. By misusing these blessings, they disrupt their own mental and physical balance and misplace everything and everyone within their lives. Chapter 68 Al Qalam, verse 44:

“So leave Me, with [the matter of] whoever denies this statement. We will progressively lead them [to punishment] from where they do not know.”

This verse highlights that the consequences of disobedience often begin subtly and progressively, making it difficult for a person to link their worldly hardships to their actions. If one does not reflect and make this connection, they continue in their harmful behavior, sinking deeper into stress, mental health struggles, and turmoil during the finite time granted to them in this world. Chapter 68 Al Qalam, verse 45:

“And I will give them time. Indeed, My plan is firm.”

Just as a teacher sets the rules of a classroom regardless of whether the students approve, Allah, the Exalted, as the Creator and Sustainer of the universe, alone determines the principles by which His creation must live. Whether people appreciate these principles or object to them does not change their obligation to obey. His commands are not imposed for His benefit but for theirs, for they safeguard the mind, nurture the heart, and establish harmony within one's life. Those who grasp this reality willingly submit to the guidance of Allah, the Exalted, and strive to use the blessings they have been granted in ways that please Him, as taught in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Through this obedience, they attain clarity of mind, emotional stability, and a proper ordering of their relationships and responsibilities. Their lives become balanced, and they prepare themselves for their accountability on the Day of Judgement. Such conduct brings peace in this world and forms the foundation for peace in the next. People may choose to reflect on the wisdom behind the commands and prohibitions of Allah, the Exalted, recognising how these teachings protect individuals and society, cultivate justice, and lead to tranquillity in both worlds. Or they may choose to follow their desires, dismiss divine guidance, and live according to their impulses. Yet those who turn away from the commands of Allah, the Exalted, must recognize that their choices carry unavoidable consequences in this life and the next. No justification, objection, or plea will shield them from what they have earned, for on that Day nothing will hold weight except genuine sincerity, steadfast obedience, and wholehearted submission to the truth.

Another compelling proof of the truthfulness of every Holy Prophet, peace be upon them, was the sincerity that characterized their mission. None of them ever sought payment, wealth, or worldly advantage from their people

in exchange for conveying the message entrusted to them. Their purpose was not personal enrichment but obedience to Allah, the Exalted, and genuine concern for the eternal well-being of their communities. Chapter 68 Al Qalam, verse 46:

“Or do you ask of them a payment, so they are by debt burdened down?”

The sincerity of the Holy Prophet Muhammad, peace and blessings be upon him, was so evident that no reasonable observer among his people could deny it. His entire life had been a public testimony of honesty, his character a model of integrity, and his mission free from any worldly motive. For this reason, his people were left without excuse. They knew he did not seek wealth, status, or influence; he sought only their salvation. His call was a call to obedience to Allah, the Exalted, and to a life in which the blessings granted by Allah, the Exalted, were used correctly and responsibly, in accordance with divine guidance. Had they followed him, they would have attained peace of mind in both worlds by achieving a balanced mental and physical state and by placing every matter and every relationship in its proper place. His message was not for his own benefit but for theirs, guiding them toward a life of harmony in this world and success in the next.

Allah, the Exalted, again criticizes the man-made codes of conduct that people follow, which are often shaped by worldly desires and ambitions rather than sound knowledge and true wisdom, the very foundation upon which the divine code of conduct is established. Chapter 68 Al Qalam, verse 47:

“Or have they [knowledge of] the unseen, so they write [it] down?”

No matter how advanced a society may become, and regardless of the knowledge it acquires in different fields, including the mental and physical aspects of human life, people are incapable of creating a code of conduct that perfectly aligns with human nature while also addressing every circumstance, condition, and situation that individuals or societies may face throughout their lives. Human knowledge itself continues to develop, as new discoveries are constantly made about aspects of human existence, such as the functions of different regions of the brain. If humanity is still uncovering the basic workings of its own nature, it cannot hope to establish a flawless and universal system of conduct that guarantees justice and tranquility for everyone. Only Allah, the Exalted, possesses the complete ability to establish such a code of conduct. As the Creator of all things, His knowledge is unlimited and encompasses the past, present, and future. Because of this perfect knowledge, He alone is fully aware of what benefits people and what harms them. Therefore, He alone is rightly positioned to provide a standard that clearly distinguishes good from evil and beneficial actions from harmful ones, while guiding people toward a life of balance and peace instead of confusion and stress. History provides clear evidence that whenever this divine code of conduct was sincerely implemented in the lives of individuals and communities, it produced stability, justice, and peace within society. For this reason, people should accept and follow the divine code of conduct that has been granted to them, recognizing that it is ultimately the most beneficial path for their well-being, even when certain aspects conflict with personal desires. A helpful comparison is that of a wise patient who follows the guidance of a skilled physician. Even when the treatment involves unpleasant medicine or strict dietary restrictions, the patient accepts it because they understand that the physician’s advice is

based on knowledge and is intended for their long-term health and recovery. In the same way, the divine guidance provided by Allah, the Exalted, is given for the ultimate benefit of people, even when some of its instructions oppose their immediate inclinations.

When a person chooses a path that differs from those around them, it can often cause discomfort in others. This is especially true when the individual chooses to live according to the commands of Allah, the Exalted, rather than following common social habits. Such a decision may make others reflect on their own choices, particularly if those choices prioritize personal desires over divine guidance. As a result, some people respond with criticism toward the one who remains firm in obedience, and this reaction can even come from close relatives or family members.

In addition, modern social influences such as social media, fashion trends, and cultural expectations frequently place pressure on those who uphold Islamic values. In many environments, the promotion of Islamic principles is viewed as an obstacle to ambitions related to wealth, status, or influence. Certain industries and social movements that are criticized by Islam often resist the presence of Islamic principles, as these teachings challenge practices that prioritize profit or indulgence over morality and restraint. This resistance contributes to the widespread anti-Islamic sentiments that are often visible across different platforms, including social media.

Furthermore, those who attempt to live according to Islamic teachings—which promote moderation in personal desires and the responsible use of the blessings granted by Allah, the Exalted—are sometimes met with

hostility from individuals who prefer a life of excess and unrestricted indulgence. Islam views such unrestrained behaviour as degrading to human dignity. Because of this, some individuals attempt to discourage others from accepting Islam or from practicing their faith, encouraging them instead to pursue a lifestyle driven purely by personal desires. In many cases, these critics focus on specific aspects of Islam in an attempt to weaken its appeal. A common example is the criticism directed toward the Islamic dress code for women. Yet thoughtful observers can easily recognise the inconsistency within such arguments. While critics frequently object to the Islamic dress code, they rarely show the same concern toward the dress codes required in other professions or environments, such as law enforcement, the military, healthcare, education, or the corporate world. This selective criticism highlights the weakness of their arguments and reveals that the real objection often lies with Islam's emphasis on discipline, modesty, and self-control. In reality, it is precisely these principles, along with the dignified conduct of those who follow them, that provoke many of the criticisms directed toward Islam.

Choosing to ignore the commands of Allah, the Exalted, in order to gain the approval of others inevitably leads to the loss of inner peace. Such behaviour encourages the misuse of the blessings that Allah, the Exalted, has granted. As a result, a person falls into a state of mental and physical imbalance, misplacing priorities and failing to manage the different aspects of their life properly. This neglect leaves them unprepared for their accountability on the Day of Judgement and leads to stress, challenges, and difficulties in both this world and the next, regardless of whatever material comfort they may possess.

For this reason, a person should remain firmly committed to the sincere obedience of Allah, the Exalted. Through this loyalty, they will be protected from the harmful influence of others, even if this protection is not immediately visible. By remaining obedient, they will make proper use of the blessings they have been granted. This conduct allows them to maintain a balanced mental and physical state, organise the different elements of their life appropriately, and prepare themselves for their accountability on the Day of Judgement. In doing so, they will achieve tranquility in both worlds. Through this commitment, a person will also receive guidance in every situation they face, whether during times of ease or hardship. This guidance strengthens their peace of mind and leads to immense reward in both worlds. Chapter 68 Al Qalam, verse 48:

“Then be patient for the decision of your Lord and be not like the companion of the fish when he called out while he was distressed.”

In order to maintain such steadfastness, a person must work to strengthen their faith. A strong faith enables a person to remain devoted to obeying Allah, the Exalted, in every circumstance, whether in comfort or difficulty. This strength develops through understanding and implementing the clear teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings demonstrate that sincere obedience to Allah, the Exalted, leads to tranquillity in both this life and the next. On the other hand, those who lack knowledge of Islamic teachings often possess a fragile faith. Such weakness makes them more vulnerable to abandoning obedience, especially when personal desires conflict with divine guidance. Without proper understanding, they may fail to realise that restraining their desires for the sake of obeying Allah, the Exalted, is the very path that leads to

peace and stability in both worlds. Therefore, it is essential for individuals to strengthen their faith by seeking Islamic knowledge and applying it in their daily lives. By doing so, they ensure that they remain obedient to Allah, the Exalted, at all times and use the blessings they have been granted in the correct manner. This practice allows them to maintain balance in both their mental and physical state while properly organising the priorities of their life. Strong faith was also the reason the Holy Prophet Yunus, peace be upon him, remained devoted to the obedience of Allah, the Exalted, despite the immense hardship he faced when he was swallowed by the whale. His strong faith ultimately became the means of his salvation. Chapter 68 Al Qalam, verses 49-50:

“If not that a favor from his Lord overtook him, he would have been thrown onto the naked shore while he was censured. And his Lord chose him and made him of the righteous.”

And chapter 37 As Saffat, verses 142-144:

“Then the fish swallowed him, while he was blameworthy. And had he not been of those who glorify Allah. He would have remained inside its belly until the Day they are resurrected.”

As discussed earlier, the leaders of the disbelievers in Mecca adopted various strategies in order to discourage others from accepting Islam. Their motivation was rooted in the fear that the spread of Islam would lead to the

loss of their authority, leadership, and social influence within society. One of the methods they employed was a psychological campaign against the Holy Prophet Muhammad, peace and blessings be upon him. They deliberately treated him in a hostile and degrading manner so that others would assume he was unstable, while also attempting to create doubt within his heart regarding the reality of his mission. Chapter 68 Al Qalam, verse 51:

“And indeed, those who disbelieve would almost make you slip with their eyes…”

This verse highlights the intense hostility that was directed toward him. When a group of people unite in their opposition toward someone—especially when this group includes influential figures or even members of one’s own family—the psychological pressure can become extremely powerful. Continuous criticism, hostility, and even the manner in which people look at someone can influence their feelings and behaviour. Such an atmosphere can have a profound psychological effect. When individuals within a society collectively express disapproval toward a person, even subtle gestures, such as harsh or contemptuous glances, can cause the individual to feel pressured to abandon their position and conform to the expectations of others. This form of social pressure can affect even those who possess strong determination, as constant opposition may gradually lead a person to question their own stance. In many situations, a simple look can carry a powerful message. A disapproving or hostile gaze can sometimes influence a person more deeply than spoken words, as it silently communicates rejection, hostility, or ridicule. Because of this, such behaviour was used as a deliberate tactic to weaken the resolve of the Holy Prophet Muhammad, peace and blessings be upon him, and discourage

others from listening to his message. However, despite these intense pressures, he remained firm in fulfilling the mission entrusted to him by Allah, the Exalted.

Allah, the Exalted, subtly criticizes the attitude of the disbelievers of Mecca who took numerous steps to prevent the spread of Islam out of fear of losing their social standing and leadership. This criticism appears in the manner in which the Holy Quran refers to the message they opposed. Instead of describing it as something unfamiliar, the verse refers to it as a reminder, even though they behaved as though it were something strange to them. Chapter 68 Al Qalam, verse 51:

“And indeed, those who disbelieve would almost make you slip with their eyes when they hear the message…”

In this verse, divine revelation is described as a reminder. This description carries a profound meaning, as Islamic teachings serve as a reminder for all people. They are not foreign to human nature; rather, they are perfectly aligned with the natural disposition upon which Allah, the Exalted, has created humanity. Any system of conduct that contradicts this natural disposition will inevitably feel unnatural. When individuals attempt to live according to such systems, they often experience inner tension and imbalance, which can manifest in both mental and physical disturbance. In contrast, Islamic teachings correspond directly with human nature because they originate from the Creator of that nature. For this reason, they nurture balance within both the mental and physical state of a person. This sense of familiarity is often most clearly observed in those who accept Islam after

previously following another belief system or lifestyle. Many such individuals describe a feeling that the teachings of Islam resonate deeply within them, even when they had not previously studied them in detail. It often feels to them as though they are rediscovering something that was already present within their hearts. This occurs because Islam does not impose an artificial framework upon people. Instead, it restores them to the natural state upon which Allah, the Exalted, created humanity. Other systems of thought or conduct, by contrast, may introduce ideas and behaviours that are disconnected from human nature, which can lead to inner conflict, imbalance, and dissatisfaction. However, this reality is not always immediately recognised. When a person approaches divine guidance with prejudice, arrogance, or blind attachment to inherited customs, these attitudes can prevent them from recognising the harmony between revelation and human nature. Such barriers cloud the ability to reflect sincerely upon the message. When approached with sincerity and an open mind, divine guidance reveals itself not as a burden or restriction but as a reminder that restores balance. It cultivates tranquillity and directs people toward the true purpose of their lives. In this way, revelation acts both as a mirror and as a guide: a mirror that reflects the truth already present within the human soul, and a guide that directs it toward peace of mind in both worlds. Through this guidance, a person achieves balance in their mental and physical state and learns to properly place everything and everyone within their life.

When the subtle psychological pressure exerted by the leaders of the disbelievers—such as their hostile and intimidating gazes—failed to deter the Holy Prophet Muhammad, peace and blessings be upon him, from continuing his mission, they intensified their hostility. Unable to weaken his resolve through silent intimidation, they resorted to direct verbal attacks in an attempt to discredit him before the people. Chapter 68 Al Qalam, verse 51:

“…and they say, "Indeed, he is mad."”

This accusation was both unjust and irrational. The people of Mecca were not unfamiliar with the Holy Prophet Muhammad, peace and blessings be upon him, nor was he an unknown individual whose character could be easily questioned. He had lived among them his entire life. From childhood to adulthood, they had witnessed his conduct, observed his honesty, and experienced his integrity in their daily dealings with him. For decades before the beginning of his mission, his upright character had been widely recognised among them. His life was open and well known throughout their society, leaving no genuine basis for questioning his sanity or truthfulness. Their accusation therefore did not arise from sincere doubt, but rather from stubborn rejection and fear of losing their influence and authority if people accepted his message. Chapter 10 Yunus, verse 16:

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

This verse appeals to their own experience and memory. They had observed the character and behaviour of the Holy Prophet Muhammad, peace and blessings be upon him, for many years before the revelation of the Holy Quran. If they had reflected honestly on this fact, they would have recognized the contradiction between their accusations and the reality they had personally witnessed. Their refusal to acknowledge this truth therefore

exposed that their opposition was not based on reason, but on pride, envy, and the fear of losing their social power.

The Holy Prophet Muhammad, peace and blessings be upon him, often experienced deep grief when people rejected or neglected the guidance of Islam. His compassion for humanity caused him to wish sincerely that they would accept the truth and save themselves from harm. However, Allah, the Exalted, repeatedly reminded him that his responsibility was not to compel anyone to believe nor to become overwhelmed with sorrow over their choices. His duty was to clearly convey the message of Islam, demonstrate its teachings through his own perfect example, and then leave the outcome to Allah, the Exalted. Chapter 68 Al Qalam, verses 51-52:

“…and they say, "Indeed, he is mad.” But he is not except a reminder to the worlds.”

And chapter 88 Al Ghashiyah, verses 21-22:

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

These verses contain timeless guidance for anyone who calls others toward righteousness. They clarify that the role of a person who conveys

the truth is not to force belief upon others, but to deliver the message with sincerity, clarity, patience, and compassion, while trusting that Allah, the Exalted, guides the hearts of whom He wills. Understanding this principle frees a person from unnecessary grief or frustration when their efforts appear to produce no visible results. True success is not measured by the number of people who accept the message, nor by worldly recognition or approval. Rather, success lies in fulfilling one's responsibility with sincerity and integrity. Those who genuinely seek guidance will eventually recognise and accept it, while those who persist in arrogance or heedlessness ultimately harm only themselves. A sincere person also recognises that Allah, the Exalted, never burdens a soul beyond its capacity. Every challenge faced while conveying the truth becomes an opportunity to strengthen patience, discipline, and faith. Achieving peace in this world and the next requires sacrifice, self-restraint, and the control of personal desires. Real contentment cannot be found in wealth, social status, or fame. Instead, it is found in sincere submission to Allah, the Exalted. This reality becomes evident when observing individuals who possess great worldly advantages yet remain restless and dissatisfied. Therefore, those who encourage others toward righteousness should focus on fulfilling their responsibility: living according to the teachings of Islam, conveying the message with wisdom and compassion, and leaving the outcome to Allah, the Exalted. Success lies in obedience and sincerity rather than in compelling others or seeking worldly recognition. By adopting this perspective, a person replaces anxiety with trust, frustration with patience, and uncertainty with reliance upon the wisdom and mercy of Allah, the Exalted. In doing so, they become a living example of faith, demonstrating through their conduct that guidance is a gift granted by Allah, the Exalted, while the responsibility of people is simply to convey the message faithfully and leave the final judgement to Him on the Day of Judgement.

Therefore, a person should accept and act upon Islamic teachings for their own benefit, even when these teachings contradict personal desires. This

situation can be compared to a wise patient who follows the advice of a skilled doctor. The patient may be prescribed bitter medicine and a strict diet, both of which may feel unpleasant or restrictive. Yet the patient willingly accepts these instructions because they recognise that the doctor's guidance is intended to restore and protect their health. In the same way, the person who accepts and practices Islamic teachings will achieve a sound and balanced mental and physical state. This is because the only One who possesses complete knowledge of human nature and the complexities of life is Allah, the Exalted. Only He has the perfect knowledge required to guide a person toward achieving balance in both their mental and physical condition and to enable them to correctly place everything and everyone within their life. By contrast, the knowledge possessed by human society—despite extensive research and scientific advancement—will always remain limited. Human theories and advice cannot resolve every challenge a person may encounter, nor can they ensure that an individual avoids all forms of mental and physical stress. Likewise, human guidance cannot guarantee that a person will consistently maintain proper priorities within their life. This limitation exists because human understanding is restricted by incomplete knowledge, limited experience, imperfect foresight, and personal biases. Allah, the Exalted, alone possesses complete and perfect knowledge. Out of His mercy, He has granted guidance to humanity through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The truth of this guidance becomes evident when one observes the difference between those who use the blessings granted to them according to Islamic teachings and those who do not. Interestingly, in most cases patients do not fully understand the complex science behind the medicines prescribed to them by doctors, yet they trust the advice given to them because they recognise the expertise of the physician. However, Allah, the Exalted, does not require blind acceptance of His guidance. Instead, He repeatedly invites people to reflect upon the teachings of Islam so that they may recognise their wisdom and observe their positive effects within their own lives. In other words, people are encouraged to appreciate the truth of divine guidance through reflection upon its clear signs and proofs. This reflection, however, requires a person to approach the teachings of Islam with sincerity, fairness, and an open

mind. When prejudice, arrogance, or blind attachment to existing habits dominates the mind, a person may fail to recognise the wisdom within divine guidance. Chapter 12 Yusuf, verse 108:

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

In addition, true peace of mind ultimately lies within the spiritual heart of a person, and this is under the complete control of Allah, the Exalted. He alone grants tranquility or allows distress according to His wisdom. Chapter 53 An Najm, verse 43:

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

From this reality it becomes clear that lasting peace of mind is granted by Allah, the Exalted, to those who use the blessings they have been given in the correct manner—according to the guidance found in Islamic teachings. When a person aligns their life with this divine guidance, they move toward balance, stability, and inner tranquility 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 69 – Al Haqqah, Verses 1-52 of 52

ٱلْحَآقَّةُ ﴿١﴾

مَا ٱلْحَآقَّةُ ﴿٢﴾

وَمَآ أَدْرَىٰكَ مَا ٱلْحَآقَّةُ ﴿٣﴾

كَذَّبَتْ ثَمُودُ وَعَادٌۢ بِٱلْقَارِعَةِ ﴿٤﴾

فَأَمَّا ثَمُودُ فَأُهْلِكُوا۟ بِٱلطَّاغِيَةِ ﴿٥﴾

وَأَمَّا عَادٌ فَأُهْلِكُوا۟ بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ ﴿٦﴾

سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَٰنِيَةَ أَيَّامٍ حُسُومًا فَتَرَى ٱلْقَوْمَ فِيهَا صَرْعَىٰ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ ﴿٧﴾

فَهَلْ تَرَىٰ لَهُم مِّنۢ بَاقِيَةٍ ﴿٨﴾

وَجَآءَ فِرْعَوْنُ وَمَن قَبْلَهُۥ وَٱلْمُؤْتَفِكَٰتُ بِٱلْخَاطِئَةِ ﴿٩﴾

فَعَصَوْا۟ رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخْذَةً رَّابِيَةً ﴿١٠﴾

إِنَّا لَمَّا طَغَا ٱلْمَآءُ حَمَلْنَٰكُمْ فِى ٱلْجَارِيَةِ ﴿١١﴾

لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَآ أُذُنٌ وَٰعِيَةٌ ﴿١٢﴾

فَإِذَا نُفِخَ فِي ٱلصُّورِ نَفۡخَةٞ وَٰحِدَةٞ ١٣

وَحُمِلَتِ ٱلۡأَرۡضُ وَٱلۡجِبَالُ فَدُكَّتَا دَكَّةٗ وَٰحِدَةٗ ١٤

فَيَوۡمَئِذٖ وَقَعَتِ ٱلۡوَاقِعَةُ ١٥

وَٱنشَقَّتِ ٱلسَّمَآءُ فَهِيَ يَوۡمَئِذٖ وَاهِيَةٞ ١٦

وَٱلۡمَلَكُ عَلَىٰٓ أَرۡجَآئِهَاۚ وَيَحۡمِلُ عَرۡشَ رَبِّكَ فَوۡقَهُمۡ يَوۡمَئِذٖ ثَمَٰنِيَةٞ ١٧

يَوۡمَئِذٖ تُعۡرَضُونَ لَا تَخۡفَىٰ مِنكُمۡ خَافِيَةٞ ١٨

فَأَمَّا مَنۡ أُوتِيَ كِتَٰبَهُۥ بِيَمِينِهِۦ فَيَقُولُ هَآؤُمُ ٱقۡرَءُواْ كِتَٰبِيَهۡ ١٩

إِنِّي ظَنَنتُ أَنِّي مُلَٰقٍ حِسَابِيَهۡ ٢٠

فَهُوَ فِي عِيشَةٖ رَّاضِيَةٖ ٢١

فِي جَنَّةٍ عَالِيَةٖ ٢٢

قُطُوفُهَا دَانِيَةٞ ٢٣

كُلُواْ وَٱشۡرَبُواْ هَنِيٓـَٔۢا بِمَآ أَسۡلَفۡتُمۡ فِي ٱلۡأَيَّامِ ٱلۡخَالِيَةِ ٢٤

وَأَمَّا مَنۡ أُوتِيَ كِتَٰبَهُۥ بِشِمَالِهِۦ فَيَقُولُ يَٰلَيۡتَنِي لَمۡ أُوتَ كِتَٰبِيَهۡ ٢٥

وَلَمۡ أَدۡرِ مَا حِسَابِيَهۡ ٢٦

يَٰلَيۡتَهَا كَانَتِ ٱلۡقَاضِيَةَ ٢٧

مَآ أَغۡنَىٰ عَنِّي مَالِيَهۡ ٢٨

هَلَكَ عَنِّي سُلۡطَٰنِيَهۡ ٢٩

خُذُوهُ فَغُلُّوهُ ٣٠

ثُمَّ ٱلۡجَحِيمَ صَلُّوهُ ٣١

ثُمَّ فِي سِلۡسِلَةٖ ذَرۡعُهَا سَبۡعُونَ ذِرَاعٗا فَٱسۡلُكُوهُ ٣٢

إِنَّهُۥ كَانَ لَا يُؤۡمِنُ بِٱللَّهِ ٱلۡعَظِيمِ ٣٣

وَلَا يَحُضُّ عَلَىٰ طَعَامِ ٱلۡمِسۡكِينِ ٣٤

فَلَيۡسَ لَهُ ٱلۡيَوۡمَ هَٰهُنَا حَمِيمٞ ٣٥

وَلَا طَعَامٌ إِلَّا مِنۡ غِسۡلِينٖ ٣٦

لَّا يَأۡكُلُهُۥٓ إِلَّا ٱلۡخَٰطِـُٔونَ ٣٧

فَلَآ أُقۡسِمُ بِمَا تُبۡصِرُونَ ٣٨

وَمَا لَا تُبۡصِرُونَ ٣٩

إِنَّهُۥ لَقَوۡلُ رَسُولٖ كَرِيمٖ ٤٠

وَمَا هُوَ بِقَوۡلِ شَاعِرٖۚ قَلِيلٗا مَّا تُؤۡمِنُونَ ٤١

وَلَا بِقَوۡلِ كَاهِنٖۚ قَلِيلٗا مَّا تَذَكَّرُونَ ٤٢

تَنزِيلٞ مِّن رَّبِّ ٱلۡعَٰلَمِينَ ٤٣

وَلَوۡ تَقَوَّلَ عَلَيۡنَا بَعۡضَ ٱلۡأَقَاوِيلِ ٤٤


لَأَخَذْنَا مِنْهُ بِٱلْيَمِينِ ﴿٤٥﴾
ثُمَّ لَقَطَعْنَا مِنْهُ ٱلْوَتِينَ ﴿٤٦﴾
فَمَا مِنكُم مِّنْ أَحَدٍ عَنْهُ حَٰجِزِينَ ﴿٤٧﴾
وَإِنَّهُۥ لَتَذْكِرَةٌ لِّلْمُتَّقِينَ ﴿٤٨﴾
وَإِنَّا لَنَعْلَمُ أَنَّ مِنكُم مُّكَذِّبِينَ ﴿٤٩﴾
وَإِنَّهُۥ لَحَسْرَةٌ عَلَى ٱلْكَٰفِرِينَ ﴿٥٠﴾
وَإِنَّهُۥ لَحَقُّ ٱلْيَقِينِ ﴿٥١﴾
فَسَبِّحْ بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ ﴿٥٢﴾

The Inevitable Reality -

What is the Inevitable Reality?

And what can make you know what is the Inevitable Reality?

Thamud and 'Aad denied the Striking Calamity.

So as for Thamud, they were destroyed by the overpowering [blast].

And as for 'Aad, they were destroyed by a screaming, violent wind

Which Allah imposed upon them for seven nights and eight days in succession, so you would see the people therein fallen as if they were hollow trunks of palm trees.

Then do you see of them any remains?

And there came Pharaoh and those before him and the overturned cities with sin.

And they disobeyed the messenger of their Lord, so He seized them with a seizure exceeding [in severity].

Indeed, when the water overflowed, We carried your ancestors in the sailing ship

That We might make it for you a reminder and [that] a conscious ear would be conscious of it.

Then when the Horn is blown with one blast

And the earth and the mountains are lifted and leveled with one blow -

Then on that Day, the Resurrection will occur,

And the heaven will split [open], for that Day it is infirm.

And the angels are at its edges. And there will bear the Throne of your Lord above them, that Day, eight [of them].

That Day, you will be exhibited [for judgement]; not hidden among you is anything concealed.

So as for he who is given his record in his right hand, he will say, "Here, read my record!

Indeed, I was certain that I would be meeting my account."

So he will be in a pleasant life -

In an elevated garden,

Its [fruit] to be picked hanging near.

[They will be told], "Eat and drink in satisfaction for what you put forth in the days past."

But as for he who is given his record in his left hand, he will say, "Oh, I wish I had not been given my record

And had not known what is my account.

I wish my death had been the decisive one.

My wealth has not availed me.

Gone from me is my authority."

[Allah will say], "Seize him and shackle him.

Then into Hellfire drive him.

Then into a chain whose length is seventy cubits insert him."

Indeed, he did not used to believe in Allah , the Most Great,

Nor did he encourage the feeding of the poor.

So there is not for him here this Day any devoted friend

Nor any food except from the discharge of wounds;

None will eat it except the sinners.

So I swear by what you see

And what you do not see

[That] indeed, the Qur'an is the word of a noble Messenger.

And it is not the word of a poet; little do you believe.

Nor the word of a soothsayer; little do you remember.

[It is] a revelation from the Lord of the worlds.

And if Muhammad had made up about Us some [false] sayings,

We would have seized him by the right hand;

Then We would have cut from him the aorta.

And there is no one of you who could prevent [Us] from him.

And indeed, the Qur'an is a reminder for the righteous.

And indeed, We know that among you are deniers.

And indeed, it will be [a cause of] regret upon the disbelievers.

And indeed, it is the truth of certainty.

So exalt the name of your Lord, the Most Great.

Discussion on Verses 1-52 of 52

This chapter begins by introducing a powerful and thought-provoking name for the Day of Judgement: the Inevitable reality. Its mention serves to draw attention to something unavoidable and certain, encouraging people to gain knowledge about it so that they may prepare practically and sincerely. Chapter 69 Al Haqqah, verses 1-3:

“The Inevitable Reality. What is the Inevitable Reality? And what can make you know what is the Inevitable Reality?”

It is striking that many people, even those who profess belief in the Day of Judgement, devote most of their energy, effort, and resources toward uncertain worldly outcomes—such as retirement or future wealth—while paying minimal attention to a reality that is based on clear evidence and is unavoidable.

For this reason, it is essential for a person to regularly assess their own deeds. No one knows their actions better than themselves, except Allah, the Exalted. Honest self-assessment inspires sincere repentance for past mistakes and motivates the performance of righteous deeds, which involves using the blessings one has been granted in ways that please Allah, the Exalted. Conversely, neglecting this regular evaluation leads to heedlessness, misuse of blessings, and a failure to prepare properly for the

weighing of deeds on the Day of Judgement. Such neglect can result in severe consequences, including punishment in the Hereafter.

A useful analogy can be drawn from business: a clever business owner regularly assesses their accounts, ensuring their operations remain on track and that all obligations, such as taxes, are fulfilled correctly. In contrast, a negligent owner who ignores accounting will face losses, mistakes, and penalties. Similarly, failing to account for one's deeds has consequences far more severe than financial loss—the penalty is unbearable and eternal. 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."

Furthermore, a person must not only avoid committing sins but also strive to prevent using their blessings in vain. Actions that are neither sinful nor righteous, though seemingly harmless, may lead to regret on the Day of Judgement. Every opportunity to use blessings properly—whether time, wealth, knowledge, or health—can contribute to one's good deeds. Even a small difference between proper and improper use may be decisive in tipping the scales toward salvation or damnation. In essence, reflection, accountability, and purposeful use of one's blessings are central to attaining success in both this world and the Hereafter.

In order to encourage people to accept and practically prepare for their accountability, Allah, the Exalted, narrates the consequences of those who failed to do so and instead persisted in disobedience, misusing the blessings He had granted them. Chapter 69 Al Haqqah, verses 4-10:

“Thamud and 'Aad denied the Striking Calamity. So as for Thamud, they were destroyed by the overpowering [blast]. And as for 'Aad, they were destroyed by a screaming, violent wind. Which Allah imposed upon them for seven nights and eight days in succession, so you would see the people therein fallen as if they were hollow trunks of palm trees. Then do you see of them any remains? And there came Pharaoh and those before him and the overturned cities with sin. And they disobeyed the messenger of their Lord, so He seized them with a seizure exceeding [in severity].”

These verses provide a powerful lesson against living a self-absorbed life, where attention is limited solely to personal circumstances while ignoring broader realities and consequences. A narrow focus of this kind blinds the heart from recognizing the wisdom embedded in history, personal trials, and the experiences of others. Reflecting on such lessons is essential for refining character, avoiding repeated mistakes, and attaining lasting inner peace—achieved through maintaining a balanced mental and physical state and correctly placing everything and everyone within one’s life. For instance, observing how the wealthy and prominent misuse the blessings they have been given—often leading to anxiety, depression, addiction, or even suicide despite material comforts—demonstrates that true tranquillity cannot be purchased with wealth or secured through unchecked desires. Similarly, witnessing someone struggle with illness should foster gratitude for one’s own health and motivate the proper use of it before it diminishes. Islam thus encourages mindfulness and reflection, urging people to see

beyond the narrow lens of their immediate circumstances and to extract wisdom from the broader world around them. Through this awareness, individuals can learn to use their blessings correctly, achieve inner balance, and prepare properly for their accountability on the Day of Judgement.

Allah, the Exalted, also narrates, in contrast to the previous examples, the positive outcome of those who remained firm in obeying Him. This serves to encourage people to follow their example, thereby attaining peace of mind in both worlds, achieved through maintaining a balanced mental and physical state and correctly placing everything and everyone within their life. Chapter 69 Al Qalam, verses 11-12:

“Indeed, when the water overflowed, We carried your ancestors in the sailing ship. That We might make it for you a reminder and [that] a conscious ear would be conscious of it.”

The verses emphasize the correct approach to engaging with Islamic knowledge. It is not sufficient merely to hear or memorize teachings; one must internalize and reflect on them. This involves connecting the lessons to personal experiences, understanding the wisdom behind the guidance, and actively evaluating how to implement these teachings in daily life. A conscious ear, as mentioned in the verse, is one that listens with attention, comprehension, and the intention to act. Without these steps, knowledge remains superficial and fails to produce meaningful transformation. Moreover, this guidance highlights a broader pattern in human behavior: access to knowledge alone is insufficient to guarantee growth or improvement. Many people today have unprecedented access to Islamic

teachings through books, lectures, and digital media, yet they often fail to experience genuine change because they do not take the deliberate steps of reflection, connection, and implementation. The Holy Quran, therefore, urges individuals to approach knowledge with sincerity, discipline, and mindfulness, ensuring that it shapes character, nurtures patience, and strengthens obedience to Allah, the Exalted.

In essence, the verses encourage people to treat knowledge as an active tool for personal and spiritual development rather than a passive collection of facts. When Islamic knowledge is engaged with correctly, it becomes a transformative force that aligns one's actions with divine guidance, harmonizes mental and physical states, and prepares a person for accountability on the Day of Judgement. Chapter 69 Al Haqqah, verses 13-15:

"Then when the Horn is blown with one blast. And the earth and the mountains are lifted and leveled with one blow. Then on that Day, the event will occur."

The essential lesson here is that the call of Allah, the Exalted, is unavoidable and ultimate. It signals the inevitable reality of resurrection and final accountability, a call to which no one can permanently turn away. Therefore, a person must respond to this call through sincere obedience to Allah, the Exalted, by following the guidance conveyed through the Holy Prophet Muhammad, peace and blessings be upon him. This response involves fulfilling Allah's commands, refraining from His prohibitions, and facing destiny with patience and steadfastness in accordance with the

traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Such a response ensures that the blessings granted by Allah, the Exalted, are used in ways that are beneficial, purposeful, and pleasing to Him. Chapter 8 An Anfal, verse 24:

“O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life…”

This verse highlights that responding to the divine call in this worldly life eases one’s journey in the hereafter. The person who acts with awareness, obedience, and reflection will find the final call—the trumpet signaling the resurrection—manageable, even comforting, because they have prepared themselves through righteous deeds and submission. By contrast, the one who ignores the call of Allah, the Exalted, by wasting their blessings, prioritizing worldly desires, or living heedlessly, will face immense difficulty when confronted with the final call. The trumpet’s blast will bring no opportunity for adjustment or repentance at that moment; the reality of accountability will strike with full force. For such individuals, their past negligence will magnify the burden, making the final reckoning unbearable.

The lesson is clear: avoidance or procrastination offers no true refuge. Ignoring divine guidance in this life only compounds the challenge of responding on the Day of Judgement. Since the final call is certain and unavoidable, the only sensible and beneficial course is to respond immediately—today—by aligning one’s life with the guidance granted by Allah, the Exalted. Doing so cultivates inner peace, strengthens preparedness for the inevitable, and ensures that one’s use of blessings

contributes to a balanced, meaningful life and ultimate success in both worlds. Chapter 69 Al Haqqah, verse 15:

“Then on that Day, the event will occur.”

Rejecting the reality of resurrection on the Day of Judgement ignores the countless manifestations of revival that are woven throughout the created world. Creation itself provides ongoing and unmistakable evidence of life arising from apparent lifelessness, continually testifying to the power and wisdom of Allah, the Exalted. Rainfall transforms barren, dry soil into fertile ground teeming with growth, while seeds that appear dead and inert absorb water, swell, and germinate into plants that sustain all living beings. The changing seasons further reinforce this cycle: trees that stand bare and seemingly lifeless in winter awaken in spring, sprouting leaves, blossoms, and greenery year after year. Within the human body, countless cells constantly die and are replaced, reflecting an unceasing process of renewal and regeneration. Animals that enter hibernation or deep states of dormancy experience near-inactivity, only to awaken with restored strength and vitality when the season changes. Even the harshest environments demonstrate this phenomenon: arid desert plants remain dormant for years, yet burst into life with the first drops of rain; forests devastated by fire gradually regenerate as new shoots emerge and ecosystems recover; coral reefs that appear dead after bleaching events can return to vibrant life when conditions improve. The heavens themselves mirror this pattern on a cosmic scale, as stars collapse, scatter their elements across space, and contribute to the formation of new stars and planets, illustrating creation emerging anew from destruction. Even the daily cycle of sleep serves as a microcosm of this principle: the sleeper’s awareness and sensory perception are temporarily suspended, yet the soul is returned to the body,

restoring life and consciousness, demonstrating that even in apparent dormancy, life continues under the precise control of Allah, the Exalted. Chapter 39 Az Zumar, verse 42:

“Allāh takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed in that are signs for a people who give thought.”

In addition, the Day of Judgement is an event that must inevitably occur. Observing the universe reveals countless examples of precise balance that govern the natural world. The Earth maintains an exact and stable distance from the Sun, creating conditions suitable for life; any significant deviation—closer or farther—would render the planet uninhabitable. Similarly, the water cycle demonstrates remarkable equilibrium: evaporation from oceans, condensation in the atmosphere, and the return of rain sustain life on Earth in a perfectly orchestrated manner. The soil is also designed with balance in mind: it is soft enough to allow the delicate shoots and branches of seeds to penetrate and grow into crops, yet resilient enough to support the weight of large structures. These examples clearly point to a deliberate Creator and illustrate an underlying harmony within creation. Yet, amidst this natural balance, one glaring imbalance stands out—the actions of human beings. Oppressive and tyrannical individuals often escape punishment in this world, while countless innocent people endure hardship without receiving full recognition or reward for their patience. Many Muslims who sincerely obey Allah, the Exalted, encounter trials and difficulties, receiving only a portion of the reward they are due, whereas those who openly disobey Him may enjoy worldly luxuries without immediate consequence. Just as Allah, the Exalted, has established

balance in all aspects of creation, the reward and punishment for human actions must also be properly balanced. Since this balance is not fully realized in this world, it necessitates a future time when justice will be fully served—the Day of Judgement.

Allah, the Exalted, could have fully rewarded and punished people in this world, but there is wisdom in delaying complete recompense. By doing so, Allah, the Exalted, grants repeated opportunities for individuals to repent sincerely and correct their behaviour. He does not fully reward Muslims in this temporal world because it is not meant to be Paradise. Likewise, belief in the unseen—the full reward awaiting in the next world—is a critical component of faith. This belief distinguishes true faith, as it involves trusting in a reality beyond sensory perception. If faith were based solely on what could be perceived in this world, it would lose its distinct and transformative character.

A combination of fear of complete punishment and hope for ultimate reward in the hereafter encourages individuals to refrain from sin and actively engage in righteous deeds. True preparation for the Day of Recompense requires recognizing that the material world must eventually end, as punishment and reward can only be administered once every action is concluded. The cessation of worldly existence is therefore an inevitable prerequisite for the Day of Judgement.

Reflecting deeply on this truth strengthens faith in the Day of Judgement and motivates individuals to utilize the blessings they have been granted according to the guidance provided 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 peace of mind, achieve success in both worlds, and establish a balanced mental and physical state. Moreover, this approach ensures that everything and everyone in one's life is appropriately placed, fostering tranquility, harmony, and readiness for accountability on the Day of Judgement. 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 69 Al Haqqah, verse 16:

"And the sky will split [open], for that Day it is infirm."

Modern scientific observations show that the universe is in a constant state of expansion, with galaxies moving away from one another and space itself stretching over time. This continuous growth highlights the immense power and order of creation, yet it also points to an inevitable culmination. Just as any structure that expands beyond its limits will eventually fracture or collapse, the skies too will undergo a dramatic transformation on the Day of Judgement, preparing for the accountability of every individual. Chapter 69 Al Haqqah, verses 17-18:

“And the angels are at its edges. And there will bear the Throne of your Lord above them, that Day, eight [of them]. That Day, you will be exhibited [for judgement]; not hidden among you is anything concealed.”

These verses emphasize the meticulous nature of divine justice: nothing in a person’s life—no thought, action, or intention—will remain unseen or concealed. The angels stationed at the edges of the sky symbolize the readiness and precision with which the universe itself will serve as a witness and framework for human accountability. The imagery of the Throne of Allah, the Exalted, borne above the cosmos by angels, illustrates the supreme authority and awe-inspiring majesty of the One who judges all creation.

As discussed earlier, as one’s accountability is certain to occur it therefore makes sense to practically prepare for it over preparing for things that might not occur, such as one’s retirement. This practical preparation involves correctly using the blessings Allah, the Exalted, has granted them as outlined in Islamic teachings. This will ensure they obtain a balanced mental and physical state and correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. This behaviour will therefore lead to peace of mind in both worlds. Chapter 69 Al Haqqah, verses 19-24:

“So as for he who is given his record in his right hand, he will say, "Here, read my record! Indeed, I was certain that I would be meeting my account."

So he will be in a pleasant life. In an elevated garden. Its [fruit] to be picked hanging near. [They will be told], "Eat and drink in satisfaction for what you put forth in the days past.""

Failing to practically prepare for one's accountability on the Day of Judgement, even while verbally claiming belief in it, is akin to a student who neglects to study for an important exam—such a person will most likely fail. In reality, someone who does not align their actions with their verbal declaration of faith may, in essence, be considered as not truly believing, despite outward claims. In this world, a person may be judged as a Muslim according to the law based on their verbal declaration of faith, but on the Day of Judgement, Allah, the Exalted, will judge each individual according to their inward reality, which remains hidden from others. Therefore, those who claim belief in Allah, the Exalted, and in their accountability in the hereafter, yet fail to support their words with deeds, may find that their heart contains no true faith, resulting in treatment equivalent to a non-believer on the Day of Judgement.

Moreover, neglecting to support one's verbal declaration with actions places a person at risk of losing their faith entirely before their death. Faith is like a delicate flame that requires constant attention and nourishment. Just as a fire diminishes without fuel, faith weakens and may be extinguished if it is not sustained through consistent acts of obedience and reflection. Neglecting this spiritual upkeep puts a person at risk of losing the very guidance that illuminates their life, a loss far more devastating than any worldly setback. Chapter 69 Al Haqqah, verses 25-29:

“But as for he who is given his record in his left hand, he will say, "Oh, I wish I had not been given my record. And had not known what is my account. I wish my death had been the decisive one. My possessions have not availed me. Gone from me is my authority."”

Regrets can be categorized into two types. The first type involves worldly regrets, such as missed opportunities in marriage, career, or family life. These regrets are temporary; they may diminish over time, be fulfilled, or end upon death. While such regrets can cause sadness, they do not bring eternal torment and are ultimately resolved if a person attains Paradise through the mercy of Allah, the Exalted.

The second type consists of the profound regrets of the hereafter, arising from failing to use one’s resources, blessings, and opportunities to obey Allah, the Exalted. These regrets are long-lasting because the duration in the grave and on the Day of Judgement exceeds the span of a person’s earthly life. Chapter 22 Al Hajj, verse 47:

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

These everlasting regrets are deeply significant, as they may result in severe punishment and torment for the one who neglected their obligations.

Therefore, it is crucial for a person to reflect upon this reality and act with foresight. Prioritizing the removal of potential regrets in the grave and on the Day of Judgement is a form of kindness toward oneself, far more essential than focusing solely on temporary worldly regrets. By aligning actions with sincere faith and consistently striving to obey Allah, the Exalted, one safeguards the heart and ensures the blessings granted in this life are used to prepare for success in the hereafter. 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 69 Al Haqqah, verses 28-29:

“My possessions have not availed me. Gone from me is my authority.”

These verses specifically highlight that neither possessions nor authority will provide benefit in the hereafter—or even fully in this world—if they are not used correctly in accordance with Islamic teachings, even if this truth is not immediately apparent. Misusing these blessings prevents a person from attaining a balanced mental and physical state, causing disorder in the placement of everything and everyone within their life. Consequently,

elements that should bring support and stability—such as family, friends, career, and wealth—become sources of stress and turmoil. Persisting in disobedience to Allah, the Exalted, leads a person to misattribute the causes of their suffering, blaming those who are actually good for them, such as a spouse or close family members. Cutting these supportive individuals out of their lives only exacerbates mental distress, potentially leading to depression, addiction, or even suicidal tendencies. This pattern is observable among those who misuse the blessings they possess—like the wealthy and famous—despite enjoying worldly luxuries. Because their attitude prevented them from preparing for their accountability on Judgement Day, their punishment in the hereafter will be far more severe. Chapter 69 Al Haqqah, verses 30-32:

“[Allah will say], "Seize him and shackle him. Then into Hellfire drive him. Then into a chain whose length is seventy cubits insert him.""

One of the primary reasons why elements of the Hereafter—such as the Day of Judgement and Hell—are described in such vivid detail in Islamic teachings is to counter the false beliefs of previous nations. These communities often belittled or mocked these realities, dismissing them through wishful thinking while continuing in disobedience. People falsely assumed they could attain salvation without reforming their behaviour, relying on excuses such as the intercession of a righteous person, mere verbal claims of faith, or the presumption that repentance alone would absolve them without corresponding actions. Others imagined that the punishments of the Hereafter would be no more severe than the difficulties of this worldly life. To eliminate these misconceptions, Islamic teachings present the realities of the Hereafter in clear and detailed terms, aiming to awaken hearts to the seriousness of accountability. These descriptions are

not intended to instil despair, but rather to encourage practical obedience to Allah, the Exalted. This obedience requires using the blessings granted to a person in ways that are pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. By internalizing these teachings and acting upon them, a person safeguards themselves from complacency and false hopes, cultivating sincerity and accountability. This approach ensures protection from punishment and guarantees success in both worlds, through achieving a balanced mental and physical state and correctly organizing everything and everyone within their life.

As previously noted, failing to support a verbal declaration of faith in Allah, the Exalted, and the Day of Judgement with corresponding actions places a person at serious risk of being judged as a non-believer in the hereafter, because mere words without deeds carry little significance. Faith is comparable to a living plant that requires consistent nourishment through acts of obedience in order to grow, flourish, and endure. Just as a plant deprived of essential sustenance—such as sunlight, water, and nutrients—will wither and die, so too can a person's faith perish if it is neglected and not actively cultivated through sincere obedience. This loss is profound, representing the greatest of all deprivations, as it jeopardizes the very foundation of a person's spiritual existence. Chapter 69 Al Haqqah, verse 33:

"Indeed, he did not used to believe in Allah, the Most Great."

This verse serves as a stern reminder that faith must be consistently nurtured and translated into actions, as its vitality depends entirely on the practical embodiment of belief through righteous deeds and sincere devotion.

Peace of mind for the individual and justice within society are deeply interconnected with belief in accountability on Judgement Day. Without this belief, individuals are prone to misusing the blessings granted to them—such as wealth, health, and authority—and this misuse undermines both inner tranquillity and the fulfilment of the rights of others. When people convince themselves that their actions will go unexamined, they become emboldened to oppress and exploit, particularly when they perceive that worldly authorities cannot hold them accountable. In this state, blessings lose their intended purpose and instead become instruments of selfishness and harm: wealth fosters greed, authority becomes a tool of tyranny, and relationships are manipulated for personal gain. The consequence is twofold: individuals experience inner unrest, and society suffers from widespread corruption and injustice. Chapter 69 Al Haqqah, verse 34:

“Nor did he encourage the feeding of the poor.”

Belief in accountability functions as a moral safeguard. It restrains unchecked desires, disciplines behaviour, and ensures that blessings are used properly. It serves as a reminder that every deed will be weighed, every right will be recognized, and every injustice will be addressed. This awareness cultivates sincerity, humility, and responsibility, allowing individuals to attain balance within themselves and enabling society to

uphold justice. Historical patterns and daily observation confirm this truth: communities that abandon accountability—whether divine or moral—inevitably descend into corruption, with laws distorted, rights neglected, and oppression flourishing. Conversely, societies that maintain a consciousness of accountability foster fairness, compassion, and peace. On an individual level, belief in Judgement Day ensures that blessings are directed appropriately. Wealth is allocated to support family and community, authority is exercised with fairness and integrity, and relationships are nurtured with honesty and care. This correct alignment produces inner peace, as individuals recognize that their actions are consistent with divine guidance. On a societal level, accountability guarantees that rights are fulfilled, justice is maintained, and social harmony is sustained. In contrast, neglecting this belief leads to imbalance: blessings are misused, responsibilities ignored, and oppression becomes rampant. Families suffer, communities fracture, and societies collapse under the weight of injustice. Thus, belief in Judgement Day is not merely a theological concept; it is a practical necessity. It establishes the foundation for personal tranquillity and social harmony. When embraced, it preserves blessings, ensures the fulfilment of rights, and fosters peace in both this world and the Hereafter. It is the guiding principle that transforms mere existence into a life of purpose, balance, and righteousness, aligning individual well-being with collective justice.

After cautioning that a person’s wealth, status, or authority will not benefit them on Judgement Day if they are not used correctly, as prescribed in Islamic teachings, Allah, the Exalted, addresses a common form of wishful thinking. This is the false assumption that one can persist in disobedience while expecting another—such as a friend, relative, or even a pious person—to secure salvation on their behalf. Chapter 69 Al Haqqah, verse 35:

“So there is not for him here this Day any devoted friend.”

Each individual will be accountable solely for their own actions. The deeds of one’s relatives or friends—regardless of their piety—cannot substitute for personal responsibility. 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…”

And chapter 53 An Najm, verse 39:

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

Intercession on the Day of Judgement is indeed a reality; however, it only benefits those who genuinely strive to obey Allah, the Exalted, in this world. This is consistently 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…”

Thus, adopting a complacent attitude—neglecting obedience while relying on others to secure salvation—is a form of mockery toward intercession and demonstrates a profound disrespect for its purpose.

The proper approach, therefore, is personal diligence in obedience to Allah, the Exalted. Each person must strive to use the blessings they have been granted in ways pleasing to Him, as outlined in Islamic teachings. This responsibility cannot be delegated. The example of the Companions, may Allah be pleased with them, illustrates this principle clearly: although they had the privilege of living with the best of mankind, the Holy Prophet Muhammad, peace and blessings be upon him, whose intercession they hoped for, they did not rely solely on this. They devoted themselves fully to obeying Allah, the Exalted, in all aspects of their lives, understanding that sincere effort in this world is the condition for benefiting from intercession on the Day of Judgement.

This guidance underscores the profound importance of personal accountability, sincere effort, and practical obedience. Salvation cannot be outsourced, and the blessings of this life must be utilized in a manner that aligns with divine guidance to achieve peace of mind, balance, and ultimate success in both worlds.

Chapter 69 Al Haqqah, verse 35:

“So there is not for him here this Day any devoted friend.”

This verse also serves as a stern warning against harmful companionship, as associating with misguided individuals can lead to misguidance and hardships in both this life and the Hereafter. Human beings, by nature, are inherently social creatures, and their beliefs, habits, and moral character are deeply shaped by those with whom they surround themselves. This influence can manifest immediately or gradually, but its impact is always transformative. Companionship is never a neutral factor; it is a potent force that molds one’s values, emotions, and ultimately, their destiny. The Holy Prophet Muhammad, peace and blessings be upon him, affirmed this principle in a Hadith recorded in Sunan Abu Dawud, number 4833, highlighting how the company one keeps directly affects their spiritual and moral condition. A person absorbs the attitudes, outlook, and behaviors of their companions, just as a visitor to a perfume shop carries away its fragrance, while a guest in a blacksmith’s workshop is tainted by smoke. Consequently, keeping company with the righteous and sincere naturally draws the heart toward obedience, humility, and faithfulness to Allah, the Exalted. Such companions serve as reminders of responsibility, guides for the proper use of the blessings one has been granted, and encouragers in preparing for accountability on the Day of Judgement. In this environment, the heart is uplifted, intentions are purified, and conduct is refined. The individual learns balance in mind, body, and spirit and is guided toward a purposeful and content life. Conversely, those who surround themselves with heedless or misguided companions gradually mirror their attitudes and behaviors. This influence often begins subtly but, over time, erodes spiritual

awareness and weakens the bond with Allah, the Exalted. Such individuals become increasingly guided by desires rather than divine instruction, misusing the blessings granted to them and neglecting their ultimate purpose. Their perception of right and wrong becomes distorted, priorities are misplaced, relationships suffer, and a sense of internal harmony is lost. When the obedience of Allah, the Exalted, is replaced by the pursuit of fleeting pleasures or misguided ideals, the heart becomes restless. No material wealth or comfort can fill the void created by spiritual neglect. Outwardly, such individuals may seem successful or content, but inwardly they struggle with anxiety, dissatisfaction, and moral confusion. Their minds are unsettled, relationships strained, and hearts burdened with guilt and regret. The consequences of poor companionship extend beyond this worldly life. They lead to confusion, discontent, and misguidance in this world and spiritual ruin in the Hereafter. Chapter 69 Al Haqqah, verses 35-37:

“So there is not for him here this Day any devoted friend. Nor any food except from the discharge of wounds. None will eat it except the sinners.”

In contrast, righteous companionship cultivates inner peace, strengthens faith, and prepares one for eternal success. Therefore, a wise person exercises discernment in choosing friends, deliberately seeking the company of those who remind them of Allah, the Exalted, and whose character inspires adherence to the path of truth, virtue, and sincere obedience. Such relationships foster a life of balance, purpose, and serenity, ensuring that both the heart and conduct align with divine guidance.

Allah, the Exalted, subsequently invites people to contemplate the observable world as a means of discerning realities that are not immediately apparent, such as His divine presence, His Oneness, and the imperative that He alone must be obeyed at all times. Chapter 69 Al Haqqah, verses 38-39:

“So I swear by what you see and understand. And what you do not see nor understand.”

When one observes the creation of the skies and the Earth, along with the innumerable perfectly balanced systems within them, it becomes evident that there is only One who created and sustains the universe. For instance, the precise distance of the Sun from the Earth serves as a clear sign, as even a slight variation would render the planet uninhabitable. Likewise, the Earth has been fashioned to maintain a balanced and pure atmosphere, enabling life to thrive.

Gravity on Earth is also perfectly calibrated to support life. If it were significantly stronger, movement would be extremely difficult for humans and animals, and many forms of life would struggle to function. Conversely, if gravity were substantially weaker, humans and creatures would lack stability, and ordinary movement would become hazardous and chaotic. Instead, gravity has been set at a level that allows humans, animals, and other living beings to walk, run, construct buildings, and live comfortably on the surface of the Earth.

When constructing even a simple building, structural elements must be strategically placed to ensure its integrity, such as pillars and supports. This requires careful planning and thought to achieve a strong and safe structure. If this is necessary for a mere building, how could one believe that the vast and complex construction of the skies and the Earth occurred by accident? Were the universe created by chance, its formation would be imperfect and unsafe. The precise balance and order observed, however, clearly demonstrate the deliberate planning of the Creator, Allah, the Exalted. Chapter 13 Ar Ra'd, verse 2:

"It is Allah who erected the heavens without pillars that you [can] see…"

The Sun's path ensures that the Earth receives a balanced distribution of light and darkness. The optimal timing of days and nights, along with their seasonal variations in length, allows individuals to derive maximum benefit from them. If days were longer, people would experience fatigue from the extended hours of activity. Conversely, if nights were longer, there would be insufficient time for work, education, and other productive pursuits. Shortened nights, on the other hand, would prevent adequate rest, compromising human health. Changes in the durations of days and nights would also disrupt crop cycles, negatively affecting the sustenance of both humans and animals. The precise harmony of days, nights, and the myriad other balanced systems within the universe serves as a clear indication of the Oneness of Allah, the Exalted, for the existence of multiple deities would result in conflicting desires, producing disorder and chaos in 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 reflects sunlight, providing guidance during the night, particularly for those traveling across deserts and oceans—a practice that continues to serve as a primary means of transporting goods even today. The Moon’s phases are essential in regulating the tides of oceans and seas, and any disruption in these cycles could have severe environmental consequences. Together, the Sun and Moon enable precise measurement of time, which is crucial for life on Earth. The exact balance and placement of the Sun and Moon within the solar system clearly point to the design of a Creator.

The land on Earth has been formed with perfect balance, allowing humans to cultivate crops and construct buildings simultaneously. Observing the various landscapes reveals differences in altitude; regions of high elevation are naturally more challenging for habitation due to reduced oxygen levels and difficult access, whereas the majority of the Earth’s surface lies at an optimal altitude for human use. Additionally, certain areas remain highly inaccessible because of natural formations, limiting human activity there, yet most of the Earth has been structured for ease of access and utilization. Moreover, natural resources essential for life have been strategically positioned so that the most critical resources are the easiest to obtain. These deliberate arrangements and the harmonious design of the Earth unequivocally demonstrate the existence of a Creator.

Observing the perfectly balanced water cycle provides further evidence of a Creator. Water evaporates from the seas, rises, and condenses to produce acidic rain, which then falls upon the mountains. These mountains neutralize the acidic rain, making it suitable for use by both humans and animals. Any disruption to this finely tuned system would result in disaster for life on Earth. The salt in the oceans serves to prevent contamination from deceased marine organisms; without this balance, sea life would perish, and impurities from the oceans would spread to terrestrial life as well. The composition of ocean water has been designed to allow marine life to thrive while simultaneously supporting the navigation of large ships. A slight alteration in this balance would create a conflict: either sea life would flourish but ships could not navigate, or ships could sail but marine ecosystems would suffer. Even today, maritime transport remains the primary means of moving goods worldwide. Rainfall is also perfectly regulated: insufficient rain leads to drought and famine, whereas excessive rainfall causes devastating floods. This precise equilibrium of the water cycle is essential for sustaining life on Earth and clearly points to the deliberate design of a Creator. Chapter 23 Al Mu'minun, verse 18:

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

The winds play a vital role in wind pollination, enabling the reproduction of crops, plants, and trees. In earlier times, winds were essential for sea travel, which continues to be the primary method for transporting goods across the world. Winds are also necessary for moving rainclouds to specific locations, ensuring that all living beings receive the water they require for survival. The system of winds on Earth is perfectly balanced: an

absence of wind would create disorder for life, while excessive winds would similarly result in chaos.

Those who reflect on these and other precisely balanced systems cannot reasonably deny the existence of a single Creator, who holds power over all things. Chapter 69 Al Haqqah, verses 38-40:

“So I swear by what you see and understand. And what you do not see nor understand. [That] indeed, the Qur'an is the word of a noble Messenger.”

The Holy Prophet Muhammad, peace and blessings be upon him, was widely recognized by the non-muslims of Mecca as a person of honesty, integrity, and upright character. This recognition was not based on a brief acquaintance, but on a lifetime of observation, as he had lived among them from childhood to adulthood before the announcement of prophethood. His character, conduct, and truthfulness were well known to them, leaving no reasonable basis to accuse him of fabrication or deceit. Chapter 10 Yunus, verse 16:

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

And chapter 69 Al Haqqah, verse 41:

“And it is not the word of a poet…”

In reality, the attempt to label the Holy Quran as poetry can easily be dismissed by anyone who reflects sincerely. Unlike poetry, the Holy Quran is completely free from exaggeration, falsehood, idle speech, lewdness, ambiguity, and impractical concepts. Every verse carries purpose, clarity, and guidance. Its teachings are designed to refine character, elevate spirituality, and establish justice and balance within society. The Holy Quran does not merely present ideas; it provides practical direction that enables individuals to correctly organize their lives and use the blessings granted to them in ways pleasing to Allah, the Exalted. By contrast, poetry, though often eloquent and expressive, typically relies on imaginative language, metaphor, and emotional exaggeration. It may entertain, inspire, or stir feelings, but it does not necessarily provide lasting principles or practical guidance for life. Poetry can glorify fleeting desires, vanity, or unrealistic ideals, whereas the Holy Quran consistently calls humanity toward truth, righteousness, accountability, and obedience to Allah, the Exalted. For this reason, equating the Holy Quran with poetry is a serious misunderstanding. The Holy Quran surpasses the limits of human expression by combining unparalleled eloquence with profound wisdom and clear guidance. It is not merely admired for its beauty; it is a divine revelation intended to reform individuals and transform societies. Only someone who fails to recognize this fundamental distinction would attempt to compare it with poetry. Chapter 69 Al Haqqah, verse 41:

“…little do you believe.”

When the accusation that the Holy Quran was poetry and that the Holy Prophet Muhammad, peace and blessings be upon him, was a poet failed to convince people, the leaders of the non-muslims of Mecca attempted another claim. They tried to label the Holy Prophet Muhammad, peace and blessings be upon him, as a soothsayer. Chapter 69 Al Haqqah, verse 42:

“Nor the word of a soothsayer…”

However, the qualities commonly associated with soothsayers—such as deception, lying, manipulation, and the pursuit of worldly gain—were completely absent from the character of the Holy Prophet Muhammad, peace and blessings be upon him. His entire life had already demonstrated the opposite. The people of Mecca themselves had long recognized him as truthful and trustworthy, and he had never been known to utter a lie, let alone fabricate stories about unseen matters or future events. Therefore, the claim that he was a soothsayer contradicted everything they had observed about his character and conduct. In addition, soothsayers typically seek personal benefit, wealth, or influence through their claims, whereas the Holy Prophet Muhammad, peace and blessings be upon him, consistently rejected worldly offers made to him in exchange for abandoning his message. Instead of gaining worldly comfort, he endured hardship, persecution, and sacrifice while continuing to convey the message entrusted to him. This alone demonstrated that his mission was not driven by personal ambition or deception. Thus, the accusation of soothsaying was merely another attempt by the leaders of Mecca to

discredit the message of the Holy Quran when they could not challenge its truth or eloquence. Chapter 69 Al Haqqah, verse 42:

“…little do you remember.”

This statement highlights that the evidence of the Holy Prophet Muhammad’s, peace and blessings be upon him, honesty and integrity was already well known to them. Their refusal to accept the truth was therefore not due to a lack of evidence, but because they chose to ignore what they already knew. Chapter 69 Al Haqqah, verse 43:

“[It is] a revelation from the Lord of the worlds.”

Considering that the Holy Prophet Muhammad, peace and blessings be upon him, had no engagement with earlier divine scriptures, a fact acknowledged by both the People of the Book and the non-muslims of Mecca, it is clear that he could not have possessed knowledge of the altered or even the original teachings contained within those earlier revelations. He neither studied these scriptures nor had the means to learn them through formal education or scholarly transmission. This well-known reality strengthens the conclusion that the Holy Quran did not originate from human knowledge or imitation but rather from divine revelation. Chapter 29 Al Ankabut, verse 48:

“And you did not recite before it any scripture, nor did you inscribe one with your right hand. Then [i.e., otherwise] the falsifiers would have had [cause for] doubt.”

And chapter 69 Al Haqqah, verse 43:

“[It is] a revelation from the Lord of the worlds.”

The language of the Holy Quran is unparalleled, and its expressions possess a level of eloquence that no human work has been able to rival. Its meanings are conveyed with remarkable clarity and directness, allowing its guidance to be understood by those who reflect sincerely. Its words, verses, and style demonstrate a level of linguistic perfection that even the greatest masters of the Arabic language were unable to imitate. At the same time, the Holy Quran is completely free from contradictions, inconsistencies, and confusion, qualities that are commonly found in human writings and in the altered scriptures or philosophical teachings of other traditions. The Holy Quran recounts the histories of previous nations with remarkable detail and accuracy, despite the fact that the Holy Prophet Muhammad, peace and blessings be upon him, was not educated in historical scholarship. These narratives are not presented merely as stories; rather, they are delivered as lessons that provide moral guidance and practical insight for individuals and communities. The Holy Quran consistently commands every form of goodness and forbids every form of evil. Its guidance addresses both the conduct of individuals and the

functioning of entire societies, ensuring that justice, security, and harmony can spread throughout families, communities, and nations. Unlike poetry, fictional tales, or fables, the Holy Quran avoids exaggeration, falsehood, and aimless storytelling. Every verse carries meaning and benefit, offering principles that can be applied directly in daily life. Even when certain historical events or narratives appear more than once in the Holy Quran, each repetition highlights different lessons and insights, ensuring that reflection upon them continues to yield new understanding. For this reason, repeated study of the Holy Quran never becomes tiresome or dull. Instead, it continues to reveal deeper wisdom and guidance each time it is revisited. The Holy Quran presents promises of reward and warnings of punishment, and these are supported by clear and undeniable proofs. When it discusses matters that may initially appear abstract—such as patience, gratitude, or sincerity—it also provides practical instructions on how these qualities can be implemented in daily life. In doing so, the Holy Quran guides people toward fulfilling the purpose of their creation, which is to sincerely obey Allah, the Exalted. This obedience is achieved by using the blessings granted to a person in ways that are pleasing to Him. Through this approach, individuals attain peace of mind and true success in both worlds by developing a balanced mental and physical state and by correctly placing everything and everyone within their lives while preparing properly for their accountability on the Day of Judgement. The Holy Quran makes the straight path clear and attractive to those who sincerely seek peace, stability, and genuine success. Because it addresses the very nature of human beings—their desires, fears, weaknesses, and aspirations—its guidance remains timeless and universally relevant. It benefits people regardless of their era, culture, or location. When understood and applied correctly, the Holy Quran becomes a remedy for emotional, economic, and even physical difficulties. It provides solutions to every challenge that can confront either an individual or an entire society. History itself demonstrates this reality. Societies that sincerely implemented the teachings of the Holy Quran experienced stability, justice, and prosperity because they benefited from its comprehensive and timeless guidance. Another remarkable feature of the Holy Quran is its preservation. Centuries have passed since its

revelation, yet not a single letter of it has been altered. Chapter 15 Al Hijr, verse 9:

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

Furthermore, the Holy Quran does not merely address surface problems within a community. Instead, it identifies the root causes of social and moral corruption and provides practical remedies for them. By correcting these fundamental issues, the numerous secondary problems that arise from them are naturally resolved. In this way, the Holy Quran offers comprehensive guidance for every aspect of life, ensuring success for both individuals and societies. Chapter 16 An Nahl, verse 89:

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

For this reason, the Holy Quran remains 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. Unlike miracles that were witnessed only by the people of a particular time and place, the miracle of the Holy Quran continues to exist for every generation. Its guidance, wisdom, and proofs remain accessible to anyone who approaches it sincerely, reflects upon its meanings, and strives to implement its teachings. Through it, individuals are able to recognize the

truth, understand the purpose of their creation, and organize their lives according to the guidance of Allah, the Exalted. However, this benefit is not obtained automatically by merely reading or hearing its verses. As the following passage warns, only those who genuinely seek the truth and make a sincere effort to live according to its teachings will benefit from it. Those who approach the Holy Quran with insincerity, who interpret it according to their desires, or who selectively accept only the teachings that suit their personal preferences will not gain its guidance. Instead of attaining success, they will ultimately face loss in both this world and the Hereafter, as they have chosen to ignore the very guidance meant to save them. Chapter 69 Al Haqqah, verses 44-47:

“And if he [i.e. the Prophet] had made up about Us some [false] sayings. We would have seized him by the right hand. Then We would have cut from him the aorta. And there is no one of you who could prevent [Us] from him.”

These verses firmly establish that the Holy Prophet Muhammad, peace and blessings be upon him, could never have fabricated or altered the message of the Holy Quran. If such a thing had occurred—which it did not—Allah, the Exalted, would have immediately punished him, and no person would have been able to protect him from that punishment. This powerful declaration demonstrates the absolute certainty that the Holy Quran is not the speech of a human being but a revelation sent by the Lord of the worlds. It also highlights the complete integrity and sincerity of the Holy Prophet Muhammad, peace and blessings be upon him, in conveying the message entrusted to him. He delivered the revelation exactly as it was revealed, without alteration, addition, or concealment. His role was that of a

faithful Messenger of Allah, the Exalted, who conveyed the guidance of Allah, the Exalted, for the benefit of humanity.

Therefore, the Holy Quran remains a living miracle and a complete guide for life. Those who approach it with humility, sincerity, and a willingness to follow its guidance will find within it the path to peace of mind and genuine success in both worlds. Chapter 69 Al Haqqah, verse 48:

“And indeed, it is a reminder for the righteous.”

Divine revelation has been described in this verse as a reminder. In reality, Islamic teachings function as a reminder for all people because they are perfectly aligned with the natural disposition upon which humanity has been created. The guidance contained within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, does not impose an unnatural or artificial system upon human beings. Rather, it reminds them of the principles that already correspond to their innate nature. When a code of conduct contradicts the inherent disposition of humanity, it inevitably feels foreign and burdensome. Attempting to live according to such a system often produces mental strain, emotional conflict, and even physical disruption, as the individual is forced to suppress or distort their natural inclinations. By contrast, Islamic teachings are divinely designed to correspond with the true nature of human beings. Because of this harmony, they cultivate balance within both the mental and physical states. When a person sincerely engages with these teachings, they often experience a sense of recognition and familiarity, as if the guidance is awakening truths that already exist within them. This harmony

between revelation and human nature explains why Islamic teachings consistently produce stability, balance, and clarity when they are understood and implemented correctly. This sense of recognition is especially noticeable among those who accept Islam after previously following another religion, philosophy, or lifestyle. Many converts describe a profound feeling that the teachings of Islam resonate deeply within them, even before they have studied them extensively. They often express that embracing Islam feels less like adopting something new and more like rediscovering something that was always present within their hearts. This occurs because Islam does not attempt to reshape human nature through artificial ideals. Instead, it restores people to the natural state upon which Allah, the Exalted, created humanity. Other belief systems and ideologies often introduce codes of conduct that conflict with this innate disposition. When individuals attempt to follow such systems, they may experience internal tension, confusion, and dissatisfaction. These systems can demand behaviors, attitudes, or values that feel unnatural, creating imbalance in both personal life and society. As a result, individuals may struggle to maintain emotional stability, mental clarity, and genuine contentment. However, this harmony between revelation and human nature may not always be immediately recognised. Prejudice, arrogance, cultural conditioning, or blind attachment to inherited traditions can prevent individuals from approaching Islamic teachings with fairness and sincerity. These barriers can veil the heart, preventing a person from recognizing the profound compatibility between divine guidance and human nature. When someone approaches Islamic teachings with an open and sincere mind, however, this harmony becomes increasingly evident. Divine revelation is then understood not as a burden or limitation but as a reminder that restores balance and clarity. It guides individuals back to the purpose for which they were created and provides a framework through which life can be lived with wisdom, stability, and direction. In this way, revelation functions both as a mirror and as a compass. It acts as a mirror by reflecting the innate truth already present within the human soul, and it acts as a compass by directing individuals toward the path that leads to peace of mind and true success. By following this guidance, a person is able to achieve balance in both mental and physical states while correctly placing

everything and everyone within their life, thereby preparing themselves for lasting success in both this world and the Hereafter.

However, because obedience to Allah, the Exalted, often conflicts with the worldly desires, ambitions, and habits of people, many individuals persist in denial or neglect the guidance of Islamic teachings even while verbally claiming belief in them. Following divine guidance requires discipline, restraint, and the willingness to prioritize eternal success over temporary worldly pleasures. For those who are deeply attached to their desires, this can appear burdensome, and therefore they choose to ignore or reject the guidance placed before them. Chapter 69 Al Haqqah, verse 49:

“And indeed, We know that among you are deniers.”

When individuals adopt this attitude, they inevitably misuse the blessings that Allah, the Exalted, has granted them. Wealth, health, relationships, knowledge, and authority are meant to be used in ways that please Allah, the Exalted, but when they are directed toward fulfilling selfish desires instead, they lose their true purpose. As a consequence, the individual is prevented from achieving a balanced mental and physical state. Their priorities become distorted, and they begin to misplace everything and everyone within their life. As this imbalance deepens, the very things that were meant to bring comfort and stability begin to generate stress and anxiety. Family members, friends, careers, and wealth—blessings that should provide support and harmony—gradually become sources of tension and dissatisfaction. Because the true cause of their distress is their own disobedience to Allah, the Exalted, they fail to recognize the real

problem. Instead, they blame the wrong people and circumstances within their lives. A person may begin to blame their spouse, relatives, or colleagues for their unhappiness, believing that removing these individuals from their life will resolve their difficulties. Yet when these good people are pushed away, the situation often worsens rather than improves. The individual becomes increasingly isolated, and the imbalance within their life intensifies. Over time, this condition may develop into serious mental and emotional difficulties, including anxiety, depression, substance addiction, and even suicidal thoughts. This pattern can often be observed among individuals who possess immense worldly wealth, fame, or influence yet persist in misusing the blessings they have been granted. Despite their outward luxuries and privileges, they frequently experience deep inner turmoil because the blessings they possess are not being used according to the guidance of Allah, the Exalted. More importantly, this attitude prevents them from preparing for their accountability on the Day of Judgement. Because they remain preoccupied with worldly desires and neglect the guidance meant to direct their lives, they arrive in the Hereafter unprepared. As a result, the regret they experience there will be severe and overwhelming. Chapter 69 Al Haqqah, verse 50:

“And indeed, it will be [a cause of] regret upon the disbelievers.”

It is also vital to understand that the standards by which people are judged in this world differ from the standards by which they will be judged in the Hereafter. In worldly legal matters, a person is considered a muslim based on their verbal declaration of faith. Society cannot see what lies within the heart, so judgement must be based on outward statements and actions. However, in the Hereafter, each person will be judged by Allah, the

Exalted, according to their true inward reality, which is completely known to Him and hidden from others.

Therefore, a person who verbally claims belief in Allah, the Exalted, and belief in accountability in the Hereafter, yet fails to support that claim with sincere actions, may not actually possess genuine faith within their heart. If their actions consistently contradict their claim of belief, it is possible that their declaration was only superficial. As a result, they may be treated as a non-muslim on the Day of Judgement even though the law of this world considered them a muslim during their lifetime.

Furthermore, the person who fails to support their verbal declaration of faith with actions faces another grave danger: the possibility of losing their faith entirely before death. Faith cannot remain strong without nourishment. It requires continuous strengthening through acts of obedience, remembrance of Allah, the Exalted, and the sincere effort to follow divine guidance. Faith can be likened to a living plant that must be nurtured in order to survive and flourish. Just as a plant requires essential elements such as sunlight, water, and proper care, faith also requires nourishment through good deeds, sincere reflection, and consistent obedience. When a plant is deprived of these necessities, it gradually weakens, withers, and eventually dies. Similarly, when a person neglects acts of obedience and persists in disobedience, their faith weakens over time and may ultimately disappear altogether. Losing faith in this way represents the greatest possible loss, as it deprives a person of success in both this world and the Hereafter. Chapter 69 Al Haqqah, verse 50:

“And indeed, it will be [a cause of] regret upon the disbelievers.”

In order to avoid this regret, a person must strive to develop strong and firm faith. Such faith is essential for remaining steadfast in the obedience of Allah, the Exalted, under every circumstance. Life inevitably brings periods of comfort as well as hardship, moments of ease as well as trials. Only a person whose faith is strong will remain committed to obeying Allah, the Exalted, during both favourable and difficult situations. Their obedience will not be dependent on convenience, personal benefit, or emotional state; rather, it will be rooted in conviction that the guidance of Allah, the Exalted, is always correct and beneficial. This firm conviction is not developed through mere claims or assumptions. It is cultivated through understanding, reflecting upon, and implementing the clear signs and teachings contained within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When a person studies these teachings sincerely and strives to apply them in their life, they begin to recognize the wisdom behind every command and prohibition. Through this process, faith gradually becomes stronger and more deeply rooted in the heart. As a result, obedience to Allah, the Exalted, is no longer viewed as a burden but as the path that leads to stability, clarity, and genuine peace. These divine teachings consistently demonstrate that sincere obedience to Allah, the Exalted, leads to peace and success in both this world and the Hereafter. They clarify the purpose of life, establish moral boundaries, and guide individuals toward behaviour that protects their well-being and the well-being of society. For this reason, the Holy Quran describes its guidance with certainty and clarity. Chapter 69 Al Haqqah, verse 51:

“And indeed, it is the truth of certainty.”

This statement emphasizes that the guidance revealed by Allah, the Exalted, is not based on speculation or human guesswork. It is absolute truth, providing certainty for those who seek direction in life. When a person recognizes this certainty, their trust in divine guidance grows stronger, and they become more determined to follow it in every aspect of their life.

By contrast, those who lack knowledge of Islamic teachings often possess weak faith. Without proper understanding, their belief may remain superficial and vulnerable to doubt. When their personal desires conflict with divine guidance, they are more likely to abandon obedience in favour of immediate gratification. Because they do not fully comprehend the wisdom and benefits behind the commands of Allah, the Exalted, they may assume that fulfilling their desires will bring them happiness and freedom. In reality, this misunderstanding prevents them from realizing a profound truth: restraining personal desires in order to follow the guidance of Allah, the Exalted, is actually the path to genuine peace and success in both worlds. What may initially appear to be sacrifice or restriction is in fact protection and guidance designed to preserve the well-being of the individual and society.

For this reason, it is essential for every person to actively strengthen their faith through the pursuit of authentic Islamic knowledge and the sincere effort to apply it in daily life. Knowledge alone is not sufficient; it must be accompanied by practice and reflection. When knowledge and action are combined, faith becomes firmly established and capable of withstanding the challenges and temptations of life. Through this process, a person learns how to correctly utilize the blessings they have been granted, including their time, wealth, health, relationships, and opportunities. Islamic

teachings provide clear guidance on how these blessings should be used in ways that are pleasing to Allah, the Exalted. When they are used properly, the individual achieves balance within their life, developing both a healthy mental state and a stable physical condition. This balanced approach allows a person to place everything and everyone within their life in the correct position. Responsibilities are fulfilled, relationships are treated with fairness and care, and worldly pursuits are kept within proper limits. In this way, strong faith not only protects a person from regret in the Hereafter but also brings harmony, clarity, and peace of mind during their life in this world.

Allah, the Exalted, then draws attention to an important quality that stems from strong and sincere faith: glorifying Him. Glorifying Allah, the Exalted, involves recognizing His perfection and greatness while refraining from attributing anything inappropriate or negative to Him. This includes avoiding the attitude of blaming Him for the difficulties and trials that occur in life. Although every event takes place only with the permission and wisdom of Allah, the Exalted, a person with strong faith understands that these events are never meaningless or unjust. Rather, they occur according to divine wisdom and serve purposes that may not always be immediately apparent to human understanding. Chapter 69 Al Haqqah, verse 52:

“So exalt the name of your Lord, the Most Great.”

One of the most practical ways to embody this command is by developing and maintaining a positive and balanced mindset. Cultivating such a mindset is essential for navigating the challenges of life while remaining

obedient to Allah, the Exalted. True obedience involves correctly utilizing the blessings that He has granted in ways that are pleasing to Him, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. A positive outlook helps a person maintain patience, gratitude, and clarity during both ease and hardship.

Whenever individuals face difficulties or trials, they should remember that their situation could always have been more severe. Reflecting on this reality helps protect the heart from despair and resentment. If a difficulty relates to worldly matters, a person should be grateful that it does not harm their faith or weaken their relationship with Allah, the Exalted. Worldly losses, while painful, are temporary, whereas the preservation of faith is the greatest blessing a person can possess. Instead of becoming overwhelmed by the immediate sadness associated with hardship, a person should turn their attention to the immense reward promised to those who remain patient for the sake of Allah, the Exalted. Patience during hardship is not merely a passive endurance of suffering; it is an active state of trust, gratitude, and perseverance in obedience. By focusing on the eternal reward awaiting those who endure trials with patience, individuals are able to transform hardship into an opportunity for spiritual growth and lasting success.

Similarly, when a person experiences the loss of certain blessings, they should not concentrate solely on what has been taken from them. Instead, they should reflect upon the countless blessings that remain in their possession. Health, faith, family, opportunities, and many other forms of goodness often remain present even when one particular blessing has

been removed. Recognizing these remaining blessings encourages gratitude and prevents the heart from falling into ingratitude and despair.

In every difficulty, it is also beneficial to recall the guidance of the Holy Quran which reminds people that many trials contain hidden wisdoms that human beings cannot immediately perceive. What appears to be harmful or undesirable at first may ultimately lead to greater benefit, protection, or spiritual elevation. Likewise, something that initially appears appealing may eventually bring harm. 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 should consistently reflect upon these truths in order to cultivate a positive and balanced mindset. Such a mindset plays an important role in properly glorifying Allah, the Exalted, because it prevents individuals from attributing negative assumptions or unjust thoughts to Him. Instead, it encourages trust in His wisdom, gratitude for His blessings, and patience during His tests. When this perspective is adopted, even challenges become opportunities for growth and closeness to Allah, the Exalted. For this reason, one should remember a simple yet meaningful perspective: the cup is not half empty; in reality, it is half full. By focusing on the blessings that remain and trusting in the wisdom of Allah, the Exalted, a person is able to maintain peace of mind, strengthen their faith, and continue striving toward success in both this world and the Hereafter.

In summary, a person must accept and implement Islamic teachings for their own well-being, even when these teachings oppose their personal desires or immediate preferences. True wisdom lies in recognizing that personal desires do not always lead to what is beneficial, whereas divine guidance always directs a person toward what ultimately benefits them. A helpful comparison can be made with a sensible patient who follows the advice of a qualified doctor. Such a patient understands that the doctor's recommendations are designed to restore and preserve their health, even if the treatment involves bitter medicine, uncomfortable procedures, or a strict dietary plan. Although these prescriptions may be unpleasant at first, the patient accepts them because they trust that the outcome will be beneficial. Similarly, a person who accepts and practices Islamic teachings will eventually achieve a sound and balanced mental and physical state. This is because the guidance of Islam originates from Allah, the Exalted, the One who created humanity and therefore possesses complete knowledge of every aspect of human nature. Only the Creator fully understands the intricate needs of the human mind, body, and soul. Consequently, only His guidance can ensure that a person develops balance in their life and correctly positions everything and everyone within it. By contrast, the knowledge possessed by human societies regarding the mental and physical well-being of individuals will always remain limited, regardless of how much research or investigation is conducted. While human knowledge may produce useful observations and partial solutions, it cannot fully resolve every difficulty that a person may encounter throughout life. Human understanding is constrained by limited experience, incomplete foresight, and personal biases that influence judgment and conclusions. Because of these limitations, the advice offered by society cannot guarantee that a person will be free from mental and emotional stress, nor can it ensure that individuals will consistently maintain balance in their lives or properly organize their priorities and relationships. Allah, the Exalted, alone possesses perfect knowledge of what benefits His creation in every circumstance. Out of His mercy, He has communicated this knowledge to humanity through the Holy Quran and the traditions of the Holy Prophet

Muhammad, peace and blessings be upon him. Within these sources lies a complete framework that guides individuals toward a balanced life and protects society from disorder and injustice. The truth of this guidance becomes clear when one observes the difference between those who use the blessings granted to them according to Islamic teachings and those who misuse them by following their own desires. It is also worth noting that in many cases patients do not fully understand the complex scientific explanations behind the medications and treatments prescribed to them by their doctors. Despite this, they still trust the expertise of the medical professional and follow the prescribed treatment because they recognize that the doctor possesses greater knowledge in that field. However, Allah, the Exalted, does not require people to accept Islamic teachings through blind reliance alone. Instead, He repeatedly encourages reflection and thoughtful consideration so that individuals may recognize the wisdom and benefits of His guidance for themselves. Through sincere reflection, a person can observe how Islamic teachings produce harmony, stability, and justice in both individual lives and within society as a whole. These teachings address human behaviour, relationships, responsibilities, and moral conduct in a way that nurtures balance and protects well-being. In this way, divine guidance invites people not only to follow it but also to understand the wisdom behind it. However, recognizing this wisdom requires approaching Islamic teachings with fairness, sincerity, and an open mind. Prejudice, arrogance, or blind loyalty to inherited customs can prevent individuals from appreciating the clarity and truth contained within divine guidance. Chapter 12 Yusuf, verse 108:

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

In addition, it must be understood that the true state of the human heart rests entirely within the control of Allah, the Exalted. The heart is the centre of peace, contentment, and emotional stability. Although people pursue many different means to achieve happiness and peace of mind, the ultimate authority over the hearts belongs solely to Allah, the Exalted. Chapter 53 An Najm, verse 43:

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

It becomes evident that Allah, the Exalted, grants true tranquility to those who use the blessings He has bestowed upon them in the proper manner, as outlined in Islamic teachings. When individuals utilize their time, wealth, abilities, and relationships according to divine guidance, their lives become ordered and balanced. Their responsibilities are fulfilled with wisdom, their priorities are correctly arranged, and their hearts become settled through trust in Allah, the Exalted. In this way, accepting and implementing Islamic teachings leads not only to success in the Hereafter but also to stability, clarity, and genuine peace of mind during one’s life in this world. 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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